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CENTENARY NUMBER



Educational India

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JULY

1943

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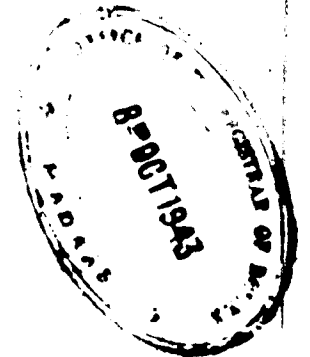
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EDUCATIONAL INDIA

A HIGH CLASS MONTHLY DEVOTED TO TOPICS OF
EDUCATIONAL AND LITERARY INTEREST

Edited by Prof. M. VENKATARANGAIYA



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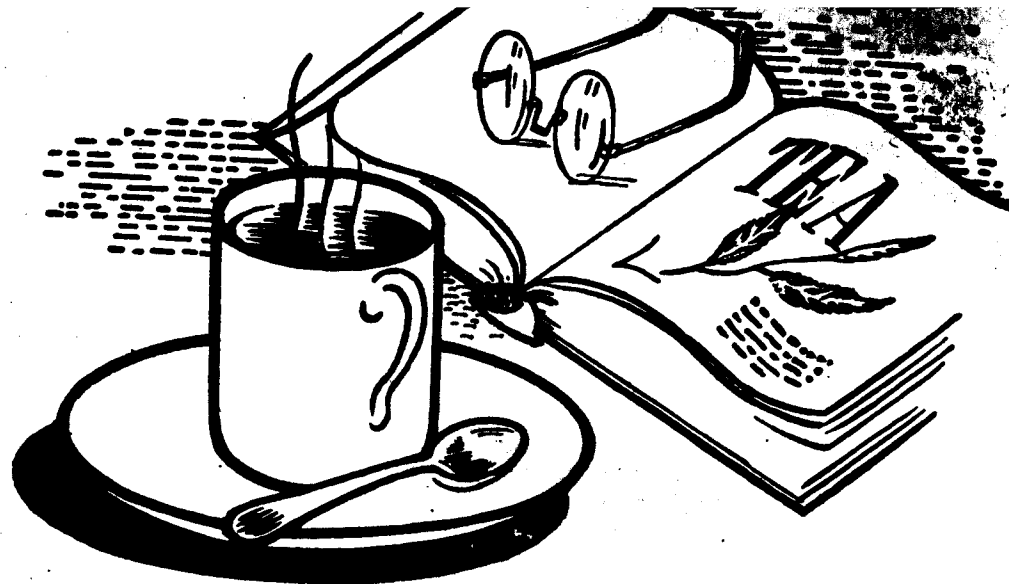
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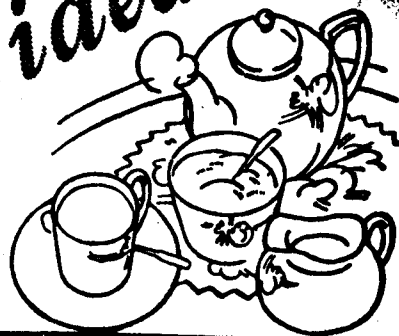
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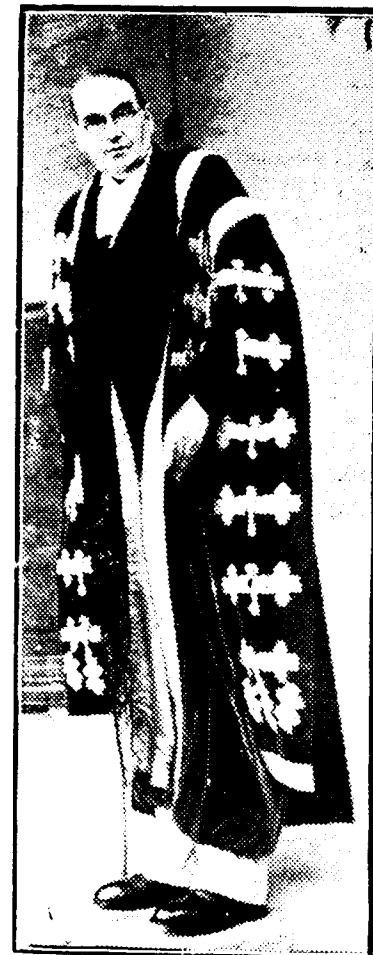
* MESSAGES *

“An Organ of Progress and Idealism”

“I am very glad to hear that “Educational India” is now entering upon the tenth year of its life, and that you are proposing to bring out a special centenary number in July. Your paper has established itself as an organ of progress and idealism in the educational sphere, and deserves the thanks of all those who are interested in the subject of education—that is to say, all those who have at heart the future happiness and prosperity of their country. I congratulate you on the success which you have already achieved, and I send you all my best wishes for your continued prosperity and achievement of the objectives which the paper has set before itself.”

DELHI,
UNIVERSITY
May, 28, 1943.

SIR MAURICE Gwyer,
Vice-Chancellor.



SIR MAURICE GWYER

‘Serving a Useful Purpose’

“I have been looking into your journal *Educational India* all these years, and I am glad to know that you are bringing out the hundredth issue soon. It has been serving a useful purpose under the capable editorship of Mr. Venkatarangaiya. May it continue to do so in the years to come.”

HINDU UNIVERSITY, }
5th June, 1943.

(SIR) S. RADHAKRISHNAN,
Vice-Chancellor.

*

‘Influenced Educational Thought’

“The *Educational India* is a journal of such value that it is a pleasure to learn that its special “Centenary Number” is about to be issued. During its career it has published many articles that have influenced educational thought and I am confident that its progress will be steadily maintained. I wish it ever-increasing success and prosperity.”

ALLAHABAD UNIVERSITY, }
26th May, 1943.

AMARNATH JHA,
Vice-Chancellor,

President, All-India Education Federation

and

President, All-India Adult Education Association.

*

‘Very Valuable Work’

“On the eve of my retirement I should like to convey to you my appreciation of the very valuable work your journal has made itself responsible for. I have been enjoying its articles for a number of years, and I trust *Educational India* will continue to flourish in future as it has done in the past.”

BANGALORE, }
31st May, 1943.

A. R. WADIA,
Director of Public Instruction.

*

‘Good Work in the Field of Education’

“On the occasion of the publication of the Centenary Number of the *Educational India* I write to express my appreciation of the good work which this journal is doing in the field of education and my best wishes for its continued success and prosperity.”

TRAVANCORE }
UNIVERSITY, }
8th June, 1943.

C. V. CHANDRASEKHARAN,
Pro-Vice-Chancellor.

Some Reflections on Education To-day

By Prof. E. E. SPEIGHT

It is easy matter to write helpfully, in these world-transforming days, on the kind of education desirable anywhere. I am very much tempted to urge that the aim of education in India should be *National existence*, and that therefore book education should come second to something far more important.

For it is not mere book education which is saving Britain, and France and the smaller nations of Europe, or even Russia and China. Book education may produce full and ready minds, talkers who may become even brilliant and effective orators, but not necessarily men of power and resource in times of extreme danger, not necessarily leaders who can face facts and conditions which demand the scrapping of cherished personal convictions, the consolidation and release of national force in resistance to threat and attack from outside such as have not been the experience of the nation for centuries.

It is in spite of mere book learning that Britain has been able to save herself, and to give a lead unparalleled in history, of which the supreme example was the resource of her young pilots in the air attacks of the Battle of Britain. It is pertinent in India to remember that the highest wisdom has often been shown by men whose occupation was manual, or whose immediate surroundings were

those of humble toil [rather than literary activity.

Great military leaders and shrewd participators in international politics have often come from the ranks of higher society, but even there the association of hand and brain has almost always been very close, or athletic ability in some form has been a leading characteristic.

One of the best things that has happened to India educationally is her turning to physical training, and in particular to cricket, football and hockey. It is a turning from book education to a far more natural and salutary use of time, which is inevitably leading from reflection to manipulation and construction, those precious sources of spiritual refreshment. Today, all over the world, one of the supremely essential industries is what is called production engineering,—the making of tools for making other tools. Our marvellous development of air traffic is increasingly emphasising this, and calling for experimental work for which the Indian brain and manual dexterity are particularly well fitted, as our great Indian scientists assure us.

Education will never be anything but mere education until it includes delight as its main ingredient. “The right education”, insisted that earnest critic C. E. Montague, “if we could find it, would work up this creative faculty of delight into all its branching possibilities of know-

ledge, wisdom, and nobility. Of all these three it is the beginning, condition, or raw material." And the highest form of delight can only come from this creation, the neglect of which is one of the main causes of modern misery. No lecturing, no preaching, however pertinent or revelatory, can compare with the joy of using one's own mind constructively.

No teachers are worthy of the name who do not encourage self-expression in students and who are not wise enough to recognise a value in diversity of opinion and expression. Only thus can dogma be defeated. The days are gone of turning out students according to mould; such a process leads only to mouldiness.

"We are accustomed to speak", said Karl Pearson, "of the boy and the man as the same individual, but the body and mind have changed so enormously that the man would probably feel the boy a perfect stranger if he were brought into his presence". This being so, it is obvious that it is not so much the learning of facts that education should insist on, as the attitude to facts and the process of reaction to them. Modern philosophy has shown us that thought is a momentous part of fact, and it has been asked whether the mission of thought is not to imitate, but rather to elevate existence. This is another reason why education should largely be a process of helping students to think for themselves, a prelude to giving them far more opportunities to express themselves in deed and word than they have so far had in this country.

It has been my experience as a teacher in India that students arise from time to time whose intelligence is superior to that of their teachers (sometimes to their own cost, sad to say), and such is more and more likely to be the case. Little boys now, from the sound of passing cars can tell their kind and make, and lying on the grass can accurately name the aeroplanes that I can scarcely see. That is a knowledge acquired in a way that is natural and valuable educationally. The modern teacher is in a dilemma. Against the definiteness of his cherished but often borrowed convictions he is opposed by the rejection of dogma. Laws that once seemed sacrosanct have given place to a conviction that the only law is the unexpected. And it is for only few minds an easy matter, to use the words of William James, to be fertile in hypotheses, and to throw them away the moment experience contradicts them.

It is, of course, easy to divide the matter of even the most advanced education roughly into unassailable and conditional fact. But at any moment, and they come so quickly nowadays, a sudden illumination may flash a new light on to and into everything we thought we understood. The history of thought and understanding of the past seventy years, since the discovery of the nature of solar radiation, has been one of emergence into a new world of infinities.

It will be a profitable, if exacting, exercise for the incomparable South Indian intellect to reconcile

this new evolutionary conception of education with the traditional one. How far, for example, can it be of value, in these days when the interpretative capacity of language is so greatly modified, to stress the importance of Sanskrit, as so many still do?

Never put the past between you and the future was never better advice than at present. We all, everywhere, have to be ever ready to slacken the hold of any tradition, moral, cultural, or political, which may hinder our incorporating into a new fusion the results of the new vision with all that is best of the past.

This is the age of the chauffeur, said Keyserling twenty years ago, and in less time than that it has become so much the age of the air-pilot that the future of nations is being affected by the changes. It is also the start of the ultra-microscopic and spectroscopic age, possessed of knowledge which is profoundly affecting life and thought. India has now been drawn into the vastest vortex in the history of humanity.

It seems to be a dogma of Indian intelligence that Indian scriptures have said the last say on everything that can possibly happen. The happily increasing band of world-famous Indian scientists, who are united with their colleagues of all lands in devoted research into the secrets of the universe for the promotion of human welfare, — and, as it has recently been expressed, with a truer conception of the relation between science and total experience—these pioneers

know how much and how little of truth there is in that dogma. They have linked themselves with European methods of experiment, of thought, and of expression, and so doing they are patriotic in the best sense of the word. For this is least of all a time for withdrawal into the seclusion of inherited tradition or systems of thought and expression. Too many frontiers have been passed for that. It is, for example, a contradiction in terms, and a fatal one, to establish a university with the main intention of specialising in local speech and interests, whether cultural or political. All the great universities of the world have been those at which the wisdom of humanity in its highest forms, wherever accessible, has been laid under contribution. That wisdom is at present universally accessible on in certain European languages, and chiefly, through the culturally diverse origins of the English language, in that tongue. It is not a merely personal feeling of mine that leads me to affirm, with conviction enhanced by half a lifetime spent in the Orient, that it would be an unfortunate retrogression if, for any cause, the unique and marvellous command of English now prevailing in educated circles in India were not to be maintained and still further encouraged.

There are in the offing two hopes for Indian education, which typically of the time, are paradoxical in nature. One is that in their reverence for the ascetic Indian teachers may, by some superhuman process, be able to substantiate their faith by turning

Planning for Democracy

By Prof. P. RAMAMURTI, M.A.

It is an urgent imperative that we should carefully revise our ideas regarding democracy. It is dangerous to leave them obscure and allow the world to drift. That way spells disaster.

We regarded democracy as a form of government. We worked for change in political institutions. Our anxiety was to devise and perfect organisation and machinery. We fought over the possession of powers and distribution of seats. We demanded the vote, valuing it as a precious privilege and a means of influence. And all the while, we allowed our politics to degrade into an ignoble scuffling of kites and crows.

We failed to recognise that democracy is essentially a way of life, not merely a particular group of political institutions. The success of these institutions would depend upon fostering within them an *ethos* promoting fellowship and love. For, they form

Continued from preceding page
ascetic themselves and so escape the dilemma of finance.

The other is that from the wealth being accumulated in India owing to the war the foremost problem of duty, that of giving the teachers, to whom we owe so much, decent and honourable remuneration, including the means of building up their own personal libraries, may be solved once for all.

only the frame-work or environment in which the spirit shall live.

A time there was when people fondly expected that a mere change in institutions would bring the millennium. But what we had looked for in political democracy has not come true. We are oppressed by the feeling of frustration and the increasing sense of disillusionment, the sense that democracies will not give the nations what they want.

In our despair, like petulant children, we cry for more institutions, not knowing that democracy is not so much a matter of institutions as of man. The emphasis is not to be on machinery but on the human being.

We are not able to know why our political institutions have failed. We thought that democracy could be measured in terms of numbers or quantity. The more the number of people who shared in political power, the more we had of democracy. Now a new slogan is gaining strength that political democracy should be supplemented by economic democracy. It is not enough to admit more people to a share in political power; they must equally be admitted to a share in economic power. Hence the revolutionary unrest of modern times.

To-day the world seems divided between three types of life. One of them is a product of historic circumstances and has drifted to be what it is. It is democracy as we find it. On

the other hand, we have expressions of political life which constitute a challenge to established democracy. These are the new experiments in Russia, Germany and Italy; two different types in dialectic opposition, though dictatorial in their sanctions. The difference between democracies and dictatorships is as between societies which are planned and a society which has merely grown up as a historic product, built on the debris of the past, carrying with it traces of earlier life.

The failure of democracy in modern times may be due to the erosion of the foundations on which it rests, but it is primarily the consequence of want of thought and aim. Without clear objectives and ideals, it will not be possible to plan life and its institutions. It is first necessary to visualise the kind of life we wish to have, and embody its scheme in the institutions which we build. The proper *ethos* should be secured.

We feel this need all the more in a country like India. Our land appears to have become the dumping-ground for political institutions tried elsewhere and found wanting. We call the present epoch in our history as the Era of Constitutional Experiment, and we are having experiments with a vengeance. We are having political changes with bewildering rapidity, but we leave our social order absolutely untouched. We take no thought of the necessary influences and social environment without which the democratic experiment would be foredoomed to failure.

Not that our social order is not a planned social order. Very much as in Europe in the Middle Ages when all life, economic, social and political, was planned with the inspiration of the Church behind it, the social order in this land is planned, inspired by ideas of *Dharma* enunciated by our law-givers. Only, these ideas related to a scheme of life which was anything but democratic as we understand it to-day.

The Western World has now entered on a planless stage dominated by the theory of individualism. The dangers involved in this have consequently necessitated new experiments — Bolshevism in Russia and Fascism in Germany and Italy. These experiments are planned experiments, and there is thought behind their social institutions.

And yet democracy still drifts on in the world without plan and guidance, and has come to India blind and ignorant. We ape the mistakes of others and evince a pathetic fondness to cultivate their vices lest we should be passed aside as political infants. Pathological symptoms noticed in western democracies have appeared in India too in accentuated and intensified forms: multiplication of parties, decline of faith in legislatures and frequent recourse to direct action, the party caucus, the boss in local politics and demagoguism.

This is not, indeed to deny that democracy as a way of life does require a certain type of political institutions. We have no quarrel with institutions or machinery as such, on theoretical grounds. We may even admit the need

for political parties without which the parliamentary system may not work. We may insist on an equitable distribution of the vote so that no interest or minority may be left unrepresented. But we do sadly note that although men have lived under these institutions for a hundred years in the different countries of the world, there is yet a universal feeling of discontent and disillusionment. This is so even in England, the model of parliamentary democracy.

If by democracy we mean the kind of democracies that exist to-day, we fervently pray to God that India should be spared the visitation. But as a way of life, it rests upon the intrinsic value of each human being and the recognition of a sense of reverence for the dignity of the human soul. It is the faith that man bears the impress of God, and that not a single soul can disappear without meaning a loss to the perfection of God. No human being or group of human beings should ever be used as mere instruments or means. There shall be no exploitation—social, religious, economic or political; no man can exploit another; neither one group another in the democratic way of life.

Such a principle of democratic life undoubtedly requires a particular set of political institutions. But what could be the value of purely political institutions if man's life is frustrated in every aspect of life? If democracy in political life should succeed, it must be supplemented by institutions embracing every other walk of life and a profound change must at the same time be effected in the ideas and

characters of men. For the problem of democracy is not so much a matter of machinery as it is to discover men and women apt to the use of that machinery.

And educational institutions easily come first. Education is our only political safety. It is idle to make institutions without providing for the qualities necessary for their success. Universal suffrage without universal education may prove an unrelieved curse. The virtues necessary for the democratic life must be implanted in the citizens. The constitution shall embody their scheme of values. It is the mode of life adopted by the democratic State. The *ethos* appropriate to it should be secured. Citizens should be trained to live in the way most conducive to its maintenance. That is the only security against tragedy. Or the wisest laws may fail.

The democratic State is a fellowship of souls working together for the enrichment of a common life. It shall be built upon the principles of co-operation and service. It rests on the recognition that no one can live and die unto himself. The citizen who stands alone is verily lost. His life is inextricably bound up with that of others. Democracy must quicken the consciousness of this common life and must order the lives of its members in such a way that they shall forget their mutual animosities and live in peace and love.

Education, then, is the truest means of promoting harmony in the State; the best guarantee of concord. Ignorance is the worst enemy of

democracy. Of all kinds of despotism, that of the ignorant multitude is the most baneful. And if the people should be torn by civil discords and communal or sectional jealousies, this is so because they are ignorant of the nature of the common life they live in the State.

It is the function of education to evoke this common consciousness of a common life. For democracy requires a particular type of education. It is a truism that educational systems differ in different States. Rulers seek to fashion the mind in such a way as to help in the perpetuation of their own regimes. It is the sound instinct of despotism to neglect the education of the people, and to recognise, strengthen and perpetuate those influences in the social order which are inimical to the democratic way of life.

We have drifted into our present situation in India by the force of historic circumstances. We have indeed more schools and more colleges, and more boys and girls attending them. Every year new schools and colleges are started, and some new courses of study opened in every university, and colossal amounts spent on buildings, furniture and equipment. But all the time, we grope blind-folded. We are ignorant of the real ends of education. We measure success or failure in terms of the quantitative output. The more the number of people who go through schools and colleges, the more education we have. Our universities are large-scale factories that turn graduates every year by the thousand. Our educational institutions aim at efficiency, not at the creation of virtue.

They are intended to create slaves or the owners of slaves. They cannot make us true men and women with a sense of personal values. They cannot enthuse in us an intrinsic sense of reverence for our common humanity.

We are mad after efficiency. Every person is anxious to become more efficient than others, so that he could have better chances of survival in the struggle for existence. When a parent sends his child to school, he hopes that he will grow up into a prodigy, beat down the rest of the class in the keen competition to stand first and snatch away all the prizes. His highest ambition is that his boy should ultimately qualify for the Indian Civil Service.

Schools and Colleges compete with each other for the best results. Educational efficiency is measured in terms of success in examinations. This depends upon memorised knowledge obtained by cramming a few text books and model answers for likely questions. These questions petrify the cleverest student and freeze every one of his intellectual faculties. He is turned out into an automaton disgorging information stuffed into him by teachers who are themselves lifeless machines repeating mechanically from prescribed text books. Many of these teachers are scandalously incompetent, being the refuse of other callings. An unsuccessful lawyer, a ruined merchant, a discarded technician, a nephew or a cousin of a big politician or official, bankrupt of any better claim, a member of the scheduled castes or classes banking upon that fact to secure a sinecure in

the educational service—these are the beacon-lights of the nation.

Elementary or Primary Education is the most neglected and miserably provided in our country. We have wretchedly paid teachers whose teaching efficiency is in exact ratio to their pay. They can have no interest in their work and may not look upon their profession as a sacred task. They are expected to teach all manner of subjects to their pupils, and time-tables and curricula are very ambitious indeed!

Thus our elementary education is allowed to drift for itself. If a democratic way of life requires planning, it is just here that the need is imperative. Education must here be made universal and compulsory. It must become the nursery of those civic virtues that lead to creative citizenship.

Higher education in this country has become so costly that only the richer classes can afford it. Year in and year out, a number of young men and women are turned out from the universities — lawyers, engineers, doctors and so on—who are interested in tenaciously maintaining the *status-quo* with its hiatus between the classes and the masses. If at all they are discontented, it is not because of their solicitude for those below them in the social scale, but because of their envy towards those who are placed higher in life.

The education that is imparted is thus calculated to inspire and saturate us with the most undemocratic selfishness imaginable. From the moment a young boy enters the

portals of the university, he is surrounded and over-whelmed by influences which impress his temper with the communal bias, and make him intensely self-centred. He begins to feel that the sole purpose of his presence in college is that he should qualify himself for a career which gives him material success in life, and differentiates him from others whom he may leave behind in the competitive struggle for efficiency.

Education for its cash value — that is the bane of our present system. It is education for a living. It qualifies the individual for a profession and enables him to earn his wage or salary. Thus our educational institutions are intended to perpetuate the present unequal or undemocratic social order. A wedge is driven, as it were, through society distinguishing between the classes and the masses, the wage-payers and the wage-earners. It is not realised that wage earning is degrading both to the wage-earner and the wage-payer; for it rests upon the principle of economic exploitation.

There is one particular feature, more vitiating perhaps than the innumerable undemocratic influences in evidence in our educational institutions. The young student is made continuously conscious of his birth in a particular caste or community and province. This is especially so in a province like Madras. Admission into certain colleges is by communal preference. Many brilliant young men are refused seats because they may not satisfy the requisite communal regulation; for a certain number of seats would be reserved for Muslim, Non-

Brahmin and other students. If the Brahmin applicants should be more than the number of seats allotted to that caste, they may not be accepted.

The communal virus is injected into every artery of the educational system. Education, instead of liberalising the mind, makes it more narrow and exclusive because of the recognition of the preferential claims of caste and community. Communal feelings run very high in the relations of students and teachers.

It is dangerous to allow the present influences in our educational institutions to continue. They would vitiate every effort to realise the democratic ideal. Democracy must have its own educational system which tries to secure the virtues and qualities of the democratic way of life. It must discover and establish its own institutions and enliven them with its own *ethos*.

This is an urgent task for creative statesmanship. There must be careful planning for democracy, if democracy should succeed. We cannot build it upon the quicksands of social inertia and an outworn social order. We must, as already said, implant democratic virtues in our citizens and make them habituated to act and live in a way most conducive to the maintenance of the democratic State.

That pre-eminently is the function of education. Planning for democracy is to begin with educational institutions. Our educational ideal shall have to be first restated in terms of our democratic end. If there should be no conscious thought and plan, we allow our life to drift, as we are doing now. We must inevitably fail as other nations have failed.

If tragedy may even now be averted, we must wake up and form heroic resolves whatever the cost might be. Or, we travel the forbidden path that leadeth unto death and destruction.

THEY SAY

In his book entitled "A Treatise on Food," Dr. Louis Lemery, Regent Doctor of the Faculty of Physik, Paris, wrote:

"Tea is very wholesome since it produces many good effects and few bad ones. We see some who will drink 10 or 12 dishes a day without any hurt at all. It is good for disorders of the brain and nerves. It refreshes the spirits. It agrees at all times with any age and constitution."

* * * *

The Editor of *Lancet*, a widely known medical journal of London, once observed:

"Tea has a strange influence over moods, a strange power of changing the look of things, and changing it for the better, so that we can believe and hope and do under the influence of tea what we should otherwise give up in discouragement and despair." — *Tea News & Views*.

The New Order and the Teacher*

The Worth-while Education of the Child

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

There is no doubt that in all respects the present is a revolutionary moment in history. A new social order is about to replace that of the pre-war world. It is no longer a choice between a new social plan and a reversion to the old. The choice is between two new orders, between Fascism and Democracy. The task confronting us is to take such of our legacy that has stood the strain of a totalitarian challenge, and to combine it with the necessary new provision in order to construct a weapon capable of fulfilling the purpose of the New Order. In such a situation there must inevitably be ferment in the social world; and this ferment will be reflected in the educational sphere. The values of the new society will give the purpose of the new educational system; and both its structure and content must be rigorously examined in order to make them capable of developing and sustaining the New Order. And as society takes its educative functions more seriously and comprehensively into account, there is every promise of more rapid progress in the future than in the past. Luckily thought-

ful men and women all over the world today realise that going right in our thinking about education is the beginning of going right in our thinking about the fortunes of society in general. For education is most effective when dealing with the immature, those who have not yet acquired the hard and fixed, directing forms of adult life. Let us never forget that the cause of the infinite improvement of humanity and the cause of the little child are inseparably bound together.

All those concerned in the problem of developing purposive, constructive citizens owe Prof. Anjilvel V. Matthew a deep debt of gratitude for writing his treatise on "*The Child and His Upbringing*," a volume small in bulk but great in spirit and inspiration. Messrs. Seshachalam's publication of this book is an important event in the educational India. Here in a short compass the general reader has an opportunity to study the recent developments of psychological theory without being compelled to make his way through a mass of books and of articles scattered through the journals. Miss A. B. Van Doren, formerly Educational Secretary of the National Christian Council of India, in her foreword commends this book "to training colleges, to teachers in service and to parents feeling that all

will find in it much of inspiration and of practical guidance in everyday contacts with children and adolescents." Though the book has grown out of a series of articles contributed to a number of educational journals at different times, yet it retains a refreshing unity and continuity. The book consists of an Introduction and 18 chapters. The first 6 chapters deal with the psychology of the young; the next 4 deal with the teacher and the parent. The eleventh and the twelfth chapters discuss the need for developing the co-operative skill in the young pupils. The 13th chapter puts in a strong plea for developing the aesthetic sense in the growing pupils. The psychology of reading is dealt with lucidly in the 14th chapter. Creative activity is emphasised and commended with great enthusiasm as the secret of effective teaching in the 15th chapter. The last 3 chapters deal with Personality-Types, Education of Life, and Psychical Distance. The last chapter is, in my opinion, the most important and inspiring, and perhaps, of the greatest value to the teaching profession. These chapters are written with care and competence, and are a pleasure to read. Mr. Matthew writes clearly and persuasively, and uses a good deal of illustrative material that expounds and illumines his points of view. In handling delicate personal problems, he shows a sound and balanced judgment, and a sense of the essential.

THE POWER OF EMOTION

Education that confines its interests to the problems of acquisition

of skill and learning is fatally narrow in scope. When one considers the vital importance which feelings and emotions play in human life, one would realise how necessary it is to educate the young in the control of the emotions. Emotion means essentially an energy-generating process; and this process occurs in the viscera. It is a provision of nature for the mobilisation of the energy-resources of the organism to meet a critical situation. It is dynamic. There are biological, physiological and psychological reasons for the control of emotion; in fact, emotional adjustment is the secret of a quiet, peaceful, and harmonious life. The common experience of sad news which suddenly robs one of appetite for food is enough to show what emotional excitement does to our "insides." The man who cannot engage in a discussion without getting excited unless things go his own way is shunned in the councils of men.

The way to emotional control is direct and simple, requiring nothing but decision and persistence. To practise maintaining a calm attitude before a situation that arouses one to a pitch of excitement is to get to control the emotion aroused by that situation. It is simply a matter of substituting one form of behaviour for another. A depressed mood can be got rid of by enacting a cheerful one; hatred disappears when actions of friendliness are engaged in. The author in his chapter on "Emotion and Conduct" traces the causes of child delinquency to emotional maladjustment,

* Being a review of "THE CHILD AND HIS UPBRINGING" by Prof. Anjilvel V. Matthew, B.A., M. Ed., with a Foreword by Miss A. B. Van Doren M.A. Published by Messrs. M. Seshachalam & Co. Masulipatam. Pages XIX & 211. Price Rs. 3/-

and suggests ways and means for resolving mental conflicts and conquering fear. Neither teaching nor preaching, nor both together can do much to modify the actions, feelings and emotions of men. But personal influence is all-important. The author recognises the need for mental equipoise and the influence of noble examples and the fellowship with like-minded comrades, and concludes rightly that "more things are wrought by suggestion than this world-dreams of".

INDIVIDUAL MOTIVATION

Poor achievement in the classroom may be due to mental conflict as well as to lack of motivation. Creative activity is but the outward expression of a functioning motivation. The educational importance of a knowledge of the fundamental factors and objective techniques for securing motivated activity in pupils cannot be over-stated. The basic principle of learning—the Principle of Readiness—implies a motivated organism which is to do the learning. To proceed to teach pupils who are in a condition of little or no readiness to learn is to be guilty of a grave pedagogical mistake. Thus a considerable responsibility rests upon the teacher to present subject-matter in a way which will make a personal appeal to the pupils. This, of course, presupposes a knowledge of something other than mere subject-matter in the performance of a good job of teaching. An understanding of the nature of adolescent and pre-adolescent behaviour is the chief requisite. The author does well to lay special stress on the teacher's

responsibility, and attempts to show how pupils can be encouraged and directed in self-activity even in such a subject as history.

THE INFLUENCE OF HOME

The school is the recognised agency for educating the young. It is the institution which has been created expressly for the purpose of passing on to the new generation the culture of the race, and of contributing towards the development of a New Social Order. But it should be remembered that parents have the first chance of educating the child. In fact no educational substitute has even been found for the home. Before the child enters a school many habits of thinking and feeling and doing are formed; and after he enters the school, he returns to his home for the major portion of his time. Home is the co-ordinator of the child's experiences. The home is the laboratory of real living where the many activities of the child are gathered into a pattern of what life really is. The father and the mother are to him models of what citizens of the world are like. From them he gets a sample of every phase of living, domestic, public and recreational. Rightly therefore does the author devote a chapter on "The Role of the Parent," and pleads for the re-education of the parents, and their perfect integration.

DISCIPLINE AND TEAM SPIRIT

For the building up of a united free India, it is indispensable that education should be so organised as to promote social understanding and develop social efficiency. Here we

are in a burdened, struggling India with its religious dissensions and communal tensions calling for an urgent solution. The solution will be found only in the gradual socialising of the individual on the one hand, and in the correlative development of society to the point where it respects all its members, and makes greater freedom possible for them on the other. Boyhood is the period of intensive building of social ideals; and the fruit of education is the training of the young to forget the self in the service of the community. All good things must be cultivated; they do not grow like weeds. The joy that comes from devotion to duty, self-forgetting zeal for a cause, and from service of man is the choicest fruit of discipline. We must apply ourselves, therefore, assiduously to the cultivation of human nature, by cleansing our minds of all their personal, separative tendencies, their filth of selfishness, greed and fear, and clothing them in the royal robe of humanism, and giving them their birthright of the joy of knowledge, of altruism, and of brotherhood. In chapters XI, XII and XVII, the author discusses the place of freedom and discipline in the scheme of education, and calls upon the educational leaders to "give children frequent opportunities of reciprocation, co-operation and natural helpfulness."

THE SENSE OF BEAUTY

The author is to be congratulated on the new and sustained emphasis he lays on the aesthetic side of education. Says he, "the richness of life does not depend upon what we

eat and what we drink, nor solely on what we think and what we do, but also on what we feel and how we feel towards nature and life." An essential need of any civilisation is that its citizens have an abiding love for the beautiful. After all is said and done, life is not worth living if we have not acquired an habitual attitude of injecting as much aesthetic interest as possible into everything around us. Of course we cannot teach aesthetic appreciation any more than we can teach morality. What we can do is to infabricate the day's work with aesthetic feeling by placing the beautiful in contiguity with every task by act and suggestion so that the student may come to incorporate the love of the beautiful as the emotional part of his mental make-up. The reason why we have not taken even the first step in this direction is correctly diagnosed by the author. "Our real want is not so much that of money as of men who think that an ideal of beauty has a place in our schools. An easy satisfaction with the existing order of things is at the bottom of all our failure to go ahead." Can anybody deny the justice of this indictment?

PSYCHOICAL DISTANCE

The central citadel of the educational fortress is the character and personality of the teacher which wield a much more powerful and enduring influence than his actual advice and teaching. Through the contagion of personal example, the teacher's influence has infinite possibilities. To develop in the child habits of right-choosing and well-

doing, to generate in him a sense of enlightened freedom and individual responsibility, to inspire in him noble and expansive interests, and to give joyfully his wise companionship and ripe knowledge, the teacher should cultivate what the author calls "psychical distance" or the spirit of detachment. It is those fortunate persons who have developed the attitude of *Nishkamya Karma* or disinterested service and who feel that teaching is the delicate and difficult process of human engineering that have the rare privilege of moulding the character of the

pupils in the formative period of their lives by opening the doors to realms of the true, the good, and the beautiful.

Lastly, a word of praise is due to Messrs. Seshachalam & Co., for the fine get-up of the book, which in these war-worn days is really a marvel of neat printing and nice execution, giving joy to own it, to handle it, and to read and re-read it. It is to be hoped that professional educators, social workers, parents, and also interested lay people will study it, and take to heart the suggestions it makes.

Intelligence in Poetry

By KULAPATI Dr. JAYARAM COUSINS

FOR eight hundred years there has been an oscillation of predominance between thought and feeling in English poetry. According to schedule it should now be moving towards thought after the Victorian and Georgian eras. But the schedule does not work. The poetical impulse is bewildered. Where it will move is not clear. It is, however, clear that an increasing intelligence in readers is demanding increased intelligence in poets and their poetry, and the spread of knowledge of physical and psychological science demands that the mentality of modern poetry shall be at the level of its era. On the other hand, there is an observable tendency towards the use of poetry as the medium of a finer expression

of not only philosophy but science than prose attains. The hidden philosopher in Robert Bridges ultimately found voice in "The Testament of Beauty," and Julian Huxley, the scientist, has taken to verse. Carl Spitteler, the eminent Swiss essayist, puts the matter of the intellect in poetry clearly in his assertion (in "Laughing Truths") that though intellectual expression as such is not poetry, "nor a guarantee of poetry, nor a substitute for poetry, there can be no poetry devoid of wit and thought."

There is in poetry both an explicit operation of the mind and an implicit. The first asks the reader for informed understanding of the poet's explicit observation, which in

its extreme form may be didactic; the second asks for interpretative sensitiveness to the implications of the poet's expressed contemplation. The requirement of informed understanding is being met by the increase and improvement of general education and the spread of publication, with the assurance that, as "knowledge grows from more and more," understanding will be its enlarging shadow.

Interpretative sensitiveness is a birthday gift, but will increase with succeeding generations. It is the more important requirement. The explicit operation of the mind concerns itself mainly with objects and ideas of a concrete kind; and the more concrete, the more unstable and transient. Such objects and ideas pass into the archaeology of poetry trailing "a lengthening chain" of annotations, which are daily bread to the pundits, but to the eye of the general reader are tombstones and epitaphs. The implicit operation of the mind invests poetry with the allurements "of whispers and of shadows;" but the whispers are of a voice laden with significances of reality, and the shadows are cast by the light of verity. Whatever may happen to the ever disintegrating concretes of life in poetry, the substantial intangibilities of vision remain, and are its highest quality, though not its only necessity.

George Santayana (in "Interpretations of Poetry and Religion"), while assigning sensibility and passionateness their due place in poetry,

asserts that poetry must rationalise the "chaos of sense and passion" through constant reference to the poet's universe of objects and truth, if poetry is to be a true interpretation of life. But poetry, I venture to add, is not only an interpretation of life, but an interpretation *into* life; an impartation of enlarging and enriching impulses into the territory of the unknown; a perpetual passing of couriers from the inner Light to the outer darkness. In the economics of the human spirit, the rewards of such adventures, being anticipations of future general attainment, rate higher than passing contemporaneous values. They put the stamp of eternal implication on the temporalities of expression in poetry.

Hence it comes to pass that, while the ostensible subject of poetry must of artistic necessity be objective, the true object of poetry must be subjective. When the object of poetry is merely objective, it may knock as ineffectually as a ghost on the doors to contemplation. But when poetry is the projection of the creative impulse through high contemplation and intense emotion into strong and beautiful expression, it is not merely an utterer of the mental concepts that are the debris of concluded philosophical activity, but is *philosophy* — an inspiration or provocation to the interpretative sensitiveness of the reader, and a rich dispenser of rewards in heightened understanding and deepened enjoyment.

BASIC EDUCATION

By Mr. S. N. DHAR, M.A., B.T., LL.B.

PRINCIPLES OF EDUCATION

Mahatma Gandhi initiated the Wardha Scheme of Education, which was formulated in the Zakir Hussain Committee Report. The renowned members of the Committee popularised the scheme almost throughout the whole of India. Education given according to the scheme came to be called Basic Education.

The fundamental principle of basic education is that education is imparted through some craft or productive work. The basic crafts, selected for their educative possibilities are, spinning and weaving, carpentry, agriculture, fruit and vegetable gardening and leather work.

This kind of education is in accordance with psychological development of the child, affording an outlet for healthy activity which is at the same time useful. The child is relieved from tyranny of academic instruction. Apart from its social and psychological advantages, basic education tends to the economic prosperity of the boys and girls. They become better fitted to spend their leisure in healthy and useful ways. They are equipped to fight the battle of life.

AIMS OF BASIC EDUCATION

The old educational system of India, with its top-heavy secondary and university education produced academic windbags. Basic education

means to produce whole men, useful, efficient and active citizens. The basic craft selected by the school is carried on co-operative lines. The Basic school imparts education which is at once useful and culture-giving. Basic education stands the crucial test of the American wit's definition of education as that which is left in the individual after everything learned in the school is forgotten.

It aims at giving integral, all-sided education. The why and wherefore of each process is carefully taught. Habits of cleanliness, neatness and order are emphasised. Respect is inspired for honest labour. Music, a need of the soul, is attended to through the chorus, Takli and other songs. Treasures of Indian culture are revealed to the child through the psychologically fit instrument of the mother tongue. The social and natural studies are special features of the Basic Syllabus.

VALUES OF BASIC EDUCATION

That the age-range of Basic Schools is 7-14 is to be commended as it affords a complete social and civic training. There is little chance of lapse into illiteracy. The out-going boy has acquired sufficient skill in the basic craft to pursue it independently as a vocation. Throughout the seven year course, the students pick up practical knowledge about the relations of money and actual social and

economic community situations. They can distinguish between rights and duties of citizens in a democratic society. Basic education is tending to synthesize the various communities of India into one great Indian nation.

RURAL BASIS

The village bias of Basic Education is realistic. It is proving to be regenerative with regard to cottage industries. India is much more rural than urban. A rural bias in education is sure to contribute towards rural reconstruction based on economic self-sufficiency. Therefore the villager hails the basic school as a boon, as his child is going to learn a useful craft. The child understands its physical environment better because of the school, through being acquainted with improved methods of spinning, farming, gardening and so on.

RUSSIAN AND AMERICAN EDUCATION

Basic education conforms to the progressive practices of the educational world. A similar method prevails in Russia. There it is named the Complex Method. School boys and school-girls work in factories and mills, side by side with their learning of the three R's. They are so regular-

ly occupied in production of factory goods that even girls, later on, can be economically independent. The Project Method of America rests on the fundamental principle of "education through occupation". Americans professedly give dish-washing preference to Aristotle!

SITUATION IN INDIA

India's illiterate population is appalling. It is increasing at an enormous rate. Only Basic Education, that costs little and that even aspires to be self-supporting, can prove a fit nation-wide instrument of literacy. For the last four years, it has been going on progressively in seven provinces India. The day is not far off when it will embrace the whole of India within its practical influence.

In Kashmir State, thanks to the effective inspiration and guidance of Mr. K. G. Saiyidain, the Director of Education, a net-work of Basic Schools has been spread. Basic education teachers are trained in the State. Mr. Saiyidain, through leading the great, successful experiment of Basic Education in the State, has demonstrated to the world that Basic Education paves the road towards the School of the Future.

Tea Hoarders Hit

HOARDING has its recoil. Those who hoarded tea in the Calcutta market, expectant that prices would shoot further up, received a nasty jar recently when, the Empire export quota having been fulfilled, prices of tea dropped sharply. Some speculators have burnt their fingers so badly that they are now lying low, lamenting their losses and chary of further hoarding enterprises—all to the good of the general public and "providential" aid for the Government of Bengal, which at the moment is waging a relentless war on hoarders of foodstuffs. —*News Bulletin, No. 1.*

An Advice to Students *

By Prof. T. VIRABHADRUDU, M.A.

Take your studies seriously and work hard. Cultivate a close acquaintance with the English language. Its international importance apart, a sound knowledge of English literature will help you in enriching your own Telugu culture. There is also a more selfish consideration. As long as English is the language of administration in the country, your ability to write and speak idiomatic English will stand you in good stead especially when you have the ambition of appearing for All-India Competitive Examinations. Your style must be simple but vigorous; your expression must be rich but not pedantic; your accent must be correct without being affected. But you must, on no account, be disloyal to your mother-tongue. Any amount of English will be of no avail, unless you have the capacity of imparting your knowledge of western literature or science to your countrymen or countrywomen who have no access to English. There is an irony in my giving you this advice through the medium of a foreign language, but, God willing, the next time we meet I hope to make this appeal to you in the tongue which is the language of your homes and mine.

Remember next that no one's culture can be expected to be com-

plete without some knowledge, however limited it may be, of Sanskrit — our great classical language. To think it is 'dead' is the height of foolishness. There is no poet more modern than Rabindranath Tagore, yet his enthusiasm for our ancient poets is unbounded and his debt to them is great. One of his earliest compositions was the drama *Balmiki Pratibha* (The Genius of Valmiki) and in his *Gitanjali* and other pieces we find echoes of the sentiments expressed by the poets of devotion of this ancient land. His admiration for Kalidasa is well-known and in his opinion *Sakuntala* is a unique play. In it the poet among other things has effected with the greatest ease a junction of earth with heaven and the drama stands alone and unrivalled in all literature, because it depicts how Restraint can be harmonised with Freedom. Tagore's work is a confluence of three streams — A Triveni: his own innate poetic faculty, his contact with western knowledge and the inspiration he received from our ancient culture.

In addition to your studies there are two things you cannot afford to shut your eyes to: the struggle for existence is very keen and our country is broken up into fragments by narrow sectarian walls. To overcome these difficulties, strength of character and intense devotion to duty are necessary. Honest work pays in

* From an Address delivered as President of the Arts College Day Celebrations at Rajahmundry.

the long run and the path of duty is the way to glory. You must treat your teacher with deference and offer him your best co-operation. You should look upon your fellow-students as your brothers. In a school or college there ought to be perfect peace and harmony but if a quarrel should arise, I would ask you all united against the teacher rather than quarrelled among yourselves on the basis of caste, community or religion. Such littlenesses will disappear if each of us has an ideal to pursue. We have to choose a piece of work and push on with it, irrespective of consequences.

For 'to be truly happy is a question of how we begin and not how we end, of what we want and not what we have'. Wealth, titles and columns in newspapers are great temptations but as far as possible we ought to resist them. It must be kept in mind that life is not smooth-sailing for every body. To nobody is it a mere enjoyment. It is a reality, a stern reality, and so the poet sang:

I slept and dreamt that Life is
Beauty;
I woke and found that Life is
Duty.

THE CHOICE

HERO and hermit each may save
The souls of mortals born to a fight.
What owe we not unto the brave,
The saint unto the sternest Knight?

Now out of that nobility
Dauntless confederates arise,
Leagued in a war for liberty
To share with legions of allies.

Ancient wisdom of Hindustan
From which a world of teachers rose
Once guided effort nobler than
The wise men of the West suppose.

Allies whose actions show a trust
Beyond disaster's imminence,
Scorning to lie aloof and rust
In petulant indifference.

When waste of words is put to shame
By fearless deed and chivalry,
A new acclaim of truer fame
Will shrine heroic memory.

— E. B. Speight.

TO OUR READERS

Owing to severe restrictions imposed by the Central Government upon the movement of paper from Northern India, we are unable to procure Crown glaze. Consequently we are obliged, though with much reluctance, to alter the size to Foolscap, but with more number of pages.

—Managing Editor.



EDUCATIONAL INDIA

Masulipatam, July, 1943

Ourselves

WITH this issue the *Educational India* is entering on the tenth year of its existence. We take a legitimate pride in having been successful in nurturing it during nine years of its infancy and childhood and we feel confident that in the years to come we can see it grow to full maturity and vigour of youth. The task of bringing it to the position which it has now the privilege of occupying among the leading educational journals

of the country has not been an easy one, though it has had its own happy side. We had to struggle hard and overcome many obstacles. We cannot say that even now the path has become smooth. But the hope and the confidence which inspired us when we embarked nine years ago on this adventure still remain with us unabated and we are quite certain that our enterprise will as time goes on achieve success in an increasing measure and give complete satisfaction to all those interested in the cause of education.

EDUCATIONAL INDIA has always stood for the highest ideals in the field of Indian education. Its outlook has always been liberal and wide. It has eschewed parochialism, communalism, sectionalism and provincialism. Its contributors have been drawn from all parts of the country and from all communities. It has given prominence to every aspect of our educational question and examined it from all the relevant points of view. Its aim has been to invite the attention not merely of professional teachers and educationists but also of statesmen and administrators as well as of moulders of public opinion to the varied aspects of our educational problem and to the need for solving

it on sound and rational lines. It has always laid emphasis on the intimate connection between the school and society, between education and environment and tried to make clear how in an ideal system education has to be in complete harmony with all aspects of life.

MANY factors have encouraged us in our efforts to make *Educational India* a fearless and impartial organ of educational opinion in the country. One of these factors is the recognition and appreciation that we have been able to secure from almost every part of the country. "Duty for its own sake" is no doubt an excellent motto; but the feeling that others are appreciating what we are doing and are encouraging us in all our efforts gives us sustenance and strength and elevates us when we have to face adverse circumstances of a depressing character. Vice-Chancellors of Universities, Ministers of Education, Directors of Public Instruction, teachers of eminence, and leading politicians have been among those that helped us in this way. Another factor that has contributed to our success is the willing co-operation that we got from our literary contributors. Most of them have sent their learned and scholarly articles without expect-

ing any remuneration. We take this opportunity to thank them all. We thank also those that have extended their financial patronage to us by becoming subscribers. Their continued support is all the more necessary in these days of unprecedented crisis which is being faced by the printing and the publishing trade of today. To all these and others that helped us we can give the assurance that through the columns of *Educational India* we shall provide what is best and soundest in the sphere of educational thought and practice.

The Andhra University— A Suggestion

NO university in India has been affected by war to the same extent as the Andhra University. It had to be shifted from its head-quarters of Vizagapatam to Guntur. Even in Guntur it has not been found easy to work all its colleges and sections. The Chemistry Section had to be shifted this year to Madras and located in the Presidency College there. Even with the best will in the world and the most commendable sort of accommodating spirit, it has to be confessed that a certain amount of disorganization is bound to creep into the work

of the University under circumstances like these. Of no other university in the country is it correct to say that it has become homeless; but it is this homelessness that has come to characterise the Andhra University at present. We are afraid that it will continue to characterise it as long as the war lasts, if not longer.

This is the outcome of the head-quarters of the University having been at Vizagapatam, a sea-port town. Of course, there are sea-port towns like Calcutta, Madras, and Bombay where the Universities and Colleges are still functioning. As we are not acquainted with the inner history of all the circumstances that led to the removal of the head-quarters in April last after Vizagapatam was bombed by the enemy, we do not propose to guess into the reasons that brought about the shifting or to find out whether the initiative in the matter came from the University authorities or the military authorities who occupied a portion of the University buildings. Whatever the reasons be, the fact is that for the last one year the University has been located in Guntur.

The suggestion we now want to throw out is whether it will not be desirable to have Guntur as the permanent head-quarters

of the University and plan its future on this basis. In making this suggestion we find it necessary to refer to one or two significant facts in history of the University. Originally—when the Act was passed in 1926—Bezwada which is only at a distance of twenty miles from Guntur—was fixed as the head-quarters. The University worked there for five years and it was only in 1931 that the head-quarters was removed to Vizagapatam. The ground on which the Act was amended by the legislature in this direction was that Bezwada is a very hot place, that much academic work of a high order cannot be carried out there and that Vizagapatam possesses an equable climate and that the fine sea-breeze which one can enjoy in its suburb of Waltair will enable the University to become an active centre of research and higher learning. Except climate there was nothing else in favour of Vizagapatam. It was not then—perhaps not even now—a cultural centre. It had not any first grade college. There was nothing else attractive about it but by an Act of the legislature the choice was made and the University functioned there from 1931 to 1942—for eleven years.

But this removal of the head-quarters from Bezwada to Viza-

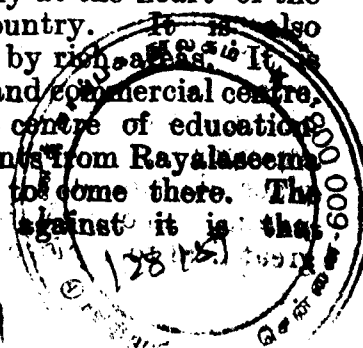
gapatam had one fatal result. Vizagapatam is in a remote corner of the Andhra country while Bezwada is more centrally situated and within easy reach of all the Andhras—those living in the coastal districts and those in Rayalaseema. The people of Rayalaseema did not like the shifting of the head-quarters to a place so far away from them and the result was that Rayalaseema and Chittoor constituting as they do nearly half of the Andhra country were excluded from the jurisdiction of the Andhra University and placed once more within the jurisdiction of the Madras University. Thus the Andhra University lost its claim to be called “Andhra”; and the cultural unity of the Andhras was broken—an event which has been responsible for the widening of the misunderstandings between the Andhras of Rayalaseema and the Andhras of the coastal districts. This is the price that had to be paid for securing a University centre having a bracing climate.

There is one other point to be considered. Being in a remote corner of the Andhra country, Vizagapatam could not attract a large number of students. Moreover the cost of living there is comparatively much higher than what it is in other impor-

tant towns; and this also scared away prospective students. The result has been that the number on the rolls of the University has never been high and although the authorities tried to be as economical as possible the overhead charges could not but be high and the cost of educating one student in the Andhra University was far higher than perhaps in any other Indian University. The starting of the pass degree courses did not improve matters and this step was subsequently dropped. Scholarships had to be instituted to specially attract students.

The exile however of the University at Guntur during the last one year has brought out one relieving feature. It has increased the strength on the rolls of the University. In all sections—Arts, Commerce as well as Sciences—the number has considerably gone up. It was not the case only last year. Even in this year the strength is on the increase. And no wonder. Guntur is centrally situated. It is practically at the heart of the Andhra country. It is also surrounded by rich areas. It is a business and commercial centre. It is also a centre of education. Even students from Rayalaseema find it easy to come there. The only thing against it is that

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during summer the heat is severe. But we wish to point out that nothing is more ridiculous for us in India than to complain about the severity of summer or conclude that academic work is handicapped on that account. All universities in North India are much worse in this respect but no one will be prepared to say that this has stood in the way of substantial work being carried out in Calcutta, Benares, Lucknow, Allahabad or Lahore. Where were the ancient universities of Nalanda, Vikramasila, Amaravathi etc., located?

WE have therefore come forward with the suggestion that it might be the best thing for the University now to plan to stay permanently in Guntur or in its neighbourhood. Vizagapatam with its harbour is always bound to be a danger zone. Moreover it is quite possible that the University buildings now occupied by the military may be found to be more useful for military purposes for all time and that if proper negotiations are opened the Government may be prepared to pay a fairly high price for them. The future of the University will be safer, stronger and more secure in a place like Guntur than in Vizagapatam. Above all, it will go a great deal to remove the bitter-

ness now existing between the West Andhras and the Coastal Andhras, re-create the cultural unity between them and make the path easier for the establishment of the Andhra Province which is so very much to the heart of every Andhra.

A Model Educational Survey *

THE Educational Survey conducted by the Government of the Kolhapur State is a model of its kind. We are living in days of planning and successful planning requires a correct definition of the aim to be achieved and a systematic programme of the work to be carried in order that the aim may be achieved. It is in accordance with this idea of planned effort that the educational survey under reference has been made. And the survey reveals exactly the nature of the educational problem in the State and the steps to be taken to solve it. Out of a total population of nearly 700,000 all except about 20,000 are at present served with schools. This means that only about 3% of the population have to be provided with schools. The survey also makes clear that the same agency

* An Educational Survey of the Kolhapur State, Education Department Publication No. 8, Kolhapur.

A QUESTIONNAIRE FOR THE TEACHER

1. Do I stand erect, rather than leaning or lounging on the desk?
2. Do I walk properly, with head up, shoulders back, chest out, stomach in, weight on toes, with arms and legs swinging easily?
3. Is my appearance as attractive as I can make it?
4. Are my hands and nails clean? Is my chin shaven?
5. Are my clothes neat and clean?
6. Am I healthy and strong?
7. Am I free from habits injurious to health?
8. Am I regular in my ways and punctual in keeping my appointments and engagements?
9. Have I a voice defect such as mumbling, nasality, or inarticulation? Am I applying proper remedies?
10. Do I speak slowly, clearly, distinctly, and audibly?
11. Do I pronounce words correctly? Do I always consult the dictionary as to pronunciations about which I am in doubt?
12. Are my social and moral standards worthy of a teacher?
13. Do I speak gently and kindly?
14. Am I well informed in current events?
15. Do I enrich my teaching through professional reading?
16. Do I spend at least one percent of my salary on well-chosen books?
17. Do I treat my pupils as young friends and build up mutual understanding, confidence, and respect?
18. Do I allow my pupils freedom to ask questions about the instruction given and to discuss other school matters frankly with me?
19. Do I see that my class room is neat and clean, an attractive place of happiness for my pupils?

Continued from preceding page
cannot be satisfactory in providing for schools in all localities. While in most areas Panchayats have been found to be the best agencies for the purpose in some of the out-of-the way localities aided agencies have been found to work better. In some cases the survey has shown the need for grouping two or more population centres round one school while in other cases — especially where the villages are fairly large — no such grouping has been found necessary. In matters like these the survey gives in a short space a good deal of information. Though the state is a small one it compares favourably in educational matters with provinces like Bombay and Madras. The prevailing view that Indian States are generally backward — if not primitive — is found to be untrue if one goes carefully through this educational survey.

— V. S. VAKIL

THROUGH different PROVINCES

DELHI

CHINESE EDUCATIONAL MISSION

The Chinese Educational Mission, which has returned to China after an extensive tour of India, is believed to have taken extremely favourable impressions, particularly of certain research and technical institutions like the Dehra Dun Forest Research Institute and the Indian Institute of Science, Bangalore. The mission will, of course, discuss its report with the Chungking Government and there must be later on interchange of views between it and the Government of India. But it is possible that the original suggestion for the exchange of ten professors and students between the two countries may seem too inadequate. The Chinese Government may want to take greater advantage of Indian scientific and industrial research institutions.

"FORT WILLIAM—INDIA HOUSE CORRESPONDENCE."

On the recommendation of the Indian Historical Records Commission, it has been decided to publish in several volumes the entire correspondence which passed between the East India Company and their servants in Bengal from 1748 to 1800 under the title of "Fort William-India House Correspondence" giving valuable information about the 18th century India. The Honorary Editors appointed by the Government of India in this connection met in New Delhi recently under the chairmanship of Dr. S. N. Sen, General Editor and the work of editing was entrusted to six scholars of history belonging to some of the leading Indian Universities.

MADRAS

NO CHANGE IN TEXT BOOKS

In view of the non-availability of paper for printing books, orders have been issued by the Education Department that text-books for S.S.L.C., and E.S.L.C., examinations for 1944 be the same as those for 1943. Local Bodies and managements of private schools were also directed not to change the text-books now in use in the schools, even though they are not in accordance with the latest syllabus.

The Government have also suggested to the teachers to minimise the use of note-books in the class-room and adopt the slate as far as possible.

GRANTS TO PUBLIC LIBRARIES

The Government have made provision for a sum of Rs. 55,000 (Rs. 25,000 for libraries under District Boards and Municipal Councils and Rs. 30,000 for libraries under Panchayats) in the annual estimate of expenditure in 1943-44 for grants to public libraries maintained by District Boards, Municipal Councils and Panchayats. The amount will be distributed for expenditure on the equipment of libraries (provision of books and book cases) under the direct control of these bodies or under the control of private associations registered under the Societies Registration Act.

FIRST GRADE COLLEGE FOR TIRUPATI

At a meeting of the T. T. Devasthanam Committee held on May 28, it was resolved to raise the Devasthanam High School at Tirupati to a First Grade College. The Committee also requested the Government to amend the Devasthanam Act, so

as to make the necessary provisions for the establishment of the college.

BENGAL

DEARNESS ALLOWANCE FOR UNIVERSITY EMPLOYEES

On the recommendation of the Syndicate, the Senate of the Calcutta University sanctioned an additional grant of Rs. 15,000 (at the rate of Rs. 5,000 per month for three months from March) for payment of dearness allowance to the employees of the University drawing a salary of Rs. 150 per month or less.

RADIO SETS TO SCHOOLS

"In order to educate students on public questions", the authorities of the Calcutta University have decided to distribute, free of cost, a number of radio sets to recognised schools and affiliated colleges of the university. The authorities are now making arrangements with the Government of India for supply of these sets soon. These sets when available will be given under condition that listening into them should be controlled to eliminate all possibilities of these sets being used for dissemination of unfriendly broadcasts.

UNIFORM I. Sc. COURSE IN UNIVERSITIES

The Calcutta University has received a recommendation from the Medical Council of India that the detailed syllabus for Physics, Chemistry and Biology, which form part of the I. Sc. course should be similar in all Indian Universities. The Council thinks that if this was adopted candidates who pass the I. Sc. examination at any Indian University would be eligible for admission to any medical college in the country.

BOMBAY

BHARATIYA VIDYA BHAVAN

A department of Educational Studies has been opened in the Bharatiya Vidya

Bhavan, Harvey Road, Bombay 7, and has been placed in charge of Mr. K. S. Vakil, I.E.S., (Retired), formerly Principal, Teachers' College, Kolhapur. The department will consider applications from candidates for admission to the M.Ed. and Ph.D. Degree courses in Education of the Bombay University.

CONTROL OVER COLLEGES

By 52 votes against 11, the Bombay University Senate on June 18 adopted a resolution moved by Sir Chimanlal H. Setalvad on the subject of "the attempt of the Director of Public Instruction to exercise control and supervision over affiliated colleges, not maintained or aided by Government."

The resolution stated that the Senate viewed with apprehension the attempt on the part of the D. P. I. to exercise control and supervision over affiliated colleges by requiring them to submit weekly reports on "the discipline of the institution" under various detailed heads including "the attendance and conduct of the staff."

Requesting the Government to instruct the D. P. I. not to make such requisitions in the future, the resolution added: "The Senate regret that the Director of Public Instruction should have deprived scholars of Government scholarships at the H. L. Commerce College, Ahmedabad, as a measure of retaliation, because the Principal declined to furnish weekly reports regarding the discipline of the institution, including the attendance and conduct of the staff."

C. P.

HISTORY IN NAGPUR 'VARSITY

The steady decline in the number of students offering history at the University examinations has been causing great anxiety to the authorities of the Nagpur University and the Faculty of Arts appointed a Sub-Committee of the Board of Studies in

History to make a detailed inquiry as to why the number of students taking up History for the University examinations is falling. The Committee enquired into the matter and have since sent their report.

Regarding the question of how to make History more attractive, the Committee feel that no subject of study requiring any sort of mental discipline and intellectual effort can be made attractive. All that we have to see is whether the syllabus fulfils the requirement of a particular educational standard and whether it will impart adequate cultural equipment to our young students at a particular stage of their development. And from this point of view the Committee agree that the present History Syllabus needs no change or recasting. Further, it is in line with the syllabus adopted for similar standards in other universities of India.

DEGREE IN MILITARY SCIENCE

The Committee appointed by the Executive Council of the Nagpur University to consider the question of giving facilities to students who have joined or may join the fighting forces has made important recommendations.

The Committee, presided over by the Vice-Chancellor, Mr. T. J. Kedar, has suggested the institution of a degree of Bachelor of Military Science, details of which will be announced later on.

The opinion of the University bodies is being invited and final decision will be reached at the meeting of the Executive Council this month.

U. P.

GOVT. OFFICERS TO WRITE TEXT-BOOKS

A novel venture of writing Indian History for classes 5 to 8 of Anglo-Vernacular Schools of U. P. by officers of Government or under their guidance has been undertaken by the Department of Education.

A new syllabus of Indian History has recently been issued by the Director of Public Instruction and authors and publishers have been invited to submit writings.

Four books written in accordance with the new syllabus were submitted by the publishers; but all of them have been disapproved and a committee consisting of departmental officers has been appointed by the Director for writing or arranging to write books on Indian History.

BIHAR

BASIC EDUCATION BOARD

The Government of Bihar have approved of the proposal for increasing the number of members of the Basic Education Board in Bihar from 9 to 13 and appointed the following in addition to the members previously appointed: Mr. S. N. Mazumdar, Director of Industries, Bihar, Mr. A. A. Kazimi, Special Officer in charge of primary and girls' education, Bihar, Mr. Justice Bhuvaneshwar Prasad Sinha, Puisne Judge of the Patna High Court, Rev. Father M. D. Moran, Principal of St. Xavier's High School, Patna.

ORISSA

EXEMPTION FROM SCHOOL FEES

The Government of Orissa have ordered that pupils belonging to the scheduled castes and the backward tribes reading in the secondary schools throughout the Province will be exempted from payment of school fees. No caste will be recognised as such but for educational advantages the backward communities have been enlisted under two groups, viz., the 'backward classes' and the 'backward tribes.'

Government have also sanctioned exemption from the payment of seat rent and furniture rent in Government hostels to pupils belonging to the 'backward classes.'

ASSAM

SEPARATE CLASSES FOR MEN AND WOMEN

Separate teaching arrangements for men and women students in all pass classes upto June 1944 in the first instance, but not in Honours and M. A. classes have been made by the Executive Council of the Dacca University with a view to the maintenance of discipline. The Council has also taken certain other measures. Co-education is to continue in Honours and M. A. Classes.

MYSORE

EXPANSION OF PRIMARY EDUCATION

On an average there was one school for an area of 3.49 sq. miles, and for every 850 persons of the total population in the State, and one out of every 2.81 of the population of the school-going age was under instruction, according to the Government review on the report on Public Instruction in Mysore State for the year ending June 30, 1942.

The total expenditure on public instruction both direct and indirect including that on University education amounted to Rs. 76,37,985. The Government review records great progress in the field of primary education, since control over the same was resumed by Government from the local bodies with effect from July 1, 1941, consequent on the passing of the Elementary Education Act, 1941. The four-year programme of expansion of primary education has been put into effect and 750 single-teacher schools have been opened in 1941-42 and 1942-43.

COCHIN

NEW RULES FOR TEXT-BOOK COMMITTEE

The Cochin Government have been pleased to order that with effect from the

next Malabar year, new rules framed on the lines of the Madras Text-Book Committee will be adopted in the State. The present Text-Book Committee and the several sub-committees will be dissolved at the end of their present term.

The Director of Public Instruction himself will be the Ex-officio President of the new Committee. Not more than 15 members will be nominated by the Government. The Director has been requested to suggest a panel of names from which the nominations will be made.

The adoption of the new rules will in no way affect the "Six years' rule" with regard to the existing books.

TRAVANCORE

PROMOTION OF SANSKRIT STUDIES AND SCIENCE

With a view to encouraging original research in Sanskrit literature, Hindu philosophy and science, it is learnt that the Government are handing over the sum of Rs. 1 lakh to the Travancore University for an endowment, out of the proceeds of which two prizes are to be awarded. These prizes will be respectively called "The Sri Chitra Prize" and "The Maharani Parvati Bayi Prize." The amount will be invested in an approved manner and biennially out of the accumulated interest, two prizes of not less than Rs. 2,500 and not more than Rs. 3,000 in value each will be awarded.

The Maharani Parvati Bayi Prize will be awarded to the author of the best publication relating to any branch of Sanskrit literature or Hindu philosophy produced during the preceding two years in India. The Sri Chitra Prize will be awarded to the author of the best treatise in any branch of Pure, Applied or Technological Science, also produced during the preceding two years in India.

PUBLIC OPINION

LORD HALIFAX ON RELIGION IN EDUCATION

Receiving the doctorate of the Laval University, Lord Halifax (formerly Lord Irwin), British Ambassador to the United States, said, "No Christian can contemplate the present disorders of the world without feeling how largely they are the outcome of continuous erosion to which changing traditions of society—in art, culture, laws, literature and family life—have been subjected."

Describing the Nazi philosophy as the culmination of this destructive process, the speaker said, "We see the disastrous consequences in many countries of an education unsupported by and even forcibly divorced from religion. There is no more urgent task in these days than to restore Christian education to the place it ought never to have lost," but amid all the sorrow and darkness of these times, he found consolation in the examples of heroism in thousands of lives bringing with it "the certainty that man has renounced a philosophy which paralysed so much literature and art in the pre-war world."

Lord Halifax said, "the manifold sufferings that we endure to prevent the domination of evil are a dramatic repudiation of ignoble creeds." Concluding he declared, "Through all perils and perplexities if we humbly consecrate all we have to give and try to do service of God's will, we may feel the complete assurance that those men who have so sorely scourged this world shall pass like an evil dream."

MR. RANGASWAMI IYENGAR'S PLEA FOR VERNACULAR MEDIUM IN UNIVERSITIES.

Presiding over the 33rd Madras Provincial Educational Conference at Vellore, Mr. K. Rangaswami Iyengar, Headmaster, Hindu Theological High School, Madras, referred to the introduction of mother-tongue as medium of instruction in Universities also and said: "The extension of this long-delayed salutary reform to the University is an urgent step. That is inevitable. The trend of events has resulted in the establishment of Universities in the different linguistic regions of our Province. Our first move should be in the direction of making the mother tongue medium compulsory in colleges. But it grieves me to learn that the bulk of University professors and lecturers have been looking askance at the reform. Some of them seem to imagine that the cause of culture would go to rack and ruin if the reform were introduced. Strange doctrine this that what Mahatma Gandhi calls "the tragic waste of the nation's time and energy in trying to learn the essentials of culture through a foreign medium," should be deemed an indispensable condition for the acquisition of that very culture! Did not the great cultures of our country, Hindu and Muslim, flourish quite well before Macaulay introduced the English medium? What have our colleges so far contributed to the cause of culture? They are to day, with honourable exceptions here and there, merely so many glorified High Schools, nay, coaching establishments, competing with one another in manufacturing passers. Has not Urdu been the medium of instruc-

tion for many years now at the Osmania University without leading to any educational disaster? Can we not in this matter profitably follow the examples of Japan and China?...The reform is bound to come, far sooner perhaps than many college lecturers seem to imagine. Of course, English may remain a subject of cultural pursuit. It has international currency. Its place in any scheme of University education is assured. But, as a medium of instruction, disappear it must from colleges as it has generally disappeared from High Schools. May I invite the attention of the University authorities to the writing on the wall?"

MR. I. N. MENON ON EDUCATION AND RURAL NEEDS

Addressing a gathering of elementary school teachers at Kotagiri, Rao Sahib I. N. Menon, Director of Public Instruction, Cochin State, urged the reorganisation of the educational system in India with particular reference to the needs of the rural population. Cochin, he said, stood foremost in education in India, and this was because its educational system was predominantly suited to the requirements of the rural population.

Referring to the position of teachers, Mr. Menon did not think that even after the war their lot would be better by the mere change of government. He opined that they should make themselves a force to be reckoned with in the governance of the country by presenting a united front and making their voice heard in the bodies, like the All-India Educational Council, which was credited with a certain amount of influence with the Government in regard to educational matters. He also advised them to eschew trade union spirit while organising themselves.

MR. A. S. P. IYER ON A COMMON SCRIPT FOR INDIA

"No civilised country in the world is so illiterate to-day as our India which, in the days of Asoka, 2,200 years ago, was the most literate country in the world. The Lapps and the Finns, and even the Eskimos and Negroes of America are now more literate than we; nay, the number of our illiterates is going on increasing census after census," observed Mr. A. S. P. Iyer, District and Sessions Judge, North Arcot, declaring open the 33rd Madras Provincial Educational Conference.

Mr. Iyer held that one of the important requisites for the speedy attainment of cent per cent literacy is a common script and said, "We must adopt one script for India, preferably the Roman script with phonetic additions for peculiar sounds. The western world has adopted it, and it is good that we adopt it, as we did the violin, and assimilate it. That will make it easier for us to learn the different languages of India. Half the difficulty now is the script. And this is the best time to adopt a new script, when 94 per cent of our people know no script. None of our existing scripts, not even Devanagari, is more than 2000 years old. So, we need not hesitate to change into the Roman script. That will ease our political problem also, and make the Hindi-Urdu controversy, which is mainly one of script, much easier to solve. Of course all our priceless classics must be printed in the new script. It will cost us fifty lakhs at the utmost, a trivial thing considering the crores we are spending on this war. Incidentally, the change of script will kill the prosaic or injurious works of old, making for monotony, caste arrogance or racial bitterness. Few men will think it worth while to reprint them."

Foreign Currents

AMERICA

ADULT EDUCATION AND POST-WAR PLANNING

A new form of adult education, which will have as its focus the preparation of the American people for intelligent participation in post-war planning, is being worked out by U.S. librarians. More than 200 of them laid the ground work for a country-wide programme at the National Institute on War and Post-War Issues, held recently in Chicago, sponsored by the American Library Association and financed by the Carnegie Corporation of New-York.

Under the proposed plan, adult schools and libraries will be asked to work out co-operative programmes to reach all the people. Definitive books dealing with post-war problems will be prepared and put before the public by the librarians. Government documents will be made available and explained to those who are unfamiliar with Government procedure.

Adult education courses are popular in the United States. An estimated three crores of adults take advantage of opportunities for education and self-improvement provided by Government agencies, private welfare agencies, and commercial mediums of education, such as correspondence schools. Extension classes for adults, held in the evening, are offered by many colleges and universities. Public high-schools have voca-

tional training classes at night. The American Association of Adult Education and the Institute for Adult Education train leaders in adult education, co-ordinate the work of various agencies, and do research. Study courses offered by 350 private correspondence schools enrol 7,50,000 of adults. Correspondence courses are also offered by 42 State Universities and Colleges, and at least 10 lakhs of Americans follow reading courses, often augmented by lecture courses, which are sponsored by libraries.

Free public libraries are maintained by the Federal, State and Municipal Governments. There are 10 crores, 60 lakhs of books in public libraries throughout the country, with a total annual circulation of 50 crores of volumes, serving 2,60,000 of borrowers.

American teachers as a whole are taking increasing responsibility for the social adjustment of the pupil to the world of the future. Many of them talk and write on world conditions. Most of them are better informed on world affairs than the teachers of an earlier generation.

Another indication of the teachers' role in the present-day world is the shift of responsibility in the New York City school system, for supervision of instruction in special subjects, from directors with life tenure to Standing Committees of teachers, elected by their colleagues wherever this is practicable.

TEACHING THRU RADIO AND MOTION PICTURE

"Audio-Visual Aids to Cultural Understanding" was the subject of

a session held at the Institute of Inter-American Affairs, at the Museum of Modern Art in New York City. One of the speakers was John M. Begg, Assistant Chief of the Division of Cultural Relations, and from his address are taken the following paragraphs :

"Radio and motion pictures are a means, not an end. Before they can be used effectively it is necessary constantly to study the psychology of the peoples whose understanding of the United States we are trying to better. There was a time when the other American republics turned to Europe for their intellectual inspiration and for economic ties, but a weariness of Old World confusion has rapidly developed in the past few years. Now there exists a determination to create a new world, a desire to increase productivity, to enlarge communication systems, to better conditions of health and to develop the many other phases of life which serve to create a higher standard of living.

"This psychology and these desires must be given careful consideration when developing the content of our radio and motion picture programs. It forces us to clarify and present in clear form the fundamental issues which are so complicated in this day and age in which we live."

GERMANY

NAZI IDEA OF STUDENTS' ROLE

The Nazis certainly do not subscribe to the doctrine prevalent elsewhere that university students must

concentrate on academic problems and entirely eschew politics. They say, in the words of Hans Walter Berg of Munich, that the task of universities is to "to provide the best possible spiritual leadership and, therefore, political education is the most important of all our tasks."

According to reports from Germany, large numbers of students do not want to concern themselves with politics which probably means Nazi politics and there are also those who have political ideas unpalatable to the Nazi regime. These latter have been decapitated which is one way of getting politics out of their heads. Scheel, the Reich students' leader, who probably, like Hitler, appointed himself, says that "politics is not a spare-time hobby but a sphere of action from which nobody may stand aloof."

BELGIUM

STUDENTS MOBILISED

"All students of the Belgian Universities male and female, registered in the first year have been mobilised for forced labour for a period of six months, by a notice issued by the German Military authorities on March 6," states a telegram received by the Consul-General of Belgium in Calcutta from the Belgian Ministry of Information in London. "The rectors of the Universities having refused to execute this order, the Occupation authorities have decreed that the first condition for admission into a University will be one year of forced labour."

PERIODICALS

Multiplication of Universities

"If I deprecate the multiplication of universities, it is not to hamper the progress of any area, the preservation of any cultural integrity or the inculcation and the development of any educational ideal. But I am afraid that as a practical man I must sense danger in this movement as intensifying the very disintegration which many so sorely deplore" observes Mr. Pradyumna C. Joshi in the course of an article contributed to *The Twentieth Century* for June. Continuing he writes, "In politics I prefer a central direction and control and if forced to the distribution of functions, would place the residuary powers with the centre. In education, too, the same holds good. There must be a central direction which in no way can be incompatible with necessary local variations. In fact it would have to be so, if education does not become instruction, a mechanical process, but remains what it implies—a training, an infusion of life, a preservation and a perpetuation of vitality."

Proceeding he says: "What does the creation of a new University signify? It means no departure in the fundamental features. It is the mechanical reproduction of an old and outworn design and does not mean any new orientation of educational endeavour, either in technique or in conception. Whatever changes have

been suggested so far have primarily a bearing on university administration and a squabble for power. Is it not an irony of fate that the politician should decide whether the teacher should or should not wield power—that hateful word—to administer the educational machinery? The teacher must be taught now.

"In the second place, the creation of a university caters to the satisfaction of vanities and enhancement of prestige of a particular class or classes of people. As an aspiration for the florescence of the potentialities of the spirit of the class, defined culturally or territorially or both, it deserves sympathy and consideration. But the aspiration must of necessity issue into a channel which is consistent with the wider objectives of educational process. It must find a bed of hard rocks in order to pour forth into a clear stream; otherwise like the traditional Saraswati it will sink down and completely disappear."

He added: "We are not in a position today to fritter our national resources in expensive experiments. Problems of urgent national reconstruction await solution, and education must play a vital role in that regeneration. True education has to dispel the fissiparous tendencies that are making their appearance, and a catholic outlook has to be inculcated. I do not mean that all efforts to found new centres should at once cease. But if a multiplication of universities is to be encouraged, it must be on grounds which are absolutely rational and entirely national." In her long pilgr-

mage", writes Salvador de Madriag in a recent book, "mankind has seldom been through a narrower pass, between two more threatening dangers, carrying more spiritual and material wealth in her hands and destinies. One false step, one impulsive gesture, one second of hesitation, one error of judgment—and irreparable disaster will overcome her. The responsibility of the leaders is overwhelming. All we do and say and write should be sobered by this thought." These are wise words and deserve careful consideration."

Education and Exclusion

Commenting on the proposed amendment of the Annamalai University Act and the pending suit against its Vice-Chancellor regarding the admission of students in the University, *The Social Welfare* (of Bombay) writes thus:

"It is inconceivable that there would be such emergencies in the administration of a university that they could be dealt with only by emergency legislation. The purpose of the move is believed to be to invest the Vice-Chancellor with additional powers."

"The Annamalai University is a Teaching University and occupies a unique position in the imparting of higher education in South India. If any changes are needed either in its constitution or powers, such changes should be effected after full consultation with public opinion and not by emergency legislation."

"Recently there has been trouble

in the University over the political exuberances of some of its students and also over the reactionary spirit of communalism rampant among its higher authorities. The political troubles are such as are common to all colleges and universities. Yet no other college or university has felt it necessary to requisition the extraordinary legislative powers of Governors for dealing with the unruly politics of its undergraduates.

"The other trouble has started over the refusal of admission to some Barhmin students. There has already been some litigation in this connection. The powers that be in the university appear to be anxious to restrict admission on a communal basis. This is a tendency which is to be deeply deplored. Bringing in caste barriers into education is not a healthy social tendency. One of the weighty complaints against the ancient system of education in India has been its caste-exclusiveness. To embody a discarded and unhealthy idea in a twentieth century emergency legislation is not anything commendable. Indeed its aim should be universalism transcending even nationalism. Entrance to a university should be regulated by the attainments of the scholar and his conduct. To add birth to the qualifications is a monstrous misuse of power vitiating the very fundamentals of education. Universities and colleges are not ethnological museums so that choice has to be exercised to ensure a representative collection. To create outcasts in higher education is rank reactionaryism."

Book-Reviews

SIMPLIFIED ENGLISH GRAMMAR, Parts I and II—by Lilwelyn Tipping and J. C. Rollo—Macmillan & Co.—As. 8 and 10.

These are recommended as text-books in grammar for forms II & III, in the new Madras English Syllabus. Simple, current English has been used throughout, and boredom has been eliminated by the introduction of the essentials only. Prominence has been given in the two books to the analysis of sentences as an aid to the correct understanding of English. A novel but impressive form has been adopted to teach analysis graphically, the different parts of a sentence being put in little rectangles and their relation shown by connecting lines. Each book has a supplement dealing with the various headings under Composition in the syllabus. The chapter on wishes and requests is worthy of careful study. The findings of the committee on grammatical terminology are kept in view. Knotty points and exceptions to rules are brought out clearly wherever needed. The books constitute a suitable introduction to the intensive teaching of grammar in the High School classes.

THE MARIAN READERS—Primers I & II—16 pages each—Macmillan & Co.—As. 4 each.

Two beautiful little books, with bright, attractive pictures in red,

green, black and white, on every page. The books may be used as additional reading books towards the end of the first year in English. They introduce to the reader spoken English describing little incidents in the daily life of Ned, Nan and their dog, Ben (Primer I) and the Three Bears whose story Ned and Nan read (Primer II). A good vocabulary is built up through everyday sentences and rhymes. With the pictures, the children will enter a new world of delight and learn a lot.

A PRELIMINARY ENGLISH COURSE—by Frederick T. Wood, 106 pages—Macmillan & Co.—Cloth cover. Rs. 1/6.

Originally intended for the English pupils in the first year of their Secondary School course (i.e. 11-12 or thereabouts) this book may be profitably used in the High School classes of Indian schools as a supplement to the Grammar and Composition text. The merit of the book lies in the exercises it contains. The object is to bring home to the pupils a sound knowledge of Grammatical facts through practical work, chiefly oral. To this end the author has devised a large number of exercises, and with their aid the pupil is led through a course of Grammar and Composition. The chapter on composition consists of questions on the subject matter and diction of ten selected pieces of prose and poetry. The chapters on punctuation, spelling and vocabulary are valuable. The matter conveyed through the book is certain to interest the High School teacher and pupil.

—D. I. A.

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- * **HISTORY OF ENGLAND**—By Principal V. Srinivasa Rao.
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Part I: The World, Rs. 1-8-0; Part II: India, As. 14.
- * **GENERAL SCIENCE**—By Messrs. B. Pattabhiramayya and K. V. Siva Rao.
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FOR MIDDLE SCHOOLS

- * **REGIONAL GEOGRAPHY**—By Prof. V. Jagannadha Rao.
Forms 1, 2 & 3, As. 15 each.
- * **GENERAL SCIENCE**—By Messrs. B. Pattabhiramayya and N. Padmanabhaswamy.
Form I: As. 12; Form II: As. 14; Form III: As. 14.
- * **HISTORY OF INDIA**—By Messrs. C. Balakrishna Sastri and V. Ramayya.
Form I: As. 10; Form II: As. 12; Form III: As. 12.
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