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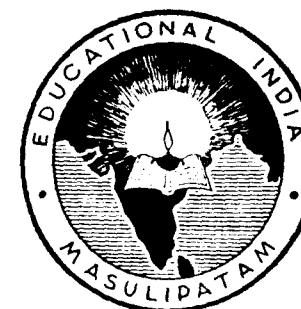
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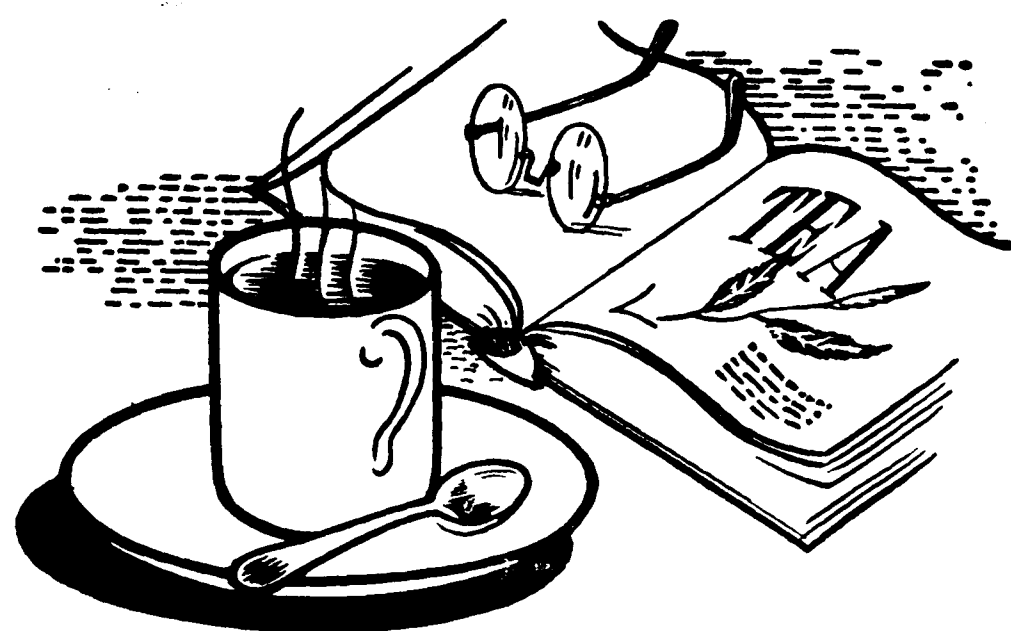
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Universities and Intellectual Freedom*

By Mr. K. G. SAIYIDAIN, B. A., M. Ed.,

Director of Education, Jammu and Kashmir State.

AS we look around and survey our unhappy world we are naturally struck by the unprecedented moral and socio-political impasse in which we are enmeshed and, try as we might, we—who dabble in the work of education—cannot disavow our share of the blame for the terrible state in which humanity finds itself today. It is easy, no doubt, to find many other co-partners in this game of guilt—the individuals and groups who wield godless power, unscrupulous men who exploit the lives and labours of their fellow men, and people who are in control of the marvellous instruments of modern science and prostitute them to their unworthy ends instead of using them as means for the enlargement and enrichment of life. But will it be said—can it be fairly said?—that political gangsters and economic exploiters and demagogues alone are responsible for blinding the vision, thwarting the mind and poisoning the emotions of men and that the more subtle and persuasive—but not always consciously directed—influence of education spread over a long span of time, has had nothing to do with the production of warped minds and distorted emotions? I am prepared to admit that—as, for example, in Nazi Germany—when power passes into the hands of unscrupulous maniacs, with a “single-track” mind they can completely dominate the educational system and attach it, like a helpless adjunct, to their unholy chariot wheels. They can bring up a generation of youth, so effectively drilled and trained and “broken in”, that their critical intelligence ceases to function and their generous emotions are dried up;

they may lose even the mental elasticity to see any point of view but their own or, rather, what has been imposed on their susceptible minds as the one and only Truth.

But even after conceding this point, the question still remains: what is it that makes it possible for power to pass into the hands of such people? why can the demagogue drown reason in a flood of loose and loud talk, magnified a thousand-fold by the modern instruments of propaganda? How can the unscrupulous political opportunist lead millions of people—many of them highly educated—into beliefs that are not only immoral and unethical but patently irrational? Why, in spite of the most damaging disclosures, should the empire builders and armament manufacturers be able, time after time and with impunity, to sow dragons’ teeth to their own pecuniary advantage and the nations be willing to reap the harvest of “blood and sweat and tears”? Why should large scale economic exploitation be still possible and profitable in an age when, in many countries, democracy has been, apparently, educated as to its rights and privileges? All these things can be possible only on one of two assumptions: either all men are innate fools or heartless knaves or education, in its larger signification, has failed in its true mission of releasing intelligence and quickening sympathy and the sense of fairplay. I find it impossible to accept the first alternative—my experience and intuition alike revolt against such a wholesale condemnation of man who is, after all, the end-product of the process of Evolution and presumed to have been made “in the image of God”. If, therefore, people continue to behave irrationally and unethically, education—

* Presidential Address at the University Education Section of The 18th All India Educational Conference, 1942.

together with other social influences—must take the blame for this catastrophe. My quarrel, I may add, is not primarily with the comparatively few people who are bereft of all sense of justice and other decent human emotions and who plays with the life and happiness of millions for their own contemptible ends—any healthy organism might conceivably develop plague spots, but then it forthwith proceeds actively to fight and eradicate them. I am far more seriously concerned at the fact that, in every society and every country, there should be millions of such confused headed, sheepish and gullible persons who fall an easy prey to these human vultures and learn to acquiesce, more or less placidly, in their misfortunes and the atrophy of their intellect. If higher education had tried courageously to develop the critical intelligence—which can weigh and assess and analyse and generally distinguish the wheat from the chaff—men would not have been taken in so easily by all the nauseating humbug with which the world is being swamped today in the name of patriotism, nationalism, communalism, imperialism, racialism and all those high sounding corruptions of thought whose one common object is to divide mankind, on one basis or another, into warring camps and delimit the frontiers of sympathy and understanding. If, on the moral side, higher education had devoted itself seriously to cultivating the great and noble quality of *Charity* and stressed, in all possible ways, the oneness and interdependence of mankind—which science has established but prejudice denies—fanaticism, of various kinds and complexions, would not have been exalted into a religion and sympathy would not be an offence, nor tolerance a crime! But, I would suggest with due deference, our Universities have not been primarily concerned with these fundamental problems of Ideology; they have mainly devoted themselves to imparting instruction in certain curricular studies, envisaged not as dynamic knowledge which can remake life, but as

“subjects” necessary for passing certain examinations which are conducted with solemn ceremony and in hushed respect! Many of them have officially elected to retire into their “ivory-towers” and tried desperately to keep out the insurgent forces of the age from disturbing their precious tranquillity—on the plea that they are “purely” academic institutions, whatever that phrase might mean! And when the impact of these forces has threatened to shake them or has actually disturbed their sanctuaries, they have merely registered a feeling of helpless abhorrence consoling themselves with the belief that “times are out of joint” or that the students have lost both their reason and loyalty for which they themselves are not to blame.

I submit that this attitude is unworthy and this explanation both cheap and superficial. The University is *not* the “Ivory Tower” of the sanctified scholar but a “Watch Tower” for the scrutiny, the analysis, the appraisal, the understanding and the direction of the forces playing on national life. If so, it is the business of those who direct and teach in the Universities to ask themselves seriously: why are times “out of joint”? Why do the students seem to “lose their reason and loyalty” in times of stress? Should they be helpless spectators of these mighty happenings or face the issues courageously and take up well considered and intelligent attitudes towards them? Take, for example, this disquieting phenomenon of Colleges and Universities failing to maintain their hold on their *alumni* during periods of political stress. What is this difficult situation due to? Leaving aside the factor of unthinking effervescence which has undoubtedly been operative in many cases, we shall find that deeper psychological causes have been at work. Our Colleges have generally considered the imparting of instruction to be far more important than the formation of right attitudes partly because the latter is more difficult and partly because it might involve controversy. They have

not addressed themselves systematically to training the students’ social judgment or directing their generous, but often ill-disciplined, emotions. Under the circumstances, they have naturally taken their ideals and their social and political opinions wherever they could find them—from their haphazard readings or their daily papers or their favourite leaders or any eloquent and plausible demagogue or doctrine-seller who could play upon their credulity. They are living in a world of dynamic changes and problems and it is idle to expect that they should confine their interests exclusively to “academic” studies which are, unfortunately, presented to them as completed and stale systems of thought. If the Universities had satisfied their intellectual craving to know and understand the world and provided real and effective outlets for their idealism and enthusiasm and, what is more difficult, wedded their impetuous emotions to directive thought—to give them poise and power—they would have been able to engage not a fragment of their mind but their whole mind and personality. If ideas, convictions and ideologies are not to be developed intelligently in the consciously planned, but free, environment of the University—I refer here to intelligence and freedom deliberately in order to distinguish the process from indoctrination—impressionable youth will find them where it can, and we shall have no justification for lamenting over the waywardness and irresponsibility of our students. They ask for life and life-giving knowledge but we have been afraid and hesitant to disturb our precious quiet by letting in controversial issues of sociology, economics and politics which are fought for and decided “in the darkling night where ignorant armies clash”. Unless we can give our students very much more than we have been able to—an awareness of, and sensitiveness to, social issues a critical mind, a trained judgment and above all a passion for truth and social justice—we shall not succeed in pulling our full weight in national life.

This leads me naturally to the central idea which I wish to place before you—a plea for securing to the Universities the fullest freedom of inquiry and research and expression of opinion on all difficult and controversial issues. The University is pre-eminently the place where such issues should be discussed—calmly, dispassionately and with good humour—and not shirked because there may be some risk of offending some strong political party or some powerful vested interests. The moment a University allows such apprehensions to direct its policy—and this has happened in Nazi Germany as in Communist Russia, in democratic England as in Republican America and, of course, it overshadows our own Universities also—its intellectual life is hampered and it loses its strongest *raison d’être*. Where, if not in the University—in which by definition, the finest minds of a country grapple with the labour of thought—shall we discuss and thrash out, without breaking heads, the difficult and obstinate problems of science, sociology, economics, politics and ethics which beset the path of man? Neither the public platform nor the market place can be considered a suitable venue for such intellectual clarification. Where, if not in University, can we learn the great lesson that Truth has not one but many facets and that different people can work out their salvation in different ways? That in variety lies richness and that an externally imposed uniformity, which irons out uniqueness and individual differences, is a sin against the laws of God and a denial of the real nature of man? Where, if not in the University, will the student’s budding intellect learn that its primary function is to question and probe and doubt and not to take things for granted, that the *quest* is even more important than the given truth? In thinking of the functions of a University, I am reminded of the wise remark of a great Chinese philosopher who lived more than 900 years ago. “If you can doubt where other people feel no impulse to doubt, then you are making pro-

gress." Also of the great philosopher-poet Iqbal who made the bold assertion :—

"Sell out Knowledge and purchase Curiosity.

"Knowledge is often Presumption while curiosity gives Insight."

It is only doubting and curiosity which give a jolt to settled habits of thought and set the process of intellectual progress in motion. In one sense, the Universities are, undoubtedly, the treasure-house of a people's culture and their task is to transmit this culture, solicitously, from one generation to the next. But in an equally true sense, they are also places where the best minds are trained to question and criticise and assess the values and bases of this culture "lest one good custom should corrupt the world". In the modern world, in particular, which is dynamic and quick changing—a world of "plural possibilities"—the "single-track" mind is peculiarly out of place as an instrument of adjustment. What this world requires is the alert and quickened mind which has initiative and resourcefulness and can grapple with new problems and situations as they arise, neither naively embracing all that is new nor lazily cherishing all that is old but weighing both in the scales of the critical intellect. My contention is that the development of such intellect must be regarded as the highest goal of University Education on the intellectual side. "Where the people lack vision they perish" and it is essentially the function of the University to give them a vision of better things—vision which is at least nearer to intelligence than to mental stupidity and sloth—and to guard them against the corrupting influence of unchanging Custom. But there are many forces that operate persistently against the possibility of the Universities rendering this service. Where "Big Money" rules the Universities—as in America but *not* only in America—or the State defines rigidly the boundaries within which Universities must function and the lines along which they must think—as in

Nazi Germany but not *only* in Nazi Germany—creative thinking, which needs freedom, is arrested, the voice of healthy and informed criticism is stilled, and the rigidity of custom and ready made opinions overlays the natural flow of life and Vision slowly perishes. Today, in the midst of war, and tomorrow, in the greater and longer travail of peace, we who have anything to do with the Universities must jealously guard our freedom of thought and our right to judge social, political and economic doctrines. We must resolutely challenge the pretensions of demagogues and unenlightened mass opinion and of the power-intoxicated State to dictate to us our political views and our social and intellectual attitudes.

Of course, in making this high sounding claim I have naturally assumed that many, if not all, who are associated with the work of Universities have equipped themselves worthily for the role of intellectual hardship, that they have the intelligence and the trained skill to study and master their special subjects and lucidly present their point of view of their students. If, for lack of talent or mental integrity, they prove unequal to the task, their opinion will, of course, deserve no more weight than those of half informed laymen. The privilege, therefore, that I claim for them is also a heavy responsibility, exacting alike in terms of scholarship and character and suitable only for those who are prepared to lead intellectually strenuous lives in the service of Truth.

There is one other aspect of the problem upon which I should like to touch in conclusion. I do not advocate the claims of the intellect merely as a tool in the process of successful adjustment; it is an equally essential instrument for the building up of that "good life" which is the ultimate end of all educational and sociopolitical activity. People behave with cruelty, fanaticism and injustice and, above all, with indifference to moral issues

not merely because they are fundamentally cruel and vicious but generally because they lack intelligence and imagination and what the Buddhist thinkers call "awareness" which is the offspring of quickened intelligence and sympathy. "Forgive them, O Lord, for they *know not* what they do!" "Not knowing" is as emphatically a cause of human miseries and sorrows as the lack of the moral sense. In the words of the Welsh preacher in "How Green was my Valley":—

"The evil that is in men comes of sluggish minds, for sluggards cannot think and will not. Rouse us with fire, O God. Send upon us Thy flames that we may be burnt of dead thoughts, even as we burn dead grass. Send flames, O Lord God, to make us see!"

Now, it is only a few people who are fortunate enough to have the flames of a great inspiration or the uplifting experience of some ennobling personal contact. The only fire that we can consciously and deliberately utilise for burning out "dead thoughts" from "sluggish minds" is the fire of *Education* provided we do quicken it into flames and not treat it as dead ashes with which to cover up and extinguish the naturally inquisitive and restless

mind of youth. And it is mainly through education, inspired by a life-giving Ideology, that we can develop the great quality of *Charity* which is the touch-stone of all true progress in human affairs and quickens that all-embracing humanity which leaps across the frontiers of race and geography and creeds and exposes all aggressive fanaticism and intolerance as miserable perversions of the true nature of man. If, through our Universities, we can develop these twin qualities of fearless *Intelligence* and all inclusive *Charity*, there is some likelihood of retrieving humanity from the pit into which it has fallen. Otherwise, "against stupidity the very gods are powerless" and, when it is allied to narrowness and intolerance, the results are inevitably disastrous. The issue, therefore, that I have taken the liberty to raise is no mere academic or theoretical issue, a plausible topic for a platform address. It is real and urgent and with it is bound up, irrevocably, the shape of things to come in this country as well as outside. Intellectual freedom must be defended in the Universities with the same unceasing vigilance as political freedom in the country and it must be used courageously in the service of a social order which is both progressive and humane.

"If I had to choose between a so-called University which dispensed with residence and tutorial superintendence, and gave its degrees to any person who passed an examination in a wide range of subjects, and a university which merely brought a number of young men together for three or four years, and then sent them away as the University of Oxford is said to have done some sixty years ago; if I were asked which of these two methods was the better discipline of the intellect, which of the two courses was more successful in training, moulding and enlarging the mind, which sent out men the more fitted for their secular duties, which produced better public men, men of the world, men whose names would descend to posterity, I have no hesitation in giving the preference to that university which did nothing, over that which exacted of its members an acquaintance with every subject under the sun."

—Cardinal Newman.

The Role of New Education During War

By Principal K. L. SHRIMALI, M.A., B.T.,

Teachers' Training College, Vidya Bhavan, Udaipur.

THIS war has once again demonstrated the complete failure of the old and traditional type of education. There was never such a time when the need for new education was felt greater than as it is to-day. The world is sick of the old order and there is an urgent necessity of some form of remedy which might purge the world of the evils which are creating a conflict between man and man and between nation and nation. We need a new philosophy of life — a philosophy which might revitalise all the dead tissues of the human society.

Those who are familiar with the basic principles underlying New Education Movement are aware that it makes altogether a new approach to the problems of life. At the present juncture when the war clouds the real and permanent values of life it would be helpful to reinterpret its principles and think out as searchingly as possible their implications so that we might work towards their realisation as far as possible in our everyday life. I say "as far as possible" because in war time it is extremely difficult to live up to one's ideals and express one's free opinions unless one is prepared to go behind the prison bars.

The field of New Education is not limited to the school compound only but extends far beyond its boundaries. It aims to create healthy conditions for the full growth of the individuality for the children of all the countries without any distinction of caste, creed and colour. When we realise the full significance of this idea it would appear to have social and political implications. It means that New Education stands for economic justice and social equality. The basic physical needs of every child—nutrition,

shelter, rest, light and air are the same for every child. For the full satisfaction of these fundamental physical needs it is essential that one country should cease to dominate and exploit the other. As New Education is interested in securing the best living conditions for every child, it is naturally opposed to all kinds of inequality—social, political and economic.

It is therefore no wonder that New Education is in alliance with Democracy and it is no wonder that the Totalitarian States should have repudiated this view of education, eliminated the organisation and persecuted its members. The fundamental position of the Dictatorship and Democracy is clear. Hitler in his *Mein Kampf* states "The dogma according to which the individual personality has the right to its liberty and its dignity can mean nothing but destruction." On the other hand for those who have faith in New Education this dogma with all its corollaries—freedom to think, speak and write; respect for one another; acceptance of individual differences of aptitude and taste; the substitution of voluntary co-operation for coercion and so forth is the only foundation for a worthy human existence. Therefore, there can be no two opinions about our duty during this war. Our sympathies lie with all those countries — China, Russia, and England, who are fighting for their liberty and with all those countrymen of ours who are struggling to free India from foreign domination. It is our firm conviction that it is only in true democracy that man can find his best fulfilment physical, mental and spiritual. New Education can therefore have no other aim except to help all those forces which are trying to obtain more of democracy for ourselves in this

country and for our fellowmen in other countries.

Our concern for democracy calls for particular efforts in two directions: to extend the sphere of education and to aim at producing social-minded citizens. In war time the first thing that is likely to suffer is the education of the youth. Money has to be found for the proper equipment of the soldier. It is argued that the soldier must be equipped as perfectly as the community can afford because he is there to secure the community's safety and its future. But we forget that the most important part of the future is with us—here and now—attending and leaving the school. Of what avail will all that safety and security be if those very persons for whom we fight are neglected and remained uneducated? The community should realise that it must undertake the responsibility of educating nation's children as it undertakes to equip soldiers and to provide comforts and recreations for them. During war time it is therefore our duty to resist all the tendencies directed towards the curtailment of expenditure on education. Democracy will ultimately be saved not by the number of tanks and bombers a country possesses but by the number of its truly educated and happy children. As long as our children remain starved, naked and uneducated and live in ugly and unhealthy surroundings, there is no hope for democracy. The real victory would be achieved when we have been able to create a consciousness among our people that the children are the nation's wealth and they must be saved even if we die. No suffering is too much for them and no sacrifice too great.

While the war is going on New Education has to fulfil another very important task of developing social consciousness in the youth. In doing this we need not follow the methods adopted by the Totalitarian States nor need we subordinate the individual to the society but in this matter we can learn a great

lesson from them. However much we might desire to maintain the doctrine of Individualism, it must be recognised that the conditions of economic life under which it flourished, have greatly changed. The simple agrarian economy is giving way to intricate and complicated industrial and economic system in which the individual is submerged. Housing, sanitary conditions and standards of living and host of other things are no longer dependent on individual action. Under these changing circumstances we should still maintain individualism which emphasises the worth of the individual and his right to an opportunity for the full development and free expression of his personality. This is the true goal of our life and a final test of values. But along with this we must also realise that "Significant personalities" can only develop through co-operative means. They cannot be unfolded from within, but must be acquired by individuals in union with other individuals working for the same goal. It is wrong to exalt either the individual or the society to the neglect of the other. It is in and through inter-action of the other that each attains form and value. The child therefore should be helped to achieve a realisation of his organic unity with his own particular family and social group, with his community, with his nation and with the mankind as a whole.

The world is moving towards disaster. The only hope now rests with New Education. It has to perform the great task of reorienting human thinking in terms of world well being. In the words of Dr. Washburn it has to make of mankind "a co-ordinated world conscious organism, an organism in which each specialised group performs its functions not in opposition to those of other groups but in more and more perfect co-ordination with them". (A Living Philosophy of Education, page 381). The responsibility of developing this consciousness rests entirely on the homes and the schools. Parents unfortunately are disorganised and untrained

for this task and they have little opportunity for consistent, systematic and co-ordinated guidance of their children. The task, therefore, has to be undertaken by those pioneer schools who are imbued with the spirit of New Education. When we view this stupendous task against the back-ground of narrow nationalism which has brought about this terrible war the efforts of any individual school seem pitifully meagre indeed. We cannot also shut our eyes to the grim reality that the Dictators and Imperialists who have drunk from the cup of power and ambition will not listen to our feeble voices but if we keep our faith strong there is no doubt that our humble efforts will one day produce a gigantic creative force which will lay the foundations of permanent peace. Let each one of us who have faith in New Education and in the reconstruction of a better and a saner social order play our humble part in building up a real and true democracy.

Along with this work of producing social-minded individuals New Education has to perform another important task of diminishing aggressiveness of individuals. Nationalism and class hatred which are so rampant today are only symptoms of transformed aggression and by dealing with them along we shall not rid mankind of the menace of war. The causes of hate and aggression are deep rooted and they must be tackled if we wish to solve the problem of war. So far we have not employed the right methods of checking aggression. We have taken recourse to fear and punishment which only drive it underground and make it far more horrible and destructive. Aggression is

diminished only by providing an outlet for it. In order to bring about a substantial reduction in the aggressiveness of adults radical changes in the educational environment should be introduced. Children should have more freedom and opportunities to express their simple aggression and other primitive desires. Social habits and spontaneous desires to co-operate, flourish and abound in an atmosphere of freedom and not of repression. Children brought up in a free atmosphere would be happy, reasonable and sociable and it is obvious that if the people are happy, reasonable and sociable our social and international relations would naturally improve.

This cannot however be achieved in one day. It would take generations to affect the course of international relations by emotional education. Parents have to be educated so that they might be less neurotic and less aggressive in their dealings with their children. It is only in proportion to the inner harmony and poise which the parents possess that their children will be happy and balanced. These children will in course of time make better parents and better homes. This kind of social therapy which will go in cycles is a very slow and gradual process and the question might rightly be asked: what is to happen to us in the meantime? This is a very depressing question and I am afraid there is no answer to it. We have to pay the penalty for our sins and for the sins of our forefathers. Our only hope is for the future generation. Let us do our best to save them from the crimes of which we and our forefathers have been guilty. This is the role that New Education has to play during and after the war.

PRIME REQUISITES

The Senussi, a North African tribe, has a new currency—tea. Reason is that Italian defeats have ruined the lira, and Egyptian money is nearly all paper and, as such, is not liked by the Middle East traveller. But tea possesses the three prime requisites of currency—it is easily transportable, easily divisible and of uniform quality throughout. —*The News & Views, No. 1.*

The Growth of Speech in Relation to Age and Mental Life

By Dr. N. N. SEN GUPTA, M.A., Ph.D. (Harward),
Professor and Head of the Dept. of Philosophy, Lucknow University.

THE development of mental functions in general and intelligence in particular seems to run parallel to the development of speech. Children whose speech develops late or exhibits any marked deviation from the normal, are often characterised by subnormality in one or the other order of mental function. The course of development of speech is for this reason of interest to the psychologist and educationist alike. I shall attempt to give an analysis of the normal process of growth of speech on the basis of the several lines of study usually undertaken for a comprehensive survey. In fact, speech itself is an aspect of the more inclusive linguistic function. The growth of linguistic ability and speech depend on the same cortical functions with respect both to their facilitation and their failure.

The growth of the speech-function consists: firstly, in a clear articulation of conventional sounds; secondly, in the acquisition and use of such sounds for various types of adjustment; thirdly, in the combination of these into series of varying complexity; and forthly, in the capacity of varying these combinations under different conditions. These have to be acquired, as we know over a long period of time and the capacity is subject to wide individual variations. The first three steps mark the course of the normal growth of mind, while the fourth is subject to large variations. The quality of linguistic ability, in the different stages of growth, however, depends upon the vocabulary that children acquire. The gain in the number of words, again, is said to bear some relation to intelligence. The smaller

the range of vocabulary, the less the linguistic growth and the lower the intelligence. The following chart gives the gain in vocabulary stage by stage and the corresponding I. Q.:

CHART I
Increase in size of Vocabulary in relation to Age:
(FROM SMITH)

Age Group Years, Months,	No. of Children	Av. I. Q.	Vocabulary	
			No. of words	Gain
... 8	13	...	0	...
... 10	17	...	1	1
1 0	32	...	3	2
1 3	19	...	19	16
1 6	14	...	22	3
1 9	14	...	118	96
2 0	25	...	272	154
2 6	14	...	446	174
3 0	20	109	896	450
3 6	26	106	1222	326
4 0	26	109	1540	318
4 6	32	109	1870	330
5 0	20	108	2072	202
5 6	27	110	2289	217
6 0	9	108	2562	273

The tempo of growth is different in the different years of child life. It is different for the different types of linguistic acquisition. It is also different for boys and girls. The following chart will illustrate this point. (1)

CHART II
Progress in the Learning of Words
and Verses.

Age in Years.	Percentage learnt of 90 syllables		Percentage learnt of 35 sentences ¹	
	Boys.	Girls	Boys.	Girls.
2	12.3	10.0	14.0	11.0
3	33.0	33.0	37.2	36.9
4	63.0	64.5	67.5	69.5
5	73.5	80.0	73.0	82.0

Children's power of linguistic expression varies with the size of the sentences that they can make. These in their turn depend on the number of words per sentence. The gain in the average number of words per sentence during early years of childhood may thus give a fair measure of growth of the linguistic ability. (2)

CHART III.

At 2 years ...	1.7 words per sentence		
At 2½ years ...	2.4	"	"
At 3 years ...	3.3	"	"
At 3½ years ...	4.0	"	"
At 4 years ...	4.3	"	"
At 4½ years ...	4.7	"	"
At 5 years ...	4.5	"	"

We shall conclude this section with a final word. In the growth of speech we are tracing a process the steps of which we can discern and follow. But the course of growth goes on apace also on an *unverbalised plane of behaviour* and experience. It goes on in the organisation of movements of the different limbs of the body. It goes on also in the field of visceral functions, as we have seen, in the maturation of emotions and emotive reactions. Such hidden processes account for the organisations of tantrums, fears, fixations and phobias round certain words and their meanings. (3)

The reason is not far to seek. The development of linguistic ability signifies

several orders of growth: (i) Words and their meanings become differentiated through emotional colouring. In fact, Wundt seems to think that emotional articulation is the essential basis of the language habit. (ii) Words and their meanings serve the end of adaptation to the environment inasmuch as they interpolate between movements and organise them. Language is not merely an oral response; it associates itself with many of the movements of the body. These, however, are related to the organic changes, visceral, vascular and glandular. It is through the latter, again, that the various part movements are united into a pattern with a meaning. Words and sentences, too become meaningful in the context of the pattern of organic sets and sensations. The growth of the language ability is, for this reason, so largely parallel to the process of organic maturity. (iii) Lastly, thought moves smoothly and along many unsuspected alleys and by-ways through the mediation of the organic sets and attitudes. The transitions and turnings of thought and the subtle shades of meaning that impart to it the value for adaptation, are maintained essentially by the organic sensations, attitudes and the neural sets associated with them. A condition of organic stability makes for the stability of the thought-function. A disorder of the internal organs that disturbs the patterns of organic sensations, attitudes and dispositions, often implicates a disorder of thought, meaning and the language-mechanism. Growth of the language ability increases, for the reason, with the chronological age which implicates organic stability and maturation.

Physiologists used to trace speech to a well-defined speech-centre in the past. The analysis of aphasia by Sir Henry Head reveals the great complexity of the factors that control normal speech. There are no precise centres for speaking, reading, writing or other forms of linguistic behaviour. Speech implicates a number of physiological processes of great com-

Reorganisation of Secondary Education With Special Reference to Orissa

By Mr. KALIA PANIGRAHY, B. A., L. T.

A MARKED distinction has to be clearly understood between Primary Education and Secondary Education. The conception that the teaching of English makes a school a secondary school and the absence of such teaching is the criterion of an Elementary school is totally misleading, although there are many reasons to lead us to such an erroneous conclusion. The modern system of education, if it can be called by such a name, has "developed more by accident than by design." Therefore the educational policy followed so far since the inception of British rule in this country cannot be said to be a thorough success. It is therefore with great earnestness that the Provincial Governments of British India instituted inquiries regarding educational reforms

Continued from preceding page

plexity. Any disturbance in these processes disturbs normal speech. Disease and physical shock, emotional unrest and failures of attention often distort the speech function even when it has once been acquired. The vicissitudes that mark the growth of the child will then inevitably leave their impress on speech as also on the mental life in general. It is not surprising therefore that speech bears such an intimate relation to the rest of the mental life. For, a very large part of the cortex is involved in the many phases that constitute linguistic response and speech. Complex process of co-ordination and integration are always involved. And these may be easily disturbed.

REFERENCES:—(1) Bühler: *From Birth to Maturity*, p. 131; (2) Lurmer: *The Growth of Reason*, p. 107; (3) Watson: *The Unverbalised Human Behaviour*, Psych. Rev. Vol. 31, p. 275 ff.

soon after the Ministries were formed according to the Constitution Act of 1935. The burden of the song in all the reports has been that the present system of education is old-fashioned, foreign and artificial transplantation deserving complete rooting out and the suggestion of every committee was wholesale overhauling of the system from top to bottom in order to suit it to the genius of the land. Unfortunately however the outbreak of Second Great War and the political deadlock in some of the provinces proved a stumbling block to the working out of the good plans devised in the different reports. But it has to be realised that whatever the reasons be for neglecting any other less-important affairs of the State, the reorganisation of education on sound lines cannot be shelved without much detriment to national development. It is therefore incumbent on us that we should put our heads together most earnestly and chalk out a plan for the province.

There is no use of saying that we teachers are here simply to obey what the Government will impose upon us. A more terrible mistake cannot be committed by the members of the teaching profession. It is not simply their option, it is their bounden duty to give out their decided and practical views on the reorganisation of education of the province at this present juncture when men of different and divergent systems and curricula are made to work together for a common purpose and in a common field of public instruction. Returning to our subject regarding the distinction between secondary and primary education, we have to see what Indian educationists think of this question and

what changes they recommend to be adopted. There is a general educational proposition that primary education of a child comes to an end at eleven years of age when the process of mental development of every normal child reaches a definite stage when secondary education should begin. This is the opinion of as great an educational authority as Hadow. It should not however be forgotten that no English boy gives up his educational career after he reaches the 11th year. The age of compulsion in England is more than fourteen and the advanced view is to raise it to sixteen. The provision of post primary and secondary education to each boy and girl in England counteracts any fear of wastage and stagnation which is simply tremendous in our country. It is to make primary education complete, useful and self-sufficient that proposals have been made in different provinces and throughout India that the basic education of a child should end at 14. Anything less than this duration of primary education in its altered sense of the term will be simply detrimental to the true development of education in the country. I purposely use the phrase "altered sense" in order to point out that this self-sufficient basic education extending from the 5th year of the boy for about 9 years will not confine itself simply to the teaching of the three Rs but to give the boy an education much higher than that.

In the words of K. I. Shaw "The method and content of that education would be so active and varied that the real development of the child undergoing it will be far deeper and richer, more practical and diversified, than is possible at present". In a nutshell you may say it is the so-called present secondary education less a knowledge in English. Should we then abolish Secondary schools of the province and produce matriculates in the Elementary schools without the English in the curriculum of studies? There is no use of starting at names. For in the words of one who had

made a profound study of the educational system of the country, "What is your secondary education but compelling the poor boys to learn in a foreign language in seven years what they should learn in a couple of years in their own mother tongue"? Please do compare the syllabuses of Elementary higher, Middle and High Schools of South Orissa specially in non-language subjects and also the syllabuses in the Vernacular, M. E. and H. E. Schools of North Orissa, you will then realise what a huge waste of time, money and energy we are making by learning and relearning now in Oriya and then in English, now in one plan and then in another. Now that vernacularisation of high school education has come to stay, the only distinction of language which kept the same contents of knowledge different from one another has disappeared and except for the prominence that is given to the English language in a High School, the costly nature of getting education in it and the false and undeserving status that it enjoys, there is no other difference at all.

In the Wood and Abbot Report though the nomenclature of primary schools till the V standard is maintained and the higher classes are called the lower secondary, for all purposes of learning there is no difference between Elementary higher schools and them. They do not recommend the teaching of English not only in the lower secondary schools but also in higher secondary schools of rural parts. Thus we see that there is no use of retaining the name of secondary education in the present high schools of the province till the standard which the boy reaches in his 14th year, i.e., IX class. As it stands today it takes eleven years for a boy to take his matriculation examination. With the elimination of English from this course of studies it can be safely covered up in nine years. At present the Minor schools of North Orissa contain seven classes from the bottom and the Higher Elementary schools and Middle schools of South Orissa

and Madras have eight classes. If all these schools are made to have nine standards from the beginning all of them can become full-fledged post primary schools with a self-sufficient curriculum containing enough materials for acquiring knowledge and skill necessary for maintaining life in society. Secondary education based upon a full-fledged primary education will be more useful than what it is at present. The ultimate nature of all primary education being free and compulsory, the conversion of a part of secondary education will certainly lead to a considerable fall of revenue in the shape of fee income and the government's purse will certainly be seriously effected as a result of this fall. But no plan of real and useful national education can be worked out in any country if the government is not prepared to spend enough for this nation-building department.

Real secondary education should mean higher education not meant for all the children but only for those who are qualified to receive it. There need be no apprehension that if secondary education will be provided only for the chosen few the real cause of higher education and along with it the purpose of elevating the culture and the genius of the nation will suffer. Far from it. The products fit for higher education will certainly be far greater in number than at present if the scheme of universal post primary educa-

tion is seriously taken up and sincerely worked out by the authorities concerned.

A false notion of democratic equality in the realm of education should not deter us from the plan of providing secondary education only to the selected and deserving few instead of spreading it wide among the mass without any discrimination. For the aim of this second kind of education is to enable the few to direct the many. In this connection the opinion of no less an authority than Bertrand Russell is worth our careful perusal. He is of the view that "it would be disastrous to insist upon a dead level of uniformity. Some boys and girls are cleverer than others and can derive more benefit from higher education. He does not like that a crude application of democratic principles should be made in this connection. For in his opinion "this will not lead to progress and progress should not be sacrificed to a mechanical equality." A secondary school should give training to the adolescents of the nation from the 15th year till they are eighteen. This means an extension of the present secondary education by one year. In such a case the high schools of our country can rise up to the standard of any high school in the advanced countries of the West and the duration of university course can with advantage be reduced to three years.

(To be continued.)

TRUTH-BEAUTY IN "CHITRA"

By Mr. R. B. PINGLAY, B. A.

THAT marriages rather of union of souls are made by Heavens at much cost to the mortals is one of the themes presented by Rabindranath Tagore in his play *Chitra*. In India marriage emphasises the perfect union of souls and even when the consequences are not well, there is no separation—separation in mind and spirit.

How glorious is the ideal behind the term marriage!

That human being, man or woman, is a Beauty one should not forget. Wherever there is Beauty there is Truth, and whoever sees the Beauty sees the Truth. Therefore has Keats said,

" 'Beauty is truth, truth beauty,'—that is all
Ye know on earth, and all ye need to know."

Rabindranath brings an amalgamation and blend of Beauty and Truth in sublime way, in his play. Chitra is Truth and Chitra is Beauty. When Chitra *Becomes* Truth-Beauty she invokes the aid of the superior beings to attain her desire. Chitra who was brought up not as a girl but as a boy, and trained in archery and other manly arts, says, "I am dressed in man's attire and have left the seclusion of a woman's chamber. I know no feminine wiles for winning hearts. My hands are strong to bend the bow, but I have never learnt Cupid's archery, the play of eyes". She had rejected her heart to Arjuna who was under the vow of celibacy, but at the auspicious hour she came to know of herself and she meets the love-hungered Arjuna who says in tune with the Beautiful Chitra, the Truth, "you have dissolved my vow even as the moon dissolves the night's vow of obscurity". In spite of Chitra uttering, "Oh shame upon you ... I know, Arjuna the fame of your heroic manhood is false", he replies, "everything seems to me a dream, you alone are perfect while to see you for a moment is to see perfect completeness and for ever". How gloriously the Truth is expressed!

How can Chitra be both manly and womanly? She was trained as a man and spent her life in man's attire and therefore as a man when she meets Arjuna she does not feel the Beauty, the inner Beauty and Truth of woman. But when she gains her consciousness she discovers her Beauty and longs for the Truth and that she sees through Arjuna. She cannot be heroic

and tender. First in her borrowed beauty she could not win and it is only when she meets him in her original, she unveils her real Beauty and Truth, and there is the happiness of both. Till then, "Heaven came so close to my hand that I forgot for a moment that it had not reached me. But when I woke in the morning from my dream I found that my body had become my own rival." What a struggle Chitra has! She wants but yet does not want. She wishes to change herself to the real and the truth but again does not want.

Then follows the temptation, — the Great Temptation. Even the Gods join in the game and help to achieve the union. Arjuna watches the feminine fingers weave the flowers for a garland. The days of exile for Arjuna are now losing the hardness. There is the touch of sweetness. He desires that his heart feels her and lives with her in the peaceful fortress of love. He therefore addresses Chitra, "Mistress mine, do not hope to pacify love with airy nothings. Give me something to clasp, something that can last longer than pleasure, that can endure even through suffering." To this Chitra replies, "Hero mine.....Now I know that it is Heaven's blessings that has made the flower's term of life short... Yes, its days are numbered, my love. Spare it not, press it dry of honey, for fear your beggar's heart come back to it again and again with unsated desire, like a thirsty bee when summer blossoms lie dead in the dust."

Here in this drama are the stages of man's love to attain the end and perfection.

"The Destiny of a Nation is folded within its youth, as is the flower within the close embrace of the sepals that sheathe the bud. That which you are thinking today, the Nation will think tomorrow."

—Dr. Annie Besant.

All-India Educational Conference

Rt. Hon. Mr. M. R. Jayakar's Presidential Address

[The following is the full text of the Presidential Address of the Rt. Hon. Mr. M. R. Jayakar, delivered at the 18th All-India Educational Conference held at Indore from December 27 to 30, 1942.]

MY active connection with education, as a teacher and professor, ceased many years ago but amidst all the diversions, which busy life entails, I have maintained my connection with educational thought and activities in the country. The problems in my time, when I was a teacher, were different. They were (1) how far were schools to be permitted to give religious instruction to the pupils. An overzealous educational official in those days smelt sedition in the teachings of the *Bhagavat Gita* and we had to carry on a strenuous fight on behalf of a school which a few friends of mine established in Bombay. (2) The next question in those days was how far the independence of schools and colleges could be maintained consistently with the acceptance of Government grants. Nearly the whole time that I was a teacher, these questions occupied public attention.

The war, as we all deplore, has led to a considerable curtailment by the Government of their support and help to education. Grants have been cut down, useful institutions have been commandeered (witness the case of the Benares Hindu University) and lastly students guilty of emotional excess, as they always are in different parts of the world, have been treated as incipient criminals and punished in a way which is bound to harden them. This stinting is unfortunate. In other countries the war has not interfered with educational reforms. To mention only the last war, in England, which fought it so strenuously, a large advance was made in education in spite of it. During the present war, you are all aware, Mr. R. A. Butler, presiding over the Board of Education, has made an insistent demand for increased grants based upon a reconstruction of educational ideals and methods. You are aware of his activities in endeavouring to enlarge the basis of British education, especially in the Universities so as to afford its benefits to people who, owing to its expensive character, have

been hitherto unable to participate in its benefits. The plans of the Board of Education after the war are, we are told, ready and when the war is over, they will be placed before the public to be carried into effect. In a place like China, supposed to be educationally backward, there is no tendency to starve education in spite of the war going on for the last several years. China is diverting all its resources to the development of its educational system. To quote only one instance. Article 157 of its draft constitution provides that educational appropriations should constitute not less than 15 per cent of the total Central Budget and 30 per cent of the budgets of the provinces, districts and municipalities.

BEST TIME FOR PUSHING FORWARD REFORM

Ill-placed economy in education is particularly undesirable in India, where educational grants have always formed a drop in the ocean. I am one of those who hold that war is the best time for pushing onward educational schemes, for the simple reason, among others, that the conscience of mankind is stirred during the war against ancient wrongs and injustices. We must, therefore, start planning our educational programme now, for, when the war is over, we may have no time and we shall be found unprepared to prosecute them. We shall have to devise a more soundly and widely devised system of public education, with the ultimate goal of creating a living faith in freedom, truth and beauty and establishing national unity and peace. I am not using the expression national education to signify such a system, for it is doubtful how far pure nationalism can effect the spirit of education. Secondly because the present war exposes the dangers of economic and political nationalism of an extreme kind. But a system which has the following chief features may be described as national in its scope and objective, though not in its spirit. First it will be national, because it is based on the actual needs of the entire nation in all its stages so as to provide an opportunity for every man, woman and child to develop personality to the utmost extent and to live a full life.

Secondly, it will be national, because its objectives, methods and standards of performance will have relation to the facts of the economic, social and cultural life of the people of all classes of whom it is composed. Thirdly, it will be national, because it will be based on a new conception of citizenship, the requirements of which will have to be carefully planned by the State co-operating with the people. Before we do this last service, we shall have to decide what kind of society we wish to create, what social ideologies to promulgate, whether the present acquisitive and competitive system is to be replaced by a co-operative one, securing the common good of the various classes supplementing one another, whether we shall think in terms of individual or class profit in the place of the common good. This is not a job for the politician, but for the thinkers and educationists and the danger is, if you live it to the politician, that he will create citizens in the sense of "good haters and lusty flag wavers" as somebody said recently.

NATIONAL UNITY MUST BE PROMOTED

There are fundamental principles, however, on which human development in civilised countries has always proceeded. They are the same everywhere and have been evolved by the experience of centuries. In doing this, however, we shall have to keep in clear view Indian traditions of education and build on their basis. The main Indian tradition embodied in ancient literature is that right education must aim at the freedom of the individual all round freedom to think and believe, freedom to meditate and adore, freedom for self-evolution and self-expression against all the tyrannies of sacred books and the fanaticism of political and religious zealots. An old writer was asked in Ancient India for whom he was writing his great work. He replied, "for all persons good and bad, small and great, who think that they ought to be free from the bonds of low life." India also warned its citizens against the dangers of excessive intellectualism which it conceived to be in the extreme self-consciousness of the intellect leading to isolation, conceit and intolerance. Fourthly, it will be national because a new type of administrator will have to be brought into existence to work the new institutions which will arise after the war, a person of calm judgment, impartiality of outlook, combining out of these two, wise and beneficent leadership. This will enable him to rise superior

to excitement both in himself and his followers, with an ability to quiet it in others by his tolerance and readiness to see the opposite point of view. Fifthly, it will be national, because it will aim at national unity and peace. The war is aiding this process, for during its operation the world has come nearer, distance has been annihilated and in the pursuit of a common endeavour against a common danger, all distinctions of nationality and creed, all group egotism, class outlook and racial superiority ought to grow dimmer and dimmer.

In India, the process would have worked faster if the Government had the wisdom at their right time to take full advantage of the offer of the youth of India to man the defence of the country. The history of the Marattas teaches us that, in the common enthusiasm which a war creates, caste distinctions are lost sight of and if the youth of India had been permitted to create a citizen army to defend their country, as is their natural right, we would have by this time, advanced a great deal on the path of national unity. These influences are working already, and it will be the business of educationists to take the work in hand in a methodical and scientific manner. We have to evolve a single nationality through the best avenue that circumstances provide, namely, the culture of the people and it will be the function of the university to plan it, so that our first and deepest loyalty will be for our country. The universities, as the name implies, must take up this work. Curricular changes will be necessary so as to place more insistence on all that unites the people and not on what divides them as at present. Universities are best fitted to do this. Subjugating more and more all forces which make for isolation, superiority, intolerance and hostility. There is much in India on which the people can unite and, if this is brought more prominently forward, I have no doubt that the present forces of disintegration will be replaced by mutual understanding, respect and co-operation. The bigotries, both superstitious and political, of self-seeking leaders, must be dissipated by the diffusion of the right ideals of education.

I have great appreciation of the system of national education which your conference adopted at its previous sessions and I am at one with you on the aim, the objective and the general scheme which your conference has

(Continued on page 256)

NOTICE

All articles for publication, and books for Review should be sent to the Editor.

Business communications should be addressed to the Manager.



EDUCATIONAL INDIA

Masulipatam, Feb., 1943

Text-books in Schools *

THE Committee appointed by the Government of Bombay in 1939 in connection with the selection and preparation of text-books for use in schools under public management has recently issued its report. It is a highly revealing document. It is based upon an exhaustive study of the question and though some of the recommendations embodied in it require still further consideration before effect is given to them, it deserves to be carefully studied by all those interested in education.

AFTER giving a short account of the efforts made by Government in the past to produce text-books in the regional languages of the Province and after examining the situation as it exists at present with reference to the number of text-books as well as their quality, it has come to the conclusion that there are too many text-books now in the market and

* Report of the Committee appointed by the Government of Bombay in connection with the selection and preparation of text-books, 1942.

that most of them are of an unsatisfactory character. In a way its opinion seems to be that the inferior quality of the existing text-books is to a very great extent due to the attempts made by competing publishers to place more and more books on the market. This growth in numbers has adversely affected their quality and if any improvement has to be brought about it can only be done by a reasonable restriction of the number of text-books that are produced. A limitation of output is a pre-requisite of better quality.

BEFORE this view is accepted it is necessary for us to find out the circumstances under which it becomes possible for books of inferior quality to be used in schools. The Committee is of the opinion that such a possibility has arisen in consequence of the control of primary education having been transferred in 1923 from Government into the hands of local authorities. As long as control was in the hands of Government a uniform set of text-books—all produced under governmental auspices—was in use throughout the province. When control was assumed by local authorities, and each local authority was given the power of prescribing the text-books to be used in schools within its jurisdiction uniformity gave place to diversity. The situation was taken advantage of by publishers whose main concern was the making of money profits. Each publisher placed his own set of text-books on the market, and used all the arts of modern commercial advertisement and corruption to secure the patronage of this or that local authority with the inevitable result that books of no merit whatever came to

be used in schools. This has led to other incidental evils like the frequent change in text-books, the prescription of an unnecessarily large number of them and the consequent increase in the expenditure that parents had to incur on the education of their children.

THIS explanation, however, does not convey the whole truth. For, it has to be noted that local authorities are not empowered to prescribe any book they like. They can only select from the list sanctioned by the Text-Book Committees appointed by Government and responsible to Government. It, therefore, follows that if unsatisfactory books are used in schools the fault does not lie in the main with the prescribing authority. It lies much more with the Text-Book Committees and therefore with the Government itself. It is this situation that requires to be remedied. The report has gone into this question and has recommended that Text-Book Committees should be reconstituted, that only experts who can speak with authority on particular subjects should be placed on them and that they should also be remunerated for the work involved in going through books and finding out whether they are fit for being used in schools.

IT should be noted at this stage that the matter is not so simple as this. For even a committee of experts well-remunerated cannot guarantee the inclusion of only the best books in the approved lists if the books generally produced under competitive conditions are bound to be of a low quality. It is therefore only when tolerably good books are written by authors and published by firms that a selec-

tion can be made from among them. It is because of this consideration that the Committee has recommended that the number of books recommended by the Text-Book Committee should be restricted—to ten in Marathi, five in Gujarati, four in Kannada and Urdu. The Committee has arrived at this conclusion on the basis of certain technical questions relating to the cost of printing, paper, illustrations etc. In its view a text-book well-got up, neatly bound and fairly illustrated cannot be had at a price within the purchasing capacity of most parents unless the publisher is sure to have a sale of twenty five thousand copies.

IT is not possible to examine all the arguments put forward by the Committee in support of this restriction in the number of sets of text-books. This is liberal when contrasted with the view put forward by certain members of the Committee and certain witnesses also that there should be only one set of text-books. But the Committee could have been more liberal. We consider that no restriction in the number of books in the approved list is at all required. We agree with the contention put forward by three of the members (Pp. 79-82) that a restriction like this cannot guarantee a sale of 25,000 books, that open competition can effect the improvements required and will also keep down prices. It is this part of the Committee's recommendation that requires careful consideration at the hands of Government.

ONE of the most valuable chapters in the report is the one dealing with "the basis for writing and judging text-books." Authors as well as publishers will do well to go through

this chapter as it has clearly enunciated the essential pedagogical and technical requirements that have to be taken into consideration in the preparation of text-books. It has drawn special attention to the correctness and accuracy of subject matter, psychological gradation of contents according to the age and development of children, choice of language and style in keeping with the range of child vocabulary, use of standard language etc. It has tried to apply these various principles to text-books in Language, History, Geography, Arithmetic, Geometry, and Science. It is with reference to these criteria that it examined the existing text-books and found almost all of them to be quite unsatisfactory. There is no doubt whatever that the great majority of authors and publishers have not been taking sufficient care in respect of these requirements. The laying down of these criteria by the Committee will go a great deal in bringing about improvement in the desired direction. We are however constrained to remark in this connection that some at least of the defects in the text-books of today are due to the unsatisfactory nature of syllabuses issued under the authority of government and education departments. These syllabuses to which authors have to strictly adhere are in most cases highly defective. They pay little attention to psychological gradation with the result that children often find the text-books placed in their hands to be uninteresting and unattractive. More care should be taken in the matter of framing syllabuses.

IT is surprising to find the Committee recommending that "it is neither

necessary nor desirable to communicate reviews of books (made by the provincial school book committee and its sub-committees) to the authors and publishers". Authors of text-books have a right to know why the books written by them are not included in the list of approved ones. It is only then that they will be in a position to rectify the defects and attempt at the production of a better type of books. This is all the more desirable in view of the other recommendation that each book submitted for sanction should be accompanied by a fee and that the members reviewing books should receive remuneration. It is hoped that Government will go deeper into this item.

THE question of cheapening the cost of text-books should not be regarded as of primary importance. Government and local bodies should be ready to help the children of poorer classes in the purchase of books or supply books to them free. This is done in many advanced countries at the present day. Moreover cheapness will result from the growth in the numbers of pupils in schools as this will lead to larger sales. The introduction of compulsory elementary education towards which the various Provincial Governments ought to move, if they are really interested in the welfare of the masses, will effectively contribute to the cheapening of text books in as much as it will increase the market for such books.

The Orissa University Bill

AN increase in the number of universities is one of the most significant features of the recent history of education in India. But

whether many of them deserve to be styled universities, and whether they have made any substantial contribution to the advancement of real research or to the development of learning and scholarship is rather doubtful. And even if some progress has been achieved in these directions it is worthwhile to consider at what disproportionate cost these achievements have been effected and whether the same progress could not have been achieved without the establishment of additional universities. The new universities have been in most cases mere imitations of the older ones. They are afraid of getting out of the beaten track and losing caste. In many cases they have lost sight of the high and noble aims which were put forward at the time of their inauguration; and it is with bitter disappointment that those who enthusiastically welcomed their establishment now look at them. It is because of misgivings like these that we hesitate to extend our welcome to the new University of Orissa whose foundation is now being considered by the Orissa legislature.

THE Orissa University has all the external paraphernalia of an up-to-date university. It has a Chancellor, a Pro-Chancellor, a Vice-Chancellor, a Syndicate, a Senate etc. But it is to be an affiliating and examining institution. Affiliating and examining functions are purely mechanical and routine operations; and there is no reason to think that the Patna and the Andhra Universities to which the colleges in Orissa are now affiliated are not efficiently discharging these functions. There is no case for the incurring of any addi-

tional expenditure on a new Orissa University whose purpose, according to the Bill, is to affiliate colleges and conduct examinations.

IT would have been far better if the new University had started on its career as a teaching institution. It may be objected that in a poor province like Orissa, which has to depend on the Central Government for subventions to carry on its normal administration, it is not possible to start a teaching university which would involve a large amount of expenditure. But whether the expenditure to be incurred will be large or small depends on the subjects in which teaching is instituted. There is a craze for science and technology everywhere in the modern world and the starting of courses in these subjects necessarily involves huge capital outlay and recurring expenditure. It should however be noted that it is not essential that every teaching university should have courses in these subjects. It is also economically unsound for every university to attempt at having courses in them. The overhead costs will be large and in many cases they result in mere duplication of work. If a Provincial Government wants to give facilities for the young men of the province to undergo higher training in science and technology or make researches in these subjects the better course will be not to start a university but to grant liberal scholarships and send the young men to those universities and institutes in India which have been doing advanced work in these spheres. Not only will this be cheaper in the long run; it will also bring the young men of the province into contact with

the best and the leading research workers in the country.

BUT there are certain subjects in which teaching and research are possible only in provincial and regional universities. They are subjects associated with the language, the literature, the history and the culture of the people of the region or the province. Even if a university is not started in Orissa it will be quite possible for the young men in that province to get scientific training elsewhere. But no other university in the country will be interested in investigations into the Oriya language, literature, history and culture. These are purely subjects of provincial importance. They will not appeal to the universities outside. If the study of these subjects is neglected by the people of Orissa there is no prospect of the study being carried on elsewhere. No question of duplication arises in their case. And the new Orissa University should start with teaching and research in these subjects so that in course of time if any one in India or outside wants to know what it is that has been unique with the culture and civilization of Orissa he can get first hand information from the *alumni* of Orissa University. This is a necessary work and it is necessary in the sense that none except Oriyas are competent to undertake such a task and accomplish it successfully. And let us remember that science is not everything, and it is the duty of man not merely to know science but also to know what use to make of it. It is on the basis of humanities that scientific knowledge has to be reared.

WE wish therefore that the bill is so revised that a university is

started in Orissa not to discharge affiliating and examining functions but to conduct research into the culture and civilization of Orissa. Such a university does not require the large finances which laboratories in science do. Such a university will with less cost contribute more to real culture.

THERE are certain matters of detail which require consideration at the hands of the Select Committee to which the bill has been referred. One such matter is the large amount of control that is proposed to be vested in the Provincial Government. Universities can better function when they are given a large amount of autonomy and except in totalitarian countries the tendency in recent times has been to confer more and more autonomy on them. The bill under reference departs from this wholesome principle. Not only are vast powers conferred on the Chancellor—the Provincial Governor—but also on the Provincial Government. This is unnecessary and undesirable. Another matter which requires further consideration is whether all donors of fifty thousand rupees to the University or to the affiliated colleges should be ex-officio members of the Senate. This will certainly undermine the academic vigour and independence of the university. And this is all the more objectionable as there is no separate Academic Council in the proposed university, the Senate being empowered to regulate all academic matters also. The bill does not say definitely whether the Vice-Chancellor is to receive a salary. A salaried Vice-Chancellor is a luxury and the Select Committee will do well to clarify this point also.

THROUGH different PROVINCES

DELHI

INTER-UNIVERSITY BOARD MEETING

At the annual meeting of the Inter-University Board of India held in the first week of January at Mysore, the Board passed several important resolutions.

The Board recommended to the Universities to adopt their scheme of Training of Air Force technicians with such modifications as local conditions warranted. It was further resolved that in view of the small number of University men hitherto available for the Air Force and for popularising the services and making the rising generation air-minded, the Government of India be requested to waive the conditions regarding the undertaking to be given by candidates joining the proposed classes and who might enter the Air Force.

The views of various Universities on the standard scheme of percentages of marks for passes and classes in Arts and Science examinations were then considered and the Board resolved that, in view of the desirability of uniformity of percentages of marks for passing and securing classes, the scheme of 80 per cent for the First Class, 50 per cent for the Second Class and 33 per cent for a Pass be adopted by the Universities.

A resolution was also passed that, in view of increasing unemployment among those, who have received University education the Board recommended that each University should organise an Employment Bureau which should, with the co-ordination of Government Departments, make constructive efforts to find suitable posts for them in the Departments of Government and other agencies.

It is learnt that the Board expressed the opinion that the Government should not take executive action against students of institutions without previously informing the authorities concerned, the heads of colleges being left to sole charge of maintaining discipline among students.

ALL-INDIA EDUCATIONAL CONFERENCE

The 18th session of the All-India Educational Conference was held from December 27 to 30 at Indore under the presidency of the Rt. Hon. M. R. Jayakar.

Resolutions have been passed by the Conference recommending that a national system of education should ensure adequate equipment, morally, intellectually and physically for carrying out the social obligations of citizenship. All children should have equal opportunities. General educational facilities should not be restricted or neglected during war-time. Educational administration should be characterised by greater sympathy. Training for national defence should be provided. Closer relations should be established between educational and industrial and commercial interests.

Resolutions were also passed condemning whipping as punishment for students and proselytizing activities in educational institutions, recommending the appointment of teachers solely on grounds of ability and adoption of general uniform policy for welfare, safety and discipline of students, teachers and institutions, on occasions of emergency, and introduction of training for self-defence and approving Teachers' Charter.

FINANCIAL ASSISTANCE TO EVACUEE STUDENTS

It is understood that the Government of India have sanctioned a scheme of financial assistance to Burma evacuee University students. The scheme will be brought into effect from the beginning of the current academic year.

MADRAS

I. C. S. EXAMINATIONS AT MADRAS

The competitive examination for the entrance into the Indian Civil Service, usually conducted by the Federal Public Service Commission at Delhi, is this year being held at a number of centres including Madras, for the

convenience of candidates from the Madras Presidency, and the States of Cochin, Travancore and Mysore. Of 25 candidates selected to sit for the examination at Madras, 24 presented themselves on the 18th January last for the first of the series of tests lasting up to 13th instant. The examination centre is Sir M. Ct. Muthia Chettiar High School, Purasawalkam.

ADMISSIONS TO SCHEDULED CLASS PUPILS

In the report of the Director of Public Instruction for the year 1941-42 on the admission of pupils of the scheduled classes into schools under public managements not specially intended for them, it is stated that the total number of such schools was 17,384 during the year under report as against 18,381 during 1940-41. During the year under report fifteen schools held in rented buildings not accessible to the Scheduled Class pupils were removed to buildings accessible to all classes of pupils, as against 68 in the previous years.

The percentage of the number of schools in which Scheduled Class pupils were admitted freely to the number of schools accessible to them rose from 68.6 in 1940-41 to 72.5 in 1941-42. On the whole there was a slight increase in the number of schools which admitted Scheduled Class pupils freely as compared with the previous year.

The number of pupils belonging to the Scheduled Classes admitted into schools not specially intended for them was 93,761 against 89,379 in the previous year. There was great improvement in the admission of Scheduled Class pupils in all the districts except five.

ANDHRA UNIVERSITY AMENDING BILL

The Bill to amend the Andhra University Act, published recently for criticism, has now received the assent of H. E. the Governor. The amendments of the Bill are intended, it will be remembered, to remove certain difficulties found in the working of the Act.

BENGAL

COMPARTMENTAL SYSTEM OF EXAMINATION

The introduction of compartmental system of examination for the I. A., I. Sc., B. A., B. Sc., and B. Com., courses under certain con-

ditions has, it is learnt, been decided upon by the Syndicate of the Calcutta University on the recommendation of a Special Committee appointed to consider the matter.

The main condition is that if a candidate fails in one subject only but obtains 40 per cent of the marks in aggregate in other subjects, he will be allowed to appear at the subsequent term for re-examination in that subject alone in which he had failed, on a payment of full fee prescribed under the regulations, and if he is successful at the re-examination he will be declared to have passed the examination as a whole.

RABINDRANATH VISITING PROFESSORSHIP

In the name and in memory of Dr. Rabindranath Tagore, a Rabindranath Visiting Professor is to be appointed every year by the Viswa Bharati. The scheme provides that the professorship shall be awarded to an eminent person who has distinguished himself in Arts, Science or Literature. He will deliver ordinarily at Santiniketan a course of about five lectures on a subject to be selected by him.

Four research fellowships are also to be awarded in memory of the Poet. They will be on Rabindra Literature in Bengali, Development of Philosophical Thought in India, Rural Economics and the Theory and Development of Indian Arts and Aesthetics. The scheme has been sanctioned for the present for two years as an experimental measure.

BOMBAY

A. R. P. IN EDUCATIONAL INSTITUTIONS

All educational institutions in Bombay and Poona are to have A. R. P. organisations. The Government of Bombay has laid down a scheme which provides for warden, fire, medical and messenger services under a Control Officer, who will be the head of the institution or a member of his staff. Senior pupils are to be trained as class wardens, and teachers will, if possible, attend the casualty department of some local hospital for fifteen days' training in first aid.

BHANDARKAR RESEARCH INSTITUTE

It is gratifying to find from a report of the Management of the Bhandarkar Oriental Research Institute that the work of the Institute

on the epoch-making Critical Edition of the *Mahabharata*, costing no less than ten lakhs of rupees, carried on with zeal and energy, for the last 22 years, stands in the front rank of academic enterprises of the country. The second memorable activity of the Institute designed to give new impetus to Oriental Studies was the First Oriental Conference organised by the Institute in 1919. The third activity of the Institute is the publication of the volumes in the "Government Oriental Series" including its research Journal, namely, the *Annals*, which is now running its twenty-second volume.

The fourth activity is the successful administration of the Government Manuscript Library containing about twenty-thousand manuscripts and the publication of the *Descriptive Catalogue* of these manuscripts, which is estimated to cost three lakhs of rupees. Besides the Govt. Manuscript Library the Institute has started the collection of manuscripts on its own account and this collection now comprises about 2,000 manuscripts acquired by purchase and presentation. In addition to this manuscript collection the Institute has built up steadily a library of rare printed books and journals on Indology numbering about 10,000 of which the collection of Sir R. G. Bhandarkar bequeathed to the Institute forms the nucleus.

C. P.

TECHNOLOGY INSTITUTE FOR C. P.

The Lakshminarayan Institute of Technology, named after Rai Bahadur Lakshminarayan, who donated Rs. 35 lakhs for the Institute, was opened in Nagpur by Sir Henry Twynam, Governor of the Central Provinces, on January 9 last. His Excellency also unveiled a bronze statue of the benefactor of the Institute.

Declaring the Institute open, His Excellency paid a glowing tribute to the munificence of the donor and observed that at long last the dream of the donor of teaching Applied Chemistry to students of C. P. had been realised.

MYSORE

STUDY OF ISLAMIC CULTURE

The Academic Council of the Mysore University at its recent meeting, approved the introduction of Islamic Culture and Civilization as an optional subject in the B. A. Pass course.

The Council also approved a proposal for the inclusion of Hindi in the list of second languages for the Intermediate and Degree examinations.

TRAVANCORE

HISTORICAL RECORDS COMMISSION

The 19th session of the Indian Historical Records Commission met at Trivandrum on December 28 and 29 last under the presidency of Sir Jogendra Singh, Member, Viceroy's Council and was inaugurated by His Highness the Maharaja of Travancore. An exhibition of historical records was also held and Sir C. P. Ramaswami Aiyer performed the opening ceremony.

The session, which was a fully representative one, was attended by a large number of the members of the Commission. Several interesting papers were read at the session.

SIND

MUSLIM COLLEGE FOR SIND

The scheme to provide Sind with its first Muslim College is expected to fructify in June next. The management of the College is likely to be entrusted to the Board of the Sind Madressa of which Pir Elahibux, Education Minister, is the Chairman. To start with, the College will be upto the Intermediate grade and will be raised to the status of a full-fledged College in 1944. The College will be housed in the present Madressa buildings.

JAIPUR

UNIVERSITY FOR RAJPUTANA

The Jaipur Government have taken up the question of the establishment of a separate University for Rajputana and, with this end in view, have appointed Mr. J. C. Rollo, formerly Principal of the Maharajah's College, Mysore, as their Special Education Officer.

Outlining the functions of the proposed University, Mr. Rollo said that it will not merely be an examining body but would help and inspire the teaching and life in all the colleges comprising it besides providing certain University teachers of its own, who would lecture in all parts of the University.



PUBLIC OPINION



PANDIT AMARNATH JHA ON ADULT EDUCATION

"The modern Indian education has miserably failed in bringing about the moral elevation of the people. It has engendered hatred and distrust and many of our worst passions have come to the surface and drove away our nobler instincts even in the case of the best educated among us" observed Pandit Amarnath Jha, Vice-Chancellor of the Allahabad University, presiding over the third session of the Indian Adult Education Conference held at Indore along with the All-India Educational Conference, in December last.

Proceeding Pandit Jha said :

"In India we have to tackle first the problem of illiteracy and then to prevent the lapse to illiteracy. For this purpose we must bring out a series of publications in each of the major languages, called the People's Books. They should be cheap, readable, short, and simply written. Each provincial organisation should undertake this work. The books should be graded and suitable for persons of different ages and mental capacities. They should be on as many subjects as possible. We should attempt by this means to impart elementary knowledge to those who have been deprived of the benefits of systematic education and fresh knowledge to those who already possess some rudiments of it."

Pandit Jha suggested that the Universities should undertake to arrange short term courses intended to serve as refreshers for those who had already received University training, but were out of touch with the latest developments in their special subject. They should organise also courses for part-time students, on the lines followed in Great Britain by Colleges for Further Education; some of these Colleges had evening classes in mechanical and electrical Engineering, building and Chemistry, as well as technical classes for the trades. A College, in a textile district might have evening classes in cotton spinning and weaving. A

College in a commercial centre might have evening classes in accountancy, commercial law, book-keeping, and modern languages. Another College might have classes in domestic subjects and women's trades.

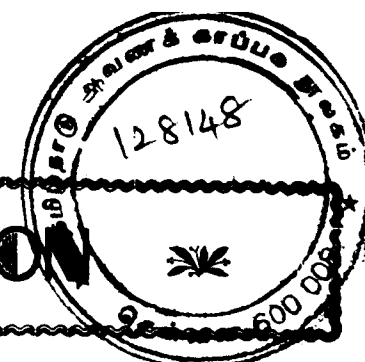
HON. ABDUL HAYE ON POST-WAR EDUCATIONAL RECONSTRUCTION

"The Macaulay school of education, which is intended to serve a certain purpose during a certain period of Indian history, is entirely out of date and unsuitable for the needs of India today" observed the hon. Mian Abdul Haye, Minister for Education, Punjab, in his recent address to the Convocation of the Punjab University.

Proceeding the hon. Minister said: "We want a system of education which may open the portals of true knowledge and learning to us, which may not only train us to be good citizens but which may fit us to be worthy sons of India in every walk of life, so that each one of us may feel that he is an integral part of the body politic, who has a vital and important part to play in shaping and moulding the destiny of his country".

The Minister explained that in devising our new system of education our first duty should be to effect a root and branch reform in our primary education no matter what the expenditure might be. He recalled the efforts of the Punjab Government to revise the curricula and syllabuses for the middle and primary classes and said that the edifice would be incomplete if it were not followed up by a radical reform in the curricula of the matriculation classes, and in the whole structure of university education in the Punjab.

"I cannot imagine", the Hon. Minister went on, "that the post-war world will be content with the *status quo* in higher education. It will insist on having a new system which lays more and more stress on vocational, industrial and technical education, a system under which nobody would drift, but be guided to



choose and be trained for a career best suited to his capabilities, natural gifts and temperament."

SIR MIRZA ISMAIL ON EDUCATION FOR LEADERSHIP

Addressing the Convocation of the Dacca University on December 2 last, Sir Mirza M. Ismail, Dewan of Jaipur, said: "At no time has it been more true of Europe than today that he who controls education controls the ultimate springs of power."

Continuing he said: "It is not at all strange that this Fascist Powers have been able, by means of education, to inoculate the minds of the youth of the land with an attitude to life which has for them the sanctity of a gospel but which to others is a negation of all that makes life worth living. And, if we are to counteract effectively what we can only regard, from the point of view of ideal life, as evil forces, we must in our educational institutions create leaders who have a living faith in freedom, truth, and service. It is also through such leaders that we can hope to gather and strengthen those forces which can repair the wastage of this terrible war and prevent another."

"No expenditure, therefore, can be too high on educational institutions which aim at creating such leadership," continued Sir Mirza. "No economy can be so disastrous as that which starves such institutions. The new China in the throes of a deadly struggle which has now lasted for five years, has not relaxed her educational effort, and is still diverting all her available resources towards the maintenance and further development of her educational system. That she places very high the need for educational facilities, is shown by article 137 of the draft constitution for China which reads as follows: 'Educational appropriations shall constitute no less than 15 per cent of the total amount of the budget of the Central Government and no less than 30 per cent of the total amount of the provincial, district and municipal budgets, respectively.'"

SIR MAURICE HALLETT ON THE IMPORTANCE OF DISCIPLINE

Addressing the opening session of the Central Advisory Board of Education on January 14 at Lucknow, Sir Maurice Hallett, the Governor of the U. P., said that the building up of the education system of a country on

the right lines was not merely included in the term "Social Reconstruction," but was a most fundamental part of the problem of Social Reconstruction. "We must begin to search for a new and more satisfactory type of education to fit new social conditions", the Governor added. Reconstruction was a particularly difficult task in India because the claims of modern knowledge and the modern scientific outlook must be reconciled with attachment to old culture, old traditions, and the existence of an outlook on life which eagerly welcomes the new but did not wish to loosen its grip upon the old.

Touching upon discipline in educational institutions, His Excellency referred to the disturbances of August last and said, "We must be certain that these pernicious activities in which students have participated in recent months do not recur. Apart from these very serious incidents, there have been, in recent years, other incidents of perhaps comparatively minor importance in which students have endeavoured to assert their views and by means of that so-called non-violent weapon, hartal or satyagraha, to coerce some responsible authority to agree to their views. When such incidents occur, some blame must attach to the staff of these institutions who should have used their influence to deter the students under their charge from indulging in these activities, and should, if their personal influence proved ineffective, have exercised more fully their powers of punishment."

U. P. DIRECTOR'S TRIBUTE TO TEACHERS

"Teachers, the chief formative agents in the lives of the youth, are entitled to fair wages and freedom from worry so that they may devote themselves heart and soul to their great task", observed Mr. C. Powell-Price, Director of Public Instruction, United Provinces, inaugurating the 21st session of the U. P. Secondary Education Conference at Allahabad.

Mr. Powell-Price added that the teachers were the people on whom the success of educational reforms depended. "In the last few months" he said, "they had passed through a difficult time and I do not think people realise how much they all owed to teachers of secondary educational institutions for dealing with the recent disturbances, when attempts were made to attack educational institutions".

Foreign Currents

An Experiment at Lincoln School, New York City

How children as young as eleven years old may be helped to understand and appreciate the countries of Latin America and thus become active promoters of the Good Neighbor policy is described in an eighty-page illustrated booklet just released by the Bureau of Publications, Teachers College, Columbia University.

The booklet, entitled "South of the Rio Grande—an Experiment in International Understanding," reports on an experiment carried forward during the past year by the two sixth grades of Lincoln School under the special direction of Tompaine Baxter and Thomas J. Francis, sixth-grade teachers, Rebecca Coffin, principal, and the special teachers of the elementary school. The report is signed by these teachers and by Agnes de Lima, author of two previous booklets on the Lincoln School and of "The Little Red School House."

The field was a new one, the teachers acknowledge, and the study frankly experimental. The two sixth grades worked quite independently, each attacking the material in its own way. One group began with a study of the natural environment and its effect on the history and development of Latin American countries; they studied ancient Mexico, and the Mayan and Aztec civilizations, following this study with one of the colonial period and the final struggle for liberation. Present-day issues and problems were constantly discussed as the work proceeded.

The other group began with a study of the Incas, followed by a general survey of the twenty Latin American countries,

including their history, topography, main industries, means of transportation, communication, education.

The study was by no means confined to books. Extensive use was made of the art studios, the shop, the science laboratories, the library, and other special facilities of the school. The children went on trips to museums, art exhibits, and other places of special interest; they attended special movies and lectures; they gave assemblies and special performances. They painted murals, made pottery, turned out weaving like that of the ancient Incas, built maps, gaily colored and with unique legends, built temples, danced Latin American dances, sang Latin American songs.

The report outlines these activities in some detail and also describes in simple non-technical language some of the special techniques which in over twenty-two years of progressive practice the Lincoln School has found particularly fruitful—how new units of work are introduced and developed, how children learn to assemble and discuss material, how trips are planned and taken, how discussions are carried on. Space is also given to the experiment which the Lincoln School has been conducting on the use of special teachers and the contribution they made to the study.

Inter-American Spirit in United States Schools

School children of the United States became so eagerly interested in the other Americas during the last school year that government educational authorities had difficulty in supplying the demand for informational material, it was recently reported by the United States Office of Education.

That this lively interest extended to all parts of the country was strikingly demonstrated, the U. S. Office of Education pointed out, when its Library Service Division, late in 1941, began sending out travelling exhibits of materials on the

republics to the south. With the end of April 130 of these exhibits were in circulation, schools and institutions in 46 states had had the benefit of them, they had been used in approximately 1700 different places, and at the end of the school year over a thousand requests were on file, awaiting available displays.

Student enthusiasm for the exhibits was far in excess of all advance estimates, according to Nor a Beust, library specialist who had charge of the displays. In some cases, she reported, a single exhibit would be used as many as fifty times. "Undoubtedly contributing to their popularity" she said, "was the fact that there were no glass cases or 'Do Not Touch' warnings. Materials, from books to articles of handicraft, were of a nature which permitted handling and examination. In the preparation of the displays, whether for primary or high-school grades, we made special efforts to see that the material fitted in with the curricular needs of schools and really served to increase understanding of the other American republics on the part of both teachers and pupils."

The U. S. Office of Education recently gave the following as typical of the contents of an exhibit prepared to give a general cross-section of the life and culture in the countries of Central and South America in schools having both elementary and secondary grades:

Twenty-five readable books, including history, biography, geography, economics, poetry, folklore, science, art, archaeology, fiction and picture books.

Twenty-five enlarged photographs of children and adults, homes, schools, churches, statues, scenery, birds, animals, industries, etc.

Ten pamphlets on such subjects as Indians, art, geography, current social problems.

Six pieces of handicraft consisting of textiles, wood-carving, baskets, decorated gourds and similar objects.

Postage stamps, flags and maps.

With the Department of State and the Office of Inter-American Affairs co-operating, the U. S. Office of Education is preparing to expand this part of the work of the Library Service during this school year.

— From *Among Us*.

New Curriculum for Soviet Schools

Soviet War News reports that military training is to be part of the curriculum in all elementary and middle schools in Soviet Union from January 1, this year. The aim is to ensure that children are physically fit for soldiers' life should they ever be called up.

The syllabus for junior classes consists mainly of physical exercises, military games and inculcation of primary rules governing soldiers' life. A more elaborate syllabus is prescribed for senior classes. Schoolboys in fifth, sixth and seventh classes will receive instruction equivalent to the elementary Red Army training. Eighth, ninth and tenth classes will undergo a complete military preparatory course, will be taught tactical theory to become acquainted with the various kinds of weapons and practise shooting and bayonet fighting. Military subjects will be treated as ordinary examination subjects and marks will be awarded to each boy who will have to reach a satisfactory standard before transfer to a higher class. Likewise girls will learn one of the specialities needed in the Army—nursing, switch-board operating, wireless, etc. During summer, children will spend two months in camp.

Letters to the Editor

Recommendations of Educational Bodies

SIR,

It is most gratifying to note that during the last Christmas and New Year holidays, the All-India Educational Conference, the Inter-University Board of India and the Central Advisory Board have met, deliberated and submitted a series of recommendations and resolutions for serious consideration of and speedy adoption by the authorities concerned. The All-India Educational Conference has only contented itself with recapitulating a few maxims, without drawing up a plan and programme for implementing those ideals. It is almost an agreed proposition that the present system of education falls far short of the requirements of the people and the spirit of the times. It is also recognised that equal facilities and opportunities should be created for students of both sexes, all classes, communities and creeds. But unless the Government in power takes the educational experts into consultation and evolves a scheme for the benefit of the people with a sincere conviction and a devoted heart, no useful work could be turned out. It is highly desirable to impart to the youth training for national defence and to establish closer relationships between educational, industrial and commercial interests. But ways and means must be devised to set up and maintain harmony and collaboration, with a common aim for bringing about such a happy consummation. The Conference has done well to condemn whipping as a punishment on the youth during their educational courses of study as it is inhuman and demoralising and to criticise missionary propaganda even in denominational schools as it would only

relegate real education to the background. Its recommendation that teachers of ability and character should be universally employed and common standards for the welfare and discipline of students be adopted by one and all, deserves immediate attention. But the Conference should have appointed committees of specialists to deal with and work out details concerning their proposals.

The Inter-University Board has suggested that certain conditions be waived in favour of the Indian student to make him air-minded and undergo the training of air force technicians which may fall flat on the ears of the Government, under the present circumstances. It has set up very high percentages of marks for first classes, as it is supremely difficult for students of arts courses in humanity subjects to score anything higher than sixty per cent of marks. It must be conceded that uniformity should be aimed at not only in the prescribed minimum but also in the standards of efficiency, methods of teaching and modes of valuation of answer books. Employment Bureaus may be expected to do good work, if they maintain a correct register of up-to-date unemployed graduates and if the Government makes it a point to retire all superannuated men, who have completed twentyfive years of service, so as to make room for candidates recommended by such Bureaus. So long as the names of students whom the Government wishes to penalise for hasty actions, remain on the rolls of schools and colleges, the Government would do well to deal with them in correspondence with their teachers and parents.

The Central Advisory Board has approved of the recommendations of Committees on training and conditions of service of teachers and suggested scales of salaries for teachers of different grades. The details of their reports and resolutions must be published at an early date for the information and comment of the public interested in education.

—C. B.

(Continued from page 242)

approved. It is wise to lay down that the aim of such education is the realisation of the maximum growth of every individual with a view to evolving an efficient co-operative social order; that the objectives of such education are physical well-being, cultural development, ethical and moral consciousness, economic self-sufficiency and national solidarity. Its general scheme will be that every individual will be ensured the maximum possible general cultural education coupled with a preparation for occupational life, labour and handwork forming an essential part of the general cultural education at every stage. This scheme ought to receive more and more support in the country, as its essential features become more known. But some features of it I particularly value, for instance, that the medium of instruction will be the mother-tongue of the pupil up to the secondary stage and, as far as possible, at the university stage. I appreciate the resolution which you passed in this connection in 1941. Secondly, the reduction of the public mass examinations and their replacement by internal examination based purely on the pupil's record of performance as judged by those who have known him well. Similarly, your resolution against propaganda carried on for inflaming communal and racial discord and suggesting steps to remove it, is worthy of attention of all thinking men.

IMPORTANCE OF MILITARY EDUCATION

In my own part of the country, the problem

of education, at present engaging public attention, is more regional and linguistic universities of a teaching and a residential character specialising in the fullest development of the language, history, literature and the agricultural and economical needs of the people of the region. The Bombay University has grown too bulky. A Government Committee, appointed nearly 20 years ago, advised decentralisation. The Bombay University at present caters to the people of four distinct areas, each growing increasingly conscious of its claim for the cultural, social and economical needs of its people. As you perhaps are aware, a committee is sitting to consider the development of such a teaching and residential university for Maharashtra. The problems before the committee are interesting, but I do not wish to tire you longer by giving their details. One important feature of university education, on which the public mind is insistent in Maharashtra, is the imparting of military education as a compulsory part of college studies, for we hold that it is the natural right of the youth of the country to prepare itself for its defence and that Indian Universities contain splendid material for building up an effective defence of the country. It is unfortunate that the Government have not taken advantage of this unlimited storehouse of energy and patriotism, owing to the lack of confidence and goodwill. But we hope that the university, which is proposed to be established for Maharashtra, will rectify this defect.

Approved by the Text-Book Committee, Madras.

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