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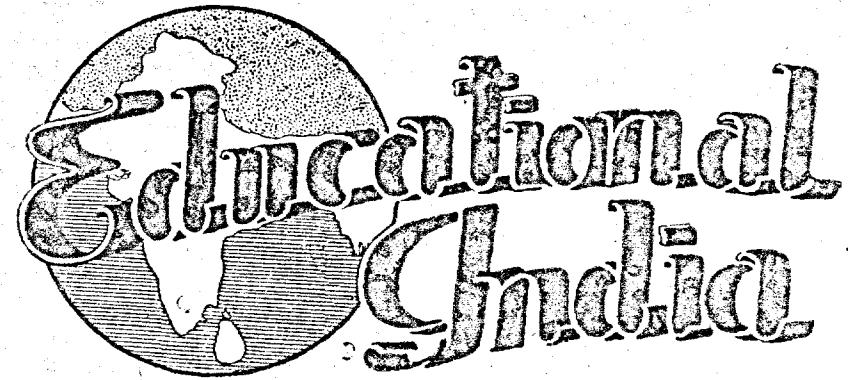
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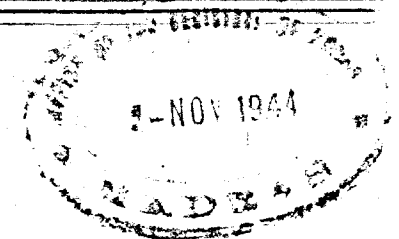
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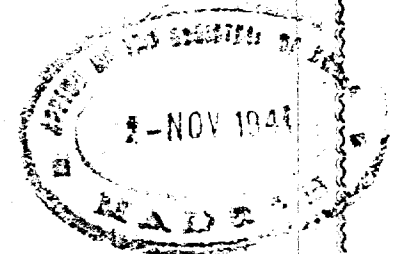
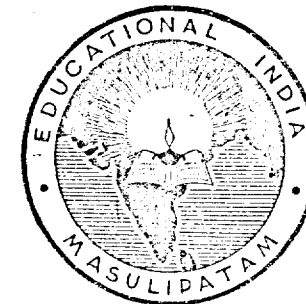
Vol. X: No. 10

April, 1944

EDUCATIONAL INDIA

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

Edited by Prof. M. VENKATARANGAIYA



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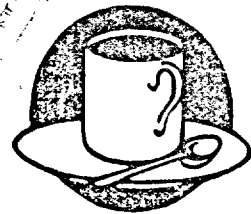
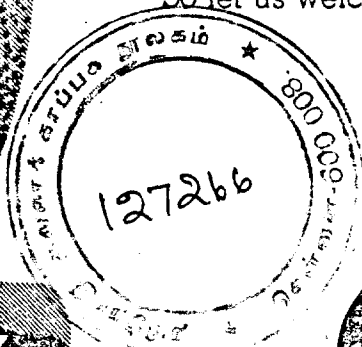
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Now stir the fire, and close the
shutters fast,
Let fall the curtains, wheel the
sofa round;
And while the bubbling and loud
hissing urn
Throws up a steamy column, and
the cups
That cheer but not inebriate,
wait on each,
So let us welcome peaceful evening in.

Cowper



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Universities & Post-War Education-II

By The Rt. Hon. Dr. M. R. JAYAKAR

It is obvious that post-war reconstruction must be an all nation effort and the Universities must bear their respective share. It is easy to prophesy that, as we approach the culmination of our national aspiration after freedom, our Universities would have to take up the work, which some of the younger Universities of America have partially achieved. For instance, the University of Wisconsin made an experiment in finding out what was best suited to the American mind in relation to the contents of study and methods of teaching, so as to determine proper conditions for the undergraduate in receiving liberation education. The National Society for the Study of Education in America made no less than 128 attempts to determine the proper conditions of college-life and a veritable tide of self-criticism swept over the educational world in that country with a view to discover what sort of University life was best suited to the conditions of that country.

'LIBERAL' EDUCATION IS NEEDED

As a result of enquiries and experiments made by several experts, they have come to adopt the following definition of "liberal" education, which may prove partially useful to us in India. Negatively, it is not training in technical skill, for in-

stance preparing for a vocation nor is it instruction in knowledge. These two are only the means but not the end, which must be kept absolutely distinct. The means must always be subordinated to the end. The end is to use these means, called liberal teaching, to produce the "liberal mind", meaning thereby the creation and cultivation of the faculty called "intelligence". By that term, modern educationists mean a power of self-direction in the affairs of life. An educationist of great eminence describes it as: "intelligence capable of being applied in any field; ability to do what you have never done before." The attempt is to build up in the student the power of taking into his own hand the direction of his own affairs. The whole endeavour rests upon the assumption that as against the specialized teaching of men, for instance, for Banking, Scholarship, Industry, Art, Medicine, Law or the like, there is a general liberal teaching of men for "intelligence" in the conduct of their lives as human individuals. "Intelligence" is thus equivalent to "readiness for any human situation. It is the power, wherever one goes, of being able to see, in any set of circumstances the best response which a human being can make to those circumstances and the two constituents of that power would seem to be (1) a sense of human values and (2) capacity for judging situations as furnishing possi-

bilities for the realising of those values."

PRIMARY DEFECT OF OUR SCHEME

A primary defect of our scheme of education is that, in its broad outlines, it resembles an educational ladder, commencing with the primary school, passing through the middle and secondary school and terminating in the apex of a college degree or post-graduate studies. Millions enter but few reach the top or even approach it. The intermediate stages are regarded as merely preparatory for the final stage and not as a preparation in themselves. Large masses of students who never expect even to approach the final stage and who would, by reason of their training and environment, be incapable of taking any interest in concerns at the top, obtain no benefit from the training during the intermediate stages. Speaking of such a wasteful system of education, an American author (Alexander Maiklejohn) remarks: "the teaching enterprise, which at its final stage is the Graduates' School dealing with only thousands of pupils, begins at the bottom of the ladder—the primary school—with millions."

CREATION OF MANY 'LANDING PLACES'

The author then proceeds to make an observation which is particularly true of India: "We must remember", he says, "that in the main thing, people climb the first stages of the educational ladder, not with the purpose of making their way to the top, but in the expectation of finding, beside the ladder, here and

there, landing places, from which they may climb by other ladders in other directions and towards quite different goals and if these other goals and directions are not clearly seen in their relations to those of the school, then the whole scheme of teaching becomes unintelligible—a chaos of divergent and irrelevant activities."

This defect of education, which is partially inherent in all schemes where the primary and secondary stages are regarded as preparatory for the last, is more particularly operative in the Indian system, because of many political and social drawbacks which it is unnecessary to detail here. It is enough to observe that no system of education can be suitable for a vast and poor country like India, with its teeming millions and varying grades of culture, with different economic and industrial needs, social conceptions and religious beliefs, unless it takes note of two requisites—(1) The creation of many "landing places" where the student may appropriately leave the main educational ladder and climb up another in a different direction and leading to a different goal. Many such intermediate and subsidiary ladders can be imagined. They would teach skill in some limited field of activity, in which the subject is similar to a higher branch of study, but the aim is to cultivate the ability to ply a trade or profession, to develop practical skill and not to teach in the higher and general sense. (2) The subsidiary ladders should not be interdependent or interconnected. Each should go its own way and

attempt to prepare the student in his own special interest or vocation. The pupil being drawn into it comparatively young, the teaching is not expected to be so fundamental, far reaching or scholarly, as that in the post-graduate school for the same branch of knowledge.

OUR PRIMARY AIM

In the reconstruction of our educational system, our primary aim should, therefore, be carefully to plan out appropriate landing places, to locate them suitably in relation to the main educational ladder and to see that the instruction received by the student before he came to the landing place was so devised and arranged as to enable him to halt at the landing place and take another ladder, fully retaining the benefit of the instruction previously received. Under the present system, we push everyone up the main ladder regardless of his fitness for the ascent. Those who drop off, very often from circumstances beyond their control, have no landing places where they can halt without complete ruin. They drop off straight to the bottom, losing the benefit of the ascent they had made till they fell off.

AFFINITY BETWEEN TOWN AND COUNTRY

We must keep in view the fact that the bulk of India's population lives in villages and there are about 7 lakhs of them awaiting development. A nexus has to be created between the University and the villages. Experience has shown that

village regeneration cannot proceed from uneducated or ill-educated men. It must be taken in hand by young men, whose instincts are sympathetic, training adequate and methods modern. The primary object of devising such courses will be to meet the wants of the country at large; but the incidental effect will be to relieve the pressure at the top, to weed out the unfit, to provide employment for less ambitious and less gifted men, and to establish a close affinity between town and country which is lacking at present owing to the location of universities in capital towns.

INTELLECTUAL NATION-BUILDING

Another vital factor to be kept in view in post-war reconstruction is, as I stated above, the essential unity of India. We have amongst us various communities, but their cultures must meet on a common platform of corporate effort. Various languages are spoken and a conflict has arisen between their claims to be the universal medium of expression. Each of these languages is an expression of the culture of its people and a mere substitution of one language for another, as the general medium of expression, is not likely to succeed but may, on the contrary, engender antipathies unforeseen at present, until a fair acquaintance with the culture behind the language is created during a university career. It will, therefore, be necessary to have at the university a faculty of study, aiming at what may be called the "intellectual nation-building of the people." I am speaking here

from my own experience which is more or less that of every graduate of my time.

* * *

Religion may divide, but it is possible for us to meet and unite on the platform of a common veneration of one another's culture and civilization in India. Politics and culture have an affinity not often recognised. History records not a few instances of nations being built out of elements, uniting in a common endeavour to understand, appreciate and revere the cultures and civilization of the component sections. That furnishes the adhesive element which ultimately clasps them together in bonds of steel. Our universities must therefore lay the foundations of a general acquaintance with the history and intellectual achievements of the important communities inhabiting India.

"FACULTY OF INDIAN CULTURE"

I would, therefore, recommend the creation of a "Faculty of Indian Culture" as a compulsory branch of study at the University. Experience has proved that there are many points of affinity between the culture and the literature of the important communities inhabiting India. The case of Muslims is an instance in point, notwithstanding the present desire of some of them to regard themselves as a different "nation". It may be pointed out that, though originally the Muslim of pure descent came as an invader, he lived with the people and assimilated himself to his surroundings which, in their turn,

reciprocated to his contact. The course of their history in this country is replete with instances of cultural and other occupations which they laboured, jointly with the Hindu, to pursue, perfect and perpetuate with the utmost devotion. There is something very assimilative in Art and Culture, something contagious, with a tendency to blend itself with similarities surrounding it. Such assimilative processes operated freely in ancient India, and I am only making out a plea for a close study of these processes as a regular subject at the University. By this means, we shall eventually rear up a race of Indians in complete affinity with one another's modes of life and thought. We may thus succeed in neutralising the conflict which political ambitions and pacts often create.

An important feature of our educational reconstruction will relate to the vital question—how is the University preparing its alumni to participate in the moral and political life of the country? University distinctions are an admirable achievement in their own way. But they can be no substitute for the spirit of sacrifice, the capacity to bear each other's burdens, which are so needed in the outer world. This is a task on the accomplishment of which every teacher and student must make his contribution.

He can help or hinder in the maintenance of that "generous community of love", the fellowship of friends who have no aims which they need hide from one another. University education must delibe-

EDUCATION AND DEMOCRACY

By Principal M. T. VYAS, M.A., Educ. (London)

WE are in the habit of using some words loosely, the meaning and connotation, of which are not fully known to us. But we get into the usage of these words to the extent that we are masses. Some of these words are: love, psychology, God, artistic, brotherhood, democracy etc. Religion uses the word 'God' as much as politics uses the word 'Democracy.' Just as God is not known to the priests when they babble, democracy is not known to the politicians when they talk of democracy. Democracy is the rule of man by man. It is the self-Government first and foremost—government of the individual by the individual himself. Democracy is born of wisdom, of brotherhood between man and man, between peoples and peoples. The establishment of democracy is the establishment of the rule of brotherhood in this world based on love and understanding when man shall rejoice in the service of his fellowmen.

Democracy is the future of the individual, of the nations and of the world. All aspects of life, not only

political but economical, industrial, educational and spiritual, shall one day be governed by democracy.

Those great political leaders, who talk of democracy and plan charters of freedom, surely know not what freedom is. Those individuals, those nations, who love freedom for themselves but deny the same to others, are not lovers of freedom, but are lovers of themselves. A true democrat, a true lover of freedom is happy only when he is able to share his freedom with others and finds freedom established in every individual, in every nation. However we are grateful to the thought that great political leaders, rulers of states think in terms of democracy and plan in terms of democracy. Democracy is the future of humanity when all nations, all individuals will be free, will grow into their unique colours and will live in tune with one another and in perfect harmony and order. Humanity will then enjoy the freedom and democracy pervading politics, industry, economics, and education.

But how is this democracy to come to the nations, to the world, to humanity except through those individuals the little ones of today, and the future of tomorrow?

The hope of democracy—the true democracy—lies in the growing of true democrats in the little ones of

Continued from preceding page

rately aim at the creation of a tradition, so that the college years of the pupil will prove a permanent treasure of happy memories, sustaining him in the toils of the outer life with strength and sweetness.

today. Here is the responsibility that lies on parents and teachers. We parents and teachers can give true democracy through our children if we could give them true education.

How to bring about such democrats through education is a problem for us. We will have to understand, what is education? What are we trying to bring about through education? What are we sending our children to schools for? What are the aims and ideals of education? As it is we are just drifting whither we know not. We hardly stop and think for a single quiet moment as to what we are preparing our children for.

Some great thinkers have thought of the ideals of education and they have said that education should aim at bringing up 'gentlemen', should aim at 'culture', should prepare children for 'perfect living' should prepare 'citizens' etc. etc. But when we analyse these aims we see that they touch life partially. "Education is life and life is education" is the only definition, the only aim that touches all aspects of life.

In spite of all these great ideals and aims of education given to us by great thinkers, how is it that they are not found in practice in educational institutions? It is because the educational institutions are all governed by that mighty factor—the State. The State that consists of those few people, may they be capitalists or labourers, exploits those that are at their mercy and they lay down educational aims that prepare the

little ones to satisfy their greed of power and of possessions. Germany is a typical example illustrating this. Next to the State, the second factor in education is the *parent* and I would like to say that it is the parent that should undertake to think of the child, his future and should set about working for achieving such an educational ideal through their children which will make them truly democratic, brotherly, and tolerant, and thus bring about through these democrats, true democracy in the world which is bound to come, for that is the plan of God.

It is for us—parents and teachers—to define education, to define aims, to define the ideals. And where are we to seek for these aims and ideals? The child himself is the only proper person to tell us his ideals and his aims.

The child defines education, defines aims of life and tells us exactly what he is and what he wants only if we would listen to him and this is what he says:

(1) I am not a blank slate on which you can write anything. I have already begun the journey of my life long ago in the past and I have learnt many a lesson and gone through many an experience. Here I am in this life wanting to learn more and travel along the pathway of life on which I have started my journey. I have a destination—an ideal set for me and my present life should help me to quicken my journey to reach that goal sooner. I am an individual with my past and I have my future. I live in the present only to grow into

my future. I hope the times, the circumstances, the environment, the teachers and the parents will not waste my time in side-tracking me but will understand me and co-operate with me to grow into my ideal.

As such the child is an individual with his characteristic temperament, colour, ray. He has his likes, he has his choices. He has his interest and he can grow best only through those choices and careers which are his. It may be arts, crafts, science or literature.

The parent cannot choose a career for the child. He has already made a choice, and it is for us to respect his choice and help him in his choice. Let us not treat him as a sheep and thus drag him to a herd as we are doing at present manufacturing all alike as they come from schools and colleges.

(2) Further the child says, 'I have my 'Whence', 'How', and 'Whither' and I shall be glad to secure your help in my 'how' and make the best of the present to accomplish my 'whither'.

The modern educational methods and the scientific equipments psychologically devised can help him in his 'how'. We must place the best of the methods, the best of equipments, the best of circumstances and the best of environment to help him in his 'how'. The purpose of education should be to help the child in his 'how'.

(3) I am not body, nor mind, nor emotions, nor spirit alone. I am all and all in one. My growth depends

upon the growth and development and refinement and culture of all these vehicles of mine.

The educational curriculum should touch emotions, should make plans for evoking the spirit in the child. Music, arts, crafts, must therefore find the first place in curriculum.

(4) Further the child says, 'Yes, I belong to human kingdom and as such brotherhood with all human beings is most natural to me. But please remember that I belong to all kingdoms of Nature—sub-human and super-human and whatever you do to help me, to establish contact and maintain brotherliness with the other kingdoms of nature is a help to me.

The success of education consists in making the child not only a citizen of his nation, of his world but a citizen of all the kingdoms of nature. He must be all tenderness to plants, to animals and must be all humility to kingdoms higher than human.

(5) "I have a plan for myself and that plan is evolution. I am a God in the becoming and I am in the midst of you all who are also gods in the becoming." What an optimistic note! What an enthusiasm it creates in parents and teachers to realize that all the children are a part of that plan of evolution! How we wish we could co-operate with that plan! The realization of this knowledge is bound to be a great inspiration to teachers and parents.

(6) "I grow only by sharing, by giving. In my growth from self to

self-centredness to self-realization, I grow through assertion and sacrifice."

During half the cycle of its growth in sub-human kingdoms in particular, he grows through self-assertion and assimilation and in human kingdom he grows through sacrifice. He realises his joy in terms serving others, in helping others, and he fulfils himself in terms of love and service to his fellowmen. He realizes that he is happy only as a member of the whole and as a part of that great social being. He realizes that he as an individual does not lose but enriches his individuality and is able to make his own contribution to the whole in establishing an order of happiness in the world.

We have seen above the fundamental universal principles of life, of education which apply to all children of all nations, of all races. But surely we will have to take into consideration the local, the national factors for an individual child that belongs to a particular nation, to a particular national heredity or to a particular national or racial culture. For instance the Indian child must have an Indian national basis for his education and he must imbibe in him the best of his national culture through a national system of education. But what is an Indian national system of education? Various efforts have been made to bring about National Education in this country and they all have met with partial success, perhaps because those experiments were not based on the principles of Indian National Education, perhaps because the Indian people themselves brought

up under the foreign system of education did not support them, and the last but not the least, no such experiments can meet with success unless the State encourages and supports them. However, ancient Indian *Ashram* ideal of education clearly suggests what national education should be. It is the relation between the teacher and the taught; it is the simplicity of the *Ashram* life; it is the living of life in the *ashram*, living together, studying together, collecting firewood together, cooking together that gives us the spirit of Indian national education. The poor and the rich, the beggar and the prince were all alike as students and sat at the feet of the greatest beggar, the Guru, with reverence and respect to learn not only the three R's but the lessons of life. Here education was life and life was education. Making the *Ashram* spirit of education, the cardinal principle, India shall have to reconstruct her national education in the light of her present state of affairs. It is through national system of education that India will have to dispel all ignorance and poverty and all superstitions that have crept into the social and religious lives of people. It is through national education that Indian women will find their proper place both at home and in society. It is national education that will shake off all hindrances of traditions, of classes and of castes. There will then be nothing such as a *Harijan* or depressed class. The national education will teach the youth of India—

the land of many religions—that all religions are pathways to fellowship of man and to God and that the true religion of man is to live together in comradeship with one another and give understanding and tolerance to others.

The national education will preserve, maintain and encourage our Indian arts and crafts the heritage of India. The national educa-

tion will bring about reconstruction in the world of industry giving India a proper place in the economy of the world. It is through national education that India shall give true democrats, who will establish a new order based on brotherhood. Thus Indian youth will find his happiness in his citizenship of India and of the world, and thus he will give a new era of democracy to the world.

Teaching the Art of Letter-Writing

By Mr. S. B. ADAVAL, M. A., B. T.,

Lecturer, Teachers' Training College, Ajmere.

LETTER-WRITING is an art and, like various other arts, requires careful practice and labour to cultivate it. Besides the pleasure that a good letter gives, it is a tool which we have been constantly using to communicate our thoughts to others and its utilitarian aspect can never be over-emphasized. Like a person's accent and speech it has its own influence over the persons reading it, and a poor letter is never capable of giving a good impression about the writer himself.

As such it is incumbent on us to give proper place to the training in letter-writing in our composition lessons. The art should be cultivated on sound lines from the very beginning. At present it is taken for granted that a student who can write anything can write letters also. But our experience has been quite

contrary to such expectations and we daily receive letters which are dull and dreary collection of facts—neither charming nor interesting except for the facts themselves. And this makes training in letter-writing all the more necessary.

A good letter must exhibit the warmth of the relationship that exists between the writer and the reader. It should be able to evince clearly the bonds of friendship or relationship that makes the two write to each other. It has to be pulsating with life and cordiality. It must have the stamp of the writer's individuality on it and sincerity of expression all through. An agreeable flavour will give it extra charm. All this depends upon the style of writing which has to be homely and idiomatic. Long and boring statement of facts can be

presented in such a way that they become full of life and interesting. Everything to be said should be put in a direct and straightforward manner and with a sincere background of the writer's emotions and sentiments.

Though realizing the importance and need of such a careful training in letter-writing our language-teaching today hardly puts due emphasis on it. If there is such a thing done in the classroom it is done on the note-books! And the irony of fact is that the letters thus written by the students never reach the persons for whom they are intended. Imagine a student writing a letter to his father requesting for some pocket-money and this letter going to the teacher instead, and finally coming back to the writer himself with corrections in red-ink. The students know this, they know that no letter will go beyond the teacher himself and there goes all the charm and the motive of letter-writing. They just finish the exercise somehow or other. For a student the aim of an exercise in letter-writing should be not a few marks given by the teacher, but to receive a reply, which in itself is the highest reward for a letter-writer.

New methods in education want to conduct all our teaching-work in an atmosphere of reality, so that its practical aspect might interest the students. The Project Method is the best approach to this ideal. Whatever use we make of this Project Method, it is far more necessary in the case of teaching letter-writing, the true aims

of which can never be realized if there is the least artificiality about it.

The improvement that I can suggest in the methods of teaching letter-writing may be put down as follows:—

1. Almost in all cases letter-paper and envelopes should be provided to write letters. The students may write the exercise in the beginning on their note-books and after getting it corrected by the teacher copy it out on the letter-paper itself. The aim should be to eliminate this rough-work on note-books as soon as possible. In many cases the students themselves can bring such letter-papers and envelopes if they are really enthusiastic about it, but they can also be supplied by the schools.

2. The teacher's first instructions should be about neat and clean work. Good handwriting should be emphasised, because the message of the letter will have no meaning unless the reader is able to decipher it.

3. Then should follow instructions about writing the name of the place and the date on the right-hand corner of the letter-paper.

4. How to address different relations should be the next topic about which the students have to be instructed. Proper forms of commencement and termination can easily be elicited from the students themselves.

5. Careful arrangement of ideas and thought should also receive consideration. The students should be shown the effect that the jumbled-up

and disorganized ideas produce on the reader's mind. The teacher can also read to the students specimen of good letters and a thorough discussion about their good and bad points will be a real benefit.

6. What a carelessness we all exhibit in folding the letter-paper! Our main aim being to somehow or other insert that letter-paper into the envelope. The teacher should demonstrate how to fold it properly and individual attention should be paid to make each and every student good at it.

7. How to put down the address on the envelope and its various forms have also to be told. The fate of many a letter is sealed because of the address not being clearly written.

8. Last but not the least is the pasting of the postage stamp on the envelope. The right-hand top corner is the place for it, but today a thousand and one different places and styles have been discovered to paste it. Sometimes it is pasted on the other side of the envelope with a lot of inconvenience to the postal authorities.

But all these considerations and suggestions will actually have no meaning unless the letter goes to the person to whom it is addressed. Children in lower classes might send

such letters to their different relatives who will rather be pleased to find small kiddies writing to them. Their replies can be easily passed round the class and it will be a real pleasure to the students to be in correspondence with some one whom they love and like to hear from. Also the students might write to their friends in their own classes or in the school and their replies can be easily taken up for discussion.

All this work will have to be under the guidance of the teacher, but except for a few preliminary instructions he will not have much say in the matter. He will never prescribe one single solitary subject-matter for all the students of the class to write on, as he does today. He will never direct to whom to write. The students will have full freedom of choice according to their own interests and inclinations. They would say what they feel and not what they are asked to say. They know what the reader of the letter would like to hear, and they can do it well.

As such, letter-writing will be a good exercise to develop their individuality and fine tastes.

Let the letter-writing then be a real joy to our students so that they might share it with others in their later life.

"Certainly tea is a feature of our social existence, and for that reason alone might be justified in factories; the operatives can turn for a few minutes from the unsocial unresponsive machinery of labour to something that is warm and friendly and significant of home."

— Herbert Blackner.
(Tea News and Views).

Religious Instruction in Schools

By Mr. C. RANGANATHA IYENGAR, M.A., L.T.

THE moral and religious education of our children in schools and Colleges is, in recent years, receiving greater attention. Till now this aspect of education was considered to belong to the home and society. But the stress and strain and the speed of modern life leave no leisure for the parents to exercise corrective influence on their children, while, in the world of practical living with its competition and outward attractions, forces unwholesome to the healthy growth of children operate on them from several directions. The school is therefore looked upon as the place where the corrective influences should be exercised, so that the future men and women of our country may be trained up along proper lines in the best impressionable years of their life.

MORAL EDUCATION

True education cannot be divorced from moral education. What a pity that among our so-called educated people there are persons who, though intellectually brilliant, are totally moral wrecks! Over-emphasis on the mental side without a corresponding balancing on the character side as well as on the physical side tends to produce such contrasts.

Character is the most important thing in a person and on this depends the character of a nation. If our

children are given the best education with emphasis laid on the moral side, our future society will be very safe and pleasant. It behoves us therefore to provide in the curriculum of school studies or in the programme of our school work periods for direct moral instruction. The arrangement for this may, however, be left to the genius of individual school heads; but the general behaviour of the pupils should reflect the quality, type and volume of moral instruction in the particular institution. In my opinion, so far as I have been able to judge from practice and experiments, a few minutes, say 15 if not half an hour, at the beginning of the day's work may be allotted for this. All the pupils should be assembled together in one or more places within the school or college premises and members of the staff or occasionally visitors from outside should address the assembly on matters involving moral behaviour. Lives of great men and women, of saints and prophets may well be made the theme. Incidents in their lives, as also incidents in every day world and some school incidents may be selected for topics and examined from the point of view of accepted standards of morality. The setting up of school and college courts to adjudge moral lapses has very great value on the practical side, so that moral laws may be administered by the pupils themselves for the benefit of the

erring ones, with the advice of the senior members of the staff whenever necessary.

RELIGIOUS EDUCATION

I am of firm opinion that mere moral education without a religious basis will be like the rose without its smell, like the body without the soul, or like a beautiful temple without the deity in it. Respect for moral laws becomes deeper and more enduring with the realisation that there is a Mighty Being above who regards all as his creation without partiality and who views with displeasure any infringement or violation of the moral order in the society of his creations. A genuinely religious person cannot but be highly moral. If you find any inconsistency between religion and morality in the behaviour of whom you consider to be a highly religious person let me say he is a hypocrite. His religion is only for show and is manifested only in outward appearance without the true spirit in it. Religion is essential for the average man to lead a happy life. The mass of our people will become disturbed and uneasy in mind if the belief that the hold of God and His Grace is sought to be meddled with. It will take centuries before every one of us on this earth could become so highly rational and philosophical as not to need some religious faith for every day life. Even then, how many of the highly rational and intelligent persons are prepared to question the existence of God and denounce the faith of their ancestors. Even today when science and reason-

ing have advanced by tremendous leaps, there are highly educated and intelligent persons occupying the highest positions in life, who simply bow their heads in prayer to God and who find themselves unable to live apart from Him. It is therefore futile to say that no religion is needed for human society. Society wants religion. Communities and races cannot exist without religious beliefs. So long as we have to live in the society of the present day, our children have to be educated in the faiths of their parents. Parents and communities want their children to be brought up in their religions. This brings us to the question of religious education in schools. If our homes and religious organisations such as 'mutts', temples, churches, mosques etc., could only bring up our children in the right religious atmosphere, there would be no need for us to worry about the question but instead of true religious principles, certain practices and outward forms have come to pass for real religion, so much so that instead of a spirit of tolerance and mutual goodwill which should characterise each religious faith, there have arisen today conditions when we have to deplore owning any religion at all. Is this state of things allowed to continue? Is there no solution for it? Cannot a start be made now at least in our schools in the matter of presentation of true religious principles? I am aware some will object immediately to the introduction of religious instruction in schools and some will want conscience clause and all that. If a Christian could become a better

Christian and a better human being by his training in Christian theology, why should we object to an institution wherein Christians are trained through their religion? If a Hindu could become a better Hindu and a better human being through training in Hindu scriptures, why should he be denied the facilities for such a training? Similarly why should we object to Koran being taught in Moslem schools if such institutions could turn out Mussalmans who would live amicably and tolerantly with other communities as members of one human brotherhood?

But the difficulty comes mainly when institutions which are not entirely denominational but which admit pupils of different religious faiths attempt to impart instruction in the religion of the management; even here we have a safety valve, viz., the conscience clause. What about the children on whose behalf the conscience clause is sought to be exercised? Are they to go without any religious instruction? Cannot some arrangement be made by the management for meeting their needs within the premises of the same institution? I think here is a grand opportunity for mutual tolerance and understanding. Such institutions are in my opinion likely to play a greater role in the smoothing of the relationships between the votaries of different religious faiths than purely denominational ones. While devotional songs and prayers may be conducted each day of the school, following the general

assembly to which I referred under moral education, occasions may be created when all the pupils and members of the staff may be brought together to sing and pray to the supreme Lord who transcends all faiths. This arrangement will pave the way for a future world religion with one family under one Heaven, as our ideas of international unity take shape and progress with the annihilation of distance by the double agency of the radio and aerial transport.

TEACHER'S PART

But of what avail is all this teaching if practices are at variance with profession, if the teacher does not set the correct example to his pupils? It is well said that an ounce of practice is worth a ton of theory. The life of a teacher should be a model to his pupils and should exercise a good influence on them. A teacher's worth is not only in his mental possessions, but far more and a thousand times in his character and behaviour. The disciples who expect in their 'guru' all that is excellent in man receive a rude shock when they find that after all preaching is one thing and practice is another and that the two need not agree. They find that even in their little world of the school there is so much of hypocrisy and sycophancy, that one need not wonder if in the wider world there should be abundance of these.

Our predecessors in the profession in ancient India were held in great esteem and veneration for

their learning and unsullied character. Should we of the present day depart from this tradition? Our material wants may be greater today owing to the general rise in the standard of living, but our virtues need not be sacrificed on that account at the altar of modern competitive living. Once again we should wrest to ourselves what was once the glory of the teacher. We must be reformers. Our great religious reformers were great teachers and hence were very successful in their mission. When we hold things as spurious we should spurn them; when we are convinced that things are wrong, we should have the courage to set them right. The modern

teacher should shed his inferiority complex and come out into the public life of the country in its various activities and assume leadership. A teacher who is sincere and has the courage of his convictions is sure to be successful as a leader and hailed by the people, simply because the teacher has all the virtues that chasten public life. And his example will serve as a beacon light to his pupils, the young citizens in the making. Let us therefore teach our pupils what Lord Krishna taught Arjuna—wisdom matched with true science—which having learned, nothing remains for them in earthly life to learn.

Teachers' Salaries Under the Sargent Scheme

By Principal K. S. VAKIL, M.A., I.E.S. (Retd.)

TEACHERS all over the country will be interested to know the details of the salaries and salary scales recommended by a special committee of the Central Advisory Board of Education presided over by Mr. John Sargent, Educational Commissioner with the Government of India. They are as follows:—

Salary Scales for Assistant Teachers (both men and women)

Pre-Primary and Primary School Teachers	Rs. 30—1—35—3 biennially
Middle School Teachers and Non-Graduate	—50 p. m.
High School Teachers	Rs. 40—2—80 p. m.
Graduate Teachers of High Schools	Rs. 70—5—150 p. m.

The above are intended for normal rural areas, and they may be increased upto Rs. 50/- p. m. to meet the needs of the areas where the cost of living or other factors necessitate a higher scale; e.g., in Delhi and in provincial capitals, such as Bombay, Madras, Calcutta, Allahabad and Karachi where the initial salary may be raised to Rs. 45/- and the maximum to Rs. 75/-. Teachers of village pre-primary and primary schools should have free houses or a house allowance in addition to their salary scale.

Salary Scales for Head Teachers (both men and women)

1. PRIMARY SCHOOLS :—

Grade	Size of School	Salary Scale p. m.	Remarks
A	1 or 2 classes	Rs. 10/- above scale for Assistant teachers	Where no house is provided, 10% in addition to these salary scales.
B	3— 5 classes	Rs. 50—4— 70	
C	6—10 classes	Rs. 60—4— 80	
D	Above 10 classes	Rs. 80—4—100	

2. MIDDLE SCHOOLS (Vernacular and Anglo-Vernacular)

A	3 or 4 classes	Rs. 80—4—100	Where no house is provided, 10% in addition to these scales.
B	4— 8 classes	Rs. 90—4—110	
C	over 8 classes	Rs. 110—4—130	

3. HIGH SCHOOLS

A	Up to 250 pupils on roll	Rs. 175—10—255
B	251—500 pupils	Rs. 250—10—350
C	Over 500	Rs. 350—10—500

Further, the Committee recommended the creation of posts of responsibility in all types of schools, except the smallest ones, to relieve Head teachers of a certain amount of routine administrative duties and free them for attention to their more important duties and an addition to the salary scales of teachers holding them, as shown below :—

PRIMARY SCHOOLS			HIGH SCHOOLS		
Grade.	Nos. of Posts.	Addition to Ordinary Scale.	Grade.	Nos. of Posts.	Addition to Ordinary Scale.
A or B	None	Rs. 5/- per mensem	A	2	Rs. 20/- per mensem
C	1		B	4	
D	2		C	4	
MIDDLE SCHOOLS					
A	None	Rs. 10/- per mensem.			
B	1				
C	2				

The Committee considered also the question of salaries of teachers of special subjects and recommended grant of one year's seniority on the appropriate scale, together with Rs. 2/- p. m. as a personal allowance, to such non-graduate teachers of Vernacular and Anglo-Vernacular middle schools and middle classes of high schools.

The Committee has certainly done its duty to teachers—the builders of the rising generation. It is, however, to be seen what action the Government of India and the Provincial Governments responsible for the administration of education in their respective areas take on their recommendations

Mass Thinking and the Present Crisis

By Mr. R. VISWESWARA RAO, M.A., B.T.,

Professor and Head of the Dept. of History and Economics,
Dharmendra Sin'iji College, Rajkot.

WHEN we see before our very eyes, organised barbarisms sustained by the Nazi and Japanese drive in the occident and the orient, we wonder if it is a betrayal of man's noblest achievements and a return to the old order. Justice and liberty have ceased to be of any account and everything is subordinated to might. To my mind, the present situation is due to mass thinking. In fact, in the original edition of *Mein Kampf* (Hitler's autobiography) it is stated that the "German has not the slightest notion how a people must be misled, if the adherence of the masses is to be sought". Such words reveal the policy of autocratic governments and show how, under a system of institutional authority, human mind is subject to fetters and how pursuit of truth really becomes a vice. The insidious danger of our times is, therefore, emotionalised mass thinking.

It is however a good sign of the age that many thinkers and those interested in post-war reconstruction of the world are considering the ways and means of improving the present state of affairs. If any one desires to know the fundamental difference between an educated and uneducated person, we at once say that it is the ability to think that makes

the difference. That is why we define 'man' as a rational animal. Lower animals have only fixed instinctive responses to stimuli; but man is able to adjust himself to changing circumstances. He is, in other words, able to think and act.

Paradoxical, as it may seem, the majority of men hate thinking. They like to have their thinking done for them by others. That is why we find that in all ages, some leading men thought for others while others have been content to follow them. To add to this, we have a vast accumulated stock of past thinking behind and many of us depend upon it and assume that there is no need for us to think for ourselves. We very easily follow tradition since it is the line of least resistance. Students of history, may well remember that in medieval Europe those who dared to think about Science and the problems of life were not only ridiculed and persecuted but even put to death. When Galileo said that it was the earth that moved round the sun and not the sun round the earth, as was believed in those days, he was summoned to Rome and tortured until he retracted his statement. Socrates was made to drink poison for "perverting youth". One can easily multiply examples. It is of course true that nowadays no

body is put to death for his opinions; still persecution is there in a milder form which is more effective than ever before. The man who thinks freely gets into trouble with society where mass thinking reigns supreme.

The curious phenomenon of human existence is that man is more anxious to inquire into the secrets of nature than to enquire into the secrets of himself. It may be, we human beings were able to make improvements in agriculture, means of communication etc. It may be that we were able to conquer distance. But the fact remains that we are not able to apply that knowledge to our own life and conduct. We may know that the traditional explanation of eclipses is wrong; still we continue to believe in them. We may know that child marriage is sapping the vitality of India; still we protest against the Sarada Act.

The whole trouble with man is that he may know much but that he does not like to use that knowledge. It is of course true that in countries ruled by Dictators, there is no scope for one to think for oneself. But even in other countries, very few act according to their convictions.

Undue respect for the past and general inertia are playing a havoc in modern society, thus paving the way for mass thinking.

PROPAGANDA

The importance of propaganda as a weapon in the armoury of the State has long ago been recognised. With the advent of dictatorships,

particularly the Nazi dictatorship, the organization of propaganda has become a major preoccupation of the State. Its power and virulence are of such intensity that writers like Serge Chakosin have gone to the length of saying that masses are actually raped in this way.

MASSES—AS DOCILE INSTRUMENTS

The masses are growing more and more into docile instruments in the hands of usurpers and dictators who unscrupulously make use of their more or less "intuitive apprehension of psychological laws, together with their control of the formidable technical equipment afforded by the modern State, to manipulate the individuals composing a people by a method which we can call psychological rope". Noisy and spectacular demonstrations mean everything. Hitler's Nuremberg congresses, Mussolini's harangues from his balcony, all these clearly show that the modern dictators are adopting a policy of psychological oppression. They have become the soul-engineers. One thing may also be noticed. As a rule, dictators do not make any appeal to the intellect; they always appeal to the emotions. A time has, therefore, come when we have to liberate humanity from such a pitiable state of affairs.

SECRET OF HITLER'S SUCCESS

The rise of Hitler and Mussolini is not merely a matter of theoretical interest to us. It is of infinite practical importance since the whole of our future planning for world peace is affected by the way in which they have come to power. They, indeed,

blackmailed the world for some time with the threat of war and when other countries were unprepared, they plunged the whole world into war. Democracies could have nipped them in the bud; but that could not be.

Hitler could "impose" himself on the German people; similarly Mussolini, though he was now shrunk into oblivion. The whole nation, at least theoretically, is made to support him in the plebiscite.

Among the masses, nearly 90% succumb to suggestions since the attention of majority of them is absorbed by difficulties of everyday life. Some times when elders did not agree with him, Hitler used to appeal to children and say "If you do not join our ranks, so be it, but we shall get your children." In fact, his desire was to make the masses feel his power. Sometimes he used to manipulate things in such a way that the publication of his economic programme was made to coincide with a demonstration of the failure of his opponents. All this he could do because he muzzled the press. Propaganda is the essential art of giving political guidance to the masses. In fact, in the Nuremberg party congress of 1936, he said "Propaganda brought us into power, propaganda has since enabled us to remain in power and

propaganda will give us the means of conquering the world."

Hitler, indeed, has his own conception of propagandist tactics. He says that the object of propaganda is not the scientific education of every man but the indication to the masses of the facts and events. It is a good thing he himself admits: "It is a terrible weapon in the hands of those who know how to make use of it."

If mass thinking or suggestion is to be effective, one has to appeal to the combative instinct. His maxim was 'the greater the mass of the man whom it is desired to reach, the lower must be the intellectual level of appeal.' Thus we can see that not only in Hitlerite Germany but in Fascist Italy and other countries, the corner stone of their activity is characterised by the total neglect of moral considerations and an appeal to the emotions of men by the use of combative instinct. More often than not "bluff" forms the essence of their propaganda.

Under these circumstances, a thoughtful mind naturally has to consider whether humanity is heading for destruction. If we want to prevent the world from such a catastrophe, we have to devise ways and means of making the world immune to mass suggestion. This is the great need of the hour.

A BASIC SALARY!

Once upon a time there was a man in an office who despite the protests of his proprietor insisted upon writing in Basic English.

Until one week he received a pay packet of such thinness that he gasped. "What's this!" he roared. "That," said the proprietor, "is a basic salary."

— *Newspaper World.*

NOTICE

During Summer recess, the next number of 'Educational India' will be a Double Number for May and June as usual and will be published on 1st May.

— Editor.



EDUCATIONAL INDIA

Masulipatam, April, 1944

Discipline in Schools

WITH the school year coming to a close it is customary for headmasters to take stock of the progress made by their schools in the course of the year. Nowadays one comes frequently across the references to school discipline in the reports of progress prepared by headmasters. They congratulate themselves if in the year their pupils attend schools regularly without going on strikes or committing acts of sabotage. For in recent times indiscipline has taken this form and it has been a source of much worry and anxiety to headmasters. They are generally taken to task for these happenings by departmental authorities

and the general public. They have to satisfy the authorities by showing that they have taken strong and severe measures to punish those going on strike; they have to satisfy the public by showing that they have not been too severe and that they have used their discretion with care and moderation in dealing with individuals. They are thus in the horns of a dilemma and they deserve sympathy at the hands of all.

THE situation has become complicated now-a-days owing to the coming into existence of a number of factors outside school but having considerable influence on the life of pupils in schools. One of these is the great social and political unrest that is found everywhere. Among professional agitators there are some whose only interest is to create some kind of disturbance or other. Revolution is their watchword. They do not care to consider where and in what sphere and among what elements of the population should revolution be fomented. It is their creed to foment disorder and they have in many cases turned their efforts towards schools and school pupils. They are mostly responsible for the acts of indiscipline resorted to by pupils. They cause strikes and later on come

forward as representative spokesmen to settle the strikes and to negotiate between school authorities and their pupils. We should not ignore the presence of these professional disturbers of peace. They are to be found everywhere—in cities, towns and even villages.

THEN there are the more respectable politicians belonging to organised political parties who occasionally want to reinforce themselves and their party strength by emotional appeals even to school pupils by referring to them as the future citizens of the land. They have no interest in the future of the pupils but they establish contacts with them and exploit their youthful enthusiasm and boyishness. Not only those who work in the field of politics in the technical sense of the term but also those who wish to bring about radical changes in the religious and social life of the country are anxious to take advantage of the immaturity of the youth and make them rebel against school authorities and managements.

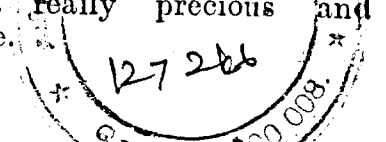
It is, therefore, wrong to throw on the headmasters alone the responsibility for the indiscipline that is now prevalent in most institutions. Every one should recognise the deterioration in the

general situation.

BUT this does not mean that no responsibility rests on headmasters. It should be their endeavour to do everything that is possible to prevent outside forces from gaining control over their pupils. For, ultimately the issue comes to this: who is able to exercise greater influence and control over the school pupils? Is it the headmaster and the body of teachers working in school, or is it the professional agitators outside the school? Every headmaster has to carefully consider why it is that in many cases the outside agitators are stronger than he himself is in a matter like this.

It appears to us that headmasters are not doing everything in their power to make school life more attractive to their pupils. The moment that the school becomes the sole centre of attraction to its pupils the task of the headmaster in maintaining discipline becomes easy. The problem which the headmasters have to solve is not so much that of discipline as that of making school life really attractive. Every pupil should be made to feel that by absenting himself from school even for a single day he is losing something that is really precious and valuable.

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SCHOOL life to-day has become most dull and uninteresting. It has no relation to the psychology of the boys and girls that attend them. It is forgotten that at the age of most of these boys and girls a life of activity and play is more appealing and effective than sitting in class rooms, tied practically to their seats for four to five hours a day without any freedom for movement. The introduction of the activity method into schools will go a great deal in making school life more attractive.

SYMBOLS have a great deal of influence over men even when they grow old. They have a greater deal of influence over boys and girls of a tender age. School uniforms, school songs are of this character. How many schools think of these devices to-day?

THERE are then the various activities associated with organisations like the scouts. These have not yet taken a deep root in our country. They are still a side show in most cases. They have, however, to become an integral part of school life. Every headmaster should make it a point to see that every pupil in his school is enrolled in some scout organisation or other. He should try to collect funds for strengthening organisations

like these instead of for awarding prizes and scholarships to those who are good in English or in some other subject. The more active among the pupils who often take the lead in committing acts of indiscipline do so, because, they have no opportunity to show their capacity for leadership in the more useful and more constructive spheres.

IN several cases the difficulties of headmasters have increased owing to the absence of complete understanding and co-operation between them and their assistants. The latter—at least some of them—are found occasionally to encourage acts of indiscipline or remain indifferent when such acts are resorted to by pupils. Of course this is not done openly but covertly. It may be due to school managements not taking proper care in selecting the right sort of men as teachers and headmasters and in their being swayed by communal and other undesirable considerations in these matters. Teachers should not be allowed to entertain the idea that even though they defy or non-cooperate with the headmaster they have the support of school managements and that this will save them whatever be the opinion entertained by the headmaster towards them. It is sad to find that the scope for teachers entertaining such an

idea is becoming wider and wider to-day.

HEADMASTERS should also try to enlist the sympathies of the parents on their side. At present there is very little contact between headmasters and parents. The latter feel that the maintenance of discipline in school is the sole responsibility of the headmaster and that there is no need for them to share this with him. This is, however, a serious mistake. No parent really interested in the welfare of his children should look at the matter from this narrow standpoint. But most parents are illiterate and ignorant. Their view and understanding of the significance of school life are narrow. Under these circumstances something positive has to be done by headmasters to educate them and make them take a lively interest in the general conduct of their children in schools.

THUS the problem of school discipline is found to be a difficult and complicated one; and in its solution headmasters and others in control over schools should cultivate a broad outlook, show a good deal of tact, and establish contacts with various elements in the society around them. More thought has to be bestowed on this problem than what is being done to-day.

The Andhra Teachers' Federation

The next Annual Conference of the Andhra Teachers' Federation will be held in the first half of May 1944 (on days which will be shortly settled) at Nellore under the auspices of the Nellore District Teachers' Guild. It is also proposed to have an Educational Exhibition along with the Conference. Discussions at the Conference will centre round the now famous Sargent's Scheme of Post-War Educational Reconstruction. Teachers and representatives of teachers' organisations in the Andhra are requested to attend the Conference in large numbers and school authorities are requested to send exhibits of their school work to the Exhibition. Any further information regarding the Conference can be had from either (1) Mr. S. S. Somayajulu, M.Sc., B.Ed., Secretary of the Federation, Board High School, Tanuku or (2) Mr. S. Krishna Rao, B.A., L.T., Joint Secretary of the Federation, Board High School, P. O. Buchireddipalem (Nellore District).

GUNTUR, } M. VENKATARANGAIYA,
22-3-'44. } President,
Andhra Teachers'
Federation.

Post-War Educational Development in India

Scheme Submitted to Reconstruction Committee

The final scheme of the Central Advisory Board of Education for post-war educational development in India has now been submitted to the Reconstruction Committee of the Viceroy's Executive Council. It has also been published for general information.

The scheme, based on the memorandum prepared by Mr. John Sargent, Educational Adviser to the Government of India, aims at providing all children of India with a certain basic education and enabling those who show promise to pass on to High Schools, Universities and other institutions for further education. It also meets the requirements of the country for technical education side by side with practical training. The scheme deals with various stages of school and University education; technical, commercial, art and adult education; the problem of the training of teachers; the health of school children; the education of the handicapped; and recreative and social activities.

Compulsion, according to the scheme, will be applied between the ages of 6 and 14. Primary and middle education will be free. Entry to high schools will be on a selective basis: generally those pupils will be admitted who show promise of taking full advantage of the education provided. High schools will be of two main types, academic and technical. The objective of both will be to provide

a good all-round education combined with some preparation in the later stages for the careers which pupils will enter on leaving school. In the sphere of university education, it is suggested that a committee should co-ordinate the activities of the various universities, in order to avoid overlapping and to maintain standards and should also allocate any grants provided by the Central Government in aid of substantial new developments.

The scheme lays special emphasis on the quality of teachers at every stage of national education and recommends proposals for improving both recruitment and training.

The scheme is spread over 40 years. During the first five-years or the preparatory period, the bulk of the expenditure will be on organising personnel, experiment and research and in establishing colleges and schools for training teachers of different types. Thereafter, incidence of expenditure will depend largely on the expansion of the high school system. It is estimated that the increased cost of education will be Rs. 10 crores in the first five years, Rs. 23 crores in the tenth year, and Rs. 61 crores in the 20th year. The peak of expenditure on the scheme will be reached about the 40th year when the approximate incidence of the increased cost of education is estimated to be Rs. 312 crores gross or Rs. 277 crores net per annum.

THROUGH different PROVINCES

DELHI

MUNIFICENT GIFT TO SCIENTIFIC RESEARCH

At a meeting of the Council of Scientific and Industrial Research held in Delhi early last month the Hon. Sir Azizul Haque, the President and Member for Commerce and Industry, referred to the munificent gift of the Tatas to the Council which now amounts to Rs. 20 lakhs, 11.70 lakhs being for the proposed National Metallurgical Laboratory and Rs 8.30 lakhs for the proposed National Metallurgical Laboratory. He also referred to the additional grant of Rs. 10 lakhs, announced in the budget, for building a Central Fuel Research Station and Central Glass and Silicate Research Institute and, for planning a National Chemical, a National Physical and a National Metallurgical Laboratories, to the promise therein of a grant of a crore of rupees within three or four years after the cessation of hostilities.

The Council agreed to the proposal by the Director that the present laboratories of the Director of Scientific and Industrial Research should be divided into two sections—a chemical laboratory and a physical laboratory—so that their amalgamation with the proposed National Chemical and National Physical laboratories might be easier.

The Director has been entrusted with the task of planning the new institutions with the aid of committees consisting of unofficial and official experts and industrialists.

Tentative plans for the National Chemical Laboratory are ready and are

being examined by local and foreign experts.

The formation of an Atmospheric Research Committee at the suggestion of Prof. M. N. Saha and Dr. C. W. B. Normand was approved.

MADRAS

EDUCATION GRANT FOR BACKWARD DISTRICTS

With a view to giving financial assistance to backward districts in spreading elementary education by provision of more teachers, the Government had decided to make special grants for the purpose. The Districts which have been selected for these grants are Salem, Anantapur, Bellary, Kurnool, Chittoor, Cuddapah and the East Godavari Agency. A sum of Rs. 3½ Lakhs has been allotted for this purpose and the details of the scheme have been included in the supplementary budget of estimate and expenditure for 1943-44 just now published by the Government.

TECHNOLOGICAL COLLEGE TO BE STARTED

It is learnt in connection with the starting of a Technological College in the Madras University, for which Dr. KV. AL. RM. Alagappa Chettiar has donated a sum of Rs. 3 lakhs, the proposal of the University at present is to start courses in technology as a temporary measure, for the duration of the war at Guindy in conjunction with the Engineering College there. The question of opening a separate

college and its location will be decided later.

COURSES IN MILITARY SCIENCE

At an ordinary meeting of the Academic Council of the Madras University held recently, a Special Committee was appointed by the Syndicate to report on the syllabus and rules for the conduct of examinations for certificates 'A' and 'B' relating to Military Science, on a communication received from the Army General Headquarters. The Committee met and resolved to introduce the subject of Military Science and that teaching of the subject should be limited to four hours per week. The subject of Military Science could be taken either as a fourth additional subject under Part III Intermediate, or as one of the subjects of Part III Intermediate.

ANDHRA HISTORICAL CONFERENCE

The first Andhra Historical Conference was held at Guntur on the 11th March under the presidency of Prof. K. A. Nilakanta Sastri of the Madras University. Prof. M. Venkatarangaiya opened the Conference. Dr. M. Rama Rao welcomed the delegates.

While welcoming the idea of writing a comprehensive and authoritative account in English of Andhra history and culture in the first instance, the Conference resolved to appoint a committee consisting of five members with Mr. M. Venkatarangaiya as President and Dr. M. Rama Rao as its Secretary, for working out the details concerning the said work, and its publication.

By another resolution the Conference accepted the invitation of Mr. Kalluri Subba Rao to hold the next session at Penukonda in the Anantapur district in September, 1944.

FIRST GRADE COLLEGE FOR TIRUPATI

The Government propose to amend the Tirumalai Tirupati Devasthanams Act 1932, with a view to empowering the Devasthanams Committee to establish and maintain a First Grade College at or near Tirupati "which shall be mainly residential in character and shall be open to all persons whether professing the Hindu religion or not." The text of the bill has been published in this week's Gazette for eliciting opinion.

BENGAL

RELIEF TO TEACHERS

A scheme, estimated to cost more than Rs. 50 lakhs is, it is learnt, now being considered by the Government of Bengal for the relief of school teachers in the province. The beneficiaries of the scheme, when put into operation, will number about 50,000—15,000 secondary and 35,000 primary school teachers.

BOMBAY

INSTITUTE OF HIGHER TECHNOLOGY

The need for an Institute of Higher Technology to be established in Bombay was urged by Sir M. Visveswaraya during a talk with pressmen. He revealed that support for the scheme was forthcoming and an offer of fifty lakhs of rupees for initial expenses had been received.

Speaking with pointed reference to the scope of the All-India Manufacturers Organisation, of which he is the President, Sir Visveswaraya said that the Association, during the first two years of its inception, tried to exchange ideas with prominent industrialists throughout the country and had now formulated proposals definitely. It had been decided to start

at least two heavy industries in each province as soon as the war was over. Plans were mature in at least three provinces.

Sir M. Visveswaraya added India had enormous man power and even with the limited standard of education much could be achieved if the working power could be levelled up. He welcomed the fifteen-year plan and said he had himself prepared a plan for the country, which he hoped to place before the public shortly.

LITERACY CAMPAIGN

The Literacy Week in Bombay was a great success and the response from the public was beyond expectations, according to Mr. Mantri, Literary Officer.

In an interview he said: "The literacy week is only one of the activities of the literacy campaign started as early as 1939 by the then Congress Government and now conducted under the supervision of the Bombay Adult Education Committee opened for the purpose and sponsored by the Government. We are conducting 300 ordinary literacy classes in all parts of the city, especially in the backward area for a period of four months teaching the Three Rs. and 100 post-literacy classes for another eight months to give further education lest the students should lapse into illiteracy again. Separate classes are open for women generally conducted between 12 noon and 4 p. m. to make them good citizens, which is one of our main objects. Knowledge in sanitation, domestic science, etc., is also imparted. In addition to this, a fortnightly paper *Saksharata Deep* (Lamp of Literacy) is published and distributed free among these 8,000 students."

During the Literacy Week an approximate sum of Rs. 10,000 was collected. "We are proud", he concluded, "that

within a period of four and a half years we have made 65,000 people literate, out of whom 16,000 are women, and with our five-year plan, now held up for shortage of funds, we hope to make the whole population of Bombay cent per cent literate.

PROPOSAL FOR GUJARAT UNIVERSITY

A Gujarat University Association has been formed by the Gujarat Vernacular Society for the establishment of a separate University for Gujarat. Lady Vidyagauri Nilkanth is the President and the hon. Mr. G. V. Mavlanker, Speaker of the Bombay Legislative Assembly, is the Chairman of the Association, while Mr. K. M. Munshi, ex-Minister, is the Vice-Chairman. It is hoped to establish a University for Gujarat before 1948, when the Gujarat Vernacular Society completes its centenary.

MYSORE

INDIAN INSTITUTE OF SCIENCE

Mr. S. P. Chakravarty, now in the Industries Department, Government of India, has been appointed Professor and Head of the Dept. of Electrical Technology in the Indian Institute of Science, Bangalore. He was formerly a lecturer in Communication Engineering in the Institute and, subsequently, a Reader in Applied Physics. Professor Chakravarty is expected to join duty about the middle of this month.

The Governing Council of the Institute, at a recent meeting, resolved to create a Department for Industrial Statistics and Industrial Information as soon as funds were available. It is expected that the Department will come into existence some time in July. A post of Colloid Chemist has also been created.

Public Opinion

SIR RADHAKRISHNAN ON EDUCATIONAL EXPANSION

Addressing the annual convocation of the Calcutta University on 4th March, Sir Sarvepalli Radhakrishnan, Vice-Chancellor of the Benares Hindu University, asked for priority for education among schemes of reconstruction now being considered. He also pleaded for well-planned and vigorous economic expansion, and development of public health.

Continuing Sir Sarvepalli observed that Mr. Sargent's scheme gave a comprehensive scheme of education for all stages from childhood to maturity and attempted to make the educational system organic to the community. It was a long-term national enterprise and its full realisation would take at least a generation and demand the sustained efforts of the community and effective co-operation between the Government and other agencies. If India was not to lag behind other progressive countries, the scheme must be put through. He referred to the Viceroy's statement in addressing the Associated Chambers of Commerce, when His Excellency said: "...India at present simply has not the money for such a (Sargent's) scheme." Sir Sarvepalli asked with regard to this: "how can the national wealth of the country be increased if we are not given the education which alone can equip us to increase the wealth. The expense must be incurred and the money found.Educational expansion is the foundation of all reconstruction and money for it must be found."

PANDIT KRISHNACHARYA ON EXPERIMENTAL SCIENCES IN INDIA

"It is a misnomer to think that vedic lore consists of metaphysical speculation and dialectics alone. It abounds as much in scientific thought, embracing the exact and the experimental sciences of ancient India" observed Pandit Kasi Krishnacharya, delivering the presidential address of the Sanskrit Academy, Masulipatam.

Speaking on ancient Indian civilisation in Sanskrit the Acharya said that our ancients never lived in a dreamland. The sciences received a great impetus not merely at the Courts of Kings, but great Rishis like Bharadwaja, Viswamitra and Gautama engaged themselves in physical and astronomical researches and investigations.

Concluding the Acharya said that instances of highly advanced scientific knowledge among the ancients, could be multiplied and that it was upto scholars and students of science to-day to probe the past and reveal to the modern world what the past had achieved in sciences, both exact and experimental.

RT. HON. CASEY ON EDUCATION AND SOCIAL BEHAVIOUR

In his address, as Chancellor, at the annual convocation of the Calcutta University, the Rt. Hon. R. G. Casey, said that the war had brought home more clearly perhaps than any other of its lessons the real need for a sound and constructive educational policy. Education on sound and constructive lines meant, in his opinion, not only the development of technical ability or even of scholarly attainment; it meant the development of an attitude of mind, a mental outlook, favourable to the development of civilised democratic life. "We have long known

BOOK REVIEWS

EVERGREEN READERS—Reader II

Edited by Prof. E. E. Speight B. A. and Prof. A. Rama Iyer M.A. 7½" × 5½" — 111 Pages — Paper cover. Macmillan & Co. As. 10.

This is the third book of the Evergreen Readers, the Primer and Reader I having preceded it, and is intended for Form I. The new syllabus in English has been carefully followed. The book is printed in clear, bold type on cream paper, and is suitably illustrated with full and half page pictures. The book has 63 lessons, of which 14 are poems. The lessons cover a wide range of topics suited to the First Form pupils. The lessons on the tenses and the use of questions and negative answers serve to introduce functional grammar pleasantly. The sentences, in everyday spoken English, make easy reading. There are new type questions after each lesson, Revision tests at intervals and

Continued from preceding page

that in Germany, education, even under Nazi tyranny, with its absurd racial dogmas, reached a high technical level; so also, but in a lesser degree, in Japan. But clearly, education in these countries has not fitted their peoples to take an honourable part in the civilised comity of nations; therefore, I think that education does not realise itself to the full unless it emphasises such requirements of civilised social behaviour as fraternity, tolerance and sound cultural background."

a list of words at the end. The preface and the notes convey the mind of the editors to the teacher. The evergreen tree on the cover and the coloured frontispiece of the Indian village home heighten the value of the book by making a strong appeal to the Indian pupil. The book is in every way a suitable text-book for Form I.

— D. I. A.

GRADED ENGLISH READER — JUNIOR AND SENIOR, by K. Panduranga Pai B. A., L. T., and P. Padmanabha Bhandary, B. A., L. T., Mangalore. 1943 edition; cardboard cover; As. 14 and Re. 1. The School Book Co., Mangalore.

Here are two new readers, the Junior for Form IV and the Senior for Form V, each reader having about 45 to 50 selections divided almost equally between prose and poetry. The get-up is strong, the paper good and the print clear. There are illustrations too, chiefly pictures of eminent men, and here and there, of incidents connected with the lessons. The readers are suitably graded. The lessons are chosen from well known authors and furnish excellent reading, in matter and language, to the young scholars. Wherever needed, the extracts are briefly introduced. Useful exercises and notes are appended to the lessons. Some lessons with a distinct oriental background have been included. The books may be profitably adopted as text-books.

— D. I. A.

Letters to the Editor

The New Scheme of Studies in the Annamalai Varsity

Sir,

The proposal to introduce a more balanced course of study in the Annamalai University is nothing new; in fact, it had been suggested by the Lindsay Commission a dozen years ago, and no other University up till now thought it worth while to adopt this scheme which run counter to the main functions of the University. It is argued that the Universities should turn out men with a liberal education and culture; and distinction is sought to be made between the Pass and the Honours courses, the Pass courses aiming at a liberal education, and the Honours courses aiming at research and specialisation. History according to them should occupy the central place in such a curriculum, because it is the only corrective to the doctrines of historical materialism and scientific determinism which are a danger to youth. Science should be studied by all, because "its experimental nature, its perpetual readiness to test the truth of assumption, its stress upon new discoveries and new truth" would give objectivity to other studies and free the study of history or economics or politics from the prejudices of our hopes and fears, our passions and prejudices".

But liberal education is generally considered the principal function of secondary education; and early specialisation in High Schools is condemned on all hands. But if a University student should study some history, some science, two languages and their literature, as in High Schools, University education is a mere continuation, and a glorified edition of High School

education. Specialisation and research cannot go hand in hand with general education, the domain of which is extending its borders everyday. It is not the addition of new subjects, and the subtraction of portions in the existing subjects of study, but the general atmosphere of the University, its tone and traditions, its library, and the extra-curricular activities organised therein, that must engender avidity to acquire wide knowledge, broad outlook and scientific mind. Where else in the world could one hope to obtain liberal education and culture, than in a residential university, a centre of light, liberty and learning, under the immediate direction of a self-possessed and yet invigourating personality of the Vice-Chancellor and his devoted staff? The influence of personality counts for much, while examinations and courses of study should play but a minor role in a Residential University.

Again the proposed lightening of the syllabuses in English and the mother-tongue for the Intermediate and the Pass courses in order to facilitate the introduction of this new scheme is bound to cause deterioration in the standard of English and Tamil of the Annamalai Intermediates and Graduates. The Graduates of the Annamalai University that aim to impart liberal education and culture may suffer by comparison with those of other Universities who have not yet given up the fad of specialisation. So, instead of hustling through the new scheme, the Annamalai University authorities will do well to postpone the launching of this new scheme of studies, pending the advice of the central body proposed in the Sargent Committee's report to be appointed to reform University education and to co-ordinate activities of the several universities in India.

R. SRINIVASA IYENGAR,
Headmaster,
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