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LEARNING—ITS HANDICAPS AND MOTIVATION

By Prof. M. S. SRINIVASA SARMA, M.A.

NO PROBLEM of education is more fundamental than that of learning. A fact of basic importance with regard to human behaviour is its exceedingly plastic and educable character. Man possesses the trait of educability in such an eminent degree that he alone, of all created beings, has the greatest length of childhood; and this, of course, is to facilitate the learning activity. A period of about twenty years which is entirely devoted to the process of learning is needed for the slow and steady acquisition of the various branches of knowledge. The formation of character, the acquisition of skilled activities, the development of intellectual ability of every sort—all are products of learning. Learning is the realisation of the native potentialities, and is the very heart of the educational process. That is why the educational institutions are called "the centres of learning." The aim of all sound education is to provide opportunities for the students to learn the maximum within a stipulated time, and to inspire them to work at their highest level of efficiency so that their creative and specific talents may find their fruition in sound and socially serviceable achievements.

Learning by Doing

All skilled activities represent strongly carved pathways in the nervous system over which the nerve-impulses flow most readily. It is learning that ultimately assumes the permanent form of habit. The process of learning is through and through dynamic; it is never a passively received gift. We learn anything only by doing; and doing in the early stages is a trial and error process in the course of which we hit upon a successful attempt which, by repetition, develops into habit.

Learning is not a simple process of natural growth. It is essentially action, taken in the line of the greatest resistance, and so is necessarily effortful and painful.

The only way to insure steady improvement in learning is to create in the learner "the will to learn." It is this which directly gives rise to patience, and perseverance, vivacity and joy, vigour and discipline, and seriousness and serenity which are indispensable for the mastery of any skill. Learning is facilitated only when it is properly motivated. To motivate is to energise by a specific goal. Without will life would be a chaos; but without a definite goal, there could be no will. It is the definitely-formed and voluntarily-chosen aim that releases the latent energies, and sustains our activities however unpleasant and painful they may be. Persistence is the true foundation of the will; and this is the outcome of the system of purposes which the individual accepts wholeheartedly. The powers of will are established by exercise. Their children who are trained to persist in their exercises and to get absorbed in their tasks are growing into well-regulated personalities. It is the weakness of motives, want of confidence in one's own powers, shyness, fear and lethargy that are the most potent causes of failure in learning.

Plateaus

It must not be thought that learning is a smooth, straight, and continuous process, and that progress in it is always gradual, steady and regular. When one begins to learn any new subject, he makes a good start, does splendidly, and progresses satisfactorily during the first few weeks. But he finds all on a sudden that he is not able to continue the good record, and consequently grows dejected and disheartened by his failure to make headway. This interesting, though disquieting, phenomenon of retardation, or no progress, in the course of learning is called "Plateau." A plateau is an ordinary feature in every form of learning, whether it is science, or shorthand or tennis or cycling. It looks as if one has necessarily

to pass through a period of slackness, disappointment and failure before one becomes perfect in it!

Fortunately plateaus are only of a temporary nature, and could easily be overcome with a little tact and understanding on the part of the educator. When one undertakes a new task, the initial interest inspiring the individual, and the freshness and novelty of the task create an unbounded enthusiasm which makes for good progress in the early stages. But soon the advantage disappears; the newness of the subject wears away; and there is a waning of interest in the learner, and then the plateau ensues.

Another source of plateaus is that any subject at the beginning is easy; but as it advances it becomes more and more difficult. The pupil at this stage has to be enthused by powerful motives. The most effective stimuli are the self-mastery and rivalry impulses. Any task could be accomplished by working upon the mastery motive. It is this which has contributed to man's conquest over nature, his wonderful inventions, his scientific researches and his exploratory expeditions. Healthy competition is a very effective way of overcoming the "slough of despond."

Plateaus originate from social and emotional factors also. The casual remarks of friends and relations on the alleged utter futility of the present education, its soul-less nature and its economic failure, and pronouncements like, "History is a useless subject! Pshaw, it is only Tamil! Who cares for Geography? Mathematics is a hopelessly difficult affair"—soak into the minds of the young students, and slowly undermine their enthusiasm and interest in learning; and no wonder there ensues a spirit of discouragement, dismay and pessimism.

Yet another source of plateau is the mental and physical condition of the learner himself. Poor physical health, continued feeling of fatigue, diffused interest and divided attention—all combine to produce plateaus. There is such a thing as "phy-

siological limit" for every pupil beyond which it is impossible to progress. The teacher and the pupil should find out this limit, and regulate the matter and rate of learning. Further the learned materials require an appreciable space of time to get consolidated into a system; the human organism cannot be hurried and hastened. All learning is for the purpose of retention; and retention is a resting condition. If you go on thrusting fresh materials before the old ones are unified and coherently consolidated, you create in the mind a chaotic condition which gradually results in defeatism and inferiority complex.

Motivation

The fundamental energy-releaser is a definite purpose and a regular plan of action. Almost all of us are eleventh-hour workers; and in most cases it works well, because the goal is immediate and urgent, and is within the scope of instantaneous realisation. In the day to day routine in the class, the successful teacher always vivifies the pupils by a definite aim. Continued effort and staying power are due to the ideal which is a personal ideal. Again healthy rivalry and friendly competition are indispensable conditions of selfimprovement. "Nothing succeeds like success" is a sound psychological secret of learning. It is achievement that directly contributes to further achievement. Small successes and little conquests give courage, strength and confidence for mighty tasks and big aims.

Kind words and generous appreciation enthuse and energise the individuals, and make even the most arduous undertaking a heroic adventure and a personal triumph. They stimulate the individuals to go ahead, and work with zest and earnestness. No good comes out of censure and carping criticism. To gain social approbation, to be noticed, and noticed favourably, man will undertake the most difficult things, overcome all obstacles cheerfully, and undergo any amount of pain and strain. Hesitancy, procrastination, vacillation and laziness are the main impediments to learning. "Do it now; I am determined

to do this"—such attitudes of mind kill these foes of learning, and gather momentum and power for the task on hand. All action at first is a trial and error process. Mistakes do not matter, they may be easily corrected. It is always better to do something than to wait for the moment of inspiration. As we proceed the details will develop, and ideas will come more readily under the conditions of achieved progress.

"Practice Curve"

A mighty factor which makes practice perfect and which acts as a strong incentive to rapid progress is what the psychologist calls "the practice curve." This is a chart or graph which records the course of learning, and shows the improvement made by the pupil week after week. This "check-up" method is a visible index of the success made by the pupil, and vividly points out where he stands at the present moment with respect to the past achievement and possible future. The periodic stock-taking is, therefore, a great necessity as it measures the progress, and prevents the setting in of plateaus.

Creativeness, adventurousness, and the acquisition of knowledge for its own sake constitute the basic nature of the child. When the child's native curiosity is aroused, and his will to learn is stimulated, the minor problems of the specific methods and details of acquiring mastery over the different subjects may safely be left to take care of themselves. Self-expression is always due to restraints and hardships which are frankly recognised as such, and ultimately conquered.

It is usually pointed out that punish-

ment is legitimate, and is absolutely indispensable. If the aim of education is to inspire children to work to their utmost capacity, and to present opportunities for inventiveness and discovery, then motivation by punishment is hopelessly out of place, and positively destructive in its effects. Fear and coercion are intrinsically negative and inhibitive; they actually produce aversion for the subject and hatred for the teacher and eventually lead to intellectual paralysis. The child who is in constant fear of punishment completely loses interest in his work, becomes easily tired, and ultimately falls a victim to nervous breakdown.

The Teacher's Role

In the last resort it is the power of the personality of the teacher that determines the success of the educational enterprise, and insures the willingness of the child to learn. Learning, is essentially a voyage of discovery, and a career of invention. The child has to learn almost everything; and the development of personality is a learning process which goes on silently but steadily from infancy onwards; and in this mighty task of building up of a properly integrated personality, the teacher plays an important part. Learning is directed growth; and the teacher is the physician of the learning process. To develop in the child healthful and sustained activities, to generate in him a sense of enlightened freedom and individual responsibility, to inspire in him noble and expansive interests, and to give joyfully his wise companionship and ripe knowledge—it is these which make the teacher's vocation worth while.

INDIAN SPIRIT IN EDUCATION

"Unless and until education in India is animated by the Indian spirit, there will neither be fine citizenship, nor real Swaraj. Therefore we must experiment through study and thorough understanding of India, to discover what would be Indian education, partly like the education of other countries, and partly different, for in the differences which, Indian education brings to international education will lie much of India's value to the whole world."

— Dr. G. S. Arundale.

THE NURSERY SCHOOL AND ITS MESSAGE

By Dr. G. S. KRISHNAYYA, M. A. (Madras), M. A., Ph. D. (Columbia)

THE child above five is looked after in the school. Society ensures adequate facilities for the development of his body and mind. But what about the child below five? It is well known that the child of this age is eminently impressionable: his memory for entirely new things is both facile and tenacious; he is constantly forming habits of knowledge and skill, of courtesy and usefulness, which are the foundations of all his later learning and accomplishments. The young child will pick up habits of some kind whether we help him or not; and if he does not pick up good ones he will pick up bad ones. To adopt William James's metaphor, "He is making his nervous system either his friend or his enemy." The cult of the hand and the cult of the tongue; to dance and to sing; to speak graciously and to move gracefully; to play with zest and to work with joy; to care intelligently for bird, beast and plant; to perform those daily acts which make for clean and wholesome living—these are the activities proper to this age. Are they to be guided by an amateur or by an expert?

* * *

The Need

Modern educationists believe that instinct is not a competent instructor and that from the point of view of both the child and the mother there is need for changed management during part of the day. Even if the mothers were experts, which few are, they would have neither



the time nor the energy to put their special knowledge to practice: for a large share of their day's work is necessarily not the pursuit of knowledge but the pursuit of dirt! The intelligent child has more physical and mental activity between the ages of 2 and 5 than can be easily satisfied by the busy people with whom he lives. Besides, constant and continued contact between mother and child is bad for both. Some women are bossy, some are nervous, some are emotionally dependent, and even if they were all that they should be, through unbroken association mother and child would get depolarized, as it were, and lose their charm for each other. Even when there is no baby in arms to look after (there generally is) and when also a servant employed (there rarely is) the mother has but little opportunity for educating her own children.

* * *

The child needs for his maximum development conditions more favourable than most homes can provide. A life in the open space, to run about rooms having a sunny aspect, suitable arrangements for rest and sleep, these are to be supplied. He should be surrounded by an environment, both physical and intellectual, which will bring to him a rich variety of ideas of a desirable kind. Working in a garden will bring the child not only the possibility of being out of doors but an infinite source of ideas of life, growth, form, and colour. When free amongst flowers and grass and the sky the child is subject to far-reaching

influences that we cannot gauge. He needs things of interest and beauty to love and appreciate. It is desirable for the child to have an environment which is planned for children only—small furniture, suitable objects and pictures and adequate play equipment—and where everything is meant to be handled freely by children. Stories and conversation, simple and beautiful music, appealing songs and absorbing games—all these are necessary for enlarging his experience and it is, 'more life and fuller' that is the need of every child. In addition, he must have the company of children of his age, for lessons in social behaviour can be learnt only in a social setting—not in a social vacuum. Companionship entails healthy self-discipline and also makes possible the easy performance of many duties which are a real trial at home. Along with associates of his own age the child should have grown-up friends who have the time, ability and interest to answer his endless questions, to wait for him while he slowly learns to perform all the little duties of his daily life, and to bring to bear on every situation their special study of the physical and mental hygiene of childhood.

* * *

These conditions give the Nursery School its opportunity—as distinct from the home. The room is large and sunny. The floor is flat and free from heavy furniture. Small portable tables and chairs are scattered about the room. On the walls are simple nursery pictures. In the cubboards and on ledges round the room is seen an abundance of toys to play with and apparatus to build and experiment with. Sometimes all the children are doing the same thing, such as playing a game, singing a song, modelling in plasticine, drawing with crayons on brown paper, building with wooden bricks, or cutting out pictures; sometimes they are all doing different things, each following his own bent. They can walk about the room, look on at companions working, seek their help,

show Teacher their work and discuss it with her. Each is urged to do his best, and his best, however bad it is, always gets a word of praise. One might expand in appreciation but suffice it to say that where the school has the right aims and uses the right means, the children show the gaiety, the curiosity, the friendliness and the spirit of adventure which are as desirable as they are characteristic of this period of life. They are found to be healthy and vigorous, active and even graceful in movement, deft with their hands, ready of speech, eager to learn, able to look after themselves, companionable and willing to respect the rights of others, and altogether well-suited to begin the next stage of school life.

In thus providing the facilities and the training which most homes cannot, the Nursery School merely supplements the home—it does not supplant it. It does not compete with the home; far from it, it only complements it. It is an extension of the home undertaking, because it has the means, to surround the child during part of the day with a more favourable environment.

It's Contribution

While part-time institutional care of her little children comes as a boon to any mother, it would be of inestimable help to the factory worker. She cannot afford to employ an *ayah* and she dare not leave the children at home. In view of this serious hardship many factories in progressive countries have a nursery attached where women may leave their children in safe custody and proceed with their work and visit them when necessary taking an occasional peep. The provision of creches in the community and as part of factories will solve a pressing problem. All that would be needed would be one or two trained nurses, play things and a bright corner that the children can call their own. In return, the management will not only have the satisfaction of showing that they are not without the milk of human kindness, but they will make it possible for their workers

to give whole-hearted and grateful service during the working hours. The attitude of the worker always tells on the quality and quantity of the work turned out.

* * *

From a different angle one can see the need for nurseries in cinemas. Crying infants, and restless little ones are not an unusual sight in any India Talkie House. It is not only that they are a nuisance to others—including their annoyed mothers—but the hygienic conditions of a crowded hall can hardly be recommended for little ones. Worse. The portrayal of terrifying drunken, murderous (legal or illegal) and cheaply romantic scenes, in all conscience, bad enough for any group of spectators, is absolutely objectionable for impressionable innocence. The admission of children to certain pictures should be prohibited by law, i.e., placed, as it were, 'beyond bounds.' When films are approved, the interests of the children also should be kept in mind. But to return to the nursery—it would be a great relief to mothers if they could hand over their little ones to the nurse and expect her with the help of the toys and apparatus to keep the children happy and entertained. A certain amount of relaxation is necessary even for working women and if such facilities were provided, with

so little cost, it would enable a larger number of people to take advantage of the recreational opportunities made available. It would also keep little children pleasantly occupied in a healthy environment instead of obliging them to be an annoyance to others, nuisance to themselves, and the unfortunate carriers and victims of germs—physical and moral.

* * *

The Nursery School has a message also for Men's and Women's Clubs. In the absence of separate clubs for children, there is much to be said in favour of a section being started as part of either the Men's Clubs or the Women's Clubs of a town—preferably the latter. In some places there are Children's Days. But with a little extra provision it should be possible for parents to bring their children with them, give them an interesting time and get the recreation they so badly need. Play apparatus is inexpensive enough to bring it within the reach of most clubs and the addition of an attendant will be all that will be needed. This is the next step in the club life of India—a step that seeks to bring to children an escape from domestic "Don'ts" and an invitation to delightful activity in the company of others like-minded.

DECEPTION AMONG CHILDREN

Its Bearing on Education

By Mr. R. VISWESWARA RAO, B.A. (Hons.), B.T.

AT the present time, we hear everybody complaining that deception reigns supreme in every sphere of life. It has been admitted that a truthful habit of mind is necessary in every walk of life. In Industry, Commerce, Scientific research, one of the important qualities necessary for success is a habit of truthfulness.

Having considered the nature and the significance of deception, we shall find out the tendencies to utter falsehood. It is

mainly due to the fear of consequences. Where there is plenty of oppression, slave qualities are likely to appear. The more we are able to deceive, the more we are likely to succeed. But one has to admit that all forms of deception militate against truthfulness. It may not be necessary to point out here, that there is anti-thesis between what we feel and what we utter or do.

Sometimes knowing full well that

what we are doing militates against all canons of justice and fair play, we begin to argue that it is true. Here there is what is called "rationalisation"

Society and Deception

But society demands a certain amount of deception. It gives sanction to some permissible lies which may go under the conventional name "politeness". Indeed, if we want to succeed in life, society demands us to worship the altar of false philosophy. When truth hurts us, we begin to gloss it over. To be successful in society, one has to practice a certain amount of duplicity which we do without any consciousness of guilt.

It may also be possible, that sometimes in order to avoid social fiction, we indulge ourselves in flattery, mutual admiration, etc. Here we are judging things by consequences or results. If the balance weight lies on good results then they become socially approved automatically.

Real Meaning of Deception

In everyday life, the word deception is used with reference to stealing, lying, and other such things which hurt society. There are a number of cases where it is very difficult to strike a balance. Here we consider the greatest happiness of the greatest number or the difference between desirable and undesirable results. It is desirable to judge this from as comprehensive a standpoint as possible.

There are some lies which are socially approved. They benefit the largest number. The socially disapproved harm them. The chief difference is that the one benefits the society and the other does much harm to the society.

Apart from these general considerations, it is better we think out the value or advantages with reference to the particular situation we are confronted with. Here reference may be made to the deceptive behaviour of children towards their parents and *vice versa*. Parents like to maintain

themselves as ideal personalities. Here what is emphasised is that both practise a certain amount of deception.

Deception in Children

Deception is caused here on account of arbitrary punishment. In order to escape punishments children try to cover their wrongs skillfully. A child who is deceptive is looked upon as very clever and respectable. Here again if any one wants to practise absolute truth, unhappiness is the result of his endeavours. That is the reason why many children utter falsehood. All this is due to a genuine feeling that frankness brings in its train bodily injury and do not pay in the long run.

If a child utters untruth, we take this as an opportunity to punish. But if we uncondition the reflex by associating pleasure with truth, we can minimise the play of deception. Childhood is the most impressionable period and whatever character traits are developed, they are bound to prevail throughout life. Thus to conclude all forms of arbitrary punishments lead to deceptive behaviour.

Even teachers sometimes attribute motives to children and owing to wrong notions of discipline, they punish them. On the other hand, children may be unable to perceive why they were punished by the teacher. In such a case, we will be indirectly driving the child to duplicity and lack of understanding of the causes that led to the punishment. In this case, it is the teacher that is promoting indirectly secretive deceptive behaviour on the part of the child which he will continue to do in future years. That is why our elementary schools must be manned by teachers who are well acquainted with the latest researches in child psychology. Childhood is the period when important character traits can be fostered and developed.

Another important source is the habit of parents themselves. Whenever a creditor comes to our house we ask the child

to say that we are not at "home". The child is unconsciously conscious of the difference between speech and action. The parent may repeatedly say to the child that we should be truthful. But imitation plays a very important part in the life of the adolescent. Then the child begins to practise what the parents do not like them to practice.

It is a matter of common knowledge that parents threaten to punish their children which are never put into practice. Sometimes they may threaten even to murder them. These become regular and routine warnings that they cease to have any effect on them.

Just as parents make a number of exceptions in their own case and form their own code of morals, our children also form their own code of morals which are bound to remain their character qualities throughout life.

Preventive Measures Suggested

We can easily minimise these undesirable character traits. The aim of education is to develop character. It may be mentioned that the educational system of a country must attempt to foster good character traits in children. Real education is not the examinations passed but the character won. As Sir John Adams puts it "schools are not knowledge shops and teachers mere information mongers". The teacher and the parents should never associate pain with truth speaking. Punishment is to be associated with the utterance of falsehood.

Much of the life of the child is spent in the home. Parents must put into force the philosophy they teach and the character qualities they like to develop amongst

their children. In other words they should practise truth as far as possible. If a fellowship is established between the pupil and the child and the parent and the child, then no necessity arises for the child to utter falsehoods. We have to take children into our confidence. Recent experiments in psycho-analysis prove the truth of the foregoing statement. The occasions for uttering falsehood can be minimised to a considerable extent.

There is what is called the instinct of fear in our children. We should avoid all occasions for fear. We have to substitute the feeling of affection and love for dominance. We should never stand on a high pedestal and be a terror to children. An understanding of life fostered by social, athletic activities, by the clash of personality, by the interchange of opinion is the most important factor towards a solution of this problem. That is the reason why it has been well said that tolerant understanding and creative self-expression are the two foci of the new education. The teacher and the parents should act as friends, philosophers, and guides to their children, so that they can develop their personality unhampered by external restrictions. We have to lead them through proper channels, never trying to impress our personality and opinion on them.

It is only when the above conditions prevail that children, as the future citizens of the country can succeed in their lives and meet the changing conditions and situations of life in a bold and fearless manner. The degree of success they attain in the battle of life depends upon the degree of effort, the parents and the teachers make to help the changing conditions and the demands they make on children.

THE DREAMS OF YOUTH

"What the tender and poetic youth dreams to-day, and conjures up with inarticulate speech, is to-morrow the vociferated result of public opinion, and the day after the character of nations."

—Ralph Waldo Emerson.

FILMS IN INDUSTRY AND EDUCATION

By Mr. SHEIKH IFTEKHAR RASOOL

WHEN, some years ago, the problems connected with the systematic introduction of the cinema as an aid to teaching and the use of the film in popular education came up for consideration, a violent reaction broke out in many sections of the class of teachers. A distinct, if imprecise, impression was given that there was in the air a tendency to revolutionise the whole business of teaching. One heard remarks about the mechanisation of the school, reduction in the teaching staff, standardisation of the school, and even the substitution of the film for the teacher. It is easy to remember the lively polemics of that time and the attacks launched against anyone who saw in the motion picture an incomparable means of expression and persuasion.

It was forgotten that the utilisation of the motion picture was not meant to revolutionise teaching, but to provide contemporary, didactic methods with a most useful aid.

It was forgotten that the tumult existence of to-day is bringing the school continually nearer life.

It was forgotten that to-day—for impellent and logical exigencies regarding our safeguarding future generations—we must add to the discipline of the mind also that of the body.

It was forgotten, finally, that the cinema was only the last expression at the time of that visual instruction which, for more than 2000 years, the leading educationists and innovators in teaching systems had urgently desired.

Visual Instruction

The motion picture with its animated images came to substitute the static fixed projections and the lack of life and reality in the old pictures, the wall drawings, and the stuffed birds. It came to complete the laboratory experiments, showing the young people what a product really represents,

while formerly merely the dry formula was all that was learnt, while its chemical compositions were barely hinted at, and then without reference to its importance to the country's productive life.

To-day we are facing a further scientific development which is the prelude to a vast step in the field of education.

It is vast in numerous ways and under many aspects, in the consequence it is desirable that we should assume our position at once so as to avoid two disadvantages: one being the arising of misunderstanding (as happened in the case of the cinema and the world of teaching) which may retard the utilisation of new means offered by science, a means that holds immense possibilities for evolutions as did the fixed and moving pictures in their day, and secondly to avoid purely trade and money-making influences turning television to uses capable of creating a repetition of what happened in the coming and growth of motion picture.

Important Questions

We are perfectly aware that very serious questions of an industrial and juridical character will arise with the coming of television, questions which affect directly the very future of the cinema industry in the course of time.

At the same time, connected with these serious questions, there are others of not less importance at the time when all humanity is endeavouring to give a higher educational tone to our social life, and therefore trying to raise the educational level of the masses.

It will be remembered that when the cinema appeared, the spirit of the early workers in this field of activity, like that of pioneers turned with absolute spontaneity towards the simplest forms of knowledge, that is of education. The analysis or synthesis of movement was nothing but an

analysis or synthesis of the life which surrounds us, or escapes us, of which we so often are ignorant, while we ought to know it. After a few years, the documentaries disappeared, and the few films made from real life which the public had supported had vanished. The didactic and educational domain was completely swamped by the flood of amusement pictures.

It took some thirty years for the motion picture to gain a consciousness of its immense possibilities.

Its Possibilities

All this, however, is but a beginning, and only touches the fringe of the problem. A fleeting glance opens up a vision of exacting possibilities. If there is a point in which the technical improvement of cinematography and the activity of a country can meet for the purpose of obtaining better results, it is in the field of industry, which is not merely a collection of firms and factories, but is the rhythm, respiration and cadence of the national energies.

Side by side with the rural sentiment which wants to see the earth rich with grain and the peoples homes blooming with health, we must have that sentiment for industry which exalts the creative faculties of man.

The greatness of a country is revealed in one way—by the smoking chimneys of its factories and industrial establishments. There is an army of peasants engaged in ploughing the valleys and making the mountain sides glow with green verdure, and at the same time there is an army of craftsmen handling fire for productive ends.

The cinema can be, in this connection, an instrument for spreading cognitions, for providing better technique and for knitting the nation together industrially and morally.

Vocational Films

Under these aspects, the educational motion picture finds its first task in the vocational film and the vocational training film. We have to face here one of the principal themes of our argument.

What we have to do is to show the young people the various possibilities that are open to them in industry, at the same time leading them to make a choice corresponding to their interests, aptitudes, family situation and condition of the labour market. We must, in a word, utilise to the maximum the energies and capabilities of the rising generation.

Reading is useful to begin with, and visits to factories and workshops will widen the first knowledge. An attendance to museum will also help to extend acquaintance with fact. A methodical teaching of the various trades and crafts by means of the motion picture will prove useful for completing the work.

Best ways of Illustration

If it is true that a craft of trade is a complex of operations aiming at a given end, the motion picture is, par excellence, the best way of illustration.

The decomposition of a craft into a certain number of technical movements can again be analysed into a number of smaller and less significant gestures or movements of the hands and feet, and in the film these movements and gestures find their best chance of being properly illustrated. A great deal can be done with acceleration, slow motion, and colour cinematography to make things clear to the student.

We now come to the vocational training, that is, to teaching the apprentice who has chosen his craft or trade how to set about his work. It is a form of improvement of the first importance to increase the workers output and general capacity according to the most modern system of rationalising labour.

The workman is now formed, and a task can be given him. It becomes then necessary to make the man technically perfect, to qualify him, make him a specialist. And this not only in his interest but for the economic interest of the industrial concerns themselves.

Creative Influence

The cinema exercises on industry a

finely creative influence. The fascination of the screen is often the cause or the originating impulse of new ideas. Even only considering that which is inherent to the spectacle, what advantages have not been derived by electro-technics from the devices that have come into existence owing to the requirements of the sound film, and what further benefits will not accrue to mechanics and chemistry from the inevitable developments of the colour film? All forms of activity find an increment in cinematographic propaganda, whether documentary or theatrical, from architecture which teaches us to renovate our houses inside out, to sport which urges young people to daring, and

improves industry owing to the incessant requirements for better wheels, screws, motors, etc.

The film, the task of which in this country is to spread a knowledge of a country's industrial life, may be demonstrative and illustrative of technique, but it should above all things stress the social value of the nation's industrial effort. A sense of national pride in the national industry must be created among the people such as to allow them to understand that a nation's life is not only lived in offices and libraries, or in the halls, but is closely and intimately bound up with the workman, the peasant and the poor.

HISTORY OF ANCIENT INDIAN EDUCATION

By Mr. S. R. DIDDLE, B.Sc., B.T.

[CONTINUED FROM THE LAST NUMBER]

4. *Convents*: These were first established by Sankaracharya who gave a great stimulus to Sanskrit teaching and philosophy in the 9th century. He established 4 convents in 4 different parts of India,—Badri, Dwaraka, Jagannathpuri and Shringeri. In each convent there was a chief Sanyasi who administered religion to the public. The assistant Sanyasis toured in their jurisdiction and gave education to the public.

5. *Bhakti*: The followers of Bhakti school—Gnanadeva, Chaitanya, Vallabha, Namadeva, Tulasidasa, Kanakadas and others, were greatly responsible for spreading religion and culture amongst the masses.

Education of Women

In Vedic times there were many learned ladies who took part in assembly—discussions. But later on, in the Sutra period, the Sutrakaras said that the women did not deserve education.

1. *Brahmin families*: There were no special schools opened for the girls. Girls received education in their homes in the company of their parents. Women received

education by listening to the teaching of their husbands. Wives of these Brahmin teachers used to correct the mistakes of the students in the absence of their husbands. So they acted the part of the present day absentee arrangement teacher engaging his classes. Girls learnt Domestic Science under their mothers. The real education, these girls received, was by listening to the stories from Ramayana and Mahabharata told by their parents or grand-mothers. These stories upheld the high ideals of womanhood as in the stories of Sita and Savitri and they also helped introspection and imagination. In this way the girl's education was incidental.

2. *Kshatriya families*: In rich families only, teachers were employed to educate the girls. In addition to the instruction in 3 R's, girls received instruction in fine arts—Music, Dancing, Painting, etc.

3. *Vaisya families*: In rich families only teachers were employed to educate the girls. In ordinary families girls received no education except the incidental education in

their fathers profession. As the system of early marriages was prevalent in those days, the girl in her childhood, before marriage, received education under her mother and after her marriage under her mother-in-law.

General : In general the Aryan woman had no independent status in the society. But she was the mistress of the home. She had a right to take part in the religious ceremonies. If her husband was absent for a couple of days, she performed the sacred ceremonies herself. But she was not allowed to study the Vedas.

The Joint Family system was suitable for providing education to girls. But the women were not allowed to mix freely with men and consequently narrow-mindedness and devoidness of national or social ideals were there.

The ideal of womanhood in Vedic period was purity and faithful service to the husband and through this service spiritual goal or self-realisation—Moksha, was to be attained. These ideals were illustrated from the lives of such noble women as Sita and Draupadi.

Consequently women did not come forward as social workers but they could attend all the discourses along with men.

Education without literacy was to be found amongst them. Even at home, the girls learnt the 3 R's or arts from their fathers, the elders or brothers. They also learnt nursing at home. The instruction contained in the devotional songs and stories inspired them. But in modern times we find that education and literacy go together.

Educational Significance of the Caste System

1. Originally there were no castes at all, but they came into existence later on. They were first based upon the principle of division of labour. Each caste became a unit of the nation and each worked thoroughly in its own branch and thus contributed towards the prosperity of the nation as a whole. Each caste made full use of its hereditary

excellence. Gradually as the culture was lost, the castes became hardened.

2. Every member of the society received education as a matter of religion. Even the Vaisyas had the right of studying the Vedas. Later on the Vaisyas took to vernacular education of their own accord.

Every Aryan had to perform the following duties :

1. *Yajana*—Sacrifice. 2. *Adhyana*—Learning the sacred lore. 3. *Dana*—Charity. But the Brahmins had the following duties in addition to the above. 4. *Yajana*—Conducting a sacrifice. 5. *Adhyapana*—Teaching. *Pratigriha*—Receiving donations.

3. All the members of the three castes were treated as equals. So every one was great in his own sphere. These castes represented nothing but the different phases of the Aryan culture. The Brahmins were noted for knowledge, Kshatriyas for valour and Vaisyas for wealth. In the right of attaining spiritual salvation also, all were treated equally. Right moral character and good faith in God were the only criteria for Moksha and not the castes.

4. A Brahmin can be an expert in his own branch of study and so also Kshatriyas and Vaisyas in their own spheres. "You will be an expert if you try your hand at your hereditary business," was the idea in the caste system.

5. It was an effective and inexpensive agency or education—Literary, Social, Scientific, Military, Industrial, Commercial, etc.

Bad effects of the cast system were never seen or realised before the arrival of foreigners in India. It was only after the Mahomedan conquest and Industrial revolution that the evil affects of the caste system were noticed.

Methods of Teaching used by the Ancient Teachers

The ancient Indian teachers used the following methods in their teaching.

1. (a) Recitation of the text. They taught Phonetics also.

(b) Explanation was given by the teacher in later days when Sanskrit was not a spoken language.

i. *Vidhi*.—Actions to be performed at the time of sacrifice.

ii. *Arthavada*.—Literal meaning of the text.

2. (a) *Adhyayana*.—Reading of the text.

(b) *Sabda*.—Literal meaning of the words and phrases.

(c) *Uha*.—Explanation of the logical connection of different ideas.

These three steps form Induction.

(d) *Suhrutprati*.—Quoting parallel instances or ideas from other works in support of the argument.

(e) *Dana*.—Application of knowledge or rules to similar instances.

The last two form Deduction.

So the teachers used both Induction and Deduction in their teaching.

3. *Mind training* : The human mind is to be developed not only through its external working but also through its inner depths. If these unseen depths of mind are stimulated by prayers, religious practices, meditation and concentration, one can have wonderful energy—fountain of inspiration—blissful experiences which no words can express. Some sweet sounds are heard in that enchantment and one ceases to be a worldly man and reaches the astral plane. One gets occult knowledge and one can do any wonderful thing.

4. *Religious training* : Indian teachers aimed at the inner development of the mind through religious exercises, prayers, meditation, etc. while the modern method is to train the mind by the training of senses. It aims at the external development of the mind only. Old Indian teachers inspired their boys by stimulating all the sources of knowledge. They tried to get to the root of the mind to have inspiration. "Water the roots

and not the branches and the leaves," was the motto of those teachers. The inner training of mind was also very useful in worldly affairs.

A fair combination of the ancient and the modern methods of training the mind is desirable. It is better to try the method of external training of the mind in early stages. But in later stages the inner training of mind is necessary.

5. Individual attention was paid by the teachers. This plan was followed from the earliest stages to the most advanced ones. Pupils worked at their own pace. They were taught, tested and promoted individually. This method has some similarity to the Dalton Laboratory Plan. Of course the old method was not so systematic and detailed as the Dalton plan.

Dalton plan fails in so far as it does not inspire students because inspiration is to be got from one mind to the other; but it is very useful in imparting information. Our teachers combined them both—Inspirational teaching and the Informational teaching. So these teachers used the Dalton plan only in elements.

In the early stages instruction was mainly mechanical. Teachers did not explain, the why, how and wherefore of whatever they taught. They did not try to explain the principles. But in the advanced stages the teaching was methodical. Even now teaching is mechanical in the lower standards. Even in Montessori method, in early stages, reading, writing and figuring are mechanical.

6. *Thoroughness in teaching* : (a) Pupils never depended on chance. Whatever was learnt, was learnt thoroughly well. The old Pundits were walking libraries. Even today there are two schools of thought—complete retainers and rapid expressionists. The old teachers belonged to the first school. Nowadays we read much; but retaining very little. The ancient teacher was conservative and liked to move in a stereotyped wooden groove.

(b) *Multiple of line of approach*: The same lesson was built up in various different ways—Reading, writing, asking questions, observing and serving the teachers. In this kind of teaching there was variety and not monotony.

7. Project work:

(a) Performance of the sacrifice and the preparation for the sacrifice was the project. In preparing the altar for the sacrifice the pupils learnt, (i) measurement of space, (ii) measurement of angles, especially right angles, (iii) Pythagoras theorem, and (iv) area, etc. Then in fixing a day for the sacrifice, they had to note the movements of the Sun and Moon and so incidentally they learnt astronomy. Music was learnt for singing the hymns. In the study of the hymns, they learnt the figures of speech, sentiment, etymology, grammar, etc. They also learnt philosophy. All these sciences arose out of the necessity of sacrificial performance. It is through the sacrificial project only that the Vedic literature developed. Of course the ancient Brahmins did not know the principles of this method but they used them unconsciously.

(b) *Agricultural project*: The students actually worked in the field. So they learnt everything about agriculture.

At least once in the ancient history, this project method was distinctly used for educational purposes. Vishnusarma, the writer of Hitopadesa, who was employed by the king in his service to educate his unruly children, used pigeons in his instruction to create interest. He divided the pigeons and gave them to the princes. Thus counting came in. Then he named the pigeons. Thus reading, alphabets and writing in. Then he asked the princes to write about their pigeons. So composition was introduced.

8. Intelligence and not information was preferred. There are various references to learned fools who are brought to ridicule and persons of commonsense and wit are praised.

Treatment of pupils: Every teacher was kind, sympathetic, impartial and good to his pupils. He did not omit anything from the text and gave full explanations. He kept a kind eye over his pupils and nursed them when they were sick. The only exception to the above was Dhaumya.

Sanskrit Pathasalas

Methods and curriculum: (a) Elementary stage.

i. Recitation of Vedas.

ii. Grammar, arithmetic, geometry and elements of astronomy were taught not as separate subjects but were learnt incidentally at the preparation of the altar in the sacrifice. The subject matter was explained as the matter arose out of Vedic texts which the pupils recited. No simple text-books for the pupils were available.

(b) *Advanced stage*: Any one of the following subjects was taken up for specialisation. 1. Logic and Philosophy. 2. Medicine. 3. History as gathered from the Puranas. 4. Politics as taken out of the Puranas.

The stories in the Puranas were originally historical facts but the writers of these gave them a mystic colouring with the result that people became superstitious. These Puranas made people idealistic and hence people became incapacitated to solve simple practical problems of life.

There were specialists in the above subjects. Geography, hand-work, hygiene, music as a science or the elements of the subjects for specialisation were not taught to the beginners.

Only one subject was taken up for study at a time. The other subject was taken up after the mastery over the first. This method was possible because there was no struggle for livelihood. So teachers were never in a hurry to teach the subjects simultaneously. They observed the principle of learning slowly. The aim of these Patha-

salas was religion and character formation. They wanted to prepare the pupils for the spiritual goal of life.

Popular Elementary Schools

The Popular Elementary Schools of indigenous schools were specially meant for the children of the tradesmen and agriculturists. Scarcely a Brahmin child attended this school till the advent of the British. Here the vernaculars were taught. These schools were quite different from Sanskrit Pathasalas.

Methods: (i) Recitation of songs made by-heart. Every session began with songs and prayers. In the course of time the teacher got ready some monitors who dictated the songs to the pupils. Perhaps the Monitorial System of England had its origin in these schools.

(b) Names of days, months, years and dates were made by-heart.

(c) Multiplication tables were given. No explanations or concrete devices were utilised in their teaching.

More than half an hour of each session was spent on this recitation which was carried on in a sing-song fashion. Boys stood in rows and recited in turns. Consequently there was no monotony. It was the whole-school work or group work but it was not an intelligent work.

The ideals placed before the students in framing the curriculum were not very high. Three or four years were spent in reading, writing, simple arithmetic sums and accounts. The education imparted was of the utilitarian type, i.e., just what was

required by the merchants. No higher education was imparted to the masses. Such inferior sort of education was continued till the decline of the Rajaputs. Consequently we do not find in this period any all-India leaders. A person who took part in politics received such a very low education. Only the Brahmins received nobler and higher education but they never took part in politics. As a result of this, the society deteriorated and Mahomedans found it easy to crush the corrupt and the quarrelling Hindus. Such subjects like History, Economics, Science, Morals and Philosophy were not at all taught. The subjects that were taught were taught simultaneously in these schools.

2. *Writing*:—Children traced with bombo sticks on sand which was spread on wooden planks. The teacher helped them individually. Slates and paper were the privileges of the more advanced pupils. Highly advanced pupils only used palm leaves with steel pens. All these steps were not to be found in each and every school.

3. *Copy-writing*:—It was considered as one of the most important subjects. So most part of the morning sessions was spent on this. The success depended on the good form of the letters.

4. *Reading and Writing*: Reading and writing were taught simultaneously. Children pronounced the letters loudly when they traced them.

5. *Arithmetic*:—This was both oral and written. The method of rote learning was followed and nothing was explained. Only the mechanical methods were given to the boys for solving examples. Boys picked up the method and used them freely.

PROFESSOR'S LAST

If I were founding a university—and I say this in all seriousness—I would found first a smoking room: then a dormitory. Students must live together in a rational and comfortable way. They must eat in a big hall, with oak beams across the ceiling and stained glass in the windows and a shield or tablet here and there upon the wall to remind them of the men who went before them. Then, after the dormitories, when I had a little money in hand I would establish a decent reading room and a library. After that, if I still had some money I couldn't use. I would get some text-books and hire a professor—*Stephen Leacock in Harper's*.

COMMERCIAL EDUCATION IN EGYPT

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The Private Schools of Commerce

THE initiation of commercial education in Egypt was due to the private enterprise of Nematallah Bey, who established a small evening section in 1900 in Cairo. Between 1907 and 1932 ten other good private commercial schools were founded in Cairo and Alexandria. With one exception, these are full-time day schools. These private schools are run by the various foreign communities and religious bodies in Egypt. They provide for examinations and issue certificates independently of the Egyptian Ministry of Education, which as yet exercises no control over them.

The language of instruction in each school is that of the foreign community on which it depends; and, naturally, the examinations prepared for are those of the respective European countries—the British schools catering for the London Chamber of Commerce and Pitman's Examinations, the Italian schools for the recognized State Commercial Examinations of Italy, and so on. But the predominating influence is French, as a knowledge of French business methods and language is essential in Egypt. All the schools take this into account; and so the examinations of the Societe de Comptabilite de France, the Institut Stenographique de France and of the French Government—the Diplome Superieur d'Etudes Commerciales, particularly—are the chief influence on the courses of study followed by the "private" commercial student. The period of study is normally three years, and the weekly hours vary from 30 to 37.

Up till 1935 the average age of the pupils of these schools was lower than in the Government commercial schools. Thus, the thorough training given in foreign languages, and the type of pupil frequenting the private commercial schools, have hitherto given to the product of these schools a preference in business circles over that of the Government schools. How the latter are attempting to face this formidable competition will be explained later. The private commercial school lays great stress on collaboration between school and family, and on retaining the interest of "old boys" in their

several schools. In 1934 about 260 graduates were turned out by the private schools of commerce and all were easily placed in situations. In the future there is likely to be an increase in private evening commercial schools and courses due to the recent policy of contraction in respect of the Government evening commercial schools. The total number of "private" commercial pupils is about half that of the Government commercial schools. The figures from the most recent issue of the Statistique Scolaire—1933-34 are:—

	M.	F.	Total
Foreign schools	1,368	137	1505
Government schools	2,919	118	3137

The Government Schools of Commerce

As in private, so in Government education in Egypt, a start was made by establishing evening classes; but not until 1910. It was then felt that the needs of Egyptian employees and business men in a small way especially demanded this step. By 1926, therefore, the Ministry of Education, in collaboration with the Provincial Councils, had established throughout Egypt fourteen evening schools with 1087 students comprised in 125 classes. But the real peak of Government evening commercial school progress was attained in the school year 1930-31, when two girls' sections were established and the statistics showed nineteen schools (counting the girl's "sections" as separate schools), 1,758 students (1,655 boys and 103 girls) and 301 classes. Then Ministerial views changed, and a policy of contraction supervened. The result was a rapid reduction of schools and classes, until in 1934-35 the figures show only three boys' and one girls' school with 169 and 89 students respectively, and a total of 49 classes—still further reduced in 1935-36 to 36 classes with a total attendance of 192 students, comprised in one boys' and one girls' school.

The official reason for this contraction policy was the competition for employment of the evening school graduates with those of the Government day commercial schools. In relation to this, however, the last official record of the positions occupied by students (males only)

attending the Government evening commercial classes in 1932-33 shows that 68 per cent were employed: 27 per cent in Government offices and 41 per cent in businesses. The present Government commercial education system is, therefore, really a whole-time pre-employment one, carried on in five "Intermediate Schools of Commerce," two of which are in Cairo, one in Alexandria and the others in the provinces. Since the beginning of the school year 1935-36 the syllabuses and time-tables of these schools have been recognized, and in Cairo two special sections have been started: one in which the language of instruction in all subjects (except, of course, Arabic language) is English, and the other in which it is French. In this way, and with a lower entrance age, it is hoped that a type of graduate will be produced equal, if not superior, to that produced by the private commercial schools.

The subjects in the "standard" and "special" sections are the same, with appropriate adjustments in the relative foreign language hours in the English and French sections referred to. These subjects are Arabic Language, English Language, French Language, Arabic Handwriting, English Handwriting, Modern History of Egypt, Physical Geography, Economic Geography, General Economic and Commercial Knowledge, General Arithmetic, Book-keeping, Arabic, Algebra, Geometry, Commercial Arithmetic, English and French Business Training, Arabic and European Typewriting. A four years' course comprises these 19 subjects, the weekly number of lessons being 34 of 50 minutes each.

Intermediate school entrants must hold the Primary School Certificate of the Egyptian Government. They are accepted in order of merit, according to their marks in Arabic Language, English and Arithmetic. At the end of the course the successful student in the final examination is given an Intermediate Diploma in Commerce, which qualifies him for minor Government posts, mainly clerical. Some of the local banks also recognize this diploma when appointing clerks; but it is now the Government's object to supply and encourage candidates for business posts—an object likely to be achieved if the encouraging reports of the last two years' work in the "special sections" are ultimately borne out.

Until the beginning of the 1935-36 school year the higher branches of commercial educa-

were covered in the syllabuses of the Higher School of Commerce, Cairo. This school was recruited from holders of the Government Secondary School Certificate Part 2, "Literary" or "Scientific" Section; though preference was given to those in the latter section. The subjects studied were Modern History, Economic Geography, Commercial Mathematics, Accounting and Auditing, Business Training (Arabic, English and French), Economics (including Finance and Statistics), Law (Civil, Commercial, Maritime and International), English and French Business Training, the language of instruction was Arabic. In contrast with the Intermediate Schools of Commerce, the higher school course was mainly theoretical, though in Arabic, English and French Business Training the practical was provided for. After a four years' course, the final examination entitled the successful student to a Higher Diploma in Commerce. This qualified him for posts in the Government Departments leading to administrative work, for positions, ultimately, of responsibility in local business concerns, and for teaching in the Intermediate Schools of Commerce. In 1934-35 the students of the Higher School for Commerce numbered 1,335.

The Egyptian University absorbed the higher school as from the beginning of the session 1935-36. It is now the Faculty of Commerce. The new Faculty admits of specialization in the third and fourth years, in which there are two sections—"Commercial" and "Economic"—each comprising compulsory and optional subjects arranged with due regard to the educational object of each section and following the lines and standard of similar European institutions. An interesting and helpful feature of these years is that, in addition to the foreign language lectures, certain of the technical subjects are lectured on in English and French. This enlightened policy will undoubtedly encourage original research work by Egyptian students and lead to the building up of a truly Egyptian scientific literature.

Leading up to third year, the first and second year subjects (all compulsory) are (first year) Economics, Introduction to Civil Law, Commercial and Financial Mathematics, Economic History, English and French Languages; (second year) Economics, Commercial Law, Economic Geography, Financial and Pure Mathematics, Accounting, Commercial Techni-

(Continued on page 26.)

VOCATIONAL BIAS IN PRIMARY SCHOOLS

Bombay Committee's Recommendations

[The following recommendations made in the report of the Committee, appointed in January last by the Government of Bombay (details of whose activities have already appeared in the February number of *Educational India*) to report on Vocational Training in Primary and Secondary schools, will be of interest and profit to our readers.—ED., E. I.]

WARDHA SCHEME

With regard to the Zakir Hussain Report, it is pointed out that the articles that are produced by school children under the new scheme of education should have, as far as possible, usable and marketable value, but at the same time it should not be understood to imply that education should be made to pay its way by means of the "productive work" done in schools. If the economic aspect is unduly stressed, says the report, at the sacrifice of the cultural and educational objectives, teachers may devote most of their attention to extracting the maximum amount of labour from children to the sacrifice of the cultural and educational objectives, as noted in the Zakir Hussain Committee's Report.

ABBOT-WOOD REPORT

Apart from the Wardha Scheme, the Committee also discussed the findings of Messrs. Abbot and Wood, which show the possibility of providing diverse courses on definite practical lines, at the secondary stage.

The findings of the Committee provide that a continuous course of seven years should be the minimum education for every citizen. This course should be called "primary".

The secondary school course should begin at the end of the seven years' course of primary education and the duration of the secondary school course should be four years.

After dealing with the training of pupils of pre-school age the Committee stresses the fact that education to-day suffers from an excessive amount of book-work.

To remedy this, the Zakir Hussain Committee's recommendation is that some "basic craft" be selected, around which all work could be centred. This would be possible to some extent with "crafts" that are really "basic", broad and fundamental, rich in educational possibilities and touching the life of the child

and the community on all points.

After suggesting agriculture, including subsidiary occupations such as fruit and vegetable gardening, spinning and weaving, wood-work, clay-work and home-craft for the primary stage, the Committee recommends that not more than half the school day should be ordinarily devoted to formal instructions.

ABOLITION OF EXAMINATION

The abolition of examinations in schools as it is conducted is another important recommendation. "In view of the present schools being examination-ridden" says the report, "external examinations should be abolished. Heads of schools should hold their own examinations and make promotions after taking into account the record of the pupil's attendance, work in the class-room, etc., and also his performance in school examinations."

As regards Secondary Education, the committee, amongst other things, suggest that the mother-tongue should be the medium of instruction in all subjects, except English and Hindustani and that the aim of teaching English should be essentially practical. They also recommend the abolition of the matriculation examination. "Since the whole system of secondary education is examination-ridden," says the report, "the Committee recommend that with a view to removing the tyranny of the Matriculation examination, heads of secondary schools should be permitted to hold their own examinations and issue the Secondary School Leaving Certificates, on the basis of the full four years' record of the pupil's work in the class-room, on the play-field, in the workshop and in the social and general activities of the school."

GIRLS' EDUCATION

With regard to girls' education, the findings of the Committee are that there should be no fundamental differentiation in the courses for boys and girls and special impetus should be given to the spread of education among girls and that in every scheme of compulsory education, preference should be given to girls.

To advise the Government on matters of educational policy and practice, the appointment of an Advisory Board of Education is also recommended.

NOTICE

Articles for publication and Books for Review should be sent to the Editor, Educational India, Maharanipeta, Vizagapatam.

Remittances and business communications should be addressed to the Manager, Educational India, Masulipatam.

EDUCATIONAL INDIA

MASULIPATAM, JULY, '38

Vernacularisation—what next?

THE struggle which has been going on for making the mother-tongue the medium of instruction in all secondary schools in the Madras Presidency is now half-won with the issue of a new departmental circular a few weeks ago. This circular makes it obligatory to use the mother-tongue as the medium of instruction in all boys' schools with but few exceptions necessitated by unavoidable circumstances. In the bilingual areas of some of the districts, English is still permitted as the medium. Even in other schools boys whose mother-tongue is not the language of the locality are allowed to use English as a medium for purposes of examination. Barring these exceptions, the circular may be said to be satisfactory so far as it goes and the Congress Ministry deserves the thanks of the public for carrying out this reform. The fact that a simple reform like this has had to wait for more than a generation for its accomplishment indicates how unnatural and peculiar are the conditions prevailing in our country today. In no other country in the world does the use of the mother-tongue as a medium of instruction provoke any controversy.

BUT even today the victory is not complete. The circular does not apply to girls' schools. Girls in secondary schools have to make use of English. This may at first sight appear to be surprising and strange. For it has all along been recognised that the arguments in favour of vernacularisation have even greater force in the case of girls than of boys. The strain involved in the use of an alien tongue, the denationalising tendency it fosters, the wide gulf that it creates between the masses and the educated classes, the obstacle that it places in the way of true creative expression—all these are as true in the case of girls as of boys. It is, therefore, a matter for extreme regret that circumstances have not been found favourable for the extension of this very desirable reform to girls' schools.

THE reason for this seems to be the paucity of teachers whose mother-tongue is the same as that of the girls they have to teach. There are four important languages spoken in the Presidency—Telugu, Trmil, Malayalam and Canarese. Higher education is, however much more widespread among the Malayalee and Tamil women than among the Telugus or the Canarese. The Telugus are specially backward in this connection. The result is that in almost all the girls' schools of the Telugu area which constitutes about a half of the Presidency, nearly seventy five percent of the teachers at present in service do not know the Telugu language. They are most of them Malayalees or Tamils; and it is this that has stood perhaps in the way of the mother-tongue being made the medium of instruction in girls' schools.

BUT steps have to be taken by Government to remedy this deplorable state of affairs. Girls' schools are managed in most cases by the Government itself; in a few cases they are managed by Christian Missions employing some Americans and Europeans also as teachers. Government should make a rule that from this year onwards recruitment of teachers should be made by all managements on a linguistic basis. It must be a regulation that for the teaching of all subjects except English the teachers to be employed in future in any secondary school should have as their mother-tongue the language spoken in the locality. It may be that it is not possible to secure immediately an adequate number of such teachers so far as Telugu is concerned. Steps, therefore, should be taken to increase this number by regulating admissions into training colleges on a linguistic basis. There is an impression—perhaps a mistaken one—that in the only big training institution for women existing at present in the Presidency, graduates from the Telugu area find it difficult to secure admission. Whatever might be the basis for such an impression the Government should see that for some years to come a fairly large number of seats are reserved for Telugu graduates. If necessary women graduates may have to be admitted into men's training college at Rajamundry. Government should also relax the rule that only trained graduates should be employed in secondary schools. In making transfers of teachers from one school to another they should keep in mind the linguistic principle. These points have to be kept in mind in the recruitment of the inspectorate both in the case of boys'

and girls' schools.

AS there is no difficulty in securing an adequate number of women teachers whose mother-tongue is Malayalam or Tamil, the departmental circular should be immediately extended to schools in the Tamil and Malayalam areas. There is no need to prolong the difficulties of the girl pupils in these areas until things are improved in the Telugu area.

THERE are some more steps to be taken if vernacularisation is to be a complete success. One is research in Training Colleges in the methods of teaching the mother-tongue and all modern Indian languages. As the mother-tongue has all along occupied an inferior place among the subjects taught in secondary schools no attention whatever was paid to devise the best methods of teaching it. If this state continues, there is a serious danger of the mother-tongue losing its purity, its native vigour and the significance of its idiom. It might become a sort of hybrid language unintelligible to the masses—different from the language of books and from the spoken language. All this can be averted only on one condition and that is that in the training colleges the mother-tongue is given the primary place—the place which it has a natural right to occupy and which it occupies in all other civilised countries.

ANOTHER urgent step to be taken is the production of standard books on all subjects in modern Indian languages. The writing of text-books is not a matter of great difficulty. There are already several such books in the field and more will be forthcoming in due course. But pupils in

schools should have opportunities of using for further study, consultation and reference a very large number of standard books. Books worthy of being placed in a school library have to be written. Dictionaries, books giving general information, Encyclopedias, Story-books, Biographies, Novels, standard books on Science, History, Geography and Mathematics and all other subjects, included in the secondary school courses, must be produced in large numbers. At present no such books are available and pupils and teachers will have to depend on English books for this purpose. But it has to be recognised that with the mother-tongue as the medium of instruction, pupils will find it more and more difficult to consult and study books written in English. If their needs have, therefore, to be satisfied the production of standard books in Indian languages becomes an immediate necessity.

Inter-University Board

FROM the report of the Board for 1937-38 published recently, it is gratifying to find that the Board had another year of useful work to its credit. We have at present eighteen Universities in our country and a central organisation is necessary in order that problems of common interest to all of them and subjects on which some uniformity of action is desirable be discussed and settled by persons competent to speak with authority and experience. The Board was not merely satisfied with passing resolutions but also took necessary action on all of them. It also continued to serve as an agency through which outsiders were able to carry on correspondence

on many matters relating to Universities and University life in India.

COMMENT is called for in regard to one or two subjects referred to in these resolutions as they raise issues of some importance. One of the resolutions of the Board was that Provincial Governments be requested to take steps so that only persons possessing a degree or diploma in Pharmaceutical Chemistry or a Master's degree in Chemistry or any other higher qualification should be appointed as Pharmaceutical Chemists in any manufacturing firm. The replies received from the several Provincial Governments are not at all encouraging. In some provinces there are no firms at all; in some there are no Pharmacy Acts empowering the Governments to take action on the lines suggested, and in some the matter is still under consideration. The result is that graduates who have taken the trouble to undergo the course in higher Chemistry and in Pharmaceutical Chemistry find no avenues of employment. The public are in a dilemma under circumstances like these. Assuming that the Universities should solve the problem of "educated unemployed," new courses in practically useful technological subjects have to be introduced. It is on this assumption that degrees in technology are being conferred today in several Indian Universities. This has not, however, succeeded in providing employment for degree holders as there are no industries to absorb them. Unless there is a co-ordination between the work of the Universities and that of the agencies engaged in industries, or unless the government of the country more directly interests itself in planning both education and industry, the

situation cannot be improved. Before things become worse, it is necessary that such co-ordination is brought about. The situation at present is that provincial governments have not realised the seriousness of the problem. In every province there is a Food Adulteration Act, for example. And if only steps are taken to enforce the Act, it will be easy to provide employment for graduates who are experts in the analysis of food. But no attempt at enforcement is being made as yet.

THE replies received from the Government of India and from Provincial Governments, in respect of the supply of their publications free of cost to the Universities also, shows how wanting they are in imagination. Research in one of the most important objects of Universities; and many of them have to-day departments specially devoted to the study of political science and public administration. There are also departments engaged in historical research and the study of economic problems. For any real original work in these departments it is absolutely essential that University Libraries should have a supply of all government publications giving an account of the activities of both Central and Provincial authorities — Legislative, Administrative and Judicial—, reports concerning business and trade, and those dealing with Archaeology, Epigraphy and kindred subjects. It is professors and research workers in Universities that are in a position to make the best use of these publications. The request made by the Inter-University Board that these should be supplied free to Universities is a most reasonable one. Governments also would benefit in the long run from such a supply as the

researches made by professors are bound to throw a great deal of light on important economic and administrative problems. Most Universities have not adequate financial resources to purchase these publications. In spite of circumstances like these the governments concerned have not been generous enough to accede to the request. We hope that the Board, as well as individual universities, will take up the question again and press on the attention of the governments the desirability of reconsidering their decision.

Kher Committee on the Wardha Scheme

THE Central Advisory Board of Education appointed a Special Committee under the chairmanship of the Hon. Mr. B. G. Kher, Premier of Bombay, to report on the implications of the Wardha Scheme. The findings of the Committee are now available and they are sure to make the scheme more acceptable to provincial governments really interested in educational reorganisation. It has been made clear that it was not the aim of the scheme to make education self-supporting and that its value is essentially an educational one. Education through activity is its central feature and the Committee was unanimous in accepting this standpoint. Other criticisms directed against the scheme were answered effectively. The scheme does not ignore the importance of religious instruction nor is it opposed to co-education. In these matters it is very elastic and educational managements are free to provide according to local conditions whatever they consider it desirable. One important feature of its recommendations is its advocacy of

a nine years' course extending from the age of five to fourteen instead of a seven years' course from seven to fourteen as was originally contemplated. The point made out by critics as to what should be done with boys and girls between the ages of five and seven has thus been met. It thus remains for the various provincial governments to take the necessary steps to implement the scheme. The Central Provinces has already gone forward in this respect by opening a training school for teachers. In Behar it has been decided to work the experiment in select schools. There are indications that in Madras and Bombay also experiments will be made. It may now be taken as settled that all projects of educational reconstruction will have to be closely related to the Wardha Scheme.

Voluntary Schools in Bombay

THE rapid spread of universal literacy is an immediate necessity in the country. All governments are keen on bringing this about without any further delay. The most serious obstacle, however, in the way of accomplishing this, is the inadequacy of finance. The problem, therefore, that has to be faced is how to achieve this particular end at minimum cost. It is for this purpose that the Government of Bombay has decided on encouraging the establishment of what are known as Voluntary Schools. The goal aimed at it is not a high degree of efficiency but the expansion of literacy among as many boys and girls as possible and there is a fair prospect of this goal being reached in the near future through the agency of Voluntary Schools.

GOVERNMENT is prepared to give special encouragement in order to enable persons and associations to start Voluntary Schools in as many villages as possible. They will not be subject to any stringent rules and regulations to start with. They will be given some aid in the beginning, and after they obtain a little standing and stability they will be included in the list of approved schools and become entitled to capitation grants up to a certain fixed maximum sum.

EFFICIENCY is not completely ignored or neglected. Refresher courses will be conducted in every district for the teachers of these schools. Head masters of the better type of recognised schools are instructed to keep themselves in touch with these teachers and managements and give them guidance and help. Government is preparing model time-tables for their use and equipping the villages where they are located with suitable libraries.

THERE are at present a large number of young men who have studied up to Matriculation or who have passed the Vernacular Final Examination and who are unable to get any job suited to them. It is expected that many of them will take an active part in the starting and running of these Voluntary Schools. Government also hopes that Taluk and District Associations will be specially organised by people interested in the spread of education with a view to starting this type of schools. The experiment is an interesting one and its success will be closely watched by the people in every other province. "Where there is a will, there is a way"; and the way shown by the Bombay Government to carry out its

Personal Notes

MR. JOHN SARGENT, Director of Education in the County of Essex, has been appointed Educational Commissioner with the Government of India. He will take charge of his office by the end of this year.

MRS. SAROJINI NAIDU has accepted the invitation to deliver the Address at the Convocation of the Andhra University which will be held on the 18th December at Waltair.

MRS. MAZUMDAR, M. A., Professor of Mathematics in the Victoria Institute, Calcutta, is the first woman scientist to be awarded the Premchand Raichand studentship which is the highest academic distinction in the gift of the Calcutta University. She is the wife of Dr. R. C. Mazumdar, of the Bose Research Institute.

RT. HON. V. S. SRINIVASA SASTRY'S term of office as Vice-Chancellor of the Annamalai University has been extended for a further period of three years.

THE HON. MR. MUKUND RAMRAO JAYAKAR, Judge of the Federal Court of India, has been awarded the honorary degree of Doctor of Civil Law by the University of Oxford.

RAO BAHADUR DR. T. S. TIRUMURTI, Professor of Pathology, Madras Medical College, has been appointed Principal of the Stanley Medical College, Madras, which was inaugurated on the 2nd instant. He is the first Indian to be appointed to this post.

MRS. J. B. SINGH, an Indian Lady, has been co-opted on the committee appointed by the Government of Trinidad to enquire into the general educational system of the country. Mrs. Singh is President of the Balak Sahit Mandalle, the only Indian women's organisation carrying on social work for the benefit of poor Indian children and of the British Guiana Dramatic Society.

DR. WALES, Field Director of the Greater Indian Cultural Association, has been invited by authorities in Johore to make detailed investigations on the extent of Indian contact with

Continued from preceding page.

will in the sphere of education is one that deserves imitation in other provinces also.

Johore. Dr. Wales has previous experience of similar expeditions in Parak and Cedah.

DR. S. RAMASWAMI, Asst. Professor of Physics, Central College, Bangalore, has been elected a Fellow of the Institute of Physics, London.

MR. A. R. Gopala Iyengar, M. Sc., of the Mysore University, has been awarded the Vincent Massey Scholarship for 1938-39 for study of Applied Botany in Toronto.

PROF. B. N. SINGH, Head of the Institute of Agricultural Research, has received an invitation on behalf of the German Government to attend the XII International Horticultural Congress which will take place in Berlin from August 12 to 17 this year. Prof. Singh has also been invited to attend the sessions of the British Association for the Advancement of Science at Cambridge, of the International Bureau of Soil Science, of International Society of Genetics and Breeding. It is understood that Dr. Singh is arranging to avail himself of these invitations.

MR. S. M. KUMARAMANGALAM, son of Dr. Subbaroyan, Minister for Education, Madras, has been elected as President of the Cambridge Union. He is the first Indian who has the honour of being elected as President of that union. Mr. Kumaramangalam was formerly Secretary of the Federation of Indian Students' Societies.

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que, English and French Languages. The successful student is granted a B. Com. Degree at the end of his four years course; and post-graduate courses will be instituted for students wishing to qualify for the M. Com.

The disappearance of the Higher School of Commerce has left a gap in the Government system of commercial education. There is now nothing between the Intermediate Schools of Commerce and the University; and the University really recruits only from the secondary schools. There are at least two possible remedies: (a) the institution of another higher school, but on more practical lines than the former one, and obtaining its students from the Intermediate Schools of Commerce as well as from the secondary schools; (b) the provision of suitable evening classes. There are good arguments, pedagogical and financial, in favour of the latter course.

THROUGH different PROVINCES

DELHI

CENTRAL ADVISORY BOARD MEETS

The Committee of the Central Advisory Board of Education, which was appointed to consider the Wardha Scheme of education, met on the 29th and 30th June at Simla under the chairmanship of the Hon. Mr. B. G. Kher, Premier of Bombay.

Various details of Dr. Zakir Hussain's report which had been regarded as an authoritative exposition of this scheme were discussed and, it is understood, unanimity was reached on many points.

Majority of the members seem to have favoured that the education should commence at the age of 5 or 6 and that 7 years was rather late. Two or three years before the final stage, which should be reached by about the age of 14, pupils should be divided up and sent to a variety of schools provided in each province, such as High schools, commercial, trade and vocational schools.

The Committee also discussed the questions of syllabus of co-education, religious instruction, curriculum and public examination and recorded the opinions on these. It was felt that the minimum salary of teachers should be Rs. 20 per month.

Other features of the scheme which were generally approved by the committee, are understood to be that the education of Indian boys and girls should be conducted in mother tongue, period of compulsion should be 9 instead of 7 years, that is, from 5 to 14 years of age, and that facilities for religious instruction should be provided to communities which wanted that their children should have it.

EXPERT FOR INDIAN EDUCATION

Explaining the appointment of Mr. John Sargent, Director of Education, County of Essex, as Educational Commissioner, Government of India, a communique says that the Government of India feel that an officer of his qualifications and experience should prove es-

pecially useful to the Central Advisory Board, and through the Board to the Central and Provincial Governments, in the period of educational experiment and activity which India has now entered. Mr. Sargent is expected to take over charge of his duties towards the end of this year.

MADRAS

EDUCATION IN THE PROVINCE

From a review of the Government of Madras on the Quinquennial Report of the Director of Public Instruction, it is understood that the number of secondary schools for boys has remained practically stationary, but there has been a steady growth in the number of high schools accompanied by a decline in the number of middle schools. The continuous decline of the latter is largely due to the increase in the number of higher elementary schools which in many cases function as cheap middle schools. This is an unsatisfactory feature and the question of devising means for arresting such unhealthy competition between the two classes of schools by prescribing different syllabuses of study is engaging the attention of the Government.

At the end of a decade of rapid numerical expansion of elementary schools for boys their number had reached 50,121 in 1930-31. Since then, the number gradually decreased till at the end of 1936-37, there were in the Presidency 41,128 schools. The strength in these schools had on the contrary increased during the quinquennium from 2,264,776 to 2,492,909 or by 10 per cent. Similarly, although the number of elementary schools for girls decreased from 5,672 to 4,807 their strength increased from 358,394 to 380,495 or by 6 per cent. This is partly due to the wholesome reaction in favour of a policy of concentration and consolidation of schools as against one of expansion without regard to either the geographical distribution or the organisation of schools.

ADULT EDUCATION SCHEMES

Plans for the promotion of adult education in the presidency are now under examination

by the Ministry. These, it is understood, include utilisation of the services of teachers under training in several districts for this purpose.

TRAINING FOR WARDHA SCHEME

As a preliminary to the introduction of the Wardha Scheme of education in selected centres in the province, the Madras Government, it is understood, are considering the question of training about 50 persons for teaching work.

The training course will extend for a year and the training school will be located in a rural area, most probably at Mettur. The Government are now examining the financial implications of the proposal. The scheme of education will, in all probability, be introduced in the next academic year.

BENGAL

PROPOSED BENGAL UNIVERSITY

Preparations, it is understood, are afoot for the establishment of a University in Bengal for furtherance of the study of ancient Indian culture and learning. The Bengal University, for that would be its name modelled after the famous universities of Taxila and Nalanda, will impart teaching in various branches of learning like philosophy, history, astronomy, theology, polity and ancient commercial history and economics along with their modern developments.

At the first instance the University will be an examining University, its centres being spread all over the Province. After some time, it is hoped, it will be transformed into a teaching centre. Along with the University it is contemplated to found a second grade college for women whom it will be the aim of the authorities to make good wives and mothers after the ideal of Indian womanhood. Mahamahopadhyaya Pramathanath Tarkabushan, at present Dean of the Faculty of Oriental Learning of the Benares Hindu University, will, it is learnt, be the first Vice-Chancellor of the Bengal University. The University will be located in Dum Dum.

BOMBAY

A NEW SCHEME

The Bombay Government have devised a new scheme to remove mass illiteracy and spread primary education in the villages. A

resolution issued by them states that out of 21,668 towns and villages in the presidency, 12,693 villages are still without primary schools. The Government are convinced that the existing agencies, schools and methods of instruction cannot liquidate illiteracy in the province. The Government propose to encourage the starting of voluntary schools in the sphere of primary education by various persons and associations in as many villages as possible.

The Government will extend capitation grants upto a certain fixed minimum in each case and in accordance with rules which will be framed by the Government. Every effort will be taken to see that these voluntary aided schools are properly organised and efficiently managed.

MILK FOR SCHOOL CHILDREN

The Commissioner to the Standing Committee of the Bombay Municipal Corporation has submitted a scheme for the supply of milk to undernourished and needy children attending Municipal schools. It is estimated that the cost of the scheme for the first year will not exceed Rs. 31,000.

The budget grant of the current year is Rs. 50,000 and as the cost for the first year is not likely to exceed Rs. 31,000, it is hoped that there will be no difficulty in putting the scheme into force immediately.

To ensure that the milk supplied is put to as beneficial a use as possible and that the children entering the schools for the first time should get the first benefit, instructions are being issued to examine first the new-comers and issue milk to those that are found to be suffering from malnutrition. When this is over, the examination will be continued to the next higher class if possible.

PHYSICAL TRAINING INSTITUTE

In pursuance of the recommendations of the Board for Physical Education appointed by the Government of Bombay, the Government have passed orders that a training institute for imparting physical education should start from October, 1938.

To begin with, the institute will take 100 candidates out of which 20 will be deputed by the Government, 50 by aided and recognised schools and the rest 30 will be selected from among the candidates coming either of their own accord or through well constituted gym-

nasia. Only graduates will be admitted into the institute. Tuition will be free except in the cases of students coming from States and other provinces.

U. P.

EDUCATIONAL EXPANSION

The U. P. Government have undertaken a new policy of educational expansion. It seeks to combine Government initiative with the existing voluntary agencies to co-ordinate the existing institutions and bring to bear upon the present educational programme the light of new experiments in pedagogics. The common points of agreement between the Wardha Scheme and the activity method as amended by the findings of the local committee with reference to local conditions, have been incorporated in the new scheme.

The programme may be said to consist of three parts. In the first place, there will be 3,600 reading rooms in the province, i.e., 75 per district. In addition there will be 700 circulating libraries. The Government in pursuance of its policy of encouraging private initiative, are prepared to make grants to private organizations.

Concurrently with the above the Government will earnestly seek to liquidate adult illiteracy. The Government have already circularized district boards to organise teachers on voluntary basis for this purpose. These teachers will be given proper recognition and reward on the basis of their record of service at the end of the year. In each district there will be one such nucleus in the form of a band of 20 teachers selected from educated people living in rural areas, whose main business will be to persuade adults to undergo training for three months in the three R's as well as in geography of India. The Government are willing to offer a small pay in the shape of allowance and bear the cost of books and furniture. Another band of 20 educated people will be selected to take up this work in their spare time for which a small bonus will be paid for every illiterate turned into a literate.

The government propose to take up the work of educational reconstruction in right earnest. At present there are three training colleges in the province to which experts in vocational training will be attached, and 8

normal schools to which specialists will be appointed to give instructions through activity methods.

SCHOOL FOR TRAINING WOMEN TEACHERS

It is understood that the U. P. Government are thinking of starting a school in Benares for training women teachers specially to teach children.

It is stated that the Government realise that the present methods of teaching children are far from satisfactory. The Hon. Mr. Sampurnanand, Education Minister, discussed this matter with Mr. Sanjiva Rao of the Indian Educational Service, who undertook to prepare a scheme and syllabus and also to be in charge of the proposed school. Mr. Sanjiva Rao has already founded a Children's Montessori School at Rajghat and is giving effect to the ideals of children's education under highly-qualified teachers.

A similar school for training men teachers is also proposed to be started at Allahabad.

UNIVERSITIES COMMITTEE QUESTIONNAIRE

Co-education and making Hindustani the medium of instruction are the two main items included in the questionnaire issued by the U. P. Universities Reorganisation Committee which has concluded its sittings.

A voluminous questionnaire has been prepared and opinions on the administrative, educational and financial aspects of university education are invited.

The questionnaire deals with every aspect of university life, and proposed to remodel and revitalise the entire existing system of university education and administration.

C. P.

WARDHA SCHEME AT WORK

The Wardha Scheme of education evolved by Mahatma Gandhi with the help of educational experts is now being put into operation, under the name of the Vidya Mandir Scheme. The C. P. Government, who have accepted this scheme, are launching upon a colossal experiment. One hundred and sixty-six schools based on the Wardha Scheme are to be opened in 83 tehsils. The teachers who will be

pioneers in this method of education have been selected and are now undergoing a five and half months' course of instruction at the Vidya Mandir Training School at Wardha. Specialists in the various crafts and industries which will form the backbone of the Wardha Scheme of education have been summoned to Wardha to give these would-be teachers the necessary instructions.

A considerable measure of success has attended the Central Provinces Government's efforts to launch the new scheme, which is so different from the present scheme of education. There have been already about two hundred offers of land for the 166 schools that are to be started. Some of these have already been approved by the Agricultural Department, while others are under consideration. The site of the land offered, its fertility and various other factors have to be taken into consideration before the Government could accept the offers; as such the officers of the Government have by no means discontinued their efforts to secure more offers. Artistically printed posters conveying the essentials of the scheme and appealing for co-operation in making the scheme a success are being displayed, while Government officers are going round meeting prominent people and explaining the scheme to them. It is confidently hoped that suitable lands will be available for all the 166 schools now contemplated.

It is understood the inspector of the Educational Department of the C. P. Government will also receive practical training in the new method of education so that they may be fitted to inspect the new schools.

PUNJAB

MORE HIGH SCHOOLS FOR GIRLS

It is understood that the Punjab Government have before them for consideration a scheme for the abolition of all Government high schools in towns which have sufficient educational facilities provided through private agencies. The funds thus saved may be diverted to opening girls high schools.

STIPENDS TO EDUCATED UNEMPLOYED

From a statement issued by the Punjab Educated Unemployed League, who led a deputation to the Governor last month, it is learnt that the Government are willing to give

small stipends to educated unemployed who would go out to the villages or work in the cities and carry on a campaign. These young men are expected to be imbued with a missionary spirit and do it for the sake of service to the country and this might lead them to get wider opportunities for service.

It is stated that the Department of Industries are willing to give out small sums of money on a returnable basis under the rules which the Department have framed. They, however, want security of double the amount they give. Thus it is a good opportunity for the educated unemployed to organise themselves into small groups or do the work on individual basis.

BIHAR

GOVERNMENT'S PROPOSALS ON THE WARDHA SCHEME

The Government of Bihar have, in response to the request of the Government of India, communicated their views to the latter on the Wardha Scheme for consideration by a special sub-committee of the Central Advisory Board of Education.

While leaving the examination of the question about the extent to which the scheme could be adapted to the requirements of the province of Bihar, the Government, in the meantime, have decided to introduce the Wardha Scheme on a small scale as an experimental measure by starting one of the schools of the type in each district from the beginning of the next year.

In the course of their letter to the Government of India, the Bihar Government state that the latter have already appointed a committee to examine the whole field of education, including primary, secondary, collegiate, technical, industrial and professional education and to suggest improvements and modifications in the existing system.

ORISSA

SCHOOLS ON WARDHA SCHEME

It is understood the Orissa Government have decided to start four schools to impart education on the lines of the Wardha Scheme as an experimental measure.

Two of the schools will be situated in South Orissa and the other two in North Orissa.

It is also understood that Mr. S. C. Tripathi, Director of Public Instruction, has been asked by the Government to examine the scheme, and submit estimates in due course.

HYDERABDA

DRIVE AGAINST ILLITERACY

An educational survey of the Nizam's Dominions for the past 25 years shows all-round and rapid progress in the whole of the State during this period. The number of pupils under instruction during this period increased from 66,484 to 3,53,582 in 1935, and the amount spent for the purpose rose from Rs. 14 lakhs to nearly a crore.

The Government is taking every step to introduce compulsory primary education in the State. For this purpose Nawab Mehdi Yar Jung Bahadur, the Education Member, is considering a draft bill on the subject which will soon be placed before the Legislature for its approval.

Mr. S. M. H. Jafferi, the Director of Public Instruction, is not leaving any stone unturned in the drive against illiteracy in the State. With the ultimate aim of introducing compulsory education all over the State and as an aid thereto, he has launched a scheme of "shift" schools in a number of villages in selected districts. The object of these schools, which are being financed from the education grant without any extra expenditure, as the required funds are being made available by effecting several economies through the elimination of waste, is to provide the extra facility to the village children which enables them to obtain education without interference in the pursuit of their avocations.

Under the scheme, schools are conducted partly in the mornings and partly in the evenings in order to enable the children to attend at their individual convenience. At present there are nearly 600 such primary schools in the districts.

KASHMIR

EDUCATIONAL REFORM COMMITTEE

To review the existing system of primary and secondary education in the State and to suggest improvements and also to examine whether and how far the principles and methods underlying the Wardha Scheme may be adopted to suit local needs, His Highness' Government

have appointed a committee consisting of Mr. K. G. Saiyidain, Director of Education (Chairman), Dr. Zakir Hussain, Principal of the Jamia Milia, Delhi, Mr. Eric Tyndale Biscoe, Principal of the C. M. S. High School, Srinagar, Qazi Mohammed Ishaw, Inspector of Schools, Srinagar, Mr. Mehndiratta, Inspector of Schools, Jammu, and Pandit Nandlal Kitroo, Headmaster of the S. P. High School, Srinagar (Secretary).

The Committee, it is expected, will submit its first proposals for practical action before July.

LOANS FOR HIGHER STUDIES

The Kashmir Government have sanctioned a scheme for the grant of loans to deserving students to enable them to prosecute higher studies in Europe and in India.

The loans are repayable under certain conditions and rules have been framed to govern the grant of such loans. During the current year's budget, Rs. 25,000 were sanctioned for this purpose. Seven students have been selected, five of whom will proceed to England for higher studies in medicine, surgery, applied chemistry, forestry and mathematics and two for special studies in India.

TRAVANCORE

THE TRAVANCORE UNIVERSITY

Diploma courses in Textile Technology and Textile Chemistry, and Certificate courses in certain other vocational and industrial subjects will be started in the University of Travancore from the beginning of the current academic year.

The Diploma courses in Textile Technology and Textile Chemistry will extend over a period of three years. The Certificate Courses will be in (a) weaving—hand and power looms, (b) bleaching, dyeing, printing and finishing, (c) embroidery, needlework and knitting, and (d) carpet making and coir weaving. The Certificate courses will last two years. Both the Diploma and Certificate courses will be started alongside each other.

The Central Technological Institute, Trivandrum, the Carpentry and Smithery School, Trivandrum, and certain minor industrial sections, namely, those relating to dyeing and printing, durrie and carpet weaving, rattan and basket making, and embroidery are being transferred to the control of the University from the Director of Industries.

PUBLIC OPINION

MAHATMA GANDHI ON HIGHER EDUCATION

Explaining how the use of the English medium in higher education has caused a great deal of wastage, Gandhiji writes to the *Harijan*.

"It has been argued that the wastage that occurs in our colleges need not worry us if, out of the collegians, one Jagadish Bose can be produced by them. I should freely subscribe to the argument, if the wastage was unavoidable. I hope I have shown that it was and is even now avoidable. Moreover the creation of a Bose does not help the argument. For Bose was not a product of the present education. He rose in spite of the terrible handicaps under which he had to labour. And his knowledge became almost intransmissible to the masses. We seem to have come to think that no one can hope to be like a Bose unless he knows English. I cannot conceive a grosser superstition than this. No Japanese feels so helpless as we seem to do."

Referring to the de-Indianisation of our education, he said: "I find daily proof of the increasing and continuing wrong being done to the millions by our false de-Indianising education. Those graduates, who are my valued associates, themselves flounder when they have to give expression to their innermost thoughts. They are strangers in their own homes. Their vocabulary in the mother-tongue is so limited that they cannot always finish their speech without having recourse to English words and even sentences. Nor can they exist without English books. They often write to one another in English. I cite the case of my companions to show how deep the evil has gone. For we have made a conscious effort to mend ourselves."

Next with regard to the agency that should support higher education, he opined: "Universities must be made self-supporting. The State should simply educate those whose services it

would need. For all other branches of learning, it should encourage private effort. The medium of instruction should be altered at once and at any cost, the provincial languages being given their rightful place. I would prefer temporary chaos in higher education to the criminal waste that is daily accumulating."

Concluding he said: "Thus I claim I am not an enemy of higher education but I am an enemy of higher education as it is given in this country. Under my scheme, there will be more and better libraries, more and better laboratories, more and better research institutes. Under it we should have an army of chemists, engineers and other experts who will be the real servants of the nation, and answer the varied and growing requirements of a people who are becoming increasingly conscious of their rights and wants. And all these experts will speak, not a foreign language, but the language of the people. The knowledge gained by them will be the common property of the people. There will be truly original work instead of mere imitation and the cost will be evenly and justly distributed."

MR. MARDY JONES' CALL TO THE GOVERNMENT

Mr. T. I. Mardy Jones, M. P., formerly Secretary of the Indian Parliamentary Committee, who had undertaken many study tours in India within the last ten years, replying to an address of welcome presented to him last month by the Bansteria Municipality (Hooghly), observed:

"I am fully convinced that the greatest need of India today is an effective system of full and free primary education for every child as a birthright, for girls as well as for boys, in the vernaculars. The failures to provide such a system is the greatest indictment that could be brought against the regime of the British Raj and against the past indifference of the ruling classes and the prosperous sections of India and of her own Indian leaders."

But now that substantial self-government was within the grasp of the new provincial legislatures, he added, there was no longer any excuse for further procrastination. Here was a great opportunity for the Congress Ministries to initiate and enforce by their political power in the country a nation-wide drive for the abolition. 'Where there was a will, there was a way.' Hindus and Muslims must sink their communal differences and stand and work as an united Indian political force to right this great wrong done to the child-life of the nation. India was the only part of the British Empire, he continued, where the educational birthright of the children was being grossly neglected.

MR. NARIMAN'S EXHORTATION TO STUDENTS

"The Indian youth is capable of glorious achievements and is mentally and physically fit to be the maker and moulder of the country's destiny. The Indian youth is in no way inferior mentally, physically and intellectually to the youth of any other country, either in the East or West." Thus observed Mr. K. F. Nariman in the course of his presidential address at the Second All-Kerala Students' Conference held last month at Palaghat.

Continuing he said, "For decades past the Indian youth's mental and intellectual growth had been stunted and dwarfed under a pernicious system of education deliberately devised for the safety of British Imperialism. Military training and the right to bear arms, were denied to him for ever. The aims and objects of the educational system for years past had been to turn out money-making machines and insipid loyal citizens. The vision and mission of life placed before him was selfish and narrow. A few years ago when some critics condemned the present system of education as devised for producing 'cultured slaves' and emaciating the nation, these critics were condemned for poisoning and diverting the juvenile mind from their educational pursuits. To-day the same system that was approved and extolled was universally condemned and educational conferences were held and new schemes devised by the so-called experts and educationalists to overhaul the whole of the present system and give it entirely a new orientation and create a new ideology on the subject."

PROF. VARKEY ON THE IDEALS OF EDUCATION

"One cause for dissatisfaction with the present day educational system is wrong choice. For a century and a half now, our students had all been educated towards the same goal, service under Government," observed Mr. C. J. Varkey, Parliamentary Secretary to the Minister for Education, Madras, in one of his recent utterances.

He said, "Everybody had raced for it, regardless of differences in aptitudes and temperament and of their financial conditions, and naturally it is impossible for all to reach the goal. The lure of Government service is still there. Otherwise we would not find that overcrowding in colleges of which Principals are complaining. Another cause for the discontent is unemployment. In early days, society solved the unemployment problem by distribution of labour. What is now called the bane of our society was the glory of our land. The caste system was a unique system the like of which the world has not got. Under it the student learnt the art of his father under the best of auspices and specialised in his own field. In that way overcrowding along one path was avoided. We gave up that social order and we have now the present disorder of which we are complaining. We broke our moorings and lost our way. It is, therefore, that a Government which is a fatherly government should take its citizens along different channels of life."

Concluding he said, "The ancient student had been distinguished by his love and respect for his teacher and, therefore, by a psychological reaction, for authority. A lack of respect for the teacher or for authority is the unconscious product of the present system of education. Within limits this is good. Our ancient system merged with love and respect an amount of slavery. From that slavery the modern education had rescued the student for through it the individual's personality is developed. But the spirit of criticism and of scepticism should not be carried so far as to have no respect for anybody. Let us take the essence of our ancient culture and ideals, mix it with what is best in western culture and if we develop that, the result will be that we will be neither East nor West. We will be a happy mixture of what is good in the West with what is good in the East."

Foreign Currents

The Intellectual Renaissance of Egypt

By Mr. M. MUSTAFA ZIADA, Ph. D.,

Assistant Professor of History, Egyptian University.

THE inauguration of the old Egyptian University in 1908 brought into existence one of the most potential and momentous factors in the intellectual renaissance of the land of the Pharaohs. Before that date the only forces that did good battle against the deadly torpor and obscurantism which prevailed in the country were the Azhar School of Shaikh Muhammad Abdu, who died in 1905, and the higher colleges appertaining to the Egyptian Ministry of Education. But both forces were hindered and handicapped by the nature of their scope and *raison d'être*. The School of Shaikh Abdu, for instance, consisted of only a handful of zealous reformers, who attempted single-handed, and in the teeth of conservative and reactionary resistance, to effect far-reaching changes in several directions. Thus, though the question of intellectual progress was the nearest to their hearts, the very wide range of their other ideals could allow it only a portion of their effort. As for the higher colleges belonging to the Ministry of Education, they could not aspire to lead the intellectual movement, nor to be responsible for the intellectual renaissance in the country, so long as they were limited by the terms of their very existence. These terms were that the higher colleges should go on producing officials and civil servants for the various departments of government.

It is true that an increasing number of the graduates of the aforesaid colleges were annually sent by the Government to Europe to read for University Degrees and Diplomas, and that most of these "Mission students" have returned to Egypt with qualifications and attainments worthy of the responsibilities which they carried in the service of the State. But the number of these "university men" was limited always, and the very fact that university education could be found in Egypt only as an "imported commodity" made a clear case for the necessity of

founding one university at least on Egyptian soil.

And so, with the inauguration of the old Egyptian University in Cairo in 1908, a house of learning *par excellence* was begun. It was not trammelled by the difficulties or limitations of the reformers and the higher colleges, and it had the good will and the general blessing of the country. But it had one major difficulty in the matter of finance, as it had been founded on certain public donations that soon proved to be inadequate. This super difficulty, however, was happily overcome in 1925, when the Government of the day, inspired by his Majesty the late King Fuad I, himself the first Rector of the old university and a deep lover of learning took over the university and constituted it as a Government establishment. Since then the Egyptian University has been growing by leaps and bounds, and its impressive though inchoate buildings at Giza, near Cairo, are palpable testimony to the urge and drive of the intellectual movement in Egypt.

Under the aegis of the Government, the budget of the university jumped from little over £E. 10,000 before 1925 to £E. 278,786 in 1932. The number of its regular students showed a similar quick increase, for it averaged 107 before 1925, and it leapt to 2,381 in 1932. These numbers were distributed among the four faculties then existing, namely the Faculties of Arts (or Letters), Science, Law and Medicine. Of these the Faculties of Art and Law only had existed, though on a small scale, under the old university, and the Faculties of Science and Medicine were the creation of the new university. But it is well to remember that the latter faculties were but two of the higher colleges of the old regime, given a new name and planned on a larger scale.

Later on, in 1935, the remaining colleges were incorporated by the university, which now boasts of seven faculties, i.e., Arts, Science, Law, Medicine (including also the Schools of Veterinary Medicine, Pharmacy, Dentistry and a special school for midwives), Engineering, Agriculture and Commerce. Small wonder that the budget estimates of the university for the year 1936 amounted to £E. 850,000, and that the total number of its regular students during the corresponding year soared to 6,781.

Now, it is necessary to add, in conclusion, that the activities of the various faculties of

(Continued on page 37)

PERIODICALS

The Vidya Mandir Scheme

Mr. Brij Lal, Secretary, non-Government Schools' Federation, Punjab, in the course of an article to the *C. & M. Gazette*, Lahore, gives a fine summary of the Vidya Mandir Scheme and exhorts the Provincial Governments and the public to give a trial to it in right earnest. The good points enumerated by him are:—

1. The financial responsibility is not of the Government and yet the financial stability of the schools is secured.
2. The management of the schools does not vest in an authority outside the village but in the villagers themselves.
3. The school teacher is not a bird of passage but a permanent figure in the village, pledged to life-long services to the inhabitants.
4. The status and prestige of the village teacher is higher than under the present.
5. The scheme affords opportunities for co-operation to different departments of the Government—Educational, Medical, Agricultural, Veterinary and Co-operative.

Concluding he says—"The scheme obviously has many good points and if it is worked in the spirit in which it has been conceived, it will not only drive illiteracy from the country but increase the happiness of the villagers as well. It is well worth while that the scheme should be given a fair trial and if the results are encouraging, then the scheme may be further extended. Let us hope that both the Provincial Governments and the public will take up the question of establishing Vidya Mandirs in right earnest and make the scheme a success."

Friendship in Education

In the course of an interesting article in the *New Review* Mr. T. N. Siqueira writes about Friendship in Education. He urges—

"to introduce the personal factor more largely into the relations of students and teachers, by making greater contact between them inevitable and obligatory—so that the greatest weakness of our system, especially in the university stage, may be removed, and a

return made to the ancient and rational conception of education."

To achieve such an object, he gives the following suggestions:

"The college should be so organized as to force them (the teacher and the pupil) to meet often and live together a common life. Each member of the staff may be given the care of a few students (not more than ten), whom he is to see (not interview—which is too formal) at least once a week, and help and guide in every sphere of their life—to whom, in a word, he is to be a tutor or *guru* and whose admiration and friendship he is to win by what he is and does and says, so that when they leave college they may continue to seek his guidance and live by the inspiration of the memory. Thus we shall have something like the tutorial system in Oxford, where the tutor is ostensibly only a guide to study, but often—if he shows himself worthy of it—becomes a Mentor of the undergraduate's private life and thought as well, forging links of esteem and friendship which stretch across the seas and the years.

"To make this system easier to work, the tutor should live with the students in his charge—on the college premises, if possible, or in a house or flat where he is always accessible to them. Our large hostels, where one large building houses two or three hundred students, defeat the very purpose for which hostels are meant. They make it impossible for the students to know one another and live together: they degenerate into *hotels*, where each one hardly knows (or cares) who lives next door. Small houses or blocks, separated from one another by a little garden, each with a name and associations of its own and under the personal care of an esteemed member of the staff who lives there with his pupils—these are the ideals to be aimed at, in spite of greater cost in space and money."

"To attract the pupil to imitate him, the teacher must be known to the pupil—he must allow the young naturally critical but hero-worshipping personality to see realized in him its own ideal; the pupil should find solved in his teacher his own perhaps unconfessed problems; he should see in his teacher the intellectual, moral, physical, religious, social qualities which he considers worth possessing. Once he acknowledges his teacher as worthy of being his *guru*, his education is secure...It is only thus that any true education can be imparted."

Book Reviews

THE ACTIVITY SCHOOL BY ADOLPH FERRIERE: Edited by K. G. Saiyidain, Professor of Education, Aligarh Muslim University, 1938. Published by Kitabistan, Allahabad, Pp. XVI. 272. Rs. 6/-

Educational reconstruction has become the order of the day in India as it is in most other countries in the World. There is a wide-spread and intense dissatisfaction with the system of education imparted through the thousands of schools recognised by government. This dissatisfaction is the cause for the starting of experimental institutions like the Shanti Niketan of Dr. Tagore and the National Schools started by the Theosophical Society in early days and under the auspices of the Non-Cooperation movement in more recent years. The movement for educational reorganisation has gained a new impetus and a new direction as a result of the Wardha Scheme put forward by Mahatma Gandhi. It now occupies the foremost place among the new schemes that governments in different parts of the country are anxiously thinking about. It is the intuitive insight into

[Continued from page 34]

the university do not stop at the usual academic routine of regular lectures for regular students. It is true that it has not been possible, as yet, for the university to organize any sort of extension courses of study to students unable, through poverty or occupation, to pursue any of the prescribed courses. But it has largely contributed to the uplift of the popular mind by organizing a series of public evening lectures every year. These naturally attract varied gatherings, but they have aided greatly in the present intellectual movement. The university, moreover, has a Publication Committee which published every year a considerable number of original works in various subjects; and it may well be added too, that the sustained researches of several professors and teachers in its faculties have led the way, not unawares, to a lasting and serious intellectual revival in Egypt.

the ultimate value of things that has enabled Mahatmaji to put forward his scheme. A rational understanding of it is quite necessary if it is to make a wide and effective appeal to people with less intuitive minds. The book under review is a profound study of the philosophy which lies at the basis of the Wardha Scheme and as such it is a most timely publication. It is bound to have a most welcome reception in the country as it provides the key with which one could look into the treasures lying concealed in the mind of Mahatma Gandhi and the new educational ideas which he is trying to popularise.

The central feature of Mahatmaji's Scheme is that children should be given education through some activity instead of through books; and this is the theme of Dr. Adolph Ferriere's book on the Activity School. The doctor is the professor of education in the Jean-Jacques Rousseau Institute at Geneva and for nearly fifty years he has been actively engaged in educational experiments. He writes with authority based on personal experience and observation and on an extensive study of the newer psychology. The book is divided into six chapters. In the first chapter dealing with some precursors of the Activity School a clear and lucid account is given of J.-J. Rousseau, the real founder of Activity Education, of Pestalozzi who put into practice some of the ideas of Rousseau, and of Paul Robin who was interested both in theory and practice and who carried on his work at Cempuis, basing everything on the use of the hand which is the universal tool of mankind. The second chapter deals with the psychological foundations of the Activity Movement. They centre round two important principles—one being that the end of all human life is to increase the power of the mind and the second being that the one outstanding means of reaching this end is adaptation to the laws of mental life. The author correlates these principles with a number of psychological laws like the existence in man of a mental *clan vital* which is the source of all activity worthy the name; and on this is based the view that the aim of education is to conserve and increase this life impulse in so far as it is directed to the supreme end. It is in this chapter that an interesting and thought provoking study is made by the author of what he calls the Biogenic law on the basis of which he establishes an intimate connection between the stages in the

Here and There

DEMOCRATIC SCHOOLS

There is a movement among teachers in the U. S. A. which has for its object the attainment of a democratic schools administration and the abolition of all militaristic and undemocratic institutions. An enquiry on this subject among teachers and friends of education produced the following points of criticism, which were collated by the "American Teacher".

The schools authorities, in many cases, do not hold themselves sufficiently aloof from military control, destructive criticism, humiliation before the pupil, tale-bearing. Teachers often do not dare to ask the officials of the schools inspection and administration for advice, for fear that it might be to their disadvantage. There are still teachers who take the trouble to draw up secret reports of all the proceedings of their colleagues. The teachers do not have sufficient influence over the preparation of the curriculum and the selection of text-books, and salaries do not always correspond to worth, education and practical experience—practices which are denounced. The teachers must have the right to demand irreproachable conditions of hygiene. It must be possible for a complaint to be lodged even against an inspector—through some sort of local committee for complaints, or by criticism in teachers' periodicals and teachers' meetings. There should be freedom of the press and groups of interested persons.

RURAL TRAINING FOR URBAN BOYS

There is an often expressed fear that modern education tends to urbanise rural boys, but perhaps no one will grumble at a scheme which is intended to make urban boys love and understand the pursuits of agriculture and the countryside. Boys from Dulwich Central School (England) have this opportunity as part of their geography course; the boys have adopted a farm in Cambridgeshire, just as some other schools adopt merchants ships. The farmer sends them a weekly report of the work done on the farm, samples of soil, crops grown, details of stock raising, marketing schemes, etc. But these means and various maps, plans, pictures and models of implements and machinery, the boys are able to see how a modern farm is run.

Now the boys are planning a school journey to Cambridge and the farm which is near Cambridge.

evolution of child's interest and those in the evolution of mankind in general. The third chapter deals with Manual Activity in the Activity School; and all its advantages in developing the body, the mind and intellectual powers and the moral and social sides of life are elaborately explained. An account is given of the trades and crafts that should be taught in the ideal Activity School. It is worth noting in this connection that the author is emphatic in stating that apprenticeship to manual work must have no other end than the formation of character and that the idea of vocational usefulness must not intervene before the age of twelve. In chapter four attention is paid to social activity in the Activity School based on the interchange of material help among the pupils and the guidance of the younger pupils by the older ones and also the encouragement of group activities. It insists on the need for giving up completely the old discipline of the rod. The fifth chapter is devoted to intellectual activity. The guiding principle here is that 'Life alone teaches life. We do not bring up children; they bring themselves up. Our chief function is to create the environment in which they are enabled to grow up; our next function is to guide them.' This principle is elaborated with a wealth of reasoning and illustrations. The interests of children at different stages are analysed and activities corresponding to them are given. The sixth and the final chapter deals with the Future of the Activity School and makes a detailed reference to many important schools of this character in different parts of the world and the general trend of events in matters educational. The education of the whole being is what is to be aimed at. The school which offers nothing but knowledge should disappear; and a correct grasp of the basic principles enunciated in the book will ensure bright prospects for the type of school advocated in it.

No review can do justice to the learning, the profound thought, and the systematic exposition found in the book. The Indian public should feel grateful to Prof. K. G. Saiyidain, the learned editor of the book, for having introduced his countrymen to the invaluable truths contained in it. It is a book which has to be studied leisurely and meditated upon. All those interested in educational reconstruction will be amply repaid for the time and attention they may devote to such study.

— M. V. R.

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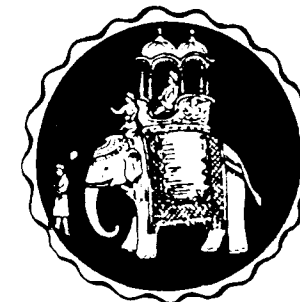
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REORGANISATION OF SECONDARY AND UNIVERSITY EDUCATION — THE MADRAS SCHEME

By Prof. M. VENKATARAMAIA, M. A.

(1)

IN June 1937 the then Madras Government published a scheme outlining its policy in regard to the future of educational development in the province. It dealt comprehensively with all phases and stages of education—general and vocational, elementary, secondary and University. The public were invited to offer their views on it and the three Universities in the province were also called on to examine the scheme and suggest improvements and modifications, if any. The University of Madras appointed an *Ad Hoc* Committee to study the scheme and it is learnt that it rejected most of the proposals put forward by Government. It did not favour the abolition of Intermediate classes and the institution of degree courses extending over three years instead of the present two years. It was also opposed to the extension of the high school course by one additional year. The only feature of the scheme that it accepted was the substitution of a matriculation examination conducted by the University in place of the existing Secondary School-Leaving Certificate examination as a test for admission to University courses. This was perhaps done on purely financial grounds. As the committee was a highly representative one there is every likelihood of its recommendations being accepted by the University authorities.

In the Andhra University, the Syndicate undertook a preliminary examination of the scheme and issued a detailed questionnaire to the members of the Senate and the Academic Council for being answered by them, so that the matter might be finally dealt with on the basis of the answers received. However, if one is to be guided by the general trend of the questionnaire, one will have to say that the

Andhra University also may reject the scheme. It may not even favour the substitution of its own matriculation for the present S. S. L. C. as it is feared that such a change would cause a financial loss. It looks as if the Universities in the Province have no welcome for the scheme and that it is practically destined to fall into abeyance.

That it may have to meet with such a fate seems to be all the more likely in view of two other circumstances. It is not yet known definitely what the present Government of Madras—the Congress Government—thinks of it. It was put forward by its predecessor in office—the Interim Ministry. Neither the Prime Minister nor the Minister of Education in the present Cabinet has so far given any definite opinion on it. From the views expressed by Prof. Varkey, the Parliamentary Secretary to the Minister of Education, it may be asserted that the Ministry of the day is not very much enamoured of some of the fundamental features of the scheme like the abolition of the Intermediate classes (His letter to *The Hindu*, 7th July 1938). There is nothing surprising in this. In all important matters the views held by the Congress are diametrically opposed to those held by the other parties in the Province. Education is no exception to this. Moreover in the interval between the publication of the government scheme and the present day, the educational outlook has undergone a revolutionary change in consequence of the formulation of the Wardha Scheme by Mahatmaji. The Zakir Hussain Committee have, under the inspiration of Mahatmaji, worked out a new plan of education for children to the age of fourteen, the very age at which the Madras Scheme proposed to bifurcate secondary courses into pre-University and

vocational courses. The Congress Government in Madras is bound to support the Wardha Plan and in such a case it will not accept the scheme of its predecessor. Everything, therefore, points out to the conclusion that the scheme formulated in 1937 will have to undergo considerable modifications and a practically new scheme will have to be formulated if education is to be recognised on a suitable basis in this Province.

(2)

There is a universal tendency at the present day to approach all educational questions from what may be designated as the economic standpoint. Stress is generally laid on the relation between the expenditure involved in educating the boys and girls in schools and colleges and the contribution which in consequence of this education they are able to make to national income. In the view of the formulators of the Madras scheme, as also of many other critics and reformers. Indian education to-day is a failure essentially because the returns obtained from investment on education are very small in terms of learning capacity. This is the real significance of the emphasis on the unemployment of the educated classes that is a marked feature of the Madras Scheme. The present system of education is of very little value as it does not enable the educated to earn even their livelihood and every proposal for educational reform should see that education does not become associated with unemployment as is unfortunately the case today.

Government as well as the public are getting more alarmed at the unemployment of educated persons than of uneducated persons. There are at least three reasons for this. It is true, of course, that among the uneducated also there are large numbers of people—peasants, workers and artisans—who are either unemployed or only half-employed. No one gets frightened at this. In the case of the educated the special feature is that the parents and the general

public invest a substantial sum of money on their education. This amounts to several crores of rupees every year. While receiving education they do not contribute anything towards their maintenance. Boys and girls who are not at school begin to earn something from about the age of eight and bring some relief to their families. Not so those who are being educated. Thus the expenditure incurred directly and indirectly on the educated is not a negligible amount. In the second place, it is a matter of ordinary observation that whether employed or unemployed all persons in a community have ultimately to be maintained by the community. The methods of maintenance and relief might vary; they might be organized or unorganized. But no society can escape the burden. Here again it has to be noted that the burden involved in maintaining the educated unemployed is far heavier than that of maintaining the uneducated unemployed. The standard of life to which a young man becomes accustomed while at school is far higher than that of an average individual in the community. His wants become more numerous. He cannot and will not take to any honest occupation that presents itself before him. Relieving the educated unemployed, therefore, becomes more costly. In the third place, the brain of the educated man is full of all sorts of novel ideas. He does not take the situation around him in a spirit of resignation. He becomes a centre of agitation and disturbance. He introduces an element of instability and insecurity in society. And these features are more prominent and pronounced when he becomes unemployed. He begins to find fault with society and the existing social arrangements and even welcomes great revolutions. Naturally all governments and all those interests that stand for peaceful change get alarmed and begin to feel that something should be done to improve the situation from their standpoint.

That this point of view has influenced the Madras Government is clear from the

general tenor of its scheme. It states that, "in this province criticism of the secondary course has mainly taken the form of a strong objection to its domination by University requirements. The Government feel that there is considerable justification for this criticism, since at present there is practically no secondary course complete in itself independent of a preparation for University entrance and leading to vocational training or direct occupation." A little further on the following statement is made: "It is economically unsound, both for the country and for the individuals concerned, that a student, whose performance both at school and college proves his lack of capacity to cope with particular types of higher education and to benefit from it, should reduce his family to poverty and should lower his own earning capacity by passing on through a course for which he is not fitted and which gives him a slender chance of employment even if he successfully completes the course....."

Though the above has been the usual method of approach to the study of the Indian educational problem for the last ten or twenty years, there are many who look at it from another point of view also. They judge education not by its power to increase the earning capacity of the individual but by its effect on his character, his mental energy and his moral vigour and general outlook on life. To them education is an end in itself. An educated man is a better man than an uneducated one. It may be that an educated peasant or businessman is unable to make as much money as his uneducated rival; but all the same he is better for his education, he is a finer sort of man, more sensitive to right and wrong, more kindly, more sympathetic and more public-spirited. Economic values are not the only values or the most important values to be considered. There are spiritual values superior to the economic. From this point of view, there is nothing like too much of education in a country or too many educated people. If critics, looking

at the present educational system from this standpoint, are anxious to reorganise it, it is because they find that the system is not producing the effect desired and that it is not helping the individual to become that which he is capable of becoming. It does nothing according to them to develop his body and his emotions. It is very narrowly intellectual.

It is not argued here that these two standpoints are diametrically opposed to each other. They are really two different ways of looking at the question. It is mainly a matter of emphasis. A person, for instance, cannot attain the best that he is capable of attaining if the education that he received does not fit him to earn an honest living. The same will be the case if while it promotes his earning capacity it does little to build his character. An ideal system of education will have to satisfy the physical as well as the spiritual needs of man and this has to be kept in mind in laying down a new plan of education.

As the Madras Scheme looked at the subject mainly from the point of view of employment, its solution of the problem has a more or less economic character about it. In its opinion the question to be tackled is not one of education but one of unemployment. There are two possible ways of tackling it. One is by discovering new avenues of employing the educated; and the other is by diminishing the number of educated persons in the country. The Madras Scheme indirectly favours the latter solution. It may be the only solution possible under the present circumstances; but that it is the solution offered by the Madras Scheme should not be lost sight of.

The central proposal in the scheme is the bifurcation of the high school course into a pre-university and a vocational course. "Government contemplate the setting up of a public examination at the end of the IV form. The examination will have a dual function and dual standards. On the results of the examination, pupils will be carefully selected for admission into

the pre-university classes and pupils will also be selected with a different standard to enter the post-middle school vocational classes. It is thus intended to divert students from progress upwards towards the University, considerably before the matriculation stage and to encourage large groups of students to select courses of study not leading to University entrance but preparing for types of employment which do not necessarily require University degrees."

The above remedy is based on the view that if only alternative vocational courses are started, the large majority of pupils will take to them and will refrain from entering the University. But is such a view correct? The S. S. L. C. system which has been in existence in the province for about a generation is not a purely literary course. It provides for training in vocational subjects like agriculture, music, practical telegraphy, short-hand, type-writing, commercial practice, etc. But very few pupils select these subjects; and as there is not sufficient demand for them very few schools provide for such courses. Moreover there are already many vocational schools in the province giving instruction in art, engineering, wood work, metal work, rattan work, textiles, tailoring, agriculture and commerce. In 1935 there were as many as 58,000 pupils in them. There is nothing to show that it is the lack of vocational schools that makes pupils prefer the literary type of secondary education.

In the opinion of the general public the secondary schools and Universities have value only as vocational institutions. The parent that sends his boy to these institutions is not anxious to get for him a cultural or a literary type of education but a job that will yield him a guaranteed income however small it may be, coupled with the advantage of a pension or provident fund during old age. Since University degrees have all along been the passport for public service which alone secures jobs

of this character, parents have been educating their children for such jobs. And if vocational schools are started and parents are called on to send their children to such schools, very few parents will do so. They will rather refrain from giving any education to their children than send them to these schools for the simple reason that the crafts to which they may be trained do not have as yet a large market in the country. If, for instance, a weaver or a carpenter wants to give his son instruction and training in weaving or carpentry, he will himself give it. He will not spend any money on his son's vocational education. Separate vocational schools should follow and not precede the industrialisation of the country or the introduction of improved agricultural methods for which large quantities of capital and better methods of organisation are required. What the public examination and the bifurcation of the courses will accomplish is to perceptibly diminish the number of pupils taking to secondary and University education.

There is in the Madras Scheme, as in most schemes of educational reorganisation, put forward at present an unconscious tendency to regard literary education as superior to vocational education, and to assume that a higher order of intelligence, ability and skill is necessary for the pursuit of literary studies. It also tries to perpetuate the superstition—old as it is—that those who are good at literary studies form a distinctly superior class in society, while those who are good at vocations demanding manipulative and mechanical skill belong to an inferior type and that it is necessary and desirable to maintain class distinctions of this sort. University studies and higher literary studies are used more or less synonymously in the scheme under reference. It is forgotten—though there is no excuse for it—that Universities of the present day are not centres of mere literary studies. Their courses have already become more vocational than literary. Their

faculties of medicine, engineering, agriculture, technology and applied science have acquired an importance greater than the faculty of arts. A University degree is not necessarily a degree in literature or humanities. There is, therefore, no reason to think or assume that a young boy of thirteen or fourteen, who at the public examination to be held at the end of the Fourth Form, does not show much aptitude for literary studies, should forever be precluded from proceeding to the University. It is rather surprising that so much value is being attached to public examinations at a time when they have come to be denounced—and rightly also—as the most inaccurate instruments for measuring the intelligence and ability of pupils.

Another common fallacy to which the formulators of the Madras scheme have become victims is that we are warranted from the percentage of successes and failures at the public examinations to draw conclusions regarding the fitness or otherwise of students for higher studies. Because many students fail at the University degree examinations, it is concluded that they are all unfit for higher studies. The peculiarity of the system of education in India today is that the percentage of failures in all public examinations—at a higher or lower stage—is appallingly high. From the percentage of failures in the Secondary School Leaving Certificate examination, is it safe to conclude that most youngmen are not fit to pursue even secondary education? If a public examination is instituted—as is now proposed—at the IV Form stage, many will fail and it is just with the object of determining

the number of failures that this examination is being thought of. From this, will it be right to infer that most of our boys and girls are unfit even for middle school education? Inferences like these will be correct if man in India belongs to some sub-normal family of Humanity. The whole fallacy lies in thinking that success at school or college depends on the pupil alone, while as a matter of fact it is only one of a large number of factors that determine the result. The teacher and his methods of teaching, the nature of the studies, the medium of instruction, the equipment in the classroom, the library and the laboratory are equally important in enabling the student to succeed in the examination. Until these are improved we are not justified in concluding that many students entering the secondary schools or the Universities are unfit for the studies they wish to pursue.

The above analysis shows that the method adopted by the Madras Government to approach the subject of educational reform is narrowly economic and utilitarian, that the problem of unemployment cannot be solved by the bifurcation of secondary courses, that such a bifurcation will bring about many undesirable results like the creation of class distinctions on a new basis, that public examinations have little or no value as tests in determining the abilities of young boys and that any scheme that may be put forward by the present Government should be free from all these defects. In the subsequent part of the essay an attempt will be made to formulate a few constructive proposals.

(To be continued)

There can be no greater object of true education than to teach and to preserve a sense of proportion....The personality of the teacher is the crucial fact of the whole work of education....It is the education received unconsciously that counts for most in the making of a man.

—(Selected)

RESHAPING OUR EDUCATIONAL SYSTEM

By Mr. K. G. WARTY, M. A., B. T.

THE aims, first principles and methods of education have often been discussed in the periodicals, conferences and legislatures. But the fact remains undisputed that we have not before us any definite aim to achieve so far as education in India is concerned. The history of educational movements and systems introduced and followed in this country go to prove that we are as it were drifting towards something which we do not know. Hence our educational system is neither national nor non-national. Our efforts in the direction of chalking out a system and carrying out improvements whenever found necessary to suit particular requirements can be compared to a river running to and fro in a zigzag way in the dales and downs of mountains, unable to find a way out of them to the plains. As it has been often represented by educationists, our system is going backward and forward, doing and undoing what was achieved. The advent of the popular governments in the provinces has now given an impetus to the activities on the part of the governments and we are facing a number of committees and proposals before the educational public.

In spite of many reports of committees appointed in the past and in spite of the many useful suggestions made therein, a conference was called by Mahatma Gandhi and a fresh committee was appointed to make recommendations in the field of primary education in particular. The committee was presided over by Dr. Zakir Hussain and produced what is known as the Wardha Scheme of education. It is not necessary to



deal with the recommendations of that committee. But the scheme, though sound in many respects in point of details, laid down a principle which was unsound and impracticable, namely, education of the child through purposeful creative activities leading on to

productive work. The word productive is an illusive one. But Mahatmaji has defined it and consequently it is intended to make the education system self-supporting. It is in this interpretation that the unsoundness and impracticability of the scheme lies. One would not object to the use of the word 'productive' if it only meant 'an effort to enable the children not merely to reach their full development as individuals, but also to become upright and useful members of the community in which they live, and worthy

sons and daughters of the country to which they belong.' Unfortunately for this country, a mentality has grown amongst us that when a word is uttered by a person of the eminence of Mahatmaji, it becomes a gospel truth and one who dares to say anything against him or disagrees with him has to pay the price. Even Dr. Zakir Hussain, who did not believe in the self-supporting nature of the system of education, has been won over to the view that an educational system can be self-supporting. The chairman of the Wardha Education Committee and the father of the scheme is reported to have said in the conference: "Wherever this experiment has been tried it has not been possible to make education self-supporting. Prof. Dewey in America had a similar plan which was welcomed enthusiastically,

but he had to close down his school after a few years. America is a country where there is no paucity of funds, or State help. If the experiment could not succeed there, what hope is there for its success in a poor country like ours? But you will say that we want self-supporting schools because we are poor. But I should like to utter a note of warning. There is danger in laying too much emphasis on the self-supporting aspect of education. Teachers may, in consequence, become slave drivers and exploit the labour of poor boys. If this happens, Takli would prove even worse than the books. And we shall be laying the foundations of hidden slavery in our country."

Similar is the case with the report of the Vocational Training Committee appointed by the Government of Bombay. This committee was asked to consider the two important reports, the Wardha Committee Report and the Abbott-Wood Report. What is needed is reorientation of educational ideals, says the Report. Education must be made thoroughly practical, both in primary as well as secondary stages, with a view to bringing our schools into intimate touch with the life, needs and traditions of the people. The committee complains that agriculture, art crafts, technology, and commerce have no place in the present stereotyped system of secondary education. And in order to remedy this defect and bring the present system into more intimate touch with the life, needs and traditions of the people, the committee came to the conclusion that "the principle of educating children through purposeful creative activities leading on to productive work' is sound; its adoption is best calculated to remedy the main weaknesses obtaining in the present system of education." This Vocational Training Committee stress, and rightly to a great extent, that education today suffers from excessive amount of book work. The child sits couped up in the classroom from day to day and from year to year conning his books and filling his note-books, reading, writing, reciting, listening to the monotonous drone of the teacher's voice

and having his head crammed with as many scraps of knowledge as possible. It is, indeed, true that the dull monotony of desk work seldom rouses the living interest or the intellectual curiosity of the child. The committee, or as a matter for that all those who have depicted the defects of the present system of education have rightly diagnosed the disease; but have often blundered while prescribing the remedy. The Wardha Committee as well as the Bombay Vocational Training Committee have suggested that the introduction of Basic Craft would remove all these defects. Some of the members of this committee whose opinion does count in the educational circle have unequivocally disapproved of the idea of making 'Basic Craft' compulsory in all classes of the primary schools. However, the point at discussion is that a proposal cannot be without its defects because it originates from an eminent person.

Mahatma Gandhi and other people, who think like him in the matter of educational politics, believe that Basic Craft and Weaving and Spinning in particular would solve the economic problem of the country. From an economic point of view they may be absolutely correct in their remedy. But so far as the education of the young is concerned, we cannot afford to lose sight of the real aim, that 'of developing in each individual the knowledge, interests, ideals, habits and powers whereby he will find his place and use that place to shape both himself and society toward ever nobler end.' The ability to earn one's livelihood is not the only aim of education. If that is one of them, it is a subsidiary one. To train an individual for right kind of occupation which he prefers is without doubt the duty of the State and for that purpose separate institutions should be established. It would be a great injustice if we try to formulate a system by which we shall be able to produce people going through the same kind of education and a set machinery thereof. We are complaining of this very defect in the present system and we shall be only substituting

another system of the same nature by making Basic Craft compulsory for all.

There is one point which has been stressed by many persons in favour of this introduction of some vocational subject in the curricula of primary and secondary schools. These people believe that instruction in Vocational subjects would relieve the tension of unemployment among the educated classes. It is a pity that the question of unemployment is being tagged to educational problems, instead of considering it in relation to the development of industries. Personally I hold that unless fresh industrial concerns are opened by persons who can invest money therein and more opportunities are afforded thereby for vocationally educated youths to enter therein, whatever amount of education imparted to the pupils compulsorily or voluntarily in vocational and technical subjects will not relieve unemployment. It is, therefore, in the interests of the young people as well as the nation that the pace of technical or industrial education should correspond to the growth of industries in the country.

One need not oppose, however, to any experiment being carried in educational fields. As an experiment every educationist should welcome such a scheme as the Wardha Scheme. If it becomes successful in one place it may be introduced in another. But the Governments of the province should be cautious in introducing paper schemes into practice without sufficient experimentation. We should not replace one evil by another simply because we are aware of the ill-effects

of the first. The policy in matters educational should be one of hastening slowly and reforming that part of the system which is found rotten. The Congress Ministry of Bombay has done it in the case of control of primary education, and though criticism is levelled against the way in which they brought about the change, all agree to eulogise the Government in the measures they have taken in remedying the defects. We have more faith in the popular Ministries than in the previous ones, because they have been able to put enthusiasm and earnestness in place of self-complacency and educational apathy which were the characteristics of the Governments in the past. The purpose of this article, however, is to give a warning note so that paper schemes may not be forced without due consideration of their effects.

It must be admitted by all that whatever be the system that the Government may introduce, either with basic craft or without it, or the present defective system itself be allowed to continue, it can be a success or a failure at the hand of teachers only who are the persons to put it into effect. Any amount of control would not improve matters unless the teachers take a keen interest in making it a success. It is, therefore, necessary that there should be well-qualified teachers to do the work, they should be satisfied with their lot and that they should be nationally-minded so that true national education may be imparted with a view to make the individuals good citizens of the nation. The authorities in power would do well to devote their attention first to these essentials.

"I am indebted to my father for living, but to my teacher for living well....."

—Alexander of Macedon.

"You demand universal suffrage,.....I demand universal education to go with it....."

—W. E. Forster.

"Do not ask if a man has been through college; ask if a college has been through him.....if he is a walking University....."

—E. H. Chapin.

VOCATIONAL DIAGNOSIS AND EDUCATIONAL SERVICE

By Prof. M. S. SRINIVASA SARMA, M. A.

OF ALL the problems of reconstruction none is more important and urgent than that of education. Naturally therefore is University, Secondary and Primary education to-day in the melting-pot. The most hopeful sign in the present-day educational theory is the increasing attention given to the child. The centre of gravity in the school is fast moving from the curriculum, the subject of knowledge, to the child, the subject of training. The school is best fitted for the study of the individual while he is yet a child in it. There is no pressure of economic competition; and the leisure and opportunity necessary for studying the child in order to advise him most wisely and confronting him with activities that will best meet the needs of his development are easily available in the school. Life depends upon securing a "living"; and if education does not make life possible by equipping the individual to earn his livelihood, it does not deserve its name. There is no use in saying that there are separate technical and industrial schools. They come in only for advanced and specialised training. The primary problem is how to discover the individual's tastes and aptitudes, and cultivate them in the right manner.

The school which is primarily the training ground of man must help the pupil to face the inevitable question "what am I best fitted for?" It must train him to approach the problem of the life-career with confidence and courage by giving him a complete knowledge of some craft, industry or occupation which offers a reasonable chance of providing a means of livelihood in adult years. What the school learns with regard to each individual can also serve the needs of society outside the school. Interests can best be discovered within the school; and industry could make use of this diagnosis of interests in selecting men who are best fitted for a particular line of work.

In a well-ordered society the needs of the individual and the demands of society are identical.

The proper time to study an individual for his vocational fitness is not when he is applying for a job. Of course ability can be tested then as well as at any other time; but an accurate picture of the interests, aptitudes and personal qualities of the individual cannot be had at the time of the selection for the job. In the school, on the other hand, the pupils can be given opportunities to express themselves in many sorts of social, manual, and tool-using activities; and they can be studied in groups under standardised conditions. In assessing an individual's abilities and aptitudes, a comparative study is most desirable. "This candidate is among the top half a dozen in a class of forty. That pupil is surpassed by only 5 of his 80 classmates". This sort of judgment gives a more correct estimate of one's intelligence and character.

Most of the work in the classroom, playground, work-shop and the laboratory, the courses of studies and the series of examinations have a very direct bearing on the diagnosis of vocational fitness. The schools where the students get an opportunity to use tools as well as books would give them some idea of the native bent of mind and their special aptitudes, and so make them much more able to face the world. The pupils should be encouraged to think about their after-school life, and to find out what they are good at while they are still at School. To want to do something is a powerful incentive towards becoming efficient in it. But it is hard for the boys to know what they want to do unless facilities are provided to link up school work with the tasks of the outside world.

The community taxes itself to maintain schools so that they may equip the pupils with all the paraphernalia needed for suc-

cessful living. To carry out this aim vocational surveys should be initiated for the purpose of acquiring information which can be placed in the hands of the pupils and of those in charge of their training. These surveys should make a systematic enquiry into the vocational opportunities afforded to young people by the industries and enterprises in the Province, and record the requirements of the various types of work, the nature of the labour involved, the wages, the general conditions of health, danger, companionship and instruction, the rate of promotion and the prospect of future advancement.

There is therefore an imperative need to alter radically the curriculum of school studies. Literary and grammatical studies with very little relevance to contemporary life, and trivial geographical, historical and mathematical details with only a feeble claim to concrete serviceability should be summarily rejected, and vocational education calculated to fit the individual for an occupation should begin at a very early age. An effective method to help in this process is to give the young pupils ample opportunities to become interested in various types of vocation. They must be taken to factories, shops, newspaper offices, hospitals, court-rooms, etc. Where the actual business of life is carried on, Cinema films of the manufacture of articles of necessity and luxury, of ship-building, mining, aviation, military manoeuvres, etc., should be shown to them; and lectures of an autobiographical nature by the industrial and banking magnates and heads of different occupations should be arranged. These will give a human touch and a realistic account which will thrill the young students and fire their imagination. All these factors are of immense importance in the choice of vocation and in becoming efficient in it.

Recent work in psychology has resulted in techniques, tools and discoveries which contribute to a better understanding of the interests and aptitudes of individuals and equipping them for congenial careers. In-

dustrial psychology—which is only another name for “the Science of work”—has at its command to-day not only tests of ability and aptitude but also measures of behaviour, interest and emotional adjustment. In fitting an individual for his vocation, one must take into account his temperament, habits, skill and personal traits. In fact the relation between the vocation and the worker is mainly psychological in the sense that increased efficiency as well as success and satisfaction of the worker depend largely upon the mental preparedness for the chosen vocation. Vocational tests find out whether a person prefers to work with his head or with his hands and in which respect he is more efficient, whether he prefers indoor or outdoor work, a settled job or one which involves travel, and whether he is naturally inclined to originate or imitate, to assume responsibility or to evade it.

There are four kinds of problems confronting the parent and the teacher: 1. How to ascertain the pupil's aptitudes and abilities so that he may be directed to that work for which he is best fitted; 2. The problem of perfecting the skill, and the adoption of the methods of instruction and the stimulation of the spirit of learning. 3. The problem of the technique of operation involving the arrangement of work, adaptation of tools and machines, and the use of appliances so as to eliminate fatigue, avoid waste, and produce maximum output in quantity and quality; and 4. The problem of wages, advancement, recreation and participation in management and profits, vocational guidance was left in the past wholly to the individual, and his family. What a wastage of time, money and happiness arises from “the round peg” trying to fit into “the square hole”! Vocational guidance is practised to-day throughout the United States of America and in all first-rate schools in Europe. The vocational counsellor helps the individual to become interested in worthy occupations, finds information about them, discovers the operation of the mental laws which characterise different kinds of work, and assesses impartially and accurately the individual's

abilities of mind and body, and qualities of temperament and character. He analyses the occupations into their psychological elements, and measures personal reaction—time, sensory acuity, perceptual quickness, memory span, associative habits, imaginative ingenuity, power of reasoning and other functions singly and in combination with reference to the special character and needs of the various occupations.

Vocational counsel is very difficult because of the diversity of human callings which require different methods of investigation. We may in a rough way group the occupations under six principal classes: 1. Artistic—such as drawing, painting, music, dancing, acting, photography, and process work, carving, engraving and inlay-work. 2. Mechanical—such as the use of tools and machines, foundry and moulding, electrical wiring, and printing. 3. Chemical—such as the manufacture of soaps, inks, polishes, syrups, electro-plating, pharmaceutical works, tanning and toilet articles. 4. Agricultural and Industrial pursuits. 5. Commercial—including accountancy, banking, salesmanship, business organisation and direction; and 6. The more distinctly intellectual professions such as legal, medical, civil and teaching.

The educational planner in India to-day should first provide for the appointment of

“Careers Masters” on the staff of every High School who have been trained in systematic methods of vocational examination. They must be responsible for interviewing and testing all boys at intervals. With these data and with the thorough knowledge of the requirements of different occupations, they would be in an excellent position to help their pupils before they start to specialise in their studies. So long as every man was largely self-sufficient, vocational guidance and occupational planning were superfluous. But to-day when we are in the grip of the worst tragedy of a wholesale wastage of human lives at the most crucial and valuable age, nothing short of Government control of the methods of recruitment of young persons into industry and of the conditions under which they should be trained during their early years would be adequate to deal with the abnormal situation. When there is over-crowding in certain professions, when the fatal malady of unemployment is more virulent in the case of University men, and when factories replace manual labour by machinery and produce articles of everyday need in colossal abundance, a stern necessity arises to fit each individual to the work which is available for him, and for which he is suitable; and this is a duty primarily of the State and the State-controlled educational system.

THE ANTIQUARY

(Copy Right)

He rakes among the embers of the Past,
Time's Rag-and-bone Man, though their fire fled
Long, long ago; he gropes among the dread
Ruins of Time, the great iconoclast:
He ransacks ancient tombs with ghoulish zest,
And questions mummied Pharaohs, ages dead;
Trying from bones, coins, potsherds, any shred
Of eld, to read Time's cryptic palimpsest.

To him the past is present; Ilion
Still towers and flames, and Minos reigns in Crete;
He sees the Punic triremes thrashing home,
Hails Cæsar's legions marching into Rome,
With Joseph bows at Pharaoh's royal feet,
And walks the crowded streets of Babylon.

—Henry Martin.

THE NEW EDUCATION

By Mr. Y. SUNDAR RAJ NAIDU,
HEADMASTER, MODEL SCHOOL, TRIVANDRUM.

ROUSSEAU remarked that the greatest, the most important, the most useful rule of education was not to save time but to lose it. If the infant sprang at one bound from its mother's breast to the age of reason, the present system of education would be quite suitable, but its natural growth calls for a different training. The whole of the prevailing system is cruel for it consists in sacrificing the present to the remote and uncertain future. Rousseau goes on to say that nature would have children be children before they are men. If we try to invert this order we shall produce a forced fruit, immature and flavourless, fruit that rots before it can ripen.

These words of wisdom were said long ago, but be it remembered that they underlie the whole movement known as the new education movement, which began at the beginning of this century. Looking through the recent publication of the "Handbook of Suggestions for Teachers" I found much the same idea emphasised by the Board of Education in England—"The talents and abilities which we possess make their appearance in their own time and in their own order. The baby sits up when it is ready, and not before. It crawls when its power of locomotion is strong enough. First the blade, and then the ear, then the full corn in the ear. It is for the teacher to know the times and seasons and to make effective use of them."

Let us understand the children as they are and their present needs, and try to meet them. Let not our manner of meeting them be prejudiced by the requirements of the future. Let us in understanding children realise that one child is different from another in tastes and capacities. This, in other words, is the principle of "individuality" in education. Sir Percy Nunn, one of the greatest living authorities on

education, has said and repeated with all the emphasis he can command, that educational efforts must be limited to securing for everyone the conditions under which individuality is most completely developed, i. e., to enabling him to make his original contribution to the variegated whole of human life as fully and as truly characteristic as his nature permits." This principle is now widely accepted and is, therefore, nothing new. Some of us have even gone to the extent of thinking that too much is being made of this aim in education. It, however, seems to me that "individuality" represents the only true aim of education. This must not be understood as advocating absolute freedom for children to do what they like in the school or in the home. Freedom obviously is not license.

In understanding and applying the principle enunciated above, one has to take cognisance of the fact that there are two main kinds of activities in man, (1) the conservative, and (2) the creative. The conservative tendency helps to maintain things as they are and prevent decay, and the creative tendency helps to strike out new and higher paths. The distinction between the two must not be made too much of, but it is very necessary that it should be applied within the school and a proper balance between the two maintained.

The Conservative Tendency

One has only to analyse one's own life and the lives of the other members of the family from childhood onwards to understand and realize the important part played by this tendency. We see this tendency at work in the child's love of the same seat, the same cup, the same story. We see it again in the child's love of repetition manifest in music, painting, etc. This routine tendency is often neglected by modern teachers in their zeal for self-

activity. Repetition of dates, tables, arithmetical operations, etc., is liked by the child. It satisfies the child's instinct of self-assertion. Teachers must make an intelligent use of this and not consider it unpedagogical.

The routine tendency is noticed not only in childhood but in every stage of human life, and particularly in old age. It is the basis of our love of tradition and dislike to depart from it.

The teacher must take full advantage of this in maintaining the *traditions of the school*. He must make use of it for maintaining order and carrying on the routine of the class or school. He must first see that the business of the class or school is conducted in accordance with an adequate but simple routine and must then leave it to run itself. It must be used as the "flywheel."

The other tendency is the *creative*. This has now come to take the predominant place in every scheme of education. The school is not merely a place where useful knowledge is to be given but it is also the place where the creative powers have to be developed. The understanding of the true spirit of "play" carries one nearer to the truths of this tendency. Let us understand what is meant by "play". Spontaneity and interest are the characteristic features of "play". It is self-chosen activity which is interesting. Anything done spontaneously with interest is "play". Work of the highest kind where the individual chooses his own work and sets his own standards of achievement is not different from the play of the highest kind, for example, the scientist, the singer, etc., at work. This is the spirit which the new education sees to bring to the school. It aims at making the work of the pupil in school nobler, creative and self-expressive. There is a craving for self-expression in

every individual and this has to be exploited in home as well as in school. The traditional methods of class-room teaching merely aim at filling in the mind with facts. The individual is treated more as a passive receptacle than an active agent. The centre of interest is the subject taught, rather than the pupil. The new orientation given to education in recent times has resulted in many new movements—the Montessori System, the Dalton plan, the Project Method, etc. All these movements plead for the shifting of attention from the subject to the pupil. They plead for *active learning and creative self-expression*, having *interest* as the prime motive force. Here again let it not be understood that the new education is for allowing the child to learn what it likes and when it likes. Every child should learn what it ought to: only it must be learnt under circumstances which would give the child opportunities for expressing itself.

The true understanding of the spirit of the new education clearly shows that arts and crafts must be given a more important place in the school. Similarly, subjects like mathematics, science, history and geography must be learned in a manner that would emphasise the creative spirit. Mathematics, for example, is an *expression of man's creative power* and unless the creative element is brought under play in the teaching of it, a good deal of the value of learning it is lost. Science is a grand creative movement of the spirit and every student of science must feel that he is a miniature Faraday when he is handling a test-tube. History represents human movement and Akbar and Aurangzeb must be recreated when the student learns them. The pupils must actually live or experience what they study. Happy will be the day when this spirit permeates every school. Happy will be the day when every teacher takes a pride in fulfilling this sacred mission.

UNEMPLOYMENT AND VOCATIONAL EDUCATION

Sir Mirza Ismail's Address

[The following is an extract from the Convocation Address of the Madras University delivered by Sir Mirza Ismail on the 5th of this month.]

The accentuation of communal bitterness and the widening of communal cleavage are not the only disquieting features in the political and social landscape of our country. The economic pattern of the country seems to be unhappily constructed as far as concerns the prospects of the young men and women who go out of the portals of the University. Bagehot wrote :

"People contrive to find work to employ them; body and soul are kept together. And this is what mankind has to show for its six thousand years of toil and trouble!"

But what Bagehot have said of a social fabric that admits of, as it does in Europe and America, millions of people to remain unemployed for months and even years? If we compare conditions in India when I was leaving the University with those obtaining to-day, it would appear that there was then greater correlation between the number of graduates and the number of posts and openings available in the professions and Government service. We could look forward with confidence to ready employment of a kind suited to our equipment in the economic framework of the country. The graduate of to-day, I am sorry to say, cannot have the same confident outlook.

Looking back over three decades, we see that a tremendous advance has been made since the first Indian Industrial Conference met in 1905, under the presidentship of Mr. R. C. Dutt, when one of the speakers referred to the distance and cost of coal-fuel and the consequent limitations on Indian industrial developments. Since then the iron and steel industry has become a great factor in the economic life of the country and the cotton mill industry has definitely succeeded in reducing imports of cloth to a position of secondary importance, while hydro-electric power has developed in a way which no one could have foretold. One might have thought that these developments and the advance in commerce and banking would have increased the field of employment for University

graduates, either directly or indirectly, by increasing the area of employment in the professions and in Government service. There has indeed been a great increase in the number of Government employees and in the number of persons engaged in the professions, but the spectre of middle-class unemployment by which we mean the unemployment of the educated, haunts the economic scene.

The one thing about which everyone seems to be agreed is that the educational system of the country is partly responsible for the evil, and in particular, the Universities are blamed as being factories for the mass production of graduates and for dumping them on a glutted market. The demand for increased expenditure on primary education is generally accompanied by a deprecation of State grants to Universities.

It is not for me to deny that the evil is a real one, or that it needs immediate attention in the interests of the Universities as well as of the social economy of the country. But it is necessary to have a sense of perspective, both of time and space. For one thing, the possibility that the number of graduates turned out by the universities might overtake the number of those that can be absorbed in employment has always been in the air, and it is instructive to find that, so early as the eighties of the last century, Convocation speakers already detected a superfluity of graduates in relation to the absorbing capacity of the community. This only means that from time to time there is a lag between supply and demand. In our preoccupation with our own troubles we should not forget that the problem of unemployment is a national one and, indeed, an international one.

Vocational Education

There is sometimes a lag between the operation of the educational system of a country and that of its economic machinery, so that the output of the educational system, both in respect of numbers and their distribution, bears no close relationship to the needs of the occupational pattern of the country. The great majority of people are forced to fit themselves to the occupational pattern of the community without any special training for any occupation in parti-

cular, although in the past the system of apprenticeship was a useful hyphen between the recruits and the occupations. That system has broken down in the Western countries, but in most occupations the demand for special training is becoming almost co-extensive with the entire body of employees. This need of the economic organisation of the country is met by a progressive increase of vocational education, and specially since War there has been a tremendous advance in this direction in the western countries.

In our country the untrained recruit turns either to unskilled occupations or to agriculture. The educational system of the country was built from the top downwards to supply the government of the country with an adequate and suitable number of persons competent to serve in the lower ranks of government service. The system of education was thus vocational in a narrow sense, but as the number of schools, primary and secondary, increased and as the number of successful entrants, from these lower grades of schools to the universities also increased, it followed that the number of graduates has also increased. But there has not been a corresponding increase either in the number of posts in government service or opening in the professions. Hence these tears. Unwise suggestions have been made to restrict admission to the universities and even to high schools. The country is by no means over-supplied with educated persons, and education in any stage has not reached saturation point, if indeed such a point can ever be reached in a community. But there is an urgent need of a planned distribution of numbers in successive stages between different courses, some of which will lead to a degree in arts and science, and the rest directly to one specific occupation or another.

Some kind of proportion in numbers must be established between the present high school and university courses and new courses of a realistic and vocational character which are urgently needed if the economic life of the country is to become more efficient and productive. There is a special need for a reorganisation of the high school courses in order to secure a better type of entrant to the universities. For those who are not proceeding to the universities, there should be vocational courses either at the high school stage or afterwards. Not for every boy who enters the school gates should a degree be regarded as the final goal, nor should a

degree be a necessary qualification for employment of all kinds. Take the case of the English Polytechnics. They train between ten and twenty times as many students as the universities. Moreover, post-secondary diploma courses need not fall below the standard of university courses and they may fully attain to the requirements of specific occupations. Whether these diploma courses should be under the control of the universities or not is a matter of detail. But the university complex in our country makes it desirable that for a time the universities should at any rate remain in close contact with the diploma courses.

Elsewhere we know that such diploma courses of a vocational character are controlled by national bodies in intimate relationship with the respective occupations. In our country post-secondary education either has meant education in a university, or such courses, as engineering, which have been generally associated with institutions of a university standard. If the rush to the present university courses is to be checked, without, at the same time, creating a sense of discontent among those who are prevented from entering upon such courses, it will be necessary for a time for the universities to be in intimate contact with the new courses. As the educational field becomes more diversified, it may be possible for another body to take over and administer these courses. By that time, let us hope the university complex will also have disappeared as the result of familiarity with, and benefit from, the vocational courses.

University and the Problem of Unemployment

The problem of unemployment is one which Indian universities must help the country in solving. Otherwise, they will not have discharged their responsibilities to the social order. Our universities cannot afford to wrap themselves in their academical robes and turn away in cold disdain from the problem, and continue to dump their products on an exasperated community. The era of splendid isolation and unchallenged privilege is gone for ever, and universities, like any other social institution, must pass the test of social service-ability. No social institution can justify its demand for support from the community, particularly financial support from public funds, unless it both performs, and makes it clear that it does perform, a service of social worth. Extension of

the frontiers of knowledge and colonisation of the area thus won from time to time will certainly remain among the great tasks of the universities, but the training of the individual for life in society is also to be counted as one of their indispensable tasks. Such training of the individual is not, of course merely, vocational nor mainly vocational, though I do not see any reason why preparation for earning a livelihood should be a cause for deprecation or apology, since we all have to earn our living.

My stress on the part that the universities should play in solving the problem of unemployment does not mean that the entire responsibility is theirs. Universities in particular, and the educational system in general, can only be expected to adjust their output to the occupational needs of the country. The range of occupations in a country and the numbers that each occupation is capable of absorbing depend most of all on the economic policy of the State and on the vigour with which a right policy is pursued. In a country like ours, which is as one-sided in its occupational pattern as in its educational system, there is a great need for the Government to plant the development of trade and industry and to find fresh avenues of employment for the rising generation.

Responsibility of Universities

Having said so much about the vocational objective of education, let me turn to its other objectives, citizenship and culture, specially in the case of university education. More than ever the universities in India bear on their shoulders a great responsibility. That responsibility is no less than the training and equipment of the youth of the country in the service of their Mother-land and their fellow-men.

True to scholarship and national in spirit, our universities, whether or not they are generously or amply or even sufficiently equipped, should carry on the sacred work of fashioning the best type of Indian, attracting the young to service, instilling into their minds the idea of civic duty, preserving the great popular heart from envy and hatred, and establishing a fortress where men may repair and make a stand for the eternal values. Our universities must be the refuge of Truth and the home of Freedom, teaching our young men to think for themselves and to make a good life, not simply a good living. I do not mean mere goodness, for untrained goodness does not count for everything in this world, whatever may be its felicities in the next.

SECONDARY EDUCATION REORGANIZATION

U. P. Committee's Decisions

[The following decisions which were arrived at by the U. P. Education Reorganisation Committee, which met last month under the presidency of Acharya Narendra Deo, will be of interest to our readers. It is stated that the Report of the Committee will be submitted to the Government next month.]

7 YEARS' FREE AND COMPULSORY EDUCATION

All boys and girls of the province should be given seven years' free and compulsory education beginning from the age of seven. The medium of instruction is to be Hindustani, meaning the commonly spoken and understood language in the U. P., definitely combating the tendencies towards its 'over persianization.'

EDUCATION THROUGH MANUAL WORK

Throughout the period of seven years the education should as far as possible be carried on through concrete life situations and should be correlated with one or more forms of manual and productive work and with the social and physical environment of the child. The choice of craft or crafts must be made with due regard to their educational value and the environment of the child. Such schools will be called basic schools which will be established both in rural and urban areas, having the same syllabus.

A syllabus sub-committee has been appointed to draw up the syllabus for basic schools and it has already submitted an interim report. The full report will be submitted shortly.

MODEL KINDERGARTENS

For the education of the children before the age of seven, the State should provide model kindergartens at suitable centres. The State should encourage pre-school education. Wherever there may be demand, childrens' clubs may be opened in basic schools and elder girls in these schools be encouraged to take up such work.

WORKING DAYS

The number of working days in these schools will be 225 and the Government may be asked to prepare a list of holidays for schools and may include any national days as may be considered desirable.

COMPULSORY CRAFTS

Elementary agriculture, gardening and spinning on *takli* will be taught as compulsory crafts during the first five years in the basic schools. In urban schools, where land is not available, gardening and agriculture may not be introduced.

The crafts to be introduced as alternatives in the basic schools would be spinning and weaving, woodwork, card-board work, metal-work, leather-work, pottery including clay modelling and brick-laying, fruit and vegetable gardening, mechanic training in cycle repairing, sewing machines, gramophones, electric machines, etc., basket-making, mat-making and cane-craft, and domestic crafts for girls' schools.

The subjects to be introduced in basic schools for the first four grades will be basic crafts, Hindustani, mathematics, social studies (history, civics and geography), physical culture, fine arts and general science while the next four grades will have the following subjects: basic crafts, Hindustani language and literature, second script, mathematics, general science including physiology and hygiene, fine arts including technical drawing, physical culture and social studies.

CO-EDUCATION

Up to the age of 10 in rural areas and nine years in urban areas boys and girls can be required to attend the same school after which there would be separate schools. The curricula for basic schools would be the same for boys and girls except for the housecraft for girls.

BASIC SCHOOLS UNIT BY THEMSELVES

Basic schools will be a unit by them-

selves, but boys will be permitted to go to high schools at the age of 12.

TEXT-BOOKS

Regarding the preparation, selection and publication of text books, it was agreed that the Government should get the synopsis of a particular book prepared by specialists and an alternative synopsis might be advertised for and accepted from independent authors. The synopsis prepared should be published and authors invited to write text-books in accordance with it. Substantial prizes should be announced for books submitted in type script to the Government according to the synopsis issued or approved. The Government should nominate a committee to approve and remove the text-books submitted by authors. After approval the books would become the property of the Government and should be sent to the board of editors who will not have the power of revising books but will suggest the presentation in a suitable form for publication. The Government should offer the books approved to publishers in lieu of the royalty to be shared by the Government and the author, guaranteeing the publishers monopoly for a fixed number of years. This period should, however, be as short as possible. The prices of books should be fixed by the Government, allowing a fair rate of profit to the publishers. The Government should from time to time arrange for a thorough and exhaustive examination of the curricula of books prescribed.

SECONDARY STAGE

The secondary stage will begin at the age of 12 and will last for six years. Extra-curricular activities to be specially encouraged will have as their aims to develop initiative and enterprise and the spirit of self-reliance, to train for leadership in democracy, to participate in social activities, to cultivate fair play, self-discipline and subordination of individual to group interest and to cultivate good manners.

Scouting would be extra-curricular activity.

PROMOTIONS AND EXAMINATIONS

Regarding promotions and examinations in basic schools, it was decided that the promotion from grade to grade should be decided by teachers of the schools and there would be intelligence and attainment tests at the end of the fifth year. Students should be given a certificate after the seventh year. During the course of each year a suitable check on the work of schools in prescribed areas should be

made by means of sample measurements of attainments of selected groups of students conducted by supervising staff of the education department. These tests should be devised by specialists in close consultation with the committee responsible for revision of curriculum.

There would be an examination at the end of the sixth year and there should be a college examination at the age of 16 in all colleges. An examination at the end of the college course will be conducted by the provincial board of colleges, which will have an option to hold an entrance examination at any age.

PUBLIC EXAMINATION

At the age of 18 there will be a public examination.

Corporal punishment will be abolished.

There should be no restriction on students joining associations and societies run and organized mainly by students for the purpose of advancing general interests of the youth but students below 18 years will not be permitted to join political organizations.

TRANSFER OF TECHNICAL SCHOOLS

The following resolution was adopted for the transfer of technical schools which are at present under the control of the department of industries.

"Industrial and technical schools and colleges which are at present under the department of industries be transferred to the Ministry of Education provided that such technical and industrial schools as impart instruction in industries which are yet in experimental stage may however be allowed to remain under the control of the department of industries. These institutions should be transferred to the Ministry of Education when they have become permanent institutions."

Some information is now available as regards certain tentative conclusions reached after full discussion by the syllabus sub-committee of the U. P. Education Reorganization Committee.

The syllabus sub-committee is understood to have tentatively accepted a proposal with regard to the duration of school hours. The proposal accepted is that the duration of first two classes should be four hours and of the remaining classes five hours, excluding games and interval.

The content of the basic education should be as follows :—

Classes I, II, III and IV—1. Basic crafts, one or two ; 2. Hindustani ; 3. mathematics ; 4. social studies ; 5. physical culture ; 6. fine arts ; 7. general science.

Classes V, VI and VII—1. Basic crafts ; 2. Hindustani ; 3. second script ; 4. mathematics (arithmetic, elements of algebra, geometry and mensuration and elements of book-keeping) ; 5. general science (including physiology and hygiene) ; 6. fine arts (including technical drawing) ; 7. physical culture ; 8. social studies (history, civics and geography).

For girls domestic crafts should be alternative to basic crafts. The fine arts might include music, drawing, dancing or sculpture.

SYLLABUS OF CRAFTS

It is reported that during the examination of the syllabus of each subject an interesting discussion took place on the basic crafts. Prof. Asrani told the committee that food and clothing were the chief needs of the peasants and they should know elements of food growing and cloth making. He wanted practicable agriculture to be taught and did not want traction, etc., to be introduced. Dr. Zaheer wanted to make two crafts, *viz.*, spinning and agriculture, compulsory. Nawab Mohammad Ismail Khan wanted only one craft to be compulsory at the option of the school and two other crafts to be optional. Miss Williams, Chief Inspectress of Girls' Schools, U. P., was of opinion that spinning should be taught at a certain stage after which agriculture might be taught. Dr. Zaheer proposed that elementary spinning and agriculture should be taught as compulsory basic crafts ; they need not be necessarily concurrent. Besides, one optional craft, which need not be taught concurrently, should also be taught in the basic school to every boy. Mr. Brahma Swarup proposed that elementary spinning or agriculture should be taught as a compulsory craft with one or two optional crafts. Nawab Mohammad Ismail Khan was of opinion that agriculture or spinning might be made compulsory with some manual work. The question, it is understood, was left open.

The following crafts were proposed to be introduced as alternatives in the basic schools :

Spinning and weaving ; agriculture ; wood work, cardboard work and metal work ; leather

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NOTICE

Articles for publication and Books for Review should be sent to the Editor, Educational India, Maharanipet, Vizagapatam.

Remittances and business communications should be addressed to the Manager, Educational India, Masulipatam.

EDUCATIONAL INDIA

MASULIPATAM, AUGUST, '38

Mahatmaji on Higher Education

THE conclusions of Mahatmaji on higher education, which he published recently in the columns of the *Harijan*, have thrown a heavy responsibility on Universities on one side and on Provincial Governments on the other. He made it obligatory on the State to pay for all higher education wherever it has definite use for it. This, in his view, would make University training self-supporting, as every useful kind of training would be utilized by the State. It is in accordance with this principle that he put forward his other view that it is not the function of academicians to decide the subjects that have to be taught or the language through which they should be taught. This is to be done by the nation or the Government which is the nation's voice. The duty of the academicians is the enforcement of the nation's will in the best manner possible. This gives to the State the final control over the content of education, while the detailed methods of providing for it are left in the hands of academic bodies. It is as a corollary to this that he laid down that provincial languages should be introduced *at once* in Government offices and Courts so that they might be

effectively utilised as media of instruction in all centres of higher learning.

ON general grounds there is no reason why anyone should take objection to the above conclusions. Mahatmaji is not opposed to the financing of higher education by the State. On the other hand he wants the State to pay for it. The only thing he does is that he reserves to the State the power to say which kind of education, given in colleges and universities, is useful and which is not useful. This is no new principle as the whole system of grants-in-aid is based on it. In every country in the world, grants are always made subject to certain conditions. The same will be the case here. There is no reason for Mahatmaji to think that at the present day the governments in India are not observing this principle.

IT follows from this that where individuals or voluntary organisations propose to embark on speculative experiments in the field of education, they must do it at their own expense. Where the utility of a scheme is uncertain or doubtful, it is not desirable to expect the government to pay for it out of the general revenues raised through taxation. Such revenues deserve to be spent on concerns which are more directly and definitely beneficial to the tax-payers. In such a situation it should be the duty of Government to say what education they consider to be useful and what education as harmful. It is this that throws a heavy responsibility on them. They will be doing a disservice to the cause of education if they allow things to drift as many governments are doing to-day. And where, without giving a definite lead, they merely go on criticising the present system of education and threa-

ten to reduce grants or refuse to give increased grants, they should be even accused of negligence. Mahatmaji has clearly shown that they have a more positive and direct duty.

SOME of the conclusions of Mahatmaji have a more direct bearing on the present system of education. It is his considered opinion and firm conviction that the vast amount of the so-called education in arts, given in our colleges, is sheer waste. It has destroyed, according to him, the health—both mental and physical—of the boys and girls who have the misfortune to go through the grind in our colleges. The medium of a foreign language has caused incalculable intellectual and moral injury to the nation. These are very unpalatable to many persons who are at the helm of University affairs but Mahatmaji spoke only the bare truth in putting forward the above views. He had every reason to refer to the education in Arts as distinguished from Science. Science is universal in its content as well as in its method. The Physics taught in India cannot be different from that in England or in any other country. But the same is not true of History, Politics or Philosophy. Divorced from the surroundings and circumstances in which the thought on these subjects developed they have no meaning or significance. This is the reason why even to-day some of the best teachers of these subjects in Indian Universities know little of Indian History or Indian Political thought or Indian Philosophy. There are many teachers and students doing research on these subjects without a knowledge of Sanskrit and other classical languages of India!

THERE is a fear entertained by University authorities that this lead

given by Mahatmaji might be taken by Provincial Governments and made an excuse for reducing grants. It won't be surprising if such a thing happens especially in these days when governments find their income reduced. The Universities should, therefore, do well to examine whether their courses of studies are of the right kind and whether they need revision and reform and they must without any delay carry out all necessary and desirable changes. This is the call which Mahatmaji makes to academicians.

GOVERNMENT has also a two-fold task. One is general in character and the other special. It should examine the present system of education and put forward its own views as definitely as possible. It should also give instructions to its representatives on University bodies to take a larger initiative in educational matters and give a correct lead based on governmental policy. Otherwise there is no justification whatever for the existence of many officials and government nominees on these bodies.

THE particular duty referred to is in the matter of using the mother-tongue as the medium of instruction in colleges. Mahatmaji has laid it down that the condition of its success is undoubtedly that provincial languages are introduced at once in Government offices and Courts. There is a tendency in certain quarters not to take any action on this subject unless the Government carries out the obligation imposed on it by Mahatmaji. There is no doubt whatever that Government has the power to do this. The Government of India Act does not say that English should be the language of administration. It gives discretion to Governments in this matter. It is only

in High Courts that the use of English is made obligatory. In the legislature, in all other Courts, and in administrative offices there is nothing to prevent Governments from making the mother-tongue of the people of the area the language to be used. Local bodies in several provinces are already doing this.

DOES Mahatmaji mean that Universities should not move in the matter of vernacularisation until the mother-tongue becomes the language of administration? Does he not call on University authorities to take action immediately? To us it looks as if his call to the Universities is for immediate and prompt action. His words are "The medium of instruction should be altered *at once* and *at any cost*. I would prefer temporary chaos in higher education to the criminal waste that is daily accumulating."

IT, therefore, becomes the duty of Universities to take up this question without any delay. In secondary schools the mother-tongue has been made the medium of instruction. Unless the Universities follow suit, the pupils coming from secondary schools will find it impossible to pursue higher studies. Moreover many of the degree holders have to become teachers in secondary schools and impart instruction through the mother-tongue. It is but proper that they learn their University subjects through the mother-tongue itself. Many other University men become clerks and hold lower offices in public service and have to deal mostly with papers written in the mother-tongue. It is only very few that may take to All-India competitive examinations requiring a high standard of knowledge in English. It is not right

that for the sake of these few the interests of the large majority should be sacrificed. Even the interests of these few can be easily safeguarded as English will continue to be a compulsory second language and as there is also provision in many Universities for specialisation in English. Improved methods of teaching English will also go a long way in maintaining its present standard. The right policy, therefore, for the Universities is to proceed with vernacularisation, at the same time pressing on the provincial governments the need for making the mother-tongue the language of administration.

Sir Akbar Hydari on Decommunalisation

VERY few of the present-day Indian statesmen and administrators possess so clear an understanding and grasp of the problems with which the country is confronted as Sir Akbar Hydari does. He has the capacity to go straight into the heart of all important questions and reveal their nature in their naked truth. It is these features that characterised his speeches, for instance, at the various Round Table Conferences held in London in connection with the framing of the Government of India Act. And it is this clear grasp that is the characteristic of the address which he recently delivered at the Convocation of the Dacca University. He made an effective appeal in favour of what he called "Decommunalisation" of University studies and University life so that the younger men and women coming out of Universities might be free from those sectional and communal prejudices which have become the bane of public life in this land. The greatness of

India and her true culture have always consisted in the catholicity with which people of diverse races, speaking different languages and possessing a variety of outlook on life here and in the other world were welcomed in the country and enabled to enjoy a peaceful and harmonious life. Recent developments have been trying to deal a blow to this catholicity and create sectionalism and communalism to the detriment of the large and truer interests of the country. It is no wonder that a veteran administrator like Sir Akbar felt that the greatest service that University education can render is to eradicate this sectarian spirit from among the youth of the country and instil in them the traditional spirit of toleration and mutual understanding characteristic of the Indian way of life.

UNIVERSITIES can best accomplish this task by providing points of understanding between the different communities in the country. The youth who enter the portals of Universities must be made to see that the rich heritage of India is not the outcome of contribution made by one race or the followers of one religion but by different communities which she has nursed and which have given collectively of their best to make of her a beautiful land. The beauty of India is symbolised in the sculpture of Ellora and the frescoes of Ajanta as well as in the grace enshrined in the Taj Mahal. Languages like Hindustani and the common festivities in which all communities have in the past been taking part reveal the growing unity of the country. And it is the task of the Universities to celebrate these common festivities and make all their alumni participate in them.

IT is necessary according to him for the students of Universities to dissociate themselves from all sectional or communal endeavour. And one thing they can do in this connection is to undertake never to belong to any institution that represents such endeavour. There should be no place in a University for an organisation of Hindu students alone or Muslim students alone. Every institution forming part of a University—a debating union, an athletic club or a dramatic association—should be cosmopolitan in character. We should like to add in this connection that the students of Universities should make it a point not to welcome into their midst leaders who belong to merely communal organisations and present them with addresses and hear talks from them. There is a tendency to-day for communal leaders to exploit the vigour and enthusiasm of young men for sectional ends. Students should not become victims of such exploitation. It will not be undignified if our students even go to the extent of systematically boycotting merely sectional and communal leaders.

SIR Akbar also made a reference to the work done by the Hyderabad Government to 'decommunalise' our histories. The bitterness that now exists between the two great communities of India is to be traced to a great extent to the kind of Indian History that has been placed in the hands of our boys and girls when they are in the most impressionable period of their lives. Much of this History has been written by foreigners who had their own motives to serve and who were not in a position to understand or appreciate the nature of the real forces that made the History of India. The

Personal Notes

HIS EXCELLENCY LORD LINLINTHGOW was conferred the honorary D.L. degree by the University of Edinburgh on the 9th July.

SIR SHAH MUHAMMAD SULAIMAN, Judge of the Federal Court, has been unanimously elected President of the National Academy of Sciences, India, at a meeting of the Council and the General Body of the Academy held last month.

THE REV. C. F. ANDREWS has accepted the invitation of H. H. the Chancellor of the Mysore University, to deliver the Convocation Address this year, which will be held on 6th October.

THE HON. KHAN BAHADUR AZIZUL HAQUE, C. I. E., Speaker of the Bengal Assembly, it is understood, has been appointed as Vice-Chancellor of the Calcutta University, with effect from August 8, in succession to Mr. S. P. Mookherji.

MR. N. G. DAS, I. C. S., has been appointed to the post of Unemployment Officer which has been newly created by the Government of Bengal for dealing with the question of unemployment in the Province.

PROF. K. T. SHAH, of Bombay, has been appointed as Banali Reader on Indian Economics of the Patna University for 1938-39. One of the subjects on which Mr. Shah will speak is "Some problems on Indian Economics with Special Reference to Bihar and Orissa."

DR. M. S. KRISHNAN of the Geological Department has been appointed Assistant Direc-

Continued from preceding page
Hyderabad Government which has been a pioneer in so many directions in the field of education deserves the gratitude of all Indians for inaugurating this patriotic movement to decommunalise History and make it more nationalistic in character. This is a movement which deserves to be followed by Governments in other Indian States and in Provinces.

tor of the Geological Survey of India. He is the first Indian to be appointed to this post. Mr. Krishnan was a member of the Indian Coal Mining Committee in 1937.

MR. ALTAF HOSSAIN, Principal of the Dacca Intermediate College, has been appointed the first Director of Information, Bengal. Mr. Hossain was formerly Professor of English at the Islamia College, Calcutta.

RAJKUMAR RAGHUNATH SINHA, the youngest son of H. H. the Maharaja of Sitamau, has been elected research scholar by the Magdalene College, Cambridge University. The Rajkumar is on his research work under the supervision of Prof. F. C. Bartlett, F. R. S. His subject for research is "A comparative study of perceiving, learning and thinking in European and certain Indian groups."

DR. MISS M. C. ALBUQUERQUE, Lady Medical Officer, Vani Vilas Hospital, Bangalore, has been appointed Principal of the University Medical School, Bangalore, in succession to Dr. B. K. Narayana Rao who was elevated to Senior Surgeon in Mysore. This is the first time in the history of the School that a lady is appointed as its Principal.

MR. W. M. YEATTS, Joint Secretary, Government of India, Education, Health and Lands Department, has been selected by the Government of India for employment as the next Census Commissioner for India.

MR. R. S. KRISHNAN, M. A., D. Sc., has been awarded a 2 year Overseas Scholarship by the Royal Commission for the London Exhibition, 1951. He has been doing Research work in the Indian Institute of Science, Bangalore, since 1933. He will join the Cavendish Laboratory, Cambridge.

PROF. AMARNATH JHA, Professor of English, Allahabad University, has been appointed acting Vice-Chancellor of the University in place of Pandit Iqbal Narain Gurtu who is going on leave for four months.

DR. M. K. KRISHNA MENON, of the Madras Medical Service, has been awarded a Rockefeller Fellowship by the International Health Division of the Rockefeller Foundation for Higher Studies in Medicine (Bacteriology specially) in America, England and Copenhagen.

THROUGH different PROVINCES

DELHI

SYDNEY UNIVERSITY'S OFFER

Mr. C. F. Andrews has received a letter from the Vice-Chancellor of Sydney University, Australia, informing him that the Senate of the University decided at its last meeting to grant remission of fees to students who came to the University from India and Ceylon. "This remission fees," says Mr. Andrews, "is equivalent to granting a bursary of about £30 per annum."

Mr. Andrews adds, "Under the reciprocity agreement Australia is open to students who carry a passport endorsed by their own Government and can show that they have received their admission to an Australian University through the registrar. The Immigration Restriction Law is not applied in their case."

"The standard in scientific subjects such as medicine, engineering, forestry, mining and agriculture, is a high one and a University degree in India would probably be needed to qualify for higher study in Australia. The University year usually begins in March because the cold weather comes in June and July and the hot weather in December and January thus reversing the order of the Indian climate since Australia is in the southern hemisphere."

BROADCASTING FOR SCHOOLS

An interesting development in Indian broadcasting will soon be the introduction of what may be called a "school hour." It is expected that from October next, a special educational programme suited to schools will be given as often as possible, probably daily.

The All-India Radio authorities circularised the educational authorities some six months ago in this connection and will soon follow this up by drawing up definite model programmes to enable the educational authorities to express their views on them and give an indication of the right time and type of talks that would be useful. The intention appears to be not to wait indefinitely till the educational institutions themselves take the initiative in the matter, but to get the

scheme started in the expectation that schools will then co-operate by installing sets.

The scheme for rural broadcasting for Delhi Province is also likely to be inaugurated in October.

INDIAN STUDENTS IN ENGLAND

In order to help students proceeding to England, the High Commissioner for India, has attached to his office a part-time Accommodation Officer, and a Government Communique, issued on the 26th July invites prospective visitors to get into touch with the India Office, so that arrangements may be made to meet them on landing.

The duties of this officer are mainly to maintain a list of boarding houses, hostels and private families who will receive Indian students; to keep a register of the charges, etc., relating to them; and to make arrangements, if previously notified, to meet students on arrival in London and ensure that they obtain suitable accommodation at once.

MADRAS

TRAINING COURSE UNDER WARDHA SCHEME

A training course for training teachers to teach under the Wardha Scheme of education has been started by the National College, Masulipatam.

Altogether one hundred and twenty applications were received from ten districts. Though the College authorities wanted to take only twenty students at first, they had to increase the number to thirty-five to give representation and opportunity to teachers working in primary and secondary schools. The selections were made on 25-7-38. Regular work has commenced from the 1st inst. A model basic school will also be attached to the training section which will be started at the end of August. The syllabus follows the line of the principles laid down by the Zakir Hussain Committee.

REVIVAL OF MATRICULATION URGED

The *Ad Hoc* Committee appointed by the Syndicate of the Madras University met on the 18th July and recommended the revival of the Matriculation Examination for purposes of entrance to the University and the making of no changes in the present Intermediate Examination.

DRIVE AGAINST ILLITERACY

A scheme for solving the problem of illiteracy in the rural areas has been outlined by the Minister for Education in collaboration with the Premier.

Without any loss of time they propose to have names of common objects which meet the eye of the rural folk, written out in the vernacular and displayed on or in close proximity to the objects to which they relate. This, the Ministry believes, would be an easy and effective method by which the villages may be taught to read.

Dr. Subbaroyan pointed out that it was the intention of the Ministry that the scheme should be taken up by local Congress and voluntary organisations and individuals in a spirit of service to the illiterate masses. It was not a departmental work and there would be no official control.

Dr. Subbaroyan, the Minister for Education, expressed the hope that Congressmen and social workers would take to this beneficial activity enthusiastically.

BENGAL

TRAINING IN RAILWAY TRANSPORT

The Calcutta University proposes to start an institute for imparting training in railway transport which is expected to enable about 100 young men annually to obtain employment in different Indian Railways. Teaching in the proposed institute would be on the lines of the course followed in the London School of Economics and the Institute of Transport in London.

It will be recalled that the Wedgwood Committee report recommended the establishment of such an institute. The consideration of this scheme has been referred to a committee consisting of the Vice-Chancellor of the University, the Agents of the East India, Eastern Bengal and Bengal Nagpur Railways and Dr. Nilinakshya Sanyal.

DEGREE COURSE IN ARCHITECTURE

It is understood that the Syndicate of the Calcutta University at its last meeting finally decided to have a degree course in architecture—"Bachelor of Architecture"—which will be open to any undergraduate of the University.

The course will cover over a period of four years—two years for the Intermediate Examination and two years for the examination for the degree of Bachelor of Architecture. Passed B. Sc. students will be exempted from the first year class of the Intermediate course, but he shall have to qualify himself in the drawing section prescribed for the first year before he appears for the Intermediate Examination. Mr. Sris Chandra Chatterjee, Architect, has been greatly responsible for the University's decision.

"PURDHA" COLLEGE FOR GIRLS

The Government of Bengal, it is understood, have decided to purchase four blocks of land, covering an area of about six acres in the Gorachand road (east suburb) for the establishment of the proposed "Purdha" College for Girls. The Government will have to pay a sum of Rs. 54,000 to the Calcutta Improvement Trust, who are the owners of the above mentioned plots of land.

BOMBAY

EDUCATION IN THE PROVINCE

It is understood that the reports of the various educational committees appointed by the Government of Bombay are being considered by a departmental conference.

The Adult Educational and Primary Secondary Education Committee have already submitted their reports and their recommendations have been before the public for some time. The report of the Teachers Training Committee is expected to be ready shortly.

It is reliably learnt that no legislation on education is likely to be introduced in the forthcoming session of the Bombay Assembly.

VISUAL EDUCATION SOCIETY

To further the cause of education of the child, as well as the adult, by means of educational films and other visual aids, an organisation named the Visual Education Society of India has been inaugurated at a meeting of members of the teaching profession, presided

over by Mr. Jathar, Principal of the Elphinstone College.

The new Society intends to work for the securing of recognition by governments and Universities of the definite educational value of visual aids, the encouragement of the production and exhibition of educational films, and their use by teachers and professors.

U. P.

TRAINING IN WARDHA SCHEME

As a first step towards giving practical shape to the Wardha education scheme, the Government of the United Provinces have decided to open a Training College at Allahabad in which 30 persons will be trained for the proposed basic schools in the United Provinces.

Only graduates will be admitted and each of them will be given a monthly stipend of Rs. 15 for 8 months. A certificate equivalent to L. T. will be awarded to every candidate who comes out successful in the final examination. Although no Government posts will be guaranteed, efforts will be made to absorb these trained teachers.

It is also proposed to open a Training College for women at Benares, on the lines of the men's Training College, in which 30 women will be trained for the proposed basic schools in the Provinces.

COMPULSORY PHYSICAL TRAINING FOR GIRLS

With the growing number of the women students in the Allahabad University, the subject of making physical exercises compulsory for them in the University has been taken up by the Allahabad University who have decided to introduce it this session for the first year women students of B. A., B. Sc., or B. Com., classes. It has been decided that the physical exercises should take the form of volley-ball, basket-ball, badminton, tennis and some special form of Swedish drill and general sports. A minimum attendance of 50 periods of physical training has been prescribed for them to make them eligible for promotion to the higher class.

MAKING STUDIES ECONOMICAL

The Director of Education, U. P., has issued a circular to all Circle Inspectors and Inspectresses of Schools and the Principals of Training Colleges, impressing upon them the need for

reducing the expenditure of their scholars on the purchase of note books to the minimum possible and that the students should not be directed by the teachers to purchase costly note books.

In a further circular, he draws their attention to the complaints that High Schools were compelling boys to bring too many books. He thinks that this is an old-standing complaint and that it was desirable that parents many of whom were very poor should not be put to any avoidable expense in the purchase of note books.

ALIGARH UNIVERSITY

The question of establishing a military college by the Muslim University came up for discussion at an emergent meeting of the Executive Council of the University under the presidency of Sir Shah Mahomed Sulaiman, Vice-Chancellor, and a committee was appointed with the Pro-Vice-Chancellor as Chairman.

Among other decisions reached by the Council was one to start classes in Journalism which, if successful, would, it is hoped, soon develop into a regular department. Mr. Rahim Ali Alhashmi will conduct these classes under the direct supervision of the Pro-Vice-Chancellor.

It is also expected that classes for a Diploma in Agriculture will be opened within the next few months.

C. P.

SHOOTING CLUBS IN SCHOOLS

The C. P. Government have approved of the grant to the Headmaster of Craddock High School, Wardha, a licence for starting a Shooting Club to give selected pupils, not below the age of 14, and teachers of that school, training in target practice in Wardha Town only. Licensed arms may be used in a range approved of by the District Magistrate, Wardha, during the hours fixed by him, and rifles and ammunition, when not in use, will be kept at the police station house. Six miniature rifles (O. 22 bore) and 1,500 cartridges at a time have been allowed to be used only for target practice.

It is also stated by the Government that applications from other school authorities desiring to start similar Shooting Clubs in their schools will be considered by them.

VIDYAMANDIR SCHEME

Plans for the opening of Vidyamandirs, the new type of primary schools in the Province, are engaging the attention of the Education Department. According to the present calculations, the first batch of such schools will be opened in October next, when teachers who are at present undergoing training at Wardha are expected to complete their course.

In the first instance Vidyamandirs will be established on a voluntary basis, in rural areas. Where a grant of land sufficient in area to give the teacher a living wage in the locality where-in the school will be situated, is made by private individuals. A living wage will ordinarily mean about Rs. 15 monthly. Such grants of land will be the primary sources of income for the support of Vidyamandirs.

The scheme contemplates that every village or group of villages within one mile's radius having no schools and where about 40 boys and girls of school-going age are available shall have the Vidyamandir school, under the charge of one teacher.

BIHAR

LITERACY CAMPAIGN

It is understood that details are being worked out in connection with the placing on a permanent footing of the mass literacy campaign, inaugurated by Dr. Mahmud, Education Minister, which has now been in operation for nearly three months in various centres of the province on a voluntary basis. According to the scheme under consideration which is likely to be launched towards the end of the year, both voluntary and paid workers will be engaged for imparting training in reading and writing all the year round. Radio and cinema may also be utilised for instruction.

Another measure for intensification of the campaign is understood to be under consideration whereby village chowkidars will be given training in reading and writing at various centres in different *thanas* of each district. This step is calculated to provide distinctly beneficial to the police force and increase its efficiency.

A conference of workers connected with the literacy campaign is likely to be called soon to consider the results so far achieved and to

chalk out a scheme for placing the literacy campaign on permanent basis.

SIND

GOVT.'S FILLIP TO GIRLS' EDUCATION

A scheme costing Rs. 18,000 for encouraging women's education and turning out as many as 100 girls of the seventh standard who would willingly serve in rural areas, is adumbrated in a Press Note issued by the Govt. of Sind.

The Press Note says that the Government have sanctioned 150 scholarships at a uniform rate of Rs. 10 per month each for girls from the infant class to the seventh standard in any primary school in Sind, on the condition that the girls, when they pass the vernacular final examination, should serve as school mistresses. Of these scholarships, 100 will be reserved for those girls who undertake to serve in rural areas.

In the event of failure to comply with this condition, the amounts received by them must be refunded. The scheme will be tried for three years, on the expiry of which the Director of Public Instruction will submit a report to the Government.

MYSORE

INDIAN SCIENCE INSTITUTE

A meeting of the Governing Council of the Indian Institute of Science, Bangalore, was held on the 25th July under the presidency of the Hon'ble Lt.-Col. J. H. Gordon, the British Resident in Mysore, when the annual report on the working of the Institute for the session 1937-38, to be submitted to the Visitor (H. H. the Viceroy) was considered and adopted.

The report shows that there were 184 students, of whom 62 held Institute scholarships, 7 research institute scholarships. The Government of Madras maintained 14 students and the Bombay and C. P. Governments 1 and 7 students respectively. The total income actually received for the year under review was Rs. 5,79,713 and the expenditure was Rs. 5,47,651 which included items of capital of a non-recurring nature totalling Rs. 32,408.

PUBLIC OPINION

SIR AKBAR HYDARI'S CALL FOR COMMUNAL HARMONY

Addressing the Convocation of the Dacca University on July 20th, Sir Akbar Hydari, the President of the H. E. H. the Nizam's Educational Council, deplored the existence of serious communal conflicts and differences in India and appealed to the graduates to carry the message of inter-communal harmony to the masses. He said:

"Just as a wider outlook and a national consciousness will rid us of the trammels of obstructive parochialism or sectional claims, one way in which we can all assist, in creating a wide national front by way of outlook and effort, is to dissociate ourselves from sectional or 'communal' activities; let us undertake, for example, never to belong to any institution that represents such purely sectional or communal endeavour. Another way lies—if I may use the term—in 'decommunalising' our histories. Descazes had said of the needs of France during the Restoration: 'Royalise the nation and nationalise Royalty'. Similarly, let us 'decommunalise' our histories which urgently require such treatment. You will be glad to learn that the Education Department in Hyderabad has just produced the first of its history text-books for schools, based upon this principle, and is shortly to follow up with similar text-books designed for other stages of the education of our younger generation. A third way, perhaps a more assiduous and leisurely but none the less an effective way, lies in the study of science or mysticism, the store-room, respectively, of logic and precision, spirituality and the inner meaning of religion. To the scientist and the mystic the whole world or mankind is one; differences of faith to the one have but an objective significance, while to the other they denote absence of true spiritual perception."

DR. SIR ZIA UDDIN AHMAD ON THE WARDHA SCHEME

Discussing the Wardha Scheme in all its bearings, what it is and what it is not, Dr. Sir

Zia Uddin Ahmad, Ex-Vice-Chancellor, Aligarh Muslim University, points out two practical difficulties in the immediate enforcement or even after moderately long interval of the scheme of compulsion.

"(1) The number of school-going children between the age of five and fourteen will be 30 millions, and allotting 20 children for each teacher we require 1½ million teachers including a fairly large number of women teachers competent to teach by the new method. It will take many years before so many teachers will be available.

"(2) Taking Rs. 20 to be the minimum salary of a teacher we will require 35 crores per annum for the salaries of the teachers, above, and we should add at least four crores for equipment and other expenses recurring and non-recurring. We thus require 40 crores of rupees per annum to introduce compulsory and primary education in British India. The power of taxation of the Provinces is limited. Their income will further diminish on account of the enforcement of prohibition and reduction in land revenue due to reduction in rent. How will the Provinces be able to find money is a question which the framers of Wardha Scheme have not visualised.

"It is evident that on account of financial stringency and absence of teachers, it is impossible to provide in immediate future nine years compulsory education for all. The question will naturally arise whether we should provide compulsory education for all. The question will naturally arise whether we should provide compulsory education for a period of four or five years for all or educate half the population for full period of nine years. If the decision is in favour of latter alternative, the question is how the selection will be made. Rejection of half the population from the blessings of education in these days of democracy will be invidious and undemocratic.

"It is a very serious problem to consider whether with our limited resources we should not provide a shorter course of four or five years to the entire population and gradually extend

the period of compulsion, as soon as our resources improve. This method was applied by all the countries which enforced compulsory education."

DR. TIRUMURTI ON UNIVERSITY DEGREES AND THE COMMUNAL G. O.

Delivering the inaugural address to the Masters' Association of the Hindu Theological School last month, Dr. T. S. Tirumurti, Principal of the Stanley Medical College, deplores the fact that the qualifications necessary for success in life were different from University degrees.

Unlike other countries, he said, India had the unique distinction of having to supplement university qualifications with caste and communal qualifications for getting a job. He wondered if there was any other country in the world, where advertisements were made for appointments, even for specialist posts, restricting the field to the applicants of particular classes or communities. He did not think any business firm, which had an eye to good business, would ever follow this procedure.

Just as public tanks and wells, and hospitals and schools were common to all people, the Government also was an institution or a machinery common for everybody, and it was a matter for serious consideration as to why the Government which professed religious neutrality, should not observe also caste neutrality. Now that the jobs were divided in some proportion among castes, he would prophesy that the day was not far off, when the Government would be requested on the same principle to further divide the posts on the claims of the various sub-castes and the request could not really be considered unreasonable. In these matters only wholesome principles and not temporary expedients should guide them; for dangerous experiments would disrupt the body of the Nation.

The communal G. O., he feared, would perpetuate caste differences and prejudices, though its framers might not have intended the result. By giving statutory recognition to castes the work of reformers had been made tremendously difficult.

Though the existing caste and communal differences might be kept up in the name of religion, true Hindu religion did not recognize the thousand and one sub-castes among the Hindus.

Though, in the name of religion or without it, differences were perpetuated between man and man, the machinery of Government devised by men in other countries did not recognise such distinctions. Why then this novel experiment in India?

MAHATMA GANDHI ON HIGHER EDUCATION

Mahatma Gandhi writing in *Harijan* on July 30 on 'A classification' further explains his views on Higher Education and the State. He writes:

"Since most of my critics seem to be agreed that the existing higher education, and for that matter both primary and secondary education, are not connected with realities, it cannot be of benefit to the State. When it is directly based on realities and is wholly given through the mother-tongue, I shall perhaps have nothing to say against it. To be based on realities is to be based on national, that is, State requirements, and the State will pay for it. Even when the happy time comes, we shall find that many institutions will be conducted by voluntary contributions. They may or may not benefit the State. Much of what passes for education to-day in India belongs to that category and would, therefore, not be paid for from the general revenues, if I had my way.

"But the agreement of my critics on the two main points, the medium and the 'realities' cannot lull me to rest. They have criticised and tolerated all these many years the existing system. Now that the opportunity for reform has come, Congressmen ought to become impatient. If the medium is changed at once and not gradually, in an incredibly short time, we shall find text-books and teachers coming into being to supply the want. And if we mean business, in a year's time we shall find that we need never have been a party to the tragic waste of the nation's time and energy in trying to learn the essentials of culture through a foreign medium. The condition of success is undoubtedly that Provincial languages are introduced at once in Government offices and in Courts, if the Provincial Governments have the power or the influence over the Courts. If we believe in the necessity of the reform, we can achieve it in no time."

SECONDARY EDUCATION REORGANIZATION

(Continued from page 58)

work; pottery, including clay modelling and brick laying; fruit and vegetable gardening, mechanical training in such things as repair of cycle, sewing machines, gramophones, electric machines, etc., basketry, including mat making and cane craft.

The committee also allotted time for each subject and it was of opinion that the actual time allotted for the craft should be sufficient to give enough skill to the pupil to take up the craft as an occupation after completing the seven years' course if he chose to do so. If, however, it was found by experience that the time allotted was insufficient to attain that degree of proficiency, it might be increased.

The committee accepted the syllabus of agriculture, spinning and weaving and wood work, etc., as given in the Wardha scheme. The committee further resolved that the education department might get syllabus of other basic crafts prepared by competent men. The syllabus for those crafts should be of the same standard as that of spinning and weaving. The pupil should be able to learn enough of any one of those basic crafts to take it up as occupation if he chose to do so.

Domestic science, to be prescribed for girls, will include cooking, sewing, home nursing, needle work and household management. In girls' schools more time will be given to fine arts and physical culture than what will be given in boys schools.

NUMBER OF WORKING DAYS

The discussion that took place on the question of fixing the number of working days in the basic schools was as follows. Dr. Zaheer proposed that the week should consist of six working days and as a rule no holiday shorter than that of eight days might be given. Vacation and harvests holidays would be allowed. The proposal was rejected. Mr. Brahma Swarup proposed that no holiday less than four days should be allowed but only one member

voted for it. Prof. Asrani proposed that the minimum number of working days should be 265 in the years. Two members voted for it. Prof. Ram Saran proposed that the minimum number of working days should be 250. Two members voted for it. Nawab Mohammad Ismail Khan's proposal that the minimum number of working days should be 240 was supported by five members.

SUB-COMMITTEE'S CLAIM

It is said that the syllabus sub-committee also recorded the following opinion:—

In regard to the ultimate standard proposed to be attained by the seven years of study in the basic schools, the committee are of opinion that the information contained in the syllabus will be less than the amount of instruction now contained in the present high school course but higher on the whole than the vernacular final. The nature of knowledge chosen, however, to be imparted, is calculated to produce student of higher intelligence, more alive to his environment than is now being produced in our High Schools.

Mr. Brahma Swarup, Dr. Khan and Mr. Chaturvedi did not agree with the above opinion.

QUESTION OF 'DIVERSION'

The syllabus sub-committee resolved that if a boy wishes after five years to go to some other school of a higher type recognized by the state, he might be allowed to do so, on condition that he stayed there for at least two years.

In view of the acceptance by the sub-committee of the principle of permitting diversion at the end of the fifth year, the sub-committee recommended that in the corresponding classes of the High School the standard of Hindustani and social studies, prescribed for the VI and VII classes in the basic schools, should be maintained. Further the craft should not be eliminated, though the emphasis on it might be reduced.

Foreign Currents

NARA: THE HISTORIC CENTRE OF JAPANESE CULTURE

BY BRUNO TATU

IF Tokyo be the brain and sinews of Japan, then Kyoto, the ancient Imperial capital, is its very heart, for here the charm of Japanese antiquity and everything essential to her culture are preserved.

Yet everything in Kyoto that is related to refined taste, or "aji", its countless temples, palaces and shrines, its exquisite residences, tea-houses and gardens, its works of art and its crafts—all this dates back to the earlier capital. Nara, which achieved its highest development in the 7th and 8th centuries.

Nara, with its abundance of temples and art treasures, is, as it were, a vast national museum. Yet for the Japanese, Nara signifies much more than a mere museum, for its shrines and temples serve not only as a rallying point of religious emotion but also testify to the native genius for assimilating the artistic influences emanating from the Asiatic mainland.

Viewed in this light Nara becomes an important symbol for contemporary Japan, and the lesson it teaches should embolden her to escape from the potent and often conflicting Western influences by blending them into harmony with her own essential form and spirit.

Apart from its religious and national association, it is the atmosphere of Nara, steeped in the native tradition, that enchants every beholder. The educated Japanese cannot but surrender to its genius loci, re-acting much as does the German to his cathedrals of the early Middle Ages, or the Englishman to York Minister.

Buddhism was introduced in Nara at the end of the 6th century by Shotoku Taishi, the prince-abbot whose life was wholly dedicated to his religion. He remains to this day the patron-saint of the Japanese Carpenters' Guild. The early carpenters were much more than mere artisans; they were rather exponents of a refined technique, men skilled in the selection of their materials and possessed of real taste in

construction, and rewarded for their services to the cause of art by high rank in the social scale. Yet the carpenter's craft, though of special significance, is only one among the many influences exerted by the classical Chinese spirit on Japan.

The fascination of Nara lies in this, that it breathes the very atmosphere of the first blossoming of Japanese Buddhism, when the natives, untrammelled in their ardour, freely adopted and creatively transformed the spiritual influences from China in a manner so utterly different from such later adaptations as, for instance, the Todaiji Temple or the recently erected station building. Guide books are by no means the best means for discovering the sources of Oriental culture. The foreigner will be well advised to begin his sightseeing at Nara with a visit to Jurin-in, an ancient temple whose simple refinement and tranquil setting will initiate him into the Nara atmosphere. If from there he proceeds to Shin-yakushiji, a veritable architectural jewel, he will fathom its essence—beauty in simplicity, uncontaminated by those meretricious aids that lie outside the province of true art.

Nara's two focal points of interest are the vast and ancient temple Horyuji, lying some distance away, and the Kasuga Shrine in Nara proper.

Horyuji is the first large-scale product of Japanese Buddhism and dates back to the 7th century. Its vast buildings are constructed in free, asymmetric Japanese style, the severely axial principle of Chinese construction being balanced by the Japanese sense of form. Where the model had been forceful or bizarre, it was transformed into grace and lightness. Those who have little understanding of architecture may concentrate on the sculptures and frescoes of the "Kondo," the "Yumedono" and the Nunnery, which belong to the world's acknowledged masterpieces. Here they can be seen in their original lighting and setting, and thus produce an impression of intense significance which contrasts so sharply with the soullessness of museums.

The Kasuga Shrine, Shinto counterpart of Horyuji, is approached by picturesque paths bordered with innumerable stone lanterns. This Shrine with its gateways, showing Chinese influence, its metal lanterns, impressive ceremonial dance hall, and finally the Shrine proper in the pure Japanese style, is a veritable forest sanctuary. Here, unlike Horyuji, the

PERIODICALS

NURSERY SCHOOL IN INDIA

: Proposed Syllabus:

By MISS ZIMHA LAZARUS

Miss Zimha Lazarus, Honorary Secretary of the Education Section of the All-India Women's Conference, Tumkur, has circulated to the delegates to the working session of the conference held at Baroda on July 30 a syllabus for Nursery Schools in India. This syllabus, she says, has been framed keeping in view the necessity for the re-orientation of education in the light of the doctrine enunciated in the Wardha Scheme and the Abbot-Wood Report.

Miss Lazarus adds that the syllabus has

Continued from preceding page

spirit of Japan is dominant, for Kasuga is, as it were, the synthetic expression of Shinto, the cult of nature. The ancillary shrine a manifestation of the unfettered spirit, is marked by rare charm of composition and æsthetic sensibility. Here art has been completely fused with nature.

But Nara's greatest ornament is its Park, where the sacred deer roam about in utter unconcern, straying as the spirit leads them, along the roads and pathways and even into the temple courtyards. The scene, in its spaciousness and simplicity, with its wistaria arbours, imposing trees and undulating laws, might almost conjure up the vision of the English park.

To stroll aimlessly about Nara is sheer delight. Passing tea-houses and hotels one may come upon the Pagoda close to the pond haunted by tortoises. Or one may enter a pavilion to sip a cup of tea while absorbing the rare savour of the place, or, may be watching a passing shinto procession. At night it is pleasant to saunter down the shopping street.

Nara, which one had several hundred thousands of inhabitants, is today but small. None the less it has preserved its characteristic life. Its abundance of ancient buildings and art treasures attracts the cultured Japanese as infallibly as the sacred and the historical associations draw the masses.

been tried with slight modifications in neighbouring villages and has been found useful and practicable and that it has been made permanent in an institution of twenty years standing. She hopes that the scheme would be acceptable to them.

The following is the syllabus:—

Main objectives:—1. To train little children in hygienic and social habits. 2. To provide such opportunity as may be possible in a particular locality for a safe and happy centre for children of pre-school age, whose mothers go out to work, as well as children in more favourable circumstances. 3. To encourage parents to study child-life and its needs by the formation of a "parents' club" where classes will be held by trained workers. 4. To be a small demonstration and experimental school. 5. That women students undergoing training as teachers might learn at first hand the nature and needs of small children and learn to study the child and how to meet those fundamental needs.

The curriculum of the Nursery School might be considered under seven main headings. 1. *Physical Welfare of the little child.* Recognising that proper physical development is the foundation of the child's future well being this is the first consideration.

An outdoor playground with plenty of apparatus to stimulate free and natural activities is provided. Swinging, sliding, jumping, running, balancing, digging, climbing all these are enjoyed by the children, during the first period of the day. Gardening and sand play are also favourite occupations. Free activity, fresh air and sunbathing (during the cooler months of the year) lay the foundation for all-round physical development.

A medical examination is arranged for periodically and parents are invited to be present during the Doctor's visit. Reports are sent home showing the child's gain in height, weight and fitness.

HABITS OF HYGIENE

Training in habits of hygiene, cleanliness and self-help. For this purpose latrines are provided and the children taught to use them and so establish regular habits. In the middle of the session there is a break and the children all proceed to wash their hands, faces and feet—the five-year-olds helping the tiny ones. Then there is combing and tidying the hair and getting ready for lunch which consists of food which the children bring from home. The school

provides only boiled water. The teacher's work is to supervise and encourage. She must do nothing for the child that he can do for himself—Spreading mats ready for the meal, carrying vessels of water, washing up cups used, putting toys away—all are done by children themselves under supervision.

WORK IN THE CLASS

3. Handwork and preparation for school subjects. The children are now ready to go into the large airy shed, where many kinds of occupations are provided. Children are divided into three groups according to age and development and within those groups, may choose freely the occupation they desire—the material and apparatus being graded amongst those three groups. The two-year-olds have large wooden beads, Chennapatna (Indian) toys and dolls which they dress and undress, put to bed and nurse to their hearts' content. Three and four-year-olds sort colours, fit geometric insets into their appropriate holes, make patterns and build walls and houses, etc. They fill tiny clay pots with sand and stones and play at cooking and other domestic arts. Large wooden blocks are also provided for co-operative building—The children choose their own occupations and learn to put away toys and apparatus when they have finished with them.

Drawing with large free-hand movements on black-boards is begun at about three and many of the children choose it more frequently than any other occupation—The "scribbles" gradually develop into most interesting imaginative drawings.

Besides these occupations the five-year-olds do clay-modelling, painting, elementary spinning, drawing with coloured chalks on paper. To gain manual control and prepare for writing they draw round the Montessori insets or fill shapes with colour. Sandpaper letters and figures are also provided. Pictures from catalogues etc., are cut and coloured and pasted into scrap book.

LANGUAGE TRAINING

4. Language training. This is given through the hearing and telling of stories and repeating easy rhymes and jingles; also more informally through the free conversation that goes on most of the time that children are at the Nursery School. It goes without saying that the language used is the vernacular of the majority of the children. Plenty of pictures are provided and a child's power of expression grows as he

tries to describe them to a companion or to his teacher. Musical appreciation and rhythmic play. The gramophone is used for this but the children also engage in easy "kolata" and singing games.

5. Nature study and the keeping of pets. Nothing formal is attempted but the children are taken to see the farmer, ryot, potter, weaver and carpenter at work, they observe the flowering trees, insects and birds in the compound or village and compare leaves and flowers and seedpots. They grow both vegetables, fruits and flowers, in their own gardens.

Goldfish, rabbits, chickens and puppies are the 'pets' recommended for them.

RELIGIOUS CULTURE

6. The sense of wonder which is the basis of worship is fostered by his contact with nature and he also hears stories of God's care for baby creatures. He sings a song of thanksgiving before sitting down to his meal. A very few simple stories from all the religions of the world are told and this is all the Religious Training attempted. Closely connected with this is the Social training given because consideration for others is the main lesson to be learnt. Cases needing discipline are of rare occurrence and corporal punishment should never be resorted to when there is any naughtiness. A quiet time to think about it and to listen to what God has to say is usually enough to produce a desire to say "sorry" and to make friends. The happy freedom that prevails draws out the shy and lonely child and subdues the noisy self-conscious one. The "born leader" comes to the fore and organises the rest in some game of make believe or co-operative enterprise. Mutual helpfulness is encouraged in every way and courtesy must be shown to all who come.

7. Education of the parent is part of the work of the Nursery School. Some mothers visit frequently and are glad to talk over their children's progress and any difficulties they have with the children at home. They learn to appreciate the order and cleanliness of the Nursery School and try to send the children clean and tidy. Mother's Day is arranged at intervals and lectures and demonstrations are given to which parents and friends are invited.

The training of the teachers for this work includes besides practical work in the Nursery School a simple course of child study. Handwork and the construction of "Auto-Education" apparatus simple pictures and toys—also repairing toys and apparatus.

BOOK REVIEWS

HEROES AND HEROINES OF INDIA—Books III & IV.—Published by Messrs. Macmillan & Co. Ltd.—Pages 96 and 131—Price 9 annas and 12 annas respectively.

These two volumes show a marked improvement on the earlier volumes of the same series. With few exceptions the personages chosen are all historical characters and the facts recorded of them are matter of authentic history. It is only when the writer has to deal with the heroes and heroines of ancient legend and fable that he flounders hopelessly and commits those appalling mistakes which we have drawn attention to in our review of Books I and II. Even in the volumes under notice, in the sketch given of Ram Das in Book III there is a woeful want of adherence to the received tradition. The other sketches, however, make delightful reading. They are neither too sketchy nor too heavily laden with biographical detail. They are excellently adapted for light reading for the boys of the higher forms of our High Schools and at the same time should inspire them to endeavour to make their lives sublime and, departing, leave behind them foot-prints on the sands of time.

NEW MODEL SELECTIONS OF PROSE AND POETRY for Form IV.—Published by Messrs. Macmillan & Co., Ltd.—Pages 230. Price Rupee one.

A book more satisfactory from all points of view we have not come across for a long time. A good deal of hard thinking has gone to the planning of this book. The passages of prose and poetry have been most judiciously chosen and the subjects have in many cases an intimate bearing on the life of the present generation. The language of the selections sets a good model for the boys for whom they are intended. A splendid feature of the book is the admirable way in which the study of linguistic forms and grammatical principles has been correlated with the study of the text. Each selection is followed by a short introduction on the author and the subject of the selection, grammatical notes on words and phrases and exercises for written composition. In the case of the poetical selec-

tions there is appended a critical appreciation which would help the pupils to enjoy the poem and suggest lines of criticism and comparison of the work of different poets. In fine, it is an ideal text-book for detailed study for Form IV.

—V. M.

ELEMENTARY SCIENCE—Book I by H.R. Mills & E. R. Menon—Published by Messrs. Macmillan & Co., Ltd. 1937—Pages 153—Price As. 10.

This book is written to meet the requirements of the recently revised IV Form syllabus in General Science. The authors have taken great care to achieve the purpose. It is written in easy readable English to suit the standard of a Secondary School pupil. It is ordinarily not easy to bring home advanced scientific principles which the syllabus includes to a High School boy to whom they have to be taught; but the authors accomplished this difficult task by giving many explanatory diagrams and by recalling familiar habits and experiences to illustrate the principles underlying scientific laws. In this respect the authors need be congratulated.

Among the branches of Science a student is ordinarily more familiar with phenomena illustrating biological principles than with those which illustrate the chemical and electrical processes at the background of industries. As such we wish that the authors had devoted more space for more and elaborate explanation on the latter topics. An index at the end also will be a good addition.

The book consists of six well-arranged chapters. About ten to twenty five questions on every chapter are given at the end of the book. With the help of the teacher we consider this book serves as a good text-book for high school classes.

—G. Ramachandra Rao.

We have great pleasure in receiving the special "Obstetric and Gynaecology Number" of the *Medical Digest*, ably edited by Drs. U. B. Narayana Rao and U. S. Rao of Bombay. It contains many interesting and piquant articles from doctors both of India and abroad. Beginning with a biographical note on James Marion Sims, the father of modern Gynaecology, it contains such useful articles as Electric Treatment in Gynaecology, Urgent Obstetric Problems in General Practice, Puerperal Infection, etc.,

CORRESPONDENCE

REPORT OF THE 5th PROVINCIAL PHYSICAL EDUCATION CONFERENCE

held at Mangalore, South Kanara from the 19th to the 21st May 1938.

BY DR. G. F. ANDREWS, M.A., PH.D.,
Hon. Secretary, Madras Provincial Physical Education Association, Saidapet.

In my days physical training was anathema. We students vied with each other in absenting ourselves from physical training classes. Fortunately today the proper emphasis placed on physical fitness and health gives physical activities a new outlook and more participation of students is an established feature. The Madras Provincial Physical Education Association is therefore to be congratulated on organising this 5th Provincial Physical Education Conference to focus attention in the problems of physical education and it is my hope that this Conference will contribute to clarify issues and to intensify the interest that is now being evinced in physical education. In words conveying these ideas, Janab Ghulam Dastagir Saheb, District Educational Officer, South Kanara, declared the 5th Provincial Physical Education Conference open before a representative gathering of educators and the public on the 19th May, 1938, at the Canara High School, Mangalore.

In his Welcome Address Dr. Vital Shetty referred to the existing conditions in physical

Continued from preceding page

which amply repay the time and energy devoted by the casual reader in going through them. Anaemias of Pregnancy which are so much responsible for the high maternal mortality obtaining in India are given sufficiently prominent position, so as to attract the attention of the lay reader also. Thought-provoking articles on Hormone Therapy and Treatment of Sterility cater to the tastes of the fastidious scientist. On the whole the volume is well got up, carefully edited and supplies a stock of necessary knowledge and information, far above the level of cheap scientific medical journalism obtaining at present in India.

—Dr. M. Seshacharyulu.

education and specially to the circumstances which tend to make the teachers of physical education the "depressed class" of the whole teaching profession. He pertinently remarked that co-ordination between physical education and education based on sociological, biological and psychological finding is a necessity, that health education should form an equally important aspect of education, and that physical education in co-operation with education should be concerned with the whole child and be more purposefully useful and productive of more happiness.

Sri A. B. Shetty, M. L. A., Parliamentary Secretary to the Hon'ble the Minister for Public Health, who presided over this Conference delivered a very learned and thought-provoking address. He reviewed the work being done in England, America, Germany and other Western countries for better national health and physical fitness. "Whole nations" he said, "are being made to look upon physical fitness as a matter of patriotic responsibility," while the Governments concerned provide ample facilities towards this end. He pointed out that the needs of India are no less than those of the Western countries, but that here we must proceed carefully because of the appalling malnutrition of the people—young and old alike. He emphasised on the need for organised medical inspection and for a close co-ordination of the several types of physical activities because "physical education is no longer merely an affair of developing muscles and sinews the newer philosophy lays more and more emphasis on its educational values rather than on the more exercise values." He discussed the problem of public recreation also because of the impending implications both of earned leisure and of enforced leisure due to unemployment. "Whoever seeks to serve the drunkard, reform the sinner, and reclaim the hooligan must", he said, "bring within his reach healthy and wholesome means of recreation."

The stirring address of the president gave a sound lead to the Conference. Papers on "The Type of Physical Education required in educational institutions" and on "Public Recreation" were read at the later sessions. Mr. L. K. Govindarajulu, B.A., B.L., Director of Physical Education of the Annamalai University, lead the discussion on the former subject and Mr. D. Santiago, General Secretary and Physical Director of the Coimbatore Y. M. C. A., initiated the

discussion on the latter. Special attention was invited at the discussion to the need for fuller recognition of the indigenous physical activities and to a thorough study of these activities. The following resolution on this subject was adopted later :—

Res. No. 8: This Conference is of opinion that a thorough study of indigenous games, folk-dances and other physical activities is urgently needed if these activities are to survive and requests the Government to depute some qualified Indian for the purpose."

As regards public recreation it was felt that the state and the public have great responsibilities in the matter. Being convinced that the time is ripe for necessary action the Conference adopted another resolution which runs thus :—

*"Res. No. 4 :—*This Conference is agreed that it is high time to take up the question of organization of and recreation facilities for the public and requests the government to appoint a Committee including non-officials to investigate into this matter and to submit their recommendations at an early date."

Other resolutions adopted at the Conference relate to some of the pressing needs in physical education. They are :

1. This Conference strongly feels that the present scale of pay of the Physical Training Instructors is quite inadequate for their maintenance and for improving their status, and therefore requests the authorities to take early steps for the improvement of the scales of pay of Physical Training Instructors.

2. This Conference recommends that qualified Physical Directors be employed in High Schools and that they be considered on an equal status for remuneration work and service condition as L. Ts.

3. This Conference is of opinion that the work done by the Physical Training Instructors from after school hours till the closing of the games and sports activities is their legitimate work and should therefore be considered as two teaching periods.

This Conference expresses its appreciation of the scheme proposed by the Government for organising village sports, but is of the opinion that the success of the scheme demands the supervision and guidance of trained recreation workers.

6. This Conference notes with great concern that physical education is not given its due importance in the Wardha Scheme of Educational Reconstruction and suggests that necessary modifications be made therein so that the play life of children may be adequately taken care of.

7. In as much as there is a pressing need for the revision of the Elementary, Secondary and Training school syllabuses this Conference urges the Government to take early action in the matter.

9. This Conference feels very strongly that the physical education needs of children in Elementary Schools are very much neglected since the teachers in Elementary schools have little or no knowledge of the type of physical education required for elementary schools, and and therefore requests government to arrange short courses of Training in Physical Education for Elementary School teachers or to subsidise and encourage any such courses that may be conducted by private organizations.

10. This Conference is of opinion that since over ten years have elapsed after the introduction of compulsory physical education in the Colleges of the Madras University the time is ripe for an enquiry into the result of the scheme and requests that a Commissioner for Physical Education be appointed for the purpose at an early date.

11. This Conference recommends that suitable tests in Physical Education activities be held to judge the progress of each individual student and that the results be considered at the time of promotions and selections for public examinations and requests the Madras Provincial Physical Education Association and the Y. M. C. A. College of Physical Education to work out a definite scheme for this purpose.

12. This Conference urges upon Government the imperative need for the provision of recreational facilities in urban and rural centres and appeals to the government to set apart open spaces for such purposes.

13. This Conference recommends the open type of school buildings with sufficient space around for the formation of children's playground with up-to-date gymnastic equipment like see-saws, swings, inclined plane, etc.

14. This Conference urges upon the government the crying need for medical inspection in schools and colleges and requests immediate

action on this subject.

This Conference requests the Madras Provincial Physical Education Association to take immediate steps to arrange for a deputation to wait upon the Hon. the Premier, the Hon. the Minister for Education and the Hon. the Minister for Public Health to place before the Government the pressing need for definite forward policy regarding physical education in educational institutions and regarding play and recreation for the public and to urge government to take immediate steps in the matter.

The resolutions are of far-reaching importance in as much as implementing them is bound to effect rapid progress in physical education with the resultant improvement in the health and physique of the nation.

Two demonstrations of physical activities and a pageant of physical activities were included in the programme of the Conference and were much appreciated. The pageant entitled "Athens-India" was a historical presentation through tableaux of the contributions of various countries to physical education, beginning with Greece.

A display of health and physical education charts and exhibits also formed part of the activities of the Conference. These charts and exhibits served to disseminate correct ideas regarding health and physical education.

The Conference was brought to a close by the President on the afternoon of the 21st in a short speech wherein he again emphasised the educational values of physical education activities and appealed for a right understanding of physical education and for greater co-operation so that the whole child may be educated and be enabled to grow to live an abundant life full of satisfaction and happiness.

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THE DEVELOPMENT OF LOCAL BOARDS

IN

The Madras Presidency

BY

Prof. M. Venkatarangaiya, M. A.

Proposals for introducing radical changes into the system of local administration are now in the air. But before effect is given to them it is necessary to have a correct understanding of the lines on which local boards have so far evolved and the problems which this evolution has created. Here is a book which facilitates such an understanding. It tells its readers in what directions it is that reforms have to be carried out if local self-government is to become a reality and function efficiently. The book is based on a careful study of all the important original documents on the subject.

CONTENTS

CHAPTER I.	The Evolution of Administrative Areas.
" II.	The Constitutional Development of Local Bodies.
" III.	State Control and Supervision.
" IV.	Expenditure of Local Boards.
" V.	The Revenues of Local Boards.
" VI.	Certain General Considerations.

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THE EDITOR :: ANSWERS ::

TEACHERS are invited to send in their difficulties connected with their profession. Whatever the nature of the difficulty may be, the Editor will try to help them to the best of his ability. Teachers' co-operation will be invaluable.

Question 1. *The memory power of some of our boys is very poor. Can you suggest some method for improving their memory?*

Answer. Yes. Memory training is a very important one in all education. A full answer should take into account all the four parts of memory, viz., memorizing, retention, recall and recognition. We first learn something and commit it to memory. But it may not be needed immediately. So there is the period of retention, which really is a resting condition. When later on the time comes for using the memorized material we recall it by means of 'reduced cues.' This recalled material will then have to be compared with the memorized one and recognised as such. Improving memory, therefore, involves really four questions. Can memorizing be improved; can retention, recall and recognition be improved? Let us start with the last first.

Can recognition be improved? It is generally supposed to be an unmanageable process and success in it will depend upon the success of the preceding steps. Can recall be improved? If we have an eye to promising 'cues' recall can be largely managed successfully. Can retention be improved? It being a resting condition the only suggestion for its improvement is to keep the brain clear and observe hygienic condition. Smoking or drinking alcoholic liquors may impair the power of the brain to retain things. Such harmful habits, if there be, must be stopped. The major importance is, therefore, to be attached to memorizing which is the first step on the success of which the success of the rest will depend. Nothing is properly memorized till it is *learned attentively* and intelligently. Rote or unintelligent memorizing may have immediate advantage, but no lasting value. Besides attentive study, noting meanings, relationship, etc., we

must also insist on *recitation*. Recitation is more stimulating than mere learning and more akin to the final task than mere learning. Periodic *Review* is also to be commended. Finally use the part or the whole, spaced or the unspaced methods of study according to the requirements of the case. If these suggestions are followed there will be a general improvement in memory.

Q. 2. *The chief defect in some students who are backward seems to be the lack of motivation. Can you suggest a way to meet this problem?*

A. Without proper motivation all education will be a hopeless failure. We are glad to suggest a few ways by which proper motivation can be secured. We will put the suggestion in the form of points which will be self-explanatory.

1. Fear must not be the main motive of action.
2. The willing co-operation of the students must be enlisted. Some of the reasons for students not giving that willing co-operation are
 - (a) student's instincts like 'self-expression,' etc., or not catered to;
 - (b) a sense of responsibility is not roused;
 - (c) the purpose is too high or too low;
 - (d) the student's confidence in his ability to do it is not created by intermediate goals;
 - (e) he is not enabled to measure his approach to the final goal by easy devices like 'practice curve,' etc.

3. Inter-group competition must be encouraged.

4. The teacher must inspire confidence in him by the way he conducts himself and by the manner in which he handles the subject.

If these simple suggestions are given effect to we feel sure, a long step towards co-operative and successful work would have been taken.

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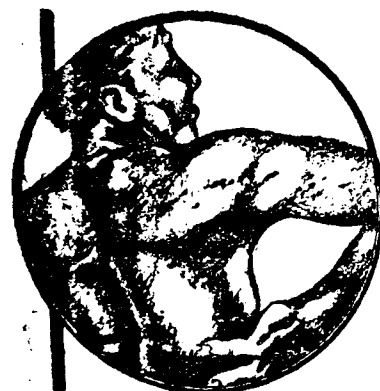
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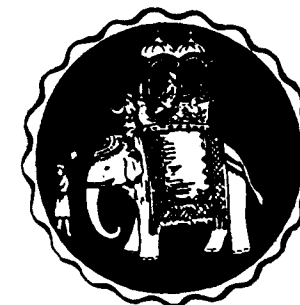
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REORGANISATION OF SECONDARY AND UNIVERSITY EDUCATION — THE MADRAS SCHEME

By Prof. M. VENKATARANGAIYA, M.A.

[CONTINUED FROM THE LAST ISSUE]

(3)

THERE are certain proposals in the scheme which it is possible and desirable for the Government to carry out without any further delay and without even waiting for the opinion of Universities and other Academic bodies. They are of a purely administrative character and no useful suggestions are likely to be given by Universities especially in view of the fact that these have certain vested interests to safeguard and consequently cannot be expected to give an unbiassed opinion in the matter. Moreover the proposals under consideration have reference to the efficiency of public services and the financial responsibility of Government and it is best that Government carries them out without any delay.

The first such proposal is the determining of the age-limits which Government may fix for recruitment to certain classes of Government service. The scheme suggests that the upper age-limit of recruitment may be reduced to an age as low as 18 or 19 instead of the present 25. The adoption of 18 as the upper age-limit for recruitment to the junior ranks of clerical and other posts in public services will go a great way in preventing young men who are unfit for University studies from entering the Universities; and this will raise the standards of University education and prevent the present wastage characterising much of the expenditure on higher education. By the age of 18 it is possible for an average young man to pass the Intermediate examination even if English continues to be the medium of instruction; and for those who wish to enter public services at even a lower age—soon after completing the S. S. L. C. course—two or three chances

will be available for sitting for the competitive examinations, if any, which may be held to recruit men to all junior posts. It may be noted in this connection that in England recruitment to the clerical class is from among boys at 16 to 17 and among girls at 16½ to 17½, and that the syllabus of the examination is framed with reference to the standard of development reached at the end of the intermediate stage of a secondary school course. As it is the ambition of most parents and most young men to enter public services, and as all higher studies are pursued in our country primarily with this object, the fixing of the maximum age of recruitment will be accepted as a healthy reform and it will be welcomed by parents as it will save them from all that expenditure that they are now put to when their sons and daughters are at the Universities.

There is a good deal of truth in the statement found in the scheme that 'owing to the coming into existence of a large number of new colleges, the costly continuance by Government of its own colleges has become of doubtful value.' Government have several times in recent years considered the possibility of withdrawing, except in a few cases, from the direct management of colleges. It is, therefore, desirable that the colleges under the management of Government are closed and the money thus saved is utilised for a better educational purpose. Education in arts or ordinary sciences will not suffer in consequence of this as there are in the province a fairly large number of private colleges anxious to increase their strength. Perhaps the only college that may have to be managed by the Government is the Ceded Districts College.

Government should also recognise that the basis of any new educational reconstruction is the better training of teachers. In the methods of instruction used in our secondary schools, in the kind of textbooks and equipment employed for the purpose, we are more than a century behind other countries. It is said that in Western countries boys and girls find work at school so interesting and attractive that they dislike holidays and vacations. How sad is the state of affairs in our country in this respect! And this is due to the fact that teachers in elementary and secondary schools are not properly trained for the work they have to do. Those who enter other learned professions like law, engineering, medicine, etc., spend three to six years in getting themselves trained for their vocations in life, while teachers are expected to get the necessary training in nine months. The introduction of the Wardha Scheme, as well as of other improvements in our educational system, will prove successful only on condition that our training colleges are improved. The money saved by Government by abolishing the arts colleges may be more usefully spent on maintaining up-to-date and efficient training colleges.

Government should also regulate recruitment to clerical and lower executive posts in private undertakings—like firms, Joint Stock Companies, Insurance Companies, Banks, etc.,—of course, in consultation with businessmen. One reason why young men prefer Government service is that it gives to them a decent pay and a pension after retirement and that rules regarding leave are fairly liberal. Employment in Public Services has also greater security. It should be the endeavour of Government to bring about the establishment of similar conditions in private services also. At a time like this, when unemployment among the educated is becoming more and more acute and creating a very dangerous situation, it is not desirable for the Government to continue its policy of 'Laissez-Faire' in these mat-

ters. It must create some institutions or institutions representing the businessmen and educational authorities, and lay down some general rules for regulating the recruitment to business firms and for determining the salaries and the conditions of service in them. Unless some approximation is brought about between conditions of service under Government and under private employers—carrying on business on a large scale, the rush for Government jobs cannot be stopped. It may be that full effect to this suggestion can be given only when the basis of national economy is completely changed; but some beginnings may be made immediately in this direction. We are now having a planless and an unco-ordinated system of education. What is required is the introduction of some planned order.

(4)

Any scheme for reorganising secondary education should not have as its starting point—as the Madras scheme unfortunately has—the continuance of the division of young men into those who are fit for receiving the literary type of education and those fit only for receiving technical or vocational education. This division, as has already been pointed out, rests on a false and a highly injurious assumption viz., that those who receive literary education—education in books and through books—belong to a superior category of youngmen. Education is not the capacity to read, understand and appreciate books. It is on the other hand the capacity to understand the physical and the social world around us, to adjust ourselves to this world and to improve it to the best of our ability. Literature—even the best literature—is only one of a large number of means available for this purpose; and it is not even the best means. It is not the best because to get this capacity the whole man has to be educated—his body, his mind and the spirit in him and books do not go a great way at all in doing all this. Direct contact with nature, an intimate acquaintance with the achieve-

ments of man as found in the tools, the implements and the machines he has been using, the fine works of arts in the form of architecture, painting, sculpture, and music that he has produced—it is these, more than the books written about them, that reveal to man the glory of his life on earth and all its possibilities. For reasons into which this is not the place to go, schools were originally started in all countries in the world to give a knowledge of reading and writing and the study of books and education has come to be identified with instruction given in such schools. Since such education was specially valuable to those who wanted to become priests, clergymen and teachers and since these classes of people occupied a superior position in all societies, it was assumed that all other education is not worth the name. But all this has to be changed in the light of the new experience that the people of the modern age have gained. One result of this experience is that every man and woman can be better educated through the different kinds of arts, crafts and other activities involving the use of the different limbs of the body than through books. Education received through these 'activities' is not only not inferior to that received through books but is also distinctly superior to it and it is the only education that all should receive. Books have their appropriate place in this system of education; they have a place for all—and not merely for those who are said to have a literary bent of mind—but it is best that *all* are given education through some manual activity requiring skill, intelligence and understanding. It is from this angle that we have to look at all problems of modern education.

If education has failed in India to-day it is due to schools and universities placing exaggerated emphasis on books and ignoring completely the value of 'activity' in the process of education. In no sense is a mechanic who can handle a machine inferior to one who can prepare a draft in an office or fair-copy it. What we want

to-day is not the perpetuation of this unnatural division of youngmen into two classes—those preparing for literary studies and those preparing for vocational courses—or the setting up of two types of secondary schools to provide for the needs of these classes but to convert *all* secondary schools into institutions where the media of instruction are not books primarily but various activities, crafts and arts. We must have only one type of secondary school and whatever might be the future of a youngman or woman he or she should receive all education through crafts and arts. The feeling that work with hands is inferior work should disappear. Such a school will enable the pupils to keep their bodies fit and their minds alert and create among all a sense of harmony and mutual respect. What we, therefore, require is not so much a change in the content or objectives of education but a change in the method of education. We have to recognise that to-day there is only one right method in secondary schools and all schools should adopt it.

This is the great message that Mahatma Gandhi delivered to us through his Wardha Scheme. The truth on which it is based requires to be universally applied. It is a truth which has been to some extent recognized in other advanced countries more than a generation ago, a truth which is essential if a democratic community has to be effectively organised. This has been well stated by Professor Delisle Burns in the following words: "Reading and writing are very useful; but they are not fundamental to the whole structure of Society. All human beings need, first of all, food, clothing and shelter; and the activities by which these are supplied are not despicable nor degrading. Also the ideal in view is a community in which all necessary work is honourable; in which therefore, the clerk or the teacher is in no way superior to the railway-engine-driver or the textile worker.....Therefore the basis of education should be occupational activities—the growing of foodstuffs, weaving and building

.....The pen may be mightier than the sword: but the spade and the needle are better than either, even as instruments of education." (The challenge to Democracy. Page 206).

(5)

If there should be only one type of secondary school—a school imparting all instruction through occupational activities and not through books—the question whether at the end of the Fourth Form there should be an examination to determine who have the innate ability to take to University studies and who do not have such ability—this question ceases to have any significance. It will depend entirely on the financial circumstances of parents whether a boy or a girl continues to stay in a secondary school after Form IV. No special examination will be required to eliminate those who are unfit to pursue higher studies.

The other question is whether secondary education should extend only to Form VI as is the case now or to one more year as is proposed in the Madras scheme and whether in the latter case the Intermediate courses now controlled by universities should be abolished and the degree courses extended to three years without any Intermediate examination. There is a certain amount of confusion of thought in the Madras scheme as well as among those who have generally been supporting it or criticising it in regard to the real distinction between University education and Secondary education. The real basis of distinction is that in a University the student relies more on himself and less on the teacher and that he is in a position to do some original work. It is not the subjects he studies that differ as the manner in which they are studied by him. It goes without saying that there should be more of specialisation at the University than in the secondary school so that each student may rely more on himself and cultivate the special aptitudes he has. If all this is the distinguishing feature of Uni-

versity education—and not that it is literary and cultural while Secondary education is utilitarian—then the only question is what is the nature of the preliminary training through which a student should go if he is to be left largely to himself in the pursuit of University studies and whether this training can be completed in the secondary school as it now exists.

It may be of some interest to note that this subject was very carefully and exhaustively gone into by the Sadler (Calcutta University) Commission and the conclusion was then arrived at that students entering the University at the Intermediate stage are too immature to receive the benefits of University methods of training. The Commissioners were of the opinion that the large majority of students in the Intermediate classes require the kind of guidance and instruction which are generally associated with secondary schools and that it is best that Intermediate classes are made to form part of secondary education. In such a case Intermediate classes will be smaller; teachers will be in a position to pay individual attention to their pupils; and the training which the latter receive will be of a more intensive character. The experience of the twenty years that have elapsed since the publication of the report of this commission has only confirmed the truth and the strength of the conclusions arrived at by it. University standards have become lowered and there is a universal complaint that the right type of students is not being attracted to the Universities. It, therefore, appears best to extend the secondary school course and make it include the Intermediate classes now forming part of University education. It is at the age of 15½ that an average boy is expected to complete the secondary school course today; and if Intermediate classes come to be included in the secondary system, he will be completing the secondary education at the age of 17½ or 18 which is just the age when a young man can decide satisfactorily in what subject he should

THE NEED FOR "APPLIED PSYCHOLOGY" IN TRAINING SCHOOLS

By Rev. EMIL W. MENZEL, M.A., B.D.

ANYBODY who wishes to learn the "whys and wherefores" of the changes taking place in educational method in progressive schools will find two recent books of immense help. The first of these books is "The Progressive School" † by W. H. Ryburn. This tells in simple language what a progressive school is, and how to go about making your school progressive. There is probably no book of greater value to the teacher in India for finding out what a progressive school is than this book for it deals with the Indian situation. It tells how a school in India may become progressive.

The second book requires a thorough background in educational psychology to understand. It is entitled "The Scientific Movement in Education" ††.

It tells which experiments and facts have influenced changes in educational viewpoint and method in the last 40 years or so. We are told which facts have influenced our teaching of mathematics, language, science, social studies and which have brought radical changes in organisation or curriculum of the school. We are told of the contribution to education of scientific knowledge in many particular fields such as mental hygiene, mental growth, individual differences and social organisation. Here is the "why and wherefore" of progressive education, or the scientific basis on which changes in method and objections of teaching, and the treat-

† The Oxford University Press, Bombay; 1928.

†† Thirty-seventh Year Book (Part II) of the National Society for the Study of Education, Public School Publishing Co., Bloomington, I. U. S. America.

Continued from preceding page

specialise, what vocation he should adopt and whether he should pursue higher studies requiring more intellectual effort and bodily strength or enter some walk of life and begin to earn his livelihood. Taking all things

ment of the pupil, have been made.

No teacher can be expected to show interest in improved method, if he does not know in what way a particular method is an improvement. This he cannot understand if he does not know how various things he wishes to teach are learned. It is as important to a teacher of mathematics to know how mathematics are learned as it is for him to know mathematics. It is not true that teachers are "born and not made." It is true that some teachers are naturally much more apt than others but good teaching is not consistently done without a good method based on good psychology. The good psychology may come out of books, out of the classroom, or the teacher may have gotten it through shrewd observation and imitation, but without it he won't teach well and few of us come by nearly enough of it through our own observation or through imitation to suffice us.

In going through the "Scientific Movement in Education", I listed a few of the bits of psychology that have had very much to do with the changed outlook of that type of education which we call "progressive." These bits of psychology are exceedingly necessary for a progressive teacher. They are not the only bits of psychology that are necessary, but they are very important and illustrate well the type of psychology that needs much more emphasis in our training schools than they are getting. Most of it is rather specialised psychology of a practical nature. Therefore we will call it applied psychology. Which bits of applied psycho-

into consideration it appears to be a sound reform if University education commences after the present Intermediate examination. That will certainly improve the standards of University education.

logy need more emphasis than they are getting?

1. There should be stronger emphasis on *the psychology of reading*. There is no subject in the school curriculum of greater importance than reading. Many a bright student's college career is wrecked because of immature reading habits. It is commonly found in America that the reading ability index has more value for prediction of success in college than the intelligence quotient. Good reading habits have much to say as to the "further development" of the student after leaving school which further-development is a more important thing than having won first prize while in school. Yet of all the subjects taught in Indian schools, the teaching of reading is done most inadequately and shows gross ignorance of what the reading process really is. The teaching of reading is taught in the primary stage by teachers who can barely read themselves (the majority of them practically never read for pleasure or cultural advancement) and very few middle schools, high schools, or colleges try to remedy the very apparent defects let alone recognize that there is important work in the teaching of reading left to do in middle and high school even if the primary school course was well taught.

Not long ago I was present in a refresher course for deputy inspectors, and normal school superintendents. The term "eye-span" came up. It was quite apparent that few of those present had any conception of what the term implies. Many had never heard it. The discussion continued after the bell rang. I asked one of the normal school superintendents to read silently a passage from the newspaper. In the meantime I watched intently the movement of the pupils of his eyes. He was amazed when I was able to tell him how many times he had to stop and relook at less familiar words, and how many times he shifted his gaze during the reading of a line. He was still, more amazed when, after looking at the page I could tell him about how many letters he keeps in reading focus at one time. Most all

those present were equally surprised. And these were the men who have charge of the training and supervision of teachers who have charge of boys and girls during practically the only time of the child's school life reading is taught! I did not tell him that looking at his eyes while he read told me that his reading habits were hardly on the level of those of many ten-year old children.

A little later I found that many middle and high school teachers, some of whom had recently come out of training school, were equally ignorant of what "eye-movement" is.

Practically all the development in the teaching of reading that has taken place in the last 30 years (and this development is more revolutionary than the development of the teaching of any other formal subject) was dependent on the improvement in knowledge of what the eye does when we read. The psychology, or rather the physiology, of reading has revolutionized our methods of teaching of reading and study. In the psychology of reading, eye-movements are foundational facts. It is not an unwarranted dogmatic statement if we assert that no one is qualified to render an opinion on the merits of the alphabet method, the sentence method, the story method, the Beacon method, or any other method of teaching reading who does not know what "eye-movement," "eye-fixation," and "regression" are. Nor is anyone who is ignorant of these developments competent to choose or recommend "readers" for school use.

No matter what valuable things general psychology may have to offer a teacher, the psychology of reading must not be neglected. It is at least as necessary for a teacher who has charge of boys and girls whose education will be seriously impaired if their reading habits are immature to know his psychology of reading as to know who the Behaviourists are or what an instinct is.

2. There should be more emphasis on *the Psychology of other school subjects*.

Not long ago I was watching a brilliant Ph. D. trying to teach a dog to

retrieve a stick. His efforts were pathetic. Some one laughingly twitted him "Leave the dog alone, doctor. In order to teach a dog you have to know more than the dog." Immediately after a ten-year old boy who is considered a dullard in school tried his hand and made much better progress in teaching the dog than the professor.

But the trouble with the Ph. D. was not that he didn't know more than the dog. Vast knowledge is not what was needed in this situation but very specific knowledge of just how to go about teaching a simple little operation like retrieving a stick to such a peculiar psychological entity as a dog. This specific knowledge the ten-year old had in an unsophisticated way better than the professor had.

Much of the preparation of a mathematics teacher of the middle school is still by way of teaching him more and yet more mathematics. It is admitted he should know mathematics but he does not need a lot of higher mathematics in order to teach simple rule-of-three. After all, the world's champion weight-lifter isn't much better fitted by virtue of his carrying abilities to teach a dog how to carry a stick than the most frail little maiden is. But the mathematician does need to know what the psychological factors are in the learning of mathematics and just what the capacities of immature minds in various stages of development are for learning the rule-of-three. The psychology of arithmetic is important for him.

Every subject has its own approach. We learn language differently from the way we learn mathematics and we learn spelling differently from the way we learn grammar or composition. Of course something or other of the peculiar problem of teaching each subject is being taught in the training school, in the methods or practice class if not in the psychology class. But its importance is greater than the amount of attention it receives. There is a definite need for teaching the psychology of arithmetic, the psychology of language development, the

psychology of writing, spelling, physical culture, student government, etc. Important improvement in the teaching of the subjects is possible when we understand the psychology involved in teaching them.

The psychology teacher will say "But these things are being taught in the methods classes, and in theory classes", etc. The debate is not on whether these subjects are being taught during the psychology hour or during some other hour. It is all the same, or nearly the same, whether it is taught in one period or the other but let us by all means have it and have it thoroughly.

3. *There should be a better psychology of examinations, and training in educational measurement.*

In schools of India there is no more detrimental force than the attitude that is taken by teachers, pupils, and others towards the examination. Little is taught the teacher of the place and function of examinations in a formal way. Practice is such that the examination quite dominates the school system from top to bottom. The viewpoint of what the purpose of examinations is needs thorough revision.

The external examination is not in the hands of the teacher and it seems as if the external examination will in the future not be permitted to occupy the dominating position it has been holding. Some relief seems to be in sight. The effects of the external examination might not have been quite so bad if the function of internal examinations were better understood.

What are the functions of the internal examination? Ryburn gives the following as SOME of the purposes:†

1. To test intelligence or vocational ability.
2. To ascertain growth in knowledge of facts.
3. To ascertain power to reason and to use the tools of thought; that is, power to apply knowledge to definite situations.

† The Progressive School p. 305, Ryburn.

4. To test creative ability.

5. To aid in grouping individuals for purposes of teaching, so that those in groups or classes may be of approximately the same attainment level.

6. To revise.

7. To enable the pupil to do some active and effective self-criticism; that is to enable him to estimate his progress and knowledge.

8. To enable the teacher to estimate the success of his teaching or the success of new methods and materials.

The term "examination" but poorly conveys the idea of what all can be done by proper testing. "Measurement" is a much better term. The types of examinations almost universally found in this country but poorly measure the abilities of pupils. Most examinations are too short to measure. They are not short in the amount of writing they require and time they consume (in this respect they are long) but in the ground they cover. Too much depends on chance in a four or even ten question examination. Too often they examine only difficult or obscure matters ignoring completely the easier but essential. Their emphasis is on what the pupil does not know rather than on what he does know. And the variety of qualities they seek to measure is entirely too small. "Being educated" is far more than just knowing long lists of facts, but examinations as they exist emphasize mostly just "knowing."

We examine and measure skills, attitudes, and knowledges today that few people tried to measure until recently. We measure not only faultiness of oral reading as formerly but comprehension, ability to grasp the meaning of paragraph as a whole, attention to detail, and speed. We can evaluate objectively handwriting, ability to read maps, charts, and diagrams. We measure not only arithmetic ability as a whole but ability to do various arithmetic processes separately which is of immense help to the teacher as it reveals to him the strengths and weaknesses of the pupil. We can measure

tolerance, friendliness, cooperation, stubbornness, and artistic ability to a degree which proves helpful to a capable teacher. We can measure nimbleness of fingers, steadiness of hand, and reasoning abilities of many sorts. Daily the number of things that we measure objectively increases and we need less and less guess work in evaluating pupils, methods, and effort. A teacher who cannot measure skillfully is as much at a disadvantage as the carpenter who has no square, foot rule, level or plumb line.

In how many training schools are the new testing techniques taught? And are these techniques actually used in the training and in the practicing school for practical purposes? A psychologist who has done some intelligence testing could do a lot of good in getting some of similar techniques of psychological testing into the classroom for regular use by classroom teachers. Is the psychologist ever consulted by other members of the staff in training and practice schools when annual or quarterly examinations are prepared? And is the psychological effect of a 33 per cent passing mark ever discussed by the psychologist?

But—it may be countered, "It is hardly the job of the teacher of psychology to show the teacher of mathematics how to test his class in arithmetic." The answer is "It is the role of psychology to emphasize the scientific angle of education." Science is measurement. Education is a profession and an art of long standing but it is a science of only a few years standing. The scientific angle is largely the contribution of psychology and the methods of psychology. Education of course welcomes the scientific technique because it gives greater scope to the educational art.

4. The fourth subject that needs more emphasis in training schools is *the value of norms and standards*. This subject is intimately related to that of examinations and measurement. In fact it grows out of it. Since we have learned to measure better in education we know better what a good

performance and a good standard is. But teachers in India have not yet worked out these measurements.

Complicated multiplication and division are taught in class 12 in the primary school. But hardly a tenth of the pupils are mature enough to make any appreciable progress. Many teachers of mathematics are not aware that the average pupil in class 5 in India cannot do an example like $246\sqrt{542872}$ with an accuracy that is at all dependable. Many teachers do not realize that some of their sixth class pupils cannot read an unfamiliar book properly graded for class 3, and understand what is in it. I have seen problems given in a primary certificate examination that would stump 50 per cent of the matriculates who try it.

On the other hand we have flagrant examples of capacities of children being under-estimated. For instance, their capacity to read and to compile information from library and independent sources; their capacity for experimentation in science; and their creative capacity in art, literature, or mechanics. Not only the teacher commonly underestimates capacities; the curriculum maker is a chief sinner. He is also a chief sinner in over-estimating capacities.

It is only of very recent date that educationists have emerged out of the stage of merely "guessing" what the capacities of children of various ages are to reliable information on what they actually are. There is still much to find out but we at least have a way of finding out which we did not formerly have. A quarter century with standardized tests has taught us more in this regard than the long centuries between King Arthur and Queen Victoria. The standardized test has gathered exact information where opinion (which is another name for "guesswork") held absolute sway. It is now known approximately how fit or unfit the average child of 8 years is to do long division and how many examples of a particular difficulty he should be able to do in 10 minutes. It is known what kind of books are suited to his maturity and what his

vocabulary development should be. There are age norms and class-wise norms for most educable qualities that are as reliable as the height and weight charts of the physician. There is no longer any excuse for teachers, administrators, and examiners to make the gross mistakes in estimating educable capacity now prevalent.

Hand in hand with more definite knowledge of what the average child may do came a better realization that the average pupil is rather rare. Children vary enormously in their possibilities of development in every direction. Curiously enough "norms" and "standards" based on measurement have greatly stimulated the drive towards individualized instruction. Norms have not tended towards regimentation but towards individualization of instruction, encouraging the individual to go ahead not in lock-step but according to his ability. Special opportunity is given to the clever pupil and special help to the slow pupil. The educator has greater confidence in treating each individual separately when he knows more exactly what the average pupil may be expected to do. He has a real standard for comparison which makes the teaching program much more flexible than formerly.

Standardized tests have made such an undoubted contribution to education that it is difficult to see how any teacher can be called fitly trained who has not both given and taken standardized tests himself. This is real applied psychology. It may be somewhat specialistic but so is adjusting the carburetor of a motor specialistic. We need teachers who know their special job as well as motor mechanics who know their special jobs.

There is no field in which the teacher of psychology in a training school can more easily or effectively take up a project with his class than that of making a modest little standardized test. There are barely a dozen standardized school-subject tests in India. Every man or woman in the class could take part in giving tests, scoring papers, tabulating results. Even if they do not assist in

making up an original test they should certainly give and take a few prepared tests and find out how the norms are used, etc. India is not going to remain so far backward in progressive education as to ignore standardized tests. Training schools should take the lead in introducing these helpful devices to the Indian teacher especially because norms and standards then cease to be mere guesswork.

5. There should be more emphasis on the training of the emotions. The problem is concisely stated by Ryburn.†

"The school must teach pupils to feel. A great many schools stop short at knowledge, but the mind cannot be developed, and the whole personality will suffer if the feelings are neglected. In school, pupils can learn the joy that comes from creative work, the happiness that comes from working with and for others. They can live in an atmosphere of sympathy and interest which will cast out the ever-present demon of fear from their lives. They can be led to feel for others. In every way possible the teacher and the school should seek to train and develop the feelings of its pupils.

The development of a right though controlled emotional life, is, indeed, one of the most important tasks of the progressive school. True and sincere emotion is the essential pre-requisite of true and sincere action. A starved or misdirected emotional life will ruin all attempts at developing a harmonious personality."

What a sphere for the teacher! What an opportunity for the psychologist in the training school to guide his teachers-to-be in a very much neglected aspect of education! What warped personalities might be straightened out by the teacher if he had been trained to look for and correct the things which warp personality.

6. There should be more emphasis on "the Laws of Learning." These are treated in the psychology course of most training

† The Progressive School, page 18.

schools but greater emphasis is needed. Here is the real "stock-in-trade" of the teacher. This is practical psychology with abundant opportunity of putting to use what was learned regarding fatigue, interest, effort, instincts, association, memory, etc. For many students and teachers much of "psychology" remains mere theory until the laws of learning come under discussion.

(While we are on the subject, Kilpatrick's little book "How We Learn" is the most practical hand book that is likely to appear for a long time. It is a classic).†

There are other subjects which need emphasis but the above listings well illustrate the kind of practical psychology which is needed.

In Conclusion

Whence will the teacher of psychology get time to teach all these things adequately? He has so little time for general psychology that he can hardly get down to applied psychology in sufficient detail to prove useful.

The time allowed for psychology in most training schools is hopelessly inadequate. More time needs to be allowed on the timetable. But this is not all that is needed. Students should have at least some psychology before they get to the training school. Intensive training over a short time is not as effective in forming the habit of a "psychological approach" to problems of education as continued emphasis over a longer period of time.

Is it not possible to teach psychology in the F. A. course? I know of any number of teachers who studied up to F. A., all the time intending to become teachers, and yet took no psychology. Even many B.A.s with teaching ambition escape psychology. Even more indefensible is the fact that hundreds of teachers in active service studying privately for the F. A. or B. A. degree take no psychology.

† W. H. Kilpatrick, "How We Learn," Y.M.C.A. Publishing House, Calcutta.

Would it be possible to teach elementary psychology in the Matric class? Psychology is usually reserved for higher classes but as long as teachers are recruited from among raw Matrics and put into middle schools without further training, it seems desirable that they receive as much as possible that will aid them to teach. If they are not mature enough to understand psychology in the Matric class neither are they mature enough to teach. Neither are the prospects bright that two years in the training school will give them all the psychology they need. A course adapted to a Matric candidate can without doubt be worked out. Of course the high school should not become a duplicate of the normal school, but it can offer a few optional subjects that will be of some help to the many Matrics who are going to become teachers without opportunity of extensive training. We may as well be realistic and recognize that half of each year's crop of Matrics will be hunting for a teaching job, and also that many F. A. s will never continue to the B. A. course where the first opportunity of studying psychology is presented.

The psychology in the training school is not the only time of the day in which psychology or applied psychology may be taught. After all, a teacher training school is a professional school and not a mere duplication of the high school or college, nor a hospital for repairing the educational invalids

of an unhealthy diploma factory. In a training school there need be very little of unadulterated mathematics, literature, physical culture, etc. Mathematic becomes "How shall I teach mathematics?"; literature becomes "how can I awaken an appreciation of literature in my pupils" and physical culture is not only care of one's own body but the way of getting pupils to care for their bodies. With such an approach the opportunities of teaching educational psychology are unlimited throughout the training school program. Not only the teacher of the special subject "psychology" will teach psychology but every teacher. How can there be teaching of "how to teach" without it?

But this will not happen until there is conscious effort made to integrate the entire curriculum more thoroughly than is the case at present. An inventory of what applied psychology is being taught must be made and place provided that somewhere in the program the bits of applied psychology indicated in this article (as well as many other "bits") is provided for, whether in the psychology "hour" or during some other time. If it is not definitely provided for, it will probably lose out by default. General psychology is a good and necessary subject but for a practical teacher it is largely mere impractical theory if it is not brought to earth in the specific kinds of work suggested in this article.

Religion is dear to me and my first complaint is that India is becoming irreligious. Here I am not thinking of the Hindu and Mahomedan or the Zoroastrian religion but of that religion which underlies all religions. We are turning away from God.

—GANDHIJI.

* * * * *
The desire of being well pleased is universal; the desire of pleasing should be so too. Let us not only scatter benefits, but even strew flowers for our fellow-travellers in the rugged ways of this world.

—CHESTERFIELD.

STUDIES IN POETRY

Optimism and Pessimism

By Dr. JAMES H. COUSINS, D.Litt.

READING recently a book by an Indian author, in which the characteristics of eastern and western culture are contrasted, I came on an argument that, if India is, as western scholars have alleged, pessimistic in its approach to life, she has nothing to learn from the occident in the art of seeing things blue. Among the evidences of Eur-American pessimism educed by the author, there occurs the sentence: "Lamartine's *Le Desespoir* likewise has the Shelleyan burden: 'Our sincerest laughter with some pain is ever (sic) fraught.'"

As I have been a student of Shelley during all my conscious life, and have thought of him as a master-optimist, it has interested me keenly to find him seated among the pessimists by a well-informed Indian mind. But I wonder whether the poet himself would agree to his change of company? I can imagine him saying (not in the exact words following but in a starry paraphrase): "I am accused of being a pessimist because I recognised the indisputable fact that there is a touch of pain in laughter. But I indicated in the 'pessimistic' line that there is a *preponderance* of laughter over pain. This would seem logically to imply that I had a greater proportion of optimism in me than of pessimism—unless it is a law of human thought that any recognition of pain in laughter is pessimism. This, if so, would mean that the only optimistic laughter is the uncontrolled guffaw of the hysteric or the idiot. But, apart from such a detail of argumentation, surely if one line of mine can be quoted (rather, misquoted) to show that I was a pessimist, a student of my poetry could quote other lines ('If winter comes, can spring be far behind?' for instance) to show that I was an optimist, since the burden of the line is the

inevitability of new life arising out of old earth—unless, of course, the recognition of the possibility of winter's coming at all is a sign of pessimism. And if you are going to label poets by lines, what about the successor of mine who in one breath sang of 'the sadness in the sweet, the sweetness in the sad' and might be dubbed an opti-pessimist?"

It looks as if Shelley had the honours of the argument. But there are some considerations of an interesting nature involved in the terms optimism and pessimism which the allegation of pessimism in Shelley's poetry has prompted me to turn over in my mind, and which may perhaps be helpful to students of English literature who desire to develop a sense of values in literature and life that can use, but not be used by, the formulæ of the mind.

First as to terms. Optimism and pessimism are philosophical finger-posts pointing in opposite directions, indicating that a philosopher's feet are moving towards sunrise or sunset, and that his dominating idea is either that this is the best of all possible worlds, or the worst (Latin, *optimus*, best; *pessimus*, worst). But life is not so simple as to permit of this precise division of direction and attitude. To accept this world as the best possible is to infer other worlds not so good, and thus to mix a proportion of pessimism into optimism (as might reasonably be said of Shelley's mixing of a trace of pain into laughter); and a growl at this world for being the worst possible gives to the pessimistic tone an overtone of optimistic admission that there are better worlds.

Further, optimism is philosophically regarded as an acceptance of life, and

acceptance is regarded as realism; that is, the basing of thought on "things as they really are." But things are never as they are. In nine months (or shall we say nine days, which is the traditional period for reducing a wonder to a commonplace?) they are not as they are, but as they *were*. On the other hand, a reaching towards something presumed to be more ideal than "life as it really is" means non-acceptance of things as they are; and non-acceptance is ticketed pessimism.

If we are content to accept the terms optimism and pessimism as mere categories, then all will be well in the thinking department of this best or worst of all worlds. But if we insist that optimism is a commendable excellence and pessimism a reprehensible defect, we shall colour the terms with emotional red or blue, and try to run the vehicle of life with the wheels on one side going ahead and the wheels on the other side going astern, and our assessments of values will not pass the audit of commonsense. If we are afraid of a friend's accusing finger in front of the awful word "pessimist," we shall abandon all effort to improve ourselves, our circumstances, and others—for such effort means dissatisfaction with things as they are, and dissatisfaction is pessimism. To seek a better job, or to look for a rise of salary, is a pessimistic act—though it might be retorted, in the present condition of "financial stringency" and unemployment, that such a seeker or applicant was either a cynic, a joker, or an incorrigible optimist asking for the moon.

As a matter of fact, as suggested above in the translation of Shelley's possible reaction to his being labelled a pessimist, there is no such complete demarcation of terms possible in human nature. A one-hundred-per-cent consistent optimist or pessimist would not be a human being but a museum exhibit. With consistency both Emerson's great minds and the little minds that form so large a part of humanity have nothing to do. And this is in no wise a

virtue or a vice, but an inescapable condition of a perpetually moving stream of experiences and reaction under the modifications of seasons, of days and nights, of heights and depths, of desire and satisfaction, of blood pressure and acid or alkaline indices.

All the same, observation tells us that there are people who have a more pronounced tendency to see the silver lining behind the cloud than the cloud in front of the silver lining—and *vice versa*. But the cloud and the lining are mutually essential; to recognise one is to recognise the other. We may, if we have a mind to, regard optimism and pessimism as philosophical absolutes. But as labels for human beings, all we are justified in meaning by them is that one has a rosy outlook on life and another a grey outlook: which is not saying that the rose may not have bars of grey that emphasise its rosiness, or that the grey may not have flecks of rose that lighten its greyness. Life is a transaction consisting of gains and losses. The optimist says, "What I lose on the roundabout I gain on the swings." The pessimist says, "What I gain on the swings I lose on the roundabout." The one balances loss with gain, the other gain with loss. The *characteristic mood* is the mark of optimism or pessimism.

Shelley's characteristic mood was a great hope for the future of humanity; and not only a hope (such as Swinburne's melodiously futile hope of Italy's becoming the leader of the future republic) but a prophetic conviction based on his belief in the ultimate triumph of the highest spiritual principle in humanity, the principle of perfect love. This is the burden of "Prometheus Unbound," that colossal optimistic dramatization of the triumph of the soul of man over its limitations. A line of recognition by its author of the plain fact of human experience in his time, and ours, of the intermixture of some pain into sincere laughter, does not make Shelley a pessimist.

ORAL READING IN EDUCATION

By Mr. M. SAMUEL, B.A., Dip. L. S.

THE art of reading is broadly divided into two distinct types—oral and silent. Oral reading, sometimes called 'loud' or 'talking' reading, is the automatic association of the printed symbols with the corresponding sounds. In other words, it is turning of print into audible sounds and is used in the sense that blind Milton's daughter "read" to him. In the process of oral reading about a dozen of the vocal organs combine to produce the sounds. On the combination of greater or less number of these organs depend the various types into which oral reading is again subdivided. Thus inner-speech reading, lip reading, and loud reading represent the various types.

Inner-speech reading is the internal pronunciation of the words. When a person is said to read in the sense of inner-speech, he produces neither the sounds nor move his exterior vocal organs. He appears to read nearly silently while in reality there is in his throat a sort of movement which goes on undisturbed during the process of inhalation and exhalation. This is a near approach to silent reading, but there is the likelihood of this movement sometimes becoming so marked as to be spread over into lip reading and finally into loud reading. Another defect is that it always lags behind the eye.

Lip reading, on the other hand, is loud reading without producing much noise. It is the result of Psycho-physical law of dynamo-genesis by means of which every mental state tends to express itself in muscular movements. Suffice it to say here that this has all the disadvantages of loud reading.

The one which our institutions foster in its children, and the one into which we sometimes burst out is the pernicious habit of loud reading. Unfortunately this happens to be the very one which is most defective

and renders positive harm. It begins with the pial school and sometimes grows with one's life-time of mental growth. The almighty pedagogue seated on his pedestal in the pial school drills this unwholesome habit into the unwilling heads of his children. He is an adept in the alphabetic method of teaching and from his book, of course pointing to a head, *thala* (head). Each child, who has been commended to open the same lesson and follow him pointing each letter as it is pronounced, follows producing a volume of voice close on the heels of its master. All the children in the class simultaneously read as if it were in a chorus. Each word is thus repeated making each time a terrific noise. The teacher and the children seem rather to bark alternately at the printed matter than read the same. Experience proves that it is impossible to stand near such a class without being bored by repeated gusts of noise. Proceeding a step forward we come to the Elementary School stage. Here as well as in the succeeding Secondary School stage, reading is done by turns. Usually in the language classes the teacher gives a model reading. Then one of the pupils reads aloud the lesson while the teacher and the rest of the pupils in the class listen, their eyes following the corresponding lesson in their own books. Any mispronunciations, any stumblings, and any other mistakes committed by the reader are sometimes corrected by the pupils and always by the teacher. In the non-language classes also some teachers are in the habit of either reading or making the pupils read, a new lesson before explanation commences. Our schools are, therefore, responsible for fostering oral reading habit early in the life of a child.

Most of our pupils come from uneducated homes, or from homes uneducated along the lines of beneficial reading habits.

Sometimes of a morning and an evening when the child reads his lessons at home, the parents, not knowing what amount of harm they are doing to the child, insist on his reading the lessons aloud. This is a piece of service in that it keeps the child's mind engaged. But it is going to form in the child a habit which is detrimental to his well-being. Our homes too are in part responsible for the formation of this habit.

There are other occasions when the pupil comes across instances of loud reading. Out in our villages and quite frequently in the towns it is not unusual to find during the greater part of the day the leisured few congregate at their village temple or chavadi to while away in tireless gossip their days on earth. Part of their daily programme here will be to listen to the portions of the Scriptures or an interesting story read out to them by one of the members. Another common case is in our very houses. The Guru in his official visits to our several houses invariably reads aloud as part of his worship with the family portions from his Scriptures to the awe-stricken inmates seated all around him. A third instance which we sometimes come across in the streets deserves to be mentioned. A cunning shop-keeper proposing to sell as many wares as possible reads aloud funny stories and other portions from a book in order to attract the guileless passers-by who may eventually turn to be his ready customers. In this way one may multiply instance after instance almost *ad infinitum*.

What effect has all this on the child? The answer is simple. It tends to form in the child a definite habit. The harm rendered by this habit is far greater than the use of it. Mr. Gray, the author of *Remedial cases in Reading, their Diagnosis and Treatment*, after a series of experiments, found that the maximum rate of loud reading is about the minimum rate of well practised silent reading. This retardation is still better expressed by Mr. Quartz

who found that when a loud reader is pronouncing the word at the beginning of a line, his eye is on an average 7.4 words in advance, in the middle 5.1 words and at the end 3.8. In a line the eye is on an average 5.4 words ahead of the voice. If this be so in the case of a single line, what amount of retardation will there be in the case of a lesson, or a big book? This then is an alarming waste of time without profitable returns. What amount of time a loud reader is wasting in the span of his life is unimaginable! To business-like modernists who look upon time as mere money or as life itself, this is a horrible waste and loss.

Equally irreparable is the mental deficiency. An exercise in loud reading deadens as it were, for the moment, the effective use of one's brain; and constant practice of the same produces a sort of mental set back which we may even call, mental paralysis, if there is one. Psychologists tell us that, "Injury to the cortex in the inferior parietal convulsions contiguous to occipital visual centre produces a peculiar type of sensory aphasia known as alexia, or inability to recognize printed words. This word-blindness is not due to any defect in vision; the patient can see the words quite clearly, but they are quite meaningless." The inability to read quickly and comprehend immediately even by normal pupils is probably due to alexia. Once such a defect is formed, not all the phosphates in the world are sufficient to restore the mind to its pristine original activity.

Loud reading acts yet on another vital organ—the lung. A loud reader's lungs are always at stake. One school of thought expresses that occasional exercises in loud reading are good in that they give sufficient exercise to the child's lungs. So far we have no quarrel with them, but, when the habit is so emphasised and used repeatedly as to form a set habit in the child, it is simply a step to wrecking his health. Reading should not exhaust, but help the child to conserve energy for more serious

efforts of the body and mind. The Special Committee appointed by the National Educational Association of America appears to have listed Health as the first of the objectives, not only of Secondary Education but of education in general. In U.S.A. where the Committee operated, schools hardly ever adopted the principle of physical development of the individual until very recent times. In a country like ours, where the nation's health is nothing to be proud of, where economic disabilities are seriously undermining the physical condition of the people, the method of teaching languages and other subjects through the medium of loud reading classes has to a greater or less extent its telling effect on the child's health.

Its suppressive influence is felt in a still wider scale. Most of our pupils happen to leave our institutions after primary, elementary, or high school education. These children when they go back to their homes rarely carry with them a reading habit. The fact is that the difficulties involved in reading are not overcome at school and reading is not made easy for them. They have not acquired at school a desire to read books for the sake of pleasure and joy. The loud reading along which line they are brought up creates in them an active distaste for all reading. They acquire such a feeling of dislike for reading that they will have difficulty all through school life. This is the reason why our children when they leave a primary school and sometimes even an elementary school, do not continue to put in the 'daily dozen' of reading. What is still worse is that, far from having a desire to buy a book of their own, they lapse into illiteracy. Reviewing a leading article by Sir George Anderson, formerly Educational Commissioner with the Government of India, the Rev. A. E. Harper says, "Even Primary Schools that have succeeded in teaching large numbers of children the mechanics of reading, have failed to teach them the habit of reading for pleasure and information. 'They teach people *how to read* but

they do not teach them *to read*.' The methods of teaching are so inefficient that relapse into illiteracy occurs after two, three, or even four years in school. Surely there is no greater waste than this."

At school what is technically known as a reading lesson as has been observed is always a lesson in reading aloud. No doubt, at the early stages of learning to read the teacher should give the child words and give them in abundance, for the best way to give is to give them through reading. This trains the child in the proper kind of accent, intonation, and expression. The mechanical difficulties in the use of vocal organs must be overcome and the child should be made to ring like a good rupee when it reads. Another advantage is that this is the type of reading which appeals to the child's ear as well as to the intellect. The full beauty of poetry, its musical qualities, and rhythm wedded to the meaning—can only be realised when it is read aloud. This in a nutshell is the school aim of loud reading. Prose passages, likewise, are rendering more beautiful and certainly more convincing by reading aloud.

A great deal of investigation and research revealed the fact that about ninety per cent of a pupil's knowledge in each of the subjects he studies is that which he gains from reading. Reading thus constitutes a magnificent educational apparatus, a key to 'open sesame.' Reading is essential and good reading is an asset. It cultivates almost every faculty of the mind. It forms as much a part and parcel of education as physical, vocational, or any other educational aspect. It is even more important than any other branch, or—it may not be too much to say—than all other branches taught at school, college, or University. "The highest school and the University," says Carlyle, "can do no more than what is begun at the primary school—teach us to read." This then is the high purpose with which our institutions are charged and for which they stand.

There is a place for oral reading in our schools. But it should go so far as to teach the child pronunciation and elocutionary skill. Anything beyond it is harmful and must be dreaded. Actual reading skills are cultivated by silent reading method which enhance the pupil's rate score, memory score, and index of memory score. Throughout the West there are institutions which have been holding reading clinics in which children's difficulties have been diagnosed. They use Pressey and a score of other tests to measure the rate of reading, vocabulary and comprehension; and Green-Noar, Sangren-Wilson,

etc., tests to test the ability to interpret stories to select important facts in informational material, and to understand matter read. At one or two centres in our country, systematic tests are conducted and reading skills are improved. Our schools which have not so far taken cognizance of the fact must organize remedial reading programme for, "The only medicine for suffering, crime, and all other woes of mankind," says Prof. Huxley, "is wisdom. Teach a man to read and write and you have put into his hands the great keys of wisdom box. . ."

CINEMA AND PUBLIC MORALS

By Mr. SHEIKH IFTAKHAR RASOOL

IT is generally recognised that entertainment is either helpful or harmful. A clear distinction must, therefore, be made between

1. entertainment which tends to elevate or to relax men and women physically or mentally tired with the duties and occupations of everyday life, and
2. entertainment which tends to lower their ideals and moral standards of life.

The right kind of entertainment helps to maintain a normal outlook on life. It may go far in keeping a nation sound in mind and in heart. The wrong sort of entertainment, on the other hand, tends to lower moral ideals and to give a wholly false conception of life and its responsibilities.

Motion pictures must be judged not only as entertainment but also as an influence on morals. A screen drama influences morals because it presents ideals of human conduct. If these be true ideals we have entertainment which ennobles; if they be false, we have entertainment which degrades.

Influence—Good or Bad

Film stories, as a rule, deal with men

and women who are facing some problem in their lives and are trying to solve it. In every screen drama we see human beings in action or we see them reacting to certain influences. But human acts can never be considered apart from morality. The deliberate act of man is either good or bad. Man's purposes are good or bad. Man's passions—love, hatred, desire, abomination, joy, sadness, hope, despair, fear, temerity and anger—fall under the scope of the moral law. Screen characters may lie, steal, commit perjury; they may forgive, suffer, make sacrifices for the sake of right. And even though these characters live only on the screen, even though all they say and do be wholly imaginary, their actions, their desires and their ambitions must be measured by objective and unchanging moral standards.

The films not only show human beings in action, but give a moral colour to their acts in such a way as to bring about a definite moral response from the audience. As one watches the unreeling of a story, his mind, feelings and will consciously or otherwise react. He approves or disapproves of what the characters do; he is moved to sympathy or to antagonism. When leading characters, either by what they say or do,

express their attitude toward right and wrong, or when they accept or reject some standard of conduct, those in the audience are very likely to be influenced by them.

It is natural to adopt the ideals of a person who is greatly admired. If this is done one is likely to approve his conduct. And since an audience may conceive a strong liking for certain characters in a motion picture, it is easily led to sympathise with them and to share their moral convictions.

In brief, then, there are two reasons why a motion picture can powerfully influence personal morality: First, because in dealing with life and conduct it must inevitably present or imply a moral thesis; secondly, because it tends to persuade an audience to accept that thesis. If the thesis be true, the film is an agency for good. If the thesis be false, the film is an evil influence. Obviously, obscure expressions, songs, gestures and actions which are part of otherwise unobjectionable motion pictures exert an evil influence.

Legion of Decency

It was this which caused the Legion of Decency to be founded. The purpose of that is to see that motion pictures conform to the accepted and traditional morality upon which the home and civilisation are founded.

The Legion of Decency condemns obscenities of every kind in the moving picture. It condemns slaciousness—any appeal to the lower instincts of an audience, such as might be made by protracted and lustful intimacies between the sexes, by disrobing scenes or by other suggestive sequences. The Legion of Decency is governed by good sound common sense. It is not narrow-minded. While it agrees that the human body is beautiful, it recognises the serious moral danger to those seeing it exposed on the screen under attractive circumstances. It must condemn presentations introduced merely for suggestive display.

All these are highly important objectives. But the principal aim of the Legion is to discourage the production and patronising of films which present false moral standards which, in turn, lower traditional morality.

By 'traditional morality' is meant such principles of conduct as following: 'Murder is wrong. Stealing is wrong. Perjury is wrong. Honour is due to father and mother.' These standards, together with many relating to sex, follow from the code of right and wrong written into the consciences of men by God himself. They have been generally known and accepted during all the centuries, not only by Christians, but by Jews, pagans, and by men of no religious affiliation. They are expressed in Ten Commandments.

Responsibilities of Motion pictures

The Legion of Decency holds that far more than any other form of popular entertainment, the motion pictures have the obligation of not subverting traditional morality by the presentation of films that are degrading. It urges that their immense influence be used rather for the education, recreation and general welfare of the people. The stage and books of fiction, with their helpful or harmful influence, reach many thousands each year. But their number is insignificant when compared with the millions who are influenced by the screen. The drama and books,—moreover, appeal for the greater part to the mature and the educated—that is, to those whose moral convictions are, in a measure, fixed. But motion pictures set patterns of human conduct before all classes. Particularly do they reach the young, who naturally are eager for experience, either personal or vicarious, and whose moral standards may be easily raised or lowered.

In brief, because the motion pictures reach greater numbers and speak with extraordinary persuasiveness to impressionable people, their producers have special moral obligations to the public. They should avoid confusing morals. They should present only correct standards of life.

NOTICE

Articles for publication and Books for Review should be sent to the Editor, Educational India, Maharanipet, Visagapatam.

Remittances and business communications should be addressed to the Manager, Educational India, Masulipatam.

EDUCATIONAL INDIA Masulipatam, Sept., 1938

Indian Students in England

FROM the Annual Report of the Educational Department of the office of the High Commissioner for India for 1937-38 which was recently published, it is clear that there is a steady increase in the number of Indian students pursuing some course of study or other in English Universities and professional schools. There were nearly 1850 such students in the year under report—a number far in excess of the strength of some of the newly established Universities in India—and they formed nearly 70% of the total number of students proceeding to England from different parts of the British Empire. Several questions arise in this connection and it is worthwhile referring to one or two of them.

WHAT is it in the first place that induces so many of our young men to proceed to England? and does it bring any real advantage to them or to our country in general. In the large majority of cases it is the mere glamour of the foreign degree that is responsible for this large exodus from our shores. There are many rich parents in India who can afford to spend large amounts on the education of their sons and daughters and they believe that

they can give a superficial finish to this education by sending their children abroad for a few years of stay. Another reason for this exodus lies in the artificial value attached to English degrees by Government and University authorities in making appointments and in distributing patronage. A B.A. of Oxford or Cambridge is considered to be superior even to an M. A. or Ph. D. of an Indian University. Among candidates for posts under Government or Universities preference is given in many cases—though this is not a statutory rule—it is only a sort of convention—to holders of foreign degrees over those holding Indian degrees. The former are supposed to constitute the intellectual *elite* of the country though there is nothing concrete or objective to prove this superiority. So long as there is this mentality pervading the employing authorities in the country there will be no prospect of any diminution in the number of Indian students in England although such a diminution is regarded as very desirable by the authors of the Report.

THE Report also answers the other question—Does this increase in the number of Indian students in England bring a corresponding advantage to India. The answer is mostly in the negative and the reasons for it are obvious. In the first place there is no market value for most of the qualifications obtained by these degree holders. Thousands of rupees are being spent by them abroad for getting degrees which can be obtained in India for a few hundreds of rupees. The large majority get no employment after their return to India—an employment consistent with their qualifications and the money they invested in obtaining

them. Besides the economic wastage involved in all this, there are losses of other kinds. The Report observes that India ultimately gains little or nothing, either materially or intellectually, from all this exodus. It states that many students proceeding to England are in no way fitted by physique, temperament, training and the assurance of adequate financial resources profitably to prosecute further studies in the West.... They suffer, sometimes tragically, in pocket, health, and peace of mind. The Report also pleads for the growth of a strong public opinion fostered and supported by Government and the Universities to discourage this annual migration.

GOVERNMENT will be well-advised to give up its policy of *Laissez-faire* in this sphere. Some positive action is called for. And the Report gives one example of the nature of action that may be taken for the purpose. Many Indian students go to England to enter the Inns of Court with a view to qualifying as barristers; and their number is increasing. Many of them simultaneously pursue a degree course, often in a faculty totally remote from legal studies, with the inevitable result that they are seriously hampered in both branches. Facilities for legal studies of an advanced character based on Indian requirements are found in almost all Indian Universities. There is, therefore, absolutely no reason why young men should go to England to qualify themselves for the bar. The Report suggests that there will be nothing wrong—and it will also be positively beneficial—if a revision is brought about in the Indian High Court and Judicial Court rules in such a manner as would tend to encourage students to qualify in India rather than in Eng-

land. Similar steps may be adopted wherever action is called for. A list of openings in public and quasi-public services for which an Indian degree will be preferred to a foreign degree has to be prepared if there is to be an effective remedy for this undesirable exodus.

THIS is not to deny the value of all foreign degrees. There are departments of studies which are comparatively ill-developed in India to-day; and for sometime to come students who wish to specialise in them have no alternative other than going to England. Teaching is one such department. We have repeatedly pointed out how, in the methods of teaching we adopt in our elementary and secondary schools, we are perhaps a century behind the advanced countries of the West and how in these days when mass education has become an ideal, it is absolutely necessary that we should have in our midst the best-trained teachers. For some years to come it should be the policy of Government to grant scholarships to those who wish to get themselves trained as teachers in foreign Universities and to reorganise the teaching faculties of our Universities with the help of such men. It is, therefore, encouraging to find in the Report that many of the Indian women students in England are pursuing Courses in Education.

ANOTHER useful suggestion that has been made in this connection is that only those who are anxious to pursue higher studies of a specialised character should go to England and not those whose ambition is to obtain an ordinary University degree. This implies that a man should have had the highest kind of training available in

India and tested his capacities sufficiently well and assured himself that Indian Universities and Research Institutions have nothing more to give him. If such men go abroad they will surely be benefited. It was recently observed by Sir John Russel—a great authority on these matters—that “Numerous students go from India to Great Britain for post-graduate training. Usually they go too young. The change from an Indian to an English University Institution is so great that it should not be undertaken till a man has attained a certain maturity and experience of life and work and till he knows what is likely to be most helpful to him in his subsequent career. With some notable exceptions the men who have gained most from post-graduate studies have in my experience been those who previously held a post in one of the Indian institutions, and who have done so well as to justify the privilege of study-leave”. These observations contain so much good sense and wisdom that they deserve to be adhered to by authorities in India and also by authorities in English Universities in giving admission to Indian students. It is in consequence of this that the same authority deprecates the practice prevailing in India today of appointing to professorial chairs persons whose only qualifications is a doctorate degree of a foreign university—a degree which does not indicate in its holder any capacity for *guiding* research.

Reform of Sanskrit Studies in U. P.

IT is a matter for jubilation for all lovers of Indian culture that the U. P. Government should have appointed a ‘Sanskrit Studies Revision Committee’ as a part and parcel of its

scheme for educational reconstruction in the Province. For, no true understanding of Indian culture and civilisation is possible unless one has made a careful and critical study of the varied forms of literature written in Sanskrit. It is, however, unfortunate that in some parts of India—especially in the South—the study of Sanskrit is losing ground and that no strenuous efforts are being made to revive it and reform it in accordance with modern requirements.

IT needs no saying that, if today the large majority of Indians educated in modern Universities have no clear and correct idea of the basic features of their country's civilisation and the ideals for which it stands, it is due to the sad neglect of Sanskrit by them and to their becoming over-zealous of the study of Western languages and literature. It is no exaggeration if one were to say that very few of our graduates will be in a position to explain to a foreigner what it is for which Indian ideals stand. Many of our educated men visit foreign countries but how many of them have the competence to say anything authoritative about the achievements of India in literature, in art, in science and in philosophy? The true measure of the ignorance of an educated Indian of today is this ignorance of the best in Indian culture.

ADDRESSING the Revision Committee, Swami Sampurnanand naturally referred to Sanskrit Literature being one of the most valuable possessions of the Civilized World and how it would be an irreparable calamity if the world of thought which that literature enshrined were to be lost. Men like Macaulay who were completely ignorant of all this, dictated to us the educational policy to be adopted and

the result is that we have become entirely dependent on foreign scholars and savants in Europe and America for the little that we, the educated people, know about the treasures embodied in Sanskrit. Now that we are striving our best to recover our lost soul it is but legitimate and proper that we should pay more attention to the study of Sanskrit.

THE Committee in U. P. has been called upon by the Education Minister to pay special attention to some important points in the course of their enquiry. One is that there should be no lowering of the standards that have from time immemorial been adopted in centres of Sanskrit learning like Benares. Pandits who have been trained in them have always been famous for the depth and the thoroughness of their learning and scholarship; and it is such depth and thoroughness that have to be attained in future also. The need for emphasizing this aspect is great today as in many of the Sanskrit colleges preparing students for Government and University examinations it has become common to attach importance to the acquisition of a somewhat superficial knowledge helpful in getting success at the examinations. Depth is being sacrificed and the tradition for which the Pandits stood is being completely lost. Any reformed system of Sanskrit studies should take care to preserve this tradition.

AT the same time it is necessary that scholars learned in Sanskrit must bring to their study of ancient books the critical insight of modern scholars. They must have a working knowledge of a number of important subjects like geography, history and science so that they can appreciate

ancient wisdom with a sense of perspective and proportion. In the words of the Education Minister "truth is like a crystal with many facets. The greater the number of facets a man is able to see, the nearer is his approach to truth." There is every prospect that the Committee will thoroughly go into the question and devise a scheme of studies which will preserve all that is best in the traditional methods and combine it with all the needs of the present day.

Vocational Education in the Hyderabad State

A COMPREHENSIVE report on a scheme of vocational education for the Hyderabad State has been recently framed by Mr. A. Abbot, Chief Inspector of Technical Schools, Board of Education, England. It is well-known to our readers that along with Mr. Wood he toured over portions of Northern India two years ago and prepared for the Government of India a report on Vocational Education. It is in consequence of this that his services were requisitioned by the Hyderabad State. He toured over the whole of the Dominion, inspected all the important schools in it and studied carefully all the industrial possibilities of the area. His report is, therefore, comprehensive as well as authoritative. It contains so many suggestions and recommendations which are eminently practical; and in view of the interest that the Hyderabad Government has been displaying in recent years in the economic and the educational development of the State, it is quite certain that within a reasonable period of time the scheme will be put into effect.

ONE supreme merit of the report is that the scheme of vocational education is based on a comprehensive survey of the existing industries in the state and the industries that are likely to develop in the near future. This is the proper approach to the question and it is the neglect of this that is responsible for the growth of unemployment among those that pass out of technical schools generally. The State which takes on itself the responsibility for providing technical education should know beforehand for what types of education there is real demand and need in the country and the schools and colleges which it undertakes to establish should satisfy all such need. Mr. Abbot's report contains a description of the Primary and Secondary industries of the State, the extent to which there is demand for manipulative and non-manipulative skill of different kinds and the new industries—mining and metallurgical, etc.—that might arise in the near future. There is also a description of the needs of cottage industries, arts and crafts and the kind of education that is required for satisfying these needs.

THE scheme also provides for a new type of educational administration so necessary if vocational schools and colleges are to be really efficient. There is to be an Advisory Council on technical education for the whole State consisting of the heads of departments connected with education, commerce and industries. The State is to be divided into five regions, each with an advisory committee of its own, including as its members local officials, businessmen and teachers. Its functions are important. It will select sites for schools, consider the educational needs

of industry and commerce within the region concerned, estimate the number of recruits needed annually by them and watch all industrial developments. There are also other administrative institutions set up for other educational purposes and all these are to work in a spirit of co-ordination under the National Advisory Council.

THE report also gives details of the Curriculum of Studies and the type of schools and colleges for giving instruction according to the curricula. Provision is made for Post-primary industrial schools, Post-secondary Vocational high schools, A Post-high school technical college and Post-University advanced course. It has also given various suggestions as to how these institutions are to be staffed. The report is on the whole very satisfactory and it will serve as a model for other States and Provinces in India to follow.

Personal Notes

SIR SHAH MUHAMMAD SULAIMAN, a Judge of the Federal Court and Vice-Chancellor of the Aligarh University, has consented to deliver the Convocation Address of the Agra University which will be held on the 12th November next.

NAWABZADA MUHAMMAD AZIM KHAN of Toru has achieved this year's highest distinction in the United Kingdom for speaking when he was awarded the Medal of Honour by the University of Oxford. Nawabzada's command of the language and over the subject matter was so elaborate that he secured three-fourths of the total votes, in that large meeting. His two opponents were members of Parliament. The subject for debate was "What India means to the British Empire."

MRS. SAROJINI NAIDU will deliver the next Convocation Address of the Allahabad University.

THROUGH different PROVINCES

DELHI

INDIAN STUDENTS IN ENGLAND

The annual Report of the Education Department of the Office of the High Commissioner for 1937-38 is published. It is estimated that during 1936-37 there were about 1850 Indian students in England studying at various Universities. These are by far the largest single national group representing nearly 70% of the total from the whole British Empire and probably 40% of the combined total numbers of the British Empire and foreign students. It is affirmed that the Racial discrimination "or colour prejudice," sometimes alleged in various quarters, has little or no foundation in fact.

But it is depressing to note the fate of these young men who have returned with excellent and in many cases with exceptional qualifications have found it almost impossible to obtain posts in any way commensurate with their proved ability. Here the report observes that "Indian parents and guardians incur a heavy responsibility if they allow, without due thought and enquiry, their sons or wards to leave India for the West without not only a due counting of the cost both material and moral, but also of the possibilities whether, on return to India, they are likely to stand any chance of employment."

CENTRAL BOARD OF EDUCATION

The Inter-University Board has elected the following three persons to be members of the Central Advisory Board of Education: (1) The Rt. Hon. V. S. Srinivasa Sastri, Vice-Chancellor of Annamalai University, (2) Prof. Amaranath Jah and (3) R. C. Mazumdar, Vice-Chancellor of Dacca University.

TRAINING SCHOOL FOR VILLAGE WORKERS

The academic year of the All-India Village Industries Association Training School for Village Workers at Wardha will begin from 1st December, 1938. Admission will be closed on the 1st of November and students must present

themselves at the school not later than the 1st of December. The course will be, as far as may be, for a period of five months consisting of training in one of the two industries, paper-making and oil pressing together with some theoretical knowledge for village work. Theoretical knowledge in the following subjects will be given during the course—Gandhi Vichar Dohan; Rural economics; health, hygiene and sanitation; working of the A. I. V. I.; book-keeping and education through crafts. Special courses in the following seasonal industries will be given during September to May; paddy-husking and flour-grinding, bee-keeping and date palm gur making.

MADRAS

EDUCATIONAL COUNCILS TO BE ABOLISHED

The Government have decided that the District Educational Councils should be abolished, as they have not been working satisfactorily. The Minister of Education, it may be recalled recently described them as the "fifth wheel in the coach."

A Bill to amend the Elementary Education Act for this purpose, will be introduced during the next session of the Legislature.

The idea appears to be to let the District Educational Officers take the place of District Educational Councils. Whether any advisory bodies should be associated with the officers, is under consideration of the Government.

ANDHRA MEDICAL DEGREES

The question of the recognition of the Medical degrees of the Andhra University will come up before the meeting of the Indian Medical Council to be held next month.

It is understood that the Madras Government have made representations to the Government of India, pleading for granting necessary recognition to the degrees, now that the requirements stipulated by the Council in regard to the staff of the Medical College and improvements of the Hospital, have been practically satisfied.

RADIO SETS FOR HIGH SCHOOLS

At the first meeting of the amalgamated Tinnevely District Board held on the 27th August with Mr. V. Ramakrishna, District Collector, in the chair, the question of purchasing radio receiving sets for all the Board High Schools was discussed and then finally sanctioned. It is estimated that each set would cost about Rs. 350 and the annual recurring cost would be about Rs. 50.

BENGAL

WARDHA SCHEME IMPRACTICABLE!

The Wardha Educational Scheme was characterised as an impracticable one by the Chief Minister, Mr. Fazlul Huq, replying to a question in the Bengal Council on the 23rd August. For this reason, Mr. Huq did not desire to introduce the Scheme in Bengal even by way of experiment.

SEPARATE SCHOOLS FOR MUSLIMS NOT POSSIBLE

The policy of the Bengal Government with regard to the question of Muslim education in the province was explained by the hon. Mr. Fazlul Huq, Prime Minister and Minister for Education, while replying to a debate on a non-official resolution in the Bengal Legislative Council on the 11th August.

He said, "Muslims are interspersed with other communities, spread all over the Province, and are living with the Hindus side by side, and it is difficult to differentiate in public schools between Hindus and Muslims. At the same time, the number of Muslim students is so small that it is not possible to start separate Muslim institutions. It may be possible in Calcutta and Dacca, but in the mofussil it is not possible to start separate Muslim institutions. It is, therefore, impossible to set apart funds in the budget merely for the education of Muslim boys."

Secondly, the system of mixed schools and colleges had worked very satisfactorily and all that Muslim students required were scholarships and hostel accommodation. For that purpose, funds had got to be provided.

ALL-BENGAL PRIMARY TEACHERS' CONFERENCE

Resolutions urging the introduction of free and compulsory primary education in the province and requesting the Government to

earmark at least a crore of rupees for the purpose, for that province and asking for better service conditions and a more reasonable pay for the primary teachers were adopted at the All-Bengal Primary Teachers' Conference held in Calcutta recently. Other resolutions passed at the Conference included those stipulating the minimum salary of a teacher at Rs. 30 per month and urging that no teacher shall be removed from his post without one month's previous notice and without a proper inquiry.

MUSIC COURSE IN CALCUTTA UNIVERSITY

It is understood that the University of Calcutta will shortly introduce a diploma course for music. The course will be for two years and include both vocal and instrumental music. It is probable that the well-known musician, Mr. Dilip Kumar Roy, will be invited to be in charge of the department.

BOMBAY

PROGRESS OF EDUCATION

Financial stringency was the most discouraging feature of the quinquennium ending 1937, as it hampered educational activities in all directions, observes the Government of Bombay, in the resolution on the report by the Director of Public Instruction, on public instruction in the Presidency during the quinquennium.

"Year after year," the resolution adds, "a substantial cut was made in the allotment for education with the result that many schemes which were approved by Government had to be held in abeyance indefinitely."

"The total number of students in all affiliated colleges rose by nearly 29.5 per cent, while that of the women students rose during the quinquennium by 81.8 per cent. Although no separate college for women has been started, it is gratifying to note that the extent of the increase in the number of women students shows that progress was made by women in the sphere of higher education."

"An increasing demand for secondary education was a noticeable feature of the period."

"Another disquieting feature of the period is the enormous wastage in primary education. Statistics given show that while the Government is maintaining and helping to maintain buildings, equipment, teachers, supervising and inspecting staff for nearly 10½ lakhs of children, no more

than 3½ proceeded beyond the infant stage, while only about 11 per cent complete the full primary course.

"In the matter of compulsory education, that is to say, the education of children between the ages of 6 and 11, the results achieved during the period are also discouraging."

"It is gratifying to note that some little headway has been made against mass illiteracy, through the propaganda carried on for village improvement and rural uplift by various agencies. The most striking result of this propaganda is the increased interest of villagers in education."

The Government then mention how greater attention has been focussed on the question of adult education by the impetus given by Government to rural uplift and development.

MILK FOR UNDER-NOURISHED CHILDREN

The working of a scheme for free supply of milk to under-nourished children in the municipal schools, which is under the consideration of the Bombay Municipality, was outlined by Dr. Mhatre, the Executive Health Officer, in the course of an interview. Out of 1,00,000 children on the rolls of the municipal and aided schools, 20,000 are believed to be under-nourished. A beginning is proposed to be made only with new entrants numbering 10,000, and repeaters numbering 10,000 in primary classes, making up in all 20,000 children. Six ounces of bottled pasteurised milk will be supplied daily to each child. The child will be weighed and measured every three months to test the effects of the milk nourishment. A minimum period of two years is necessary for keeping up the supply of milk to such a child. But since milk will be supplied only on school working days, which are only 160 days in the year, to ensure full benefit, a period of four years is desirable. By the time the scheme of supplying milk to all the under-nourished children is effected, which according to the present plan should occur in 1942, the total annual expenditure involved is estimated to reach Rs. 1,60,000.

U. P.

NEW EDUCATION SCHEMES

Intense activity in the educational field is visible everywhere throughout the province. The whole system of primary and secondary

and university education is in the melting pot. Committees are at work to reorganize secondary and primary education, courses of study are being thoroughly examined, schemes for adult education are being evolved, libraries and reading-rooms in hundreds and thousands are about to be opened.

Faced with lack of funds, the Ministry could not enforce compulsory primary education, at present, but they have nearly evolved a scheme, which, they believe, will mobilize and co-ordinate all officials, semi-official and private resources of the province to fight the demon of illiteracy.

TRAINING IN AVIATION FOR WOMEN

The U. P. Government has sanctioned Rs. 5,000 this year to the U. P. Flying Club at Cawnpore and have in return arranged with it for the training of ten pupils as aviators either at Lucknow or at Cawnpore. A board of selection has been asked to select a number of women for this course. No guarantee of employment is given to a person nominated for training.

HINDUSTANI AS MEDIUM OF INSTRUCTION

Replying to the questionnaire issued by the Government's University Committee, the Executive Council of the Allahabad University states that it is not quite clear to the University how Hindustani can be made the medium of instruction at the University stage. But it is indicated that there is a section of University opinion, which is in favour of the use of Hindi or Urdu as the medium of instruction.

C. P.

NAGPUR UNIVERSITY ON INDIA GOVT. SCHEME

The Committee appointed by the Executive Council of the Nagpur University to consider the circular of the Government of India on the subject of Government recruitment and unemployment has reported as follows:—

The proposed scheme of Government recruitment is not only ineffective as a solution of the problem of educated employment, but injurious to the cause of public services themselves as well as the cause of education in the country.

Despite its origin and despite occasional denials University education in India has played a most important part in awakening the national

consciousness of the country in its various phases and, with the advent of new political responsibilities, the need of University education in future will not be less, but more, than that in the past. It is bad enough that many of our young men have education, but no livelihood: it will be worse if they have neither. The underlying assumption that Government Service dominates University education appears to be exaggerated. The Committee is of the opinion that it is a great mistake to under-estimate the cultural value of University education. It is the appreciation of this aspect which is undoubtedly the main cause of its present day popularity.

PUNJAB

PHYSICAL TRAINING FOR GRADUATES

The "Keep Fit" campaign in the Punjab will shortly take the form of a physical training class for graduates at the De Montmorency Park, Kot Lakhpat, near Lahore. The Punjab Government have sanctioned the opening of this class for a period of nine months with effect from October 4, 1938.

The class will be conducted by Mr. H. W. Hogg, Advisor on Physical Education to the Punjab Education Department.

SIND

FREE EDUCATION IN VILLAGES

It is understood that the Government of Sind has decided to introduce free compulsory education in some villages in Sukkur district as an experimental measure. If successful, it was to be extended to other districts in the province. More than twenty villages up to Chak and in the neighbourhood will come under the scheme.

ORISSA

STUDENTS AND NATIONALIST LITERATURE

The Director of Public Instruction, Orissa, has circularised to all the heads of the educational institutions drawing their attention to the changing conditions resulting from the introduction of Provincial Autonomy, which he says should be reflected in all branches of administration, and declares that restrictions formerly enforced in schools and colleges in such matters as the reading of nationalist newspapers, journals and books should be relaxed.

HYDERABAD

PUBLIC INSTRUCTION IN THE STATE

"The reorganisation of school education and the giving of a vocational or technical bias to it at certain stages, will commence from the year 1347 Fasli (1938) when the new Board of Education constituted under the Charter granted by His Exalted Highness, will be functioning with full vigour," says the Government's review on the report of public instruction, for the years 1344 and 1345 Fasli (1934-35 and 1935-36).

According to the review, the total number of schools of all kinds showed an increase of 129 institutions, as compared with the previous year and of 12,313 scholars. The Education Department's efforts will be to pay special attention to primary education with a view to developing the same in such a way as to make it suffice for the ordinary daily needs of the masses.

Regarding the use of the vernaculars in schools, the review says that primary education in the local vernaculars has been provided everywhere in the Dominions with parallel classes in Hindustani.

The Government suggest that a Model Kindergarten and Nursery class be maintained in Hyderabad on the best lines in connection with the Model Primary School so that it might serve as a model for showing teachers from the districts the application of the principles of Froebel and Montessori.

INDORE

RELIGIOUS TEACHING IN SCHOOLS

The Indore State has approved of a series of books to be adopted for religious instruction in the State schools. For some time past the question of introducing religious instruction in the schools with the two-fold purpose of developing the moral character of the students and creating communal harmony among the followers of different faiths has been engaging the attention of the authorities.

With this end in view a scheme was sanctioned by the State in 1927 and in 1931, this scheme was entrusted to Prof. Jwala Prasad Singhal of Holkar College, Indore, for execution. The books written by him have been finally sanctioned by the State Cabinet.

EDUCATION SCHEME FOR HYDERABAD

Mr. Abbot's Report on Vocational Education

[It will be remembered that the Hyderabad Government availed themselves of the services of Mr. A. Abbot, C. B. E., formerly H. M. Chief Inspector of Technical Schools, Board of Education, Great Britain, during his recent visit to India and that Mr. Abbot toured the whole of the Dominions inspecting almost all the important schools to study how best to improve the system of Education in the State. Mr. Abbot has produced a voluminous Report coming upto 86 pages. The following is a summary and recommendations of the Report.]

THE demand for more and better technical education arises from (a) the desire of the authorities to have a complete system of education and (b) the need of industry and commerce for better trained personnel. The proposal of the "Mackenzie Committee" are likely to lead to an improvement of the whole system of education. The suggestion that while the Primary course should extend over five years, pupils who are going on to a Secondary School should do so at the end of four years appears sound.

EDUCATIONAL NEEDS OF INDUSTRY

Those concerned with technical education should be well acquainted with the educational needs of industry and commerce. Co-operation between education and business is therefore essential.

The size of the "Industrial unit" in the State varies between very wide limits. Most firms are small but a few are very large and employ hundreds or thousands of persons. Industries can be classified into; (a) Organised industries, where the men employed belong to different grades and (b) Cottage industries, where the employees belong mainly to a single grade. Industries can also be classified as "Manipulative" and "Non-manipulative." In the former, the personnel must in general possess skill of hand, while in the latter manual skill is not generally necessary. Another classification of industries divides them into "primary," where the workers are engaged mainly in producing raw materials, and "Secondary" where raw materials produced in Primary industries are converted into usable goods.

Agriculture is the most important industry of the State. Instruction in special agricultural schools is not necessary for the ordinary cultivator, but the Secondary schools in rural areas should have a strong bias in the direction of agriculture and there is scope for certain High Schools to include such a bias, for those of their pupils who will spend their lives in agriculture.

The Customs Reports indicate that the State exports large quantities of primary products and imports large quantities of manufactured goods, that is, the national industries are mainly "primary" and 'non-manipulative' in character. The number of factories coming under the Factories Act is increasing. In 1330 Fasli it was 267; in 1340 Fasli it was 400; and at present time, it is 472. The available information furnishes a basis for speculation only as to the direction and amount of industrial expansion which may occur. There appears, however, to be a possibility that cotton spinning and manufacture will increase, that hosiery and boot and shoe manufacture will be started; that industries subsidiary to the vegetable oil industry will arise; and that the maintenance and repair of motor vehicles will become more important.

Portions of the State are still "geologically unexplored." It is desirable that the survey should be completed quickly in order that the mineral resources of the State may be ascertained as fully as possible. It is suggested that the Industrial Laboratory should strengthen its staff by the appointment, as opportunity arises, of several inorganic chemists and of one or more physicists; and it is of the greatest importance that the Industrial Laboratory, the Geological Survey and the Forestry Department should co-operate fully for the purpose of helping the better exploitation of the natural wealth of the State.

VOCATIONAL AND TECHNICAL EDUCATION

There is often some confusion as to the meaning of the term "vocational education," which is a type of education preparatory to a selected career and should therefore not begin until this has been decided upon. "Manual instruction," which aims at giving skill of hand and eye, should begin at the earliest possible age. The only sound basis for a sound vocational education is a good general education. Vocational and technical schools can be classified as

follows:—(a) Post-primary, starting at Class VI (Industrial Schools), (b) Post-Secondary, starting at Class X (Vocational High Schools), (c) Post-High School, starting at Class XIII (Technical College), (d) Post-University (Advanced Courses).

There are 472 establishments carrying on "organised industry" in addition to the Railway service, the Collieries and the Electrical Power Stations. Workers in them are of three grades: (a) directing and managing staff, (b) a supervisory group, (c) rank and file workers. There is little scope at present in Hyderabad for the employment of additional members of the directing grade. There is, however, considerable room for the increasing of facilities for training men who will be foremen and skilled artisans. Foremen in a "manipulative industry" should have worked as skilled artisans, but those in "non-manipulative industry" need not necessarily possess great manual skill. The foremen in both types of industry should be observant, industrious, resourceful and fair in their dealings with others, if they are to do their work satisfactorily.

The observations made above apply to small as well as to large undertakings. The "Industrial Schools" should not admit boys who have left school before the end of the primary stage. They should teach skilled crafts, spending two-thirds of their time in the workshop and the remaining one-third in learning suitable technical drawing, workshop arithmetic and increasing their skill in reading and writing.

The "Vocational High School" should enjoy the same popular esteem as the ordinary high school, seeing that it demands the same standard of entrance and its pupils attain the same level of knowledge. It is a pre-apprenticeship school and does not turn out skilled workmen, though it gives considerable manual skill and technical knowledge on which a good apprenticeship can be based. In England, where this school is very successful, ex-pupils often rise to positions of great responsibility in industry. It is important that the age of admission should be kept low, as the school should not be regarded as one for boys unqualified to enter the ordinary High School. Industry requires its fair share of the best brains in the country. The entrance age should not exceed 15½; and, as experience is gained, this should be reduced gradually to 14½.

VOCATIONAL SCHOOL CURRICULUM

Throughout the instruction, the need for exactness and precision should be stressed. The curriculum of the Vocational High School should include mathematics, science, technical drawing, workshop practice (in both wood and metal) and English. Except in English, the instruction should be given in the vernacular, though English technical terms should be used. In the third year of the course, there should be some degree of specialisation. While some boys will elect to go on the mechanical engineering side, others will prefer to go on the electrical side. There is room for instruction in "Light Engineering" for boys who wish to qualify to repair clocks, watches, etc., but it is probable that only one school should undertake to teach this.

The men employed as teachers in Vocational High Schools should be chosen as much for their personal qualities as for their professional attainments. Students should not be admitted to the Vocational College (post-high school) unless they have made normal progress through either an ordinary or a Vocational High School. The Vocational College should not aim at providing degree courses in engineering, but should confine itself to providing practical and technical training for men who will be capable of working, maintaining and repairing plant and machinery, both electrical and mechanical. There is room in the Vocational College for the training in general science of boys who aim at occupying responsible positions in non-manipulative industries: but no boy should be encouraged to enter this course unless he has before him an assured prospect of employment. Pupils admitted to the commercial courses should have obtained the H. S. L. High School Leaving Certificate. The subjects of instruction for them should include English and Urdu, Geography and History, Shorthand, Typewriting, Book-keeping, Arithmetic and the Elements of Commerce.

TEACHING OF ARTS AND CRAFTS

It is most desirable that far greater attention should be paid to the teaching of art in the State, for both cultural and commercial reasons. There should be a Central School of Arts and Crafts directed by an Indian artist of high standing in Hyderabad State; and the most suitable position for it appears to be on the same site as the Cottage Industries Institute. The School of Arts and Crafts should (a) train

teachers, (b) have a handicraft museum associated with it, (c) build up a Loan Collection of good examples of Indian craftsmanship which can be circulated to local centres and exhibited there, (d) serve as a focus for the work of Branch Schools of Art established in various centres in the State. It is suggested that the prize awarded at sports and on other occasions should be of Indian manufacture and should possess artistic value. It has been suggested by Sir Akbar Hydari that there should be established an "Ajanta School of Painting and Sculpture." This is undoubtedly a most valuable suggestion.

COTTAGE INDUSTRIES

A number of cottage industries have declined in importance and, for this reason, a Cottage Industries Institute has been established in Hyderabad. It has a long list of crafts for which instruction is given and should add to these engraving and die-sinking. If a School of Arts and Crafts is set up in association with it, the work would benefit considerably.

Part-time education should be given in each technical school started for the benefit of young men who can devote only part of their time to study: but this kind of education should be mainly in theory since their experience in the workshop should provide the necessary practical training. The schools should provide short full-time courses of instruction where these are appropriate. A three months' course, for example, ought to be sufficient for training drivers of motor-tractors.

ADMINISTRATION OF THE SCHEME

The Departments of Public Instruction, of Technical and Vocational Education, and of Commerce and Industries are all closely concerned with education for industry and commerce. The heads of these Departments should therefore constitute a Board or Standing Joint Committee, for the consideration of matters affecting policy. An Advisory Council on Technical Education has already been established for the purpose of advising on the formulation of the broad scheme of technical education. It is desirable that the Principal of the Osmania Technical College and the Principal of the Central School of Arts and Crafts (when this is established) shall sit with the Advisory Council as "Assessors," who place their knowledge and experience at its disposal, but take no part in any vote. The Secretary of the Advisory

Council should be an officer of the Commerce and Industries Department and should serve as liaison officer between this Department and the Advisory Council.

The whole country should for administrative purposes be regarded as a single unit, but for convenience it should be divided into five regions, which, pending any decision of the Advisory Council, it is suggested should be (1) Hyderabad with Nalgonda and Mahbubnagar, (2) Nizamabad, with Adilabad, Medak and Nanded, (3) Warrangal with Karimnagar, (4) Gulbarga, with Bidar, Raichur and Osmanabad, (5) Aurangabad with Bhir.

Each of these regions should have a local Advisory Committee serving as a Sub-Committee of the National Advisory Council. It is desirable that it should include, (a) local officials, (b) businessmen, and (c) teachers. The functions of the Local Advisory Committees would be to select sites for schools, to consider the educational needs of industry and commerce within their respective regions, to estimate as exactly as possible the number of recruits to each industry needed annually and to watch carefully all industrial developments. It would be their duty to make recommendations on all these matters to the National Advisory Council. Each local Advisory Committee should appoint a Sub-Committee to visit its school regularly and advise generally on that part of its work which their experience qualifies them to do. In addition to the Local Advisory Committees, the Advisory Council should establish National Industrial Committees dealing with various industries which are widely spread throughout the State. One of these should deal with cotton spinning and manufacture and it is suggested that the members of a Conference held recently to discuss education for this industry might very well serve as a permanent committee of the Advisory Council.

The time does not appear ripe for setting up a parallel Committee to deal with education for the vegetable oil industry, which is of such great importance in the State, but it is hoped that the Advisory Council will consider the advisability or otherwise of creating a "vegetable oils" committee at an early date.

STAFFING OF VOCATIONAL SCHOOLS

The principal of each technical school, and at least one of his assistants, should have academic qualifications equivalent to those of the

principals of ordinary high schools: in addition, he should have had industrial experience. It will be necessary to engage the services at the outset of a proportion of men who have already had experience of technical education outside the State, if energy and money are not to be wasted through misdirected effort. The first step in the selection and training of teachers would best be the picking out of six or eight graduates in engineering and sending them to the N. S. Railway Works for a year or a year and a half to work as skilled artisans, keeping the same hours, being subject to the same discipline and drawing the same wages as skilled artisans. Those who completed this period should be sent to work for a year in English technical schools, not as observers, but with the same responsibilities as members of the ordinary staff. There is little doubt that at the end of this two year training they would be capable of doing excellent work here.

Four teachers with English experience should be engaged from the start. One of these should be master of the Vocational High School included in the Osmania Technical College: One should serve as Principal of the Kothagudam Technical School and one as Principal of the Gulbarga Technical School. They should, before coming to India, have acquired a fair knowledge of the vernacular at the London School of Oriental Languages. The textile teacher should have had successful experience in an English textile school, but need not have the same facility in speaking the vernacular as other English teachers.

The Osmania Technical College should include: (a) A Vocational High School, (b) Post-High School Courses, (c) Part-time Classes, (d) Advanced Courses of Instruction attended by Graduates in Science. The Post-High School industrial courses would normally be of two years' duration for boys who had passed through the Vocational High School and of three years for boys who had attended an ordinary High School. Commercial courses would normally extend over two years only. The course in cotton spinning and manufacture would extend over one year only and would be followed by pupils who, after spending two years in a Vocational High School, had spent a year in a cotton mill.

COURSES IN SANITARY ENGINEERING

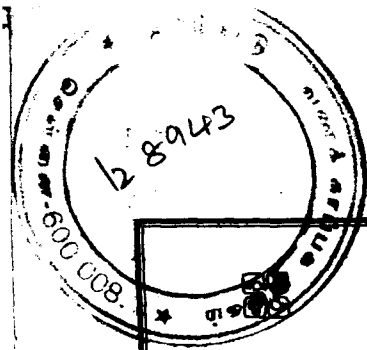
Courses in Building and Sanitary Engineer-

ing should be set up at the College; and a Plumber's Course should, in view of the importance of good plumbing, be established. A Printing Course of which the first year is entirely full time, while the second and third years are spent partly in the College and partly in the works, should be organised. It would be wise to confine it at first to instruction for (a) hand compositors, (b) machine compositors and (c) letter-press machine workers. At a later stage, instruction should be provided for lithographic printers and process engravers. Part-time instruction should be provided in Radio-communication for probationers employed at the Broadcasting Station. The question of establishing a "Vegetable Oils" department in the Osmania Technical College should receive very full consideration by the Advisory Council.

Local Technical Schools are necessary at Aurangabad, Nizamabad, Gulbarga, Warangal and Kothagudam. Each of them should include the following varieties of courses: (a) an industrial school, (b) a Vocational High School, (c) Part-time Technical Classes. In addition they may include (d) a branch of Arts and Crafts, (e) Commercial Classes. The Osmania Technical College, in addition to its other functions, should play a part in the training of (a) manual instructors and (b) technical teachers. It should also hold "Refresher Courses" for teachers.

It is important that technical schools should receive helpful inspection regularly. It is recommended that the Principal of the Osmania Technical College or his deputy shall inspect the technical schools; and that the Principal of the Central School of Arts and Crafts shall perform the same function for the Branch Schools of Arts and Crafts.

Industrial enterprise in the State is largely dependent on the skill and enterprise of men who have been trained outside its borders. It is high time that natives of Hyderabad took a greater part in it, but this demands at least as great a skill and spirit of enterprise amongst them as now exists amongst those who are responsible for initiating and conducting industrial undertakings. An efficient scheme of technical education is therefore urgently necessary. This cannot be provided except at considerable expense, but the expenditure should be regarded as an investment, for there is no doubt that, if the scheme is properly carried out, it will yield a rich return.



PUBLIC OPINION

MR. CHANDAVARKAR SOUNDS A NOTE OF WARNING

Delivering the Bombay Convocation Address, Mr. V. N. Chandavarkar, Vice-Chancellor of the University, sounded a note of warning against the principle enunciated by certain influential persons, that higher education should be self-supporting and that the liability of the State should be restricted to educating persons whose services are required by the State.

He said, "Apart from the narrow utilitarianism on which this principle rests, to advocate it is to shut one's eyes to the teachings of political philosophy. The interest of the State does not lie solely in the production of clerks and officers needed for carrying on the administration of the country. Government is not an end in itself. It exists for the good of the country. The needs of the country are greater and far more important than the needs of the administration. While the country requires the services of persons who can run the administration, even more does it need the services of publicists, educationists, industrialists, scientists, leaders of thought, members of the learned professions and, above all, good citizens. Higher education is as essential for the life of a nation as primary or secondary education. Higher education has a cultural as well as an economic value. It may be argued that the holding of examinations and award of degrees and diplomas being the functions of Universities, the latter can very well be expected to support themselves by charging adequate fees for admissions to their examinations and for the award of degrees and diplomas, and that only those who can afford to pay such fees should take advantage of University education. Whatever may have been the conception of the main function of Universities in days gone by, it is becoming increasingly clear that the holding of examinations and the conferring of degrees and diplomas are not the only purpose for which Universities exist.

UNIVERSITY'S VITAL ROLE

Universities have, indeed, a much higher function to fulfil in the life of the nation. They

play a very important part in that life, not only by liberalising the spirit and ennobling the soul of the nation, but also by helping the nation to increase its material wealth by promoting scientific and industrial research. Even in a country like England, it is only since the Great War that the people have begun to realise the necessity of linking up the work of Universities with the industrial needs of the nation. Julian Huxley in his thoughtful book on "Scientific Research and Social Needs" points out that "in addition to the broad scientific background of research which the Universities provide, out of which new applications grow, the newer Universities in industrial towns like Sheffield, or Leeds or Manchester contain departments in which very practical research is going on in subjects like civil, chemical, and electrical engineering, metallurgy, mining oil technology, leather research, textiles, dyeing and fuel research.....Even the older Universities of Oxford, Cambridge and London are showing their adaptability to the changing needs of society by organising semi-practical departments." What I wish to emphasise in this connection is that in all these cases, while some of the money comes from special endowments, old and new, a great deal comes out of the Government grants to Universities. The remarks of Huxley about the Universities of England apply with, perhaps, greater force to Universities in this country."

THE HON'BLE MR. SAMPURNANAND ON BASIC EDUCATION

Inaugurating the new Basic Training College at Allahabad on the 23rd August, the Hon'ble Mr. Sampurnanand, Education Minister, U. P., made a reference to the Basic Education and said:

"The education to be given to the child should not be merely vocational in the sense of including a few vocations in the curriculum, but 'basic,' i.e., a system of education in which instruction in various subjects of the curriculum shall be focussed around and correlated to, instruction in some crafts which have an

intimate basic connection with the life of the people. This is not an easy task and is beset with practical difficulties. How is this correlation to be brought about, keeping in mind the great factor of time and the men and material available in our existing schools?"

"I emphasise this point," he continued, "because I cannot imagine any wholesale change in the personnel of the teaching staff, nor do I visualise in the near future a very great addition to the money, which society, either through the State or otherwise, can afford to spend on education, and we have no intention of trying to make education self-supporting, though we have no reason to doubt that the pupils in our schools will acquire considerable skill in the crafts they are taught and will turn out something which will be able to command a market. But that will only be incidental and education will have to be financed as heretofore."

DR. SUBBAROYAN ON ENGLISH AND THE MEDIUM OF INSTRUCTION

Presiding over the 35th anniversary of the Sourashtra High School, Madura, Dr. Subbaroyan, Education Minister, Madras, stressed the need for making the vernacular the medium of instruction:

He said, "I know there is a suspicion lurking in the minds of most people that perhaps when the mad venture of the Congress Government is gone, English will return to its original place. I am afraid those who think like that are mistaken. The mad Congress Government may go. But the medium of instruction through the mother-tongue has come to stay. Because scientists and educationists, who have dealt with education in a scientific way, feel, and rightly feel too, that instruction through a tongue known to the major population of the locality is far better suited to educational ideals than a tongue which comes from six thousand miles away. I do not mean by this that you should not learn English. I think a certain amount of English is necessary in the higher forms of the school. We must not forget the world is becoming narrower and English is, in many ways, an international language and those of us who want to take our part in international affairs should know English. The present Government are not against the learning of English. But they are definitely against the wastage that goes

on in trying to teach every child that comes to the secondary school, English, whether it is capable of using it or learning it."

FR. T. N. SEQUEIRA'S PLEA FOR A FAIR TRIAL OF WARDHA SCHEME

The need for giving a fair trial to the Wardha Scheme was emphasised by Rev. Fr. T. N. Sequeira, S. J., Editor, *New Review*, Calcutta, in the course of a lecture delivered in Madras on 12th August, under the presidency of Sir A. Krishnaswami Iyer.

He approached the subject from a purely educational point of view and met all the criticisms levelled against the scheme.

Dealing with the self-supporting aspect of the scheme, the speaker said that the adjective 'self-supporting' had made every critic smile. He was afraid the critics had not grasped the significance of Mahatma Gandhi's statement on the subject. He did not say that the scheme would be self-supporting at the beginning or even in the middle of the seven years' course. He only "hoped that towards the end of the scheme," it would become self-supporting. The words 'hope' and 'towards the end,' had been deliberately used. The word 'self-supporting' had also a strategic value. The prospect of additional taxation would make the villagers set their faces against any scheme. There was no prospect of the Wardha Scheme being self-supporting in the strict sense. The adjective self-supporting was meant to emphasise the fact that the scheme was going to produce something, that while the children were being educated they would also be useful. Moreover, in theory, there was nothing wrong in the juxtaposition of production and education. The speaker would invite any psychologist to show that education could only be given through activities which were non-productive. The only care that should be taken was to see that production was not made primary. The feeling in a child that he was able to do something was very important. For centuries they had been thinking that to use their hands was something degrading. It would be for the good of the country if they were able to instil in the minds of their young men the feeling that it was no disgrace to do the humblest job for earning a livelihood.

A CORNER FOR WOMEN

Edited by Mrs. K. SATTIANADHAN, M.A.

THE NEW WOMAN

"THE Woman of Tomorrow", as she has been called, is indeed, not only a great problem, but also an eager anticipation, and an ardent hope for the better. This does not, of course, mean that the "woman of today" is shaping badly. Far from it; on the other hand, she is progressing pretty well, and hence the sure hope, in which all the present fears and dreads, which must naturally exist, will gradually vanish. It will be realised that, as transition time passes, woman will transform her hitherto rather slavish mentality, induced by her inferior position, into a willing and reasonable companionship to man, her partner, while at the same time she will by no means cease her special functions as a "ministering angel"; nor will she either continue to consider herself a rival and a competitor to man, instead of being his friend and adviser, or become "an ineffective imitation of man." In her recent broadcast talk, Mrs. Ramamurthi expressed these hopes and prognosticated what the future woman will be able to do. Not only will she continue to do her home duties as only she can; but she will also step capably into outside jobs for which she is specially fit.

There is so much work for women to do. The social conduct of life, social matters of legislation, the education of the young and the shaping of their unformed characters, the building up of a more systematic and a more humorous citizenship, in which the ideals of international peace and communal unity will reign supreme,—all these are tasks awaiting her. Then, the professions of *Medicine* and *Nursing* will welcome the services of women, especially in places where the habits of seclusion for women and backward superstitions and traditions are rife. There is also much village work to be undertaken. And in this, there is not only the task of bringing "home to the villager the great position he occupies in our economy, and to his womanhood the ideals, which, today inspire women;" there is also the great desirability of showing the countryman that his fine habits of noble simplicity of life, his willing submission to

the hardships of poverty and the devastating whims of nature, his quality of noble endurance, his splendid recognition of the dignity of labour, his common spirit of co-operation in work with others, are principles worth keeping for ever. Then, there is the development of home industries and the utilising of them as a means of independent livelihood for women, in order that they may help out the family means, which, alas, is often sometimes too meagre for even a bare existence.

But, all these labours can only be gradually taken up. As Princess Nelonfer of Hyderabad lately said, progress must be sure, even if slow. "The path of an earnest worker, more anxious to achieve results than to advertise, lies rather in those small and unassuming steps which remove one by one the small yet concrete difficulties which together constitute great impediments." Then, women must be guided by needs and demands. "Schemes must necessarily have a direct relation to the actual needs of the people."

Then, will progress be sure, certain and lasting.

"The age through which we are passing is indeed an interesting one and we are in the course of a transition when ideas are still nebulous. I am sure we are glad to have been born at this time rather than at any other, for, despite its conflicts and defeats, our age has had many conquests of its own, has still many battles to win and dreams and hopes denied to any other. We have still within us the power to turn forces to their true purpose and harness them to the work that lies ahead of restoration and construction. In that task, the womanhood of the State has, in my mind, a great part to play. They can not only influence the workers of today and show, at this crossroad at which we stand, the road leading to a common destiny; they can bridge the ages and hand over that torch to the generations that are to follow, for they are the mothers of the men and women to come, and hold, therefore, the destiny of their country in the palm of their hands."

RIGHTS OF HINDU WOMEN

Mr. T. Pattabhiramayya writes thus about the Rights of Hindu Women and most of us will heartily endorse his views:

"It is a welcome feature of the times that legislation to ameliorate the condition of Hindu women and protect their rights is occupying a prominent place in the Legislative Assembly [Central] and the Council of State.

The ease and facility with which the *Hindu Women's Rights to Property Act* and the amendments to the *Child Marriage Restraint Act* were allowed to be passed, emboldened reformers to try their hand in other fields of reform. Dr. Deshmukh, who piloted the former in the Legislative Assembly, has another bill on hand providing for divorce of a Hindu wife from her husband in the following cases:—

1. in case of permanent impotency,
2. in case of the change of religion by the husband,
3. in case of the re-marriage of the husband,
4. in case the husband abandons his wife for more than 3 years.

Seth Govindlal Mehta's *Monogamy Bill* introduced in the Council of State professes to make a husband, who remarries during the lifetime of the first wife, liable to punishment under Secs. 494 and 495 of the *Indian Penal Code*.

By far, the most interesting among the attempts to advance the cause of Hindu women, is the action proposed to be taken by Mrs. Radhabai Subbaroyan, who has the honour of being the first lady member to be elected to the Central Legislative Assembly. Two of the proposals which she intends to bring before the Assembly are stated by her to be very modest. They are resolutions, by means of which she seeks to get the Assembly to constitute a Committee for examining the position of women in Hindu Law, in reference to disabilities imposed on them in the matter of inheritance, disposal of property, rights of maintenance, and succession, and to suggest legislative and other remedial measures. She also proposes to bring forward legislation for the restraint of polygamy and also for the registration of marriages.

At a meeting held recently at Madras under the auspices of the Madras Branch of the *Women's Indian Association*, enthusiastic sup-

port was accorded to the above proposals. Mrs. Mutthulakshmi Reddi, who presided over the meeting, pointed out that, though in public life, women were equals of men and could boast of equal franchise and citizen rights, at home and in the family, the majority of them were yet treated as mere chattels. She also added that 'the sad and miserable plight of the innumerable young widows and the still more pathetic sight of the deserted and forlorn young women in our country, with bunches of children holding on to them, that daily seek our help, will move the most hard hearted amongst us.'

A letter addressed to Dr. Mutthulakshmi Reddi by Mr. S. Srinivasa Ayyangar was read at the meeting. Coming from that eminent lawyer, the letter and the draft Bill which it enclosed, deserve careful consideration at the hands of every one interested in the matter.

He says:— 'I have no doubt that most people will agree that a statute establishing monogamy amongst Hindus has long been overdue..... Monogamy, however, can properly be established and just recognition of the Hindu woman's claim to a more equal status with man can be had, only if it is accompanied by some permissive legislation for obtaining a dissolution of marriage on the gravest and plainest of grounds.'

Mr. Srinivasa Ayyangar is against making adultery and cruelty grounds for a divorce; there is bound to be a difference of opinion on the question; but, as Mr. Ayyangar has pointed out, no theoretical perfection can ever be realised by any kind of legislation.

In the matter of divorce under Hindu Law, a great deal of feeling against it is more or less sentimental. It is urged that marriage under Hindu Law being a sacrament and not based on contract, divorce should not be allowed; these views of the orthodox section are analogous to those of the Roman Catholic Church on the subject. Under the Hindu Law as administered today, divorce is under no circumstances permitted. A man may marry a second wife, may live in open concubinage, may subject the wife to any amount of cruelty, may change his religion; but the wife has no remedy.

If Hindu society has to adapt itself to the changing condition of the times, if the hard-crusted customs of long ages, have to be removed, and if society is to progress and not remain hidebound, divorce under certain con-

THE EDITOR

: ANSWERS :

TEACHERS are invited to send in their difficulties connected with their profession. Whatever the nature of the difficulty may be, the Editor will try to help them to the best of his ability. Teachers' co-operation will be invaluable.

Question. 3. What is the cause of "inefficiency"? Why is it that many intelligent teachers and students fail to accomplish even their ordinary duties and become "misfits"? What measures would you suggest for the improvement of efficiency?

Answer. The first duty of a teacher is to get action from his pupils. This is possible only when they are made to exercise their "will-power." A strong will is a highly trained will, which has been steadily and gradually built up by a hard and arduous process, and connotes a great degree of control and persistent effort to complete the chosen task. There is a pathological condition called "*abulia*" or *no-will*, characterised by lack of force, excessive fear and inertia and a heightened sense of inferiority. It is a strange frame of mind which is conscious of the aim and ambitions of achieving

mighty things, but unfortunately lacking the effort and enthusiasm to adopt the means and execute the task. This is the cause of personal inefficiency and failure in life.

The powers of will are established by exercise. The children who are trained to persist in their exercises, lessons, and games are growing into well-regulated personalities. Persistence is the true foundation of the will; and this depends upon a definite goal wholeheartedly accepted by us. Most teachers are not working at their best because no scope is given to their initiative and creative ability. If the headmaster not only fixes the general purpose but also bosses each detail and constantly interferes in the work, the zest for action completely vanishes and *abulia* naturally ensues. A sense of responsibility and healthy competition are

A CORNER FOR WOMEN—(Contd.)

ditions should be allowed to women. Of course, Sanatanists will raise the cry that religion is in danger; but it is a cry with which we are all very familiar, as rather opposed to facts and reason in this particular matter.

Ancient Smriti writers, like Narada and Parasara, allowed divorce and re-marriage in five instances and the most ardent reformer now only requires the allowance of divorce only under such and no more. It will, therefore, be necessary that an act making monogamy a statutory rule should also provide for legislation permitting divorce. The innate and renowned modesty of Hindu women, their attachment to their family and children, their love, respect and devotion towards their husbands in most cases, their general aversion to seek notoriety or publicity, indeed the several virtues which are theirs by tradition, are a sufficient guarantee that the divorce will only be sought for in unavoidable cases and in very few instances. Experience may probably show that the statute permitting

divorce will be a dead letter in most cases; but there is no denying that there should be a remedy for cases where it is necessary.

With the promotion of education, a curious custom is slowly growing among the so-called educated Hindus, to which Mrs. Subbaroyan draws pointed attention and which her proposed Bill is intended to check. People, who have already been married, sometimes discard their wives on the sole plea that they are not educated and not fit for society; the second wife is, therefore, meant to be a society wife; and society is not only tolerating it, but even respect and higher position is accorded to such wives. Such a state of things inflicts undeserved hardship on the lot of the first wife; and it stands to reason that the custom should not be allowed to grow.

It is hoped that Mrs. Subbaroyan's efforts to ameliorate the condition of Hindu women will be crowned with success.

indispensable.

The secret of success is to aim at only what we are able to achieve. Small successes and little conquests give us courage and confidence for mighty tasks and big aims, and finally nothing succeeds like success; kind words and generous appreciation stimulate the individuals to go ahead and work with zest and enthusiasm. No good comes out of censure and carping criticism. Nothing should be done to impair or destroy self-respect. Character goes to pieces and will-power is undermined if self-respect is destroyed. It is self-respect that works with tenacity through trying periods, faces difficulties with dignity and laughs troubles away.

Question 4. Children in the lower classes tell bare-faced lies and are reported to steal articles belonging to their classmates. What do you think to be the best form of treating such delinquencies?

Answer. These forms of misdemeanour are common in children and call for careful and intelligent treatment. We adults are able to curb our desires, and have learnt the value of self-restraint, and the significance of "*do's and don'ts*"; but not so the child; he is selfish, and has no conception of property rights, and of the duties to others. He is non-moral; he lives in the present, and what he wants, he wants *now*. Discipline is therefore necessary; but it must be given in the spirit of sympathy and kindness. One main cause of lying is lack of frankness at home. When the parents shamelessly indulge in "*white lies*," the children observe and imitate them. When a child resorts to lies, it is because the parents have made the youngster dread admitting the truth by being too heavy and too arbitrary with the punishment. Treatment for lying is: 1. truthfulness must prevail in the child's immediate environment and 2. the futility and disgrace of lying must be explained at the child's level of insight and he must be made to see that honesty, truthfulness and frankness are things that make all people happy. He must learn that

BOOK-REVIEWS

BETTER VILLAGES THROUGH SCOUTING by Sri Ram Bajpai, Allahabad. Published by the author. Pp. 70 + vi.

Indian Scouting like all other major activities in the country had till now been dominated by the urban mentality. Its activities, i.e., whatever little was of it, were centred round towns and big officials. The thought of service in villages and scouting for rural life was almost absent from Scouters' minds or was nearly so in practice.

So it is a happy idea of the author that Scouting should become a means of village uplift. It is in keeping with the desire and needs of the country. It is in tune with the melody of the message "*Back to the village*." Our villages are our mainstay and backbone. We ignored that fact and still continue to ignore it by borrowed arguments from western thinkers and economists. But facts and truths cannot be long suppressed. Our country's regeneration is based upon our rural regeneration. Scouting surely can become one of the chief means to that end.

misdeeds incur penalties but at the same time realise the reasonableness of the penalty.

Stealing is due to deprivation of little luxuries and is accelerated by denial of possessions similar to those of other children. Indulgence as well as denial lead to stealing. Children should never be rewarded with money. They should be encouraged to work, not for the reward of money, but for the advantages of co-operation. The child should not be humiliated by being constantly reminded of the theft. Often this kind of bad conduct is due to the child wanting to become a hero in the eyes of his fellows when he is dull at lessons. These, therefore, are due not to any inherent evil nature but due to lack of will-power and discipline. The parents and the teachers should exercise utmost patience and tact and train the child in self-control and social manners.

The plan suggested by the author comprises individual skills and community service and touches all the aspects of village life as health, sanitation, craft, entertainment, social service and education. The village Scouters will acquire physical fitness and general skills as debators, explorers, cooks and so on. They will work as farmers and dairymen and learn the different crafts of the village as spinning, weaving, basket making, etc.; take care of the sick and weak people in the village; carefully tend the animals; repair roads and buildings, amuse and entertain people through stories, recitations, kathas, folk-dances and games and do whatever they can to brighten and enlighten village life.

This is, indeed, a beautiful picture of rural uplift work—comprehensive and intelligent.

—L. Rajagopala Rao.

THE ARYAN PATH (*Special Hind Swaraj Number*)—SEPTEMBER 1938. Published by the "Theosophy Company" Ltd., of Bombay.

The present issue is a special edition containing the opinions of various thinkers of the front rank in England on the novel propositions laid down by Mahatma Gandhi in 1908 in his booklet "Hind Swaraj" which has since undergone various vicissitudes in its command of the favour of Indian Governments and educated public.

Mahatma Gandhi himself sends a message that after the stormy thirty years through which he has since passed, he has seen nothing to make him alter the views expounded in it.

The editors of the journal think that the warning given to Western civilization in the last quarter of the 19th century by Madame Blavatsky and other Theosophical leaders fell on deaf years, that even in 1908 the West was still drunk with its civilization which in the view of the Mahatma is one only in name taking note neither of morality nor of religion and East was still in the grip of the glamour of the west, but now after the Great war and in perpetual dread of a new and more terrible war, people are likely to appreciate the teachings of 'Hind Swaraj' better and hope that India and under its lead the modern world would actually apply them to cure themselves of modern civilization.

C. Delisle Burns the British Editor of the International Journal of Ethics and who had great administrative experience thinks that 'it would be a very great advantage in English and American politics as well as in the conduct of industry and common life in the West, if the influence of such a man as Gandhi were to spread among us'; John Middleton Murry, the Christian Socialist calls the book a spiritual classic and finds great inspiration in it. J. D. Beresford thinks that the lessons taught are not those of a changing political creed but of that fundamental creed which has been known and lost alternately since the beginning of time—the law of universal charity, but holds that this eternal purpose so far as mankind as a whole is concerned, cannot be served by any attempt to re-establish an earlier condition. Gerald Heard the author of the Third Morality sees in Gandhiji's ideas the beginnings of a new world order and Irene Rathbone the Social Credit Movement worker and author of "They call it Peace", thinks, Hind Swaraj is an enormously powerful book which has forced her by its tremendous honesty to search her own honesty.

It will thus be seen what powerful reactions this small booklet of Gandhiji which even India has well nigh forgotten has produced in thinking European circles and for this necessary service the publishers of the "Aryan Path" are entitled to the unstinted gratitude of New India.

—C. Sundararamayya.

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EDUCATIONAL INDIA

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EDUCATIONAL AND LITERARY INTEREST

Edited by M. VENKATARANGAIYA



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coup d'etat of Juarez who expelled the Jesuits and was the first statesman to recognise the significance of a system of secular education. He was foresighted enough to appreciate the great benefits to Mexico of a liberated and economically independent Indian community. He realised the sterilising influence of the cultural dependence on the Church. He declared in clear words, "Take off the shackles of misery and despotism and education follows almost naturally. Mexicans need a religion which will force them to read not to spend their money on candles for the saints". In Gabino Barreda, he had a very able educationist who gave to the country the gift of a system of secular education and compulsory attendance legislation. He represented the positivist tendencies of Comte in the educational thought of Latin America and according to the year book, Columbia, 1933, was the first eminent educationist to hold strongly that the object of the preparatory school was to prepare the student to enter the professional schools. A reaction set in favour of the foreigner and to some extent the Catholic Church; Like Lord Macaulay, he believed that the panacea of all ills, social and political, lay in the thorough Europeanisation of the Mexican. But like the supporters of the English education in India he met with no more success than the creation of a wide gulf between the half educated creoles with a veneer of European culture over them and the general mass of the people. Thus he was able to create a bourgeoisie class, a new group of intellectual exploiters who looked down upon the indigenous population.

But the pendulum had already swung back and under Carranza and Obregon, the state concentrated on its anti-clerical policy and the education of the rural Indian community came for a more prominent share of attention on the part of the Government. It was due to the enlightened policy of Jose Vasconcelos under Obregon that the state took up seriously a consistent policy of the economic betterment of

the Indian peons, through a system of education essentially based on the indigenous crafts as the central subject of the curriculum.

No name is more glorious in the history of Mexico than that of President Calles, the successor of Obregon who combined in himself the experience of a teacher and the high prestige of the chief administrative and executive authority in the country. With his able lieutenant, Manuel Gamio, to whom we owe the splendid development of the system of rural schools since 1921. The great significance that President Calles attached to education as a regenerating agent for rural community finds testimony in the following declaration:

"The fundamental basis of the improvement of the great communities of my country, and especially the rural masses, workers and natives, are their economic liberation and educational development, their complete incorporation into civilised life. The problem of land solved as I have indicated elsewhere, and in a way that will increase agricultural production and bring about the economic emancipation of the rural population, and the consolidation of the rights and the legal protection of the working classes in the cities and the industrial centres—all these will be the predominant key-notes of my administration, which beyond this has to develop on the basis of justice and equity to all classes of society."

So the regeneration of the rural community through education and economic development was one of the chief items of his programme and he was ably seconded in his resolution by the organising capacity and grasp of educational principles of Gamio. A country-wide survey was made of the ancient cultural heritage of the Aztecs and a careful study of the economic and industrial conditions of the Indian community with an eye to the possibilities for future development. These studies and the ever increasing discontent of the alien element

in the population; the frantic protests of the foreign capitalist who had received an undesirable encouragement under the Government of Dias and whose exploiting designs seemed to have received a set back on account of the socialistic and national policy of the state; the growing opposition of the clergy who had always drawn upon the superstitions and ignorance of the masses to instigate them against an enlightened Government set Calles furiously thinking that his chief mainstay and strength should be a united Mexico which could only be achieved by breaking the barriers of race and culture and the unequal distribution of land. He arrived at the conclusion that such a consummation could be obtained only through "Integral Education" which signifies the revival of the Indian handicrafts, hygiene and health work, economic independence and the promotion of a sense for civic virtue and social responsibility.

In the course of rural uplift work the state met with the strongest opposition from the vested interests specially the Church which enjoyed a monopoly of social and educational work in the rural areas and took all attempts of the State in this direction as a frontal attack on its activities. The foreign clergy was as much a capitalist intellectually and morally speaking as his proto type, the landed over-lord or the foreign prospector and the former dealt out as grudgingly the half-hearted doles of spiritual or educational balms as the capitalist allowed the hard-won wages of the sweating labourer. The differences of the Church and the State came to a culminating point in 1926 when all private schools were ordered to register with the Government system. Yet the matters did not rest there and the anti-clerical policy found a pointed expression in a fresh decree of January 1932, prohibiting religious teachings in any religious school. The decree of April 19, 1932 closed all primary schools that received any funds from religious organisations. Through these decrees all Catholic schools were closed to all intents

and purposes with the consequent closing of several Churches. Professor Dewey saw, when he visited the country in 1926, several untenanted Church buildings being used for the purpose of lodging the schools.

Not only the Calles Government intensified their programme of secularisation of the educational system but they also carried on an intensive programme of education in its broadest and the widest sense, education for the people in general carried on with a cool and quiet indifference to the risings and pistol firing that have become everyday occurrences in the political life of the country. Along with the sensational events that dashed the front pages of the morning papers in red, the steady influence was working all along and while during this early days of August 1926, the country was passing through a period of frantic excitement, the walls of Mexico blossomed forth with posters, large and small, instructing the population to wash their hands before eating! They were the propaganda bulletins of the Public Health Department. An intensive and systematic campaign has been consistently carried on in this connection by the universities, the nation-building departments, Normal and Primary schools. The rector of the University delivers lectures to the inspectors of the primary schools in the Federal District on social hygiene, a refreshing aspect of the social work carried on by the university of a country where a sincere attempt is being made to correlate education intimately with the needs and cultural traditions of the people. The India of to-day would be well advised to take a leaf out of the educational history of Mexico. With us the universities have become intellectual islands cut off from the currents of national life and producing not healthy citizens, conscious of their obligations to the land of their birth, but snobs and literary pedants who lead as alienated life from the general mass of the people as the bourgeoisie class of Mexico. There is an interesting institution of home-visitors who

are trained for two years at the normal schools and they are go-betweens whose main duty is to improve the health conditions in the rural areas, acting as liason workers between the school and society.

The rural school is mainly meant for the Indian who forms 80% of the entire population and is the inheritor of the ancient culture of the Maya and the Aztec Empires. The problem of educating them is rendered doubly difficult on account of an over-weening pride of lineage, a jealous regard of the tribal prestige and traditions while the Roman Catholic Church which has exploited their ignorance and superstitious beliefs to strengthen the hold of the Elect of St. Peters in the country has encouraged and prompted their tendencies towards political and social degeneration. Of course, here as elsewhere, the clergy has tried to consolidate and establish the conquests of the explorer and the conquistadore. Moreover the problem is not only to instruct the Indian in three R's but also to incorporate this hitherto despised and downtrodden citizen into the population, to galvanise him into activity, political, manual and social, to develop him into a respectable wage-earner as a craftsman and to wean him away from his natal turpitude and listlessness and thus bring about not merely a renaissance but also a revolution in the life of the rural community of Mexico. It is why the education is styled as the 'integration' education, a training in communal life and social virtues that will make the Indian an essential part of the corporate life of the people. The school is thus transformed into an educative centre from the broadest and the richest point of view, a radiating nucleus of a full and abundant life for the whole community. The socialising principle of education has received such a constant and vigilant application in these institutions that it has called forth glowing encomiums from educationists of the highest eminence and renown. One of them stated in an outburst of appreciatory enthusiasm: 'Nowhere have I seen better

examples of a socialised school than in some of these rural schools in Mexico.' And according to Dewey, "there is no educational movement in the world which exhibits more of the spirit of intimate union of school activities with those of the community than is found in the Mexican development."

Education was originally a provincial subject but the State neglected it altogether until the Federal Government took over the responsibility of providing schools in the rural areas and the relevant Amendment in the Constitution was carried out in 1921. The Federal Government took special pains to make radical reforms in the methods and functions of the schools and the socialising programme received particular attention. The Government established a Central Bureau to provide books and organise a country-wide Library Movement in the rural schools, thus bringing light and learning into the darkest recesses of the Mexican State. The school not only provided literature to the literate population and thus help in reclaiming them from the imminent danger of a lapse into illiteracy which is so common in backward countries where a literate citizen lives more or less like an island in the sea of ignorance and superstition; the school fosters a habit of independent study, gives intellectual pleasure, provides a pleasant and beneficial occupation for leisure hours; the schools also carry on that highly important social work of adult education. The work of adult education is of special significance in a country like Mexico with an illiteracy figure of 65%, rising in some parts of the country to 88%. The figures show a state of affairs hardly better than India and in such countries not much headway can be made against such appalling illiteracy if a country-wide system of adult education is not organised on sound lines. The practice in the Mexican Schools is similar to the proposal of Dr. Lakshmi pati in the *Harijan* when he advocated a double shift system for the newly proposed elementary school, the afternoons reserved

for the purpose of imparting instruction to the adults. Thereby we save the heavy expenditure of providing separate school building, equipment and the staff for the adult schools. The Mexican adult schools open at night and the eagerness of youngmen and youngwomen to learn is so great that often they have to walk many a mile on foot in order to reach the school "each one bringing a candle by whose glimmering light the studying is done." Through other fields of activity like the school farm and a revival of the indigenous craft and art, these institutions are maintaining a living contact with the economic and social life of their environments, thus bringing a message of hope and life to millions of souls who are subsisting on the precarious margin of scarcity and stark starvation.

There are no elaborate buildings or artistic superstructures raised to lodge these schools, any humble cottage, often a Church. There are quite a number of empty Churches ever since, the socialistic tendencies of the government has created a gulf between the State and the foreign clergy representing the Roman Catholic Church; a ruined house restored and renovated for school purposes. The task of the liquidation of illiteracy in a country like Mexico with different racial and cultural groups inhabiting areas, often cut off from each other by geographical and physical barriers, with a system of communications not highly developed, becomes extremely difficult and highly expensive. Hence in most cases the onus of furnishing the schools has fallen on the shoulders of local residents who have in most cases borne it cheerfully. The new schools are being established with an amazing rapidity throughout the width and breadth of the country. According to Professor Kandel, "The Federal Government began its reform by encouraging the establishment of schools specially in the rural areas and proceeded at the rate of opening about thousand schools an year, a rate which to my knowledge has not been surpassed anywhere." Of course, everywhere in an

experimental stage when a nation, fired with high ideals of nationalism, embarks on a nation-wide programme of regeneration and development, they have hardly any time to look to the external embellishments; their eyes are set steadfastly on the glorious ideal before them and the inner spirit which blossoms forth in a burst of patriotic zeal shines forth in her with a glory worthy of the high cause. Look to the forest schools of India, the Ashrams from which flowed those springs of philosophy and science that made India a well head of light and learning in ancient days. Look to Santiniketan and its simple cottages with their thatched roofs, indicating the touch of an artistic hand in the graceful curves of the sheaves or the sleepy statues of Buddha, made of cow dung and clay, enjoying a sun bath in the wind blown lawns of the Institution. Heavy structures have another disadvantage; the educational theory and practice is not an exact science as yet and fresh designs and plans of school, nay even the first principles and fundamental conceptions, are yet in the making. Old designs and plans for school buildings are constantly being replaced by more scientific schemes of construction and it will mean a tremendous waste of money and labour if the stately mansions erected by one generation are scrapped by the succeeding one to conform to the needs of changing times and circumstances. Moreover a simple shelter or an open air shed seems to bask in the very lap of mother Nature and the children don't feel so cramped and fatigued as in some of the stately buildings with gloomy halls of high windows and closed shutters. To open a school to the public view sometimes requires as much courage as converting one's drawing room into a public gallery. And it must be a Marcus Aurelius who can stand the ordeal but not a Lord Bacon. Surely such a school always has to keep a certain standard of cleanliness and a taste for the artistic if it is open, thereby having a considerable influence, educative and aesthetic on the community whose needs

"PERSONALITY-BUILDING" —WHAT IS IT?

By Prof. M. S. SRINIVASA SARMA, M.A.

NOWADAYS almost everybody who gets a chance to speak on Education points out that the good of education is the development of Personality. But then what is meant by "Personality?" This is a term the real meaning of which is obscure to most of us. The most intangible, the least measurable and the least known forces in nature are among the most potent; and Personality is one of them. When asked why some men with moderate talents and meagre technical equipment succeed, while others with greater ability and better preparation fail, we usually conceal our ignorance behind the term "Personality". Hence an analysis of Personality from the psychological point of view is illuminating, though difficult.

"Unitas Multiplex"

"Personality" comes from the Latin root "persona" which means 'a mask'. In the ancient Roman dramas the same actor often played several different roles; and this necessitated some sort of distinguishing tokens which were in the form of masks. Personality, therefore, rightly stands for the part we play in the drama of life, and emphasises the important fact that each of us

Continued from preceding page

it serves. Open-air schools are cheaper, sanitary, allow greater freedom of movement to the child and have a significant educative value for the community. Of course, every school has a school garden attached to it which gives the students a training in horticulture and in most cases, the skilful intelligence of the Indian student has set off the school building with flowers of the gayest colours.

(To be continued)

has to play infinite parts in it. Personality always refers to conduct. It is the whole combination of mental and physical qualities by which an individual may be identified. It is not a fixed entity; it is dynamic, and grows and ripens without ceasing. It is the sum-total of all the traits of thinking, emotions and actions, and consists of the way all these traits and tendencies are related, balanced and integrated. It is made, not born, acquired, not inherited.

Man, who is not a mind but owns a mind, man who is not a body but possesses a body, is indeed a psycho-physical organism. Personality is essentially a perfect mind—body corporation. It, therefore, depends in part on PHYSIQUE. A strong, healthy, virile body is the foundation of Personality. Another factor is CHEMIE. Personality is the result of the proper functioning of the hormones. The Endo-crines (especially the adrenal, the thyroid and the pituitary) control physical and mental growth. INTELLIGENCE has a great deal to do with Personality. One who is slow in learning adapts himself poorly to other persons, and remains out of touch with his social environment. Those with higher intelligence are also of better character and Personality. Again INSTINCTS constitute the raw material out of which our lives and characters are built. Instincts of self-assertion, gregariousness, curiosity, fighting, construction and possession play a great part in developing the power of Personality. Self-assertion is the native tendency to resist, persist, master, dominate and seek social recognition; it should not be confounded with selfishness which aims to GET; but self-assertion aims to DO, to create, to achieve; it in fact kills selfishness, and leads the individual to renounce present gain without hope of later gain in compensation, just

'PERSONALITY-BUILDING'—WHAT IS IT?

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because he sees in renunciation the best chance of proving himself the "captain of his soul."

Character—The Core of Personality

Thus there is really no mystery about Personality. When an action is done in the line of the greatest resistance, when it involves awareness of an aim and a determined effort to accomplish it, we have the Personality in action. Intelligence initiative, perseverance, decision and self-assertion are implied in the term "Personality". It designates executive ability and social efficiency. The unity of a harmonious Personality is only gradually and imperfectly attained by the individual in the course of his growing up—a development which takes place in the light of a multitude of experiences, of success and failure, of pleasure and pain, and satisfaction and frustration. This functional unity of Personality is called "character." It is steadily and slowly built up by a hard and arduous process whereby the inborn instincts and emotions are organised in the light of comprehensive ideals. The evolution of character involves the securing of harmony by the elimination of the undesirable and by integrating the varied motives into a higher unity.

Personality thus is no mechanical unfolding; it is the hard-earned achievement after a long and tedious process of effort and strain. Conduct is the exponent of character, and character is the inner core of Personality. Where there is control of immediate desire for the sake of a future goal, where there is a socialised attitude based on habits of industry, truthfulness, co-operativeness, fairness and tolerance, there is Personality in the making. This power normally appears in the child after the first year, and begins to develop rapidly, and goes on maturing till full manhood is reached.

Children need practical and positive guidance in the process of the development of Personality. The task of the teacher is guardianship over Personality. Every child is a candidate for Personality. Infancy and

adolescence are the periods of greatest plasticity and, therefore, are very important for the formation of Personality. The task of the school thus becomes the problem of directing the normal growth of the desirable type of Personality. Any flaw in this process results in introversion, delinquency, perversions, functional disorders and disintegrated personalities.

Capacity for Fellowship

Freedom, harmony, capacity for friendly co-operation, concerted action and creative achievement are the hall-marks of a well-developed Personality. The idea of Personality cannot be separated from the idea of socialised attitude which is the condition of all human self-realisation. A life can be great and full only through a wide social grasp. The social self is a fact of human nature; and Personality lies in the capacity for a true group life. Group life does not imply a limitation of Personality; it means the finding of one's self in a MILEAU which is natural to the human being, and which calls out potentialities of thought, action and creative achievement which otherwise he would never have known himself to possess. Man cannot reach his full status as a human being without the impetus given to him by his family and group relationships. In a right relation with other men he can enjoy that free exercise of his powers which is the meaning of Personality.

The unifying of Personality can only take place when a controlling purpose is brought into life which forces the different elements into a working harmony. Aimlessness in life contributes to disintegration of Personality. If existence has no object, what motive can there be for human beings to strive, or seek to effect any change? Consistency and orderliness of behaviour which are the essential marks of Personality are the outcome of master-motives such as affection for a friend, wife or children, or the love of home, country or God, or devotion to social welfare, social justice, etc. These educate us to get rid of petty, personal and selfish interests, and provide the most potent

stimuli for that self-forgetting concentration of energy on a worthy cause which is the essence of Personality. It is the unity of the life-plan that constitutes and supports the integrity of Personality. Helping the pupil to achieve such a life-plan is one of the best contributions the school can make for the growth of Personality.

Self-esteem and Self-control

A very potent influence for the growth of Personality is self-esteem. Stability of character and firmness of will originate from self-respect. It is this which sustains the individual's efforts, and urges him to carry on the task to its completion. When this is properly developed, he refuses to be the passive sport of fleeting circumstances. It generates self-reliance and self-confidence which enable the mental powers to act to the best advantage. The will-power of children is sure to develop only when they are made to work at hard tasks which require concentration of attention. But in these forms of moral gymnastics, steps should be taken to studiously avoid anything which may impair or destroy self-respect. The moment they feel degraded and are treated as incorrigibles and never-do-wells, they become actually incapable of raising themselves by their own efforts to the ideal.

The power of self-control is the *sine*

qua non of a stable character. Personality is nature disciplined. Discipline is the discriminate use of life's tools and materials for the building up of Personality. The children who are trained to persist in any task and get absorbed in it, and who have a broad human interest which lifts them out of themselves and makes them work in co-operation with others are growing into well-regulated personalities. It is during boyhood and adolescence that the power of self-control is fully developed and becomes a potent influence for good. Self-control is indeed the condition of virtuous life, the foundation of freedom and Personality and the measure of moral manhood.

Creative striving, plastic adaptation and persistent effort constitute the law of Personality-Building. Growth of full manhood is realised only when difficulties are met and obstacles overcome. It matters nothing what an individual suffers, but it matters everything what he *achieves*, because it leaves a memory mixed with pride and joy. The joy of successful achievement is perhaps the greatest factor making for the growth of Personality. The best way for the teachers to help young pupils to get rid of the feelings of discouragement and inferiority is to discover those qualities in which they can succeed, and present opportunities for their full exercise.

THE FLOWER AND THE PEARL

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A thought-seed, dropped in a poet's mind
By some wind,
Lay dormant many a fruitless hour;
At last it pushed up from its root
Leaf and shoot,
And the poet gave the world a flower.

A fancy troubled a poet's brain,
Like a grain
Of teasing sand in an oyster's shell;
A secretion of beauty round it grew,
Lustrous, new,
Till a pearl from the pen of the poet fell.

—HENRY MARTIN.

PROSE LESSONS

The Role of Explanation

By Prof. B. M. MEEMAMSI, B.A., B.T.

AMONG the many signs which distinguish a good teacher of languages is the way he fares while dealing with the explanation of a passage. It is here that a teacher reveals his ability to come down to the level of his pupils, and his practical insight into their difficulties and view points. The teacher's knack for imparting information, his art of self-effacement, his skill in stimulating pupils to co-operative activity in order to secure light and enjoyment, are all tested at this stage. His resourcefulness, his gift for acting, his wealth of illustrations, his ability to put the right questions to lead the pupils on to the solution, or to elicit the required points are some of the other things displayed at this stage. This stage may, therefore, be said without exaggeration to be the touchstone by which one can tell the quality of the language teacher.

Clearly, it is a difficult part of the lesson. Explanations in prose are more complex than elsewhere. In a broad sense, explanation is understood to be giving the cause of, and connection between, things. We 'explain' why it is cold in winter. We are asked to 'explain' the connection between the climate and character of a people; whereas, in a prose lesson explanations include description, illustration, appreciation, in fact, everything that clarifies thinking, heightens enjoyment, promotes fuller understanding, and gives life and reality when there is a danger of its thinning out into a mere maze of words.

It is perhaps to this difficulty that we should attribute the failure of a good many to come off creditably with this job. Or, it may be that many do not have a clear idea of the nature of explanation. To some explanation is mere detailed questioning. They sometimes "cleverly" ask questions

in such a way that they get as answers sentences containing difficult expressions or thoughts and proceed further with the assumption that the pupils have understood the passage. But this assumption is mere delusion for the pupils may have given the answer mechanically or by a mere chance or trick. Some who are more conscientious stop here and there to explain the meaning of words and phrases by expressing them in simpler terms — by a paraphrase — and end by a "Do you understand?" and then go ahead. It must be borne in mind that it is not simply the dictionary meaning of a word that is required but its feeling, suggestion in the light of position, context, situation. Sometimes there may be passages without difficult words still needing explanation, because, the thoughts are difficult though expressed in familiar language. Some anxious teachers explain every little bit and do not seem to know the significance of "explain, but not explain away". This is spoon-feeding in a way and encourages a dependent attitude. Explanations are helpful only when pupils struggle hard to understand, after the need for explanation has been properly felt. Explanation in which there is too much of the teacher is either fruitless or unnecessary. Lastly, there are others who explain the meaning of words and phrases divorced from the context, starting with "Now let us study the meanings of the difficult words and phrases". After the general 'thought-getting' they go on to the study of one word after another in a disconnected way. It must be noted that the meaning of a word can be understood best in the context in which it occurs, and it is of value only so far as it leads to the fuller understanding of the thoughts and suggestions of the passage as a whole.

Another way in which explanation is mishandled is by introducing it at the wrong moment. Some teachers, after a preliminary reading, proceed at once to question and explain without a previous attempt to secure a general idea or outline of the passage. Dr. Johnson's advice is to the point even today, "Parts are not to be examined till the whole has been surveyed. A close approach shows the smaller niceties, but the beauty of the whole is discerned no longer." A few teachers anticipate the difficult words, phrases, etc., and deal with them earlier, in the introduction, before going to the passage. This is justifiable only in exceptional circumstances as, perhaps, in the lower standards, where the difficult words might prove to be intellectual distractions and materially hinder even the general understanding of the passage, but this should be in a connected way and through discussion on a topic relevant to the passage to be studied.

These observations show that explanation is not purely language study but also a discussion of the difficult thoughts, their connection, arrangement, significance and emotional effect, so that the child may live fully through the experience expressed in the passage. Further, it should not be solely an affair of the teacher—he should try to remain in the background as far as possible and resist the temptation of explaining too much. It should be done with reference to its proper context, in a connected way, and should come in after a general study or survey of the passage or a unit of the passage.

Having thus surveyed the true place and function of explanation, a few devices, which have proved fruitful, may be briefly indicated. The teacher has to determine, in view of the nature of the difficulty, which particular device will be useful. At times we can explain by finding out the reason as, for instance, in the story of the Proud King where the wise old minister Boukabar protests to the King that all men are not his servants. Why did the wise old minister

protest and not others? Another way would be to give an instance to illustrate an abstract statement. In the story of the Greedy Shepherd where the people are delighted to have 'pride having a fall' it would be worth while to give instances of proud men having a fall. Sometimes enumeration proves helpful, as when explaining a 'comfortable' house by detailing the various comforts. Similes and opposites are also useful; 'a birdie' or 'a cub' can be explained by reference to 'baby' and 'poor' as being 'not rich'. It would be advisable to split up the difficulties when there are two difficulties in one and the same expression e.g., her hair was 'charmingly curled'—It might be necessary to take up 'curled' first and then proceed to discuss what is 'charming'—and finally 'charmingly curled.'

In addition to these, pictures, sketches, gestures are also useful aids. Even the mother-tongue should be used when necessary. The use of the mother-tongue for interpretation is not against the principle of the Direct Method. To quote Prof. Findlay, "a picture, a series of actions, sometimes the context, may help him; but very often the best help is to give him the equivalent in his native tongue, and this can no doubt be called translation..... It is foolish, for the sake of the Direct Method principle, to try and get round the use of the English equivalent by pictures and gestures, although these are a useful aid. What the teacher ought to do is to give the necessary explanations (in the mother tongue) and thereafter drop all references to the vernacular allowing it to fall below the threshold of consciousness. When we have grasped the meaning, the Direct Methodist very properly insists that the learner must connect the strange word directly with the idea which it conveys, and must at all cost refrain from leaving it to its association with a vernacular synonym" (Modern Language Learning Pp. 20-22).

These are some of the devices actually tried and found useful. They are however merely suggestive not exhaustive, by any

EDUCATION IN CEYLON

By Mr. K. G. WARTY, M.A., B.T.

THE island of Ceylon is making a steady progress in the field of education. Mr. Robison, the Director of Education, has recently published a readable report on the Educational administration of the Crown Colony for the year 1937. The first part of the Report describes in brief the educational system and the government machinery of the Colony. The second part deals with the actual advance made by the country in matters educational during the period of one year under report. The Primary and Secondary education which is under the control of the Minister of Education and the Executive Committee of Education is administered by the Education Department, assisted by a Board of Education composed of 20 members, nominated by the Governor. The Board is not an administrative body but is concerned with the questions of legislation. The work of the Department is divided into two groups, one dealing with questions of policy, legislation, code rules etc., and the other dealing with all matters connected with Assisted or Grant-in-aid schools. Besides the final assessment of grants, questions connected with the staffing of Assisted schools, and the salary

scales of teachers in these schools, this branch deals with the payment of salaries direct to teachers in some Assisted schools.

Devolution of Functions

The gradual devolution of the functions of the Department has taken two forms. First for inspection purposes the Island is divided into four divisions with one Divisional Inspector for each division. The inspecting staff meet at regular intervals to discuss the educational problems which arise in any part of their division, and difficult cases are many a time referred to higher authorities for guidance or solution. The second form which the educational administration has taken is the appointment of Education District Committees which now number 23. These Committees are responsible for putting into effect the rules relating to compulsory education, employing attendance officers and maintaining schools where they are required. They are financed by an annual grant which is allocated on the basis of the programme of work approved by the Department. The appointment of teachers, payment of their salaries and questions relating to syllabuses are largely under the direct control of the Department.

Continued from preceding page

means. Any line of attack is good enough provided it secures clearer comprehension without setting up wrong mental habits. Language teaching has suffered because we have not paid sufficient attention to proper understanding and assimilation of what is understood—the 'learning' and 'practice' aspects of language study. Explanation properly conducted ensures at least the former and without the former there can be no dependable foundation for the latter. So important a phase of English teaching deserves definite and detailed study by all who would make a success of prose lessons.

The total number on the roll of educational institutions, Government and Assisted, was 736,633 with a gross cost of Rs. 20,414,446. The average cost of educating a pupil was Rs. 27.71, of which Rs. 22.43 was borne by the Government. The Government is spending not less than Rs. 266,000 on the training of teachers alone. The system of grant is based on the salaries of teachers. The scales are framed by the Government and are mostly of an incremental character. In addition to the salary grant, there is also a small amount paid for maintenance and equip-

ment. This extra grant is not paid to schools which charge fees for the tuition.

Types of Schools

The schools can be classed under two heads: Non-vocational and Vocational. The former type of school provides for instruction of a general and academic nature. The primary schools provide a course of six years from Kindergarten to standard V. There are Junior Secondary Schools with a course of 10 years leading to the School Leaving Certificate Examination and Senior Secondary Schools with a course of 12 years leading to the London Matriculation. The total number of schools at the end of the year was 4941. There are three types of schools in Ceylon, namely English, Bilingual and Vernacular. Vernacular schools are beginning to realise the value of outside school activities, such as excursions, sports and displays. Volley ball is the only organised game that is played in the majority of these schools. It has been decided by the Executive Committee of the Department that facilities for teaching elementary English should be provided in all Vernacular schools, with an underlying idea that this will effect in reducing the demand for English schools which are costlier than others. Schools which provide courses of English are found to attract more pupils than ordinary Vernacular schools. In the opinion of the Director a few schools well staffed, well equipped and giving a good general education would be of far greater value to the community. School gardens are made use of in producing some foodstuffs, and Inspectors are asked to encourage the cultivation of pulse, vegetables and condiments in school gardens.

There was a strong demand for regrading of existing Vernacular schools as Bilingual, but it was not possible to do so in view of the increase of cost to Government involved by such regrading. In these Bilingual schools the vernacular language is the medium of instruction for the first

four or five years, after which a course of English is introduced, the time given for English being progressively increased, until at the end of the elementary school course the medium of instruction in all subjects except the vernacular language itself, is English. The cost to Government per pupil in a Bilingual school is Rs. 29.74 while in Vernacular school it is only Rs. 17.32. But in spite of the attitude of the Government there has been a rise of free Assisted Bilingual schools as they provide for the teaching of English without paying for it.

A School Survey

In order that the life of the school should be more related to the life of the community in which the school is situated, all the Inspectors were asked during the year to make a careful survey of the possibilities of employment for the pupils when they leave the school. The survey has resulted in a proposal to establish Central Secondary Schools where an intensive training in academic subjects, rural science work including agriculture and technical subjects such as carpentry, iron-work, ect., will be given. "Above all, the aim of a liberal education is kept steadily in mind. The purpose of education is to turn out the best possible type of man and woman, and whether the pupils are engaged in rural work or in industrial training, a liberal education must be the end in view."

Language which includes speech, Reading and Writing, Number or Arithmetic, History, Geography, Physical exercises, Drawing and Music are the essential subjects in a Vernacular school. In Junior Secondary schools, Language, Mathematics, History, Geography, Elementary Science, Rural Science, House Craft, Singing, Physical Training and Drawing are the subjects which form the curriculum, while Senior Secondary Schools follow the syllabus of the London Matriculation in the last two years. The most important feature of the scheme of studies is the insistence on the

'application' of the subject. "The pupils are shown the use to which the knowledge they acquired in the school can be put, both inside and outside the limits of school life. An attempt is thus made to teach each school subject both as a science and as an art." Vernacular is the medium of instruction in all schools except in what are known as English Schools. Attendance at school between the ages of 6 and 14 is compulsory; but the majority of students complete the education at the Junior Secondary stage.

Vocational Education

In Ceylon, there is one Technical College preparing junior engineers for technical posts. There are 150 schools providing courses of instruction in Vocational education. Carpentry, Cane-work, Metal-work, Pottery, Lac-work and Spinning and Weaving are some of the vocations in which instruction is provided. Part time instruction in a variety of home industries is given in some schools in addition to the ordinary academic course. Besides one Medical College, one Teachers Training College and one Law College maintained by Government, there are in all 20 training schools all of which are grouped under industrial schools. The course in training schools is either of two or three years. In technical schools it varies according to the subject which is studied. In agricultural schools courses are entirely meant for adults who intend either to teach agricultural science or to

become practical agriculturists. Special provision is also made for the education of the Defectives and Delinquent children.

Education of the Adults

The demand for English night schools is on the increase. In Colombo large numbers of unregistered night schools are able to maintain themselves from fee collections only without assistance from Government. Definite attempts are being made by not less than 150 schools in the country to revive classes for adults, but a few of these classes have been very successful. Villagers, as usual, are slow to realise the cultural and utility value of such classes. All the same these schools are beginning to wield a greater influence over the life of the villager.

Departmental Activities

The Government have launched a rural scheme of schools, the object of which is the improvement of the village in all aspects of its life. As a part of this scheme, some schools devoted sufficient attention to village health and sanitation. Agriculture was the main occupation of many schools and it is reported that a high standard was maintained. There are about 60 schools for girls in which House-Craft is regularly taught. Conferences and exhibitions, School garden competitions, Rural scheme schools' competitions, House Craft competitions for girls and Radio Talks are some of the regular features of the activities of the Department.

"The great end of education is, to discipline rather than to furnish the mind; to train it to the use of its own powers, rather than to fill it with the accumulations of others."
—Tyron Edwards.

"The parent who sends his son out into the world uneducated, defrauds the community of a useful citizen, and bequeaths a nuisance."
—James Kent.

THE ROLE OF THE STUDENT

By Mr. C. B. KRISHNA SASTRY, M.A., L.T.

THE success of any experiment in educational reorganisation depends to a large degree on the way in which it is received by the student generation. A well-defined system requires a band of capable and conscientious teachers, to work it out in practice with the intelligent co-operation of the parent and the deep devotion and loyalty of the pupil.

The present system has failed to bring about the desired result, as the system is not well suited to the requirements of the times, genius of the race and as the teacher is made to occupy a position of inferiority like a common wage-earner with no definite scale of salary and status. The parent takes little or no interest in the well-being of his pupil who is more a creature of circumstances than of good upbringing and disciplined training. The pupil at school rarely imagines that he is the architect of his own fortune and that he should make the best use of the opportunities afforded at school to get the money's worth of intellectual training, moral instruction and character formation.

It is a matter of common experience that the student of our time lives under peculiar conditions of stress and storm which diverts his attention, dissipates his energies and prevents him from a proper realisation of his duties and responsibilities. In an age of economic depression he is faced at every turn by changing fashions, in dress and equipment, diversified modes of amusement and recreation and the growing evils of educated unemployment. He is tempted to raise the standard of revolt at home against the authority of the parent and at school against disciplinary rules and regulations. He believes that the teacher is an enemy to his progress and not an object of love and esteem, interested in his welfare and prosperity. He is forced by

the few rebellious spirits to take up the flag of revolt, stand by its ideals of liberty and fraternity, to throw away his books to the winds, to organise a strike or a demonstration against constituted authority. When such is the plight of the present student, how can we expect any good results from this education which does not command his attention in the least even an hour a day outside school hours?

Any scheme of education should have for its main purpose that of making a student a good citizen of the country in future. It should train him on right lines with a view to make him realise that he is the custodian of the future of the country, that the social, economic and political well-being of the country depends on his honest convictions, noble aims and conscientious efforts for the achievement of his ideals and aspirations. The student also should be fully conscious of his duties and responsibilities, realise the many sufferings to which parents out of a genuine interest to get their sons educated have subjected themselves to and see that he makes the best use of his instruction at school.

As time once lost can never be regained, it is but just and proper that the student should keep himself aloof from all other distractions, devoting at least three hours everyday outside the working hours of the school to a study of the various subjects of the curriculum. He would also do well to have his own text books without depending on Text Examiners' printed notes written by self-seeking authors as articles of merchandise and relying absolutely on notes on select topics dictated in the classroom.

The primary concern of a student should be to take an intelligent interest in his subjects of study and to devote himself

THE ROLE OF THE STUDENT

for the most part of his time to the acquisition of learning during his period of study at school or college by making a good use of Library and Reading Room. He may with very great advantage evince much enthusiasm in the participation of extra-curricular activities, which mould his character and give him the necessary training for citizenship even at the expense of his other good-for-nothing activities. His theoretical knowledge of civics should be tested in the light of practical experience in the working of the Literary Union, discussion of current topics of interest without taking part in party and communal politics. He may organise a Representative Students' Council to assist the Head of the institution and members of the staff in detecting crime, checking abuses, maintaining discipline and keeping up the honour and traditions of the *Alma Mater*.

The student may organise a social service league and render such acts of service which may give literary and financial aid to poor plodding pupils and do first aid work in alleviating the physical sufferings of his fellow pupils. This will give him an opportunity to realise the ideals of brotherhood of man and fatherhood of God. He may also start a Dramatic Association, and help the poor boys' fund with a view to award scholarships to poor and deserving students. He may make his life at school merry and acquire relief from the tedium of school work by organising a school exhibition with a splendid collection of specimens of clay modelling, paper work, painting, map drawing and other works of art.

During the holidays, he may with the co-operation of his teachers lead a party of excursionists to historical places of interest, manufacturing centres or products of engineering skill, and obtain an intimate acquaintance of subjects of study at first

hand. It is for the student to make use of his brains and create other kinds of profitable engagements for his hours of leisure, such as the collection of curios for the school museum, cultivation of hobbies like photography, gardening, carpentry or dairy farming which may develop in him a feeling of dignity of labour, foster in him taste for vocational training and equip him for the responsibilities of after-life. He may also compete for essay writing, elocution contests, get himself enrolled as a Scout or Junior Red Cross Guide and engage himself in doing Rural Uplift and adult education work.

If he so chooses, in the interests of his health he may take part in Indian and European games and sports which will lead the way to the healthy growth of a spirit of *esprit de corps* and develop a fine spirit of sportsmanship capable of standing him in good stead in the trials and temptations of his later life.

Thus a student can make a heaven of hell or hell of heaven during his period of study as he is the architect of his own fortune. It is very few that rise to that level of simple, plain living and high thinking which will enable them to preserve all that is best in Indian culture and civilisation without aping the West, conscious of their own share in moulding the destinies of their motherland. While trying for bread winning, the student may also turn his attention to soul saving methods of work. The school is an epitome of the world with its joys and sorrows and a good student who plays his role well will be a source of credit to the school, prestige to the family and glory to his country. He who neglects his opportunities will feel immense sorrow, when it is too late in life and will become a source of burden to the family, disgrace to the *Alma Mater* and disrepute to the nation.

STUDENTS AND SOCIAL SERVICE *

Rev. C. F. ANDREWS

Barriers between the Village and the University

IF I am asked impatiently whether the English language should be abandoned altogether, I should at once answer, 'No.' For, it has had its own valuable uses. It has been the solvent, through its literature, of some of India's worst evils. It has also welded together, as nothing else could have done at the time, the diverse parts of India. Still further, it has brought India into touch with the vast outer world of thought where English is commonly spoken.

But now, this earlier phase is nearly over. English will still be taught, but it must no longer be the *medium of instruction*. That should, in future, always be the mother-tongue. Indian teachers must use the mother-tongue when they teach geography, history and mathematics; they must no longer employ the medium of English. I have used the imperative word 'must,' because I have no doubt whatever that this step has at once to be taken.

Very soon, we may hope that the State will follow the example of the University and use the mother-tongue both in the Law Courts and in Government offices. Then we shall witness some of the best results of this important change, whereby a true independence will be reached by Indian manhood and womanhood, and one of the greatest barriers between the village and the University will be demolished.

Evils of Foreign Medium of Instruction

I would ask one very simple and obvious question: Is there any other country in the world except India where instruction is given from the school stage right up to the University through the medium of a foreign language? Personally, I cannot recall a single instance, nor can I remember any area, where the gulf has become so wide between the educated classes and the village people.

But the harm done by this foreign medium has gone far beyond the sphere of language and education. It has invaded other sides of life as well. Perhaps the most injurious has been the

* Extracts from his Convocation Address delivered at the Mysore University on the 6th October, 1938.

continual rise in the cost of living, without any compensating benefit to the common people. Artificial needs have been created by the rush of foreign articles into the market and these have ousted the homely things made by our own people. In this manner the old industries of the villages, one by one, have been destroyed.

It has become a common-place to note how this has happened with regard to Lancashire cloth. Mahatma Gandhi had drilled into us the bad effect of such foreign expenditure. But the damage done has by no means stopped at articles of clothing. It has gone on to cover almost everything we use down to the smallest details of everyday life.

University Settlements

It has been brought to my notice that students go out from this University to the villages; and I have seen the nucleus of a work, such as I contemplate, already started at Bangalore. But I am now asking for a much more extensive effort to be made. Might not there be an Asram or Settlement, directly connected with the University, with buildings of its own, where University graduates might go who were determined to become one with the poor by sharing their hardships?

A Town University Settlement of this kind would obviously be best established in the centre of the mill area of Bangalore....

I have in mind another branch of the same University Asram or Settlement,—not in the town, but in the country. This second centre should be established in the very heart of the villages. Here again I contemplate something on a much larger scale than what has been attempted hitherto. My own vivid ideas have been shaped by what I have seen at Rabindranath Tagore's Asram, on its agricultural side at Sri Niketan. At some spot, not far from Mysore, an Asram might be built up on the simplest lines, where men and women could go direct from the University, after their course was over, to live the country life and study at first hand the problems of the villages of Mysore. This should form a kind of labora-

tory for some of the best and noblest thinkers in Mysore State.

Work in Town Area

Let me outline for a moment what is in my mind. The Town Settlement would consist of a large Hostel built somewhere in the very midst of the poorest quarter of the city. It would have a Hall, where public meetings might be held, and a number of detached rooms, with a common kitchen, where those who were able to do so might take up their residence and share their meals together. Side by side with this, in another Hall, there would be a public Library and Reading Room where papers and books would be placed. This Library would be opened every evening for any one to come in freely. Night classes might be held there for various purposes. When funds permitted, a small cinema would be added for educational purposes. These buildings would be grouped round a garden in the centre, with flowering trees, which should be kept fresh and cool by means of a plentiful supply of water. It should have beds of flowers and green grass to delight the eye. This garden should be open to the public and form a place of pleasant shade and beauty in the hot sultry evenings at sunset. Those who might come into residence in such a Settlement should live in the plainest manner possible. They should be frugal and economical in their daily life so that the gulf between the rich and poor should not in any way invade the Settlement itself. Those who were still engaged in their University course might come down from time to time to live there along with others who were settled in as permanent residents.

The expenses incurred in food and establishment should be such as would satisfy the exacting requirements of Mahatma Gandhi himself, if he were able to visit the Settlement. I have gone into detail in order to make the picture glow before you: for I have had in my own mind all the while the joy of such poverty among the poor which came into my own life, when, for some years, after my college days were over, I was given the charge of such a Settlement as I have described in one of the slums of London. As I have stated, the whole

of my latter life which I have spent here in India among the poor received its first impulse in those years when I lived in the same manner in London. They were not only the best, but also the most formative years that I have ever spent; for they shaped the whole of my life in this one direction.

Training Centre for Village Boys

With regard to the second University Settlement among the villages of Mysore, it should include a dispensary and small hospital attached to it and also be made into a handicraft training centre for village boys who might afterwards go back to their own villages to practise what they had learnt.

Further, young villagers should be taught, through classes at the Centre, how to improve the health conditions around them. A kindly and wholesome rivalry might be set up between the different villages which are near the University Settlement as to cleanliness, neatness, and beauty. Thus the Settlement itself would be a focus in the midst of the country for all kinds of training which might help the villagers to take a thoroughly genuine pride in their own surroundings.

Through those who come for different purposes to the Centre, a close touch might be established between the villagers and the University Settlement, so that there would be no difficulty for research workers, who come into residence, to pay personal visits to the villages where they would be welcome. As in the town Asram, the standard of living among the residents would have to be so simple that no villager, who came to the Settlement, would feel out of place. Here again, the standard set by Mahatma Gandhi might be followed.

By means of village fairs, or jattras, it should be possible to give some brightness and joy as well as training and instruction. Such village festivals have their great use in breaking through the monotony of ordinary existence. They add happiness to village life and thus make people ready to stay in the country and not flock to the towns.

NOTICE

Articles for publication and Books for Review should be sent to the Editor, Educational India, Maharanipet, Vizagapatam.

Remittances and business communications should be addressed to the Manager, Educational India, Masulipatam.

EDUCATIONAL INDIA

Masulipatam, October, 1938

Universities and the Poor

THE authorities of the University of Mysore deserve the gratitude of all well-wishers of education for having invited the Rev. C. F. Andrews to deliver the address at the recent Convocation. This address is remarkable for the freshness with which this great friend of India has examined the achievements and the failures of modern Indian Universities and the directions in which they should move if they are to render real service to the millions of people in the country. The suggestions he put forward are of a most practical character and Universities will do well to ponder over them and do all that is possible and necessary for putting them into effect.

THE great achievement of modern Indian Universities consists in their establishing a contact between the East and the West. The study of English Language and Literature has opened a new world of ideas and thought and brought us into relationship with a society based on traditions, customs and habits different from our own. It is universally now agreed that much of the love of political freedom and social equality characterising the higher classes in our country today is the

result of the English education imparted by our Universities.

MR. Andrews recognises all this. But he feels that the debit side of the balance sheet is heavier than the credit and that as a nation we have lost more than what we gained from modern Universities. He has laid his fingers on three of the most harmful consequences of Western education. One is the tendency to deplete villages of all their intellects. It is from the villages that Universities attract the best of their *alumni*. The kind of education that is received by them entirely transforms their outlook and very few graduates care to come and settle in their villages and give to the village folk the benefit of their superior knowledge or wisdom. English education cuts a person off his own kith and kin.

UNIVERSITY education is also responsible for graduates forgetting their mother-tongue and for their inability to converse with the poorer folk and appreciate their point of view and the traditional wisdom embodied in the life and speech of ordinary people. Mr. Andrews makes the foreign medium of instruction responsible for more evils than this. "It has invaded other spheres of life as well. Perhaps the most injurious has been the continual rise in the cost of living, without any compensating benefit to the common people. Artificial needs have been created by the rush of foreign articles into the market and these have ousted the homely things made by our own people." The greatest patrons of these foreign articles are those who have come under the influence of Western education.

IT is a matter of common observation that students in colleges are not

satisfied with the simple life to which the large majority of the people are accustomed. In matters of food and in matters of dress, as well as in the amusements in which they indulge, they spend much more than what is necessary to give them health, strength and comfort. They have no idea of the fact that ultimately all that they spend comes from the earnings of the poor. They do not feel that they have no right to lead a life of luxury when millions of those who contribute to the maintenance of Universities do not know what it is to have two meals a day. It is this artificiality that surrounds the youth in Universities that is most tragic in the present situation and it is this that has made the problem of middle class unemployment so serious to-day.

WHAT is the remedy for all this?

The first thing is to make the youth in the Universities recognise that India is a land of villages and of poverty and no one can take credit for rendering national service unless one helps the people in the village and does something to relieve the poor of their poverty. In the opinion of Mr. Andrews such a recognition is possible only when opportunities are given to young men at College and University to go and live in the midst of the poor. The most difficult problem today, according to him, is how to bridge over the gulf between the rich and the poor, between the University and the villages; and the only solution for it is for the Universities to have social settlements in villages and in the poorer quarters of towns. Then only it is that a true spirit of brotherhood will come into existence.

MR. ANDREWS has given some general outlines in regard to the

work that may be carried out through these social settlements. It is based partly on his own experience to which he refers in the following words: "I have had in my own mind all the while the joy of such poverty among the poor which came into my own life, when, for some years, after my college days were over, I was given the charge of such a settlement as I have described in one of the slums of London..... They were not only the best, but also the most formative years that I have ever spent; for they shaped the whole of my life in this one direction."

EVEN those who talk of research as the one aim of Universities will do well to try this experiment of University settlements as it is one of the most effective means for making a really scientific study of the economic and social life around us.

Educational Reorganisation in Kashmir

THE Educational Reorganisation Committee that was appointed sometime ago by the Government of Kashmir has now issued an interim Report. The fact that the well-known educationist, Prof. K. G. Saiyidain, is the Chairman of the Committee is a guarantee that the Report is a most valuable one. Its essential feature is that it deals with all problems of education and places before the State authorities a well-conceived plan of work.

SO far as elementary education is concerned the ideal it aims at is the introduction of free and compulsory education for all. This is a matter on which differences of opinion are expres-

sed even to-day by educational officers in the enlightened provinces of British India. It is, therefore, a welcome feature of the Report under reference that it believes in the desirability as well as the practicability of universal education. It lays down a plan according to which this ideal is to be realised within a period of twenty-five years.

IT is impossible for anyone today to ignore the importance of the Wardha Scheme of education. Prof. Saiyidain, who was himself a member of the Zakir Hussain Committee, has incorporated in his Report all the basic principles of the Wardha Scheme. In his view craft-teaching and book-teaching should be imparted simultaneously, in integral relationship with each other, and such a co-ordination of theoretical and practical education is essential for academical, psychological and vocational reasons. It is on this basis that the Committee proposes to draft its syllabuses.

THE emphasis which the Committee places on Teacher-Training is also a welcome feature of the Report. For it is in this respect that our educational system is most defective at present. It is only a sort of lip-sympathy that is given even by men in authority to the need for training efficient teachers in up-to-date methods. The Kashmir Committee insists to start with one-year training of all prospective teachers and proposes to increase the period of training in due course. It also emphasises the need for refresher courses in the case of teachers already in service.

WHAT the Committee says in connection with text-books deserves careful attention. Our boys and girls have little interest today in the reading of the books placed in their hands as

the authors of those books pay very little consideration to the psychological needs of those that read them. In the choice of vocabulary or of illustrative material we are far behind the people of Europe or America. It is a delight to handle the attractively-written, the well-bound and the beautifully-set books written for young folks in U. S. A. or England. They deserve really to be worshipped in the traditional Indian fashion. It is, therefore, a matter for gratification that the Kashmir Committee has gone into the question of providing the right kind of text-books, supplementary reading books, charts, diagrams and illustrative material.

THE Committee has also much of value to say on Adult Education and the methods to be adopted for spreading it. And its views on the need for diversified Secondary Education are in line with those current today in the country. We wait with eager interest for the publication of the final and detailed Report of the Committee.

Lower Secondary Examination in Mysore

IT is a happy sign of the times that the Mysore Assembly passed a resolution abolishing the Lower Secondary Examination now held in the State; and it is a happier sign that the resolution was accepted in part at least by the Government. Its spokesman gave the assurance that the examination would be abolished in the case of girls forthwith and that the question of abolishing it in the case of boys would be considered later in the light of experience gained. Examinations have become a fetish and an obsession with a large number of people including edu-

cationists; and in the worship of this false God the truth about education is being forgotten and lost. And it is on this score that we welcome the abolition of this examination.

THERE is a move in the province of Madras to introduce a similar examination at the end of Form IV to determine the latent capacities and tastes of boys and girls—whether they have an aptitude for a literary type of education or a technical type. Apart from the absurdity of thinking that external examinations, as they are conducted today, can test the aptitude of pupils, it is cruel and inhuman to subject boys of a very tender age to such examinations. This point was emphasized in the debates in the Mysore Assembly. We hope that these discussions will influence the authorities in Madras and that they will give up once for all the idea of having an examination at the end of Form IV.

Educational Autonomy

THERE is a tendency for some provincial Cabinets and Universities to forget that in matters educational they have complete autonomy and that this autonomy is granted to them so that they may have the freedom to adopt any schemes of educational reform which they consider to be desirable, irrespective of other provincial governments and Universities agreeing with them or not. When their attention is drawn to any urgent scheme of reconstruction, they are falling into the habit of saying that it is not desirable to undertake such reforms unless there is an All-India move in the same direction. This is

a regrettable feature as it involves the refusal on the part of the authorities to exercise the autonomous powers granted to them and evade their responsibility. They forget that there is no All-India organisation having legislative, administrative and financial powers in educational matters. Even the All-India Board of Education and the Inter-University Board are purely consultative bodies with no effective executive authority behind them. The decisions they arrive at are so vague and undefined that it is not possible for provincial and University authorities to obtain any definite lead from them. The sooner the importance of the exercise of educational autonomy is recognised the better it will be for education.

IT is because of the realisation that the educational needs and requirements of the different regions of this vast country are different that the number of regional Universities have been increased in recent years. Their establishment, it was thought, would create a large degree of flexibility in regard to courses of studies and the methods pursued. If their purpose is merely to carry out the decisions of an Inter-University Board, there is no need whatever for all that vast expenditure incurred on the administrative and academic authorities of these Universities. Let every University feel that the justification for its existence lies in the boldness with which it carries out experiments in whatever sphere of education it is interested and then only will it be possible for the different areas to achieve sound educational progress. This is a lesson which our newer Universities are in need of learning.

PERSONAL NOTES

MR. S. S. SARKAR of the Bose Research Institute, Calcutta, has been awarded the Alexander von Humboldt Fellowship of the Berlin University to carry on researches in human genetics and racial aerology in the Kaiser Wilhem Institute of Anthropology in Dalhlem. He is working under Prof. Engen Fischer, formerly rector of Berlin University and one of the most distinguished anthropologists in the world.

DR. J. P. NIYOGI, Minto Professor of Economics of the Calcutta University, has been appointed delegate to represent the University at the 22nd Annual Conference of the Indian Economic Association, to be held under the auspices of the Nagpur University at Nagpur from the 29th to the 31st December next.

MR. K. NATARAJAN, Editor of *The Indian Social Reformer*, Bombay, has accepted the invitation of the Annamalai University to deliver the next Convocation Address of the University on November 1st.

PANDIT AMARNATH JHA, Acting Vice-Chancellor of the Allahabad University, will deliver the Convocation Address of the Patna University which will be held on the 29th November.

MR. V. R. CHITRA, Superintendent of the Crafts Section of the Madras Government School of Arts and Crafts, has been deputed by the Madras Government to study industrial education in other parts of India. Mr. Chitra will visit the important industrial centres in Bengal, Bihar, U. P., Rajaputana and the C. P., and submit a report to the government, after the conclusion of his tour.

MR. B. K. MURTHI, M.Sc., B.E., A.M.T.C., Joint Principal, Govt., Central Textile Institute and Textile Expert with U. P. Government, has been appointed as the head of Sri Krishna-rajendra Silver Jubilee Technological Institute, Bangalore.

Miss K. B. FEROZUDDIN, Inspectress of Schools, the Punjab, has been appointed the first Principal of the Intermediate College at Amritsar, which has since been raised to the Degree standard. Miss Ferozuddin is the first Indian lady in the province to be promoted to First Class Service in the Education Department.

HERE AND THERE

GANDHI PEACE PRIZE

Giving his consent to the naming of a prize after his name, Gandhiji thanks Dr. V. S. Ram, Professor of Political Science of the Lucknow University, for endowing the Gandhi Peace Prize in the form of a gold medal which would be open to all students of colleges and universities all over India, irrespective of race, creed, colour or sex. The endowment has been made with the Benares Hindu University and will be awarded every alternate year. A special feature of the scheme is that every third year a prize-winner will be sent to the League of Nations as collaborator at the time of the meeting of the League Assembly to study at first hand efforts made for bringing about international peace and also to disseminate knowledge about the Gandhian movement in India. The League of Nations Secretariat has agreed to this and have consented to contribute funds for defraying the cost of passage of the student.

The subjects of the essay in particular will relate to the creed of Non-violence and its contribution to world peace, Gandhiji and world peace, the League of Nations and the promotion of international peace. A committee of five will act as judges.

EDUCATION IN MALAYA

The Secretary for Colonies, in consultation with the Governor of the Straits Settlements and the High Commissioner for Malaya States, has appointed a commission to visit Malaya this autumn to survey existing arrangements for higher education, general and professional, in Malaya and to consider in the light of local needs and conditions whether they require extension and if so in what directions and by what methods and to report upon the present work of Raffles College, Singapore, and on any potential development which may seem desirable.

MR. K. SUBRAHMANYAN, an Assistant Sanitary Engineer in Ceylon, has obtained the highest number of marks among candidates in the British Empire at the examination for the Associate Membership of Institute of Civil Engineers. Mr. Subrahmanyam is a native of Tinnevely and graduated from the Madras Engineering College.

THROUGH different PROVINCES

DELHI

BUREAU OF EDUCATION

The Bureau of Education, which was revived last year and is closely connected with the Central Advisory Board of Education, has added, during the course of the year, more than 500 publications to its library. Most of these deal with educational matters, and include books on teaching and nature study. In addition, a collection has been made of important bulletins and pamphlets issued by the Departments of Education and universities of the different countries of the world.

The Library, which is situated in the Imperial Secretariat Building, South Block, New Delhi, is at the disposal of anybody who cares to make use of it, and no fee is levied.

Special facilities are provided for persons interested in the problems of education. Thus Members of the Central Advisory Board of Education and of the Central Legislature and officers of the Government of India, Headmasters and Headmistresses of Government High Schools and University Professors are entitled to borrow books and periodicals from the Library through postal requisition.

To others, recommended by the Provincial Director of Public Instruction or Senior Educational Officer, books are supplied on loan on deposit of a fee.

EDUCATION OF HINDU PRIESTS

Sir M. N. Mukherji, acting Law Member, Government of India, is considering steps for the organisation of an All-India Hindu Sangh. He has, it seems, approached several Hindu leaders in different provinces with encouraging signs of success.

The main objects of the new organisation, it is believed, are the removal of illiteracy among Hindu priests in order to enable them to minister satisfactorily to the religious and spiritual needs of the community, the proper management of Hindu charities and trusts and generally the reform of Hinduism without sacrificing the essential principles of the Faith.

MADRAS

COLONIES FOR EDUCATED UNEMPLOYED

That the Government of Madras are now considering a scheme, drawn up by him, for providing work for the educated unemployed was revealed by the Hon. Mr. V. V. Giri, Minister for Labour and Industries, Madras, while replying to a deputation of "political sufferers" who waited on him at Nellore on the 17th September.

Mr. Giri added that according to the scheme, about 500 acres of land would be set apart in each district and an Ashram established in each such colony where the unemployed would be taught to engage themselves in agriculture, cottage industries or allied occupations. Funds for the maintenance of the Ashram might be met from an annual collection of a rupee from each employee in Government and quasi-Governmental institutions, the Government paying a like contribution from their funds.

BROADCASTS FOR HIGH SCHOOLS

The hon. Dr. P. Subbaroyan, Minister for Education, Madras, has inaugurated the Scheme of Broadcasts for High Schools organised by the Madras Centre of the All-India Radio.

These special programmes will be transmitted thrice a week, viz., on Mondays, Wednesdays and Fridays, from 2 to 2-30 p. m. simultaneously on 25.29 and 211 metres.

In view of the selection of the 25 metres band which ensures greater clarity of reception for long distances during the day time, it is hoped that a large number of schools throughout the Presidency, if not the country, will take advantage of this.

STUDY OF HOME SCIENCE

At a meeting of the Academic Council of the Madras University held on the 30th September, the reorganisation of the L. T. course, the institution of Home Science and Pharmaceutical Chemistry in the B. Sc., degree course and of Aeronautics in the B. E. degree course were considered.

It will be remembered that the Council at its meeting held in February last had expressed its opinion in favour of making provision for a new group—Home Science—under Part III of the B. A. Degree course and referred back to a Special Committee the proposal that the course should be taken as a whole with no division into main or subsidiary subjects and that entrance to the course be allowed to students who had taken chemistry, either physics or biology and one other subject under Part III of the Intermediate Examination. The Council at that meeting wished the Committee to consider the question whether students taking Histories for the Intermediate Examination could also be permitted to take the course.

The Special Committee met again and reiterated its opinion that history students should not be allowed to join the course.

BENGAL

EDUCATION OF THE SCHEDULED CASTES

The first meeting of the Scheduled Castes Education Committee, recently appointed by the Government of Bengal, which was held at the Secretariat on 26th September, discussed the Government's proposal for Scheduled Castes' Education.

A sum of Rs. 5 lakhs was granted by the Bengal Legislative Assembly during the last budget session for the education of the Scheduled Castes. Out of the grant, Rs. 2½ lakhs have been provided this year for the non-recurring expenses while the remaining sum will be set apart for recurring expenses with half a lakh of rupees each year for the next five years.

The Committee unanimously resolved to request the Government to make the grant of Rs. 5 lakhs recurring for the education of the Scheduled Castes.

CALCUTTA TRAINING CORPS

It is understood that the Calcutta University authorities have decided upon constituting one more battalion of the Calcutta Training Corps and are at present carrying on negotiations in this behalf with the appropriate military authorities at the headquarters of the Bengal Presidency and the Assam District.

It is learnt that the University authorities are keen on extending the benefits of military

training hitherto afforded only to students attached to the Calcutta colleges through the Calcutta University Training Corps to students of colleges situated outside Calcutta. In pursuance of this desire they had issued a circular to the heads of such colleges asking for information as to whether they were willing to furnish their quota of contingents to the proposed second Battalion of the Calcutta University Training Corps. Replies received to this circular were such as to encourage the University to approach the military authorities with a draft scheme.

RESIDENTIAL TRAINING INSTITUTE FOR WOMEN TEACHERS

It is understood that the Calcutta University authorities have decided to establish, out of the income of the Viharilal Mitra Endowment, a women teachers' training institute on a residential basis with a school attached for the training of women students in different stages of education, namely, primary, secondary and collegiate.

BOMBAY

BOMBAY FOLLOWS MADRAS

The Government of Bombay have decided to introduce, in the first instance, Hindustani in all schools of the Province. Ultimately, the teaching of this language will become compulsory in all the recognised schools.

The teaching of the language will be spread over three years in the upper primary standards. The commencement of the period of three years, over which the study of the language will extend, has been so fixed as to ensure that the child will have passed the early stages of school life when the study of a language, other than the mother-tongue, may tend to become a burden.

Provision will be made for teaching it in the two scripts, Devanagari and Urdu, option being given to the pupils to select either script at their choice. The attendance at the Hindustani classes will be compulsory and pupils will besides have to show a certain degree of proficiency to be specified for every stage.

The Government desire at the same time to make it clear that the study of the mother-tongue, which will continue to be the medium

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of instruction in all schools, will be enforced as hitherto and will under no circumstances be replaced by the study of Hindustani where that language is not the mother-tongue of the pupil. A working knowledge of Hindustani will be an additional qualification and will in no case supplant a knowledge of the mother-tongue.

ADULT EDUCATION BOARD

A decision to constitute a Provincial Board for Adult Education has been taken by the Bombay Government.

The functions of the Board will be to submit for the approval of Government, a three-year programme for the spread of adult education in the Province, with estimates of expenditure; to conduct propaganda for the removal of illiteracy and other forms of ignorance among adults of both sexes, in rural as well as urban areas; to encourage and supervise the publication of suitable literature for adult education; to consider schemes referred to it by Government or submitted by private bodies for the spread of adult education; to advise Government as to the best manner of aiding the existing adult education classes and of organising and extending the work of such classes on a voluntary basis; to advise Government on the question of implementing the various recommendations made by the Adult Education Committee; and to collect funds.

WOMEN TEACHERS FOR PRIMARY SCHOOLS

"It is indeed a tragedy that the responsible work of laying the foundation of national education in our country has to be entrusted to poorly equipped teachers," remarks the Committee appointed by the Bombay Government to advise them on the question of the training of primary teachers, in the course of the report submitted to the Government.

The Committee find that the primary schools are now manned by teachers of inadequate general education and training. They emphasise that no amount of training can make up for poverty of knowledge. They therefore find that the present Primary School Leaving Certificate should no longer be regarded as a satisfactory qualification for the post of a primary teacher.

Incidentally, the Committee find that "all educationists are agreed that not only girls' schools, but lower classes in boys' schools as well, should be staffed by women, who can deal

with children with more knowledge, tact and patience, and enter into more intimate and informal relations with them." With a view to finding sufficient number of qualified women for the above purpose, the immediate introduction of a plan of seven years' compulsory education for girls is advocated.

UNITED PROVINCES

EDUCATIONAL REFORM

"Basic education should, as far as possible, be carried on true concrete life situations and should be correlated with one or more forms of manual and productive work and with the social and physical environment of the child." This is the recommendation of the Committee appointed by the U. P. Government to reorganise primary, vernacular and pre-university education. They favoured a seven years' free and compulsory course of basic education for children between the ages of 7 and 14 in place of the present primary and vernacular education. The establishment of basic schools with one or more basic crafts has also been suggested.

The schools where this new scheme of education will be introduced will necessarily require a new orientation of teaching methods. Therefore, in order to prepare for the changes suggested, it was considered necessary to take immediate steps to prepare the ground for the new scheme of education without delay. Consequently the Government are training 42 graduates at Allahabad and 37 undergraduate women at Benares to prepare them as teachers for the new scheme of education. They will be ready by April next.

NEW SCHEMES ON THE ANVIL

The Education Department of the U. P. Government is reported to be examining several new schemes in connection with the Government's new educational policy, which is being formulated through the Primary and Secondary Education Reorganisation Committee.

The Department is considering the question of starting a research bureau for the intelligence and aptitude tests, in connection with the extension of primary education.

The Government have, it is understood, agreed to arrange to give rifle practice and military training to the students of the Allahabad Teachers' College and the Allahabad

Basic Training College. The details of the scheme are being worked out. It is understood that co-operation of the University Training Corps will be sought in connection with this training.

PUNJAB

HEADMASTERS' CAMPAIGN AGAINST ILLITERACY

A programme for an organised campaign against illiteracy in the Lahore division has been chalked out by a conference of headmasters recently called by the Inspector of Schools in pursuance of the Ministry's policy of combating illiteracy.

It has been proposed that there should be an Adult Education Committee consisting of officials and non-officials in each district. These Committees should organise local branches which should open adult education centres at suitable places. These centres are to take the form of either day or night schools, staffed by full-time or part-time teachers including pandits, manlvis and granthis.

It was further proposed that each high school should undertake to open at least one adult education centre in charge of a full-time paid teacher. Another interesting proposal was that the home task which teachers prescribed to senior students should include the teaching of some illiterate relative of the students concerned.

It was recommended that the Adult Education Committees to be formed according to this scheme, should approach the managers of factories and workshops and persuade them to run adult education centres. It was also resolved that inspectresses of schools should be asked to chalk out a programme of adult education for women. All the proposals are now under the active consideration of the Government.

ORISSA

TRAINING IN WARDHA SCHEME

Orissa, along with the other Congress Provinces, will introduce the Wardha Scheme of education as an experimental measure. They had originally intended to start four schools, two in South and two in North Orissa. But there was a modification in this and now thirty schools will be opened in a compact area. Consequently there will be some delay in the

introduction of the scheme, for want of a larger number of teachers.

The Government will shortly select six candidates for deputing to Wardha for six months' training there. These include some of the officers now working in the Education Department. After their return they will open a training school with a strength of 30 students for the thirty schools. To expedite matters these will be given training for six months so that the schools would start from January 1940. From the next year the course of training for these teachers will be one year.

ASSAM

CURRICULUM COMMITTEE'S RECOMMENDATIONS

Uniformity of dress and common language in all schools of Assam are reported to be the principal recommendations made by the Curriculum Committee which met recently. The object of these recommendations is to cement the bond of common provincial citizenship in the midst of diversities of race, culture and language that characterise Assam, of the Province of India.

It is learnt that the Committee has already decided that Hindustani should be accepted as a compulsory language in all schools upto the M. E. and M. V. standards, the question of extending this element of compulsion upto class VIII of the high schools being left for discussion in the next sitting of the Committee.

As to the question of uniformity of dress, it is gathered that though introduction of any sort of compulsion in this regard is considered impracticable in all its minor details, the Committee has, however, recommended, uniformity being observed in schools so far as the major details are concerned. The Committee is understood to have made some definite recommendations as regards the colour of the dress which is contemplated to be made compulsory throughout the schools of the Province. The dress has been recommended after taking into account of the general condition of the village folk.

MYSORE

EDUCATIONAL EXPANSION

The announcement of the opening of about a thousand primary schools in the next four

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years as part of a scheme relating to the expansion of primary education in the State, the establishment of nursery schools, and the construction of an aerodrome near Bangalore are the chief features of the address of Sir Mirza Ismail, the Dewan, to the Dasara Session of the Representative Assembly which met on September 28.

It will be remembered that a Committee was appointed by the Mysore Government to enquire into the question why the expansion of elementary education that was hoped for when the Elementary Education Act of 1930 was passed was not realised, under the Chairmanship of Rajamantrapravina S. P. Rajagopalachari, First Member of Council. It is understood that the Committee have submitted an *ad interim* report to the Government.

The Committee observe that immediate measures must be taken to continue the rate of progress and expansion of elementary education which were characteristic features in the earlier decades of the century and have adopted a scheme. The essence of the scheme is that every village in the State with a population of 500 and above should be provided with a school immediately, the limit of the population being reduced to 300 in the case of Maland which is sparsely populated. The Committee recommend that about 1,000 schools should be started in the course of the next four years.

COCHIN

PRIMARY EDUCATION IN THE STATE

At a meeting of the Education Advisory Committee held in the Huzur Secretariat on the 26th September, one of the important questions discussed by the Committee was with reference to the abolition of the distinction between the English and Malayalam primary schools and making primary education free.

In a note submitted to the Committee, the Director of Public Instruction said that the point at issue was whether English primary schools and the primary departments of second schools should continue at all. Their dary schools should continue at all. Their abolition and the substitution of vernacular departments with an additional year for the

preparatory class would mean, he said, loss of income to Government to the extent of one lakh of rupees. Another palliative was to increase the number of preparatory classes so that the country primary schools might have adequate facilities for secondary education if they desired it.

The Committee eventually resolved that (1) elementary education should be exclusively in the vernacular and (2) that primary education should be free.

BURMA

STATE MUSEUM TO BE ESTABLISHED

From a statement made by the Minister of Education, Burma, it is understood that the Government had appointed a Central Advisory Board to advise them on schemes regarding the establishment *inter alia* of a State Museum. Information was also being collected regarding the types of museums in different parts of the world, and it was the Government's intention to establish a State museum as early as possible.

GWALIOR

COMPULSORY PRIMARY EDUCATION

The Committee set up under H. H. the Maharaja Scindia's orders to prepare a scheme for introducing compulsory primary education in four centres, viz., Laskhar, Mora, Gwalior and Ujjain, has submitted its recommendations.

The Committee under the Chairmanship of Mr. K. L. Razdan, Deputy Inspector-General of Education, after looking into the economic and local conditions of the people, proposed a scheme of one teacher and multi-teacher schools to be held in the morning and evening under the shift system so as to get rid of the difficulties of suitable accommodation as well as to give facilities to parents to send children to school at times most suitable to them.

A penalty has been suggested for the defaulting parents which is neither so severe as to create disaffection nor so mild as to mar the sternness of authority and yet will ensure the enrolment of all children of school-going age.



PUBLIC OPINION



BENGAL PREMIER ATTACKS WARDHA SCHEME

During the course of his presidential address to the All-India Muslim Educational Conference which was held early this month at Patna, the hon. Mr. Fazlul Huq, Chief Minister of Bengal, attacked the Wardha Scheme and observed that if it was forced on the Muslims against their will, it would not only stand in the way of Hindu-Muslim unity but would also widen the gulf between the two communities.

Continuing he said: "Though the Wardha scheme contained some good principles, the defects outweighed the advantages. It is agreed on all hands that the present system, which produces mere clerks, is unsuited to the needs of our country. With all that, I have to offer several criticisms on the Wardha scheme. To make small children undergo physical labour in the name of learning art and craft is as much open to serious objection as forced labour in factories, which we want to abolish. Before introducing any new system of education it is essential that we should have first of all teachers fully trained in the method we want to introduce. I doubt whether this contingency is contemplated by the authors of the Wardha scheme."

"Further", he continued, "I feel that it would be unfair to compel the public to purchase the articles prepared by children in preference to finished factory products. They would have to find a market before they were produced on a large scale. Supposing people bought the articles produced by the children out of sentiment, would it not be worth their while to reflect on the serious consequences of the closing down of factories which would result from this?"

Proceeding he said, "I doubt whether children coming out of these schools, which are more or less factories without the right character of educational institutions, would have that breadth of vision, that versatility of knowledge, that intellectual development which are associated with an educational institution. I can never conceive that such a school as the one contemplated in the Wardha scheme would ever be able to produce an Iqbal or a Tagore."

Sir VENKATA SUBBA RAO ON HIGHER EDUCATION

Sir M. Venkata Subba Rao, Retired Judge of the Madras High Court, in the course of the Founder's Day Address of the Annamalai University, delivered on the 30th September, answered the criticism whether higher education in India had fulfilled its purpose and whether it should be continued and encouraged in the light of modern conditions.

He observed: "There has been for some time past a changed attitude in regard to higher learning in India — one of veiled or open hostility. Education has become a major subject, experts and amateurs alike having new theories to propound and new experiments to suggest. But there is one central idea underlying much of the criticism, namely that European education has produced nothing but disaster. It is now in vogue in the country to condemn Universities and what they stand for. Every fault, defect or blemish in the social or economic fabric, it has become the fashion to lay to the charge of University education...."

"...My purpose has been to show that the value of higher education is being both wrongly and needlessly discounted. There are three qualities, which we through ages highly valued, and which are needed to-day more than ever. The spirit of toleration was the key-note of our culture; religious wars were unknown in our country and persecution of science or truth did not blacken our history. To-day, in the clash of strife, let us practise the same tolerance, showing forbearance to others and judging them with charity. The second quality that distinguished us in that golden age is intellectual independence. We pursued knowledge with courage, inspired by an unquenchable love of truth, shirking no conclusion however opposed to accepted beliefs. One of the vital functions of a University is to carry on research and add to the sum total of knowledge. Let us hope India will rise in status through the labours of her scientists and thinkers and attain to pre-eminence."

"Thirdly, the voice that rings from the past is that of the great seers, who believed more

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in ministering to the necessities of the soul than of the body; spiritual outlook was wrought into the very texture of our being. In the tortured world today, where rampant racialism is enthroned, hideous savagery prevails and spirituality is all but dead, India's mission is to spread the gospel of compassion, truth and justice.

"Thus, if you would recapture the spirit of ancient India, these are the three qualities that must be developed. The function of any University in India is to develop and foster these virtues, and may I express the hope that from here, will go forth men, who will distinguish themselves in all walks of life, especially, men prepared to serve their country and humanity?"

Mr. SRI PRAKASA ON THE ROLE OF THE TEACHER

"Teachers must remember that they have not only to teach but also to learn. To me it is a pathetic sight to find that many of our teachers try to learn nothing beyond what they learnt before they became teachers. When a teacher puts the letters 'B.A., L.T.' against his name, let him not forget that the stream of knowledge did not stop flowing when he was awarded his degrees. I say to teachers in all seriousness that if they do not keep up their studies; if they are not familiar with current thoughts and the possession of events as well as with the learned magazines and up-to-date books in their own special subjects; if they are merely satisfied with what they learnt in the past; and if they just give out from year to year the same lessons in their class-room—and even the veriest mediocre will become an expert by repeating the same things mechanically a few times in succession—then they are certainly no teachers for the boys that are men-to-be"—thus observed Mr. Sri Prakasa in the course of his presidential address at the 17th session of the U. P. Educational Conference held on September 30.

"In a poor country like ours", he continued, "the duty of those who are well off in any way, towards their less fortunate brethren is particularly pressing; and the easiest, simplest and cheapest method of spreading literacy and rudiments of civic education, is for teachers and students of secondary standards who are themselves really ultimately helped to be what they are by the unfortunate uneducated and illiterate toilers in field and factory—to take the light of knowledge to the darkest corners and illumine the heavy-laden hearts of the ignorant and the

unhappy. Let not teachers so conduct themselves that they may allow others to regard their relations with the taught as having a purely economic basis, where the boys must get their money's worth: they must so live that they would be honoured members of society; real directors of youth; true makers of men; looked up to for advice and guidance by all around them; loved and respected by young and old alike. Our schools if only we knew it, are the real foundations on which the country's future greatness can be built and our teachers, if they would only realise it, are the true architects of India's future destiny."

Mr. VARKEY ON EDUCATIONAL REORGANISATION

In the course of a lecture delivered at Madras recently Mr. C. J. Varkey, Parliamentary Secretary to the Minister for Education, Madras, said that elementary school teachers are regarded as the builders of the nation. Any management which failed to give the stipulated maximum salary to the teachers working in elementary schools would be penalised. Schools run merely with a motive for profit without a missionary zeal would be hit hard. Uneconomic schools should be wiped out as they were a burden on the tax-payer. By abolishing them Government would be able to improve the rest of the schools which proved really efficient.

Continuing he observed: "The Government did not propose to make any change in University education now, but the reorganisation of secondary education is important. There is need now to make secondary education less literary and more vocational. The present course of six years in secondary education would be cut into two periods: one of four years of a middle school and the other for two years of a high school course. During the first period the student would have more or less the same curriculum as now with a larger dose of vocational training. The student would be enabled to choose his further course of studies according to his natural aptitudes and social environment. He would, then, either continue a vocational course, or a pre-university course. At the end of the vocational course, there might not be a public examination, but for those who choose to enter the University course there would be one, but it would be like the old Matriculation and not like the present S. S. L. C. examination."

Educational Reorganisation in Kashmir

Saiyidain Committee Proposals

[The interim Report of the Education Re-organisation Committee appointed by His Highness' Government of Kashmir, with Mr. K. G. Saiyidain, Director of Education, Jammu and Kashmir, has been published recently. A new scheme aiming at the establishment, of free and compulsory and universal basic education for all the children in the State, between the ages of 7 and 14, has been recommended by the Committee.]

25-year Plan

The Committee suggests the drawing up of a 25-year plan, so that, during this period, education should be made universal and compulsory, and the requisite provision of schooling facilities be made throughout the State. The Committee is of opinion that in order to achieve this end, it is necessary to accelerate the pace of educational expansion very considerably, so as to ensure that, in the first ten years, all the villages having a population of over 500 should be provided with schools. This proposal thus requires that 100 primary schools be opened every year. In the subsequent 15 years, it should be the effort of the Government to provide suitable schooling facilities for the villages having smaller population.

Teaching of Crafts

The Committee is of opinion that side by side with accelerating the pace of educational expansion, an attempt should be made to thoroughly overhaul and improve the quality of education imparted. For this purpose, they suggest that a scheme of basic education should be drawn up, in which craft-teaching and book-teaching should be imparted simultaneously, in integral relationship with each other.

This co ordination of theoretical and practical education is essential for academical, psychological and vocational reasons. In the Jammu and Kashmir State where people are gifted with unusual skill in craftsmanship, the introduction of the craft element in education is particularly urgent and desirable. For this purpose, the Committee has given detailed suggestions to its sub-committees as to how the new syllabus of primary education is to be drafted.

The introduction of the new scheme of education and the opening of basic schools requires that adequate arrangements should be made for the proper training of teachers in the light of the new requirements. The Committee strongly feels that no educational reform is possible, unless the system of teachers' training is thoroughly reorganised. They have, therefore, recommended that two training schools properly staffed and equipped, should be opened, one in Jammu and the other in Srinagar, where one hundred teachers might be trained every year. This period of one year, however, is merely proposed as an emergency measure, because in the opinion of the Committee, one year is too short a period for providing adequate professional training to teachers.

The Committee has also recommended that provision should be made for the construction of 100 buildings for basic primary schools every year.

Secondary Education

With regard to secondary education, it is the opinion of the Committee that in comparison with the facilities for primary education, the facilities available for secondary education are fairly satisfactory and that, in future, the resources of the State should be primarily concentrated on the expansion and consolidation of primary education. But, in order to make the existing secondary schools effective, and educationally satisfactory, it is essential to remove the congestion, which at present characterises practically all of them and makes effective education almost impossible, and which is having a most detrimental effect on the physical health and mental peace of students, as well as teachers.

The Committee has under contemplation a scheme for the reorganisation of secondary education, whereby the present unhealthy and exaggerated emphasis on one type of school only namely, the academic type, may be diminished and the principles of diversification be introduced in the interest both of individual students and the needs and demands of community life. The desire of the Committee is to see that secondary schools of different types, some of them with a

LIQUIDATION OF ILLITERACY

bias in technical, commercial and agricultural directions, may be established and students may be selected on the basis of their national aptitude, for admission to these schools.

Adult Education

The Committee strongly feels that the educational problem facing the State, as well as the public, will not be solved merely by multiplication of facilities for primary or secondary education. It is necessary to attack the existing illiteracy and ignorance from the other end also, namely, by organising a scheme of adult education and free library service in rural areas. The Committee, therefore, recommends that the State should provide adequate funds for carrying on the work of adult education, partly through teachers working in rural schools, partly by helping voluntary effort in this direction and partly by encouraging outside agencies, particularly the students of secondary institutions and colleges, to take up this work of national service as a labour of love.

The Committee is of opinion that the work of adult education, which is to be placed in charge of an Adult Education Officer, should consist not merely in the teaching of reading and writing, but also include the imparting of useful knowledge about subjects of everyday interest to the villagers and aim at widening their knowledge and their interest. The Committee is of opinion that if various departments, which

are concerned with different aspects of national reconstruction, can co-operate in this endeavour, it will, within a short time, have a very healthy reaction on the life of the people of the State.

The training of new teachers by itself, will not be sufficient for the work of educational reconstruction that has to be carried out, because it would leave a large number of teachers, at present in service, without any idea of the methods and principles of the new education. In order to add to their knowledge and efficiency and to give them new enthusiasm for their work, it is essential to organise Refresher Courses for these teachers, so that they may acquire a new orientation and outlook towards their professional duties. The Committee has drawn up a scheme for Refresher Courses.

Text-books

Another problem, which has been considered by the Committee, is that of providing the right kind of text-books, supplementary reading books, charts, diagrams and illustrative material that would be needed for the new basic schools. As these schools will organise their work according to the co-ordinated technique of teaching, which aims at relating the various branches of knowledge to one another and the child's life and environments, it is necessary to have books specially prepared by competent educationists who are conversant with this idea.

LIQUIDATION OF ILLITERACY

U. P. Government's Campaign

[The Government of the United Provinces have decided to launch an intensive campaign against illiteracy. And in pursuance of this decision they have directed the District Boards to encourage village school teachers to instruct adults on a voluntary basis. The Boards have been asked to suitably reward and recognise the services of the teachers whose work in the cause of spreading literacy merits such recognition. The following is the Scheme which we hope will be read with interest and profit by our readers.]

Education Expansion Officer

The liquidation of illiteracy is too serious a problem to be left to voluntary workers for its

solution. The Government are fully alive to their responsibilities in the matter and while they recognise the value of voluntary efforts, they consider it their duty to set the example and launch a campaign which may not only supplement voluntary efforts but may also help substantially to reduce the incidence of illiteracy. They have therefore created a special section in the Department of Education and have appointed a special officer who will be known as the Education Expansion Officer. He will, with the approval of Government, direct, supervise and initiate all measures to fight illiteracy.

The Government propose to form, on average, twenty circles in each district. Each circle

will consist of a number of villages. Ten of these circles will be in the villages with rural development activities. Here the circles will be so arranged as to form one or two compact areas. Concerted efforts will be made by the official and non-official agencies to make every educable male adult, living in this area, literate within two years. A person between the ages of 16 and 40 will be considered an adult. The problem of educating the adolescent boys is of peculiar difficulty. A large number of these boys are illiterate or semi-literate and the efforts to educate them are likely to be successful. They are the citizens of the next generation and their education cannot be overlooked. But if they are allowed to study along with the elderly persons of 35 or 40, the latter are very likely to feel shy to come to school and sit with the 'youngsters'. Moreover, the approach to the mature adults and the growing adolescent will necessarily be different, and different methods shall have to be employed for their education. It is necessary, therefore, to make separate arrangements for their education. Wherever possible, the teacher will hold separate classes for them, and the teachers of the District Board schools will be specially encouraged to educate them in special classes. For the purpose of this scheme all boys between the ages of 11 and 16 who are not in school will be considered 'adolescent'.

Adult Education Circles

The remaining ten circles will be opened in the non-rural development villages over the rest of the district. This will afford an opportunity to observe the working of the scheme in the compact and scattered areas.

The circles in the rural areas will be selected by the Education Expansion Officer in consultation with the local officers of the Rural Development area, with the help of the Chairman of the District Board and District Board Education Committees and Deputy Inspector of Schools. (If necessary the Collector of the district will also be consulted.)

Each circle will consist of five to ten villages according to local conditions, and will be placed under a whole-time teacher. He will start his work in a village and when all its educable adults who are willing to be educated have been made literate, he will move to the next village of this circle, when all the adults

who are within a circle have been educated, he will be shifted to a new circle.

Period and Course of Instruction

If literacy means merely the capacity to decipher the alphabet and read words, it can be achieved in three months. But mere literacy is not to be aimed at. Literacy without a certain amount of the development of understanding of what is read will defeat the very object of spreading education among the masses. In addition, it is necessary to impart stimulating and useful information. The course will consist of a reader and a geography of India which will be written specially for this class of scholars. The minimum period required for this course is about five or six months.

To make sure that only the illiterate villagers are educated in these schools, the headmaster of the nearest vernacular middle school will examine them before their instruction is begun and will certify that they are illiterate or will indicate their present educational attainments. On the completion of the course he will again examine them, and certify that they have attained a reasonable proficiency in reading and writing.

Teachers

The whole-time teachers for these schools will be selected by the Education Expansion Officer in consultation with the Deputy Inspector of schools. They should be local men, and should wield influence, and command respect in the locality where they are to work. They must cultivate good relations with the villagers and must not take sides in the local factions.

Preference will be given to the trained teachers who are willing to take up the work. But as the supply of these men is limited, a large number of untrained men shall have to be employed. For adult scholars it will be necessary to enlist mature men who, however, should not be too old. Young men between the ages of 27 to 33 will be most suitable. If the work of the trained men is found unsatisfactory, a report will be made to the District Board and they may be debarred from employment in the Board's service. In the case of untrained men, an effort will be made to give them preference at the time of selection for training and they will be given exemption from the age rule, wherever

necessary, if their work is of sufficiently high merit. The salary of a teacher will be Rs. 12 p. m. He will be given Rs. 3 p. m. for contingencies.

The teachers, before they are allowed to begin work shall have to undergo a course of training which will last for about 15 days either at the headquarters of the district or in some suitable centre. They shall have to bear their own expenses. The training will be given either by the district inspecting staff or by an assistant master of the local Government institution. On taking over charge of their circle, they will first take a census of all the educable adults and adolescents within their jurisdiction and will do the necessary propaganda. They will be given a week for this work. The village in which the work is to be begun in a circle will be fixed by the Deputy Inspector of schools.

Expenditure

Recurring	Rs.
20 teachers per district at Rs. 12 p. m. for 8 months	
48 x 20 x 8 x 12...	92,160
Contingent charges at Rs. 3 p. m, 3 x 960 x 8	23,040
Total	1,15,200
Non-recurring	
Rs. 10 per school for initial expenses—960 x 10	9,600
30 sets of books at as. 7 per scholar—30 x 7 x 960/16	12,600
Total	22,200

Private Agencies and Voluntary Workers

It is expected that many District Board teachers and unemployed educated men will join the campaign. Although it is not possible to give them adequate remuneration, Government have decided to give them some honoraria to cover their out of pocket expenses. They will, therefore, be given a small bonus of Re. 1 for each illiterate person made literate. It is

expected that on average twenty persons will take up this work in each district and each of them will educate 30 men in 6 months or 60 in one year. The estimated cost will be 48 X 20 X Rs. 60=Rs. 57,600.

As the above amount will cover only the expenses incurred in educating the illiterate villagers, and the good workers deserve to be encouraged, Government have decided to award seven prizes to the best seven workers in each district. Their value will be Rs. 50, 40, 30, 20, 20, 15, and 15.

The cost for the province will be 48x190=Rs. 9,120.

There are many institutions which are engaged in this work and it is hoped that many more will be started to combat illiteracy. Government have decided to give them aid. Rs. 500 is allotted for this purpose for each district. The cost will be 48 x 500=Rs. 24,000.

The total cost of the scheme will be as follows:—

	Recurring	Non-Recurring.
	Rs.	Rs.
The Govt. literacy schools	1,15,208	22,200
Bonus to voluntary workers	57,600	...
Total	1,72,808	22,200
Rewards	9,120	...
Aid to private institutions	24,000	...
Total	2,05,928	22,200

It is not enough to spread literacy in the rural areas. Steps have to be taken to maintain it. For this purpose the Government have decided to start, on average, 75 Reading Rooms and 16 Libraries in each district. It will be a necessary part of the duty of the teacher to supply books for general reading to every new literate for a minimum period of one year following the attainment of literacy.

PERIODICALS

THE PLACE OF BROADCASTING IN EDUCATION

"In the first place broadcasting brings into the school new personalities, new voices, fresh ideas. No school can afford to forgo rashly such advantages, however learned and skilful the teachers may be, however efficient the organization. No school is safe from the danger of complacency, no teacher from the risk of falling into a rut," thus observes Mr. G. T. Hankins, H. M. Inspector of Schools (Retired), Board of Education, England, during the course of an article contributed to the current number of *Teaching*.

Continuing he says, "And there are teachers in every country who are not highly qualified academically, who do not keep themselves up-to-date, who are not first-rate in their technique. What is the use of pretending that every teacher is perfect, that he is never overworked, never tired, never dull? Let us rather face the fact that teachers need all the help possible in their difficult and important tasks and that it would be folly to reject a new aid untested."

"Secondly, school broadcast lessons train children to concentrate in listening and to listen intelligently. Clearly, in the near future broadcasting will be the almost universal method of communicating ideas and information to the average adult. If the young are to be trained to read intelligently, then they should also be trained to listen with understanding and discrimination."

He opines that the subjects handled by broadcasting cover almost the whole curriculum. "Music and languages are probably universal, history and geography nearly so, as well as topical talks of one kind or another. Biology, gardening, nature study and physical exercises are common. Many schools of course listen to events of international or national importance. There is no need to limit the work to 'straight talks'. Dramatic interludes are popular: in fact all the resources of the studio can be utilized... Much is done to help the teacher to make the best use of this material. In many

countries illustrated pamphlets are issued, containing, besides relevant pictures, notes for pupil and teacher and suggestions for 'follow-up' work. For it is universally admitted that many a broadcast talk may be wasted without introduction and follow-up."

Concluding he says, "One can study reports of progress in individual countries, of world conferences, and of the information collected by the Institute of Intellectual Co-operation. Everywhere there is the same consensus of opinion, that school broadcasting can make a most valuable contribution to education. It seems to be the duty of teachers and administrators in every country to hammer out the system that will suit their own needs, to experiment boldly and carefully, to cast aside old prejudices, to face vested interests, financial and other, and to ensure that the children in their care shall be educated with the aid of this new medium of expression, to face the changing problems of a changing world."

SCIENTIFIC STUDY OF EDUCATION

Writing an instructive article, "The Uncultivated Field", in *The Education Digest*, Mr. Thomas H. Briggs of the Columbia University, observes, "Every student of education recognizes that a programme of education must be based on carefully gathered facts and that improvement of its techniques should be directed by the results of experiments planned and carried out with the same meticulousness and persistence as in other fields."

Then referring to research and its application in educational experiments, he says that until we attempt the following things in making research and the scientific study of education more effective, "we shall continue a pseudo-science that is now neither vital nor effective."

1. A complete and continuous evaluation and interpretation by the most competent agency possible of all published research studies.
2. Concern by research workers with problems that are manifest in actual practice, that are made evident by proposals for new types of practice or that are brought out by new proposals of philosophy of society and of education.
3. A division of research so that competent men concentrate on areas of specialization, in which there will be many subordinate but closely related and immediately contributing problems.
4. Persistence on problems studied until conclusions justifying changes in practice are reached.

THE EDITOR

: ANSWERS :

TEACHERS are invited to send in their difficulties connected with their profession. Whatever the nature of the difficulty may be, the Editor will try to help them to the best of his ability. Teachers' co-operation will be invaluable.

Question 5. Which is the dominant factor in Education—heredity or environment?

Answer. For a knowledge of the theory and practice of education it is very necessary to know both the nature of and the relation between heredity and environment. Heredity would mean all those native traits mental and physical with which the individual starts in life. It is settled in fact 9 months before he is born by the fertilized egg out of which he is formed. The Chromosomes and genes are found in the fertilized egg, supplied by the father and mother. Everything else is environment to the individual, including the mother's womb.

The Galtonians believe that what the individual is going to be is irrevocably settled once for all by his heredity. The Herbartians would equally emphasise the part played by environment in moulding the individual. They are not wrong in what they

Continued from preceding page

5. Better training of the relatively small number of men and women especially gifted and genuinely interested in the spirit of research.
6. More critical evaluation of published studies.
7. More repetition of reported experiments with the same or with improved techniques for the purpose of testing the conclusions, a common practice in all fields other than education.
8. Research that will explain the theory underlying the observed achievements.
9. Research to extend reported studies, in whole or in part, or to apply basic theories that have been substantiated.
10. Training of all workers in the interpretation of reported studies and in the translation of their findings into programme of practical procedure.
11. The development in teachers and administrators of a sense of responsibility and a conscience to use the proved findings of research for the improvement of practice and to refer to research agencies for solution of the problems that develop in the day's work of the classroom."

affirm but are wrong in what they deny. That heredity influences the individual and that environment influences the individual is accepted by all. The individual himself is the product neither of the one nor of the other solely. He is the product of the interplay between heredity and environmental factors. Just as space cannot be explained by length or breadth alone, but is the product of both, even so the individual is the product of both environment and heredity.

Therefore educationists should try to improve both. The best heredity under poor environment will fail to produce its best result. Conversely even the best environment cannot completely overcome the limitations imposed by environment in a given individual. For example, the I. Q. of an individual is determined by heredity. By suitable methods such an individual can be educated to the best extent possible but his I. Q. itself cannot be changed by environment. Every gardener knows that to reap a good harvest good seed is as important as good soil. Applying it to education, the educator may know that both heredity and environment are equally important. But the real question is, can we change heredity? Can we improve it? The educator may provide suitable environment but can he similarly control heredity? One suggestion is Eugenic marriages. But what condition should we bear in mind for ideal eugenic marriages? That it is to be previously determined is not so easy as might appear at first sight. Further, acquired traits are known to be transmitted from one generation to another. Hence by proper education we might, in course of time, alter the heredity of future generations. It would, therefore, appear that educationists should concentrate more upon environment than on heredity, not because it is more important but because environment is under our control and because

indirectly we can change heredity through environment.

Question 6. Can you give a brief outline of the aim and method involved in the Dalton Plan?

Answer. The Dalton Plan was first tried by Miss Bukhurst in the Town High School of Dalton in U.S.A. The principles of the plan are: 1. to give the student freedom to work and make progress at his own pace; 2. the school should become a community; 3. the school problem is to be approached from the student's point of view; 4. more responsibility is put on the student and that leads to his taking more interest in his work. To achieve these objects the old idea of the school, with its graded classes, is changed. The rooms now become not class-rooms, but subject-rooms. The students move from room to room according to subject.

The teacher prepares carefully for each student the work for the year which is called the *Contract*. This is divided into work to be done each month, which, therefore, is called *Assignment*.

The student is given full freedom to tackle the work in the best way he can, there being no Time Table. He can work at any subject according to his own interest and as long as he likes.

The subject rooms are suitably equipped to give all facilities for book consultation, reading, writing, experimenting, etc.

No student is allowed to take up the next assignment till he has finished the first. The teacher supervises the work and will indicate by graph the student's progress, but does not teach.

The teacher thus becomes the friend, guide and philosopher according to this Plan. The standard of the teacher under this Plan must be very high.

Indian interested in games, play and education. In other matters, however, Mrs. Buck is doing her best to adapt the programme to suit Indian conditions to such extent as is felt desirable for as everyone agrees there can be no hard and fast division between East and West.

—L. Rajagopala Rao.

BOOK-REVIEWS

A PROGRAMME OF PHYSICAL EDUCATION FOR GIRLS' SCHOOLS IN INDIA
—By Mrs. H. C. Buck—Published by the Oxford University Press—Pp. 376+XV—Price Rs. 3-12-0.

Anyone living in Madras knows Mrs. Buck as a popular and enthusiastic educationist. Like her husband she is very keen about spreading Physical Education in the Province and in the whole country. While Mr. Buck looks after Boys' Physical Education, Mrs. Buck takes up the Girls' side. Both have agreed to share the burden and at the same time they appear to be vying with each other to out-distance the other in work, activity and progress.

Naturally, therefore, one expects that a work produced by such an active worker will be of real service. In fact, the book is very helpful and well organized. It is well arranged and consists of all the elements requisite for organizing Physical Education in Girls' schools in an efficient manner.

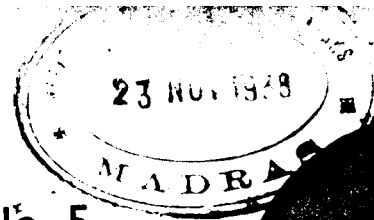
The author has taken particular care to give sufficient instructions to teachers and the chapter on age and characteristics will be of real help to the organizers in schools. The number of plays and games mentioned in the book constitute a reserve fund which can be drawn upon for a number of years. But the important thing about them is, they suggest, also, the why and how of the various activities enabling the teachers to understand the motive behind them and to use them intelligently.

The work consists of even minute details and mentions all possible physical activities for girls to the extent of seeming to pamper those for whom it is meant. It is exhaustive and encyclopaedic and shows unmistakable signs of much labour and persistence.

One thing, however, will be felt by nationally-minded Indians. The rhymes and songs are in English and do not suit local village needs; but that is not the fault of the author. She is not an Indian and cannot coin rhymes in our national languages. That is a work which still remains to be undertaken by some ardent

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By Prof. M. Venkatarangaiya, M. A.

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OUR PRESENT EDUCATIONAL SYSTEM

By Prof. S. N. L. SHRIVASTAVA, M. A.

"Education is the manifestation of the perfection already in man..... We want that education by which character is formed, strength of mind is increased, the intellect is expended, and by which one can stand on his own feet."

— Swami Vivekanand.

"Academic chairs are many, but wise and noble teachers are few, lecture-rooms are numerous and large, but the young people who genuinely thirst after truth and justice is small."

— Albert Einstein.

OUR educational problem in India today has multiple facets. We hear from all quarters the almost deafening out-cry of the unemployment of the educated, we hear the frantic appeals made for the substitution of liberal education by technological education, we hear of various schemes of educational reform both at the primary and at the secondary levels, and we also hear occasionally of the reform of higher or University education. Needless to say that these are some of the very important aspects of our present educational problem which demand urgent attention and speedy solution. I shall not here deal with any of these specific issues, but shall dwell on an aspect of the entire educational 'system' in so far as education has the definite objective of intellectual and moral culture and the moulding of personality, apart from any technological or vocational equipment. "Education" is a word which has acquired a very mobile and indefinite connotation, we speak of military education, of industrial education, of education in crafts and so on. In all these different applications of the term, education simply means a training or preparation for one or other vocation in life which provides at the same time a means of livelihood. But howsoever necessary vocational education may be—and no one will deny the supreme necessity of developing this kind of education in India today—, there is always an inextinguishable necessity in any civilized human society for education in the higher

and more primary sense of the term. Long ago, Plato made a distinction between 'education for leisure' and 'education for bread.' What we now call 'higher education' or University education may be taken as the equivalent of what Plato called education for leisure. Such education has not for its direct and primary objective the preparation for livelihood, but *culture* in the widest and the most comprehensive sense. Culture means an all-round and harmonious development of *personality*. We have a harmonious and perfected personality when all the faculties of man, intellectual, aesthetic, moral and religious are adequately developed and refined and none of these is made to starve. The test of a developed intellect is not the garnering of an enormous and unmanageable amount of facts, in the mind, running riot undigested, but the capacity for the proper *assimilation* of ideas, for creative and critical *thinking*, for adding to the sum-total of world's knowledge, and for the correct appraisal and tackling of the problems of practical life. The genuinely intellectual man is always a man of *insight*. The refinement of the aesthetic sensibility, the development of an artistic sense, should also be deemed a necessary qualification of the cultured or the educated. When a man shows burlesque manners in appearance, in speaking or in doing things, we can call him anything but educated. In the systems of education as they are prevalent in India, hardly any attention is given to this side of

the question. I do not mean that all may become artists actually, but a certain measure of refinement is expected of all who claim to have received a higher or liberal education.

The other necessary elements of culture are a deepening of the moral consciousness and the awakening of the genuine religious spirit. A mere intellectual training without moral purity and religious aspiration falls short, by far, of true culture.

We have to judge the present system of higher education in India by these *credenda* of culture; and any attempt at the reorganisation of the present system of University education must definitely aim at ensuring the above-mentioned requirements. But one thing must be made clear at the very outset: that the University education must be considered in its own terms and not in terms of economic utility. The University is not primarily and avowedly a place for training persons for any specific vocation, but an institution for cultural development and the advancement of knowledge. As such, University education cannot, in itself, be a guarantee for a ready employment. It does not do away with the need for a further professional qualification to be acquired by the University-educated in case he fails to secure an employment immediately after the completion of his University education. The tragedy of the unemployment of the educated in this country, has been due to a very large extent, to an overwhelming number of them crowding the legal profession alone, as if anything else were a taboo for the University graduate. Be as it may, the question of employment or unemployment is an *economic* question and not an educational one. The problem of unemployment can in no way be solved by the abolition of higher education, unless there are other openings for the youth of the country. A richly ramified industrial development and the opening of several institutes for technological training are, among

other things, needed for the proper adjustments of the economic life of our people. This will also prevent the over-crowding of Universities by those who have not the proper aptitude for and a genuine inclination towards, University education and who could more profitably devote themselves to technological training. This, however, is a different question altogether. The questions that we are legitimately warranted in asking with regard to the present system of University education in India are: Does it fulfil the purposes it avowedly stands for? Does the present system of University education bring about a cultural refinement and a harmonious development of personality? Does the University justify its claim to be a place for the building of character and the advancement of knowledge? Now, it will be readily admitted that we have not a happy answer for these questions. Both from the point of view of real intellectual culture and advancement of knowledge as well as from that of moral perfectibility and character-building, our University products have a sorrowful tale to tell. Of the numerous University graduates, those who acquire a true cultural refinement and intellectual expansion, a thirst for knowledge and the capacity to advance it further, a moral purity which can take them unscathed through the trials and temptations of public life and private responsibilities, are few and far between. With rare exceptions, those who leave the portals of the University with a Degree (or bundles of them) are persons with an anaemic intelligence whose sole intellectual preparation at the University has consisted in cramming their text-books and class-notes and vomiting them at the examinations. They could appropriately be described as text-book gramophones, and the University could hardly deserve a better title than "a nursery of book-worms." Of course, a few students here and there do shine out by their success in Civil Service and other competitive examinations and a few (very few, indeed!) turn out genuine researchers and scholars; but the exceeding smallness

of their number is in marked contrast to the seething hundreds and thousands whose intellectual attainment is next to nothing. For the vast majority of students, *anyhow* getting through the Examination is the be all and end all of their educational career, and the teachers also care precious little for anything else. A good percentage of passes in the examinations is sought to be ensured at the cost of the utter destruction of the mental resiliency of students by the mechanical processes that are employed to secure that end. The memory of the students is burdened with a good lot without awakening in them a real intellectual curiosity to understand things. No attempt is made by teachers to arouse in their taught that *wonder* which Plato said is the *motif* of all quest of knowledge. Where that is lacking, it is but natural that students shall never experience that inward *satisfaction* in their souls which knowledge genuinely sought for gives. When learning becomes—as it has become in the present mechanised educational system—a mere uninspired, unemotional, insipid process of memorising, the student is deprived of that spiritual thrill which runs through the inmost and the entire being of man when there is a deep and intimate understanding of a truth. That moral purity and virtuous conduct also result from such a deep and genuine intellectuality was suggested long ago by Socrates in his seemingly paradoxical dictum: "knowledge is virtue, and virtue is knowledge." What Socrates meant by *knowledge* was not any superficial learning, but a *deep intellectual insight* which was the source of the formation of right attitudes and therefore of virtuous conduct. We wonder when we see many of the so-called educated people with a depraved outlook and a debasing conduct but little do we realise that such persons, in spite of their pretentious qualifications, never had any intellectual culture worth the name. I have always felt that the ultra-fashionableness, moral irresponsibility and a certain amount of ostensible arrogance which one notices in University students are simply

the manifestations of a love for the spurious and the superficial which takes roots in the absence of a real intellectuality.

Besides the lack of proper intellectual culture, the moral character of our University products is far from being satisfactory and leaves much room for improvement. It may sound harsh but it has to be admitted that in private dealings and public affairs, it is only in exceptional cases that the 'educated' with all their boasted refinement exhibit a fairplay and purity, of motives. The phrases like 'educated rogues' and 'educated thieves' and so on are becoming current coins of our everyday life. It is often painful to see that in our public affairs selfishness and factional motives get the better of civic responsibilities and social justice. The climax of the tragedy is reached when even University administration and affairs do not remain unimpeachable. It was only the other day that the Hon'ble Mr. Sampurnanand, Minister for Education, U. P., said while inaugurating the U. P. Universities Inquiry Committee: "Intrigues, nepotism and factional feelings have invaded the sacred precincts of our universities and some of the worst methods of political caucusses have, in some cases, been adopted in a sphere where scholarship and character alone should have counted.....We must set ourselves to the task of clearing the temple of learning of the unclean methods of the market place." A damaging indictment, indeed!

But the most deplorable of all the negative results of the present system of education in India has been the decline of the religious spirit amongst the youth of the country. In other countries, educationists may not give an important place to religion in the scheme of education; but in India where religion has been the foundation and the goal of her civilization since its very dawn, the waning of the religious spirit amongst the young cannot be viewed with unconcern by any educationist who has the welfare of India at heart. Religion

has been the key-note of Hindu Civilization in all the ages. "The age-long history of the spirit of India" says Mons. Romain Rolland "is the history of a countless throng marching ever to the conquest of Supreme Reality." And in the present state of world civilization when religion is needed most to give the peace and harmony of a deeper life, could anything be more opportune for India than this that she should contribute her mite towards the religious renaissance of the modern world by presenting to it her highly developed technique of spiritual ascent and realization which India with her innate capacity for spiritual *Sadhana* has brought to a scientific perfection? But, alas! not a few educated men in our country think that their greatest benefit from education has been that it has made them realise the uselessness and the absurdity of religion. Denationalisation of the Indian youth can go no further. Several schemes of educational reform in India are on the anvil, but I for one, would consider every scheme a failure which would not succeed in setting right the attitude of the Indian youth towards religion. The future of world civilization depends upon religion, rightly understood and practised, and India must not fail in her age-long mission of giving spiritual light and solace to other nations of the world. It is high time for Indian youths to understand the eternal mission of their motherland and not be carried away by the slogans and shibboleths of a fancied rationalism and an ill-conceived modernism.

Then, again, to complete the tragedy as it were, there is amongst the vast majority of our educated youths a woeful ignorance of the history and ideals of Hindu Civilization and of Hindu achievements in arts and architecture, in sciences, literature and philosophy, which makes a genuine and deep-rooted love of the motherland utterly impossible. Our students will pretend much knowledge about Shakespeare and Milton and myriads of foreign writers, but know nothing of the creations of Kalidas and Bhavabhuti. To many of them

it will be a news to be told that many sciences had their birth in India and that Indian achievements in arts and architecture compare favourably with those of other nations in the world. There are graduates who will proudly parade their knowledge of the history of European philosophy from David Hume to Bertrand Russell, but ask them if they know anything of Sankara or Ramanuja or Sri Harsha or Nagarjun, and they will stare at you vacantly in the face. A typical example of the anomalous nature of our present system of education is an Indian graduate who takes a Ph. D. degree in Western philosophy, say, from the London University and knows next to nothing about Indian philosophy. Not that the knowledge of the Western system is to be abjured; but to know them without knowing our own is an anomaly of the extremest type. It is such anomalies in his education as this that make the Indian a stranger in his own land. The ugliest feature, then, of our present educational system is that it has uprooted our youths from the soil of their cultural past and this ought not to be tolerated any longer if a real national regeneration is to be brought about. I do not here, for a moment, suggest that our students should not go abroad for any higher training which is not available in this country, nor do I hold that comparative studies of Indian and Western achievements in any sphere should be abjured. In fact, that is the greatest need of the hour. But it is a febrile and pitiable equipment indeed if one has no knowledge of the achievements of his own country. How else can we generate in the student a love and veneration for his motherland unless we enable him to visualise her, not simply as a clod of earth, a mere geographical unit, but as the custodian of high and noble ideals and as the land of grand and significant achievements?

Lastly, our education has failed in another aspect. It has not engendered in our people that rational and critical outlook which rebels against all social evils and injustice and enables people to cast off

their time-worn habits and customs and adapt themselves to the needs and exigencies of the times during which they live. It is really tragic to see many of the educated men living with utmost unconcern towards the evils and injustices in their social environment and still more tragic to see many of them defending such evils with an imposing armoury of pseudo-scientific reasons which their ingenuity supplies them with. Have we no reason to believe that our education has been altogether abortive when we see that any beneficial measure of social reform brought into our Legislative Assemblies is thrown out by a thumping majority of the 'educated'? Just think of the opposition which the Sharda Bill had to face and think of the tragic rejection of the Inter-Caste Marriage Validity Bill of Dr. Bhagwan Das! In the course of an article on "Education for a better social order" contributed to *The Twentieth Century* for October 1935, Principal K. G. Saiyidain observes: "If you look around and study the structure of Indian society, you will find it strewn with relics of such obsolete and obviously unjust institutions as the Caste system, a social order which can at best be described as 'feudal', inequitable economic conceptions and privileges, the unsatisfactory status of women, the contempt for manual labour and labourers and, almost everywhere, a striking divorce between rights and obligations. Whatever justification may be offered of some of these conceptions and institutions as expressions of an earlier social order and of education as a means of their preservation—and I feel such justification is apt to be overdone—modern education will stultify itself if it defines its task as the uncritical acceptance of this fundamentally defective and unjust social order and its mechanical transmission to passively receptive children. The insinuation into their experience of any social, political or economic doctrine in such a way that they would be incapable later of thinking critically about them will rob them of intellectual freedom, and deny them oppor-

tunities to learn to think freely and fearlessly. But this is what we are, consciously or unconsciously, doing every-day in our schools, providing no activities, opportunities and situations that may provoke and stimulate fruitful and consecutive thinking."

I have sketched above some of the outstanding drawbacks of our present educational system and it will be evident that a new orientation altogether in our educational policy and methods is needed to set matters right. The greatest need of the hour is an educational renaissance, the inauguration of a new educational system which will fulfil our best and noblest national aspirations, which will guarantee intellectual expansion and advancement of learning, a sterling moral character and the enrichment and refinement of personality. This new system should also aim at removing the anomalies in our present educational system—the ignorance of the history, ideals and achievements of Hindu Civilization, the disavowal of religion, the indifference towards social reform and so on. We want a system of University education that will promote in a satisfactory measure scholarship and research in every branch of knowledge and produce men who in intellectual achievement shall be able to rank with the best savants of the world. This is the main *raison d'être* of the University and by this is the success of the University to be judged.

The present article has aimed only at bringing into relief some of the notable drawbacks of our present educational system from the cultural point of view, and to outline any programme of educational reconstruction is quite beyond its scope. I have laid stress mainly on phases of what is called higher or University education—for the University is the place avowedly and *par excellence* for cultural development and the perfection of personality—but in order that the University may yield the best and the most desirable results, the entire educational system from the primary

to the highest level will have to be completely overhauled. Our task is not simply one of making changes in the curricula here and there or of making certain administrative changes, but of orientating a new outlook and bringing in a new era of our national culture.

Now that India is heading towards the attainment of self-government which will require the services and leadership of able-minded, justice-loving and strong-charactered men and women, it is all the more necessary and urgent that our educational policy and programme should be rightly orientated. The University in India will have to fulfil a very definite purpose and cannot be regarded as a superfluous institution which we may dispense with any time we please. It has to be mended (or rather re-created) and not to be ended as many would suppose. The prevailing drawbacks in our present University educational system being grave as they are, it is no wonder that people should clamour for the abolition of this pretentious higher education or that Mahatma Gandhi should favour the withdrawal of all state aids from the Universities. But yet,

University education in India will have a mission to fulfil, if it is guided by right ideals and is made to function in a way that will bring substantial benefit to our people. India is now passing through a period of transition which has ahead of it not only a new political order, but a completely new phase of national existence wherein the disharmony and division of our present national life disfigured by parochial caste, community and provincial patriotism will have to be fought with and solidarity achieved; wherein a new synthesis of the best ideals of the East and the West will have to be attempted, conserving all that is valuable in the age-long civilization of India; and wherein a new social order purged clear of its present evils and inequalities will have to be brought into being. India, in short, is now passing through that phase of transition which will inevitably, for weal or woe, usher her into the modern world with all its discordant voices and the conflict of ideals. No agency other than education of the right type could be more effectual an instrument for giving India an internal solidarity and the capacity to adapt itself successfully to the conditions of the modern world.

THE FIRST SWALLOW

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JOY! he has come, first swallow of the year!
I hailed him as he passed;
We've no more winter frost and snow to fear;
The Spring has come at last.

I saw him far away, a tiny speck
Which swiftly neared and neared,
Till by yon elms he made a sudden tack
And, as he sharply veered,

"Swallow!" I cried; that flight who could mistake,
Forked tail and crescent wing?
One swallow, true, does not a Summer make,
But surely one make Spring!

—Henry Martin.

MORAL & RELIGIOUS INSTRUCTION

By Mr. R. VISWESWARA RAO, B.A. (Hons.), B.T.

ONE of the complaints levelled against the present system of education is, that it is pre-occupied with the intellect alone, and that no attempt is made to develop character. There are many who honestly believe that this can be remedied by taking recourse to moral and religious instruction in our educational institutions. If we take into consideration the ancient system of education in India, we find, that children received an all round education in the Gurukulas, which had a distinct bearing upon the life and outlook of the pupils.

The problem of religious instruction is indeed controversial one. Religious instruction consists in the cultivation of certain attitudes towards the world and its religions. Here, it may be pointed out that we have to create a devotion of the will to some great ideals of life. It is the universal war against sin and wrong. It is the divine urge to know the fundamental truth of all religions. Here, what one should emphasize is the brotherhood of man and the fatherhood of God.

In a country like India, such a thing may lead to intolerance and formalism. The purpose of religious education is well served if we inculcate the love of God and fellow-men amongst our pupils. Men may belong to different creeds and communities. But there is one unifying factor viz., we are the children of God.

The teacher, is the *sine quanon* for the success or otherwise of this. He should not attempt at indoctrination. He has to take into account, the common principles of all religions and teach the fundamental unity that exists among all religions. That is the *raison de etre* of the problem. Many of the present day quarrels are due to the lack of appreciation of the oneness of God.

Even though, the Queen's Proclamation laid down a policy of religious neutrality,

yet much of the division between religion and education can be bridged by inculcating some of the important tenets common to all religions in the minds of our pupils. But in a country like India, with many creeds, the problem of character-building is easily solved if we teach the common principles. Sympathetic instruction about the different religions in the world to young people during their adolescent years will be of great use. By so doing, a new outlook will prevail in the world. Men and women of different religions will look upon each other as members of the same family, rather than adherents of exclusive creeds. A great deal of misunderstanding between the followers of various faiths may be avoided by such sympathetic knowledge instilled from early childhood. It may be mentioned that tolerant understanding and creative self-expression are the two foci of the new education.

The teachers' influence is a decisive factor indeed. They have to teach by precept and example. They must be ideal teachers so to speak. Otherwise, the purpose and object of religious instruction is gone.

Another way by which we can attempt to improve the character of our pupils is the direct teaching of morals. Direct moral instruction is equally a controversial question. It is admitted that knowledge is a virtue, but to be fruitful it must result in action. In all our schools, a special period is set apart on the time-table for this purpose. If this period is properly utilized, something may be done. Here, the teacher's business should not end with mere sentimentalism. The precept may not go along with practice. It is not for information that this period is set apart. It has to evoke certain responses and build up certain ideals and attitudes in life. If they are to be fruitful, they are to be practical. They should be related to the environment. That is why Prof. Dewey de-

finer the school as a "Simplified, purified and broadened environment." They should lead to the application of ethical thought to the problems of everyday life. It is worse than useless if we attempt to teach and make them admire common virtues such as honesty, truthfulness, etc., in a theoretical fashion. They have to be made to feel that these things have an intimate bearing upon their own conduct. Hence we can conclude that what is wanted is not direct moral instruction but a genuine faith in the existence of moral principles which are capable of effective application in everyday life. They must be related to the direct life of the individual in the society.

If the teacher works with this realisation and faith, then he should find all subjects and incidents of school life pregnant with moral possibility. (Dewey Moral Principles in education pages 57 & 58)

Here again, the teacher should put his philosophy into practice first. He must develop right ideals, attitudes and habits before he begins to teach. It is to be understood that we learn what we practise. Right thoughts lead to right actions. Then good habits are formed, these resulting in the formation of good character. Education, it may be mentioned, is not the examinations passed, the medals secured, but the character won.

It may be unfortunate to note that moral teaching as it is done now appears to be ineffective. Much of this is due to the fact that we think of character in idealistic or philosophic terms and forget that character in the ultimate analysis, is a bundle of habits helpful to the individual and thereby the society at large. There should not be an air of unreality about our lessons in the moral instruction class. If so, our students begin to take them very lightly. Moreover, continuous and tiresome ceremonising results in inattention and that is what the psychologists call "contra-suggestion" or the desire to do exactly the opposite of what we advise them to do.

If moral instruction is to lead to right

conduct, then we should train our peoples in right thinking. The teacher should think with the pupils and train them to think for themselves. The teacher should not try to impress his personality upon the minds of the pupils in their impressionable age. Free discussion of moral questions in their natural setting is what we need at the present time. Questions like untouchability, Hindu-Muslim Unity, Rural Uplift can be studied like this. It is absolutely essential that we should create right attitudes in our pupils. Further, questions like school decorum, use of school property and Library can be discussed with advantage.

Moral instruction can be greatly improved in other ways also. It is a matter of common knowledge that frequent references are made to ancient heroes and semi-divine persons. These instances seem to be so extraordinary that pupils think that it is almost impossible for them to emulate their great qualities. They are remote ideals to them. It may be pointed out that they are all things of a remote past and that they have no relationship to the present day conditions and persons. It is preferable to take contemporary instances. For example the doctrine of non-violence can be discussed with advantage with reference to the life and work of Mahatma Gandhi.

The pivot upon which the educational system rests is the personality of the teacher. The moral instruction teacher should be the embodiment of what he teaches.

The aim of education is not to prepare students for the examinations. It is to develop their personality consistent with their inborn traits. The right type of character should be developed in them, in their impressionable age. It is earnestly hoped that a new orientation will be given to moral and religious instruction in our Indian schools so that our schools may remodel themselves to suit the changing conditions. Our times have changed. They are changing. They make new demands on education, and our educational system also must be so changed as to suit the changing conditions and demands.

NEW EDUCATION IN MEXICO

By Mr. ABDUL GHAFUR,

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(Continued from the October Number)

THE city of Mexico contains School Centres, big primary schools with two to three thousands attendance and "Open Air schools" and their buildings are a reaction against the traditional gloomy edifices misnamed schools in former times. The classrooms are built round a patio or a courtyard and most of them have two or at the most three walls on three sides. They are their best sheds with clean floor, informal equipment and walls on such sides as may break the force of seasonal winds and protect the children from the inclemency of weather and draughts. According to Moises Saenz, Under-Secretary of Public Instruction, Mexico City, "the influence of these schools is two-fold: on the children in giving them the benefit of a more human and freer education in a healthy and pleasant environment, and on the neighbourhood in that, being open to public view, they serve as permanent object lessons to the community.

Escuela de accion (The School of Action) as they are called, these institutions have a curriculum based primarily on the principle of activity rather than that of passive receptivity with an eye to provide the Indian with some vocational training that may rescue him from the exigencies of the life of an unskilled labourer or a tenant of the Spanish *hidalgo*. Three R's, local geography, national history with special emphasis on the heroes of Independence and Revolution; but the subject that receives particular attention in these schools is education in agriculture, farming, gardening and a training in those cottage industries like pottery, weaving and other plastic arts in which the Indian has displayed extraordinary skill and ingenuity from the days of the Maya and Aztec civilisations.

The revival of indigenous art and craft has been one of the most reassuring signs of changing times. And the open air schools of art and sculpture at Mexico City bear ample testimony to the well-marked aptitude of the native in this direction. Dr. Atl (in Aztec-water, his former name was Gerardo Murillo signifying a movement of glorifying the Aztec culture which has transformed even names) has composed *Las Artes Populares en Mexico* which gave plenty of proof of a national fecundity and skill and exquisiteness of workmanship and finish which is without parallel in other countries. The creative genius of the Indian which had been crushed and paralysed by centuries of alien tyranny and domination has blossomed forth in full vigour under the genial influence of the rural school which not only train their alumni in the native cottage industries but also promote them in the community at large. The close correlation of verbal and scholastic education with industrial training and the close and scintillating contact of the community life with the work of the school is the most refreshing and heartening feature of the system of rural education in Mexico.

There are two great influences which have been working towards accentuation of a vocational bias in the curriculum. One is the phenomenal success of the Unified Socialist School of Russia, the corner stone of Russian educational system, whose curriculum is essentially based on labour and a central handicraft, which is selected after a careful study of the local crafts and cottage industries. The Socialist Government looks for inspiration to Russia for all national schemes of a constructive nature. Secondly, the philosopher and educator who has the greatest vogue in the country

to-day is John Dewey whose visit in 1926 aroused considerable enthusiasm for the methods of his experimental school at Chicago, his principle of purposeful activity and the realisation of the close contact of the school life with the community life and environments. Professor Dewey was enthusiastic in his praise of the vocational aspect of the rural school curriculum and according to him it was a wholesome off-set against the incursion of the foreign-made goods that are constantly being dumped in Mexico by the capitalist and what was more remarkable was the charming originality and boldness of the design that marked the products of the rural schools from those of the urban areas which were often insipid and mechanical imitations of store rooms models. Indeed the hand and the eye of the Indian that have been trained generation after generation on these simple crafts of indigenous origin are re-discovering their ancient skill and his creative genius is asserting itself and discovering the full stature of its strength in the genial atmosphere of the rural school. The machine dehumanises man and reduces him to the despicable position of an automaton governed and controlled by a superior personality. It is the negation of the personality, a mechanisation that beats out all originality and freshness from the soul. Every person has an individuality and it expresses itself in its own peculiar ways; the machine precludes all possibility of variety and a drab and monotonous uniformity rules in its place. Professor Dewey is fully conscious of these remarkable advantages of the handicraft over machine work when he writes, "If the rural schools can succeed in preserving the native arts, aesthetic traditions and patterns, protecting them from the influence of machine-made industry, they will, in that respect alone, render a great service to civilisation".

For the Mexican educationists, the true function of the school is not a preparation for life; it is life itself with all its richness, abundant activity and economic responsibility; they are taught how to meet

physical and social need and develop a healthy consciousness of their rights and obligations as citizens. Hence social studies and health are given a prominent place in the school curriculum. The vocational activities are selected carefully after a judicious survey of the environment and local, social and industrial conditions. In the rural areas agriculture forms the staple occupation of the Indian community and its subsidiary industries like vegetable and flower gardening, the raising of chicken, rabbits and hogs and the keeping of bees form subjects of a high vocational and educational value for the rural schools. The daily schedule of the rural schools is of six hours; four hours for the regular school classes and two hours in the evenings for the adults.

What is more interesting than all is the unique way of training teachers for these schools. It was an arduous task to train teachers for such an all-embracing scheme, catering for the economic, educational and civic needs of not only the school-going population but of the whole rural community; but a people when they are inspired by a high ideal are seldom daunted by such obstacles on the path to progress and national regeneration. In case of teachers, they never waited to train them but they began with the inexperienced but zealous youngmen whom they came across, put them in charge of the new schools and looked after their training later on. The novelty of the method was that this time it was the normal school that went to the pupil and not the pupil who came to attend the normal school. About six or more itinerant groups of teachers called Misiones Culturales (Cultural Missions) composed of five specialists tour the country every season, arrange training camps for the teachers making the life of the community a laboratory of educative and vocational study, thus not only keeping the methods and practice of education in harmony with the rural life but shedding their genial influence of cultural and social enlightenment on the people in general. Their activities don't remain confined within

the four walls of the schools or to the mysteries of scholastic and bookish knowledge; but they spread over a wider sphere of influence, permeating the life of the whole community and leading to higher and more intelligent mode of civic organisation.

The general organiser of the mission is a specialist in education and is expected to deliver lectures on the theory and practice of education; he arranges also demonstration lessons in the local school. A professor of agriculture gives instructions in agricultural industries, farming, vegetable gardening, poultry keeping; the professor of cottage industries teaches tanning, soap-making, canning, manual work in wood and iron and clay modelling; a social worker gives lessons on Hygiene, Sanitation, First aid, Maternity and social welfare work. There is a specialist in chorus singing, music being given a special importance in every school for its artistic value, the development of a sense for harmony and cadence and chiefly for its social aspect in group singing and chorus in children games. Particular attention is being paid to the collection of folk songs and the National University has engaged the services of an expert musician and researcher who is constantly on the move in the countryside to collect folk songs, ballad-singing, snatches of popular ditties that may be used for the purpose of setting the school music to the native measures and correlating the school studies to the cadence and rhythm of national life. An instructor in physical education invariably accompanies the Mission. There is an absolute paucity of such collections for India. Only quite recently there have been some laudable attempts by Father Elwin who has produced a collection of Santhal Songs but no serious attempt seems to have been made to publish such collections for use in schools. It is high time that a survey of folk-songs should be made in various linguistic areas and every province arrange for the preparation of song-books in different vernaculars.

India can take a leaf out of the educational history of Mexico and useful cue for

the training of teachers from the successful working of the Cultural Missions. It is right that Mexico maintains regular normal schools of the formal type to train teachers for the primary schools but the sudden expansion of the educational system by the launching of the rural schools scheme for the Indian and their new methods and programmes required special arrangement for the preparation of the teachers. In the first outburst of enthusiasm for an educational revolution it was thought that any teacher was better than none and in most cases young persons who had attended the primary schools for four years were employed for the purpose of working in the new schools and the Cultural Missions were started tentatively to train these raw hands who had been enlisted pell-mell in a feverish haste to rush up the Government programme and sometime to meet the local demands for more schools and teachers of the new type. But they have thoroughly justified their existence after the experimental stage and have become now a permanent feature of the educational system of the country. If Mexico could train youngmen with hardly an elementary knowledge of three R's to work out a revolution in the economic and social life of the people by the revival of indigenous art and craft, can't India cope with the situation by heroically rising to the need of the hour, establishing similar Cultural Missions and thus not only preparing trained teachers for the new schools under Gandhi-ji's scheme but also cultivating a sense of civic responsibility and economic independence in the rural community?

The vocational bias is as pronounced at the secondary stage as in the primary school. The traditional secondary schools were primarily meant for preparing students for the universities and the centre of activity was not the pupil and his needs but the subject matter which was to be driven home to him, the only imaginable function for these institutions. The teaching methods were adversely affected by the higher stages of education which was the goal of pupils and the lecturing method and cram work was

the order of the day. The Federal Government took in hand seriously the matter of reforming these schools and opened four junior high schools which were finally to be expanded into six years schools. According to Professor Kandell the importance of the new schools "does not lie so much in the attempt to organise a full time profession for secondary school teachers, nor in the introduction of new curricula and methods of instruction, but in the frank recognition of the place of manual activities in education."

Then there is a large class of technical schools and commercial schools which admit pupils who have passed the six years primary school and the growing tendency is to include them among the secondary schools rather than segregated, pariah institutions, attended by the artisan class or pupils of a definite lower mental calibre. This tendency of bridging the gulf between the learned professions and arts and crafts is laudable because the vocational schools perhaps serve the needs of community life in a more fundamental and comprehensive sense than the schools imparting bookish and scholastic education and preparing their pupils for higher studies in the university. A remarkable feature of these vocational schools is that they are actually yielding a profit to the tune of 41,000 pesos (a peso is approximately equal to half a dollar), the figure for 1927. This profit was made exclusive of the cost of material and the share of the profits given to the students. The profit is finally utilised in supporting these vocational institutions. This profiteering, as some of the educationists would put it, may strike as a sordid motive in education, nevertheless if it gives training in a handicraft and is not devoid of educational value to the pupil and along with that if it makes the pupil and his institution self-supporting and economically independent, familiarising him with the market conditions and competitive prices, it is not to be despised. Our industrial schools have been mostly running at a loss, and thereby they can hardly develop a capa-

city of competing successfully with the market rates among the boys. Moreover they are institutions controlled and organised by the department of industries and are cut off from the general educational system of the province as controlled by the Education Department and are regarded as inferior schools, meant for the lower classes or mentally deficient children.

The general trend in the education world is towards more and more vocational education. One discovers this tendency working throughout the whole educational ladder. The small rural school has its curriculum based on the principle of activity and the emphasis on the crafts and cottage industries clearly marks out a new epoch in the history of curriculum making in rural education. In the secondary school of the academic type there has been a growing demand that every pupil ought to learn a trade, and the new schools afford ample opportunities for the exercise and development of various skills and aptitudes for vocational career. One of the chief aims of the schools is the economic uplift of the people and raising the standard of living in the country. Moises Saenz gives three causes of the new trend towards a vocational bias in curriculum making. Firstly it is a reaction against the mere verbalistic and theoretical education that really served the needs of the two exploiting agencies, the alien clergy under the aegis of the Roman Catholic Church and the landed capitalism under the garb of the pure blooded Spaniard who had bled white the Indian and had compelled him to take refuge in the impregnable mountains or has put the geographical barriers in which the country abounds by nature, between himself and his oppressor. The Socialist Government has fully realised the dangers of the capitalist forces, both Mexican and alien; they have an uncomfortable feeling about the presence of an alarming number of aliens in the country and hence their solicitude for incorporating the Indians who form a considerable majority of the population into the people and their earnest efforts for raising their social

and economic status. The great task of the schools in Mexico is to weld the heterogeneous elements of the population into a united whole and levelling down the differences of cultural and social development and reconciling the political, religious, racial and economic misunderstandings. Secondly, the vocational education is coming more than ever to the fore on account of the marked genius that the Indian has displayed in manipulating working material, and inventing new patterns and designs, giving thus a new lease of life to indigenous industries and mitigating to a certain extent the evil effects of mechanisation and the monotony and drabness of the designs of the manufactured goods. Thirdly, THEY HAVE GONE HUNGRY THROUGH AGES AND THEY MUST BE TAUGHT TO PRODUCE ENOUGH TO APPEASE THIS HUNGER. Dr. Jose Vasconcelos, Secretary of Public Instruction under President Obregon, gave succinctly the aim

of these schools in the following words. According to him it was the making of "Men and women, free of spirit and free in fact, able to think for themselves, to judge life with their own minds, and also able both to earn their living and to shape the community in such a manner that any earnest worker can attain a comfortable standard of living. Professor Dewey, who has himself inspired and stimulated the tendency towards reform by his contributions to educational thought and its practical demonstration, becomes lyrical in the praise of the rural school when he writes, "I believe that the brightest spot in the Mexico of to-day is its educational activity. There is vitality, energy, sacrificial devotion, the desire to put into operation what is best approved in contemporary theory and, above all, the will to use whatever is at hand."

THE POISON CALLED HISTORY

"The world today is in an evil state and it faces great evils. The primary source of our present troubles is the complete incompatibility between our historical traditions and the now more exacting conditions of life created for us by invention and discovery. The adjustment of history to reality has become a matter of supreme urgency. It will not wait.

"You are teaching history to the oncoming generations in a wrong way and in a wrong spirit. A drastic revision of your ideas and methods is necessary before your teaching can be effective in that cause of world peace to which almost all of you give lip service.

"You are not going to do anything to turn the world from its evil courses by assembling all these poisoned histories together and sewing them together with that weak, rotten string, the League of Nations, and imagine they will act as antidotes to each other.

"And this League of Nations, this little bit of a paper hat on the top—not of a Colossus but of a squirming heap of discordant patriotisms—is only a last desperate attempt to carry on the old patchwork of nationalist ideas into a new world that has no use for them."

"The world is being torn to pieces by old ideas and with new and frightful weapons—ideas of national conquest, ascendancy, glory, revenges, and sentiment. The new history is essentially a human biology, and arose naturally and necessarily out of the revolution in biological thought that had happened in the past hundred years and which had also been tremendously assisted in its development in the last forty years by archaeological work. Scientific history must supplement the old history almost to the pitch of replacement if history is to be of any real service to mankind."

—H. G. WELLS. (From *Scottish Educational Journal*)

THE CINEMA AND VISUAL EDUCATION

By Mr. Sheikh Iftekhhar Rasool

IN SPITE of wide publicity and intensive propaganda, films are still very seldom used in the classroom as an aid to ordinary teaching. Conversations with teachers lead to the conclusion that their comparative reluctance to press more strongly for the adoption of the new medium is largely connected with two fundamental reasons: they are doubtful of its efficacy, and they do not believe that it can be used to stimulate real activity on the part of the children. Therefore, it is condemned as bad cinema by those who are not yet accustomed to the new and individual technique which is being evolved for the educational film. At the same time its value is questioned by teachers who do not find it as simple to use as the text-book or atlas, and who miss in it the static repose of the magic lantern. Assailed on both sides by cineist and educationist, the educational film not only holds its own but continues to gain ground. Its value is becoming realised, its technique appreciated, its scope defined.

Educational Film's Scope

What is the scope of an educational film? It has already become a cliché that such a film 'supplements the work of the teacher.' It is a piece of equipment in his hands, something for him to use as he himself sees fit, a supplement to his efforts to explain action in terms of words or of still pictures and diagram.

Since the educational film depends for its value largely on the skill and understanding of the teachers who use it, it must follow that teachers should collaborate closely in the making of such pictures. But collaboration in film production is not easy, as a thousand of experts called in, and apparently ignored, will agree. Only people who have tried to express themselves by means of the written word, the

broadcast word, the spoken word, and the still picture, know that the moving picture is the most difficult of all media to use for clear logical self-expression. Add to this the intricacy of the theatrical apparatus through which the film director has to create, and it will be appreciated that film making is not an easy job for the busy teacher. Frequently, when mention is made of the wide technical knowledge required to make a film, the reply is made that an educational film should be simple. And there indeed lies the trouble. The making of anything really simple demands great technical resources.

For a long time the difficulties of successful collaboration between the two experts, the teacher and the film director, delayed the advance of the educational film. Some film companies would try to get rid of cheap, badly made pictures in the schools; while people of doubtful academic qualifications persuaded producing companies to sink money in films which no one would authenticate. Each party grew to distrust the other.

The same is the trouble in our country, and this is one of the reasons why educational films are not produced or even experimented upon. It is, therefore, both essential and urgent to consider how these difficulties can be overcome which stand in the way of educational films.

Financial Difficulties

Of course, there are financial difficulties—there always are in education. Even now, in spite of numerous price reductions, a silent projector costs from about 300 and a sound-on-film one from 1,200 to 3,000. Yet the experience of other countries shows that difficulties of this kind are not insuperable. If teachers were really determined to use the cinema, the necessary

THE CINEMA AND VISUAL EDUCATION

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money would be provided, much in the same way that money has been found to build and equip the excellent laboratories demanded by science specialists.

But here, precisely, lies the crux of the situation. There has been no unanimous or forcible demand from those who would actually be using the projectors. Undoubtedly, this is due partly to quote natural conservatism. As a result of long experiences, handed down from one generation to another, teachers have learned to use effectively blackboard and chalk. In much the same way, geographers have learned to use pictures and atlases, scientists have learned how to weld experiments and demonstrations into a lesson, and historians are beginning to learn the advantageous use of source-material and of dramatisation. Now comes a demand for the utilisation of a new instrument, some forms of which are rather complicated.

Sound or Silent

The decision as to which kind of film is to be used is partly dependent on technical considerations. It is clear that a full, complete, and authoritative statement could only be made on the strength of lengthy experience with both forms and of much objective psychological research.

While it is thus impossible to dogmatise, it is certain that the problem is usually stated quite wrongly. The question is not really 'Are sound films better than silent

films?' but 'For such-and-such purpose, ought we to use sound films or silent films?'

Many people say that for the classroom, the film should be silent. Nearly all those who have actually used film support this statement.

Nevertheless, it must be admitted that there are teachers who prefer sound films. In their opinion it could be used to give highly effective lessons which children enjoy and which could be stimulated to purposeful work.

To this, one should add that certain classroom subjects are excellent suited to the technique of the sound film. The teaching of foreign languages or of musical notation, and topics such as the function of the various instruments of the orchestra or certain sections of acoustics, are obvious examples.

Physical training films lose perhaps fifty per cent of their value if the sound of the commands is not given, and what is the use of employing a film to show teachers how to take classes in singing-games if you do not hear the children sing? Many people who advocate silent films do not realise that you can have 'sound' films in whose sound tracks no human voice appears.

In conclusion, the fact must be emphasised that though it is at last realised that the film is useful in education, no attempts have been made in India to produce them.

"There can be no greater object of true education than to teach and to preserve a sense of proportion."

* * * * *

"The personality of the teacher is the crucial fact of the whole work of education."

* * * * *

"It is the education received unconsciously that counts for most in the making of a man."

EDUCATIONAL RECONSTRUCTION

Co-ordination of Secondary and University Education

By Prof. N. KUPPUSWAMI AIYENGAR

The Only Solution

AT the last meeting of the Senate of the Madras University, to the question whether the University will consider the Wardha Scheme and the possibility of co-ordinating and integrating Secondary and Collegiate education, the Syndicate answered with an emphatic 'No.' (Qs. 35 and 37.) Again, to the request of the Government that the University will consider in detail the proposals of the Government with regard to Educational Reconstruction in Madras, the reply was, "We are not prepared to make any change in our courses of study to suit your proposals; but if you remodel your High School Curriculum, we shall have our own Matriculation Examination". (Item 6 of the Agenda). This, in the language of the man in the street, amounts to saying "Go, hang yourself, I shall go on as merrily as ever." The Madras Government, true to the creed of Non-violence, at once showed the left cheek and promptly announced that they do not contemplate any reform in the University courses of studies now, whatever the 'now' may mean.

I hold no brief for the proposals of the Government. They follow closely the now notorious Government of India Circular on Educational Reconstruction. This Circular was based on ideas and ideals held by Englishmen of the past generation. It is natural for an Englishman now employed in India to be influenced by ideas that were current when he was at school in England. But it does not follow that the present Congress Government which claims to be democratic should follow his lead and adopt a scheme which is considered by all modern educationists to promote class education and therefore most undemocratic. I am not

blaming the University for rejecting these proposals. But I do hold that the University failed in its duty in giving such a curt reply.

It is one of the functions of the University to disseminate knowledge—up-to-date, true, scientific knowledge—not only among young students but also among the members of the Government, especially when they give you an opportunity to do so. The University should have considered the proposals seriously, explained to the Government, where and why they were unsatisfactory and suggested modifications. It is in not doing this, the University failed in its duty and showed itself to be anti-deluvian in its ideas and most reactionary in practice.

Proposals of the Government

It is proposed to institute a post-primary four-year Middle School course for all, then separate the goat from the sheep, so to say, and educate them separately in two different kinds of schools—Pre-university schools and vocational schools. These proposals remind me of what Terrard Winstanly said as early as 1652. He said that

"There should be no special class of children brought up to book-learning only. For then through idleness they spend their time to find out policies to advance themselves to be lords and masters over their labouring brethren which occasions all trouble in the world."

The idea of separating the goat from the sheep at the early age of 13 or so can come only from the superiority complex of those who were "brought up to book-learning only."

Whom are we going to divert to

Vocational Schools?

Government proposes to divert two classes of pupils—(1) "*Those that do not desire to enter the University.*" The question is, "*Are there such pupils?*" Even if there be some, are there parents who do not *desire* their children to enter the University? Will any of the authors of these proposals divert by choice (desire) their own children from the University? So long as high emoluments and honours go to the University graduate, the first choice for every pupil will be the University. Therefore, the University, whether you like it or not, will dominate the situation. The Educational Commissioner with the Government of India bears out this point. He found that the vocational-bias schools were not popular. Therefore, the only way of making this domination wholesome is to make the University responsible for both literary and vocational education and thus co-ordinate the Secondary with the University education.

(2) The second set of pupils who are to be diverted are "*those who are unable to benefit from a University course.*" On the assumption that our Intermediate and pass B. A. courses do confer some benefit on our students—which is questionable—the argument is plausible. But the trouble is, no educationist of standing will venture to say that he has discovered a measuring rod by which he could, with any amount of fairness or justice, predict that a particular boy of 13 is unable to profit by a University course. This is one of the reasons why The National Vocational Guidance Association of America is particularly emphatic that

"care should be taken that the choice is made by the individual himself—absolute freedom of choice is his inherent right."

From the point of view of both educational psychology and sociology, the best educational guidance that we now have is as Kilpatrick says,

"I have no right to fix my child's character irrevocably—I must do what I can to get him ultimately to the place where he can and will intelligently decide for himself what ought to be done."

Some of the American Universities carry this idea of freedom to such an extent that even when the candidate fails in their entrance tests, admission is not refused. On the strength of his school records and the results of the tests, the candidate is *advised* as to what he should do. If he still wants admission, admission is granted. Can the democratic Congress Government afford to do less?

Social Point of View

These undemocratic and uneducational proposals were born out of the traditional opposition between vocational and liberal education. It used to be said that the failure of Secondary Education was due to the fact that the University requirements were allowed to dominate the high schools and that the remedy was to make the high school courses independent of the University needs. There are two misconceptions in these ideas. It is assumed that all University education should be purely literary and that the secondary schools should do only what the University wants if they claim entrance to the University for their products. The possibility of the University being forced to build upon whatever the schools choose to produce is not contemplated. But these ideas are no longer held by educationists of repute, not even by English educationists.

Lord Percy, in his book "Education at the Cross Roads" pleads for a uniform system of education for all. He wants the University to take up full control over all kinds of education and build upon whatever the school produces. He says,

"Every school should regard itself as preparing its pupils for a higher stage of education; every institution of higher education is to regard itself as setting a standard for the Schools below it, every pupil is to regard himself as pursuing a

connected course of studies which will, if he so desires, carry him from childhood to manhood."

He goes on to say that all forms of Vocational institutions should form part of the University. At no stage they should be considered separate institutions that are supposed to cater to the needs of those who cannot enter the Universities. Really, no better brains are required to mug up Old English or Greek History than to make a good box. From the point of view of Education for a democracy, "No system of education can be satisfactory if one section of pupils is to be led, even subconsciously, to assume an air of superiority over other sections."

Economic Point of View

Even from the economic point of view, if we want India to become industrially self-sufficient, the best brains should not be absorbed in purely literary pursuits too soon. As the Board of Education in England observes in their latest edition of their book 'Suggestion to Teachers,'

"Education must enable pupils not only to accommodate themselves to sudden changes of process and method in the occupation they are likely to take up but to transfer themselves from one occupation to another and from one part of the country to another including from the town to the country and from the country to the town."

This is certainly not possible if we separate the so-called goats from the so-called sheep at the age of 13 or 14. The modern tendency, therefore, is to keep all the pupils in one school as long as possible till they themselves intelligently decide what ought to be done. Again, unemployment is only a very minor effect of our present system of education. As Rev. C. F. Andrews explained in his Convocation Address at the Mysore University, it is the indirect socio-economic effect that is really important. The English medium has separated the masses from the educated by

a very wide gulf. The purely literary form of education has separated those that produce wealth from those that consume it by a wider gulf. The effect is the continual rise in the cost of living of the educated without any compensating benefit to the common people. But it is the common people that have to find the money for the high living of the educated. Any reform must take these factors into consideration.

A Co-ordinating Scheme of Education

How to implement these ideas in a practical system of education is the next question. I would have the whole scheme of education divided into three well-defined stages:

1. *Basic Education; same for all till the age of fourteen.* It is to be more or less on the lines of the Wardha Scheme; but not more than half the time should be devoted to the practice of the craft chosen.

2. *Secondary Education for three years; The same school for all.* But every school is to have two parallel courses equal in status. One predominantly literary and the other, predominantly vocational. But both the sets of pupils are to have a definite amount of literary as well as vocational education in common. The literary man must acquire sufficient skill in the practical work chosen so as to be able to practise it at least as hobby.

3. *A University course of three years leading to the first degree.* The University should offer both literary and technological courses of such a nature that even the one who has gone through the predominantly vocational course in the high school must be able to enter the University and continue his studies there.

I venture to say that this is the only scheme that would not only satisfy the main principles of a democratic education and those of modern educational psychology but keep out any form of undesirable 'Bolshevism.'

NOTICE

Articles for publication and Books for Review should be sent to the Editor, Educational India, Maharanipet, Vizagapatam.

Remittances and business communications should be addressed to the Manager, Educational India, Masulipatam.

EDUCATIONAL INDIA

Masulipatam, Nov., 1938

Teachers' Rights and Duties

SOME controversy has been going on in the Madras Province regarding the observations made by the Premier, the Hon'ble Mr. C. Rajagopalachariar, in inaugurating the Eighth South Indian Education Week at Madras. It is not our object to go into the merits of the controversy in detail. We are content with drawing the attention of our readers to two or three main points in the controversy.

ONE point is whether teachers have a right to take part in the educational controversies of the day, discuss the benefits and evils of any innovations that governments propose to introduce and create public opinion in favour or against such innovations. In the view of Mr. Sabhesan, the Secretary of the South Indian Teachers' Union, "It is a perfectly legitimate feeling on the part of the teaching profession that it should not be in the back-ground when educational ideas are in the melting pot. The profession feels that much of the burden of educating the public with regard to the soundness of educational reform should rest upon its own shoulders. Ministers should be free to concentrate their attention upon

broad and general problems of social efficiency and economic prosperity." It was with these words that he requested the Premier to inaugurate the Week. The Premier was not disposed to throw such a heavy burden on the Teaching profession; nor was it right according to him that they should divert their legitimate and proper duty of teaching to carrying on of a controversy in public either for or against the government of the day. It is both inappropriate and risky. The Premier went on to say, "I should be sorry indeed to ask you to share the burden. I do not want teachers to be engaged in the controversies of the day.....If the teachers were permitted to take part in the discussion (about the compulsory study of Hindustani) it will be a great calamity to education. I, therefore, tell you that I do not consider it good for teachers to be wasting their time in controversies of this kind."

WE confess that there is a good deal of truth in the point of view put forward by the Premier. Teachers ought not to openly identify themselves with one policy or another. Propaganda ought to be strictly eschewed by them. They ought not to arrogate to themselves the responsibility of relieving Ministers of their duty to educate public opinion on behalf of their measures. Ministers, the members of the legislature, the organised parties—all these exist for this purpose. But does it follow from this that teachers have no right whatever to form opinions on questions of an educational character, discuss them at their professional meetings, express their views through their journals and communicate them to the Government of the day? We believe that this is an ele-

mentary right of every citizen and that a teacher shares this right along with every citizen and should not be called upon to forfeit the right. It is one thing to carry on a regular propaganda on the platform and the press for or against governmental policies in education. It is a quite different thing for a teacher to discuss these matters with his brother teachers. Moreover there are aspects of every educational reform on which teachers alone are competent to express an opinion. At what age, for instance, should a boy be taught a language other than the mother-tongue? How many such languages can be effectively taught at the same time? What changes in the usual syllabuses are to be introduced if boys are called on to learn an additional language? These are matters on which politicians are not competent to pronounce an opinion. Here it is desirable that they should be guided by expert teachers. It is open to any man to lay down for himself a plan of the house in which he wants to live; it depends entirely on his tastes. But unless he utilises the services of an expert engineer it may not be possible for him to know whether it is possible to execute the plan with the materials available and the financial resources at his disposal. The teacher is a necessary element in advising the politician in regard to the feasibility of the policies formulated by him. It is because of this that provincial governments are in the habit of inviting the criticism of Universities on their proposed schemes of education. The expert has a necessary place in advising the politicians as regards the practicability of their Schemes.

THE Premier was a little unkind to Mr. Sabhesan when with this view in mind the latter proposed that the Government should constitute a Board of Education consisting of the representatives of the Universities, the Government, the managements and the South Indian Teachers' Union to deal with educational questions and to serve as a valuable expert body to advise the Government. We do not believe in the multiplication of expert bodies. At present there is in Madras a statutory body—the secondary school-leaving certificate Board—representative of all the interests referred to by Mr. Sabhesan to determine questions regarding secondary education; and there are Universities to settle details regarding higher education. There is nothing seriously harmful if an advisory body to co-ordinate elementary, secondary, university and technological education is brought into existence. The Premier, however, was in no mood to listen to any such claims for representation by teachers. He actually misunderstood the point of view placed before him when he referred to the result of such a proposal being "a system of administration by a series of professional guilds. There was nothing so serious in the proposal. It was not a Board wholly of teachers that Mr. Sabhesan proposed; nor did he want to make it anything more than an advisory body. From this mild proposal the conclusion that with the institution of such a body educational administration in the province would fall into the hands of a guild of teachers does not at all follow.

NATURALLY the Premier was not in a mood to view with sympathy the request made by the Teachers'

Union that equipment grants for schools should not be reduced. Here again it is not with a question of detail that we are concerned. There is a principle involved here. In referring to this request the Premier put forward the view that equipment, laboratories and buildings did not count as much as people imagined..... The greatest discoveries were made in poor laboratories. The best equipped laboratories were struggling without adding one little bit to the amount of knowledge. The real equipment must be in the brains." He, therefore, stated that the internal equipment of the teacher was the essential thing and that the external equipment in the shape of laboratories, libraries, maps, charts, etc., were unessential. Is this a correct view of education? Does it not contain only a half truth? It would have been more graceful to say that Government is not in a position to make further grants in the present state of provincial finances; but to tell the teachers that it is their inefficiency and that alone that is responsible for the unsatisfactory training of the pupils today, was a little ungenerous to say the least about it. Teachers have duties and they require tools to enable them to discharge those duties. And it is only for a supply of these tools that they requested the Premier.

Education for Security

MR. T. J. Kedar, the Vice-Chancellor of the Nagpur University, surveyed the problems of Indian education from a new standpoint while addressing recently the Sixth Session of the Federation of Recognised Institutions of the Central Provinces.

Evidently he was very much influenced by the course of events on the continent of Europe which culminated in the Munich Pact and finds in it the triumph of the Totalitarian over against the Democratic States. This conflict between dictatorship and democracy is the one great reality in the world of today and no system of education can be pronounced to be sound unless it is based on the realities of life and enables young men and women to face these realities with success. He is, therefore, of opinion that the training which the youth receives in educational institutions must be a training for security, a training which will give to the youth that physical strength and vigour required to resist the onslaughts of totalitarianism and maintain the democratic tradition and organisation. It is not enough to understand any ideal; what is necessary is an equally correct understanding of the forces that are arrayed against it and the readiness to take prompt measures against them. The detached existence of a hermit is not possible or desirable for any country. This is true as much of dependencies like India as of free and independent States like England. "National security is the first law of nations" and the right type of education is the one that brings about this security. Such an education is a military necessity.

ACCORDING to him it is a mockery that only two periods a week should be devoted to physical education and all the rest of the available time to intellectual pursuits. The curriculum should be so adjusted that sufficient margin is left for physical training every day. To him the training corps attached to the Nagpur Uni-

versity is not enough as it contains today only 300 members on its rolls. In his opinion it is necessary that every student should be enrolled in it and receive the benefits of the training that it gives. The use of arms should be taught to all the pupils in high schools so that when they enter the universities they might be fit to receive advanced military training. The authorities should also insist on a high standard of proficiency in games and institute labour camps as in Germany.

IN this connection Mr. Kedar raises another interesting issue. There is a cry—a parrot-like cry—that the Congress Governments should devote their attention to bring about universal literacy. Free and compulsory education for this purpose is advocated by every one. Mr. Kedar is not impressed with this advocacy. From his standpoint the giving of health and physical training of this character will help the nation to gain Purna Swarajya and when once this kind of Swarajya is secured illiteracy can be removed within five years.

IT may be incidentally noted that Mr. Kedar is not the only person placed in a highly responsible position that thinks on these realistic lines. The Government of Bihar has now worked out a scheme for a comprehensive course of practical and theoretical training in military science and allied subjects to be given to about 100 cadets a year in a new military school to be established. It is expected that these cadets will after training become teachers in educational institutions when military science would be introduced as a compulsory subject in high schools and colleges.

SO, it is clear that the educational wind is blowing in new directions. In this eagerness for promoting physical strength it may be forgotten that the foundations for it consist in an adequate supply of healthy and nutritious food, proper housing and general economic improvement. The training in educational institutions—the reserving of more periods for physical drill and games will do little in this direction. Our educational problem is very closely allied with the economic problem. Children should be given better and more food to start with; military training should follow it.

THE opinions of Mr. Kedar are all the more significant as he is one of those that do not want to wait for any lead or support from the other universities or from the Inter-University Board. He is not afraid of introducing innovations of whose value he is convinced. These are his words: "It might be urged that our university is not an isolated unit and that there is such a thing as a recognition of our standards by other universities. I do not want to make a fetish of this 'reciprocity.' We must forge ahead and the others will follow suit." These are very brave words. We are sure that under the inspiration of Mr. Kedar, the Nagpur University will undertake this experiment of reorganising education with a view to security. We wish it every success.

The Bombay Conference on History Teaching

PRESIDING over the third session of the Bombay Presidency History Teaching Conference, Prof. Puntambekar of the Benares Hindu Uni-

versity pointed out how History-writing and History-teaching have become very difficult in India today. Till recently history text-books were written and taught so as to suit the rulers' ideas. The other serious defect was the division of Indian History into periods based on races and creeds such as (1) Vedic and Pauranic or Pre-buddhistic (2) Buddhistic (3) Rajaput (4) Islamic under Arabs, Turks and Mughals (5) Maratha and Sikh and (6) European under Portugese, French and British. According to him this classification vitiates the whole conception of our history. The history of India is not the history of Hinduism, Buddhism, Islam or Christianity. There have been so many other factors at work in moulding the character of national evolution and it is a mistake to place undue emphasis on these religious movements. This emphasis also results in increasing the bitterness existing between the followers of one religion and those of another. History Teaching under these circumstances becomes a source of communal strife and leads to mutual antipathy. There is no denying the fact that it has done much disservice in consequence of this standpoint from which it has so far been approached.

PROF. PUNTAMBEKAR, therefore, suggests that we should adopt a new basis for dividing Indian History into periods and that a classification like Pre-History, Proto-History, Ancient History, Medieval History and Modern History better suit the purposes of history teaching. This division is to be welcomed as it is not based upon any preconceptions and emotional reactions. It will, therefore, be advantageous if writers of text-books keep this

classification in mind. We realise that they are not free agents in this matter as it is the Education Department in each province that draws syllabuses and as the authors of text-books—whatever their individual opinions might be—have to conform themselves to these syllabuses. We, therefore, appeal to the Education Department to keep this suggestion in view and modify the syllabuses accordingly.

THE Conference appointed a Committee to enquire into the curriculum, aids and methods of teaching History in Primary and Secondary schools and we are sure that all these will be thoroughly examined on the lines suggested by Prof. Puntambekar. We also welcome the other resolutions passed by the Conference—especially the one emphasising the importance of pupils and teachers going on excursions to visit places of historical interest and make history more realistic than what it is at present.

Personal Notes

DR. G. SANKARAN, who was working at Coonoor under Dr. Aykroyd, and was sent by the Government of India to Calcutta in March to work in the All India Institute of Public Health, has now been appointed Professor of Bio-Chemistry and Nutrition, in the Institute for a period of five years. Dr. Sankaran is the first Indian to be selected for the post.

KHAN BAHADUR MIAN MUHAMMAD AFZAL HUSSAIN, M. A. (Cantab), I. A. S., Principal of the Punjab Agricultural College and Research Institute, Lyallpur, has been appointed Vice-Chancellor of the Punjab University.

NAWAB MIRZA YAR JUNG will deliver the Convocation Address of the Aligarh Muslim University which will be held on December 3.

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DELHI

NEW EDUCATIONAL COMMISSIONER

Mr. J. E. Parkinson, the present Educational Commissioner with the Government of India, will vacate his office about the end of this year and goes on leave prior to retirement. Mr. John Sargent, who will succeed Mr. Parkinson as Educational Commissioner has arrived in India on the 4th inst. It is understood that he will be on special duty in the Education, Health and Lands Department till Mr. Parkinson vacates his office.

It is further learned that Mr. Parkinson has been appointed Director of Education, Baroda, and will take over his duties on return from leave during the next cold weather.

ALL-INDIA EDUCATIONAL CONFERENCE

The 14th session of the All-India Educational Conference will be held in Bombay in December, 1938. A Reception Committee has been appointed with Mr. V. N. Chandavarkar, Vice-Chancellor of the Bombay University as Chairman.

REDUCTION OF EDUCATED UNEMPLOYMENT

The proposals of the Government of India on the question of reduction of educated unemployment, which were circulated to Provincial Governments for their views last year, will, it is understood, be referred to the Central Advisory Board of Education, which is meeting in Delhi on December 3. One of the main features of the Government of India's proposals was the fixation of a pre-University age when an examination should be held to determine the eligibility of boys for Government service.

SCIENCE RESEARCH SCHOLARSHIPS

It is understood from a press communique issued recently that the Royal Commissioners for the London Exhibition of 1851 have offered to provide for an annual science scholarship of the value of £275 per annum tenable for two years for students from Indian University institutions having post-graduate departments of

science. The Commissioners have already awarded one such scholarship in 1937 and two in 1938.

Provincial Governments and local Administrations have now been asked to invite nominations from universities and other suitable institutions for the scholarships to be awarded in 1939 and to make recommendations to the Government of India by the 15th January, 1939. They have also been asked to limit nominations to persons whose record and aptitude encourage the expectation that they will do credit to India.

Candidates must be British subjects, or British protected persons being subjects of Indian States, and should be below the age of 26 years. Applications above the prescribed age will be considered only under very special circumstances. The standard attained by successful candidates is approximately the same as that required for a good Ph. D. degree in the United Kingdom.

MADRAS

INTRODUCTION OF WARDHA SCHEME

Mr. E. W. Aryanayakam, Secretary of the Wardha National Education Committee, met on the 6th instant the Hon. Dr. Subbarayan, Minister for Education, and Mr. R. M. Statham, Director of Public Instruction, and discussed with them questions relating to the introduction of the Wardha Scheme in Madras.

Mr. Statham, expressed his readiness to try the scheme when the students who have been sent to Wardha returned. There is already a training school at Masulipatam. It is stated that there is a proposal to start a school at Periyannayakanpalayam, plans for which have already been submitted by Mr. Avinashilingam Chettiar, M. L. A. (Central).

It is also understood that the Government would as far as possible encourage private institutions to try the Wardha Scheme.

ADVISORY EDUCATION COUNCILS

Consequent on their decision to abolish District Educational Councils as at present

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constituted, the Government are considering the question of the agency which should be set up to deal with such matters, as recognition of schools and grants of aid to them.

The idea appears to be to constitute an Advisory Council for each district, consisting of about 16 members, with the Collector as President and the District Educational Officer as Secretary.

The Council, it is suggested, should consist of the Inspectors of Schools, the President of the District Board, a Municipal Chairman chosen by Chairmen of Municipalities in the district, the President of the Teachers' Guild, a representative of the Roman Catholic Missions, a representative of the Protestant Missions, a representative of the Teacher-Managers' Association, and a representative of the Elementary School Teachers' Association. Two educationists of standing in the district, a Muslim, a Harijan and a lady are to be nominated by the Government to these bodies.

ANDHRA UNIVERSITY'S VIEWS ON EDUCATIONAL REFORM

After fully discussing the draft resolution of the Government of Madras on the reorganisation of Secondary and University education, the Academic Council of the Andhra University, which met last month, unanimously passed the following resolution:

"Resolved that the duration of the Intermediate course be of two years as at present and that more courses of a vocational or technical interest be included as optionals in Part 3 — Intermediate.

"Resolved further that if the University undertakes to conduct its own matriculation after the courses have been bifurcated and separated as proposed in the policy under discussion, such matriculation should apply to both the vocational and the cultural sections, there being organised in the Intermediate higher course in both the departments to which it would, therefore, serve as an entrance.

"Resolved further that a public examination at the end of fourth form stage is most undesirable and no absolute sorting of students in the manner proposed in the policy should be made."

BENGAL

FACILITIES FOR RESEARCH WORK

The University of Calcutta, at the request of the Imperial Council of Agricultural Research, has agreed to give facilities by way of leave for six months to Prof. J. N. Mukherji for proceeding to England to repeat some of his experiments at Rothamsted or elsewhere so that the significance of the results of his investigations on colloid soil constituents can be discussed with others engaged in similar work.

Sir John Russell, who came to India to review the work of the Imperial Council of Agricultural Research relating to soils and crops, recommended in his report that such facilities should be given to Prof. Mukherji as he was the "only man in India or, indeed, in the whole of Asia, who was working on these particular lines and, in consequence, he had but little opportunity of discussing his experiments."

'POPULAR LECTURES' RIVIVED

The Government of Bengal have revived the grant of Rs. 3,400, after a lapse of six years, to the Trustees of the Indian Museum, Calcutta, for arranging two courses of six popular lectures each, to be delivered at the Museum Lecture Theatre.

But as the grant was announced very late in the year, the Trustees have decided to arrange for one course of twelve lectures by specialists in different branches of science and art. The course of lectures will begin in January next and continue till March.

COLLEGE OF PHARMACY

A joint meeting of the General and Central Councils of the Bengal Pharmaceutical Association was held on the 24th October at the School of Tropical Medicine to consider the proposal for the establishment of a College of Pharmacy in Calcutta for which a donation of rupees two lakhs has been made by Dr. D. E. Anklesaria. The meeting appointed a committee to examine the scheme and submit a memorandum to the expert committee.

It was suggested that representatives of the pharmaceutical trade and profession should be co-opted as members of the expert committee already appointed by the Government to go into the educational and financial aspects of the scheme.

BOMBAY**COMPULSORY MILITARY TRAINING**

At the last session of the Bombay Legislative Council held on the 15th October, the resolution moved by Principal Mahajani recommending to the Government to move the Government of India to provide facilities for the introduction of compulsory military training in the University Training Corps for two years at least for every college student before he took his degree was unanimously passed.

MILK FOR SCHOOL CHILDREN

A scheme for the free supply of milk to under-nourished children, attending Municipal schools in the City, was approved on the 19th ultimo by the Corporation.

The scheme will cost in the first year Rs. 50,000. It provides for the free supply of milk in the first year to under-nourished children and new entrants in the primary classes only, and its gradual extension to all other classes within four years.

COMPETITIVE TEST FOR EDUCATED UNEMPLOYED

That the problem of unemployment among the educated may be solved to some extent by setting up a competitive test, after the fashion of the Indian Civil Service, where a fixed number of successful candidates are guaranteed employment, is the view of the Syndicate of the Bombay University expressed in response to the recent approach which the Government made to the University with a view to solving the problem of the "educated unemployed."

Discussing the various questions bearing on the subject the Syndicate expressed the opinion that it is not desirable to hold a competitive test unless employment is guaranteed to those who succeed in it. They also expressed the view that certain minimum qualifications for entrance to the examination should be laid down and that each Province should be free to evolve its own methods of testing and recruiting.

With regard to non-Government services, the Syndicate have suggested that the Government should urge the various commercial firms to recruit their staffs in consultation with the University.

UNITED PROVINCES**PHYSICAL TRAINING IN SCHOOLS**

As it is proposed to introduce compulsory military training in the higher classes in schools and intermediate colleges and to make physical training compulsory, the Government have set up a committee of nine, with Mr. Karan Singh Kane, Parliamentary Secretary, as Chairman, to draw up a suitable syllabus of physical culture, to advise the Government how the proposed scheme of physical training can be fitted into the school routine and to devise a syllabus of physical culture for girls' schools.

DISCIPLINE IN SCHOOLS

A meeting of the High School and Intermediate Education Board was held on the 4th instant at Allahabad and resolutions were passed, authorising the Education Department to withdraw recognition from schools and colleges, which were unable to maintain discipline and where there was a tendency on the part of the students to strike.

It is recalled that recently the Premier, while replying to a civic address presented to him, said that Municipalities, which were unable to maintain communal peace, should be suspended and schools and colleges, that could not maintain discipline, should be punished by means of a withdrawal of grants and recognition by the Education Department.

PUNJAB**SYLLABUS REVISION COMMITTEE'S REPORT**

It is understood that the Syllabus Revision Committee appointed by the Punjab Government sometime ago has submitted its report. The report is understood to be based on a careful study of the Wardha Scheme, the Vidya Mandir Scheme and other schemes of educational reforms which have been adopted or discussed in other Provinces.

It is further understood that important changes are contemplated in the report in primary and secondary education in the Province. The problem of inadequate or unsuitable methods of imparting instruction in the primary stages is understood to have also been considered by the Committee in all its details and it is expected that the recommendations will go a long way towards remedying this defect.

Another interesting question which the

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Committee is understood to have discussed is whether there should be any difference between the education imparted to boys and girls.

BIHAR**MASS LITERACY CAMPAIGN**

A further step in the Mass Literacy Campaign is being taken by the Bihar Government who have prepared a new scheme for carrying on the work on a province-wide scale, in which private initiative is to be given full scope by means of a series of Committees in which non-officials would be associated with departmental officers. The scheme contemplates a Provincial Mass Literacy Committee at the apex, followed by District, Sub-Divisional and Village Committees.

Under the new scheme, literacy work will be carried on by four agencies: (a) purely voluntary organisations, (b) aided private voluntary organisations, the aid being in the nature of a Government grant for contingent expenditure; (c) educational institutions taking up literacy work as a part of their extra-curricular activities; and (d) permanent Government centres formed by teachers of M. E., U. P. and L. P. schools, carrying on this work in addition to their own duties and receiving a small honorarium. For the present, literacy work among women shall be concentrated in towns and selected villages. Teachers of Girls' Educational institutions will be encouraged to start literacy centres and some lady teachers with an honorarium will be appointed to supplement voluntary work. Orders are also being issued encouraging all members of the different rural police forces throughout the province to become literate within a fixed short period.

The new scheme also lays down that at all centres, efforts should be made to impress on the adult students the motto, 'each one, teach one.'

ORISSA**BASIC EDUCATION COMMITTEE**

The Government of Orissa have appointed a Basic Education Committee, consisting of nine members, to organise basic education in the Province as outlined by the All-India Board of Basic Education, with Mr. Gopabandhu Chaudhuri as Chairman. Lala Vihari Patnayaka will be the Secretary of the Committee, but not a member.

The Committee will submit a report in due course to Government regarding the powers and functions that should be exercised by it in connection with the organisation of Basic Education in the Province and also regarding the channel of correspondence between it and the Government. Pending a decision on these points the Committee is authorised to exercise such powers as it may consider necessary for carrying out the objects of its formation.

MYSORE**SCIENCE INSTITUTE DIRECTORSHIP**

It is understood that the Selection Committee for the appointment of Director and Joint Professor of Chemistry of the Indian Institute of Science met in Bangalore early this month and have sent their recommendations which will be considered next by the Governing Council of the Institute.

It is learnt that among the candidates for the post of Director are Dr. Baini Prasad, Director of Zoological Survey of India, Doctors T. S. Wheeler and R. V. Foster, both of whom recently retired from Bombay colleges and Dr. E. P. Metcalfe, formerly Vice-Chancellor of the Mysore University. Drs. Foster and Wheeler have also applied for the post of Professor of Chemistry.

CEYLON**FILM AS MEANS OF INSTRUCTION**

Films will probably be used in Ceylon schools before long as an additional means of instruction. A proposal to this effect, it is understood, is now being considered by the educational authorities in Ceylon. The Secretary of State for the Colonies has also submitted to the Ceylon authorities a list of films used in British schools.

In the event of the proposition being taken up, the Director of Education will make the necessary recommendations to the teachers as to the best type of films to be used in Ceylon schools.

The Department now awaits the arrival of a cinema van gifted to Ceylon by the Carnegie Corporation. The van is complete with a silver projector and wireless sets. With the introduction of films to schools, the Education Department will establish a film library and films will either be lent or hired out.

Sjt. ARYANAYAKAM COMMENDS THE WARDHA SCHEME

"Madras is said to lead in its percentage of literates in the whole country. Yet 50 per cent. of boys between 7 and 14, and 70 per cent. of girls are out of school. Government say they have no money to educate them all. This is a plea not open to Congress Governments. They have to fulfil their promises to the nation," said Sjt. E. W. Aryanakam, Convener, Zakir Husain Committee, in a speech to the Teachers' Guild at Masulipatam.

"The Wardha Scheme of Education is a fulfilment and synthesis of all that has gone before. This is Gandhiji's greatest, and perhaps last, gift to the country. It is the application of the philosophy of non-violence to education. Its goal is the service of the community. Our educated folk owe it to their country to serve it, give the best of themselves to it, so that this poor country of ours may succeed in winning back her soul and civilization and lost confidence, that her literature may develop, that her arts may develop, that all that goes to constitute culture may develop.

"The present system of education concerns itself with teaching the three R's, and we usually call it Western education. I do not think it correct to call it so. If really Western education is being imparted to us in our schools and colleges, if it is really this education that is given to the British youth in their own country, I do not think it would have caused so much harm to the nation. I think the weakest points of English education have been foisted on us. This is suited only to train us for carrying on the machinery of the government, with utter disregard to the needs of the people. This is condemned by one and all of our leaders. We tried to rectify it and reform it. When we found it was not possible, we tried non-co-operation.

Congress's Duty

"To-day the Congress is in power. The duty is on it, as a constructive critic, to exert itself and advance a constructive scheme of education to suit our national requirements. The Wardha Scheme was accepted by the Haripura Congress, not merely because it was found to stand the test of our national needs but because it sought to impart free universal education through the teaching of a basic craft. The scheme also says that the income of the boy's

labour must go to meet at least part of the teacher's salary. The last item was dropped in the Haripura Congress.

"This province is said to lead in its percentage of literates in the whole country. Yet 50 per cent. of boys between 7 and 14 and 70 per cent. of girls are out of the school. The reason given is that there is no accommodation for all of them. Government say they have no money to educate them all. This is a plea not open to Congress governments. They have to fulfil their promises to the nation.

"Our children are denied food, clothing, and education. They have to be given all these or have to be shown the way of getting these. The Wardha Scheme is expected to train these boys and girls who to-day go without education; it seeks to turn their labour into education: it seeks to give them food, healthy normal development of the body, mind and soul. Have you ever found out what tremendous stores of capital and energy are being wasted in not properly training and educating our children? The Scheme seeks to utilise the available resources of labour and raw material in the country. In both India is richest, and yet ours is the poorest country in the whole world; it is a mystery difficult to explain.

How Boys Can be Taught

"You go to the villages, examine the crafts and industries in vogue there, agriculture, gardening, vegetable growing, etc. Schools can have flower gardens, fruit gardens and vegetable gardens, in which boys can easily be taught these arts. In village schools there can be a farm attached to each school in which boys can be taught dairy industry. Food reform is our greatest problem, and the All-India Village Industries Association, as you know, is concentrating on food reform.

"Under the existing system, the tests by which boys are judged, are literary. The Scheme seeks to present to the nation healthy and virile children, who would not tolerate slavery and would be doughty soldiers in the freedom fight.

"Next to agriculture, weaving is our greatest industry. The technique of it has been brought to perfection in these 20 years of Khadi movement. In seven years under the Wardha Scheme we seek to train boys up to the Matriculation standard through, say, the weaving industry. English would not be there, but students get a sound knowledge of Hindustani and their own mother-tongue.

"We teach Civics to boys and the duties of citizenship. Present-day students may give sound theoretical definitions of citizenship; but the scheme seeks to give practical application to these theories. If teaching is made in its practical setting, it is very easy for everybody to learn. We put the boys in charge of village sanitation. We give one street to each boy, and he supervises his locality. That teaches him personal cleanliness, and the duties of citizenship.

Medium of Instruction

"The medium of education will be the mother-tongue. Many objections are advanced against giving up English as the medium of instruction: read the Rt. Hon. V. S. Srinivasa Sastry's speech at the Annamalai University Senate meeting the other day. I once asked Prof. John Dewey of America what was the best medium of instruction for boys. He laughed and said, "The mother-tongue, of course." It is here that we feel most the loss of our national independence. When Ceylon was under the Portuguese, we learnt that language; when it was under the Dutch, we learnt Dutch; now we learn English. Tomorrow, perhaps, we many have to learn German or Italian. Because English is the language of our rulers that has been made the medium of instruction, and our great leaders find weighty reasons for sticking on to it. Our languages are rich and will grow richer with their universal adoption as media of instruction.

"Teaching through productive crafts is objected to on the ground that it kills the interest of the student. It is said that it would be a monotonous process, with no variety to interest the boys. This is an objection which is

due to lack of experience. Supposing I learn music on the veena or the violin, I have to practise it for years before I can be master. I reach finer and finer shades as I improve and is there monotony in the practice? When he spins on the takli, the student has to learn 24 processes of doing so. From 5 counts he goes up to 60 counts. In between he learns so many things: he learns carding, spinning and weaving; block printing and designing. Designing teaches him observation of nature for combinations of colours and fresh designs. He also learns carpentry, because each student is expected to make his own *charka*. The course gives him intensive training in so many things, and at the end of seven years he comes out as a finished craftsman, his powers of intelligence proportionately developed. At the end of the course, if he evinces an aptitude for literary pursuits, he can take to literary education; otherwise he can go into a mechanical line.

"The university courses also will have to be fashioned to suit the Wardha Scheme. Provision may be made therein for specialisation in higher industries and utility services.

Teachers

"The Scheme presupposes the existence of a teaching staff of a high standard of efficiency, with their lives dedicated to the cause of truth, *ahimsa*, and service of the nation. Their pay would be in keeping with the average income of the villager. The teacher shall be imbued with the spirit of the ancient gurukula system, under which the teacher does not maintain a higher standard than that of the student. The Scheme fixes a teacher's salary between Rs. 20 and Rs. 25."

Sjt. T. J. KEDAR ON THE NEED FOR PHYSICAL EDUCATION

Sjt. T. J. Kedar, Vice-Chancellor of the Nagpur University, in a recent address at Khandwa laid special emphasis on the urgent need for a scheme of physical education.

"Is it not mockery," he asked "to devote two periods in a week to physical education and the rest of the available time to intellectual pursuits? I do not underrate the training of the intellect. What I want is that our curriculum should be so adjusted as to leave sufficient margin every day for physical training. You know there is a University Training Corps and over 300 students are receiving military

training to-day. There is no reason why every student of the university should not undergo, that training. This will, no doubt, require more money, but the Provincial Government must come out with the necessary funds for the purpose.

"Then again, the military training imparted here is more or less one that is given to students in the high schools in England. Why should not the students in our high schools have that training so that, when they go to colleges, they shall have the senior course? Every youth who has attained the age of sixteen ought to know the use of arms and this must be made possible by the provision of the necessary courses for the high schools and colleges.

"Besides the military training, there are several games, both Indian and European, and a high proficiency in them should be insisted upon by the authorities in charge of education. We must have besides youth movements, labour camps on the lines on which they are conducted in Germany. The Germans enforce by regulation the compulsory joining of labour camps by every young man and woman after he or she completes eighteen years and leaves the secondary school.

"Remember the governing principle of the modern world is summed up in this sentence: 'intellect or reason unifies while emotion divides' and, therefore, there should be no serious emphasis on the cultivation of intellect or reason, but on the training of the emotions. This is the psychology which guides the totalitarian States of to-day and their educational curriculum is based on it."

MR. JOHN SARGENT ON THE NEW EDUCATIONAL IDEAL

"I have carefully studied the Wardha Scheme but I cannot say how far it is practicable without studying Indian conditions" remarked Mr. John Sargent, the new Educational Commissioner with the Government of India, who is succeeding Mr. J. E. Parkinson.

In England, where he was well acquainted with prevailing conditions, primary education could not be made a paying proposition as the Wardha Scheme aimed to do. He was sorry that he could not express any definite opinion off hand on the Gandhi Scheme.

Speaking of educational progress in England, Mr. Sargent said that there had been a great awakening in England and reorganisation of the system of Primary education had been going on during the last ten years, for children after the age of eleven. Unlike India, where (he learnt) elementary education was not compulsory in certain parts, there had been compulsory education in Britain for a generation. Therefore, there had been great developments in England and new technical colleges had been started to enable people with limited means to send their children there. Those who wanted high academical careers sent their children to the arts colleges. Nearly half a million pounds had been spent by the English Board of Education on these technical institutes. A boy or a girl, coming out of these technical institutes, was in a position to earn a decent living."

MISS J. M. GERRARD ON THE NURSERY SCHOOLS

In the course of an address at the annual general meeting of the Nursery School Project held at Madras under the presidency of Lady Marjorie Erskine, Miss J. M. Gerrard replied to the criticism levelled against the Nursery Schools.

She said that one of the several prejudices against the Nursery School movement was the belief that the mother was the best person to bring up the child. No one would dispute it, but what everyone did not realise was that the average mother was too often expected to perform miracles, while possessing few of the facilities necessary for making a success of the job. There had been a great deal of scientific investigation and research into the problems of childhood during the last forty years which had resulted in a new theory of growth. No longer was the child to be considered comparable with a sheet of blank paper upon which it was necessary to imprint certain characters, nor as plastic material that could be moulded by the parent or teacher into the shape desired. The child should be considered as a living organism which had within it the impulse to grow and which should be given the opportunity to develop not only on the physical side but also on the emotional and intellectual side. They should, therefore, provide the right kind of environment, in which that many-sided development could proceed, a kind of miniature world."

TRAINING OF PRIMARY SCHOOL TEACHERS

Bombay Committee's Recommendations

[The need for thoroughly trained and well-equipped teachers and the employment of women-teachers in primary schools of both boys and girls are emphasised in the report submitted by the Committee appointed by the Government of Bombay, to advise them on the question of the training of primary teachers.]

THE Committee was appointed in January last with Mr. S. S. More, B. A., LL. B., as Chairman.

The Committee gives certain statistics and says "From these figures it is obvious that half the teachers charged with the responsible task of imparting primary education are those who have had inadequate general education and no training at all, and the remaining, though trained, have had unsatisfactory general education and a training of an intermittent character—a highly undesirable state of things.

"It is indeed a tragedy that the responsible work of laying the foundation of national education in our country has to be entrusted to such poorly equipped teachers. Before making our recommendations for the improvement of the general education and training of primary teachers, we deem it necessary to indicate briefly the aims of primary education which should steadily be kept in view."

Firm Foundation

"In addition to the natural qualities of head and heart we expect the primary teacher to possess sound general knowledge. In fact we cannot help but attach greater importance to knowledge than to training, as no amount of training can make up for poverty of knowledge. For this reason, we consider it essential that a primary teacher should have a firm foundation of sound general education. The present primary school leaving standard is not calculated to give this." The Committee is therefore of opinion that the present Primary School Leaving Examination should no longer be regarded as a satisfactory qualification for the post of a primary teacher.

Dealing with rural and urban education, the Committee observe that it is not possible to

divide rural and urban areas in our country into water-tight compartments. It would, therefore, be educationally unsound to adopt different types of education for them. We must further take into account the factor of increasing migration from rural into urban areas. It is therefore desirable that education imparted in these areas should be essentially the same, with the necessary modifications as regards content and treatment.

Girls' Education

"It is also inadvisable that the education of girls should differ markedly from that of boys. We particularly object to the lower standard prescribed for girls. Whatever reasons may have led to this differentiation in the past, those reasons no longer hold good."

They therefore recommend that (a) education in rural and urban areas should be essentially the same, and (b) that no fundamental differentiation should be made between the education of boys and girls, who should offer the same public examination at the end of the course.

Training of Teachers

The Committee make a number of recommendations on the subject of training of primary men teachers, the more important of them being (1) that training institutions should be relieved to the obligation of imparting general education and that they should devote practically all their resources to professional training; (2) that teaching experience need not be considered necessary in candidates seeking admission to training institutions; (3) that for Government training institutions there should be a Board of Selection consisting of officials and non-officials for each district and that Heads of these institutions should have a dominant voice in the final selection of candidates; (4) that stipendiary students in Government institutions should be bound over for as many years as they have received stipends and in any case for not less than three years, while non-stipendiary students, in view of the high per capita expenditure, should also be bound over to render service as teachers for three years; (5) that in addition to Government institutions, private agencies

should be encouraged to start some institutions for the training of teachers and for this purpose liberal grants-in-aid should be provided by Government; (6) that intermittent training should be immediately discontinued and replaced by a system of continuous training for a period of two years; (7) that Matriculates under the present system shall be eligible for admission to the proposed training institutions provided they appear at and pass a test in crafts; (8) that a certificate of physical fitness from a registered medical practitioner be insisted upon before a candidate is admitted to a training institution.

The Committee suggest that facilities should be provided to trained teachers with a view to advancing their professional knowledge and they therefore recommend that organisation of re-training courses should form an important part of the Committee's training system.

Rural Schools

Dealing with rural schools, the Committee state that India being predominantly a land of villages, the real India is to be found in villages, especially in small villages. The percentage of children of school-going age in villages is 36.5 only, while that of children of school-going age in towns is 77.02. The Committee recommend that teachers for rural schools should, as far as possible, be recruited from rural areas, preferably from agricultural classes and that such teachers should as far as possible be trained in institutions located in rural areas.

Need for Women Teachers

With regard to the supply of women teachers, the Committee remark:—"All educationists are agreed that not only girls' schools but lower classes in boys' schools as well, should be staffed by women, who can deal with children with more knowledge, tact and patience and enter into more intimate and informal relations with them.

"In order to secure an adequate supply of qualified women for admission to training institutions, efforts should be directed to increase the number of educated women, especially in rural areas, by the immediate introduction of seven years' compulsory education for girls in those areas.

"We recommend that while some separate training institutions for women may be main-

tained for a time for those who may need them, there need be no training institutions maintained exclusively for men. In the existing training institutions for men as well as in those which may be established hereafter, there should be a mixed staff of men and women, with separate hostel provision for women, wherever necessary."

The Committee have appended to the report their suggestions for syllabuses and time allotments in the different subjects to be studied in the proposed Lokashalas and Training Colleges. They have also provided for Physical Training.

Adult Education

Dealing with Adult Education, the Committee comment that it would be uneconomic to establish new agencies for this work. "We must make use of the 34,000 primary teachers distributed over the Province with their school buildings and equipment, who are best fitted to undertake this work." It will mean only a little additional cost for allowances and incidental expenses. In view of the fact that Government have recently assumed control of Primary Education, there is no reason why the work of both Primary and Adult Education should not be efficiently done with the present available agency. They therefore recommend that methods of adult education should form part of training of primary teachers and must therefore be included in the training course.

The Committee discuss in their report the costs that would be involved in implementing their schemes. The total cost to Government and Local Authorities for teachers' salaries will amount to Rs. 1,26,00,000 and Provident Fund to Rs. 7,87,000, making a total of Rs. 1,33,87,000. The scale of pay suggested for trained teachers is Rs. 25- $\frac{1}{2}$ -30-2/2-40 with a selection grade of Rs. 40-1-50 for 50 per cent of the establishment. Of this sum, not more than 80 per cent or Rs. 1,07,09,600 will be the cost to Government. Thus when the whole scheme is in operation, that is after 15 years from its introduction, the total recurring cost of the scheme will be Rs. 1,17,27,600.

Foreign Currents

IMPROVEMENTS IN HIGHER EDUCATION IN SOVIET RUSSIA *

LEGISLATION passed in March rounds out recent developments in Soviet higher education. The decree of March 6, 1938, orders that commissars give personal attention to the placement of the new graduates from institutes, *tekhnikums*, and universities under their respective commissariats. They are to make plans for them to enter definite positions several months before the end of their examinations. The decree further provides that the commissariats may not cancel stipends or remove from the student body those who have graduated until they have been found a suitable place to work. This will mean that the 91,000 young specialists who are graduating from institutions of higher learning in 1938 will be located rapidly in the positions for which they are best equipped.

Qualified applicants are literally swamping practically all the universities and technical schools. It was less than two years ago that a Soviet decree complained that "instead of carefully checking up on the knowledge of each new student, the directors of the institutions of higher learning are minimizing entrance requirements in order to fill their quotas for incoming students." At that time there were already some 700 Soviet schools of college level in comparison with 91 in pre war Russia. But now, with the continually rising standards of living, taken in conjunction with a wage differential that enhances the value of a college education, the need for new institutes and universities is growing even more rapidly than before.

Academic standards of Soviet students have become much more exacting over the last few years. Changes were made in study method under the decree of June 23, 1936, which outlawed the "brigade-laboratory" method and the group "rehash" of lectures in favour of a greater amount of independence and personal initiative on the part of each student. To

* Condensed from Bulletin on the Soviet Union, New York, Vol. III, No. 9, May 15, 1938.

facilitate this, the amount of classroom work was reduced from as much as 40 hours per 6-day week to a maximum of not more than 30 hours for first and second year students, 24 hours for third and fourth year students, and 18 hours for fifth year students. In addition to the regular rest day, the decree called for one day of independent study (no classes) for third- and fourth-year students and two such days for seniors. This means that in the senior year the student has classes only three out of every six days.

Comprehensive and stiff state examinations have been instituted as a requirement for graduation. Formerly the student wrote his thesis on the basis of his "practical-work" field experience. If he successfully defended this thesis, he received a diploma without any check-up to determine whether or not he had forgotten what he had learned over the preceding five years. Although stress is still laid on the periods of practical training for students through field work, the theoretical basis for this work is now more fully assured. Students are to be marked in all their courses according to four grades: unsatisfactory, fair, good, and excellent.

The marked improvements in living standards, both for the nation as a whole and for the students and professors in particular, have greatly facilitated the rise in academic standards. Even after the ration system was eliminated in 1935, the student stipend was often far from adequate. Many found it necessary to help themselves along by working during vacation time, or by taking extra-curriculum jobs during the school term. A decree of November 12, 1937, aims to eliminate entirely any necessity for students to work their way through college, inasmuch as the Soviet ideal is not to force the student to fight against odds but to enable him to spend all his energies in studying. Monthly stipends now are as follows: first year, 130 rubles; second year, 150 rubles; third and fourth years, 175 rubles; and the fifth year, 200 rubles. Post-graduate students (aspirants) in universities and scientific institutions are to receive 400 rubles per month, or almost double the amount they received under the previous decree of 1933.

For professors, lecturers, and instructors the November 1937 law abolishes their former "piece-work" status and puts them on a regular salaried basis, with shorter hours and better pay. Previously they were paid by the hour

GLEANINGS

RELIGIOUS INSTRUCTION UNDER THE WARDHA SCHEME

Prof. C. J. VARKEY'S SOLUTION OF THE PROBLEM

TO the much debated and difficult question of Religious Instruction in Schools, Prof. C. J. Varkey, Parliamentary Secretary to the Minister for Education, Madras, provides a solution which should be noted by all educationists. Writing in the October number of the *South Indian Teacher*, he says, "It is indeed impossible in a country like India for the State to provide each child with education in his or her own religion." "Yet," he says, "moral virtues can sprout and thrive only in a spiritual soil watered and manured by religious ideas and principles." To achieve this he suggests a plan:

"The plan is the same as under the present system of education. Is there religious instruction in the *present* system of education? Who can answer this question categorically by saying yes or no? In one sense, yes: there is religious instruction, because in privately managed public institutions, religious instruction is given to the children belonging to the religion of the management as in Christian and Hindu Mission schools. In another sense, no: there is no religious instruction provided in the time-table of all

Continued from preceding page

and often taught at several different institutions. Now they are to work in only one place, on the basis of a five-hour day. Of these five hours, the average time to be spent in the classroom is fixed at 2 to 2½ hours for full professors and departmental heads; 2½ to 2¾ hours for assistant professors; and 2 to 3 hours for lecturers and instructors.

For salaries there are no less than 33 categories. A full professor, who is head of his department and has a Ph. D. degree and ten years' experience, tops the list with 1500 rubles per month. At the other end of the scale is the laboratory assistant with only a grammar school education and less than five years' experience. He gets 225 rubles per month.

This series of changes over the past two or three years is bringing about the desired results in higher education. Soviet universities and *tekhnikums* are producing graduates who are well qualified to fill responsible positions.

— From *World Education*.

schools like the secular subjects, with their curricula and text-books. We could adopt the same practice in the Wardha schools.

"Once the plan of primary education has been carefully laid down by the State under the Wardha scheme its carrying out be left, under reasonable supervision to private institutions. Let zealous and stable private bodies be invited and encouraged to undertake the running of Wardha schools on the model of the Vidya Mandir system of management, on condition that they follow the syllabus laid down, with freedom to teach children their religion within or outside of school hours. It is understood that under this plan, children should not be forced to attend instruction in other religions than their own.

An Objection

"There is a possible objection to this plan. It may be said that this will foster communalism and separatism. But it must be borne in mind that these are not essentially the products of religion, but of the system of working the school. If children are taught by the right kind of teachers and the schools are supervised by the right kind of inspectors, this plan will not foster communalism and separatism. Other activities can be shared by pupils belonging to different religions, manual work, arithmetic, science, singing and games. The children will thus grow up into the idea, so necessary if India is to attain national unity and solidarity, that one may be a Hindu, a Muhammadan, a Parsi or a Christian, and yet be a good Indian."

"In a country like India with its various religions and communities, this is the only solution we can think of to inculcate spirituality and at the same time to promote national unity—the two aims which cannot be ignored in a system of national education. This is the only way, I can think of, to reconcile communalism with nationalism.....Instead of divorcing religion from education, let us give it its legitimate place in the formation of the youth so that a new generation may grow up in the spiritual as well as the national outlook for the Wardha system of education."

CORRESPONDENCE

Correspondence

REFRESHER COURSES IN KASHMIR

The Director of Education, Jammu and Kashmir, sends us the following for publication:

A two weeks' special Refresher Course was recently arranged by the Education Department for a select group of teachers and officers of the Education Department with the object of initiating them in the principles, methods and ideology of Basic Education and the Project Method. Non-official educational bodies like the Nusrat-ul-Islam, the Church Mission Society, the Women's Welfare Trust and the Managements of National and Aided schools also deputed some of their teachers to attend the Course. It was also open to all the Headmasters of local secondary schools in Srinagar and such of the teachers as could be spared by them without dislocating the normal work of their schools. The Course was conducted under the personal supervision of the Director of Education, Mr. K. G. Saiyidain, who also delivered the opening address in which he outlined the main shortcomings of the existing educational system and pointed out the lines of reform which the Department intended to pursue and the part which the teachers should play in the coming educational renaissance. Three distinguished educationists were invited for this purpose from outside. They are Dr. A. E. Harper, M. A., D. Ed., Principal, Village Teachers' Training School, Moga, Mrs. Harper, M. A., of the Moga Training School, and Mr. Syed Tajammul Hussain, M. A., B. T., Vice-Principal, of the Aligarh Training College. While several other gentlemen took part in conducting the Course from time to time, these three educationists were associated daily with the teachers in attendance and both by their lectures and personal discussions and contacts, they helped to quicken the teachers' interest and enthusiasm.

The daily work was divided into two shifts. In the mornings, the members devoted about three hours daily to supervise study, when they worked in groups, under expert guidance, on assignments that had been given to them. Two assignments — one general, the other on Basic education — covering a wide

range of topics were drawn up, and the members were required to study a number of books on education, under the supervision of Dr. Harper, Mrs. Harper, Mr. Syed Tajammul Hussain, Mr. N. L. Kitroo and Mr. G. A. Mukhtar. In connection with the second assignments, they were required to study the Report of Dr. Zakir Hussain Committee intensively and to write answers to given questions.

A fair large collection of books was borrowed from the S. P. College, the S. P. High school and the Public Library and this was supplemented by a number of modern educational books lent by Mr. K. G. Saiyidain, and Dr. Harper. The valuable Library of the Teachers' Training College, Aligarh also contributed (through the courtesy of Mr. Tajammul Hussain) over fifty volumes dealing with modern educational thought. Every member was required to write answers to items of the assignments, which were submitted to the Director of Education on the termination of the Course.

In the afternoons talks were given and papers were read on topics of educational interest and these were followed by a general, lively discussion of the issues raised. Thanks to the excellent guidance of the various educationists mentioned above, the Course succeeded in inducing a new enthusiasm in all the members and was specially valuable to the staff of the Training and Basic schools who got a clear understanding of the work ahead of them and a vision of education as it ought to be. It also marked the first step in the elaborate and graded programme of educational reconstruction taken in hand by the Department.

EDUCATION WEEK CELEBRATIONS

At Bimlipatam

Mr. M. K. R. Dikhitulu, B. A., L. T., Headmaster, Municipal High School, Bimlipatam and Secretary, Education Week Committee, writes from Bimlipatam thus:—

The Education Week celebrations commenced on the 5th instant with a benefit performance of *Vara Vikrayam* in aid of the Education Week funds by the pupils of the Government Training School and some officials. There was an Educational Exhibition on the 7th instant and the exhibits included fret work, embroidery, clay modeling, teaching aids, painting and pencil drawings. Professor Vissa

Apparao, M. A., L. T., Principal, University Colleges, Waltair, presided over the inaugural function of the week on the 7th instant at 5.15 P.M. at the Municipal High School. Janab Hyderali Khan, B.A., Commissioner, Bimlipatam Municipality, delivered a strring address on "Education" and exhorted the teachers to confine their activities to the well being of the students. The pupils of the High School enacted two Telugu Farces "Balavanta Brahmanardham" and "Dhamba Sanyasi" which evoked the applause of the audience throughout. On the 8th afternoon there was a procession of the pupils and teachers of the several schools of the locality with National flags and florals. On the 9th and 11th morning sports were held for boys and girls and they evinced keen enthusiasm in them. On the 10th instant a meeting was specially held for the Ladies who attended it in large numbers. The prize distribution function was held on the 12th instant at 5.15 P.M. under the presidency of K. P. G. Menon, Esq., B.A. Hons. (Oxon) Bar-at-law, District Educational Officer, Vizagapatam. Prizes consisting of Khaddar cloths and fancy goods were given away to the winners in sports and Exhibition and to the best actors and actresses in the Dramas. Professor S. Bhagavatam, M. Sc., Head of the Department of Physics, University College of Science, Waltair, delivered an address on "Science and development of human mind." The President in his concluding remarks spoke on the importance of the Education Week and congratulated the organisers on their successful celebration. With a vote of thanks proposed by the Secretary the Celebrations came to a successful close.

At Kurnool

Mr. K. N. Pasupati, B. A., L. T., Secretary, Education Week Committee writes from Kurnool:—

The week commenced on Monday the 31st of October 1938. In the morning, a procession of pupils and teachers of various schools went round the town heralding the week. In the evening at 5-30, the Educational Exhibition, in which 12 local schools took part, was declared open by Mrs. B. J. Rockwood, in the Coles Manual Training Hall, before a large audience. At 6 P. M. in the Coles High School Hall, the inauguration of the Week took place. Rev. B. J. Rockwood, President, Kurnool District Teachers' Guild, spoke on the impor-

tance of the Week and said that it afforded an opportunity to the public for understanding the needs of schools. Mr. K. N. Pasupathi, Secretary and Convener, read a short paper appealing to the parents for their hearty co-operation with schools. Mr. P. N. Ramaswami, District Judge, while inaugurating the Week, dwelt on the necessity for frequent contact—between teachers and parents and for the provision of adequate home environments to pupils. He deplored that schools at present were not contributing much to national prosperity and that the present educational system was a failure. A lecture on 'Indian Culture', by Mr. K. B. Krishnamurthi Rao, M. A., B. L., followed. Proposing a vote of thanks, Mr. G. Siva Rao appealed to the public to view with sympathy the several difficulties the teachers had to labour under.

In the Municipal High School, with Rao Sahib J. Ramayya Setty, Municipal Chairman, as President, a Physical Training demonstration, Scout-display, Art-display etc., took place on Tuesday, November 1.

On Wednesday, Nov. 2, 38, with Mr. O. L. Swami Rao M. A., Bar at-law, M. L. A., in the chair, two lectures were delivered by Messrs. S. Ganapathi Aiyar, Pleader and K. Sethu Rao, Dy. Inspector of schools.

Under the Presidentship of Mrs. Rajam Ramaswami, wife of Mr. P. N. Ramaswami, District Judge, the Ladies' Day was celebrated on the next day in the premises of the Government Middle School for Girls.

On Friday, the 'Banish Illiteracy Day' was celebrated with great eclat in the gaily decorated compound of the Municipal Office, with Mr. N. S. Arunachalam, M.A., I.C.S., Collector, in the chair. Loud speaker arrangements were made for the occasion; and songs and speeches were broadcast to thousands of hearers.

On Saturday evening, in the Coles Memorial High School with Rev. B. J. Rockwood, President, Teachers' Guild, in the chair, a meeting was held for the presentation of certificates of merit to those who had sent good exhibits.

Mr. K. N. Pasupathi proposed a vote of thanks to all those who contributed to the Week's activities and the week's success.

After this, a magic lantern lecture by Rev. Rockwood on "Round the Globo from Colombo to New York" was given. There was also radio music entertainment.

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December, 1938

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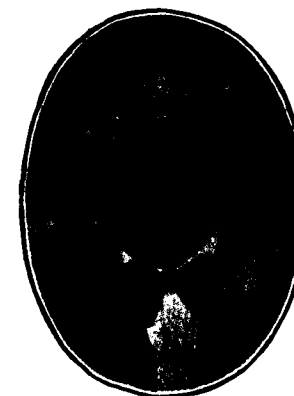
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UNIVERSITY education in India is eighty years old. The first three Indian Universities were established in 1857 and after a quarter of a century two more Universities were added. The other thir-



teen Universities have been established within the last 25 years and today the Inter-University Board forms the connecting link between these eighteen Indian Universities. The first Conference of Indian Universities was held in 1924 and it was felt that with the multiplication of Universities of various types, with different kinds of internal organisation there was the risk of some institutions suffering from want of educational efficiency. It was felt that the newer Universities might learn a good deal from the experience of the older foundations while the older ones might watch with interest the educational experiments of the newer Universities. The Universities placed in different Provinces might not have, under the Montford Reforms, anything to do with one another but for the existence of a permanent organisation binding the Universities together. The delegates from the Indian Universities who met at Simla in 1924 resolved to have a Central Agency in India:—

- (a) to act as an Inter-University organisation and bureau of information;
- (b) to facilitate the exchange of professors;
- (c) to serve as an authorised channel of communication and facilitate the co-ordination of University work;
- (d) to assist Indian Universities in obtaining recognition for their degrees, diplomas and examinations in other countries;
- (e) to appoint or recommend, where necessary, a common representative or representatives of India at Imperial or International conferences on higher education;
- (f) to act as an appointments bureau for Indian Universities;
- (g) to fulfil such other duties as may be assigned to it from time to time by the Indian Universities.

When the Inter-University Board was first established, some of the Indian Universities did not immediately join and the first meeting held in Bombay in 1925 was attended by the representatives of eleven Universities. But in the course of a few years all the Indian Universities became members of the Board and in 1930 it was decided to continue the Board as a permanent institution. Today the Board is made up of representatives of all the Indian Universities—mostly their Vice-Chancellors—and has been entrusted with definite functions by the Government of India as a recognised clearing house for all Inter-University questions. It is also recognised by the International Committee of the League of Nations on Intellectual Co-operation as an institution which International Committee should consult on matters relating to higher education in India.

The problems discussed by the Board during these fourteen years embraced all kinds of academic questions as also matters of University administration and the relations of Indian Universities to Universities abroad and to public services. The Board has organised two other Universities Conferences at intervals of five years—one in 1929 and the other in 1934. At the last Conference three important problems were fully discussed:—

- (1) Technological education in Indian Universities;
- (2) The relation of secondary education to University education;
- (3) The problem of unemployment among University graduates. The resolutions of the Conference on these points have been scrutinised by the Provincial Governments and it is hoped that within a short time the conclusions relating to the shortening of the higher secondary course, the lengthening of the University courses and the avoidance of the abuse of two frequent formal examinations will be accepted in most provinces of India.

Universities situated in different parts of India have naturally to face different kinds of problems and the development of one institution cannot be on the same lines as those of another. Whatever the line of development might be, the standards of academic work, of equipment and of examination tests have, however, to be kept at a uniform standard so that there may be facilities for exchange of students and teachers. The dangers of isolation of the provinces as independent units is daily becoming more pronounced on account of recent political changes and if each University is made to think only of the

province in which it is situated, then the hopes of a United India of the future would absolutely vanish. There are tendencies today in Indian Universities to segregate themselves from others and one of the symptoms of this tendency is the inbreeding which we find at numerous institutions which refuse to have products of other Universities as members of the staff. The Inter-University Board, by offering a common ground for meeting and discussion of Vice-Chancellors and senior members of different Universities, has helped considerably to minimise the evils which are incipient in the provincial administration of Universities. The Board does not desire to make its decisions obligatory on any University, but it collects the opinions of all Universities on important academic problems, circulates these opinions and at the same time indicates which are considered to be most reasonable. The work of each Individual University may thus be considerably helped and no University is kept in ignorance of the working of similar institutions elsewhere in the country. Controversial issues like the mutual recognition of the University degrees or of Entrance examinations have arisen and the annual meetings of the Board have helped a discussion among the Vice-Chancellors concerned and such controversies are gradually becoming rare. It is hoped that the future of University education in India will be one of continuous development and progress, that with the extension of higher education there will be more Universities catering to the needs of areas so far neglected and provinces so far unprovided and that in the future the Board will continue to do the useful work it has been attempting to perform during these fourteen years.

"An intrepid science, a deep literature, a lovely art—these are the crowning glories of a nation. And what else but these endures when a nation has declined? And for the matter of that who cares a fig for our by-gone generals or statesmen?"

— Clifford Bax.

THIS HINDUSTANI BUSINESS

The Reason of its Compulsion

Prof. M. S. SRINIVASA SARMA, M.A.

[Prof. Sarma refers pointedly to Tamil in this article because of the organised agitation in the Tamilnad against the introduction of Hindustani; but it is obvious that his arguments apply equally forcibly in the case of Telugu, Canarese and Malayalam also.—Editor, E. I.]



brations of anniversaries of popular heroes and saints were organised to create a common devotion with a view to integrate the entire population. But unfortunately the goal of a united India—one in thought, feeling and aspiration, — is still in the land of dreams.

The Congress, therefore, as soon as it undertook the task of government, began to concentrate all its energies on the most urgent problem of nation-building. It feels that a common language is indispensable to weld the different peoples of India into one nation. Hindustani comes in handy, because it is spoken by the majority of India's inhabitants. Political expediency, therefore, makes it imperative that all should learn this language compulsorily. Since the entire population flows through the schools and since infancy is the best period of learning, the Congress Government insist on every school teaching this language to all its pupils in the first three Forms. But unhappily there is in the *Tamilnad* an organised attempt to thwart this effort at unifying India by a common language.

The Root of the Trouble

INDIA which is geographically a unit is, alas, politically not a national entity. Attempts have been made in the past to unify her teeming millions by saints and monarchs who tried to evolve common traditions, common interests and common aspirations among the people. The Aswamedha and Rajasuya Yagas of kings and emperors, and the tours and Digvijayas of Acharyas and Jagat-Gurus are illustrations of the will of the ancient leaders to produce a united nation. Pilgrimages to sacred places and holy rivers dotted all over the country, common epics which thrill the hearts and fire the imagination of the people, and cele-

Psychology points out that two things stand in the way of our having right relationship to other people and identifying ourselves with them — selfishness and insincerity. When any one consciously lives only for himself and enjoys his pleasure at the expense of others, he is immoral, anti-social. Insincerity is a form of bias — a determination to see what we *want* to see rather than what *is*. Of course, we can always give grand reasons for what we wish. But no one will ever think aright unless the heart is right; for biased results are in the end only partially right or wholly wrong. We live in a world the order of which is

truth and love. We must have pure hearts and unbiased minds if the real values of life are to be revealed to us. Our bias, selfishness and partialities really keep us from the truth.

Selfishness and insincerity are at the root of all our ills and troubles today; they are rampant everywhere. We object to a salary cut because it touches our pocket, and dislocates our domestic budget; we object to prohibition because it interferes with our "pleasures"; we object to Debt Relief Act because we have to forego a considerable amount of money by way of interest; we object to the mother-tongue becoming the medium of instruction because it is a bother to our L. T's to re-think and learn afresh to express in a "new language" what they have mastered in English; and we object to Hindustani because it is a hardship for the minority Tamilians to learn the language of the majority!

Frivolous Objections

Thus the agitation against compulsory Hindustani is no mystery; it is only an expression of prejudice, mental laziness and self-centredness. The argument that Tamil will be killed is absurd; for along with the order making Hindustani Compulsory, you have the other Government Order that all subjects except English shall be taught in *Tamil*. This is a miracle wrought in a wink of the eye, and is indeed a Copernican revolution in the history of Indian Education. The debasing of human nature and the denationalisation of our youth had been the direct consequences of a foreign language which, after establishing its supremacy, has proclaimed itself as the "gentle-men's language." By the heroic action of the Congress, Tamil which was till now the sickman in death-pangs, has come to its own, and will grow into a dynamic, progressive social force. Therefore it is a mental disease to cry that Tamil is in danger. Did ever any Tamilian even in his wildest fancy dream of the Rt. Hon'ble V. S. Srinivasa Sastri, Dewan Bahadur S. E. Runganadhan

and Prof. K. Swaminadhan — the greatest Indian authorities on correct English — addressing public meetings in Tamil? This most salutary transformation has been the immediate fruit of the new orientation in the educational policy of the Congress. What is, therefore, urgently needed to give a momentum to the consolidation of India into a national unit is what Aristotle calls a "*catharsis*" or cleansing of the mind of all its self-centredness and prejudice, and filling it with great ideas which have ever moved men to noble deeds and righteous actions.

Is Compulsion Bad?

The conception of a socially and politically unified India as a practical possibility is directly attributable to the vision and long-range thinking of Mahatma Gandhi. The realisation of it is dependent upon certain conditions which must first be fulfilled. One of these conditions is that Hindustani should become the common language of India. The Congress, therefore, have made it a compulsory subject. The opponents object to the compulsion, and urge that it should be only optional. This argument really puts the cart before the horse! Children are in the formative stage; they are immature; they have no idea of the goal of life and the means of its fulfilment. If they should exercise freedom of choice and liberty of action, they should have the materials and the relevant facts in their control. Prof. Hocking rightly points out in his thoughtful book *Human Nature and its Remaking* that "the manifest absurdity of asking a child to choose his own subjects is due not alone to the fact that he lacks the materials to choose from, but still more to the fact that he does not know what he wants. The first task of education is to bring his free will into existence." And the strange paradox of education is that the *freedom* of the individual is the outcome of the *discipline* of subjects that are *imposed* upon him. Says Prof. Hocking, "from the beginning of organised social life, the social leaders and reformers have regarded their principles and programmes as an asset, dis-

inctive and sacred; and in imposing them upon the new brood, they have supposed themselves to be conferring the most signal benefit. And the newcomers, most of them seem to have adopted this view; they have as little fancied it a hardship that the social leaders should impose their type upon them as that their parents should have given them their physical image." In pursuance of this habit of social reproduction we steer our children towards the grooves of custom leading to our cherished goal, and feel that in doing so we are fulfilling our duty to the children themselves. When such a process is challenged we naturally reply (with necessary modifications) in words said to have been used by the ex-Kaiser in discussing the value of classics, "It is our duty to educate men to become young Germans, and not young Greeks or Romans."

"To be or Not to be"

We cannot build a new India unless we go out of our conventional grooves, and take chances in life, and be ready to do everything that is worth doing. The most important thing is the future. The compulsory study of Hindustani just like the compulsory study of Arithmetic in the early stages is indeed irksome for most of us. But when we realise that it is really a question of whether we are to die or live as a nation, our hearts will go out in profound gratitude to those great souls who against stupendous odds are making it possible for everyone of us to learn the national language.

Did not Shakespeare say that "Diseases desperate grown, by desperate appliances are relieved, or not at all"? Exhortation, propaganda, and appeal have poor chance of effecting the cure. The task of the political reformer is similar to that of the drill sergeant confronted with a squad of raw recruits already committed to habits of bodily disorder. How does he proceed with his appointed task? By persuasion or exhortation? No! His mainstay is drill—strenuous, prolonged and repeated drill; it is this which

transforms them into the smart, upstanding, accurately-marching men of the army manoeuvres. Education is essentially a social discipline aiming at national unity and the enjoyment of freedom to make our distinctive contribution to the progress of the world. The problem of education is *not*—what good does it do Ramaswami to go to school?—*but*—what good does it do the Indian Nation to have Ramaswami to go to school? That is why the country taxes itself to maintain schools.

The Golden Age of Tamil

But then we are not out of the wood yet. The mother-tongue has become the medium of instruction only in the High Schools. This is not enough; the Universities also must follow suit immediately. Mahatma Gandhi would not brook any delay in this matter. His words are: "The medium of instruction should be altered *at once* and *at any cost*. I would prefer temporary chaos in higher education to the criminal waste that is daily accumulating." This must gladden the hearts of all genuine Tamil lovers. It will be a glorious day for Tamil when all the subjects in the college classes are taught in Tamil; and that day is not far off.

The present G. O. on compulsory Hindustani restricts it only to the first three Forms. But that is no good. What is learned in these three classes will be forgotten if it is not continued year after year. Psychology tells us that the law of atrophy through disuse operates both in physical and mental habits. If for national reasons Hindustani should become the *lingua franca* for all India it must be a compulsory subject for all classes from first form to B. A. so that it may become a psychological impossibility to forget it. In matters relating to national reconstruction there should be no tardiness, weakness, and halfway measures. Compromises are as a rule disastrous; and compromise with wrong views is certainly intolerable. Let the Congress, therefore, transform the nation's schools into an organ of its life, and make them consolidate its spiritual strength and past achievements, and train

HOME DISCIPLINE MADE EASY

By Dr. G. S. KRISHNAYYA, M.A., Ph. D.

WHEN you buy a car you usually get a book of instructions with it, and before you are allowed to drive, you have to pass a qualifying test. But is it not a melancholy reflection that no manual of directions accompanies the



arrival of a baby and society takes no pains to ensure the possession by the parents of any of the many skills, ideals and attitudes necessary for the successful upbringing of children! No doubt, instincts supply certain abilities, but these can be considered sufficient only for an existence like that of our contemporary ancestors in our forsaken forest homes. The human child of today has to be prepared for life in a very different kind of a world. For this he needs both training in self-direction and in the maintenance of conditions congenial

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the young to absorb the dreams of its nobler sons and grow worthy of those achievements and aspirations.

to public welfare and happiness. This double requirement is met to a large extent by discipline in the home and the school and it is failure here which is responsible for discourtesy, impulsiveness and hooliganism in colleges and outside.

In order to give this brief treatment of the subject of home discipline a direct and practical tone, the suggestions are stated as in the Decalogue, in the form of prohibitions.

Don't lead them into Temptation

The familiar supplication is not inapplicable to our ordering of our children's lives. A large percentage of discipline problems arises from the failure of parents to exercise their imagination. They put children in, or allow them to get into, situations where nothing but trouble can result. And then, they are amazed and annoyed that their children are so troublesome! Once we grasp the fact that children are largely bundles of instincts and impulses, and that they will express them in one way or another, we shall do our best to provide them with suitable opportunities for self-expression in directions where their behaviour will not run counter to orderliness and the well-being of others. That, indeed, is the chief value and message of the Nursery School, now becoming increasingly popular. Playing ball in the parlour was just as much a wrong before the vase fell down and the picture frame was broken as after. But we wait till then to become furious. Beside, if children haven't a place to play in and a corner to call their own, parents must thank themselves when accidents occur. Reaching out for things, pulling the table-cloth, playing with scissors and match boxes, scribbling on the walls, are all perfectly natural but wholly undesirable activities. Such problems can be solved positively by opening up safe and

alternative avenues for these natural tendencies, and negatively, by not dangling before their eyes the glittering bait of forbidden activity. Thus in a sense, the child is made, not born.

Don't punish Children unreasonably

Punishment is regarded in progressive circles as corrective treatment rather than as a vindictive outburst. We should not punish a child because of the wrong he has done, but because we want him to behave differently in the future. In correction, we are concerned with the child's growth in desirable directions not with meeting out a graded scale of punishments for offences committed. In other words, punishment is prospective rather than retropective. Once that is realised and realised thoroughly, anger will appear as entirely irrelevant. It is worse than useless; it is positively harmful. It robs one of perspective and a sense of proportion. It results in language and behaviour not easily defensible. It makes it difficult to regain the child's confidence in adult wisdom or virtue. There is also the likelihood of resentment counter-acting all inclination to please or to improve. Regret has to be stimulated and this has to be associated with the wrong done — not with having been caught! When a parent shouts out at the top of his voice to his four-year-old, "Stop shouting" or "Don't make a noise" he or she must be regarded as lacking a sense of humour!

Some people believe that they must crush the child's spirit if he is to become half-way decent. They are those who would have their children keep quiet, or go about with their eyes meekly bent, seen and never heard. They believe in punishment as a means of restoring the outraged majesty of parental authority, and punishment is used as a key which can fit or force all locks and always ready at hand. An atmosphere of fear is the very antithesis of what wholesome discipline demands. Complexes of all kinds have been known to result from thoughtless repression and

unnecessary inhibition. When the morning sun rises, the shadow of Mount Etna is cast far across the lovely island of Sicily resting on gardens and fields and the people's homes, a shadow as of an ever-imminent terror. So over the life of a child to its close hangs the shadow of parental harshness and mismanagement.

Don't pamper the Child

As the pendulum swings from one side to the other, so parents who punish their children unreasonably are also often found to pamper them. They go from kicking to kissing and turn from pinching to petting. In the bargain, the children are left with no stable, constant standard to depend on and become victims of the emotional instability and unintegrated personality of their parents. There are doubtless others who spoil their children merely because of an overflow of the milk of human kindness, who haven't the courage to say "No" and face the temporary discomfort consequent on it. Yielding to the boisterous demand for more sweets, longer play and newer toys is a way of escape which often takes its toll in the long run. A little punishment wisely and timely administered can do nothing but good. Even physical pain, usually treated as taboo, may have to be resorted to when loftier appeals have failed. Abdication of this responsibility is fraught with serious consequences. A hot house plant, sheltered too much and too long, often succumbs to the stern unfeeling conditions of the real world. The fond parent does not realise the serious damage he is doing his fondlings, or else he would divert their attention and impulses to healthier channels or strive to convince them of the error of their ways. He would not be reckless with his rewards nor would he allow them to deteriorate into bribes. He would aim at building moral muscles instead of merely tickling fussy palates. Besides, there is an unfortunate tendency these days to mistake pussillanimity for progressiveness. Not all instincts and wishes deserve to be expressed. Some must be redirected,

some sublimated and some suppressed. He is a wise parent who knows when to do what! The young barbarian must be helped to become a social being. The problem of the only child is more difficult naturally, from the point of view both of the parent and of the child. The solution lies obviously in securing for him the company of his equals, at home or in school, in association with him as companions and in the continual consciousness of the danger of registering on him our anxieties and susceptibilities. A child is given to parents as a trust, not as a plaything.

Don't expect the Impossible

Many parents fret and fume because their boy or girl is not a corporal representation of their honeymoon dreams! Others worry because childhood behaviour does not conform to adult patterns, and a few—unfortunately too few—that their children are so much like themselves! The cure for these ailments is the facing of reality and a better understanding of Nature's laws. As distant hills look green, so the memory of our turbulent boyhood rapidly becomes one of angelic tidiness, cleanliness and sweet reasonableness. Against this back-ground of a fancied halo nothing in the present seems as it ought to be. It is often helpful to remember that children will be children, with animal spirits demanding outlets, and rough edges needing to be smoothened and that not all our wishing and whipping can make of children miniature men and women. Not only should unintelligent obedience be always kept at its irreducible minimum, but at the first dawning of the ability to reason, the sliding scale of obedience should be instituted. There is comfort also in the reflection that children rapidly outgrow many of the things which now annoy or baffle us and that there is therefore no need to make their brief childhood a period of unrelieved misery. The 'first child', from this point of view, should be protected from his parents! Reading, observation and comparing of notes may

often throw some helpful light on this perplexing problem.

Don't "Don't", if you can help it

The world must seem to children a very queer place indeed, for, no matter what they want to do or where they want to go, they are met with a shrill or sonorous "Don't". Adults must appear to be their born enemies for ever dogging their footsteps and checking their desires. This feeling of being hedged in, it must be realized, is as annoying to children as it is to grown-ups. So instead of "Don't dirty your clothes in the mud" and "I'll beat you if you do", why not give the child an apron and a big lump of clean clay to handle? Instead of "Don't eat that" why not keep the child at a separate table and expose only things good for him? Positive suggestions are any day better than these everlasting "Don'ts." For, the more you disapprove of a thing, the more certain the child is to desire it. A hindering child should be made to help in ways open to him. Surround the child, therefore, with things he can safely play with and activities he can engage in, and his will be a rich, joyous, developing experience. Another way of maintaining discipline is to find the child work he would enjoy doing. No other coercion will be needed as long as the 'coercion of work' is operative. If parents create the 'fashion of order' in their homes and set the example themselves, there will be fewer things missing and fewer things broken and fewer scoldings. Finally, it is worth while to remember that the whole duty of parents is to direct the child's erring steps so as to enable him gradually to walk unaided. Ultimate autonomy being the goal, there should be progressive independence in certain provinces of the child's life. And there can be no better preparation for future self-control and self-reliance and self-respect than an increasing measure of these while children are still under the parental roof.

No claim can be made here for an exhaustive treatment. There are many

EDUCATION AND LIFE

By Sjt. PRATAPAGIRI RAMAMURTI, M.A.

Professor of History, Wilson College, Bombay.

THE changed conditions of our political and social life call for a new departure in educational ideals and policy. It is imperative to secure a new environment and to impregnate it with new personal values. A new interest in life shall bind all men together blending their varied activities to the fulfilment of a common purpose. Old-world ideas no longer satisfy us. Human personality can only attain its fulfilment in such activities which include objects in which all are interested as human beings. Man's life is realised only in just so far as he can set aside his merely private ends and

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other suggestions which might be made but the limits set have already been trespassed. But one matter must be mentioned before closing. Our most fruitful sources for discipline are the sentiments and affections, the spirit of consideration and helpfulness, the readiness for devotion and sacrifice which are the very foundations of family life. Especially during their holidays at home will children learn their silent lessons from their parents and remember them for good or for bad. The extent to which parents succeed in growing with their children and remaining always their contemporaries, will be the measure of their influence on and with their children. What we want to do is not merely to control them and keep them in order but to make of them noble men and women, strong for battle and for duty. Growth of character, not merely good behaviour is the object of home government. Therefore, home influence is far more important than home laws and the parents' lives are of more moment than their injunctions. It is a paradox of the well-disciplined home that 'discipline' is conspicuous by its absence.

identify himself with the larger purposes of his community. His heart, mind and will shall be enthused with a common aim.

No man, in this view, can be a good citizen unless he merges his life with that of others in the pursuit of ends which are common to him and all who are endowed with a like nature. And that life has attained a new corporate significance with new civic and moral obligations that it is impossible to live it in sections or compartments. It may not be possible to provide for one aspect neglecting the rest, or to effect change in one sphere which does not necessitate similar changes in other departments of life.

Education shall thus take up the whole of man and quicken, enrich and elevate his life. In our efforts to perfect parts of him we may run the risk of mutilating the whole. We have yet to concentrate upon the unity of life in reference to which alone special aspects can be understood and lived. Education shall be the dynamic, embracing and inspiring power which shall bring this unity within the range of achieved reality. It shall integrate the intellectual, the moral and the practical activities of the individual in the progressive harmony of corporate life.

Education thus has a social life for its end. It must be impressed with the social idea. It must concern itself with directing the activities of the community by which it seeks to express, to enrich and to realise its ideal of life. Every community has its scheme of life embodying its spiritual principle. It has for its end a form of human life; its "good life." The creative energies of man must be released and applied to the task of securing this more desirable Social Order.

This task is an essential function of education which thus cannot be merely the

pursuit of knowledge. Education has largely been intellectual, aiming at the development and expansion of the mind. It had little reference to the heart and will and the synthetic fulfilment of personality whereby knowledge leads to virtue. Education must involve the discipline of creating new values through such forms of activity as would give free play to the creative genius of man. It shall teach him to face life in a creative mood. It shall emancipate him from the tyranny of things and the slavery of routine.

Education, in this view, is intrinsic to the life process itself, not merely vitalising man's intellect but also shaping his character, directing his will and moralising his institutional endeavour. Through action, not through mere knowledge, man's sense of spiritual values may be quickened. All kinds of work that awaken in him a sense of his dignity and power, and his infinite worth, contributing to the enrichment of the common life in which other men are fellow-creators with him, are thus consecrated.

Vocational training, not to be expressed in commercial terms, has this educational value. It has a liberalising influence without which the mind of man may remain dull and inert. But to be useful, however, and not to serve the exploiting employer, vocational education implies a new social order. It can never fulfil its function in our commercial and acquisitive society, but would only perpetuate the dialectic antagonism of classes and masses, of wage-payers and wage-earners. The bases of the capitalistic order

are oligarchic, buttressed by commercial and technical training.

Life is more than occupation. It has been said that man shall not live by bread alone. No one may, indeed, deny that bread he must have to live at all. Vocational education may teach a man methods of earning a living. But no man shall sacrifice his life for his living.

Hunger-impulses may seem to hold sovereign sway for the time. Man cannot, however, remain a biped, grovelling on the animal level, struggling with his fellows for crumbs of bread. Struggling and hungering he must always have; but it is striving and hungering for higher ends. No educational ideal can ever be adequate unless it be grounded on spiritual and moral values.

It is the creation of these spiritual and personal values through which human personality reaches its fullest bloom that is vital to education for citizenship. Otherwise it would remain unrelated to life, sterile and arid.

That is our supreme problem to-day. Our life is frustrated or fulfilled in the measure that we visualise our educational ideal and plan our educational organisation. If we fail in this, we shall find that we have no life to live. With blank despair, we may await our final dissolution.

What answer then shall we find for our problem? On that verily would depend the future of our race!

"A society which tolerates the scourge of untouchability has no right to be called civilised. There must not be any barriers to the rise of any honest, industrious and capable person to any position for which his character, his intelligence and his talents fit him. Integrity in public life should not be tampered with by caste or communal feeling. The pernicious influences at home and school which inculcate wrong notions about caste superiority and communal contempt require to be removed with a drastic hand. Our education, if it is successful, should protect us against passion and prejudice and develop in us a resistance to the power of Press and propaganda to play on our weakness."

—Dr. Sir S. Radhakrishnan.

COMPOUND WORDS IN ENGLISH

By Prof. E. E. SPEIGHT



Prof. E. E. Speight, an etymologist, novelist and author of a good many Text-Books for schools and colleges, served the Japanese Government for 15 years and studied Japanese speech, customs and fine art. From 1919-1923 he held Lafcadio Hearn's post at the Imperial University of Tokyo, and also served as Translator to the Government of publications in the Danish, Norwegian, Swedish and other languages. He was closely connected with the department of music in Japan, with his friend the Marquis Tokugawa, the uncle of the Empress. He also wrote much in prose and verse for the leading Journals of Japan and England, besides poetry for the *Modern Review*. In July 1923 he joined the Osmania University on the invitation of his friend the late Sir Syed Ross Masood, and retired last year.

COMPOUND words are great fun,—a way out of things, as interesting as cross-word-play, and a refreshing kind of intelligence-test. They have their intellectual side also, as when Coleridge, speaking of Gray's lines:

Wanders the hoary Thames along
His silver-winding way,—

states that the phrase conveys, of more than if Gray had used *silvery* and *winding*. "It gives," he says, "the unity of the impression, the coinherence of the brightness, the motion, and the line of motion."

We may not have got beyond Keats in beauty of combined ideas revealed in his compound epithets, which have been called miniature poems. But that is not what I wish to draw attention to here. I should like to point out the value of the study of compound words by Indian students.

It is very easy to deprecate the prevalence of memorizing by students who are given little chance of expressing their own personality in a difficult foreign language. It is another thing to devise or suggest means of obviating this. In my own case, for fifteen years in Japan and as many in India, I have relied on the practice of allowing students to write from their own experience and I have used what they wrote as a basis of instruction. But I see that still, after two thousand years, books are coming from the press with outlines of Aesop's anecdotes to be filled in and moralized upon. In fact I have myself been, very unwillingly, under the compulsion of providing outline exercises in my own books on Composition.

I feel more than ever convinced that instead of committing to memory certain once-typical Compounds with a view to

reproducing them in the standardised forms of torture known as examinations, it would be much better to reward students for inventiveness. And verbal inventiveness can best of all be shown in the linking of familiar words of any parts of speech into new and refreshing epithets. Very often these groups of words form compound adjectives. But to evade or avoid grammatical jargon, I transcribe here a few random-chosen examples from recent literature.

Sun-frosty moor-air; America's most-for-the-money vacation; Trotsky's pants-pressing days in New York; brisk beginning-of-the-morning manner; the kingdom of Happy-ever-After; a no-how feeling; his at-that-time publishers; the most-often misquoted quotation; a nerve-frayed games' master; her light-and-airyness; a let's-be-serious tone; a winter-frozen bee; the live-and-let-live of equals; this work-like-the-devil-and-grow-rich-and-famous idea; the distance-mellowed breeze-born chatter of a farmyard; youngmanly deuce-take-it attitude; a pleasant but don't-careish smile; his keen on-the-makeness; a state of mind which may be called patrio-profiteering; gum-chewing-American applause; a fore-topsail-yard-ahoy voice; a Robinson-Crusoe, everything-to-be-had-for-the-asking island; a twenty-ton or five-ton or some even-less-ton boat; an ungentle cow-girl in khaki.

Verily the days of *tell-tale*, *farewell*, *man-of-war*, *red-hot*, *windmill*, *postman* and *drawing-room* are over, and unlimited possibility faces us. At Winchester School the electric power of compound words was recognized I do not know how many scores of years ago. There they combined words, by a method of intense brevity, into what they called Notions, which had to be learned by newcomers. Instead of calling a person a *goat* or an *ape*, the two were combined into a stronger term of abuse, *gabe*.

Such combinations are generally called *portmanteau words*, and very good ones

sometimes turn up in class, as when a Japanese student told me that Tokyo was the *capacity* of Japan, and when an Indian student wrote of a *benefantial* custom. And after all, we surely need as much of humour as we can get in our class-rooms; and the humour that arises spontaneously from work is work far more than the retailed anecdote or witticism. What has been called 'a good, hearty, whole-souled, mouth-opening, throat-stretching, side-aching laugh' is worth a good deal of drill-sergeanted gymnastic.

The cult of the Compound Words has become more than a practice,—it is a principle. One section alone, the reduplicative, has been more than doubled in extent since last century, at the end of which we had in English rather less than a thousand.

This principle is the same as that which is at work in much of modern verse, where deliberate attempt is made to collocate words and notions previously unrelated. This is one of the sources of obscurity and fatuousness which is well illustrated in some of the last pages of the Oxford Book of Modern Verse. But the field of the Compound Word is vast, from *pip-squeak* to *light-years*. Something of its range, in serious no less than in light literature, is illustrated in the following passages.

1. Sleeping in the wood, I awoke at song-light.
2. The children were so fond of him because he was so all-of-a-sudden.
3. Wind-stunted, clear-emerald, lichen-tufted trees.
4. The razor-edged breath of the great ranges.
5. Fallen-tree-fringed banks.
6. Her ugly-beautiful mouth was still unmoved and sad.
7. The gentle every-dayness which makes our country beloved of all who care to know it.
8. A professor, questioned as to the worst peril of our young men, answered: Law-morality.

He meant that they are content with the legal standard as their ideal.

9. The overtaught child is the father of the newspaper-reading, advertisement-believing, propaganda-swallowing, demagogue-led man.

10. I'm bone-weary of microscopic, pedantic, analysed-emotion-and-synthesized-effect.

11. We have a curious Freudian-social-mystical-rationalistic-higher-critical intrepredation of what used to be called the scriptures.

12. A concept means a that-and-no-other.

13. The all-to-one-pattern modern system is too much for most extraordinary individuals.

14. By the end of the year Austria was facing her all-too-familiar problem.

15. The specific, other-than-simply moral character of all religion.

16. A true-blue, boot-and-saddle, hawk-on-wrist scion of the house of Chinghis Khan.

17. Never was a man less horticulturally-minded.

18. Life-as-it-is is very cold victual, served up after life-as-it-was has gone by the board, and before life-as-it-is-to-be has taken form.

19. He is a little, dark pocket-Hercules of energy and force.

20. The praise-the-place-where-I-was-born manner of verse.

21. I didn't look with satisfaction at would-have-been anything of the sort.

22. Unsleepable-in apple-pie beds, undrinkable-out-of-upside-down water-glasses, unwashable-in disappearing basin, unsittable-in-pegless wardrobe.

23. He was saying to himself: 'I'll spoil their little pass-the-time-away.'

25. We're just rough-and-ready, take-us-as-you-find-us, you know.

25. Then there are the people who troop in with an unpleasant-duty-to-perform air.

26. A sore, protesting slapped-in-the-face feeling cannot be good for the temper.

27. I must hurry back to Alphonse with this good-but-might-be-better news.

28. You're trying to persuade me to be cowardly and middle-aged, a safety-firster.

29. Sir Frederic Treves, the arch-anti-appendicist of a generation ago.

30. I don't think I could be quite so life-is-real-life-is-earnest about food.

31. It was a neat and noiseless kind of sleep. The posture might be described as the half-hedgehog.

32. And this in the pre-saxophone period.

33. Send-price-of-subscription - with - answer puzzle.

34. Mrs. Babwold is some relation of my father's—a sort of to-be-left-till-called-for cousin.

35. There was not a trace of what one might call elderly-spread below his waistcoat.

36. I sometimes think I must be the most-talked-to-in-the-train man in England.

37. Her only near relative was a vanilla-flavoured sister.

38. You common, monkey-headed, rat-tailed, sulphur-coloured son of a door-mat.

39. 'Hen-witted gigglers,' said Mr. Polly.

The authors of these typically twentieth-century sallies are named below.

1. Henry Williamson. 2. James Stephens. 3. Walter De la Mare. 4. C. P. Skrine. 5. Mary Kingsley. 6. D. H. Lawrence. 7. M. Hewlett. 8. H. E. Fosdick. 9. Aldous Huxley. 10. Eric Linklater. 11. T. S. Eliot. 12. William James. 13. D. H. Lawrence. 14. W. Orten. 15. Von Hugel. 16. Peter Fleming. 17. H. G. Wells. 18. E. S. Martin. 19. P. G. Wodehouse. 20. J. B. Priestley. 21. W. D. Morgan. 22. Stella Benson. 23. L. O'Flaherty. 24. W. J. Perry. 25. Bertrand Russell. 26. Prof. W. R. Lelaby. 27. F. Yeats Brown. 28. E. Linklater. 29. C. E. Montague. 30. Elizabeth Sprigge. 31. Dorothy L. Sayers. 32. Edmund Blunden. 33. O. Henry. 34. Bertrand Russell. 35. Seemark. 36. Punch. 37. Sinclair Lewis. 38. O. Henry. 39. H. G. Wells.

Compound words are often much more than two words hyphenated. They certainly, as many a gleam of imagery, signal a way to ascending intelligence.

Prof. Gilbert Murray has said: "When an average Athenian thought of a lyrical poet, the main association in his mind was probably the peculiar art of twisting and beating language like so much metal, weld-

ing strange and beautiful compounds, fretting out delicate trceries of words and music."

This very sentence suggests the bridge-like nature of such compound words, leading from the known to the as yet unknown.

There are many practical processes in the teaching of English as a living language which will yet filter through into our Indian class-rooms, in spite of text-books, false simplifications and the insistence on Grammar as an end not as a means. Practice in inventing compound words is but one of these, yet by no means of little significance. Its chief value is that it reveals possibilities of expression demanded by the rapidly changing intellection which proficiency in the newer regions of the practical sciences is bringing into prominence. It provides endless opportunity for experiment which, however much dreaded by the dogmatic-minded, is as much a need in learning a

foreign language as in a laboratory. If anyone should imagine that because compound words or groups of words are often an inversion of traditional word-order, the sentences in which they occur do not add anything to the meaning of that former word-order, he is making the same mistake that translators so often labour under. The truth is that word-order has very subtle relations with shades of meaning. This makes the teaching of English written by elaborate stylists such as Lamb, Pater, Henry James and Alice Meynell such a difficult and risky task. The demands of students for explanation suitable to their range of understanding so often results in a simplicity of translation which defeats the purpose of the peculiar forms of expression of the original. Salient constituents of style such as rhythm are sacrificed to an accommodation to immature understanding purposely avoided by the answer.

SCHOOL ANTHEM

Hark, hark the morning gong
Come boys for the morning song,
Come along, come along.
Ye lads of the purest mind,
Pray Lord that's good and kind
Thoughts evil leave behind
Come along, come along.
A land of the sacred streams,
Land of the happy dreams,
With folded hands we stand
Before thee motherland.
Nature's rich and bountiful
With gardens green and plentiful,
Sprightly Kookoos fill their song
Come along, come along.
A temple calm serene
The seat of Brahma's Queen
Sheds light of Knowledge strong
Come along, come along.

—V. J. Mani

DAR-UL-ULŪM

By Prof. HENRY MARTIN, M. A. (Oxon.), O. B. E.

DAR-UL-ULUM ('Home of Learning') is the official name of the Islamia College, Peshawar, of which I was Principal for thirteen years. There is more than a touch of romance about it, due, not



to antiquity, but to its situation. The College stands almost on the extreme western edge of the Peshawar plain, and only six miles from the mouth of the famous Khyber Pass. The founders who pushed it out there close to the Frontier as an outpost of civilisation and culture, had a fine imagination. It stands there, alone and unafraid, right up against the wild hills of Afghanistan—a symbol and a challenge. Its brown towers, and the graceful white domes and minarets of its mosque, are the first notable sight that greets the eyes of the traveller from Afghanistan and Central Asia, as he enters British India by the Grand Trunk Road. After leaving Jamrud, at the mouth of the Khyber Pass, he travels for six miles through a parched and arid land, and then comes suddenly upon a veritable oasis in the desert—two hundred and fifty acres of grassy fields and green lawns, avenues of trees and gardens of flowers. From the road, as he passes, he can see among the trees the Principal's bungalow in its beautiful garden, the noble

main College building, with the large Science Block behind, the white mosque, the long, low buildings of the Collegiate School, and the houses of the Headmaster and the College Secretary. If he cares to enter and explore, he will find, along well-kept roads, grass, and tree-bordered, the College and School Hostels covered with creepers, the houses of the teaching staff, the Oriental Library (where are treasured many valuable Arabic and Persian manuscripts), post-office, shops, offices and store-rooms, and extensive playing-fields and the experimental farm beyond. It is wonderful how great a transformation has been brought about in so short a time. A few years ago this place was a desert; now it is a garden, and the busy and happy home of over a thousand people. And the transformation is a parable—a prophecy of the change which the civilising influence of this "home of learning" should bring about in a wild people. In the words of the Hebrew prophet,

"The wilderness and the solitary place shall be glad for them,
And the desert shall rejoice and blossom as a rose."

Though there is no romance of antiquity about the Islamia College itself, there certainly is about its site. Just before the visitor from Peshawar (four miles away) reaches the College, he will see at his right hand, just within the eastern boundary of the College compound, two mounds—one near the road, and the other a few hundred yards to the north. These were opened some years ago, and the excavations revealed the base of an ancient Buddhist stupa, the ruins of a temple, and the foundations of monastic cells. Many images of Buddha, stone carvings, coins and other relics were taken out. Archaeologists conclude that a Buddhist monastery and Uni-

versity flourished here about the year 200 A. D., or even earlier—perhaps as far back as the reign of the great Buddhist king, Kanishka, of the Kushan dynasty, whose capital was Purushapur (i. e., Peshawar). Here, in those ancient days, Buddhist monks studied the learning of the time, and taught their pupils the mysteries of the four 'Aryastyani', or noble truths, the twelve 'Nidanas' or Causes, Karma and Nirvana. This very site, then, now occupied by a modern Muslim College teaching Western science and Islamic theology, was dedicated to education over seventeen centuries ago. The site itself is 'Dar-ul-Ulum', a 'home of learning'.

Such is the romance of the Islamia College. But romance is not always comfortable. The clouds in the west when the sun sinks in gold and purple are gorgeous to look at from a distance, but they would make but damp and cheerless dwelling places. The workers in the Islamia College have much that is uncomfortable to put up with—inconvenience, loneliness, isolation possibly even danger. The romance, however, should help towards enduring the petty discomforts and vexations of every-day life and work, when it brings to mind the meaning of it all, the noble object of the work, and the possibilities of the future.

As to danger, probably in reality there is none. There have been raids all round the College, and many times the students have stood on the roofs of their hostels watching the flashes and listening to the rattle of musketry in villages only a few miles away. But in all the years of its existence, no raid has ever been made upon the Islamia College. It has no defence—no boundry wall, no barbed wire entanglements, no fortress—only thirty armed 'chowkidars' (watchmen) scattered over the large area of its compound at night. But it is protected by an invisible wall, a wall of sentiment. The Afridis of the Khyber look upon it as *their* College, and hold it sacrosanct. Whatever else he is, the Afridi raider is a staunch Mussulman, and

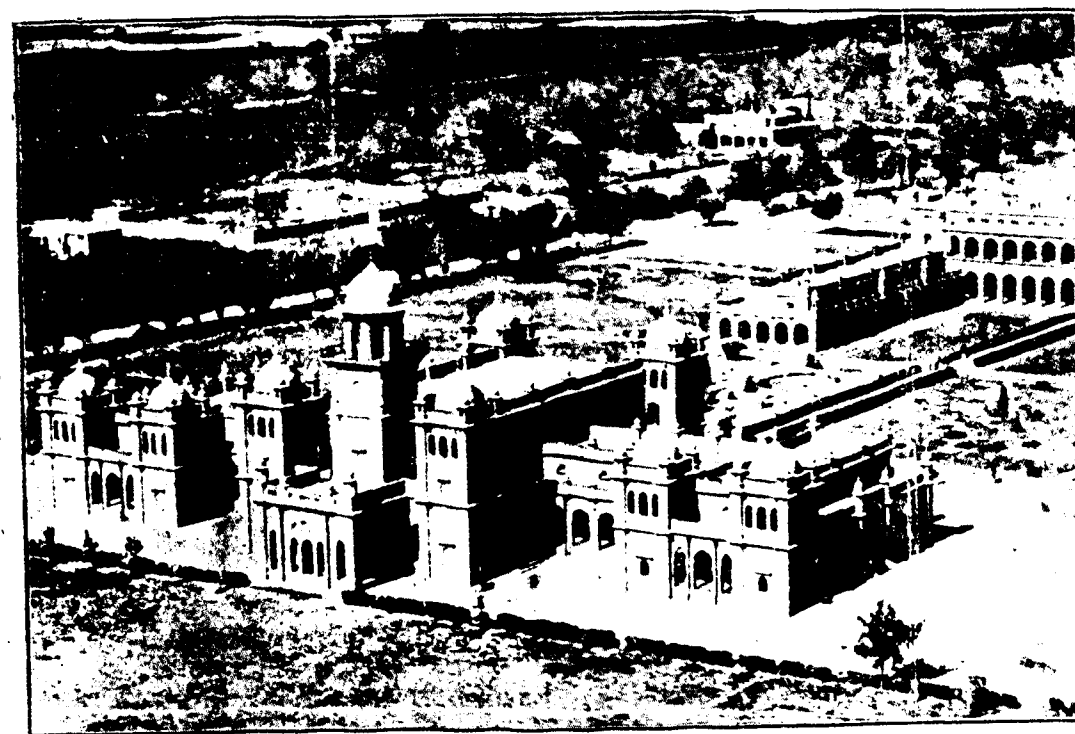
would regard an attack on his Muslim College as sacrilege.

I had an amusing experience of that sentiment while I was Principal of the College. It was during the attack on Peshawar by bands of Khyber Afridis in the year 1931. Their first clash with our troops occurred only a mile away from the College; and we could hear the firing going on all that afternoon. That night (it was in the hot month of June) I slept, as usual, in the open, on the roof of my bungalow. The next morning my senior 'chowkidar' (himself an old Afridi) told me that during the night hundreds of Afridis had passed through my garden, fleeing north to the hills. I thought little of it then; but months afterwards I was told by one of my Afridi students that the 'lashkar' (army) had a 'jirga', or tribal meeting, before they started, at which it was proposed that the Principal of the Islamia College should be kidnapped and held as a hostage. The majority, however, turned this down on the ground that I was the 'ustad' (teacher) of many of their own sons; and eventually it was decided that I was to be regarded as a *Mullah*—a holy Muslim religious teacher, whose person is sacrosanct among orthodox Muhammadans. But for this I might have had an unpleasant experience that June night; for my four old chowkidars and the five armed policemen guarding my bungalow would have been no match against an Afridi raid.

It was not till about 1910 that any organised movement was started for establishing a Muslim College in the North West Frontier Province. There was a Mission College in Peshawar; but it was felt that Higher Education would never be popularised in that Mussalman land except through an institution, not only Mussalman, but also specially suited to the very distinct national characteristics and traditions of the Pathans. The movement was led by the late Nawab Sahibzada Sir Abdul Qaiyum, and supported by the Muhammadan gentry; and it was met with the great-

est sympathy and practical help by the then Chief Commissioner of the Province, Sir George Roos-keppel, and the Government. The scheme materialised in the opening of the Islamia Collegiate School in 1913, and the Islamia College the following year.

of the new Government of the N. W. Frontier Province under the reforms scheme. But his hobby was education, and he devoted himself to the development of his pet scheme, the Islamia College. It will be hard to fill his place there now he is gone.



THE ISLAMIA COLLEGE, PESHAWAR
THE MAIN BUILDING AND SCIENCE BLOCK AS SEEN FROM THE AIR

The College is affiliated to the Punjab University, and prepares its students for the B.A., M.A., and B. Sc., degrees of that University. Sir Abdul Qaiyum (or 'Nawab Sahib' as he was generally known) was elected Honorary Secretary of the College for life, and he held that post till his only recently announced death. He was a very able, and in some ways a remarkable, man. I knew him well, as I worked with him during my Principalship of the College for thirteen years. When the College was started, he was Political Agent of the Khyber, and the close friend and helper of Sir George Roos-Keppel. In later life he took up politics, and was the first Minister

The College and School were founded primarily for the education of the Pathan youth of the North West Frontier Province; but the founders had also in mind from the beginning the Pathan youth of the independent tribes across the border. It was hoped that from this centre the civilising influence of education would slowly but surely spread among the tribes. In my time we had as students in the School and College members of most of the trans-border tribes—from Malakand, the Swat Valley, and Chitral, Afridis from the Kyber and Kohat, Waziris of Tochi, Mahsuds of Wana, and Turis of the Kurram Valley. When these young Pathans returned to

their tribal homes, they could not help taking back with them something of what they had learnt in their years of school and college life, becoming, even unconsciously, missionaries of civilisation and culture. It was hoped that they would act as leaven, until the whole lump was leavened.

Some of the opponents of the College (and there were at first many), suspecting the Government of some ulterior motive in giving help and financial support, thought that the institution was founded to turn the independent Pathans into submissive and fawning toadies to Government — what the Indians call 'aap-kewasties' and 'johukms'. Even Dr. Candler, in his book, "The Roof of the World", passing the College when it was being built, laughed at the idea of taming the Pathan and turning him into a mild 'babu' at an office desk. But there is no fear that education will spoil the Pathan. If it is education of the right sort, it will refine and civilise him without spoiling any of his manly qualities. It certainly has not spoilt the English youth, for there is a good deal of truth in Wellington's saying about "the playing fields of Eton". Why should it spoil the Pathan? The Pathan student is just as fond of sport and manly games as his brother on the Afghan hills; and I am afraid he is just as fond of fighting. I remember one, from the Swat Valley, who used to spend his summer vacation 'doing his bit' in the annual war between the Swatis and their hereditary foe, the Nawab of Dir, and he evidently enjoyed it; while in term time he studied hard to pass his Intermediate Examination.

The Islamia College is young yet; and

"The system of education in India remained and still remains, absurdly un-Indian, making no adequate provision for our own culture. We have, here, not even anything like the facility which the German student enjoys in Germany for the study of the love of Hindu and Moslem."

—Dr. Tagore

it has life in itself. It has a fine site, and fine buildings; but these are only the shell; they alone do not make a College. On the seashore one finds beautiful shells cast up by the tides. They were once the houses of living creatures, which built them and lived their little lives in them. But now they are empty and dead—beautiful relics of the past. Just such a beautiful shell you can see to-day at Cordova, in Spain, the magnificent mosque built in the eighth century by Abdur Rahman, the Khalifa of the West. In the tenth century it was the home of the famous Muhammadan University of Cordova, which kept the lamp of learning alight in the Dark Ages of Europe. The beautiful mosque remains; but the once living university is lying dead. The great mosque is only a dead shell now, a record of a great past. The young Islamia College is not a dead shell. In it there is life, the life that has made the shell what it is. If it continues to be worked with earnestness and enlightened enthusiasm, there is a great future before it, and an increasing sphere of usefulness in a region that sadly needs education and culture.

"Dar-ul-Ulum! alone, but unafraid,
Thou keepest vigil on a savage strand;
Outpost of culture, thou dost take thy stand
Where custom sanctions murder, feud and
raid.

Ex oriente lux thou shalt be made
A beacon-light unto that western land
Where dwell Afridi, Mahsud and Mahmand
In ignorance and darkness unallayed.

Envy not famed Cordova's stately dome,
Where learning lodged long centuries ago;
'Tis but an empty shell, that time has cast
Upon its year-beat shore; but thou'rt aglow
With life and hope; the future, not the past,
The living future's thine, Dar-ul-Ulum!"

THE FILM AND RURAL RECONSTRUCTION

By Mr. SHEIKH IFTKHAR RASOOL

IT seems superfluous to repeat that agriculture is the chief economic factor in the wealth of nations and the principal element in their social stability.

If agriculture does not receive the attention it deserves, and proper measures are not taken to allow the peasants to live in satisfactory conditions, if the rural popula-

general finds the life of the city attractive. This is a reason for us to make country life more appealing. We must consider how this is to be done.

It has been argued that it is necessary for men and women to have enough to live on (economic satisfaction) before he or she can begin to philosophise (social and moral satisfaction), but it is my opinion that man can live and philosophise contemporaneously, and the two questions can be examined and dealt with at the same time. I see in this the possibility of developing and improving the social and family side of the domestic life.

The farmer ought to make a better use of his resources to render his surroundings and home life more agreeable, while his wife should interest herself in forming the character of her children and making the home more attractive. Several countries have placed the ruralisation in the front of their programme, and this includes the improvement of country life which is so necessary.

Agricultural Films

One cannot deny that the film is a magnificent method of general education and technical preparation. Its superiority over other methods is due to the facility with which it can be used, to the thoroughness and preciseness of its instruction and especially to its capacity for showing minute and microscopic objects enlarged thousands of times, thus rendering possible the study of hitherto ignored but very important objects.

The motion picture, when applied to teaching and spreading a knowledge of agriculture, becomes an incomparable interpreter of nature and science, a precious source of information which teaches pupils how the land is to be cultivated and live stock raised.



tion begins to abandon the countryside, the normal industry and trade will suffer, and the social and economical situation will be disturbed. Every effort should therefore be made to keep agricultural conditions normal.

The motion picture here, as in other fields, can render great service. The few already existing instructional films should be supplemented with other pictures dealing with social and family questions.

It is not only economic conditions which operate in agricultural life, but social and rural factors have their influence also. It happens sometimes that a farmer who has reached a certain standard of wealth wishes to live in a city on account of the greater degree of comfort there. The peasant in

The film can show us modern farm-planning, the construction of rural habitations and big schemes like electrifications, drinking water installations, irrigation plants and land reclamation projects and practices.

Veterinary science can be taught by its aid, and how pests are to be fought, what is the best way to preserve agricultural products, and the various trading and commercial systems in use. Packing, freight, and selling methods can also be illustrated by means of the film. While it can be usefully employed to summarise agrarian inquiries. The motion picture develops the powers of observation and research in the young, and stimulates their initiative and enterprise.

The agricultural films, moreover, allow us to undertake, within reasonable time limits, an extremely efficacious intensive campaign of propaganda for the most urgent land and live stock questions of to-day.

The agricultural cinema has become to-day an indispensable aid to the country teacher, the lecturer, the engineer, the rural propaganda agent. It does away with a lot of useless effort and reduces to the minimum the lengthy preparations of lessons and scientific experiments. 'Instruct and amuse,' the purpose of the cinema can be summarised in the brief formula. Everybody whether townsman or countryman has need of something to distract him from the monotony of his daily existence, and the motion picture fills the want admirably. Well chosen pictures can instruct and educate while entertaining.

Kinds of Films

The kind of film to use is a subject which must now be taken very seriously because the popularising force which derives from a given picture depends closely on the methods which have guided its production.

In the case of the agricultural picture, it is indispensable that the author possesses a knowledge of a number of things. He must be acquainted with science in the first place, and the practice of agriculture, under-

stand the cultivation of the land, the raising of live stock. He should also be a practical farmer of experience, and have first hand and intimate knowledge of all farm work and agricultural organisation. He should know the customs, life and habits of the peasant population.

At the same time, he ought to be an able cinema-man. With an eye for effective shots, and quick to seize upon any interesting and important detail at the right moment, he should have something of the theatre man's aptitude, and be an expert in handling the motion picture camera.

It can hardly be gainsaid that one does not often find all these qualities and capacities in one individual, whence we arrive at the fact that films of this type require two specialists.

It is regrettable to have to point out that sometimes films which are perfect artistic and cinematographic success, contain the gravest heresies and the most lamentable errors from the agricultural and scientific point of view.

Sometimes again, both scientific and technical reality are duly respected and co-ordinated, but the scene sequence is without connection and lacks cadence, rhythm, life, in a word it is good, but it is not cinema.

Again, the purely commercial and speculative character of the film stands out too obviously, and the spectator gathers the impression that the last thing that was desired by the producers was to do something really useful and profitable in the department of culture and education.

It is here that we have to establish a rigid classification for purposes of convenience, to group them under some more or less special denomination and categories.

In this way, we can define a kind of didactic-scientific grouping corresponding to the requirements of agriculture.

I am referring especially to films of animal and vegetable physiology, microbiology, physics, chemistry, etc.

It must be admitted that films of this kind do not offer any special interest to spectators in rural cinemas, as they are generally somewhat above the intellectual level of the audience. Pictures based on laboratory work which as a rule are outside the domain of ordinary agricultural experience, are not appreciated either by agricultural populations who consider them 'too scientific'.

On the other hand, directors of institutes, rural teachers, etc., use these scientific films with great advantage in their lessons and lectures.

Films of this type must be exact and carefully made, without falling into the defect of pedantry. They should be well constructed and such as to arouse the spirit of observation which is so useful in the agricultural business. But even if scientific, they should not be too theoretical and should have their practical side. The ideal thing would be to have several pictures on the same subject to be distributed and used according to the age and intellectual level of the pupils.

In the matter of propaganda films and films intended to popularise agriculture, films, for instance, teaching methods of land cultivation, plant grafting, raising of live stock, the building of peasant dwellings, defence of plants against pests and disease, such films as in fact constitute the larger part of these things, I am able to state that in general the taste of the agricultural public entirely approves of them.

Creating the Rural Mentality

I now come to the fundamental point in the amelioration of rural life: the formation of the character of the young peasants.

It is all very well teaching the countrymen agricultural technique by means of instructional films, showing them what plants to cultivate, and how to grow them, but this does not in fact improve their comfort or the general standard of their homes. Until steps are taken for forming an agricultural mentality, and for improving the character of the rising generation of peasants we shall have done nothing useful for rural life.

The characteristics of real civilisation are the elevation of the character, the control over oneself, the dominion exercised over one's instincts and the traditional defects deriving from preceding generations.

Great progress has been made in the field of infantile hygiene in foreign countries, and the mothers have been taught the errors they should avoid and the proper rational systems to follow. In some countries subsidies for children and food supplies are well organised, but in the matter of moral education, we are still in the stage of empiricism.

The rural cinema ought everywhere to suggest the families the best methods for raising the level of their civilisation by improving the character of the new generation.

The films made for the purpose must act as guides in these subjects, pointing out the lines to be followed. Educationists ought not only to be content with seeing these things done, they should try to apply them in names where they are mostly needed.

"The artists and thinkers, the people whose work or whose words move multitudes ought to know one another, to understand one another, to work together at the formation of some great league of mind or thought independent of miserable frontiers and tariffs and governmental follies, a league or society of those who live the life of the intellect and through the diverse channels of art or science aim at the attainment of beauty, truth and human brotherhood."

—Gilbert Murray.

WARDHA SCHEME AT WORK

SUCCESS OF NEW METHOD

By Miss KAMOLINI SIRCAR

IT WAS my privilege, this summer, to spend a month of my holidays as a student in the Vidya Mandir, Wardha, where about 160 men teachers were being trained as teachers according to the new educational system known as the Wardha Scheme.

A great deal has been written for and against this method of education. It aims primarily at imparting knowledge to children in the rural areas in a natural way, in terms of things they are familiar within their daily life. The basic education lasting for a period of seven years, from the age of seven to fourteen, centres round three great factors. First, the child's physical environment, then his social environment, and then a familiar craft. These three avenues offer a very natural pathway to the imparting of all useful knowledge to him.

The simple narrative of a child's physical environment, his hands, feet and other limbs, provide the means of teaching him physiology, hygiene, sanitation and other useful information.

His social environment, leading from his home, his village and important men and events, naturally paves the way for history, geography, economics, civics and other things. In the earlier stages it would proceed from stories to catch the interest and imagination of the child. This would also be the natural channel for all religious and moral teaching.

Elements of Interest

Round the handicraft a great deal of knowledge could be given in simple mathematics, i.e., counting, measuring, weighing, adding, subtracting, multiplying and dividing, and other things would form a natural ladder leading to greater things. What is most valuable is that the child will realise for himself the need to learn such things, for he would see their relation in the handling of the craft itself. Reading, drawing, writing, mother-tongue will all come in, in a most interesting way, while their little hands are busy with the craft. Instead of receiving knowledge in a purely theoretical way as hitherto,

now his hand and eye, as well as his brain, will be active in registering useful information in the mind. Singing, recitation, dialogues, dramas and games could all be made to fit in usefully, so that the child can have a change, and rest his hands in between the periods of craft work.

While at the Vidya Mandir, I watched groups of little children, six years and seven years of age, happily engaged in spinning or in cardboard work while the teacher was teaching them the school subjects through interesting conversation. Probably the boys did not even realise that they were learning any dreaded school subjects, so intent and interested were they in their handwork, and in the pleasant conversation with the teacher.

No Enforced Discipline

Teachers of the old school will recall how much of their time and energy were wasted in making children sit still, and not fidget about. How often did children not succeeding in the unnatural task of keeping their hands still, get into mischief with each other behind the back of the teacher. According to the new system, as I see it, there will be no need for enforced discipline and scolding or punishing children. They will find a natural outlet for their energy in their handwork, and will unconsciously co-operate with the teacher in maintaining discipline and order and quiet. There will be no lazy children or inattentive ones. In the old system we demanded some unnatural feats from children, expecting them to listen endlessly to a teacher, while being made to sit still with folded hands.

In the Practising School at Vidya Mandir, I was impressed by the cheerful contented atmosphere in the class, children as well as the teacher were naturally happy, nothing enforced from without. Streams of visitors used to go to watch the children in their classes, but the children took no notice of the visitors because they were absorbingly interested in their taklies. There was quite a healthy competition in securing the first place in speed in spinning, so the

children had no time to waste in looking at famous visitors! In the old school visitors used to offer a welcome break and relief to a class of small children wearied by the heavy discourse of the teacher; now they need no such diversion.

Right Type of Teacher

One recognised the great fact that for the success of this scheme there is need for the right kind of teachers. I felt that it calls for a dedicated personality from the teacher; more so than in the old system. Before this, here were more inducements and checks on the teacher from without; now, if he is to be a worthy educator of the young, he himself must rise to his highest, and give of his best in planning and relating his subjects to the crafts.

But here, too, the new method itself will be the best educator of the teacher. Working with head, hand and eye, his whole personality will be built up. He will become alert, watchful, eager and truly interested in his vocation and in his young pupils.

I believe the staff of the training school at Vidya Mandir were amazed to find the wonderful transformation in the men under training. This gave them added faith and hope in the new scheme of education.

Pupils' Output

Now a little about the economic output of the crafts. In the cardboard section students in training were making beautiful and useful articles of artistic designs. Boxes of different shapes and sizes were mounted with coloured and flowered khaddar of beautiful colours. There were also blotting pads, letter pads, office files and portfolios, albums and book covers, also pen-cases, pencil and pin trays. Book-binding and photo-framing were also taught, as also how to prepare artistic coloured mounting paper for the articles. Here the aesthetic taste had ample scope for development.

Almost every day the articles found a ready sale among the crowds of visitors who came to the Vidya Mandir. I was told by the teacher that one hundred rupees had been spent in buying the materials for cardboard work. Already he had sold out articles worth Rs. 104, while he still had models worth Rs. 50 ready for sale, and a good supply of the material for more articles to be made.

During my three weeks of work of about

two-and-a-half hours a day at cardboard work, I made seven models, the sale price of them all would be over four rupees.

In the spinning department, I was informed that the total amount of yarn spun by the students in the past four months was sufficient for the weaving of fifty "thans" of material for shirts and coats.

Thus it is quite conceivable that in due course of time the new schools will be completely self-supporting.

A Sound Scheme

Those responsible for thinking out and planning this scheme have achieved two great results from their labours. In the first place, they have devised a system of education which is sound, wholesome and healthy from every point of view, psychological, physical, mental, social and economic.

Secondly, they have found a method whereby basic education can be available to the masses in our villages at a minimum cost to the State. Rural schools can be organised through the length and breadth of our great land because the new schools will become educationally creative in the economic wealth of the State and instead of becoming a financial burden to the Government, will themselves bear their cost to some extent.

As I see it, the new Wardha Scheme of rural education is going to usher a new era in our villages, providing a solution for the educational as well as economic needs.

Each boy or girl leaving school at the age of fourteen will not only be equipped with sound education, but will also know at least one craft by which to earn a living. He will be proud and willing to use his hands, because his past training will have given him respect for manual work and also inculcate in him a spirit of self-respect and self-help.

Thus the new scheme will help to drive away illiteracy, poverty, disease, dirt, insanitation, indebtedness and many other ills which prevail in our villages.

All who wish to see India go forward in progress without the present terrible handicaps in the villages, will not only rejoice, but be deeply grateful to Mahatma Gandhi and his band of selfless workers, who are giving of their best unstintingly to devise a system of national education. May their effort be richly blessed and crowned with success.

(From *The Hindu*)

ANNUAL CONVOCATION ADDRESSES

Mrs. Sarojini Naidu's Andhra Address

DELIVERING the Convocation address of the Andhra University on the 2nd inst., Mrs. Sarojini Naidu made a spirited appeal to the new graduates not to be narrow-minded in their nationalism. She urged the women graduates to be the pioneers of national unity and to stand united as peace-markers. In the course of her address she said :—

The genius of India has been the genius that places the scholar above the insignia of royalty. Wars, generals, and battles will go with the tradition of blood-shed into the limbo of forgotten things. But men who shape the thought of the world, who take the knowledge of science to the ends of life; men who take the knowledge of healing and restoring to the suffering and bring those who sit in darkness into the light of learning and education; men who take the poverty of the people and by their knowledge enrich the soil of the Motherland bringing harvest that goes from generation to generation—these are the men that the world remembers. These are the men that I demand you shall become.

WOMEN'S MISSION IN LIFE

Addressing the lady graduates, Mrs. Sarojini Naidu said :—

I charge you to be pioneers of that great ideal of national unity. Provincial jealousies are inevitable in the struggle for power and deep communal mistrust is inevitable. But it is your duty as peace-makers, preservers of life and civilisation, to so order your homes and the minds of your little children that these dreadful age-long feuds cease because you have kindled so great a flame that what is evil must die and what is good must live and your hands shall pour out the living waters of fellowship between community and community. I am one of those dreamers whose dreams come true in their own life-time. If your dream is sincere, that dream will realise itself before your eyes.

BREAKDOWN OF CIVILISATION IN EUROPE

We read every day about the breaking up of civilisation. The nations to which we looked for inspiration have not only lost inspiration but humanity. We see in the twentieth century

that terrible example of power being used for brutish purposes and for crushing weaker peoples. We see how the lust for power is immune to the cry of those who say 'we depended upon your honour and friendship and culture, but you have betrayed us.'

What is the lesson that you and I have to learn of this breakdown of civilisation in Europe? Are we going to tread the same path in India? Are the stronger communities going to crush the minorities? Are we to claim that because we are educated and twiceborn, we are the masters and lords of India's destiny? Is that going to be our programme? Our knowledge and inspiration should not be for destruction of the world but should be a gift of creation, redemption, salvation and protection. For that we must stand united. So long as we in India remain disunited, Andhradesa and this University will have no place in the bigger life of this world. Be true apostles of that great gospel that we do not live for ourselves. We cannot afford merely to be Indians. We cannot afford to have a narrow definition of Swadeshi. My definition of Swadeshi, of patriotism, or nationalism—all these words that are so glibly used by men and women, in season and out of season, — have an unconventional meaning. My definition of Swadeshi is that I shall make on behalf of my people a contribution to the intellectual treasure, and of all knowledge that comes from the four quarters of the earth. In accordance with India's tradition, knowledge shall be universal, not merely of a race with geographical boundaries or tongues, but a synthesis of human experience, knowledge procured after long long centuries of human travail and toil. Whether my knowledge springs from the soil of this *Muthru Bhumi* or elsewhere, my knowledge becomes culture, culture becomes life, and life becomes service.

TRUE NATIONALISM

What is patriotism? What is that evil thing called patriotism? In the name of patriotism, civilisation is buried. "My country must have power," "My country must have colonies," "My country must shift its frontiers. Therefore what matters it, should others die?" Is this patriotism? Patriotism in the phrase of Shakespeare is "the parlous state" of a country. That

kind of patriotism is not enough—what we want is that we shall make our country a unit of the great international issues of life. Therefore, we cannot be narrowminded in our nationalism. Our patriotism shall be no more than the narrow channel through which we pass on to the ocean of international fellowship. Our nationalism shall be no more than the temporary phase of our activities that tries to consolidate, that tries to co-ordinate, that tries to achieve the great liberation of a united people, not for the purpose of gloating over a national victory but in unity and pride saying that now we are fit and equal to take our part in the great international fellowship for the peace of world. This is my message to you, young graduates, the message of reconstruction, of international fellowship and service to Humanity without discrimination of caste, colour, creed or kind. This is the destiny of youth, whether in the Andhradesa, in Soviet Russia, England, Scandinavia, under Mussolini or Hitler. Youth is youth and it can be served when it is content to serve the world.

Prof. Amarnath Jha's Patna Address

Scouting the notion that in India we were having too much of education, particularly higher education, Prof. Amarnath Jha, Vice-Chancellor of the Allahabad University, pointed out that the solution to the problem of "dejected, hopeless, hungry intellectuals" lay in the carefully planned progress of all departments of social and economic life, in the course of his address to the annual Convocation of the Patna University, on 29th Nov.

UNEMPLOYMENT

Surveying the state of affairs, he said :

"There is, indeed, much to cause torments of grief. Even in India where the number of literate persons is woefully small, there are hundreds, perhaps thousands of young University graduates who feel that the world is out of joint, and has no use for them and can do nothing for them. Well-meaning gentlemen, whose sympathies are keener than their vision, suggest in despair that there is too much of education in this country. One of my most distinguished predecessors on this platform said that he could not reconcile himself to India becoming a nation of learned beggars. Mahatma Gandhi, whose word is law to millions and to differ from whom is to fall from grace, says

that the State should cease to run its arts colleges; voluntary contributions should support medical colleges; agricultural colleges must be self-supporting. Even though he would not dream of forcing his opinion on others, yet such is the reverence for him, and so high is the regard for his views, that even some progressive thinkers have been hypnotised into agreeing with him. With the utmost deference and humility I wish to state that the problem is not mainly one of education and that a good education can become a cure for our ills only when it is associated with good conditions in other departments of life. "Unemployment is mainly a symptom of industrial maladjustment."

THE REMEDY

"Among the various remedies adopted in different countries to check over-crowding in the professions and to relieve unemployment are : controlling student enrolments, raising of fees and lengthening of courses, discrimination against women, prohibition of multiple employments, lowering the age of retirement. But, what is needed is a clear insight into existing trends on the labour market, a full understanding of the shifts in occupational patterns caused by technological progress and its repercussions upon the economic structure and the social concepts of the various countries. In India a careful survey of the country's needs and a clear view of the social structure of the future must precede the educational planning which is necessary and indeed urgent. This careful planning will prevent the revolution which is inevitable if there is a large number of dejected, hopeless, hungry intellectuals."

REGIMENTATION OF CULTURE

Referring to the recent progress of world events towards strife and chaos, he said :

"I have said that the world seems lacking in moral grandeur. Even in those spheres of activity where men might have been expected to stem the torrent of the downward age, one notices the disappearance of the serenity, the sobriety, the sweet content that one associates with art and literature. There is a breathless energy, a feverish search, elemental chaos. It is not zest. It is want of poise; not the mountain-heights, but the mine-pits become the source of inspiration. Apart from the extreme lawlessness of much of 'modernist' literature, there is another danger, that of State control. The result of this State regimentation of thought

labour and produces result at a very slow pace. It is here that we have to learn a great deal from the experience of the West. It is fortunate that we have amidst us persons like Dr. Mason Olcott and Dr. Frank Laubach who have made a special study of these problems and who are ever ready to help us in the spread of literacy on the basis of simpler methods of instruction.

IN the second place there is need for a band of trained teachers as well as honorary workers well versed in this particular field. The enthusiasm for rendering social service is wide spread in our country to-day. The attention that is being paid to rural reconstruction gives the best proof of this new awakening. What is necessary is that social workers should be properly guided and organised to carry on their work. Training schools and colleges should make a study of the new ways of teaching and create facilities for the instruction of social workers in these new ways.

IN the third place a large amount of effort has to be devoted to the production of a type of literature in the languages of the country which would make an appeal to adults. This is an art in itself and requires an intimate acquaintance with the psychology and tastes of grown-up persons in different areas and following different occupations. It is the absence of a literature like this that is to a great extent responsible for the relapse into illiteracy of a large majority of those that have passed through elementary schools. It is hoped that organised efforts will be put forward by adult education societies in this direction.

THE rural library movement also requires special encouragement if adult education is to be a success. The maintenance of a library and a reading room must become an integral part of the community life in villages. Philanthropists should be persuaded to divert their benefactions for this purpose. Village Panchayats should be prepared to set apart more funds for starting and maintaining village libraries while Provincial Governments should come forward with more grants in aid of such libraries. There is, however, one precaution that has to be taken in this matter. There should be a proper co-ordination between the publication of books and the maintenance of libraries. In several places it so happens that libraries are started and all sorts of books are placed in them. What is more important is the need for selecting the best books; and where such books are not available it is better to wait till such books are forthcoming.

IT is a matter for gratification that at the last meeting of the Central Advisory Board of Education the question of Adult Education was taken up and a representative sub-committee was appointed to report on the steps to be taken for the removal of adult illiteracy.

The Central Advisory Board

THE Central Advisory Board of Education met at Delhi in the first week of this month and discussed a number of questions in which the country as a whole is interested. One such question was the Wardha Education Scheme and the report submitted on it by the Kher sub-com-

mittee. This Scheme has been before the country for a year and a half and there has been a thorough discussion of its merits and defects. Ideas have now become clarified and very few are found to object to the Scheme in its modified form. The Kher Sub-committee removed all misconceptions and misunderstandings that originally gathered round the Scheme and selected what it regarded as the central features of it. We are glad to find that the Advisory Board gave its general approval to the recommendations of the Sub-committee.

IT is now realised that the Wardha Scheme is one of education through activity and not of production as was generally believed, and from this standpoint it is in complete harmony with the recommendations in the Wood-Abbott Report. Learning by doing is its cardinal principle and it may be regarded as having been universally accepted in the country. As regards the activities through which pupils should get their education the Kher Sub-committee made it clear that spinning and weaving should not be the only basic crafts and that there should be an element of elasticity in the selection of the basic crafts. The Central Advisory Board has also approved of this recommendation.

THE Scheme has been criticised for some of its omissions. It did not say anything in regard to the need for religious instruction and it has consequently been condemned by some as being irreligious in character. This question was considered by the Kher Sub-committee and it is now clear that the Scheme is not against religious instruction and that it stands for the neutrality of the State in a matter like

this. The other omission is in respect of the education of children below the age of seven. It is hoped that this subject would be taken up for consideration by the Central Board at least at its next meeting. There were two other questions which were not considered by the Kher Sub-committee. One was finance and the other was the co-ordination between basic education and higher education. The Central Board has now appointed a Sub-committee to go into these subjects and submit a comprehensive report.

THE Central Board has also evinced much interest in Educational Broadcasting. Educational programmes are now being broadcast from the stations at Delhi, Madras, Bombay and Calcutta. The value of this is universally recognised but its success depends on the choice of proper subjects and the adoption of a technique different from what is appropriate in the classroom. Much experimental work has to be done in these directions and the Central Board has suggested the formation of a committee at Delhi consisting of the representatives of radio authorities and educational authorities to conduct the necessary experiments.

THOUGH education is a provincial subject there is need for taking an All-India standpoint in regard to certain basic principles and it is for this purpose that the Central Board has been reconstituted. The public are naturally anxious to know the nature of the proceedings of the meetings of the Board without any delay and it will be well if the Board arranges to publish full details of its proceedings soon after the meetings are held.

The Punjab Syllabus Committee

THE recommendations of the Committee appointed by the Punjab Government to enquire into the syllabus of primary and secondary schools have been published. They show how throughout the whole country educational thought is running more or less in an identical direction. The defects discovered in the existing system are more or less similar in all the provinces and the remedies suggested also are more or less of the same kind. There is nothing strange in this as for years it was the Central Government in the country that dictated the lines on which education should be carried on and this naturally led to the same defective system prevailing everywhere. The disease is common and the remedies proposed also have become common. The influence of the Zakir Husain Committee's recommendations on basic education are also seen in the report of the Punjab Committee.

EMPHASIS is laid in the Punjab recommendations on the very urgent need for physical education. The building of a sound, strong and healthy body is one of the primary aims that should be kept in mind in reorganising elementary education. It is with this object in view that the Committee recommends the provision of reasonable accommodation for games and recreational activities, commodious classes and hygienic school premises, inspection of schools by recognised health officers, wholesome activities for recreation and leisure, a sufficient quantity of a well-balanced diet for school children and regular medical examination of children once at least every year. It is remarkable how rapidly the whole educational outlook is changing in the country and

how reformers have begun to realise the importance of the physical side of education which has all along been neglected. In a province like the Punjab whose people are predominantly military any continued neglect of this side of education will produce results disastrous to the whole nation. It is, therefore, well and appropriate that the Committee devoted so much space and thought to this aspect.

THE curriculum suggested for primary schools is quite modern. It is not merely literary and the acquisition of the three R's that should be aimed at. It should include handwork and constructional activities, Language, Arithmetic and rudiments of Geometry, and a general knowledge to be derived from a study of History, Geography, Civics and every day Science. There should be no difference between the curriculum for boys and for girls at least in the earlier stages. "Learning by doing" ought to be the guiding motto of primary schools. History, Geography, Civics and Science should be so taught that the pupils get an acquaintance with the society in which they live and with their physical and human environment.

THE Committee is also emphatic in expressing the view that English should not be taught to pupils until they are eleven, an age by which they get a certain amount of mastery over their mother-tongue. The imposition of a second language at a very early age has brought untold evils and has stunted in more than one way the mental growth of our children and it is gratifying to find that the Committee has come to the conclusion that 11 is a suitable age at which to begin the study of a modern language.

THE recommendations dealing with the courses in middle schools—both Vernacular and Anglo-Vernacular—follow more or less the same lines. But all these are based on a fundamentally new outlook. In regard to middle schools in rural areas the committee has laid down that certain important traits should be developed among pupils and education should be directed essentially with this end in view. The traits referred to are quest for further knowledge and ability to think for themselves, a living and sincere desire to serve their fellow-men, the dignity of labour, initiative and resourcefulness, self-reliance, self-discipline, self-respect and a spirit of toleration and co-operation. With such an educational outlook the schools of the future are bound to produce a new type of men and women. It is to be sincerely hoped that the Punjab Government would take all measures necessary to give effect to these recommendations at a very early date.

Students and Discipline

THERE has been a recrudescence of indiscipline among students in several parts of the country. The students of the Engineering College of the Benares Hindu University struck work for a number of days and they called it off only when all their demands were conceded. Hindu students of the Osmania University and of some other institutions in the Hyderabad State are still on strike as a protest against the expulsion of some Hindu students from the University for singing the prohibited Bande Mataram song. In Annamalai University a sort of civil war went on amongst the students themselves and recourse was taken to

violence by some of them. The University authorities had no alternative but to take action against the culprits which led to a strike and the closing of the University itself for six weeks. This reveals a deplorable state of affairs. Incidents which ought not under any circumstances have occurred in any centre of learning are becoming the order of the day and the whole educational atmosphere is consequently becoming vitiated.

IT is not our purpose to go into the details connected with these regrettable incidents. We, however, feel that some means should be devised to establish more harmonious and orderly relations between students on one side and educational managements on the other. It is not wise to ignore that the temperament and psychology of students today are different from what they were a generation ago; that there is a new life and a new spirit animating them and that educational institutions should be worked in such a manner that recognition is given to this new spirit and prevent it from flowing into harmful and dangerous channels. Moreover a distinction should be drawn between immature pupils in secondary schools and the older students in universities. The treatment accorded to the latter must be different from that accorded to the former. While stern and dictatorial methods might be appropriate in dealing with boys and girls of a tender age there should be a willingness to negotiate and to compromise when dealing with the more mature and sensitive students of Universities.

MAY it not be desirable that the co-operation of students and their committees is invited in enforcing discipline in colleges, and that punishments

should be awarded by such committees after enquiry in accordance with the rules in force in the educational institutions in question? Will it not create a better atmosphere if students are given an active share in the management of certain aspects of academic life like debating unions, sports organisations, etc? Government by consultation and conference is superior to government which rests primarily on force and this is true of all spheres of life in which the exercise of power is necessary. Besides students' organisations there should be a place found for Parents' Associations. That the maintenance of discipline in an educational institution is not solely the work of educational authorities but also of students and their parents is an idea to which we have to accommodate ourselves in modern times. There is no cut and dry scheme to give effect to this idea. But it is necessary that some efforts are taken to devise alternative schemes for the purpose. Everything should be done to preserve peace in centres of learning—peace so essential if the purpose for which these centres are created is to be fulfilled.

Personal Notes

DR. K. RAJAGOPAL, of the Nutrition Research Laboratories, Coonoor, has been the recipient of a Research Fellowship of the Rockefeller Foundation.

MISS K. GUPTA, of the Punjab University, was declared by the panel of judges to be the best speaker at the All-India Inter-University Debate, which was held at Calcutta last month. The subject for debate is "that India should be no party to future wars." Miss Gupta spoke against the motion. She was presented with a gold medal.

MR. SYAMA PRASAD MUKHERJEE, former Vice-Chancellor of the Calcutta University, was conferred the



Honorary Degree of Doctor of Literature by the Calcutta University at a special convocation held early this month.

DR. K. V. GIRI, D. Sc., of the Nutrition Research Laboratories, Coonoor, has been awarded the degree of Doctor of Science of the Calcutta University in recognition of his investigation on Enzymes. Dr. Giri's scientific investigations have received international recognition. Recently he was invited by Professor Carl Oppenheimer of Berlin, to act as a collaborator for a high class scientific journal "Enzymologia."

MR. T. H. MATHAWAN, lately officiating Principal of the MacLergon Engineering College, Lahore, has been appointed Principal of the proposed engineering College under the University of Travancore.

MR. K. M. PANDALAI, M. Sc., of the Andhra University has been awarded the Ph. D., degree for his thesis on "Bio-chemistry of Nitrification." Mr. Pandalai is the first to get a Doctorate degree in agricultural Bio-chemistry.

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If during the first fourteen years they are to spend more than two-thirds of their school-time on forms of industrial training and less than one-third on cultural training, as has been actually proposed (in the Wardha Scheme), the time devoted to the latter would be grossly inadequate, and it is extremely doubtful whether the boys would at all be able to assimilate the subjects prescribed in the elaborate syllabus. They are sure to remain weak in their secondary stage, and will consequently be later all the less equipped for joining a University.

"The syllabus prescribed appears, at first sight, to lay too much emphasis on training in weaving and spinning, which are apparently regarded as the basic craft. This no doubt has a political value, but there should be a limit to carrying politics into everything. The proposed (Wardha) syllabus ignores many other equally important rural industries. Even assuming that co-education is to be decided upon, one would have expected that in vocational training also there would be some distinction drawn between the kinds of education to be given to girls and boys. One common syllabus for both boys and girls, as appears to have been attempted, is open to question. Domestic science, cooking, knitting and sewing should be indispensable for girls. As for boys, sports and drill should never be overlooked."

HIGHER EDUCATION

"I do not minimise the importance of economic considerations and the imperative need of improving one's financial prospects. But these should not be given more than their due weight in educational reforms. In the matter of higher education, pure pursuit of knowledge should not be mixed up with the problem of food. We have to think in terms of the nation as a whole just as much as in the terms of individuals. The test of a highly educated man is not only that he is able to earn so much, but rather how best he can serve in the intellectual uplift of his country. Eminent scientists in advanced countries have never been as rich as manufacturers of motor-cars or tin-plates; and yet humanity owes more to the former than the latter. Life is more than mere bread and butter. University education has the nobler purpose of acquisition, advancement and diffusion of knowledge. We must first discover and assimilate the huge stock of knowledge left by our ancestors, and then enlarge and expand it

by our own researches, and finally hand over the accumulation to posterity, with the satisfaction that we also have played our humble part in the advance of human knowledge to the eternal benefit of mankind."

Nawab Mirza Yar Jung Bahadur's Aligarh Address

NAWAB Mirza Yar Jung Bahadur, Member of H. E. H. the Nizam's Executive Council, delivered his Convocation Address in Hindustani on the 3rd December. He stressed the need for a common language for India, advocating Hindustani as the medium of instruction in Indian Universities and English as a second compulsory language.

The Nawab said that the whole subject of the educational system prevailing in India was in the melting pot, and the question of the medium of instruction was one of the more pressing problems facing it. He asked how the English language could keep alive those Indian thoughts and traditions which constituted our culture and which were part of our national heritage. Such an object could be served only by a language of our own people.

It being established that a language born in India alone deserves the position of a common language in India, he continued, there remained the question of selection. In this competition between Indian dialects, Hindustani had a strong case on merits. The question of script or characters was probably more difficult. At present the best solution seemed to be to leave it to the choice of those who wanted education. The use of both scripts may have a tendency to direct Hindustani to a middle course acceptable to both. The best policy would be of compromise and reconciliation. But there should be no anti-Nagri-script or anti-Urdu-script movement to create communal hatred. Probably the principle of the survival of the fittest would eventually solve this difficulty.

Mrs. Sarojini Naidu's Allahabad Address

MRS. Sarojini Naidu, in the course of her address at the Convocation of the Allahabad University, held on the 19th November, deplored the Hindi-Urdu controversy and urged that it was their duty to appease that controversy. They wanted to find in this vast country

some reconciling medium whereby they might understand one another and through one of their own mother-tongues. Immediately some fanatic element peeped in and instead of being a point of reconciliation it began to be a source of division. This controversy about language had grown to be a ridiculous controversy. Mrs. Naidu said that men and women greeted one another using simple language, but there was a raving cry for all the archaic words of the Sanskrit lexicon and the buried and forgotten words of Arabic in an effort not to use simple words which men understood and women appreciated. Why could not that sweet and simple language of daily intercourse become the accepted medium through which they would greet one another from the north and south, east and west? Why was it necessary that jaws must break, hearts must bleed, newspapers must use so much ink and so many riots started because forsooth the lovers of the country would want to reconcile men by their speech. Those of them who were gifted with knowledge could create beautiful literature so that learned men like Pandit Ganganatha Jha would love the classical beauty of their writings and the poor villager sitting under a banyan tree would also make a response to the beauty of their language if some one read out to him their writings. That was one of the great functions that youth in this generation had to perform.

Mrs. Naidu, concluding, charged young men and women with the great national duty of reconstruction and reconciliation. She said that when she was a little girl she never heard, she was not allowed to hear and there was nothing to hear about the sharp conflict between community and community. In the home where she was brought up they as children were never told that a gentleman with a beard and green turban was called a Muslim and another gentleman with a top knot and ashes on his forehead was called a Hindu. They were told that they were great scholars, men whose lives were spent in delving into the treasure-house of knowledge and bringing up gems so that the young generation might be benefited. They were told as children that from whatever source knowledge came they should take it honour it, cherish it, carry it on their head and write it on their heart. She wanted them to regain their sense of possession of all world

knowledge and world thought and let there be no barriers and frontiers to their country.

Pandit G. B. Pant's Lucknow Address

Addressing the Convocation of the Lucknow University, on the 10th December, Pandit G. B. Pant, Premier of U. P., referred to the problems peculiar to Indian Universities and said: "If we want peace in the world, we must be wedded scrupulously to non-violence. The universities should resuscitate the real spiritual basis of society and peace. They should harness moral forces so that the whole human race may work for a common purpose on a national planned basis. It will be your privilege to propagate the principles of equality, freedom, amity and goodwill and also peace and non-violence so that the dynamic forces of the world may all be directed towards constructive purpose. As in the political, so in the economic sphere, fanaticism and stupid superstition to the exclusion of reason have brought about a lamentable catastrophe. It is most amazing that all this should have happened when Nature and Providence were prolific in their bounty and munificence and in the heyday of scientific inventions."

VALUE OF UNIVERSITY EDUCATION

Referring to criticisms of university education, he said: "We should recast the system but I cannot persuade myself to believe that knowledge is dangerous. We should do all that we can to assist education of all grades and at all stages." As regards State help to the universities he said that he would set no limit to the assistance which a University might receive from the public exchequer. "Apathy towards higher education is due to unemployment among educated men. I strongly hold that the attitude towards education as a mere passport to public services is highly undesirable. Part of our unemployment is, no doubt, due to lack of opportunities; but I also feel that a considerable part of this unemployment is due to deeper causes also. The education is utterly lacking in national outlook. The idea of public service is entirely absent. The general attitude and approach towards the vast masses are as a rule undemocratic, personal and somewhat arrogant. The foreign medium of education has its own share in widening the gulf between the educated and uneducated."

THROUGH different PROVINCES

DELHI

THE CENTRAL ADVISORY BOARD APPROVES THE WARDHA SCHEME

The Wardha Scheme was the main subject of deliberation before the Central Advisory Board which met at New Delhi on the 3rd instant. The Board has accepted the report of its Sub-Committee presided over by the Hon. Mr. B. G. Kher, Premier of Bombay, as the Scheme conformed to the recommendations of the Wood-Abbott Report regarding vocational training. The sub-committee has recommended that the State should continue to afford the present facilities for every community to give religious teaching desired by parents. It is also recognised, what indeed has been obvious from the beginning, that certain subjects should be taught independently and not be based upon crafts.

PROGRESS OF BASIC EDUCATION

The half-yearly meeting of the Hindustani Talimi Sangh on the 20th November at Wardha, under the presidency of Dr. Zakir Hussain.

The Secretary's report described the experiments in Basic Education and the progress made in each province. Five training centres of the Basic Education scheme have already been started either with Government co-operation or by private and voluntary effort. These institutions are the Vidya Mandir Training School at Wardha, the Basic Training School at Patna, the Jamia Millia Islamia Training Centre at Delhi, the Basic Training School at Kashmir and the training school attached to the Andhra Jatheeya Kalasala at Masulipatam.

The preparation and publication of the necessary educational literature was also discussed. A general handbook for teachers and separate monographs on three basic crafts has been prepared and are ready for publication.

A monthly bulletin called *Naitalim* will be published from January 1, both in Hindi and Urdu.

A. I. E. CONFERENCE

Dewan Bahadur Sir T. Vijayaraghavachari will preside over the 14th All-India Educational Conference to be held at Bombay on December 27-30, 1938, at St. Xavier's College. The Conference will be opened by the Hon. Mr. B. G. Kher, Premier of Bombay Presidency, on the 27th afternoon while the All-India Educational Exhibition will be opened by the Mayor of the Bombay Corporation. The Right Hon'ble Srinivasa Sastri, who was to have presided over the Conference, it is understood, has expressed his inability to do so.

MADRAS

MILITARY TRAINING FOR COLLEGE STUDENTS

The Madras Assembly passed on the 7th inst., a resolution urging that "it is necessary and desirable that immediate steps be taken to provide facilities for military training to all college students and other civilian population desirous of undergoing such training."

The Premier, supporting the resolution, stressed that "from the point of view of the province as a whole, it is just on our part that we should ask for and demand our natural and proper share in the defence of our country being given to us."

ANDHRA UNIVERSITY CONVOCATION

The noteworthy feature of the twelfth Convocation of the Andhra University, which was held on the 1st instant, were Srimathi Sarojini Naidu's address to the new graduates and conferment of honorary degrees of D. Litt. on the Maharaja of Pithapur and the degree of "Kala Prapurna" on Rao Saheb Gidugu Venkata Ramamurthi Pantulu, Mr. Jayanti Ramayya Pantulu and "Sathavadhani" Chellapilla Venkata Sastri.

BENGAL

CALCUTTA UNIVERSITY'S PROPOSAL

The Government of Bengal have been requested by the University of Calcutta to

consider its proposal of a capital grant to the University towards the cost of construction of additional buildings for the University College of Science. The University is understood to have suggested a joint conference between the representatives of the University and the Government to settle the matter.

With a view to discussing certain changes in the regulations regarding B.A., B.Sc., B.Com. and other examinations, about which the Government have already been informed, the University of Calcutta has requested the Government to hold a joint conference between the representatives of the Government and the University.

TRAINING IN LIBRARIANSHIP

A course of training in librarianship, which will last for a period of not less than six months, will be started in the Imperial Library, Calcutta, from April 1, 1939. An examination will be held at the end of the course and successful candidates will be awarded a Diploma (Pass or Distinction) as the case may be. Admission will be open to persons from all over India, including the Indian States.

BOMBAY

NEW TRAINING COLLEGES TO BE STARTED

It is understood that the Bombay Government have decided to start three training colleges on a linguistic basis in Maharashtra, Gujarat and Karnatak, for which 18 educational officers will be sent to Wardha, for undergoing an intensive training course in the Wardha Scheme for a fortnight, beginning from January 15 next.

FACILITIES FOR BACKWARD CLASSES

The Government of Bombay have passed orders for the distribution of the additional grants of Rs. 35,000 and Rs. 50,000 made in this year's budget for educational facilities to the backward classes and to the intermediate classes and Mahomedan girls, respectively.

Out of the provision of Rs. 35,000 for the backward classes, Rs. 16,956 have been allotted for additional scholarships in secondary schools and colleges; Rs. 13,000 for free studentships in non-Government arts and professional colleges; and Rs. 5,000 for the Gujarat Harijan Sangh.

As regards the provision of Rs. 50,000 a sum of Rs. 33,444 has been sanctioned for

additional sets of scholarships for the Intermediate classes and an amount of Rs. 15,560 for special scholarships for Mahomedan girls in the secondary schools and colleges.

WOMEN'S UNIVERSITY DEGREES

The Government of Bombay have issued orders granting recognition to the degrees awarded by the Sreemathi Nathibhai Damodhar Thackersey Indian Women's University.

Candidates, holding the degrees of G. A. (Grihit Agama), P. A. (Pradey Agama) and D. T. (Diploma in teaching), granted by the University, are declared eligible for appointment to all Government and semi-Government services, to which women candidates possessing similar academic qualifications prescribed by the Bombay Civil Services Classification and Recruitment Rules, are eligible.

The order will take effect from 1st January, 1939.

UNITED PROVINCES

SECONDARY SCHOOLS TO GO

The hon. Mr. Sampurnanand, Minister for Education, U. P., explained the Government's scheme of educational reform at the Benares Udaipratap College function to-day.

The Minister said that under the proposed scheme there would be no secondary schools in the U. P. in the form they are at present. There would, firstly, be primary or basic schools, which would impart general education and give instruction in crafts and above them there would be secondary colleges, specialising in particular branches.

The Minister revealed that the Provincial Government is in correspondence with the Central Government on the question of giving military training to students. He hoped that a decision would be taken soon.

FACULTY OF SOCIAL SERVICE

The Allahabad University Academic Council has approved of the suggestion made by Dr. Bisheswar Prasad, Lecturer in the History Department, for the institution of a certificate of proficiency in Social Service and Village Uplift in the University. The certificate shall be awarded to those students who may be found to have qualified themselves at a test to be held in February every year.

PROPOSAL FOR A PRINTING SCHOOL

The United Provinces Government Presses Inquiry Committee held two more sittings last month with Mr. S. K. Rudra in the chair. It discussed the question of the retention of the branch Presses of the Government Press, Allahabad, and also the question of the establishment of a school for the teaching of printing.

It is understood that the committee has not yet come to a final decision on these points.

THE EDUCATION BOARD'S DECISION

At its last meeting, at Lucknow, the U. P. Board of High School and Intermediate Education decided that 'Urdu' and 'Hindi' would be taught as the second form of vernacular upto the High School standard. Among other important decisions of the Board were that private candidates will be allowed to offer Agriculture as one of their subjects and that in the cases of girl candidates, who want to appear in the High School examination after passing the Vernacular Middle Examination of other provinces would be decided on their merits. Candidates for the High School Examination shall answer questions in Hindi or Urdu in all subjects other than English, provided that the Chairman of the Board or his nominee may at his discretion permit candidates to answer questions in English.

CENTRAL PROVINCES

AN EXPERIMENTAL SCHOOL ON THE WARDHA BASIS

The first experimental primary training school on the basis of the Wardha Scheme was opened at Shegaon last month with a dozen boys. The Executive Committee of the Hindustani Talimi Sangh is also considering the question of starting schools for training teachers under the new scheme. It is understood that the Wardha Normal Training School will be converted into a new-type training school.

PUNJAB

STUDENTS' DEMANDS

Resolutions disapproving of the appointment of a paid Vice-Chancellor for the Punjab University in place of an honorary one, demand-

ing the abolition of the present system of examinations in Indian universities and its replacement by terminal examinations as in western universities, urging upon the Government to adopt a policy of speedier industrialisation and national reconstruction of the country in order to fight the demon of educated unemployment and emphasising that it was the foremost responsibility of the Government and universities to find employment for their alumni, were adopted at the Punjab Students' Conference, held at Jullundur on November 26 and 27, under the presidency of Dr. Kitchlew.

INDIAN STATISTICAL CONFERENCE

The second session of the Indian Statistical Conference will be held in Lahore in the first week of January, 1939. H. E. the Governor of the Punjab will open the Conference. A Reception Committee, with the Hon. Mr. Manohar Lal, Finance Minister of the Punjab Government as Chairman, has been formed.

The Government of India, different Provincial Governments, many of the important Indian States and Universities in India have already given their official recognition for the Conference.

BIHAR

PROPOSED MILITARY COLLEGE

A comprehensive course of practical and theoretical training in military science and allied subjects will be given in the proposed military school for Bihar, for which plans have been completed, according to Mr. G. M. Jadav, who under the orders of the Government of Bihar drafted the scheme.

It is learnt that among the compulsory subjects to be taught will be Indian history, British military history, an outline of modern history, Indian and international affairs, mathematics, book keeping and car maintenance, while a large number of optional subjects will be included in the curriculum. Among these will be modern political and economic history, automobile engineering, electricity, wireless and modern languages.

Some of the successful candidates may be employed later for teaching military science in the high schools of the Province, as it is suggested that military science should be introduced as a compulsory subject in high schools and colleges.

REORGANISATION COMMITTEE'S ENQUIRY

The Education Reorganization Committee appointed by the Government of Bihar has issued a questionnaire on University, technical and professional education.

The question on aims of University education elicits the information how far the University of Patna meets the objectives of an efficiently functioning University, reasons for failure, if any, in this matter and whether promotion of general culture, cultivation of specialized advanced knowledge and training in industrial, commercial or agricultural technique constitute proper objects for a University.

The next group of questions desires to know what would be regarded as minimum preparation for admission into the University, whether any age limit is desired, whether there should be proper control over the institutions preparing students for entrance to the University, whether there is need for radical reorganization in secondary education and whether there should be separate colleges for boys and girls.

MYSORE

INDIAN SCIENCE INSTITUTE

The Nizam's Government recently ordered the payment of a grant of Rs. 2,000 a year for four years, with retrospective effect to the Indian Science Institute, Bangalore. It is gathered that the Nizam's Government have not stated anything about their giving a grant in the coming years.

The Government of Mysore were paying an annual grant of Rs. 50,000 to the Institute, but for some years past, the grant had been reduced to Rs. 30,000 a year. The authorities of the Institute have been urging on the attention of the Mysore Durbar the need for giving the original grant. The matter is under correspondence. It is understood that the Travancore Government have decided to discontinue their grant to the Institute.

UNIVERSITY COLONIES IN VILLAGES

At a meeting of the Senate of the Mysore University held on the 24th November under the Presidency of the Vice-Chancellor of the University, a motion moved by Mr. J. Mohamed Imam recommending to the University Council to start a University Settlement in the heart of the villages on the lines suggested by Rev. C. F. Andrews with the object of training youngmen with University degrees in rural uplift work was passed by a large majority.

HYDERABAD

EDUCATION DURING 1936-37

The Government's review on the report of the Director of Public Instruction in H. E. H. the Nizam's Dominions for 1936-37, is published. Some important extracts are given below for the benefit of other States and Provinces.

The total number of schools of all kinds during the year (excluding private ones) was 4,768, as against 4,790 in the previous year thus showing a decrease of 22 schools; but the number of scholars on the other hand, went up from 362,150 to 367,768. The decrease in the number of schools was due to the closure of some unaided primary schools, which were not working satisfactorily.

The proportion of population of school-going age to the total population of these Dominions, according to the last census, is 15 per cent. Out of the total school-going population only 18.1 per cent were actually undergoing instruction in our schools. The percentage of boys actually under instruction to the male population of school-going age was 30.5 during the year, whilst that of girls to the female population of school-going age was only 5.2. Government consider the percentage in each case to be too low to be satisfactory.

Whilst a dominion-wide campaign against illiteracy would be too tremendous a task and at the same time too costly to be undertaken with a light heart, yet there is no reason why, with the necessary additional expenditure and well-organized effort, a substantial reduction should not be made in illiteracy. For the present, the aim should be to have at least one primary school in every village with a population of one thousand inhabitants or more, and Government would like the Department to submit a note to show how many extra schools would have to be established calculated on this basis and what would be the amount of the additional expenditure involved.

PRIMARY EDUCATION

As things stand, the number of primary schools at present is 4,392 with 281,995 scholars. The total expenditure on primary education has gone up to Rs. 26,70,736 from being Rs. 26,29,455 in the previous year. Out

of this sum, approximately Rs. 5 lakhs are found by the Local Funds from the educational cess of 3 pies in the rupee, whilst the Diwani provides more than 18 lakhs. As it is a matter of settled policy now adopted all over India, that primary education should be entirely in the hands of the State and not left to private enterprise or to local bodies, Government would prefer that the sum provided annually by the Local Funds be applied to only such things as the construction of primary school buildings, and the provision of furniture and equipment, etc., and that the Diwani which furnishes by far the greater part of the cost of primary education, should continue to have powers of transfer and dismissal of teachers and the control of the inspecting agency.

A draft bill for making primary education compulsory is under consideration. Government, however, consider that in view of the practical difficulties and expenditure involved in the adoption of compulsion, it will be some time before the method of compulsion can be made effective throughout the Dominions, especially as in the beginning it will only be applied to small selected areas at a time. In the meantime primary education may be expanded on a voluntary basis as far as means permit.

NORMAL SCHOOLS

The teaching in primary schools is very often faulty. This defect can be traced to bad training in the Normal Schools. One of the first necessities is the reform and reorganization of the Normal Schools, and it is hoped that the report called for from the Department regarding this matter will soon be submitted to Government for orders. The experiment of having training classes at different centres, as distinct from Normal Schools, may also be tried. The idea involved in this is to collect village teachers at the headquarters of different districts where they could watch model lessons being given by selected trained teachers and where any difficulties that any of them may experience in teaching or in the management of a school, could be solved for them. Wireless talks from headquarters on educational subjects would be very useful at such centres. This might be arranged in connection with "Refresher Courses" during the annual conferences of teachers in the districts. There should be a wireless receiving set at each centre.

The addition of a fifth class to the primary four classes is contemplated in accordance with the recommendations of the Board of Education. This class will be for those pupils who are not proceeding beyond the Primary stage. Government suggest that such subjects as village sanitation and other subjects having a bearing on village improvement and uplift may be taught in this class and an agricultural bias given to boys in rural schools at this stage. Wherever possible a free use of wireless and of educational films might be made. Government would like departmental proposals to be put up in regard to these matters at an early date.

GIRLS' EDUCATION

The education of girls is in particular handicapped by the extraordinary difficulty encountered in obtaining qualified women teachers and the paucity of suitable buildings. Government agree that co-education may be tried in Lower Primary Schools where the pupils are very young. In this way the problem of teachers may to a certain extent be solved. Whilst the curriculum for boys and girls may be identical upto the fourth class, Government consider that in the new fifth (Primary) class the curriculum should include a regular course in such subjects as sewing, needle-work, cooking and domestic economy.

For girls who proceed beyond the Primary stage, these subjects should form part of the curriculum in the Secondary stage and should be graduated according to the class.

SECONDARY EDUCATION

The Board of Secondary Education as adumbrated in the Mackenzie Report came into existence during the year under review. It proceeded to form sub-committees to consider the introduction of the new reorganisation of education whereby a vocational bias is to be given to school education.

A recurring grant of 5 lakhs of rupees has been provided in the budget by the Finance Department for the carrying out of these reforms.

A small Advisory Committee of Ladies was constituted with Lady Hydari as its head, to advise on all matters relating to the education of girls.



PUBLIC OPINION



DR. ZAKIR HUSSAIN ON THE VIDYA MANDIR SCHEME

Dr. Zakir Hussain, Chairman, Hindustani Talimi Sangh, recently paid a visit to the Vidya Mandir Training School, Wardha and expressed satisfaction at the working of the new scheme in the school. In the course of his address to the teachers, he said :

"When this scheme was prepared and first put before the country, it was subjected to the severest criticism by many persons of no negligible prominence. We were told that the scheme was wicked enough for turning children into slaves. To-day we need not answer those critics. Your work in this school is an answer enough to them.

"But all this is only the preparation of the real work that lies ahead," he added. "The hardships that you, the pupil-teachers of this school, will meet with in your respective villages when you actually reach there—the dirt, the ignorance, the wretchedness of the society, the mud, the diseases and above all the utter poverty and misery of the people, might unnerve you. That, in reality, will be the time of your true test. If you stick to your mission in spite of those difficulties, then certainly success will crown your efforts. Your work will remain incomplete, if you ignore the parents while educating their children. It is our sincerest expectation that you should become the real servants of the people of your villages in as little time as possible. You will have a great deal of opposition, but you will still have to go on patiently trying to fulfil your sacred mission.

ROLE OF THE TEACHER

"There are many qualities of head and heart that a good teacher must cultivate. You must not be annoyed with the child merely because he does not learn quickly. You will not be justified if you wish that all the children should shape themselves after you. All cannot be moulded in one pattern. A good teacher is one who respects the child and who realises the fact that every child is apt to possess some unknown qualities which might some day reveal

themselves and become the cause of some unexpected good to the country. A gardener will miserably err if he tries to make a rose put forth a sunflower blossom. A good gardener will never commit an error of that kind. He will look after his flower plants with loving care and help each to put forth beautiful blossom. He knows that each different kind of plant will produce its own flower. A good teacher will, likewise, keep the respect of the child, for he knows that each child is by nature fitted for a particular way of fulfilment of its life."

PROF. J. M. KUMARAPPA ON RELIGION AND THE WARDHA SCHEME

Prof. J. M. Kumarappa, in an article, on Gandhiji's plan of religious education, contributed to the *Hindu*, observes :

"It must be pointed out, in justice to the Wardha scheme, that its social education process does not include religious teaching, much less religious propaganda, but it does include a dispassionate study of the social values of all religions, and the cultivation of respect for them all as the finest achievements of human effort. The programme of social studies would therefore lay stress on the religious ideals of love, truth and justice, of co-operative endeavour, national solidarity and the equality and brotherhood of man. It would also emphasize the superiority of non-violence, in all its phases and its concomitant virtues over violence fraud and deceit. Furthermore, it would seek to cultivate the personal and social virtues which make a man a reliable associate and trusted neighbour, and develop mutual respect for the world religions. Such an education, it is maintained, would bring into being a new age from which class and communal hatred is eliminated and exploitation is eschewed.

The whole plan of religious education in the Wardha scheme is based on sound educational principles, and is viewed as an important phase of the problem of social education. Apart from participation in social life, the principles

and precepts of ethics have no significance. Formal education in morals is good, as far as it goes, but it does not go far enough. It often gives one only an intellectual appreciation of the principles of conduct, and that is why mere knowledge of what is right does not make a person do the right. Such instruction therefore must be supplemented by opportunities for practice. Hence the social life of the school must be natural and as nearly as possible a reproduction of the healthiest social life of the community."

MR. H. C. PAPWORTH ON SECONDARY EDUCATION

In the course of an address at the Y. M. C. A. Auditorium, Madras, Mr. H. C. Papworth, Principal of the Presidency College, explained in detail the aim and purpose of secondary education.

He said that Secondary education was given in England in public schools, grammar schools and the hundreds of secondary schools conducted by municipalities and county councils. This education equipped everybody for the higher and more responsible jobs except perhaps for a few avocations like medicine and teaching.

They were up against an extraordinarily difficult problem. But they certainly required a variety of education which would equip the majority of the school boys for the various avocations so that they could immediately step from the sixth form into jobs. In Madras they had only one side to their high schools whereas in England they had the classical side, the university side, the science side, the commercial side and so on. He did not say that every school had all the sides. But all the sides could be found in every big town. If they were going to have the same thing in Madras, they would be requiring the help of businessmen, railways, Government and other big employers of labour. The employers should come forward and prescribe their requirements. The present tendency was to insist on university degrees for the numerous jobs for which a degree was unnecessary and was more often a hindrance. It was also necessary to prescribe maximum qualifications for their various jobs. The Public Service Commission now advertised that the minimum

qualification for ministerial posts was the S. S. L. C. That being the case, what chance had a S. S. L. C. candidate in a competitive examination with a graduate? In England for such posts the maximum qualification and age limit were fixed. The maximum age was 17. Owing to this age-limit graduates would be unable to apply for the posts. This was done deliberately. They wanted to catch men at an early age and train them for the respective jobs. It was only when a similar practice was introduced here, that secondary education could achieve a definite object. It would encourage boys to go through their course without a break and check the tendency to enter universities without a definite aim.

DR. TAGORE ON OUR INDUSTRIAL ENTERPRISE

Dr. Rabindranath Tagore, in the course of an address to the students of Santiniketan, observed :

"We cannot go on blindly following the advice of the so-called friends of our country and let them exploit our resources for themselves. We need to keep pace with the march of time and specially require industrial enterprise and scientific culture. The days of courting poverty and plague in the name of spiritualism have gone for ever and we must realise that, however great our civilisation might be, it will crumble to dust unless we have adequate power to maintain it."

DR. SYED MAHMUD ON THE POSSIBILITIES OF THE WARDHA SCHEME

Dr. Syed Mahmud, Minister for Education, Bihar, having paid a visit recently to the Patna Training Centre preparing students under the Wardha Scheme, observed :

The importance and magnitude of the work under the scheme, could not be measured in terms of rupees, annas and pies since the workers would get a measure subsistence allowance. The real significance of the scheme was that the nation would rely on the teachers to turn out self-reliant men who would further the national cause. Most of the criticisms levelled against the scheme were due to ignorance and misunderstanding about the nature of the scheme.

A CORNER FOR WOMEN

Edited by Mrs. K. SATTIANADHAN, M.A.

Political Minds For Indian Women

OUR women politicians are clamouring that their sisters should become politically-minded; and quite right they are too. When equality between the sexes is being claimed on such a whole-sale scale as now, politics should not be left out. Yet, one can easily ask what women *can* do in this matter. The reply must be that they can do much. In the first place, they can help to form public opinion, especially with regard to matters concerning women, as indeed some of our prominent ladies are doing now. As Mrs. Subbaroyan said lately, "It has been encouraging to note that everywhere women are realising that reformed measures are possible if only practice and determination can be summoned to press for them until the majority of men, as well as women are convinced of the justice of women's claims." In the second place, they can help their men, not only in practice, but also in theory, by discussing with them their plans and schemes, on the assumption that "Two heads are better than one." Has it not been allowed that the admitted charm and fascination of women can do much to induce a new and less rigid touch into the hard realm of business,—the charms of mercy, kindness, generosity, patience, toleration and understanding of motives—some of those virtues indeed, which belong more to the feminine than the masculine world? Why not then in politics? There is again the possibility of more equability and moderation, if women meddle with, or rather take an interest in, politics. Take, for instance, the influence they have already wielded in waging war against the communal system. After all is said and done indeed, I am sure much help can be given by women in holding a fairly equal balance in such an important branch of life as politics.

Of course, there will be draw-backs because of this very aspect of the matter. Women, say men, have less physical endurance, are more nervous, are burdened with more trivial cares and details and so can concentrate less, are inclined to be too partial because of their softer

virtues and too abstract because of their more aesthetic tendencies. Hence, there is the danger in their regime of less persistence and doggedness, less grit and perseverance, less efficiency, less reasonableness, less strictness. But away with all such fears! Whatever happens, can one half of humanity, and some say, the better half, be left out of the vital section of politics?

The point, however, is that women are likely to be warmly welcomed by men into politics on quite a large scale. It is the women, who are not coming up to scratch. They are rather inclined to do things by fits and starts. But there is no question that they can do them extremely well, as for instance their campaign for patronage of *Swadeshi* articles, etc. But, politics must become a general question with women and be naturally included in their scheme of things. And, for this, surely, it is not necessary that all women should at once do definite service in politics. Far from that indeed that will be a danger at present. But to become politically-minded is very necessary. Politics should be thought about by women and definite opinions formed, so that women can be ready to help whenever necessary. The greatest sin of all is said to be, not definite wrong action, but indifference; and that holds good here also. Women must not be indifferent to politics; they must think of them constantly; and what after all are politics but public matters for the welfare of the country?

And, at the bottom of it all, lies the perennial importance of individual education, which can best be used through corporate action. As the Princess of Berar said lately to the women students of Hyderabad:

"May I venture to remind you, however, that in conferring upon the individual the fullest opportunities of self-development, the spirit of true democracy makes possible the relation of the highest self only *in, and through*, the life of the corporate whole, to the supreme good of which each must necessarily dedicate service that is voluntary, selfless and free. This implies the cultivation of a ruthless self-discipline, a ceaseless vigil over individual motives and desires and an ever-widening sense

of responsibility in all aspects of the universal life.

"I deeply feel that in your young hands lie tremendous potentialities of service to our State, economically by the encouragement of local products, and by equipping yourselves to be self-supporting, even though the need for doing so may never actually arise; culturally, by reviving the creative faculty in spheres of literature, music, art; and generally, by a rational consecration of your energies to the combating of ignorance, superstition, bigotry and fear.

"By the lofty tone of your moral conduct no less than by your intellectual ambitions, by the manifestation of your cultural attainments no less than by your academic distinctions, shall you be judged, and through you, inevitably, shall be assessed the failure or success of your Union activities. Let your vision be pure, your striving sincere. With the courage of conviction as your sword and the simplicity of true enlightenment as your banner, may you travel joyously on, in ever-gathering strength, towards the immutable goal of all human longing and endeavour — Truth."

Labour Service for Girls

The dignity of labour is one of the highest principles to be kept in mind, especially in the present-day world; hence, it has been interesting to read of the Labour Service for German girls. It has not been made compulsory yet that girls between 17 and 25 should spend a half year in such work; but it is worthy of notice that, as *The Hindu* states, there are about 700 labour camps for girls in Germany, in which 30,000 young girls are serving. With careful consideration of their weaker physique and of their softer qualities of mind, young girls are gradually and perfectly inducted into labour conditions. At present, the service consists in serving in places where there is not enough help for the wives of small farmers or settlers. While the mother goes out to work the girls are taught carefully to look after the children, cook the food and keep the house tidy. The crux of the matter, however, lies in the beautiful experience gained. As *The Hindu* says:

"No matter from what walk of life or what sort of home a girl comes from, and how



Mrs. Hiravati Mansuklal Chaganlal

A Gujarati lady of Bombay who has donated more than 2 lacs of rupees to various educational institutes in Gujarat and Bombay.

BY COURTESY : THE INDIAN LADIES' MAGAZINE

strange the camp life seems to her at first, she soon becomes a part of the spirit of comradeship and of the merry attitude that reigns there. She quickly forgets that she found the work terribly strenuous at first, that everything was so new and strange to her, and she feels no more the home-sickness of the first days, nor does she always go home on the free Sundays. One Leader relates that on the first free Sunday in the half-year, 10 girls went home, on the next only five, and on the third that every single girl stayed in order to take part in the lovely excursion that was planned from the *Lager* for that week-end. This half-year of camp life, in which 'class' and 'profession' are forgotten and in which the work is done together that brings about a feeling of community with the people and that benefits the whole nation, gives to every young woman an incomparable treasure of experience that will stand her in good stead for whole life, namely, a spirit of comradeship and the feeling of being a useful member of society."

Foreign Currents

VILLAGE EDUCATION IN TURKEY*

ONE of the most pressing problems of modern Turkey is the provision of educational facilities in the thinly populated districts which are far removed from the main roads and the major urban centres. Educational opportunities have to be created in order to fight disease and ignorance, to increase agricultural production, and thus to help raise the standard of living.

In order to meet these manifold tasks special qualifications are required of all those who are to teach in the villages. They have to be intimately acquainted with village life, to which they ought to be deeply attached. They have to be of mature age and hard working, for nowhere will they encounter such difficulties as among primitive villagers. They must be sufficiently educated themselves to give to young and old alike the necessary instruction in reading, writing, arithmetic, and in simple civics. And, finally, they must be able to represent the government in its efforts to improve agricultural methods and the secondary trades to be found in villages. They must be guides and advisers of the peasants in their daily life.

As a first step in its extension and reform of rural education the Turkish government carefully selected a group of people from among the villagers who promise to live up to these requirements. Most of them had at least a primary education and had accomplished their military service. Next special courses lasting from early spring to the end of the harvest were organized at a model farm at Eskisehir. These courses were predominantly practical in character. The candidates were grouped in teams of eight or ten, each team being under the direction of a fully qualified elementary-school teacher and of several instructors of agricultural subjects. Among the more formal subjects taught were Turkish, history, geography, arithmetic and geometry, civics and hygiene. The

* Condensed from La Turquie Kemaliste, No 20, August 1937.

prospective teachers themselves had to build school-houses in neighbouring villages. In addition, they engaged in every type of agricultural work from sowing to harvesting. Work began at seven o'clock in the morning and lasted until eight o'clock in the evening.

After this first course of instruction the students were sent as apprentice teachers to various villages in the neighbourhood of Ankara. Their work proved highly satisfactory. Beginning in December 1936 they either built their own schools or adapted some existing building to educational purposes. With the help of the peasants they produced the necessary furniture. As soon as they had the necessary equipment they began their courses, instructing the young during the day and teaching the adults in the evenings. Within four months most of their pupils had acquired a rudimentary knowledge of reading and writing and were able to use first-grade school books provided by the government. But that was only a beginning. They advised the peasant in the choice of seeds and the mutation of crops. They created model kitchen gardens and planted fruit trees. They offered the peasants eggs procured from select fowls bred by them. They introduced more advanced techniques into agricultural production. From a more general point of view they did much to improve hygienic conditions and to demonstrate the need for a strict observance of existing laws. Altogether they succeeded in completely re-orientating village life towards progress and a life of constructive effort.

The results obtained were so striking that in April 1937 the government instituted courses similar to those given at Eskisehir in a number of other centers such as Kars, Erzincan, Kocaeli, Edirne, etc. More than 500 teachers are thus trained every year. Many of those who received their training in 1936 are now being used as government inspectors, and travel throughout the country advising and helping their younger colleagues. The movement is spreading and a new era has begun in the villages of the land of Ataturk.

—(From World Education)

THE EDITOR ANSWERS

Question: *Most children at home and not a few in the classroom get into fits of wild temper; such situations are very trying to the teacher, and create a bad "atmosphere" in the school. And there is also the danger of the other children being contaminated by these scenes of emotional unbalance. Please give some practical methods of meeting these situations.*

Answer: Fits of wild temper and tantrums appear at the age of three when the child discovers that he can "work" his parents. Situations that produce injured feelings, jealousy, fear, fatigue and tasks which he does not like predispose him to tantrums. When he does not secure what he wants *immediately*, he forthwith flares up into rage, becomes red in face, strikes at the persons who have thwarted him, pounds and kicks and screams and cries with anger. He throws himself down, thrashes the ground with his hands, and even hits his head against the floor.

We must first remember that these tempers and tantrums are frequently symptoms of an irritated nervous system with little nervous energy, and that the child is not a stable individual, and lacks self-control and the power of inhibition. In ordinary circumstances, to ignore them is best. Restraining the child's movements will inevitably make matters worse. Laughing at the child is disastrous; and never should the coming out of a tantrum be rewarded. He should be made to realise how tantrums never win him anything. A sudden change of stimulation such as a dash of cold water in the face that shocks him into forgetting the cause of the tantrum proves frequently successful. In

these matters surprise is the secret of the treatment. The parent and the teacher should remember that many difficulties will iron themselves out if only ignored; but at the same time we must note that a complete "laissez faire" policy and "soft" pedagogy eventually end in human wreckage.

We must bear in mind that these cases are due *not* to any inherent evil nature, but to lack of will-power. Sweetness of temper and pleasant manners originate from the strength of will. The child has everything to learn; there are desires for possession, self-assertion, play, and later on, desires connected with sex—all

of which must be brought under control. The education of the child, therefore, consists not simply in the drawing out of his intellectual abilities but—what is more important—in training him in self-control. In the initial stages, the fear of consequences, the desire to please others, the disgrace to the parents, and the shame of exposure lead to the suppression of tempers and tantrums. In childhood the mind and brain are most impressionable, and therefore need the most careful direction at home and at school.

Question: *"I am often called by my teacher 'an idiot,' a 'never-do-well.' I feel humiliated to think that I have nothing of which I can be proud in my make-up. The dismal fact is that I am just an ordinary chap, 'a mere nobody.' This thought depresses and discourages me, and keeps me from my doing my best. Is there any hope for me?".....So writes a student.*

Answer: In the first place the teacher is entirely wrong, and does not deserve to be one. No good comes out of censure and carping criticism. Instead of

damning the pupils for work ill-done, and heaping reproaches for it, he should recognise and appreciate the things done well, and gladly mark them with praise, the sweetness of which will serve as a call to further and bigger achievements. Kind words and generous appreciation expand and energise the individuals, and make even the most arduous undertaking a heroic adventure and a personal triumph.

Secondly, the student should realise that there is a use for everything and everybody. If you persist in thinking yourself a "nobody," you will be one. Shakespeare said: "There is nothing either good or bad but thinking makes it so." "What a man thinketh in his heart so is he"—is a sound psychological truth expressed in the Bible. The cure is a determination to live up to your capacity—whatever it is, and to make the most and best of yourself. Remember the moral of the fable of the hare and the tortoise "slow and steady wins the race." Of course, you would much prefer to be swift and steady; but you are as you are made, and must use the material at your disposal to the best advantage, besides—if it is any comfort—you are one of the many; you belong to the common level of mankind. If all the earth were Everests, there would not be much room to live. Thank goodness nine-tenths of the earth's surface is plain. It is the ordinary "rank and file" who do the work of the world, "who make the wilderness to blossom as the rose," who find a path through the deserts and jungles, who pioneer, explore, and colonise. We cannot all be astounding geniuses, towering supermen!—and it is well we cannot! It is foolish to be downhearted because you are a "leaf on the tree exactly like a million other leaves." Each leaf in the Economy of Nature has its functions essential to the life and growth of the tree it is created to serve.

Finally, let the teachers realise that the pupil must have congenial work, work suited to his talents, in which he feels at

BOOK REVIEWS

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These form a series of English readers for secondary schools in India. The readers are well graded, and the lessons in each reader are well-planned. Each lesson assumes a knowledge of words and phrases used not only in the preceding lessons but in the preceding books as well. The topics are Indian throughout, and in the more advanced readers scientific topics have been introduced. There is, however, very little of biographical element. The readers are copiously illustrated. The get-up is attractive, and the prices are moderate. The publishers are to be congratulated on bringing out this attractive series of readers, which we are glad to recommend for use in Forms I to V in High Schools in this presidency. D. N. S.

THE BOMBAY TEACHERS' JOURNAL—Vol. IV, November No. 3. 1938.

The Bombay Secondary Teachers' Association has been publishing the above journal for the enlightenment of the members of the teaching profession.

The number gives a critical survey of the Joshi Committee Report. The contributions of Messrs. G. S. Krishnayya on Educational Research in India, M. L. Francis on Revision of Grant-in-Aid Code, A. Myer on Basic English, A. S. Trillop on Training for Citizenship are of special interest to all lovers of sound education. The Teachers' Forum, which formed its special feature, provides ample opportunities for teachers to ventilate their grievances, and express their views on current educational topics.

home, in which he can express himself, of which he can be proud, and which is getting him somewhere. Otherwise his self-esteem would suffer. Next, he must have recognition from others; his distinctiveness must be recognised and respected by the group. He must be somebody, not anybody. He cannot respect himself unless he commands the respect of others.

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