

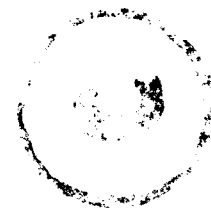
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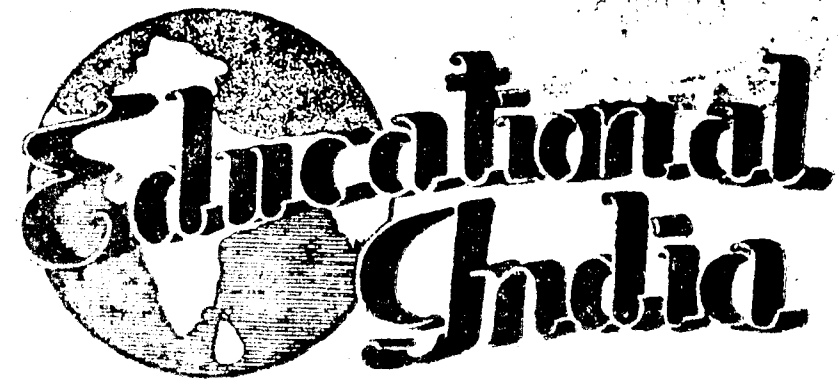
Vol - XI

No - 10

April - 1945



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Educational India

Vol. XI: No. 10

April, 1945

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—*ibid.*

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Educational India is published on the 1st of every month. But a Double Number is issued for May and June. Complaints for non-receipt of the Journal for any month should reach our office not later than the 10th of the month.

Subscriptions may date from any Number, but the year commences from July. Back numbers too will be supplied if required. The annual subscription, always payable in advance, is Rs. 4-8-0 Inland and Sh. 9/- Foreign, and it may be sent by Money Order or by Postal Order. If sent by V.P., Registration charges will be extra. Cheques will not be accepted unless the Bank Commission is added on to the subscription amount.

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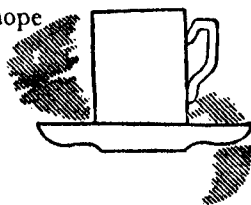
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EDUCATIONAL INDIA

A MONTHLY DEVOTED TO INDIAN EDUCATION

Editor : Prof. M. VENKATARANGAIYA, M.A.

Vol. XI

April, 1945

No. 10

EDITORIALS

AN ORGANISATION FOR TEACHERS

It is reported that Dr. John Sargent, Education Adviser, Government of India, presided over a meeting in New Delhi a few days ago and expressed the need for a Teachers' Organisation on the lines of the National Council of Teachers in England to make their voice felt in the country. He also said that nothing ever mattered in education but teaching and what India needed was an army of teachers interested in the service of the nation. The question of improving their status lay in their own hands and they must not wait for Government to look after them.

THESE are weighty words and it is necessary that the teachers in the country understand the spirit behind them and make no delay whatever in taking action on the lines suggested by Dr. Sargent.

AT present there are, it is true, several organisations of teachers in Provinces and there is also an All-India Federation of Teachers. But they are not as representative as they should be. In a well-organised national scheme every teacher must be a member of a Teachers' Association.

To-day we are very far away from this ideal.

IN such a scheme every school or group of neighbouring schools must have a Teachers' Association. Representatives of such associations must form themselves into a District Teachers' Guild. Representatives of such guilds should constitute themselves into a Provincial Association; and these Associations should be the units in an All-India Federation.

THE need for an organisation of teachers has been very clearly and forcefully put by Dr. Sargent, when he said that the question of improving their status lay in their own hands and they must not wait for Government to look after them. This contains the real truth about the present state of affairs in our country. Many Provincial Governments have already pleaded their inability to put into execution the salary scales recommended in Dr. Sargent's Report on Education. Even in a progressive province like the United Provinces, the Governor recently stated that out of 125 crores of rupees available for all post-war Schemes, Education would get

only 12½ crores or ten per cent. This may be taken as a fair index of the value that Governments in India are disposed to attach to education in national reconstruction.

It is universally recognised that the teacher occupies the central place in all schemes of educational reconstruction and that nearly eighty per cent of educational expenditure is incurred on the salaries of teachers. It follows from this that unless there is a real improvement in the status of teachers there can be no educational reconstruction worth the name.

THERE are only two ways in which the required improvement in the status of teachers can be brought about. One way—and it is the way of ancient tradition based on justice and fairness—is for the society to recognise the important role of the teacher in moulding the character and the conduct of the youth and giving to him a place which brings him material comfort and the respect of the community. The other way is that of self-help of an organised character—the kind of self-help which workers and artisans of all grades have been able in modern times to develop through their trade union activities. It is through the increasing power of bargaining that workers have acquired to-day a higher standard of life. And that is the way which teachers also have to follow. They don't seem to have any alternative. And it is this that Dr. Sargent has made clear

in his speech in New Delhi. Union alone gives 'strength to all.

BUT there are many difficulties in the way of Teachers' organisations being started in our country at present. The first difficulty arises from the teachers themselves. Almost all teachers are employees under some management—private, local or governmental. Some individual teachers gain what they want only when there is no organisation. Those who are clever at intrigue, who can easily take advantage of the prejudices of managements or the communalistic and sectional considerations which have unfortunately taken a deep and firm root in the country can get many things they want without any kind of collective effort. Organisation implies obedience to a uniform rule, a rule of universal application. The member of an organisation gains only when other members gain. Every organisation aims at a certain kind of standardization, a scale of life common to all. Such a situation is disliked by a few individuals whose sole object is to improve their position by fair or foul means and who are anxious to improve it even though it be at the expense of the other members in the profession. It is selfish and short-sighted individuals like these that throw obstacles in the way of organisations being started and worked.

THE second difficulty is caused by the managements. They don't like collective effort on

the part of their employees. They are anxious to keep power in their hands; and they can better retain power when teachers are not associated together in any organisation. "Divide and rule" is their motto. They victimise those who take a prominent part in collective activities.

THESE two difficulties have to be overcome. And it requires a good deal of courage on the part of the more progressive teachers. Even here a certain amount of sacrifice is necessary. Unless some teachers are prepared to risk everything it will not be possible to run organisations efficiently. And if there is a scarcity of such teachers it may be necessary for sometime to depend on outside leadership, though this may not be found consistent with the dignity and the self-respect of the profession.

IN about a month's time schools will be closed for summer. It ought to be the endeavour of teachers who believe, as Dr. Sargent does, in "organisation" to go about and see that as many teachers' Associations as possible are started and placed on a proper basis of work.

WE are ready to give publicity to all ideas on this subject and to all efforts made in this direction.

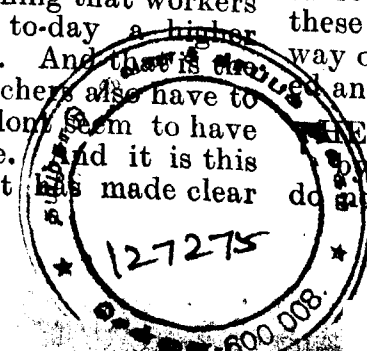
Ancient and Modern Education

ADDRESSING a gathering of the Teachers of the Lucknow University, Sir Walter Mo-

berley, Chairman of the University Grants Committee is reported to have said: "The ancient Universities imparted education on past tradition, culture, philosophy, Latin language, and religion; but that tradition did not exist in modern age. The great feature of modern education is the enormous development of Science and technical training. The present system is different from the old and there is a greater rift between the older and the younger generations. The students now turn away from the older ideals."

It is not clear from the Report whether the learned speaker was referring to a tendency, to a fact or whether he was recommending it to his audience. That there is such a tendency in almost all modern Universities—including those in our own country—is too well-known. Most students are in the habit of taking to physical and biological studies and to technology of all kinds. This is merely a reflection of the growing materialism of the age. It is a consequence of the belief that civilisation and culture consist in the multiplication of the material needs of man and the satisfaction of those needs. Science and technology are the instruments which aid man in achieving this kind of civilisation and culture.

BUT the question is whether Universities—however modern they desire to be—should encourage this tendency to the utter neglect of the spiritual values of life.



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Science and technology have given immense power to man—power not merely over the physical forces around him but also over other human beings. It has strengthened the opportunities which one man or one community has to bring under complete control other men and communities. It has also increased the destructive character of war. All education consists in so training each individual that he is made to recognise the existence of other individuals and behave in such a manner that he will not through his conduct do intentional harm to others. All education is training in real brotherhood. It is not merely training in manipulative skill, and in intellectual understanding. It may be this but it is essentially much more. And all ancient seats of learning built their reputation on giving to their alumni this spiritual training. What modern universities require is not the discarding of this tradition and this ideal but its retention alongside of the acquisition of scientific and technical knowledge. The exaggerated importance given to the latter by eminent persons like Sir Walter Moberley is sure to injure the interests of true education especially in a country like India where even scholars are simple enough to be influenced by statements made by the professors from the West—the Mecca of modern materialism.

THE danger is all the greater in India because Science is very

narrowly interpreted here. In the one-sided zeal for physical and natural sciences not even a secondary place is given to social sciences like Politics, Ethics, Jurisprudence etc.

It is necessary that while we welcome developments in modern education, we should not belittle the importance of ancient education and the tradition and ideals behind it.

The Advisory Board of Archaeology

THE formation of an Advisory Board of Archaeology by the Central Government is to be welcomed by all educationists in India. Inaugurating the Board, on 3rd February last, Sir Jogendra Singh, Member for Education, Health and Lands, emphasised that the survey would hereafter gain in value and serve the cultural interests more effectively if it could be brought into more intimate contact with Universities and learned societies.

THE whole field of archaeological science will come under its purview. Archaeology, as Sir Jogendra Singh says, is not a matter for departmental investigators or an item in a University curriculum, but it is concerned with the exploration, preservation and above all the interpretation of much of the cultural heritage of India and therefore concerns every educated citizen. Some suggestions for the amendment of the Ancient Monuments Preservation Act and the esta-

blishment of a National Museum in India were considered at the last meeting.

DR. Moritmer Wheeler, Director-General of Archaeology in India presented a report to the Advisory Board, which should be read with due interest. He emphasises the endless variety and superlative quality of the structural, sculptural and other remains of Indian civilisation in the past and the tremendous value of that heritage to India in the present. The department has done some good work during the last forty years by bringing to life many relics of art which have thrown a flood of light on the political and social history of India.

WE are constrained to note that some priceless works of art and architecture are still deteriorating and some lie buried in debris. We heartily endorse the plea of Dr. Wheeler for a proper scientific training of the staff, if the survey is to be carried out successfully in its two-fold function of conservation and exploration. A separate course of study dealing with Archaeology may be instituted with much advantage in some of the Universities in India. The Madras Map alone reveals fifty sites, inclusive of the famous Nagarjuna Konda, which when excavated would form a massive addition to the historical geography of India. It is hoped that the Government would set apart sufficient funds to enable the Universities to develop their own archaeological teaching on modern lines.

Book-Reviews

OXFORD PAMPHLETS ON WORLD AFFAIRS :—

- No. 69 France by Dorothy M. Pickles, 32 pages. Price 6d.
- No. 67 French Foreign Policy by David Thomson, 32 pages, 6d.
- No. 68 The British Colonies by Vincent Harlow, 39 pages, 6d.
- No. 70 Japan by Sir George Sansom, 32 Pages, 6d.

OXFORD PAMPHLETS ON INDIAN AFFAIRS :—

- No. 26 Siam by Sir Josiah Crosby, 32 pages, 6 as.
- No. 27 Broadcasting by Seth Drucker, 32 pages, 6 as.

The Oxford Pamphlets are a mine of information to the average reader, aiming at giving in brief but vivid outline the chief bearings of national and international problems and the six pamphlets that have been recently added to the series maintain the high level of their predecessors. In "France" Mrs. Pickles has given a succinct account of the political and economic structure of that great country and has specially dealt with the problems which confronted the Third Republic. She finds in the welter of conflicting party politics the key to the understanding of the great debacle of 1940. A clearer and fuller treatment of this amazing phenomenon of the German defeat of France has been attempted in "French Foreign Policy" by David Thomson. If French foreign policy failed in both its primary objectives, the prevention of war if possible and the prevention of defeat if war should be inevitable, it is chiefly due to her fluctuation between two mutually incompatible policies such as the establishment of a system of alliances and guarantees strong enough to offset German power on the one hand, and on the other, the more desperate and perilous policy of

buying off German hostility by conciliation and appeasement. "*The British Colonies*" is dominated by the concept of the "white man's burden" and, strongly repudiating the allegation of exploitation, endeavours to show how the gradual and steady establishment of self-government is the consistent aim of British colonial policy. Sir George Sansom who has served in consular and diplomatic posts in Japan for over 40 years has given in "*Japan*" a clear and thoroughgoing analysis of the political, economic, social and religious conditions of this enterprising country which suddenly emerged during the last one hundred years from a secluded medievalism into a first-rate power in the modern world.

Sir Josiah Crosby who has spent close upon a quarter of a century in *Siam* and can therefore speak with authority regarding the history of the country and the character of her people, has given a bird's eye view of her past history, dwelling, in particular, on the bloodless revolution of 1932 staged by a group of Siamese intellectuals in association with a number of officers of the Army and the Navy and has followed up the historical survey with a masterly analysis of the political, social, economic and religious life of the people. "*Broadcasting*" by Seth Drucquer gives a clear and concise account of broadcasting in India. The Radio as a medium of entertainment, as an instrument of mass education and as the handmaid of publicity has an immense future in this country. The pamphlet touches on some of the peculiar problems with which broadcasting is confronted in this country and rightly stresses the importance of rural and industrial broadcasts and of community receivers. —V. M.

Better Homes:—Oxford University Press. 324 pages Rs. 2/8.

This is a revised abridgement of Needham and Strong's Domestic Science for Schools in India. It is not only a text book for Girls in Secondary and Training Schools but also, as the title indicates, a guide to every one in charge of a home and to the mother in particular. It holds within one single book a wealth of infor-

mation necessary for the maintenance of an efficient, healthy and happy home. The opening section discusses the house and its surroundings, ventilation and sanitation. The middle section is on clothing and laundry work. The last section is devoted to health, the care of infants, food values, vitamins, nutrition, home nursing, first aid, cookery and recipes. Black and white illustrations, sketches and diagrams are found wherever needed. Tables of statistics relating to food and health have been added for ready reference. Simple experiments to enable students to arrive at facts are indicated throughout the book. At the close of each chapter, oral, written and practical work is set. There is an index. The wise reader who imbibes the sense and spirit of the book will serve his or her home better and also serve others' homes by giving correct advice on domestic matters of everyday importance.—D.I.

Personal Notes

DR. SIR C. R. REDDY has been reelected as Vice-Chancellor of the Andhra University for a further term of three years.

DR. SIR S. RADHAKRISHNAN will, it is learnt, resume his duties as Spalding Professor of Eastern Religions at Oxford at the end of April and will stay there for three months. His resumption of duties at Oxford will not affect his connection with the Benares Hindu University of which he will still continue as Vice Chancellor.

MR. M. S. SUNDARAM, Educational Officer, Government of India, has been appointed on a three year term as Education Liaison Officer with offices in New York for arranging reception and looking after the welfare of the Indian students who will be sent to America under the auspices of the Government of India.

SRI N. AYYASWAMI SASTRI, Reader in Sanskrit, Oriental Institute, Tirupati, has been awarded a Chinese Cultural Fellowship by the Samsad of the Viswabharati, Santiniketan, under the scheme of Sino-Indian Cultural Studies, sponsored by the Government of China.

LANGUAGE AND EDUCATION—I*

Medium of Instruction

By Prof. B. KUPPUSWAMY, M. A., D. Litt.

I SHALL first touch on that most hotly debated question, the medium of instruction. The controversy has been going on for nearly a century and a quarter now and yet we have not been able to arrive at any decision. The arguments for and against English as the medium of instruction have been mostly based upon prejudice. We are indebted to Dr. West of Dacca and Mr. Paranjpe of Poona for having introduced the element of Objectivity in the controversy by publishing some statistical data.

Permit me to recall some historical facts concerning this problem before we proceed further. Three years after the Sanskrit College was founded at Calcutta in 1821, the General Committee of Public Instruction wrote "The actual state of public feeling is still an impediment to any general introduction of Western literature or Science..... We must at present go with the tide of popular prejudice."¹ This resentment was however only short-lived. The influence of Raja Ram Mohan Roy and the famous minute of Macaulay turned the tide of popular prejudice. It is a matter of great surprise that even as early as 1842 the Indian languages were neglected, and Bontros in his enquiry about the education in Behar and Upper Provinces suggests that the reaction from Oriental studies to English was too violent. He advocated the use of the vernacular medium for all the subjects.²

From then on, through the whole century we find that the bulk of the expert opinion is against the neglect of the Indian languages, the attention to English language at the cost of and to the detriment of education in the mother-tongue. Still English is continuing as the medium of instruction at every stage in the education of children in a large number of schools. In 1847 the Government of Bombay in a letter to the Board of Education considers that "the difficulty of translation is exaggerated and that while English education should be continued, the main effort ought to be directed towards vernacular education, because only through the vernacular could the masses be reached and because the students would learn better in the vernacular."³ The 1854 Despatch from the Court of Directors while asserting that a "knowledge of English will always be essential to those natives of India who aspire to a high order of education bemoaned that owing to the commercial value of a smattering of English, the English language has come to be looked on as an end rather than a means and the vernacular has been neglected." In clear and unmistakable terms they asserted "It is neither our aim nor desire to substitute English for the vernaculars."

In spite of these assertions by the authorities English language has dominated the syllabus at the cost of the Indian languages. It is not my intention to enter into any controversy about this problem. I shall content myself by placing before you some facts about this problem of medium of instruction.

* From the Presidential Address to the Section of Psychology and Educational Science of the 32nd Indian Science Congress, Nagpur.

In 1925 the Bombay University allowed the candidates to answer the History and classical language papers of the Matriculation examination either in English or in their mother tongue. Paranjpe analysed the results of 1929 Matriculation examination. He reports that the median marks in History of those who answered in their mother tongue was 67.6 whereas the median for those who answered in English was only 59.8. He concludes "Those who answer History paper in their mother-tongue do, as a rule, fare better in the examination than those who answer it in English." On the other hand he found that the median marks in English of the mother-tongue students was only 80.3 as compared with 85.1 of the English medium students. He, however, reported that there was no relationship between the extent of vernacularisation and weakness in English.

The scheme of teaching the different subjects in High school through the mother-tongue as the medium of instruction was started in Mysore in 1931 when History and Geography were taught in Kannada in some of the High Schools. Gradually the other subjects were also taught in Kannada and by 1938 all the subjects were taught in the mother-tongue. The Deputy Director of Public Instruction, Mysore, wrote, "The Kannada medium of instruction which was at first looked upon with considerable suspicion by several of the teachers, pupils and parents alike, — as is the case with most of the other innovations—has now come to stay. The text books are forthcoming and pupils are making a free use of reference books in English. The teachers are increasingly enthusiastic, and the boys and their parents have begun to see that their fears about deterioration of the pupil's English

and failure at the examination are proving groundless. In fact, the pupils with vernacular medium have secured a better percentage of passes as well as higher marks in English."

The Table I as shown in the next page is compiled on the basis of the reports of the Department of Public Instruction, Mysore, to show how the boys who had studied their subjects in Kannada fared in the S. S. L. C. Examinations.

From this table we can see that the students who learnt their history and geography in Kannada secured the eligibility in large numbers both in History and Geography and in English. But we notice a downward trend. The difference becomes smaller until in 1937 the percentage of eligibility in English among the Kannada medium students is a little lower than among the students of the State as a whole. This might be because to start with only those who were very keen on studying in Kannada studied their subjects in the mother-tongue. But as years went on the general mass of students had to study through Kannada since the provision for teaching in English became reduced and consequently there could not be much difference between the scores for the Kannada group and the scores for the State as a whole since most of the students studied only through Kannada.

Though some students are taught in Kannada and some in English at the High School stage, the medium of instruction at the College level is only English. An attempt was made to study the relative differences between the two sets of students on the basis of their performance in the several subjects taught in the College. Among some of the problems that arise in this connection are: Are those who study all their subjects in their

TABLE I

Showing the percentage of students who were declared as eligible for admission to College.

	1934		1935	
	For the State as a whole	For those learning in Kannada	For the State as a whole	For those learning in Kannada
Percentage in History and Geography ...	50.3	77.0	66.6	81.4
Percentage in English ...	41.2	50.0	40.9	50.3

	1936		1937	
	For the State as a whole	For those learning in Kannada	For the State as a whole	For those learning in Kannada
Percentage in History and Geography ...	62.6	73.0	44.0	50.0
Percentage in English ..	47.0	51.0	43.0	42.0

TABLE II

EFFECT OF CHANGE OF MEDIUM OF INSTRUCTION UPON COLLEGE PERFORMANCE.

Table showing the difference and the significance of difference between the two groups.

Subject	English Medium			Kannada Medium			Difference			
	No.	Mean	Standard error.	No.	Mean	Standard error.	Dif	σDif	Dif σDif	Significant or not
English ...	335	43.9	0.5	252	40.2	0.5	3.7	0.71	5.2	S.
Kannada ...	195	43.9	...	210	43.85	...	0.05	...	...	N.S.
Mathematics	147	46.05	1.5	92	45.35	1.8	0.70	2.34	0.3	N.S.
Chemistry	217	46.35	1.1	141	43.6	1.3	2.75	1.7	1.6	N.S.
Physics ...	150	46.3	1.4	97	44.6	1.7	1.7	2.2	0.8	N.S.
Economics	126	50.45	0.71	110	45.9	0.71	4.55	1.3	3.5	S.
History ...	108	47.0	2.8	93	47.6	0.9	0.6	2.94	0.2	N.S.
Logic ...	112	42.4	1.4	92	39.65	1.6	2.75	2.13	1.3	N.S.
Zoology ...	37	43.5	1.6	31	41.5	1.8	2.0	2.41	0.8	N.S.
Botany ...	53	38.6	1.45	41	37.05	1.54	1.55	2.13	0.73	N.S.
Geology ...	30	37.65	1.9	20	36.25	1.9	1.45	2.63	0.54	N.S.

mother tongue at the High School stage more efficient in their optional subjects at the College level? Is there any evidence of their being handicapped with respect to their equipment in English as compared with those who did all their optional subjects with English as their medium of instruction. Finally in what way does the sudden change in the medium of instruction from the High School to the College stage affect their performance in the examination?

The students in the Senior Intermediate Class in 1942 and in 1943 were asked to inform the nature of the medium of instruction in their High School classes. It was found that 335 students had studied their non-language subjects in the High School through the medium of English and 252 students through the medium of Kannada. It must be noted that all the students were taught in the College by the same teachers, through the same medium of instruction, namely English irrespective of whether their medium of instruction at the High School stage was Kannada or English. Neither the teachers nor the College authorities knew the medium of instruction of the students in the High Schools as this information is not necessary for administrative purposes. So the students were to be found in each section in proportions determined by the chance factor of alphabetical order of their names. Thus here we have an experimental design as nearly ideal as possible in the uncontrolled routine conditions of educational administration.

The next step in the investigation was the noting down of the class marks in the promotional examination from Junior to Senior for each student in the list in the various subjects in which they were examined. The

Table II shown in the last page gives the details concerning the number of students examined in each subject, the average marks, the difference between the averages for the two groups and the significance of the difference statistically.

The standard error for each mean was found out and the standard error for the difference between means was calculated by the formula.

$$a \text{ Diff} = \sqrt{a^2 m' + a^2 m''}$$

Finally the values of difference / a diff., are worked out in order to test the statistical significance of the difference between means and verbally stated in the last column. It may be recalled that the difference is significant only if the Diff / a Diff is 2.7 and above.

From the table we observe that in average marks in English there is a difference of 3.7 marks between the English medium group and the Kannada medium group. This difference is a significant difference i. e., a true difference and not an accidental difference. In the English paper the Kannada medium students are definitely inferior as a group to the English medium students.

As regards marks in Kannada, mathematics, chemistry, physics, history, logic, zoology, botany and geology, the difference is neither negligible or very little. In each case, even in the case of chemistry, logic and zoology where the difference between the two means is nearly two to three marks, we find that the observed difference is not statistically significant.

On the other hand the English medium group is definitely superior to the Kannada medium group in Economics with a mean difference of 4.55, the standard error of difference being only 1.3.

Thus for the total of eleven comparisons between the two groups we find that in nine comparisons there is no reliable difference between the two groups. The presence of difference with respect to Economics is hard to account for. Economics as well as Logic are totally new subjects; the rest of the subjects the students having learnt in their high school classes. But as far as logic is concerned though the Kannada group is inferior the difference is not statistically significant.

Barring the two subjects, English and Economics, we find that the continuation of English medium has not been a source of advantage to the English medium group nor the change from Kannada to English a source of handicap for the Kannada medium students. The performance of the two groups in the college examination is about the same though the medium of instruction was changed with respect to some.

This investigation clearly brings out the fact that there is a confusion in the minds of people concerning the "knowledge of a language" and "the language as a medium of instruction." Time after time when the mother tongue was sought to be introduced as the medium of instruction persistent doubts have been expressed whether this will not affect the ability of the students to learn the English language.

Even as early as 1842 Boutros said that English may be taught as a language and advocated that the vernacular may be used as a medium of instruction for all other subjects.⁶ At the Imperial Education Conference of 1911 Mr. Orange, an Educational Adviser to the Government of India, said, "It struck me in listening to Dr. Viljeon and Dr. Mackay that they had not laid emphasis on what

we found it necessary to lay a great deal of emphasis on, that is, the distinction between teaching a second language and using it as a medium of instruction." Mayhew vehemently asserts "Confusion is worse confounded by failure to distinguish English as a medium from English as a subject of instruction."⁸ West writes, "yet, in spite of all emphasis, the confusion persists, and whenever the question of the foreign medium in the class-room or examination room arises, it is met by a large amount of argument which refers generally to the inclusion of English as a school subject, rather than to its use as a medium of instruction in particular."⁹

It is generally feared that with the introduction of the mother-tongue as the medium of instruction there may result a lowering in the standard of the knowledge and efficiency in English language. It is argued that if a student hears the language very often and reads a number of books and answers all his papers in English then his knowledge of English will be very high. In conversation a high educational Administrator told me that it is a mere matter of arithmetic: the larger the number of hours given to English, the greater the efficiency in it. Our results, however, conclusively show that though some students learnt all their optional subjects in their mother-tongue in the High Schools, yet their knowledge in English language was enough to follow the lectures in the College classes in English and answer their papers in the English language just as well as those who were taught their subjects in English in the High School. In other words, the knowledge of English language was not lowered when the medium of instruction was the mother-tongue, so long as English is taught as a language

subject. We find that our results conclusively show that the fear of Principal Agarwal is groundless when he writes, "The vernacular medium of instruction should also be soon introduced in the College, otherwise students passing their High School examination through the mother-tongue medium will find it extremely difficult to follow lectures in English in the College classes."¹⁰

The difference between the two groups with respect to marks in English probably indicates that greater attention should be paid to the teaching of English language for the Kannada medium students than what is now being done.

PEOPLE'S UNIVERSITIES IN U. S. S. R. A New Venture in Adult Education

By Mr. E. M. CHOSSUDOWSKY

CONTINUITY in the educational process of the Soviet citizen has been and remains one of the cornerstones of Soviet pedagogy. Within this pattern the system of adult education has to fulfil two functions.

In the first place it seeks to provide facilities for popular instruction in all types of subjects, vocational and non-vocational. These facilities are designed for the broad masses of the Soviet people who enter industry and agriculture after completing their compulsory school curriculum and are desirous of improving their technical qualifications, of acquiring the rudiments of theoretical training in citizenship and of developing their aptitude for self-expression and self-activity. This is being achieved through a vast net-

work of technical and professional schools, evening classes, clubs and reading rooms, and the organization by various bodies, of single and serial public lectures as well as by all manner of recreational and cultural pursuits of an informal nature.

The second task which adult education in the Soviet Union is called upon to undertake is to furnish the leading elements ("cadres") in Soviet society, such as politicians, trade unionists, factory managers, engineers and teachers, with the requisite theoretical equipment for a satisfactory performance of their respective duties. It is firmly held in the Soviet Union that the best professional specialists are bound to be failures unless they possess a comprehensive view of the world, can see their particular calling as part of a

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- 5 Report of Public Instruction in Mysore for the year ending 30th June, 1935, p. 31.
- 6 West, 'Bilingualism', p. 25.
- 7 Report of the Imperial Educational Conference, 1911, p. 261.
- 8 Mayhew, "The Education of India".
- 9 West, 'Bilingualism', p. 69.
- 10 Agarwal, 'Medium of Instruction', p. 48.

large-scale scheme of social reconditioning. What is involved here therefore is the provision of ample opportunities for the study of social and allied subjects bearing on the occupation of the people concerned, such as political economy in the case of factory managers, technicians, and engineers, and history in the case of teachers. It is with this aspect of adult education and its development in war-time that we shall mainly be concerned in this survey.

A Growing Demand

The war has undoubtedly greatly augmented the demand for adult education both in its popular and advanced forms. The truly breathtaking happenings have produced, in the minds of Soviet men and women, soldiers and civilians alike, a state of heightened and acute awareness of reality and consequently the desire of comprehending it. General political education among the fighting forces, an established feature of Red Army organisation, has continued and expanded notwithstanding the exigencies of the front. A considerable amount of work in popular enlightenment is being done among the peasants by means of lectures, informal chats, film shows, and an ever-improving provision of rural reading rooms. In the towns, too, there has been a marked increase in the number of public lectures which, as in the villages, centre round the progress of the war, the international situation—the interest displayed in foreign affairs and countries is extraordinarily keen — and the problems of the home front, which not unnaturally, take the comprehensive war time speeches of Stalin and other Soviet statesmen as their text.

In addition, however, scores of lectures on literature, science, and philosophy continue to draw large and

enthusiastic audiences. The demand for advanced adult education of a "liberal" character — has increased during the war and is being met by the expansion of the net work of people's universities, the main subject of this article.

The Sunday University

The exact designation of People's Universities in the U. S. S. R. is "Evening Universities of Marxism-Leninism." More than 60 of them are to-day functioning, a number having only recently been established. They are found in most of the important centres of the Union. But before describing their activities, mention should be made of the unique "Sunday University of Marxism-Leninism" recently set up in Leningrad. The Leningraders are known and respected in the Soviet Union for the high level of their political education. In 1943 alone more than 4,500 public lectures were arranged by the City Committee of the Leningrad Communist Party despite all the tribulations which Leningrad had then to undergo. So intense was the interest displayed and so obvious the preference for sustained courses and series of lectures that it was decided to provide facilities for more systematic instruction.

This led to the opening, in October, 1943, of a "Sunday University of Marxism-Leninism." Though set up and maintained by the Communist Party, the institute is by no means restricted to party members. Among the 1,400 individuals constituting its student body there are 250 party officials, 113 engineers and technicians, 75 doctors, 10 teachers, and a good many officers and men of the Red Army. Altogether members of the Party constitute 53 per cent. of the total, but it is more than likely



that the majority of these have only recently joined the Party ranks.

The Sunday University of Leningrad consists of four faculties—i. e., "History of the C. P. S. U.," "History of the U. S. S. R.," "International Relations," and "Art and Literature." Tuition in all faculties extends over 36 weeks and takes place on Sundays. It lasts for four hours on each occasion with the timetable so arranged as to enable students to attend two faculties. The curriculum of each faculty amounts to 120 teaching hours. The biggest faculty is that of the History of the C. P. S. U. with an enrolment of 500 students.

All students are supplied with detailed synopses of the lecture courses and with reading lists. A special library maintained by the City Committee of the Leningrad Communist Party is at the students' disposal, and special seminars are organized once a month with the students divided into small groups. Extensive use is made of instructional and travel films for purposes of illustration, above all in the Faculty of International Relations, while prominent actors and writers take part in dramatic and literary readings in connexion with courses arranged by the Faculty of Art and Literature. In this way a happy combination of study and recreation is achieved. Among the teaching staff of the Sunday University there are many lecturers and professors of Leningrad University.

Evening Institutes

The programme of the Sunday University deserves special attention because it is regarded as setting the standard for the more usual type of People's Colleges, the "Evening Institutes of Marxism-Leninism." The

number of enrolments for the institutes appears to vary from about 100 to as many as 1,500 students. Institutes established in provincial centres tend to have bigger memberships, both relatively and absolutely than places like Moscow and Leningrad, where opportunities for adult studies are many and varied. In 1943-44 the Moscow "Evening University" numbered 504 students, whereas the Gorky People's College had 1,400 and Tashkent some 500. Party members and candidates usually constitute the majority of scholars, but there is invariably a fair representation of non-party people. The number of faculties varies in accordance, presumably, with local needs and teaching resources. The "Evening University" in Gorky has faculties of "The History of the C. P. S. U.," "Philosophy and Political Economy," and "General and Russian History." In Sverdovsk, Yaroslavl and Kalinin the principal subjects taught are history, philosophy, and political economy. The length and intensity of the study courses varies too. In Moscow the curriculum covers six months for four hours on each teaching evening. In Tashkent the full course extends over two years on the basis of three weekly study periods.

Safeguarding of Standards

Attempts have been made to ensure uniform standards in the work of People's Colleges. In 1943 a "Model Curriculum for evening Universities of Marxism-Leninism" was drawn up. It provides for a course of studies extending over one academic year (September—June) and lays down the number of lessons and seminar meetings for each subject under the different faculty headings, with a total of 192 teaching hours. It is also recommended that students

should possess a good general education so as to ensure a certain uniformity and adequacy in educational levels, and all must undertake to put in regular attendances so as to safeguard satisfactory standards of work and attainment.

The work for existing "Evening Institutes" shows many shortcomings which are subjected to severe criticism. Some faculties are in the habit of cutting down the number of courses offered, and arbitrarily curtailing teaching hours. Tuition by the method of small seminar groups, which is held to be an essential feature of these "Universities" and which alone can guarantee an individual approach to the student, is frequently omitted.

In many cases the educational level of students is either too low or too uneven. Absenteeism and "wastage" of students in some Institutes are inordinately high.

Criticism of this kind in the Soviet Union is usually a fairly effective means of bringing about the necessary improvements. Its severity reflects the importance attached to this ambitious form of adult education in war-time Russia designed to provide an adequate and constant supply of capable leaders, who combine professional skill with wide culture and deep insight into the mighty and rich heritage of human knowledge and civilization.

—From *The Times Educational Supplement*.

WHITHER PSYCHO-ANALYSIS?

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

THE young science, psycho-analysis, owes its origin to the famous Viennese physician, Dr. Sigmund Freud. Adler, Jung, Dr. Ernest Jones and others made further additions to the theory of psycho-analysis, though they do not agree with some views of Freud. According to Freud, there are three groups of mental processes—conscious, subconscious and unconscious, which are roughly comparable to three layers, the unconscious being the lower-most. The unconscious is the most dynamic part of the mind as it derives its great strength from instinctual and inherited energy. The basis of the mind is this unconscious well of mental energy. Therefore Dr. Ernest Jones calls psycho-analysis "the science of the unconscious". Of the conscious mind we are aware during our waking hours. The subconscious is more primitive and wiser than the uncon-

scious and can be penetrated. The unconscious is the deeper and dark cellar of the mind, wherein most mental acts lie buried.

Most of the psycho-analytic theory is grouped round the so-called Oedipus Complex, according to which the child unconsciously desires to do away with the parent of his (or her) own sex. The infant has sexual impulses from its very birth and its sexual development has stages which reach their climax at puberty. Not only child behaviour but adult ideas, thoughts and emotions are determined by the unconscious. Psycho-analysis even regards the various manifestations of cultural life as resulting from the release of repressed forces of the unconscious. Religion, art, literature, morality are at best illusions, just compensations for repressed complexes.

Adler's theory of inferiority complex is well-known, accepted and usefully applied. Freud's theory of dreams as manifestations of repressed and unfulfilled desires, that can be interpreted, is equally popular. Method of free association or evocation supplies raw material for investigation to the psycho-analyst. The explanation of motives for everyday slips and forgettings is convincing. The lesson of psycho-analysis to 'sleep over' important and difficult problems proves useful in life. The new information of psycho-analysis as to the constitution of our mind and its connection with the body, has profoundly affected modern artists and writers of every kind.

The greatest and most useful service of psycho-analysis has been in re-establishing Wordsworth's saying, "The child is the father of the man." According to Freud, the child's character and personality are formed in early years. What is termed human nature can be almost completely changed by changes in early training and nurture of the child. Thus the parent and teacher avoid the all too many repressions in early childhood and afford suitable avenues for self-expression to the child through sublimation of instinctual energy in environments harmonious to the child mind. They understand the critical nature of the dawn of puberty and the phase of adolescence and make it convenient to the growing boy or girl to adjust himself or herself to authority and to the herd, so as to develop an integrated personality. Most people are conversant with Jung's classification of the types, 'extravert' and 'introvert'. Psycho-analysis has very much bridged the gulf between the normal and the abnormal. Before the present War, Psycho-analytical Societies were spread everywhere on an international basis.

While the usefulness of psycho-analysis cannot be gainsaid, its extreme views may not be left unchallenged in this attempt to arrive at a just estimate of this infant science. When psycho-analysis replaces reason by 'rationalizing,' which is the debased form of the rational, it leaves man little freedom of choice, rendering him but a play thing of his psycho-physical nature. Through reason, intellect and self-conscious intelligence man has created art, law, literature, science and even psycho-analysis itself. How can man forego his just claim to this divine, creative force of the intellect? We find it difficult to agree with the psycho-analysts that our views of goodness, of religion and even of God and our aesthetic sense are nothing more than products of psychological factors. Wherever such views are accepted, loss of faith in established values is brought about, which adversely affects social and political life. Psycho-analysis reduces conscience to endopsychic censor, whereby the observance of virtue becomes a compensation. C. E. M. Joad rightly remarks on the question of moral responsibility: "If men's actions are determined not by them, but for them by motives of which they are unaware, if their characters are formed not by them but for them, by events over which they have no control, praise is irrelevant as blame is impertinent."

Psycho-analysis states that the buried complexes and the repressed factors are the driving forces of the mind. The modern mind logically concludes that repressions must be avoided; the over-intellectualised youth adopts a life of pleasure, upholding sensual enjoyment and even licentiousness. This so-called pan-sexualism flouts traditional morality

and accepted ethics. Against this danger arising from psycho-analysis, Sir S. Radhakrishnan caustically comments: "If the depths of the unconscious contain the dynamic drives, then ethical striving and religious aspiration are only illusions". Present-day critics are apprehensively aware of the menace that psycho-analysis presents to moral training through its attempt to replace ethics. They also deplore the psycho-analytic view that religion is an illusion, that "God is but a function of the unconscious... a sort of 'wet nurse' to humanity... a mere mis-representation of sex ecstasy". Psycho-analysis places a premium on the lower, instinctual self of man. It disregards and even ignores the Higher Self. Through its Oedipus Complex and other theories of sexuality, it appeals to and revives low, egoistic and primitive impulses of man. Writers like D. H. Lawrence and James Joyce have popularised the dangerous views of psycho-analysis. The propagation of its rash and crude aspects fanned the flame of sexual perversion and sadism of the Germans.

Psycho-analysis has been rightly termed to be "depth psychology". It takes us deeper down in its emphasis on the unconscious, the lower self, the instincts. J. W. Buckram rightly condemns psycho-analysis for propagation of "the current idea of religion as an opiate, a commensation, an escape from reality." He adds, vindicating the role of religion, "Rather is religion a recovery of reality." Surely no rationalist will agree with the psycho-analytic view that religion is an adolescent phenomenon or an illusion.

Sex, as McDougall says, is merely an appetite. But psycho-

analysis is, as a critic has tersely put it, "all sex" which is what made another critic call it "a reckless innovator", that has caused much of the present-day loss of morale. In its recklessness, psycho-analysis sets out to supplant not only ethics but philosophy also, as it disregards the speculative faculty as an illusive compensation of sex-starved instinctual forces. But it cannot convincingly explain the processes of thinking and reasoning, the nature of the transcendental self, and the working of the higher spiritual life. In its emphasis on the life of the instincts, it reduced itself to a one-track systematisation, which fails to touch life at all points.

Every new science justly postulates favourable atmosphere for its growth. Psycho-analysis may be presumptuous in some of its revolutionary doctrines; we can escape their dangers. We can at the same time profit from it on the application of its methods in early training of children, in sublimation as the basis for character formation, in dream interpretation and free association, in the explanation of slips and idiosyncrasies, in the graded testing of intelligence and in clinical treatment. It is gratifying to find that the present War has not adversely affected this science as it has retarded the growth of others. While startling us with some of its theories, many of its methods have proved to be abundantly useful. Bertrand Russel places his finger on the point, when he says that "the great practical importance of (Freudian) psychology will come in giving ordinary men and women a more just conception of what constitutes human happiness."

EDUCATION AMONG THE ABORIGINALS

By Mr. A. M. SOMASUNDARAM, M.A.

I

AMONG the lower sub-stratum of Indian population, represented mostly by the aboriginals, groaning perpetually under the bondage of economic slavery and social degradation, the question of education hardly arises. It is quite true that these primitive sections of society, living far from civilised environment and suffering from poverty can never realise the value and advantages of literacy.

The Missionary Work

Whatever may be the harmful effects produced upon the Indian tribal life by the intrusion of the Christian Missionaries, and whatever may be the differences among the leaders of the country on this point, it must undoubtedly be said that the primitives in India owe much of their education to these Christian Missionaries. No one can deny that it is only among the Baptised sections of the Harijans we find a small number of educated youths. Similarly even among the Lambadies, upon whom I had conducted anthropological investigations, only the converts have, to a certain extent, assimilated the blessings of education, economically and otherwise. Further, these Missionaries, had lavished their support to some distinguished Indian scholars, who in the past dedicated most part of their lives to the cause of aboriginal education. For instance, in the Telugu parts, the late Rao Sahib G. V. Rama Murty, the author of the "Sora Grammar and Dictionary" and the founder of the Sora script, and his

son Dr. G. V. Sitapati, the well known living authority on the problems of the Sora tribe, had received adequate help from the Canadian Baptist Mission. And Dr. Sitapati had corroborated with Miss Munroe, of the same organisation, in translating some parts of the Holy Bible into the Sora language. The Late S. C. Roy, had in his works, at length, dealt with the Missionary activities and their work for the cause of education among the Santals and the Mundas.¹ He writes that as early as 1869, the German Missionaries had commenced their work among the aboriginals of the Chota Nagpur plateau. Rev. J. C. Whitly learnt the tongue of the Mundas, translated the Munda Grammar into English and got some portions of the Gospel translated into the Munda language. He, along with his colleagues, had done much for the growth of education among these tribes. The German Mission was succeeded by the Catholic Church Mission, which attracted large numbers of the tribal population into Christianity, by rendering them large economic assistance. Their contribution to the aboriginal education was equally substantial. The opening of 140 Primary Schools for boys and 21 similar schools for girls bears testimony to their excellent work. Besides, in the year 1908 Rev. Fr. Hoffmann founded an Industrial School for the Munda and Oraon children of the Chota Nagpur. Similar activities were pursued by the Missionaries working elsewhere in the country.

1. For a full Account of the Missionary Activities see S. C. Roy's 'The Mundas and their Country.'

II

The Effects of Education

Now assuming that there is some education among the tribes, one is apt to ask the questions: "What kind of education these aboriginals have been receiving all these years? Does it contribute to the development of tribal culture and art? I shall illustrate the point by giving a brief reference to the education among the Hos, a tribe inhabiting the Kolhan estate, in Singhbhum District. The Hos number nearly half a million souls and they have a dialect of their own. The Christian converts, among them, have received Primary and Secondary education. Dr. D. N. Mujumdar² who has made a special study of this tribe, has observed that with the gradual disappearance of the dormitories, notable changes have taken place among the Ho boys and girls in the matter of social discipline and behaviour. No doubt, with the opening of schools in Kolhan, illiteracy among the Hos, to some extent, has disappeared. But the results of education among them are not fruitful. There are only a dozen Matriculates, and those were the children of the wealthy families, while the bulk of the literates have studied only up to primary standard. Their primary motive in receiving even this little education is to secure some employment either in the Police Department or Education Department.

Three points are clear from the above narrative: (1) Education among the aboriginals is almost nil. (2) The purpose of education, according to them, is only to improve their material conditions. (3) Even that small section of the educated com-

2. Dr. D. N. Mujumdar of Lucknow—'A Tribe in Transition.'

prises mostly of children of primary standard.

The psychological reaction of those who have studied up to the matriculation standard is, no doubt, an interesting but sad anthropological revelation. After the completion of their course, these boys indulge in serious attempts to secure jobs, and their failure to get employment naturally invokes among them a sense of disgust and hatred against the education which they have learnt, at great economic risk. They can neither try, after their return from the school, to ameliorate the economic handicap and the social barriers in their tribe, nor live happily in the company of their tribesmen, with an environment, the influence of which over these educated members, is lost meanwhile. That the results of education among the tribesmen, are disastrous, no one can deny; for education has been responsible for the creation of a superiority complex among the educated youngsters in the tribe; education could not afford them any special knowledge or experience either, in any industry or art, that could be of some use to them in their future struggle for existence. The maxim that 'education is for its own sake' may be applied only in cases where the families are enjoying the warm luxuries of decent economic position and social status, but to those who have learnt it 'as a means to an end' remains a problem that cannot be solved.

Nevertheless education has its own role to play to shape the destinies of these twenty-five teeming millions of aboriginal India. Lack of education among them has not added its vigour, to the keen problem of unemployment in the modern society. But lack of education

has become a serious handicap to the aboriginal, in more than one respect. It is their illiteracy that has provided scope to the money lender to exploit them economically by manipulating pronotes and other documents. It has deprived them of their legitimate place in the modern society. Their ignorance has tumbled them down to such a pathetic mental level that they can hardly realise their progress and right. In fine, lack of education has resulted into their loss of land, economic slavery and social misery.

III

The Present-day Education

Before describing the sort of education that is needed in the aboriginal tracts, I shall briefly describe the present system of education and its effects upon the Indian society with particular reference to the aboriginals. The present-day education has been decried by all shades of Indian opinion as useless, unnecessary and unsuited to the requirements of the country. The working of the educational institutions is based mostly on economic principles. I might be excused if I frankly express that the managements are selling education for money. The boys read in these institutions only to receive honours and distinctions and they are trained, as Dr. Tagore so aptly tells us, 'as hewers of wood and drawers of water.' Their mental growth is stunted; they always think in terms of employment.

The country needs a system of education that can directly help the student to earn livelihood independently and honestly. Today the criticism of public opinion is that the basic principles of 'Wardha System of Education' are applicable particu-

larly to the Indian rural life of which the aboriginals form a not inconsiderable part. As to the kind of schools to be opened in the villages D. Westermann says that they must be self-sufficient. For he observes as follows: "The urgent need is for village schools in abundance adopted to the needs of the villages and destined to serve them. These schools should aim at being self-contained not merely preliminary stages to higher schools. In other words they should not be professional schools but educational schools in the highest and best sense of the term not alien to the community but organically one with it."¹

IV

Defects of Tribal Education

Verrier Elwin in his two illustrious pamphlets 'The Aborigines' and 'Loss of Nerve' described vividly the defects of the present system of education and its harmful effects upon the tribal life in general. He says that the schools for the aboriginal children are located far from their villages or near the police stations. They are staffed by non-aboriginal teachers, who always think high of themselves and treat the children with contempt. There is neither a desire on their part to impart education to the tribesmen nor are they equipped with sufficient material for the purpose. They are usually urban-minded, and they evince very little interest in the development of the mental faculties of these aboriginal children. The present education to quote Elwin² is destructive of primitive life and culture.....Hindu, Muslim and

¹ D. Westermann. The African to-day and to-morrow.

² Extracts of a note given by Elwin to W. V. Grigson: Vide—The Aboriginal Problem in C. P. Berar.

Christian, but not aboriginal festivals are marked by school holidays. The children learn to sing and pray to alien Gods but never to the old Gods of the soil to whose worship they are deeply attached.' Elwin further goes on to say that the school-going aboriginal children 'study the lives of the Indian liberals or English Viceroy, but hear nothing about their own heroes or leaders' and that 'they are taught in a foreign language and with the destruction of their own tongue, a whole world of poetry and legend disappears.' According to him the most harmful result of education is its effect on singing and dancing, for he writes that the educated boys in the tribe think themselves superior to tribal recreations, that 'they have adopted the harmful amusements of the town, like gambling and that they have begun to indulge in 'Tamashas' in which they imitate the whole process of birth from copulation to parturition'. Another social evil of education among them is the replacement of their traditions and social customs by the so-called civilised customs universally known as 'bad' such as untouchability, child marriage, etc. It is also told that the punishments in the schools are very severe and have a bad effect on the children in the tribal areas. Instead of fostering a spirit of self-reliance and independent living, the school-life with its occasional infliction of punishments, which has unfortunately become its main feature, has created a tendency 'in the educated aboriginal, to obsequiousness and servility.'

V

Ideal Education for the Tribesmen

Such are the evils of education among the aboriginal population. The Government should take proper steps to introduce a system of educa-

tion that will enable the aboriginal to earn his livelihood happily. It should be such as to create opportunities for him to make a living of his own. Industrial schools will go a long way in reviving the crafts and arts of the tribal villages. The provisions of the syllabus should be based on principles of self-support, giving practical training to the student in the important occupations like carpentry, basket making, rope making and other works that can command direct demand from society. Teaching agriculture on scientific lines may also help the aboriginals economically and this may lead to the giving up of old practice of cultivation. Spinning and weaving also are useful occupations which can be introduced among tribesmen. Though spinning should be introduced with careful restrictions, since there are some tribes like the Gond among whom, as Elwin tells, it is a social taboo.

For the cultural development of tribal life and the retention of tribal customs and behaviour, it is necessary that every attempt should be made to teach mostly those things that are directly related to the tribe concerned. The schools must be staffed by aboriginal teachers alone, while it is essential that the medium of instruction should be only the tribal language. Elwin goes to the extent of suggesting that the buildings should be constructed after the tribal fashion; of course, the children should be asked to read 'Readers' specially written for them, consisting the tribal poetry, legends and songs.

Elwin¹ says that the aims of aboriginal education should be three—namely: (1) to create and develop aboriginal culture, religion and tribal institutions (2) to equip the aborigi-

¹ Vide:—W. V. Grigson's 'Aboriginal Problems in C. P. and Berar.

nal so that he will be able not only to defend himself against those elements of civilisation that threaten to destroy or degrade him but also to take his place in this rapidly changing world and make his contribution to it and (3) to improve his economic condition."

Gone are the days when the anthropologists desired to keep the aboriginal as a specimen in the zoo, for their scientific researches. Gone also are the days when the Government and the enlightened sections of the public treated the aboriginal and his problems with apathy and reluctance.

The times are fast changing; the ideas and ideals of mankind have

changed. They look for the day when the better of the world will remove the existing economic inequalities, social complexities and racial prejudices. The universal happiness is the only thing we all want. Of course the aboriginal has his role to play in the history of India as elsewhere. As a preliminary step for these changes social and humanitarian organisations should strive for the progress of the aboriginal education. The scheme of aboriginal education 'must be worked and organised,' to quote Dr. Shyam Prasad Mukerjee, 'by outstanding representatives of diverse cultural and scientific interests and occupations, all working together for revitalising Indian life and civilisation.'

Teaching of Nature Study in Ele. Schools

By Mr. RADHA KRISHNA KAUL, M. A., B. Sc., B. T.

MUCH stress is laid by the protagonists of New Education on the importance of play in the education of young children, but very little benefit is derived in our schools from the opportunities offered by nature itself for releasing young investigators' impulse for self activity, a form of play. In schools children are stuffed by the verbal sermons of the teachers with "Nature Knowledge" which as a piece of information is taken on 'trust or authority.' They are not made to see, understand, enjoy and practically learn from the natural world around us. Nature study would not only introduce children to their physical environments, help them in obtaining practical control over it and create observant habits in them, but also provide opportunities for constructive play. If Nature Study were conducted in the right spirit it would, besides

allowing children to acquire knowledge of the natural objects and phenomena through intelligent observation, change the whole complexion of the school by providing an atmosphere of activity. By "Nature Study" we should mean the study of nature in all its aspects — plant and animal life and the physical world. It includes the phenomena such as the weather, change of seasons and night and day, the earth as a planet, the sun and the moon, a few of the chief constellations and some easily recognisable stars. It also embraces practical study of topics like "water and its work" which suggests consideration of evaporation, clouds, condensation, rain, hail, snow and ice; springs and rivers, the uses of water to man and so on. Interaction of vegetable, animal and materiological phenomena also comes within the purview of this study. This Nature Study is 'organi-

TEACHING OF NATURE STUDY IN ELE. SCHOOLS

cally the earliest and undifferentiated phase of all sciences' and 'covers their preliminaries. At this stage, no attempt is made to build up an organised body of science, the aim being merely to interest children in just those physical phenomena which man meets in his ordinary experience. Phenomena which are matters of every day experience are, therefore, never to be lost sight of, and the interest of the children in the world around them is to be constantly aroused and sustained. Nature Study should foster in children a love of the country side through out the seasons and help them in catching the 'Spirit of the open air' It should create in them a desire to appreciate nature and natural objects and a wish to preserve their natural beauty. It should enkindle an abiding interest in Nature and lay a foundation for future systematic study of or a life-long enjoyment of a worth while hobby. This work is to be begun at the age of seven or eight years and is to be continued in its broader aspects upto the age of eleven or twelve, when children will be in a position to face the difficulties of formal training to be acquired through the various differentiated branches of science.

How can Nature Study be made real, effective, and how can it lead to the realisation of the objectives associated with it? It should be the study of real things and not of pictures or models. Pictures, models, or black board sketches will not present real objects to children nor will they be studied in their natural setting and thus the objectives underlying the work will get frustrated. "Teachers," says Von Wyss, "by this act, however pardonable on other grounds, sell their souls as nature study teachers is obvious, for they withhold from the children first hand experience and provide them with

material that has already passed, at least once, through the alembic of human mind." Books containing information about natural objects and phenomena which can, without much difficulty, be observed by children, should not find a place in their hands. Such books are likely to kill all initiative from children; and it will only mean "mind filling" for them. It is true that young children have always a thirst for knowledge; but we should bear in mind that they can safely be provided with such books only as contain information about phenomena beyond the reach of their personal observation and they should be encouraged to read such books.

Not only should children observe real objects, but, so far as possible, they should also study them in their natural setting. A tethered cow or horse, a bird in captivity, a fly or a bee in a glass tube will not present the same characteristic movements and habits as when they are in their natural habitat. If plants and flowers are not studied in their natural environment, it may not be possible for children to recognise the plant afterwards if it is not bearing flowers. Children should learn to know fruit trees by their blossoms. Exception to this general rule can be allowed in case of wild animals as it is not possible to study them in their natural environment. If it is possible to visit a Zoo, such animals can be studied there; otherwise recourse is to be taken to pictures. Such pictures can be profitable only if they are in natural colours. A visit, to the village, of a 'Bunderwalla' or a 'Richhwalla' can be taken advantage of and children made to study the animals with profit. Study of birds in freedom may also present difficulty. This can easily be surmounted if, in an open corner of a school com-

pound, a five feet high post is fixed and on this post is placed a wooden box having three glazed and one open side. The post and the box should be painted green. Inside the box should be put some grains. The birds will be attracted to it and children can observe them from a short distance.

Study should be continual especially in those cases where some change is brought about by the passage of time. For instance germination of seeds, growth of plants; development of frogs, silk worm, ants will require continual observation as, otherwise, knowledge of the intermediate stages will be missed. The school should possess an aquarium. A small one of glass also can suffice, but it should preferably be rectangular. If such aquaria, that could serve as an ornament to the room, are not available ordinary earthenware basins can be used. For breeding ants special cases made of wood and glass should be used.

Study need be keenly made so that the object is fully observed in all aspects. Careless observation may disable a child to glean a great deal of first hand knowledge of much importance. Care is of course, to be taken that the results expected to be realized are not beyond the comprehension of children. In case of animals, birds and insects only the external characteristics and habits are to be studied. Study of internal organs requiring dissection is beyond the capacity of school children and may affect them adversely. A right attitude towards living plants and animals is to be developed in children so that they acquire a sympathetic interest in 'all creatures, great and small.'

It has many times been observed that children steal in schools pencils,

pens etc. They do it not for using such articles but for keeping them. Children possess an instinct of collection and they thus have a strong urge for collecting and keeping things. Nature Study can provide a right channel for the expression of this instinct. Children should be encouraged to collect feathers, nests, eggs, leaves, flowers, shells, beautiful stones, butter flies and the like. This will not only afford opportunity for sublimation of this instinct, but also provide material for building a museum for the school. Children should have their individual albums in which they can preserve pressed flowers and leaves. They can collect pictures representing different seasons and keep these in the albums. They can record phases of the moon with silver or yellow paper. They should learn to make bouquets of flowers and so on.

Children are to be encouraged to acquire appreciative love of nature and her ways. To achieve this end children should be taken to a country side and if possible to a forest. They should often visit pleasure parks, farms and fields with standing crops. The aim of such excursions should not be confined to a picnic, but children should go about with their eyes open and should keenly observe different flowers, leaves, plants, barks of trees, birds, insects, honey bees visiting flowers and so on. They should visit fields at the different stages of growth of crops; even harvesting operations should not be missed. Vegetable gardens and fruit orchards should often be visited by them. They should note the time the fruit takes from a flower to grow and ripe, the conditions that favour it and the growth of vegetables. In fact all possible opportunities should be utilized to inculcate in them the habit of appreciating nature and natural

objects. Hail, storms, snow falls or formation of rain bows should not be missed without taking advantage therefrom. With the help of a hand lens, broken hail stones can be examined for their rings and snow flakes for their geometrical figures. Snow flakes can better be examined against a black back ground, for instance when they fall on a black coat or a blanket.

Children should be encouraged to develop a Nature Calendar day by day. This should include observations of plant and animal life; wind, clouds, hours of sun shine; rain, hail, snow or fog etc.

Nature Study provides ample scope for correlating with it art, clay modelling and language. Children can speak and write what they observe. They can tell stories about animals, birds, insects or plants they study. They can draw sketches of what they observe and make models of many such articles. They should be let free to draw the sketches and the choice of colour should be left to them. This can afford them opportunity for free expression and will train their colour sense. Drawings and clay models of each child should be preserved separately to enable the individual child to note his own progress and to take pride in his own possession.

"Let the young children learn how to use note books: their observations they should jot down on spot and make sketches," says P. W. Westaway. In any regular and con-

sistent scheme of Nature Study maintenance of diaries is essential. To give definiteness and permanence to the experience and organisation to the knowledge gained proper record of observations is necessary. It is not safe to depend on memory, much less leave children to make wild guesses. Children of the first three grades cannot write properly. So it is the teacher who has to maintain the record of observations. The data to be recorded by the teacher should be arrived at by children by personal observation and mutual criticism. In the higher grades where children can write they should record the observations themselves. Great responsibility devolves here on the teacher. He should see that the observations recorded by the children are actually made by them and not 'Cooked' or copied from a more active child.

Many experiences in Nature Study cannot be successfully carried out in set periods. A minute or two may be required to follow the flight of a butter fly, or listen to the thunder or observe a lightening or watch the falling snow flakes; an hour or so may be required to study the tactics of an army of ants and a much longer period may be needed to study the development of frog, ant or silk worm. This cannot interpret the character of Nature Study to be episodic but besides providing regular and prearranged activities the teacher should seize every opportunity to cultivate Children's interest in nature and her 'work.'

"The school is the greatest wealth-producing agency known to mankind. It develops and furnishes power and purpose that might instrument for creating wealth the human mind. The wealth of the world, both material and spiritual, in the possession of the nations which spend most on their schools. The teacher is the heart and soul of the school. The only way we can protect the well-being of our country is to make sure every child has a competent devoted, well-trained teacher."

Journal of the N. E. A., (U. S. A.)

THROUGH different PROVINCES

DELHI

UNIVERSITY GRANTS COMMITTEE

A University Grants Committee, on the lines suggested in the Sargent report for post-war education will shortly be appointed by the Government of India.

The Committee will be composed of some members of the Central Legislature and eminent educationists in the country. Its main function will be to exercise general supervision over allocation of grants to universities from public funds. It is considered likely that Sir Vithal Chandavarker, M. L. A. (Central), former Vice-Chancellor of the Bombay University, will be invited to be the Chairman of the Committee.

The Government of India, it is further learnt has invited the opinion on this subject of Sir Walter Moberly, who is Chairman of the University Grants Committee in Great Britain, and who is at present on a tour of educational centres in India.

ARRANGEMENTS FOR TRAINING ABROAD

Arrangements are now complete for sending students overseas for advanced studies. In addition to the provision made for stipendiary students the Government are also making arrangements for assisting in placing in foreign institutions those students who desire to proceed overseas for advanced studies at their own expense.

The Government of India, in addition to the students sponsored by the Provincial Governments, will send overseas a number of students who will receive adequate stipends for further education and training in various branches of technology, applied science and agricultural subjects. Government servants will also be eligible for stipends and they may also be sent overseas at their own expense.

Applications are being invited to reach the Selection Board (Overseas Students) set up by the Education, Health and Lands Department by April 15, 1945, in a booklet—'Information for students desiring to proceed overseas for advanced studies (1945).'

CENTRAL INSTITUTE OF TECHNOLOGY

In order to ensure an adequate supply of technical personnel to meet the demands of the administrative services and industrial development in the country in the post-war period, the Government of India, have appointed a Committee, with Mr. N. R. Sarker as its Chairman, to consider the establishment of a high-grade technological institute in India, possibly on the lines of the M. I. T. to provide advance instruction and training in Technology.

The Committee will consider and make recommendations to the Government of India regarding (a) the scope and size of the proposed institute, (b) the site of the institute, (c) its control and management, (d) recruitment and conditions of service of its teachers, (e) the cost involved, and (f) other relevant questions relating to the establishment of such an institute and its future development.

MADRAS

MID-DAY MEAL FOR CHILDREN

It is understood that the Government of Madras have under consideration a proposal to provide mid-day meals to poor children in elementary schools, at a cost of one anna per meal.

The idea is to give effect to the scheme during the next official year 1945-1946 in selected areas in each district in the Province. The feeding arrangements are to be under the control of the local bodies. There is to be a local committee

for each school or centre to make purchase and supervise the quality and quantity of food supplied, subject to frequent check and inspections by supervisors, appointed by Government.

SEX DISQUALIFICATION REMOVED

Another step in the direction of the removal of sex disqualification in the matter of women pursuing special courses of study, has been taken by the Madras Government.

The Government have just directed that three seats in the Madras Veterinary College be reserved every year for the admission of women candidates.

The Women's Sub-Committee of the Post-War Reconstruction Committee, at their meeting sometime back, recommended that all sex disqualifications should be removed both in the matter of education and employment in Government service.

LITERACY DRIVE

With a view to eradicate illiteracy in Salem district, it is proposed to introduce, with effect from June this year, compulsory elementary education at least in two or three centres in each of the taluks in the district which is considered to be one of the backward areas in the province.

As regards funds, the Government have decided to allot Rs. 20 lakhs in the budget for the year 1945-46 for the whole province. Salem would be receiving about Rs. 1,75,000 as her share.

As a result of consultations between the President of the District Board and the District Educational Officer, 32 centres have been selected for the purpose distributed fairly among the various taluks.

ENGLISH HONOURS COURSE IN ANDHRA UNIVERSITY

The Andhra University authorities will open the Honours Course in English from the next Academic year. The Syndicate have already approved the scheme and it will be placed before the Senate for approval.

EDUCATIONAL CONCESSIONS

The Government have extended concessions regarding the levy of fees in re-

cognised secondary schools in the Presidency to the children and wards of retired Government servants and retired board and municipal employees, who are re-employed by the Government, board or municipal authority as the case may be, for the period their re-employment lasts. They have made it clear that the concessions have not been intended to be granted in any case unless the school which the pupil leaves and the school which he joins subsequently are both situated, in this Presidency.

BENGAL

HIGHER ENGINEERING STUDIES

The Government of Bengal have constituted a committee of officials and non-officials to formulate proposals for the development of higher engineering and technical education in the Province with special reference to the expansion of facilities now provided by the Bengal Engineering College, Sibpur, and the Ahsanullah School of Engineering, Dacca.

NATIONAL MUSEUM OF ARCHAEOLOGY

The formation of a travellers' department, the setting up of a National Museum at New Delhi, involving an expenditure of about Rs. 6,25,000 annually, the establishment of a School of Architecture, travelling museums and the organisation of a National Cultural Trust, are some of the suggestions made by the Royal Asiatic Society of Bengal for the cultural reconstruction of India in the post-war period.

The Society had constituted two Advisory Boards to consider and formulate schemes for the scientific, cultural, historical and archaeological development of India. According to the society, the most part of the "capital" for a travellers' department is already in existence in the form of historic monuments and interesting and beautiful places. What is now required is a scheme, on an all-India basis for making these places more accessible. The ultimate ideal would be to build a number of good hotels at carefully selected sites, where visitors might be expected at all

seasons of the year, and to link up these hotels by rail or motor transport with outlying places of interests where rest-houses or camps might be established during the cold weather for the convenience of visitors.

BOMBAY

RESEARCH INSTITUTE OF TEXTILE TECHNOLOGY

With a view to take advantage of the provision made in the Budget of the Central Government to allow cost incurred on research to be accounted as debit expenditure for purposes of the Excess Profits Tax, the Ahmedabad Mill Owners' Association has decided to start a Research Institute of Textile Technology at a cost of about Rs. 65 lakhs.

U. P.

POST-WAR EDUCATION

Post-war educational plans for the United Provinces were discussed and tentative decisions taken at a conference held at Lucknow on March 17, Sir Maurice Hallett, Governor of U. P. presiding. Besides prominent educationists of the Province, Sir Walter Moberly and Sir Cyril Norwood, two British educationists, and Dr. John Sargent, Educational Advisor to the Government of India, attended.

The Governor addressing the Conference said, the U. P. Government would have at their disposal roughly rupees 125 crores to be spent on post-war schemes in the first five years. Of this sum, rupees 47 crores would come from the Central Government and the remainder from loans and balances already accumulating from provincial revenues. Rupees 12½ crores would be available for post-war educational development.

C. P.

PRIMARY EDUCATION PLANS

The Post-war Education Committee of C. P. and Berar has accepted the principle that the responsibility for imparting primary education should be shouldered by the State itself. At present primary education is the concern of the Local Bodies.

It is further learnt that the Committee has drawn up two plans for the expansion of primary education. The first called the "Pilot Plan," will be launched in certain selected areas where intensified activity will be carried on on an experimental basis. At the same time, in the other areas, the existing educational facilities will be multiplied. The tentative proposal is to shorten the period required for wiping out illiteracy from 40 years as suggested by the Sargent Scheme to 25 years. The over-all expenditure under the Education Development Schemes in the five years beginning from 1945 to 1952 is estimated at about Rs. 15 crores.

The schemes of the Committee will be discussed by the Provincial Reconstruction Committee at its next meeting.

ASSAM

SCHEMES FOR POST-WAR RECONSTRUCTION

Schemes involving a total expenditure approximately Rs. 84 crores for post-war reconstruction in Assam have been prepared by the Post-War Reconstruction Committee. The scheme envisages comprehensive plans for all-round development of the province. A sum of Rs. 54½ crores has been allotted for improvement of communications, Rs. 8½ crores for education and public health and Rs. 53,44,000 for village uplift.

MYSORE

INDIAN INSTITUTE OF SCIENCE

At a special meeting of the Governing Council of the Indian Institute of Science held at the Tata House, Bombay, on March 2, Sir V. N. Chandavarkar presiding it was resolved to accept the offer from His Majesty's Government of the loan of the services of three senior scientific officers for appointment of a term of three years in the Indian Institute of Science as Professors of Metallurgy and Applied Mechanics with special reference to internal combustion of engines and aeronautical engineering.

The Council appointed a committee for waiting in deputation on the Government of India to urge for additional financial assistance to the Institute.

PUBLIC OPINION

SIR CYRIL NORWOOD ON EDUCATION AND DEMOCRACY

Sir Cyril Norwood, Chairman, the School Examination Council of England and Wales, in the course of an address delivered at the Maharajah's College, Mysore, gave a brief outline of the primary and secondary education in England and said that the only hope for democracy lay in education and if they did not have an educated nation, they would inevitably be compelled to adopt some totalitarian form of government. For such an educated community, they relied upon the teachers and that was the reason why they laid emphasis upon the raising of the status of the teachers, raising their pay to the level of the civil service men and making them feel that they were the makers of the future generation.

DR. SAHA'S APPEAL FOR CO-ORDINATING SCIENCE AND INDUSTRIES

Dr. Meghnad Saha, a member of the Scientists' Mission, which recently visited the United Kingdom and America, replying at a reception at Calcutta on March 10, advocated the total mobilisation of all branches of science and close co-operation between the Scientists and the Indian Industrialists.

Sounding a note of warning to the industrialists, who thought that India had industrially advanced during the war, Dr. Saha said that the fact that some industrialists had made more money was no index of the industrialisation of the country.

He urged his audience to be alive to the situation outside India and said that from what they had seen in Great Britain and America there had been a complete evolution not only in the matter of production but also in many new discoveries which would be placed on the market in the post-war period. He attributed the success of England and America, in the present war to the total mobilisation of science and said that it was really the scientists and technicians who worked together, manufactured new weapons and were responsible for new methods of modern warfare.

Urging the importance of making India industrialised, Dr. Saha said that if India was to survive, she must develop her industry to the fullest extent and the people and the State must combine to the benefit of Britain and India.

"If we are to develop industries in India—which is the only way to fight poverty and pestilence and to remove them from the country for ever,—we must totally mobilise all the branches of science and give the scientists an opportunity".

DIWAN BAHADUR, P. VENKATA RAMANA RAO ON EDUCATION AND NATIONAL LIFE

Presiding over the School Day Celebrations of the High School, Bangalore, Rajadharmapravina Dewan Bahadur P. Venkataramana Rao, Chief Justice of Mysore, said that it could not be denied that our present system of education, primary, secondary and higher had failed to

keep pace with the social and economic changes in the country. The Sargent's report on the post-war development in India was clear on the point and had shown that the present system of education did not give proper foundations on which an efficient structure of National Education could be built.

Mr. Venkataramana Rao suggested that ways and means should be found to surmount the difficulties which existed in the introduction of vernacular as the medium of instruction and that religious education on non-sectarian lines should be imparted. He also stressed the need to provide well paid teaching staff and good physical and vocational education.

SIR RANGANADHAN'S ADVICE TO STUDENTS GOING ABROAD

In the course of an address delivered at the Pachaippa's College, Madras, Sir S. E. Ranganadhan, High Commissioner for India in London, gave a piece of good advice to such of them as might contemplate going abroad for further studies.

He said that the average number of students from India who came to England year after year was roughly 800 to a 1,000. But he was sure that, after the war, there would be a tremendous rush and the situation was going to be very difficult. Many of the men now in the services whose studies had been interrupted would want to resume their studies, and naturally would have priority. Then, there were those from other Dominions who would wish to study in British educational institutions. In any case, he found, from principals of institutions, that they were perfectly willing to consider the claims of Indian students, provided their claims were good on their merits. Ordinarily Sir S. Ranganadhan said,

he would not advise an Indian student to go to England until he had taken a good degree in his own country which was very necessary. So far as under-graduate studies were concerned, he could speak, from experience, that the education obtaining in Indian colleges was as good as the ordinary under-graduate training and education they could get anywhere else. Therefore, he would ask Indian students to stay here and take as good a degree as they possibly could and then go over to England either for post-graduate study or for research work or for advanced work of any kind, particularly for such lines as required specialised training which they could not get in India.

His second advice to the Indian students was to avoid the mistake of going to England without an adequate reckoning of the cost of education there, and his third advice would be that they should make up their mind beforehand as to the course of study they would pursue in England when they go there, and to apply to the India House well in advance to make the necessary arrangements for their admission to the courses they would take up.

RAO BAHADUR KRISHNASWAMI IYENGAR ON RELIGIOUS INSTRUCTION

Rao Bahadur R. S. Krishnaswami Iyengar, Chief Justice of Cochin, presiding over an Assembly of Teachers' Associations at Ernakulam, said: "As it is, religious instruction in this country is rarity so far as governmental institutions are concerned. The institutions run by missionaries are an exception." He appealed to the teachers to recognise the importance of religious instruction and impart it to the young entrusted to their care for training to fit them after-life."

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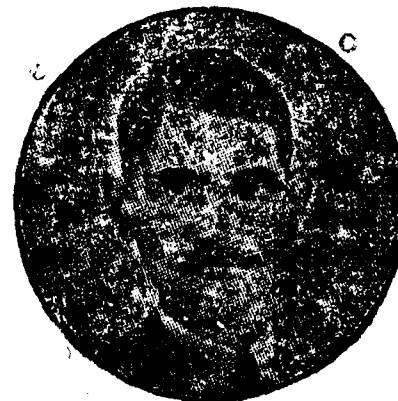
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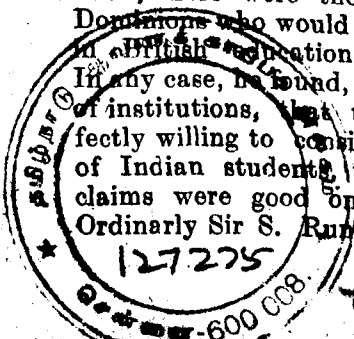
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