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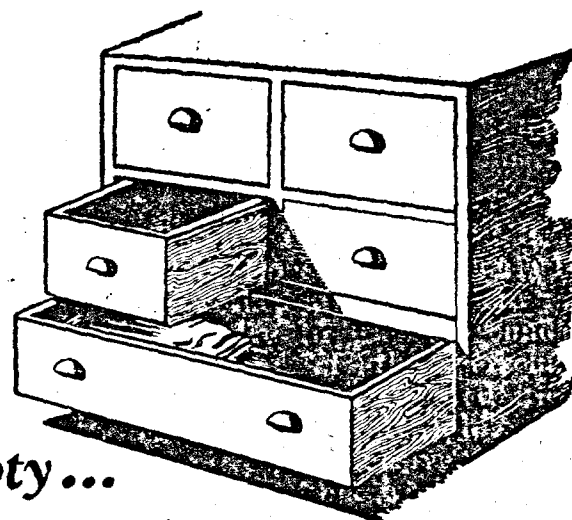
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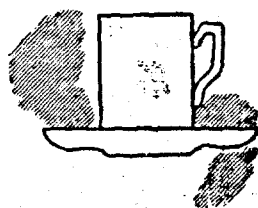
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EDUCATIONAL INDIA

A MONTHLY DEVOTED TO INDIAN EDUCATION

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

Vol. XII

July, 1945

No. 1

EDITORIALS

A NEW YEAR

WITH July, when almost all educational institutions re-open after the long summer recess, a new educational year commences and it is just the opportune time for those who are in charge of these institutions to ponder over the problems that they have to face in the course of the year and the nature of the solutions that they will have to provide. This has to be done by every one concerned with providing education for the youth—the teachers, the parents, the general public, the managements and the government; and it is desirable that they start their educational work with a new resolve to make it more of a success than what it was in the previous year or years.

IT may be argued by some that after all there is nothing to think about these problems. They have been with us for ages and they are bound to be with us for all time to come and that the solutions we are going to offer will not be far different from those offered in the past. All the same, it is necessary that every one recalls to his mind what these problems and solutions are and proceeds to tackle

them with a greater sense of responsibility and determination of purpose. It should also be kept in mind that fresh problems are arising due in the main to the increasing scale on which education has to be provided and the increasing complexity of many of these problems due to changes in the social, economic and political conditions of the country. The demand for education comes from a large number of people and the kind of education to be provided has to be of a more varied character so as to suit the needs, requirements and aptitudes of these large numbers.

THE first resolve on the part of everyone who is a party to the education of the youth must be that in the coming year he will co-operate whole-heartedly with everybody else in doing his share of work in the educative process. The habit of criticising the government or the managements or the teachers or somebody else for the unsatisfactory state of things that are now prevailing should be given up. Parents should take a more continuous interest in the day to day work of their children, provide them with proper facilities

in their homes for their studies, and co-operate with the teachers in a more active manner. Managements should concentrate their efforts to a greater extent in providing the necessary funds for increasing the emoluments of teachers, and providing schools and colleges with better accommodation, equipment, libraries and laboratories and give up their power politics. The general public should take a more legitimate pride in the schools and colleges in the locality, regard them as centres of service to the community as a whole, and aid them in every way—through donations, through suggestions and advice etc.—to make them more useful community centres. Above all, the government should come forward with greater financial help, with better trained and more conscientious administrators interested less in mere mechanical and routine sort of work and more in real education.

OF all the parties, however, the teacher occupies the central place; and it is on his insight, his ability, earnestness and adjustability that success in the educative process mostly depends. All other parties supply the "sinews of war" and it is the responsibility of the teacher to utilise them to the best advantage. Even when the "sinews" with which he is provided happen to be meagre—and they are at the present day most meagre—and though he has every reason to feel frequently that he is asked to make

bricks without straw, he should bring courage, imagination and a keener sense of responsibility to bear on his tasks and accomplish them in a cheerful and not in a complaining mood.

IT is his task, to create in the educational institution where he works, an atmosphere most conducive to the all-round development of the personality of the youth entrusted to his care. This involves his taking a more comprehensive and inclusive view of his work than he is apt to do at the present day. It is not enough that he handles this or that subject in the classroom. He should see that every student succeeds in obtaining a high standard of proficiency in it and comes out creditably in all the tests and examinations prescribed. It is to this that the parents, the public and the managements attach the greatest importance and though the importance is a little exaggerated it should be given due recognition by the teacher. Let teachers, therefore, take a fresh resolve that they will do this part of their work much better this year than in the previous year.

BUT in point of true education this is not the entire task of the teacher. He has to guide the students in all their activities—curricular and extra-curricular—and make them the right sort of men and women. It is here that little is done to-day and the result is that very few educational institutions—even some Universities come under

this category—are able to influence for good the lives of their *alumni*. It ought to be the aim of teachers to see that they acquire a sort of monopoly as the guides of the youth in their charge so that all their loyalties might become centred in and around the institution in which they are educated. This is not happening to-day. Many outside agencies of a non-educational character—political parties and organisations, clubs, cinemas, etc.—are active in bringing their influences to bear on the youth and educational institutions and teachers in them are content to remain passive on-lookers. This attitude should change and they should be alert and active in providing for them healthy channels of activity so that they might be under no temptation to look to these outside organisations for guidance, direction or interests of any kind.

FOR it should be noted that what the youth want is a field for work suited to their individual temperaments and tastes. Games and sports, debates, current politics, dramas, music, religion, social service,—all these make an appeal to them. Not that every one is interested in every one of these activities, but these diversified interests are characteristic of all of them. In this sense the educational institution is like the community. It is a miniature world in itself; and it must provide room for all kinds of activities. The only difference is that in the wider

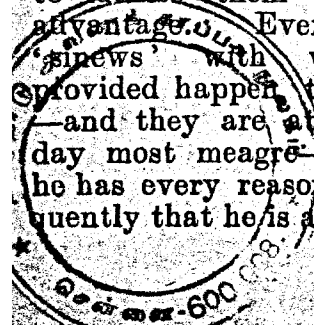
world there is not one single source of control determining the nature of these activities and many of them turn out to be unwholesome. In the educational institution there is a central directing agency and activities of a healthy character can be selected and the energies of the youth directed into them. And it is this aspect to which teachers should pay particular attention.

AND this is not a difficult task to undertake. Just as among students there is a large variety of tastes, so also is the case with teachers. A teacher interested in art or music should be able to gather around him students interested in these; and every other teacher should consider what his activities and hobbies are and influence students through them, realising in every case that he has a high responsibility for educating the young men on right lines.

IT is our hope that in the coming year all parties to education will begin their work with fresh resolves like these and carry them out with a sense of determination. They should be prepared to conquer all limitations and obstacles and be eager to achieve complete victory in the field of their endeavour.

The University Grants
Committee

ONE of the significant recommendations contained in the Central Advisory Board's Report on Post-War Educational



Development has been given effect to by the Government of India through the appointment of a University Grants Committee. In selecting the personnel of the Committee the Government adhered to the recommendation that it should consist of a "few eminent persons not directly connected with Government, whether Central or Provincial, or with any particular University, though for obvious reasons it is desirable that they should have considerable experience of university administration." Sir Mirza Ismail, the chairman, Mrs. S. N. Roy, Sir V. N. Chandavarkar and Dr. W. A. Jenkins satisfy these qualifications in an excellent manner. For the present the Committee will deal in a consultative and advisory capacity with Aligarh Muslim, Benares Hindu and Delhi Universities which are central subjects. Its functions are to make enquiries and recommendations regarding (1) the lines on which the universities should develop; (2) the additional grants in the form of grants-in-aid from public funds required for this, and (3) the co-ordination of their activities with a view to avoiding unnecessary overlapping.

It ought, from the outset, to be understood clearly that the functions are only advisory and consultative. They should not interfere with the autonomy of these universities. Each university must have the freedom to develop on its own lines and

the traditions which it has already built up should not be broken. In co-ordinating their activities and in avoiding overlapping, steps should be taken to facilitate the migration of students from one university to another and pursue courses, which, for financial reasons cannot be duplicated. The proportion of students to be admitted from each university to these specialised courses should also be regulated on sound lines. Let us hope that this co-ordination and the internal migration which will result from it will give to these universities a thoroughly national character—an all-India character to a greater extent than they have at present.

It is also desirable that the Committee gradually extends its jurisdiction over the other universities also and helps them in raising their standards of work.

The Late Mr. M. Krishna Rao

Vernacular journalism in India, especially in Andhra Desa, has lost a giant in the death of Sjt. Mutnuri Krishna Rao, Editor of "*Krishna Patrika*", the leading Telugu Weekly of Andhra Desa.

If Tagore has immortalised himself by his inspiring songs in Bengali for enthusing the national spirit among his people, Mr. Krishna Rao has left a similar deep mark in the hearts of his numerous readers by his inspiring and instructive editorials for about forty years.

We convey our heartfelt condolences to his bereaved family for the irreparable loss.

May his soul rest in peace!

HIGHER VALUES IN INDIAN EDUCATION

By Mr. R. C. GUPTA, M. A., M. Ed.,

Vice-Principal, K. Inter College, Dibrui.

EDUCATION has always been the chief force in human progress.

Today, as in former times, success in life depends upon man's ability most efficiently to utilise his capacity, and adjust himself to his environments to the best advantage. To-day's school children are to be tomorrow's leaders. But in India many of us—teachers themselves—have been (poor souls!) mentally and spiritually blind trying at best to imitate others without any initiative of our own. Sir R. N. Tagore said, "After two centuries of tutelage India not only remains unfit for self-government but unable to display the originality in her intellectual attainments. We must ascribe it to something in the nature of western culture or our inherent incapacity to receive it....." No more than 10% of the whole population is yet educated. A reaction to the *status quo* in our education has been evident in many ways—public clamour, press, platform and private enterprise. Educated unemployment, political discontent, and social unrest are no less symptomatic of the necessity for a change than the dissatisfaction with the present system amongst the educated classes. The need for a revolution of our accepted standards of education was never greater than now. New problems and conditions of life are confronting us as the whole world. Even in countries where people have been casting and recasting their education to their hearts' content we hear a lot about post-war replanning. But in India the existing system considered suitable and introduced by Lord Macaulay over a

century ago is still drifting us no one knows whither. It neither fulfils the Indian social needs nor does it satisfy her cultural aspirations. Then how natural and legitimate—nay urgent—is this need for a change of outlook in education in India?

H. G. Stead says, "Any educational system is an institution of the society in which it exists. This fact both decides its motives and determines its development. From the great arc of possible human motivation the society makes selection and on the selection bases its cultural and political institution. For any institution to attempt to express potentialities in conflict with those selected by the society of which it is an expression is an attempt that will result in conflict and disintegration." As a matter of fact our educational system is not the outcome of our decision and determination. Education is, in short, on the one hand the growth of the full and free personality and, on the other, adjustment to the social environments. In the West, education is merely a politico-economic problem but in India it is something more—it is spiritual too. Even the Sargent Scheme, with its eyes on the future, totally fails to visualise the cultural aspect of education or the spiritual background on which it ought to be based.

Political consciousness of the present century has led to the recognition of the principle that cultural nationalism alone—i. e., the natural expression of the life of a people and service to humanity as the basis of

* The Year Book of Education, 1932, London: p. 355.

international co-operation and human progress—can have an abiding success, and that education is the only sure and solid foundation for a nation's welfare and progress. But the Indian needs and aspirations having not been satisfied by the modern system, private enterprise has come forward to start new institutions during the last half century. Institutions of the Arya Samaj, the Theosophical Society, the Ramakrishna Mission and the Christian Missions are a few instances satisfying the country's needs. The Visva Bharati of Boilepur, the Jamia Millia Islamia of Delhi, the Vidya Bhavan of Udaipur, and schools based on the Wardha Scheme are similar other products of private enterprise amongst many others. Many of you, already connected with one or the other of these institutions, will bear me out when I say that they have not been unsuccessful in their objectives in spite of the many handicaps they had to start with. Philanthropy has been providing annually lacs of rupees for such education. They represent the realistic tendencies rooted in the national spirit and soil, but their ideals and practices are entirely wanting in the officially managed system.

Instead of enumerating the various defects of the present system I would only try to show how the Indian system originally differed from the modern and then I would illustrate some of the distinctive features and practices of those institutions that conform to the characteristic Indian spirit. The aim of ancient Indian education was partly *cultural*, partly *religious*, and partly *socially efficient living*. But religion did not here mean theological dogmas and creeds. It meant *social service, self-control, unselfish action, and meditation*. Earning a livelihood was only a secondary goal of education. After

a true education all family and social problems must naturally solve themselves and man must know how to employ himself best instead of becoming a burden to society. But now the majority of the people does not find any great use in education except a source of distraction from the ancestral occupations of their children. The percentage of the educated does not rise in spite of Govt. efforts during the past century. Mere taking of degrees and capacity to imitate others in language and thought is no education. The present system only serves the administrative needs. Even the economic needs are only partly satisfied. There being no basic philosophy behind our education the present system is only a house of sand and, so, can infuse no real life into the people. Our schools and Universities fail to provide any science of life or right attitudes to their students. Even if the majority of graduates and the so-called masters cannot realise their personal duties or responsibilities towards their society, what good is that education? In our own system more emphasis was laid on *developing human personality*—the three-fold human nature viz., cognitive, emotional, and volitional—than on anything else. It was considered that if a man was trained to have a balanced judgement, a balanced character and an increasing will to act for the good of others all human relations would correct themselves. But at present our Universities fail to provide these.

Another fundamental difference between the present system and our own is that our education and culture were self-controlled. The organised nation drew its dignity, its religion and morality, basis of its laws and its consequent efficiency from them while the Government neither interfered with educational management

nor controlled it. Learning was venerated more in the court than the riches. The teacher was highly honoured and the king himself bowed at his feet rather than claimed any authority over him. Education was autonomous rather than imposed or dictated by any rule of law. Now education is not only not independent it is rather motivated and regulated by government policy. The result is the top heavy system and a lack of educational vitality and creativity of higher values. Naturally a mercenary spirit amongst the staff, a fall of prestige of the educational institutions, strikes and disrespect for teachers have become the common feature of the day for want of any educational loyalties. It is on this account that the Sadler Commission sounded a note of warning against state interference in education:

"...There is an element of danger in any great extension of Government control over schools. It (education) is too important a factor in national life for the state to abrogate its responsibilities in regard to it. But at the same time it is too intimately connected with family life and with private conviction to be entrusted to governmental management alone. Therefore it is desirable to see for some new synthesis between state supervision and private effort especially in the spheres of secondary and higher education."* It is high time that the Government—and all governments—realise that education is too sacred a department to be encroached upon or to be starved.

The third characteristic is that in India education meant the personal discipleship of the student to the teacher. The rules of personal conduct and social behaviour, correct

* Calcutta University Commission Report, Vol. I, p. 164.

ideals and attitudes were inculcated by the example, personality and influence of the teacher and the general atmosphere. Besides, there are several other differences. The importance of vocational social groups, four stages of life, ideals of *Brahmacharya*, self-control, simple living and high thinking, principles of sacrifice consecrated to social service, of endurance and love, formed the very basis of our educational practice. Our education must mean the perpetuation of these principles. The want of these traditional ideals is amongst others one of the main causes of our social conflicts and disintegration. Socially maladjustment, and economically unemployment of the Indian youth, have laid bare the inadequacy and failure of our educational system and made out a case for its reorientation and reorganization. Yet let me not be too orthodox. I am not going to set the clock of time 2000 years back. We must also take into account the present environmental conditions. Our cultural aspirations need be adjusted to the present modes of thinking. There must be a synthesis of our spiritual culture and material civilization before any educational values can emerge. Both need be reflected as one entity in our education from the secondary to the University stage. But our ownness must not be lost in the superficiality of the externals. Immediate environment is only the starting point from which experience radiates out until it embraces the natural culture and also those cultures that have influenced it.

Now I would illustrate that I am not only after a theoretical discussion. Our Indian culture combined with modern educational developments is already in practice in several of the so-called private institutions throughout the length and

breadth of India. Education can be vigorous only when it responds to the demands of cultural and social environments. Kandel and H. G. Wells hold that the world is passing through great cultural changes due to scientific progress, and hence unrest in education is inevitable. But here in India the problem seems fundamentally different. It is not a change in the cultural values; it is rather a revival of the ancient culture which suffered a temporary setback and consequently, demands a changed outlook towards education; for, it is the means to that end. The last two centuries have seen a remarkable change in environments in the West owing to the Industrial Revolution and politico-economic developments, but not so in India. However, the modern concept of democratic ideal in education — the right of the people to universal elementary education and of the individual to advance to the best of his capacity regardless of geographical, social or economic handicaps has undoubtedly brought the need of mass education to the forefront. Education has now again begun to be considered as a part and parcel of life.

Psychology too — genetic as well as psycho-analytic — points in the same direction. An individual is the product of his heredity and environment so that his proper growth cannot be promoted by any graft of a foreign system of education. Education must evolve from the past traditions and present environments of the nation. Educational consciousness has always meant the desire of a group to conserve and transmit its culture and heritage to the younger generation. Thus seen, it is the spiritual cause, an inner drive, that demands a change in our education for the very preservation of the Indian soul.

II

All institutions of private enterprise as already mentioned are dominated by certain ideals exposing the realistic tendencies of our educational progress. But while interpreting their broad features we must be very cautious. The differential features are no less important than the common ones — to reject the one would be as disastrous as to reject the other — for they all form parts of our national life as a unity.

The missionary spirit of the Arya Samaj was probably the first to put a strong brake on the impact of a foreign wave of thought in India. The revival of the Gurukula with its essential concomitant of *Brahmacharya* is in itself no mean contribution to educational practice. Not only has the Arya Samaj proved that in our education traditional culture is the only sure basis for the preservation and progress of society and national solidarity, it has also demonstrated that it is capable of being practised in the modern educational setting to build up a strong character and to produce a well disciplined hardy manhood. It is only a reaction to the denationalisation and demoralisation that had set in.

Similarly, the educational institutions of the Ramakrishna Mission founded on a truly Indian, cultural and spiritual, insight have demonstrated as nowhere else has hitherto been done, what social service, which is considered by modern thinkers to be the only basis of world culture and lasting peace, can mean in educational practice. Swami Vivekanand's ideal of coupling industrial civilization with the Vedantic religion, with *Brahmacharya* and humanitarian ideal of service as keynotes, has been actualised in the R. K. Mission institutions. Here we find

truly Indian spirit of cultural synthesis rising above creeds and communities, exemplified, and an education for the body, mind, and spirit for the highest good of the individual as well as of society.

Mrs. Annie Besant, originally an Irish Christian lady, became a true Christian Indian. She realised the conception of a universal and eternal religion, the Indian Sanatana Dharma. The Theosophical institutions, opened by her followers, have infused education with a national and real religious spirit. In order to realise her conception of universal religion they have contributed much to education by way of creating a true spirit of love between the teachers and the taught, aesthetic-spirit to dominate the educational atmosphere, a spirit of brotherhood, and cultural refinement. They have applied the latest educational discoveries of emotional adjustment to child education.

Likewise, R. N. Tagore with his far-reaching vision of artistic culture, turned to evolve the Indian ideals of education in contact with nature. He has been ranked equal to the great educationist J. Dewey in the West, by Prof J. J. Findlay, who says that these two schools (of J. Dewey, and R. N. Tagore) taken together express the deepest longings of our age both for the individual and for the race.* In Tagore's Visva-Bharati we have residential co-educational institutions right from the primary to the University stage, where the children of all castes and creeds lead a community life governing their own affairs in the atmosphere of nature. Homely environment, with its typical Indian ideals of simple living and high thinking, without the pare-

phernalia of a modern University, yet with all its advantages, free and full development of the individual through intellectual, aesthetic and vocational studies, making the students self-reliant and independent. Social service, freedom of self-examination, cultural and spiritual atmosphere are some of its distinctive features. In the words of the poet himself the aim of his Cosmopolitan, University "lies in imparting life to the complete man, who is intellectual as well as economic, bound by social bonds, but aspiring towards spiritual freedom and final perfection," without the foreign ideals of narrow political, racial, and geographical loyalties.

Then, there are the Christian institutions which, though motivated by a foreign creed, have undoubtedly, as a result of their wide experience of investigations and experimentation, set an example as to how the most modern and scientific methods can be introduced even in village education without, in any way, undermining the rural economy or exerting any disintegrating influence on Indian society. They have introduced in village education activity programs of health habits, hard work on a co-operative basis, corporate community life with a progressive outlook, projects relating to life, rural self-government amongst the depressed class children so as to raise them to the level of self-reliant and self-respecting citizens. Their progressive rural experimental schools have offered a definite challenge to the stereotyped methods which have hitherto exalted urbanization at the cost of village life. Their new ideas, humanitarian spirit, and earnest devotion have made their institutions harbingers of a new era in rural education, and made learning in them a real living experience and teaching a pleasure.

J. J. Findlay: The Foundations of Education. Vol. II, pp. 237-240

Of more recent growth there are other institutions, practising different ideals, satisfying various needs of the country. On the economic and popular side the Wardha Scheme of Basic Education with its main features of self-support, liquidation of mass illiteracy, amelioration of economic conditions, popular education of civic life, still stands justified at the bar of informed educational opinion. The real culmination of the Aligarh movement in the Jamia Millia Islamia of Delhi embodies the essentials of a good Muslim education with and dominated by freedom, corporate life, cultivation of spontaneity, basic methods, and a religious outlook. Psychological basis of practical education with free discipline in the Vidya Bhawan of Udaipur, the Vidya Mandirs and Balmandirs for the propagation of cheap and still efficient education by various other institutions are the inner cravings of a country-wide educational consciousness and pointers of the new Educational Order. These institutions are not only conservative but radical.

I would not like to tire the patience of my readers by multiplying similar other instances. It is enough to say that in order to satisfy the fundamental educational needs of the country—administrative, social and economic, cultural and spiritual—we cannot close our eyes to the inevitable lead taken and guidance given, as to the educational objectives and practice by these progressive institutions of indigenous growth. They conform in every respect not only to the Indian aspirations, but, as we have seen, to the modern educational theory and practice. The inadequacies of our present Educational System have achieved fulfilment in these institutions of private enterprise. However these suffer from

State indifference and an inevitable financial worry. It is most difficult to appreciate the government neglect of such special schools and to endure the perpetuation of a system in which Indian children (for whom culture and spiritual advance has, from time immemorial, been the primary requirement on the scale of life values) are deliberately denied the benefit of a typically 'Indian' training.

Now, however, it seems that the Government is after all taking note of some of the country's educational needs by sheer force of circumstances. The Government has been, of late, paying more attention to technical and military training of Indian youths though not to the same extent we would like to be. A few months back the U. P. Education Department has inaugurated the Careers Department in educational institutions for aptitude testing and vocational guidance. Whatever be the present motives, if we, teachers, will to make this section a success there is ample scope for progress to make it a permanent feature of our system. Some other provincial governments are also trying to chalk out schemes for the post-war education. They envisage compulsory primary education and technical education at par with literary education. It would not be out of place to draw their attention for a greater emphasis on the content of education viz., its character-building aspect—home discipline, free and creative spirit, co-operative work, revival of Indian culture through social service, spiritual outlook, a high moral standard of life, love and good wishes for suffering humanity. Let us have our texts up to the highest standards in our own language full of Indian ideas and ideals, secular and scientific knowledge in place of stories of cats and dogs, foreign lives and fashions, political

THE TEACHING OF ENGLISH—II

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

It has been agreed in all hands all over the world that the best method of teaching a foreign language is the direct method without the use of word for word translation, and that the boy should be taught and given enough oral work so that he may learn the language as naturally as he learns his own mother tongue. It has been said in certain books of teaching English that the oral should be begun first and that this should be carried on for months together until the boys become familiar with a certain amount of oral vocabulary and expression and that reading, and writing should be begun later on. The same method is now being attempted in the new scheme of teaching the mother tongue in the infant class. But the precept of oral teaching is not followed by the teachers for various causes which however are not reasonable. They have neither the courage, nor the faith in oral work and the slavery of the text book and the magic of the printed letter and the old tradition of alphabet writing have so tight a hold on the teacher of English that he flings to the air all his knowledge and practice of the training period and follows the time-worn method of making the boy learn more by reading and writing than doing and talking. The oral and the doing method requires the motor activity of the teacher, whereas a general order to write or read with reference to the

text book can be given from the chair. Even if oral work is done it is done so mechanically and so much in close relation with the text book that the boys know or get by heart a few set answers to a few set questions. Thus there is no attempt at conversation which is lively but at formal interview where questions and answers are previously set and prepared. Passive listening on the part of the boy in the language class where the text book is read like a Ramayana or a Bhagavata with comments made at intervals still is the common practice. Fortunately for the boys, however; the examination is entirely a written and memory test. Unless oral work is given more prominence and greater value in the teaching of a language the mechanical expression of answers and the lack of a true mastery in the use of the language are bound to continue. The English teacher has to be very resourceful in the question hour and should convert the lesson into a subject of general conversation. Now that the vernacular medium has been introduced, the use of the vernacular words has to be scrupulously avoided and the boys should be made not to translate their Oriya into English and then express, but to express direct in English. No doubt there will be the process of translation going on, but that will be imperceptible. It will only be a translation of experience and the learning will be by direct association.

Continued from preceding page
tactics and internal dissensions, that often help to breed unnecessary jealousies and unnatural modes of behaviour or complexes in our students.

If that is so, there is no place for formal translation in the earlier years of English teaching. "The fine art of translation presupposes a fair knowledge of both the languages involved. The language of the beginner

cannot be said to be fair. Direct association is the all important aim. Therefore it has been said "that no translation exercise should be allowed which is not a translation of experience. The words learnt, the sentences framed and the subject matter taught in the lower English classes of an Indian school are so simple and commonplace that it is doubtful if the boys will get any pleasure out of translation as an art. A translation into the mother tongue is more a test on the style of the mother tongue than on the understanding of the foreign language. This test can better await till the boy reaches his high school stage by which time he has a good command of expression both in Oriya and in English. Translation exercises in the earlier stages makes English teaching less direct and more mechanical and therefore less lively and interesting.

Translation from the mother tongue to the foreign language requires a still higher stage of English teaching. A high school is not its proper place. "A very fair command of the foreign language to produce the foreign version as an original form of composition" is necessary to introduce this kind of translation. Only he who possesses the high school stage can be said to have a "very fair command" of English. Moreover on account of this habit of translation of the mother tongue into English, the Oriya words will begin to interfere and hinder to a great extent the mental process of thinking in English. A writer says, "It is extraordinary how pernicious an influence this presence exerts, especially if the words are visible. The pupils will make mistakes that they never make when expressing themselves directly in the foreign language." There is the fear of setting the "trans-

lation habit" in any kind of translation. Translation of English to Oriya is necessary at the latter part of the high school stage at least for the sake of testing the comprehension of the foreign tongue and expression in the mother tongue. The introduction to the English syllabus now introduced in the whole province says thus: "The process should be (a) free composition (b) retranslation and (c) translation from the mother tongue into English." The existence of the last process in any part of the high school course does not seem to be desirable. In this syllabus translation into the mother tongue is introduced as early as V class and from the mother tongue into English in the VI class. This system goes against all canons of the teaching of foreign language in any country.

Translation work should be partly oral and partly written and every teacher has to see that it is not literal. In the time-tables of high schools it is very often seen that the English teacher is not given the translation work of that particular class where he teaches his English. It is sometimes seen that one teacher is given the translation work of several classes even though he has no other connection with the class in English or Oriya. It is evident from this arrangement that translation is not regarded as a part of the language work. Bifurcation of the teaching of English has now become a common feature to adjust the timetable to relieve the grey hairs from the trouble of correcting exercises. This should at once stop in the interests of learning any language. Bifurcation does all possible harm to the teaching of any language which should be taken as an integral whole. The correlation is lost; time is wasted on account of over-lapping and incohe-

rence and confusion sets in to make the teaching as less effective as possible. As it is everybody's lesson, it becomes nobody's and therefore it encourages irresponsibility on the part of the teachers.

"It is, therefore, advisable to assign to one teacher all the subjects that are grouped under the head of English so that grammar is taught in close correlation with composition, translation and the reader. Errors in composition are discussed, a lesson on positive grammatical rules follows, and there may be some drill through translation and an occasional review in the course of a subsequent composition or reading lesson. Such a procedure will give the whole work a unity of purpose which it otherwise lacks." (Bhatia) Passages are dictated by the teacher, translated by the boys and corrected and returned. There is no oral exercise done. On account of these defects the translation exercise does not help the boy to learn the foreign language. Oral work therefore in every class, both high and low, should be insisted upon. It is not necessary that the boys should be given always unseen and unknown passages for translation. Passages in the detailed as well as the non-detailed texts which may attract the boys for the beauty of their style and expression may be made use of for such exercises.

Formal grammar is not without its advantages in the teaching of a foreign language as in the mother tongue but every language is prior to its grammar. So also in teaching a language the grammar lesson should be begun as late as possible. Experiments have been made of teaching the language without grammatical terminology and rules and found successful. If grammar and composition go together and if the teacher has

his eye on the correct construction of the sentences used, the teaching of formal grammar will not be necessary for a considerable period of teaching a language. If when the formal grammar course is begun it is better that it is taught with reference to the usage in the text book. This will make grammar better understood, more quickly grasped and less mechanical. I know boys filling up blanks of conjunctions and prepositions and adding 's' for plural or 'ess' for feminine without knowing what the words or sentences mean. The present grammar course and the way in which grammar and composition are tested in the Public S. S. L. C. examination clearly indicate that grammar so far taught does not help the boy in his composition. This is quite evident from the disproportionate difference between the marks obtained on the average in composition and in grammar. Grammar of the S. S. L. C. course is now a bag of tricks and the boy comes out with solid marks of 40% in the paper even if he fares ill in the composition part. The mechanical way of teaching grammar by going through a number of exercises gives the boys the chance of getting marks in grammar even though they do not understand the correct use of grammar in either their oral or written expression. Boys know that 's' makes a word plural but are not able to make the other changes in the sentence for want of practical usage. More stress should, therefore, be given on the teaching of the language by way of composition, than by teaching formal grammar. A grammar text book may be dispensed with and the examples of the text book can be gathered and rules discovered and used by the boys with the help of the teacher who will, of course, have with him a clear cut syllabus of grammar. The importance

of formal grammar should therefore be reduced, its marks in the examination minimised and its formal and deductive nature replaced by a more lively, useful and inductive method. The Patna Matriculation course gives a list of grammar books from Nesfield downwards, but does not give any syllabus. It is necessary that the teacher should not be bound down by a text book in grammar. He should be given enough freedom within the scope of a definite syllabus.

Extensive reading cannot be neglected in the direct method of teaching a foreign language. The experiment of the Madras S. S. L. C. Board in doing away with non-detailed texts in order to make library reading compulsory is a complete failure for various reasons. But even the previous method of prescribing extra readers and asking questions on the subject matter was not quite successful. The boys used to get bazar notes, cram up summaries and neglect the texts proper. The two important aims of extensive or rapid reading are comprehension of subject matter by silent reading and expression of it in one's own words. These aims seem to be better fulfilled in the Patna scheme where passages are given for writing their substances. Bazar notes will be of no use and cramming up of any answer previously prepared for the purpose of writing in the examination is not possible. But there is the evil of elimination in this method as boys have to answer only two questions on two books out of as many as six. But it is not possible for an examining body to check such defects. It is, I think, the duty of the heads of institutions and inspecting authorities to see that all the books prescribed for the class are gone through by the boys either at home or in the class.

Even though the questions requiring subject matter may not appear in the examination question paper, no one can prevent the teacher from asking such questions in the class in order to test how far the boys have grasped the subject matter. This is decidedly an improvement of the Madras scheme which bore the boys year in and year out with one single text book for detailed study.

I therefore beg to submit that the following reforms in the teaching of English may be made by the authorities in our province :

1. English should be made a second language in the curriculum.

2. Its course should be reduced and its standard lowered.

3. It should be taught in a secondary school only for six years beginning from the 11th year of the boy and the entire education course till IX class should be covered in 11 years and not 12.

4. Translation of the English into the mother tongue should be begun only at the high school stage and the translation of Oriya to English should be put off till the college stage.

5. The teaching of formal grammar should be begun at a later stage and should be based on the text books. No separate grammar text book is necessary. Grammar should be taught on inductive lines.

6. The learning of a second Indian modern language should be made compulsory in addition to English.

7. The teaching of English history should be excluded from the History course and included in the teaching of English.

PRONUNCIATION.

It is not necessary that phonetics should be taught either to the teacher

or to the child in order to learn correct pronunciation in English. The invention of a phonetic script become essential in the case of European languages because the Roman alphabet is not adequate or sufficient to cope up with the sounds. But the Indian alphabets are far superior to the European one in this respect. They are very scientific and phonetical and the difference between sound and script is almost non-existent. This being the case the Indian alphabet is capable of being utilised for the pronunciation of English words with a very few exceptions. This will become quite evident if examples of mutual transliteration are taken into consideration. Therefore the teacher can safely utilise the letters of the mother tongue to impress upon the boy the pronunciation of any difficult sound. More than that is not required to make the Indian boy pronounce his English words correctly. But for sounds like *u, v, th,* and *f* the phonetic letter should be adopted lest the vernacular equivalents should cause havoc in pronunciation. The pronunciation of the boy in English depends 50% on the pronunciation of the teacher and therefore the latter has to set the correct example and lead the class. There is sometimes a bit of affectation made by Indian speakers of English with a wrong notion that Englishmen do not speak clearly and if one is to speak like him one should be as less understood as possible. That is due to the large number of letters in the words that are not meant to be pronounced even though they exist

in them. This peculiar characteristic of the English language can't be helped. Yet we should do our best to be as clear, accurate and articulate in our speech as possible.

The language of a country along with its literature is not only a mirror of its history but also an epitome of its culture and civilization. It seems therefore to be essential that the history of a foreign country of which the language is taught should be learnt by the student not in his mother tongue but in the foreign language. A complete history of England as now taught in the high schools of Orissa with so many details of political and military events does not seem to have any justification for its existence. The history of England as far as it has its relationship with the history of India is quite enough for the boys of the high school standard and this can safely be included in the Indian history syllabus. But an outline of the history of England or interesting stories and biographical sketches bearing on English history and written in simple English will be delightful reading in the rapid reading class. A series of such books for all the high school classes may be included in the list of rapid reading books or a separate period may be allotted for this work. This arrangement will lighten the history course, give room for the introduction of world history and help the student to appreciate English life and manners which he is bound to come across in his study of the English language.

"For our perfection we have to be vitally savage and mentally civilized, we should have the gift to be natural with nature and human with human society. The relative proportion of the non-civilized and civilized man should be in the proportion of earth and water, the latter predominating."

— Rabindranath Tagore.

SCIENCE AND RELIGION

By Dr. Sir C. R. REDDY, M. A. (Cantab), D. Lit.

SOME philosophers have indulged in the cheap and melancholy jibe, that science has given a V-2 civilisation—one of bombs and destruction. Science grows dualistically a power that at once creates and sustains, as well as destroys. If it has given us V-2, it has also given us penicillin. Could it be said that scientific sovietism has served the masses and neglected and exploited humanity, both in their welfare and in their status and dignity, worse than religion, through its charitable services like schools, hospitals and orphanages? I do not know which will weigh greater in the final scales of history, science or religion. But I am inclined to think that both knowledge and faith are indispensable and there is no need to put one against the other.

SCIENCE FOR HEALING

Prevention, cure, relief, alleviation—all these degrees and variations of the healing touch and consoling contact become more effective when they are scientifically organised and put on a firm institutional basis. The ills that our flesh, and may I also include the mind, are heir to are due to a variety of causes, not all of which could be prevented. For instance, the havoc of floods, storms, earthquakes and volcanoes. When Nature is seized with homicidal mania, what could man do? But we can give relief, and alleviate suffering. In America there is insurance against the terrible devastation of tornadoes. In India we have famine insurance funds in the Provincial budgets; more such might be provided. In an emergency the staffs of Governments and Organised Institutions won't be enough. Here

it is that the missionary spirit of voluntary workers enlisting in their hundreds becomes necessary.

Ills caused at birth or before birth, mental and physical, are dealt with by psychologists and doctors. The poor unfortunate children inherit disabilities. With better and more food and hygiene, and spread of knowledge, prevention can play its part, though cure and alleviation cannot be dispensed with.

Evils and crimes of passion; of gross selfishness, anti-social impulses and sexuality and the rest of them, are partly due to economic causes and moral perversities, which some schools of thought hold to be diseases that might be cured, while other and older schools continue to think of them as crimes and sins for which retributive justice must be meted out even more than reformation.

Science too in some cases upholds the retributive spirit. In some modern States, where human life is regulated on principles of biology—and why should it not be?—compulsory sterilisation, a mixture of prevention and retribution, has been enacted and enforced. So far as the above classes of ills and evils are concerned, all are agreed that it is the duty of State, society, and religion to do something to retrieve the individual or safeguard the race.

THE GANDHIAN DYNAMITE

There is another series for which there is no ethical condemnation forthcoming, viz., ills wrought by one Race, Nation, State or Caste on another in the name of patriotism or religious tradition. The horrors of war,

and the less spectacular though scarcely less horrid economic exploitation and degradation of weaker peoples are not only not condemned, but perhaps commended as virtues. Not only is there no feeling of revolt and remorse, but there is patriotic or other approbation. Of course this is an incident of the struggle for existence. Life is the basis of good life—life must be preserved at all costs. So long as Race, Nation and State continue to be the unit of inter-human struggle for existence, these wrongs and these cruelties will continue to be perpetrated or endured as duties, as otherwise death and degradation and enslavement result.

Caste and its gradations and degradations based on birth within a State, race or society, do not seem to have any justification now, though there must have been a historical ground for their existence. They are survivals in a society in which inertia has overcome the capacity to dynamic change with the times. But the case of India is not hopeless—in fact it is full of hope. Who would have thought that our women would have in the short space of 20 or 25 years come forward in such numbers and in such quality, discarding their inherited tribalisms and purdahs, to play a glorious part in our national struggle, braving and enduring risks and dangers which must have been extremely repugnant to their feelings. Similarly, in respect of the changed attitude of the higher castes towards the 'Untouchables' and the consequent right of temple entry accorded to those unfortunate brothers and sisters of ours, the Gandhian spiritual dynamite has blasted the hard rock of conservatism. There is place for the spiritual along with the scientific—but not in supersession of either by the other.

ONE WORLD: ONE GOD

Has it struck us that race has stood in the way of Universal God, the Father of All, being not merely a noble idea, but an actual ethic and regulation of conduct? When Christian nations go to war, they pray to God to help them to victory over the enemies. In other words they treat God as a tribal deity who is bound to help his tribe against the other tribes. So long as race, the declared or undeclared conception of Master folk, white superiority over the coloured and other forms of superiorities and inferiorities persist, thus long will you have white churches and black churches, our Gods and your Gods, though the one God. Universal and Father of all, will always have the attraction of a sublime idea yet to be realised, and which I think will not be realised unless there is an effective Global Order capable of preventing wars and economic exploitations and of applying and enforcing judicial processes honestly administered to the solution of international and inter-racial disputes on the basis of the equal right of all to live and the equal duty of all to let live. One World, One God—these are the culminating ideals of human evolutions, which will be conjointly realised.

Meanwhile historically, inductively speaking, motives for the service of man have been two—religion and racial. State or national power and efficiency, in addition to natural sentiment, strongest at the family stage and getting weaker as it ranges wider. The positivist school appealed to ethics as a third motive. Morrison's "Service of Man" is a notable book on the subject, but pure ethics has not been an efficient motive of action to the same extent as the desire to attain heaven or the desire to annex the earth.

MOTIVES OF POWER

The Secular Motive of racial or national strength cannot operate in a dependent country beyond a certain limit without rousing the suspicion and hostility of the suzerain government. If we reflect on British Indian History, two propositions appear self-evident. One: the policy of the British Government has been to promote our efficiency in subordination and not to bring us up to co-ordinate international strength and rank. Our Universities, Commerce, Industry, Shipping, Army etc., are proofs of this culture of inferiority. Secondly, the material and moral progress they of their initiative promoted in India was dictated more by their needs than our requirements and ambition. For instance, until this terrible global, total war broke out, they did not throw open Commissions in the Army or in the I. M. S. to our people freely. They would not agree that locomotives could be constructed in India. But how many things which till 1939 were dismissed as unnecessary, undesirable, or impossible have since been found to be urgent project! Why, even scientific research has been promoted in a hurry. At one time there were too many educated in India. Today there are not enough.

The test of progress in England is "Are we at least equal to the next most powerful nation in this respect or that in which comparison is natural?" For instance, "Is the English Navy more powerful than Germany's or Japan's?" In India the test is "Are you better this year than what you were last year; and by what percentage?" International standards are not applied; because we are not a nation. We are compared with our yesterday, our fitness for today's or tomorrow's international competition never comes into the

picture. Those who are blind to the future are of course false to the past and the present.

This is the justification of the hypothesis of the Bombay plan, that without a national Government, pursuing policies conceived in the interests, requirements and ambitions of India, the chances of honest Post-War Reconstruction must be held to be rather remote and slender

POWER: CONDITION OF GOOD

Power pursued as an end in itself is wrong as well as bad. It is the negation of both right and good. But powerlessness is not the remedy. True they say the meek shall inherit the earth; but it is usually some feet below the surface of the earth, if the aggressor is good enough to bury them instead of cremating. The fact is, Power is a condition of good. We Indians have failed to achieve enough power for conserving and promoting the good of our country and of the world. We seem now to have engulfed ourselves in sectional and communal quarrels ...

OBSTACLES

The hindrances in India to organised social services are many and peculiar. Sporadic charity is widely felt to be a religious obligation - it is gratifying to simple souls. Organisation is mistaken for mechanisation. They forget that even our Soul, has to have a physiological mechanism, highly automatic, before it can start its salvational activities. Caste divides and dwarfs the range of sympathy and human contacts. Literacy is lacking, but the Gandhian movement has shown that ideas could be spread and conduct evoked, though its appeal is based more on faith than reason. Mahatma Gandhi has stirred men, women and children in the rural no less than in urban areas as no

single individual or movement has stirred the country within recorded time. Genius is a law unto itself. Our fatalism is another instance. One of its forms is self-centred judgments and utter lack of sense of social averages. If you prove that inoculation reduces mortality from plague or cholera by 50%, the average Indian asks, "but will it guarantee to save me? If it does not, what matters the 50% reduction if I am not one of that 50%." These are the evil results of our long subjection to caste and creed and our statelessness in a world of active, contending States. Lastly, the Communists suspect all improvements in labour conditions and promotion of labour welfare as a capitalistic ruse to dope them into inactivity.

CALL FOR ACTION

There is thus a call for clear heads and brave hearts to put forth exertions, to remove ignorance and misunderstanding and by their selfless, though salaried, efforts to promote not only social welfare but rouse social sympathies and the saving grace of humanitarianism. The Kasturba Memorial Movement which deals with village women and children seeks to correct the one-sidedness of

our urban institutions. Nothing more important and more urgent could be conceived. I can only hope that modernistic ideas would be adopted and primitivisms would not be mistaken for pristine purities and perfect peace. We cannot close our 'Varsities; we cannot shut out science and its applications. Even if we use our power or influence to put out our domestic lamps, it won't extinguish the Sun by whom the world guides itself. Science and spirituality are not mutually antagonistic. May they be in perpetual conjunction and lead us from our present state of dependence, disabilities and distress to independence and equal rank and prosperity, not as a State fighting with other States, but as one of the co-operating members and organs of an effective global order, which I trust will come into being, banishing war for ever and in its place giving mankind irrespective of race, creed and colour, the supreme happiness of peace, the reign of global law, and well distributed and co-ordinated economic prosperity.

From his Convocation Address to the graduates of the Tata Institute of Social Sciences, Bombay, 14th April 1945.

"A child's thinking is liable to manifest errors; he is prone to jump to conclusions, to mistake analogy for proof, to argue from a particular instance, in short to commit all the fallacies of simple logic. To cure him of these faults is not easy, and requires much time and patience. So the teacher is inclined to avoid the struggle by thinking for the pupil, a method repeated later in the politician's catch phrases and the party newspaper dogmas."

EDUCATION IN POLAND

By Count K. A. WODZICKI,

Consulate-General of Poland

[In the following lecture recently given by the Consul-General of Poland to the Catholic Students' Guild, Wellington, the chequered story of university education in Poland is told vividly and with the understanding of one who has devoted many years of his life to the work as a lecturer and professor. In some ways a sombre story, it is yet one of unbounded hope, and for all who today pray and work for better times, it conveys a moral of the utmost importance.]

THERE is, at present, a good deal of talk about Post-War Education; we see it in the English and American Press; a large amount is to be found in discussions held at different important meetings such as the Labour Conferences in Britain, and even in this country recently some criticism of New Zealand Catholic education is to be found in the Catholic Press. Again, the problem of education was included in the famous ten points, signed by Cardinal Hinsley and the leaders of other Christian Churches in Britain.

I share the belief that in all these endeavours lies something which is of paramount importance for our future life and for future generations. It seems evident that nowadays education is more than ever vitally connected with our national and social life, and forms an essential part of our patrimony which we desire to leave to our children. And, if we really intend, as one of the Anglican Bishops said recently, "to put our house in order," the the problem of education is as important as the problem of equal social opportunity for everybody, as for instance free trade or access to raw materials. Without the possibility of adequate education for all, which constitutes one of the essential freedoms for which our boys are generously shedding their blood on so

many fronts of this war, there is no chance of any real post-war settlement.

If we really intend to work as United Nations, after the war has been won, i.e., as in the case with our Church, where every nation is an equal member, sharing the same duties and privileges, we will automatically have the same aims and responsibilities in the manifold tasks which lie ahead, in which case each nation will require to be perfectly sure that it does not come under the heading of those who call it their duty to "fulfil the mission of civilisation by war and conquest."

Education, as a matter of fact, is comparable with a magnificent tree—the lower branches, which are accessible or should be to everybody, spreading the shadow of knowledge and wisdom over a large area, while the upper branches control the lower branches in directing their movements. But the highest branches are called upon to bear the really rich crop of science and learning, and they, unlike the lower branches which are suited to different characteristics of nation ground, are the property, not of any particular nation, but of the whole of humanity; they bring to her an unveiling of the unknown, and through the achievements of science, a better standard of life.

The purpose of this short lecture is to give you some knowledge of the achievements, chiefly in university education, science and learning, of one of the nations which inhabit that strange land stretching from the Baltic to the Aegean Sea, with a population of more than 100,000,000 people, who now belong to the United Nations, who have paid the highest price in the present struggle, who look forward to sharing the prospective privileges and duties in the years to come.

The finest definition of the scope and nature of University Education yet given is that by Cardinal Newman: according to him it is "an assemblage of learned men, zealous for their own sciences, and rivals of each other, brought by familiar intercourse and for the sake of intellectual peace, to adjust together the claims and relations of their respective subjects of investigation. They learn to respect, to consult, to aid each other. Thus is created a pure and clear atmosphere of thought which the student also breathes, though in his own case he pursues a few sciences of the multitude. . . . A habit of mind is formed which lasts through life, of which the attributes are freedom, equitableness, moderation and wisdom, or what I called a philosophical habit."

What I am about to say may enable us to gather to what extent the Polish universities have achieved the final aim stressed in the definition of Cardinal Newman. Also, it may enable us to realise the supreme importance of the universities in Polish national life.

Polish education originated from the establishment of teaching in the monasteries of the early Middle Ages, of the Benedictines, Cistercians and other Orders. Soon, however, there

was a need for an all-national institution of higher learning, and in the year 1364 the second oldest university in Central Europe was founded by King Casimir the Great, at Cracow. In 1400 this University was reorganised and also presented with special endowments by Queen Jadwiga, the wife of the founder of the Jagiellonian dynasty, from which this ancient cradle of science and learning obtained its name. Of course, this University was organised along the lines of its elder sister universities at Cambridge, Oxford and Paris, with its large theological faculty and its Chancellor, the Prince-Bishop of Cracow.

The now-born infant in the Cracow cradle was lively. Drawing inspiration from the Italian, Paris and Prague Universities, it soon attained to general European level.

With the early introduction of the Jesuit Order, new Polish institutions of learning were founded at Zamose, Lwow and Wilno.

From 1648, however, it became clear that Poland was threatened with catastrophe and disorder. A nation, hitherto strong and flourishing, slipped into poverty and disorder, from which it did not recover until after the disaster of the Partitions.

"Even a great nation may fall, but only a worthless one can perish" were the words of Staszic, the first national leader of the Polish middle-class, whose thought was to allay the despair of his fellow-countrymen over the terrible fact of the Partitions. Like many others, he was well aware that there were good grounds for despair. After dismembering the Polish State, the three Partitioning Powers set about to destroy its cultural life, literature,

language and even the consciousness and the name of the nation.

Under the Germans, from the time of the Partitions until 1918, Polish learning and education underwent a "via dolorosa." For 125 years there were neither institutions of higher learning nor schools, and during this period Poland had to face the famous Kulturkampf of Bismarck which furthered the onslaught against both education and the Catholic Church.

For three-quarters of a century, the Austrian occupation was a period of ruthless Germanisation, known as "Josephinism" during which that part of Poland was very much neglected economically. The two existing universities were seized by the Austrians and subjected, after the removal of Polish teachers, to the same policy of Germanisation. Not until 1867, when Poles, like other nations of the Habsburg Empire, were granted an autonomy, was the Polish language restored to secondary schools and to the Universities of Lwow and Cracow. The latter thereupon became the centre of Polish learning and science in our own age, and due to the students, the home of new social and political movements. Simultaneously, the Polish Academy of Sciences and Letters with its sections: Philology, History and Law, Mathematics, and Sciences, was found in Cracow. Only then could proper research work be commenced.

Regarding the Russian Partition of Poland, in the beginning of the nineteenth century, owing to reforms in the National Board of Education, the inspiring leadership of Staszic, and a period of shortlived liberalism, two important centres of learning in Warsaw and Wilno were revived, and a number of secondary schools also flourished, despite the Napoleonic wars and the difficult economic condi-

tions. In Warsaw a new university, and a Chamber of Education were established and a Society of Promotion of Science and Learning was founded by Staszic and his friends. The teaching of natural and applied sciences was given more prominence than hitherto.

The most important centre, however, which survived for about two decades, owing to a short period of Tsarist liberalism, was Wilno, at which university exact sciences stood at peak with such names as the brothers, Sniadecki in astronomy, chemistry and medicine; the Jesuit Peczobut in botany; Bojanus in anatomy and zoology; Lelewel in history and Grodek in humanism. The first Polish periodical devoted exclusively to learning also came into existence. With the enthronement of a new Tsar, the Poles were deprived of the privileges assured them by the Treaty of Vienna. Learning, in particular, and the schools in general suffered. A new period of intellectual darkness under the Tsarist rule had commenced, in view of which the cream of the Polish intelligentsia was compelled to leave the country.

TRAGIC CONDITIONS

Between 1813 and the early years of the present century, the Polish men of sciences and learning had to scatter throughout the world. Pietraszewski founded the Persian studies; Lelewel in Brussels initiated the Geography of the Middle Ages; Ignacy Domeyko was the founder of the University at Santiago in Chile and did pioneering geological work in that country; Paul Strzelecki was a pioneer of the geology of New South Wales and Tasmania, and due to him the Kosciuszko Mountain was named after the Polish American hero of the same name; Alexander Chodzko,

authority on the Orient, became a professor in the College de France in Paris. In more recent times the chemist, Nencki, known for his fundamental studies on the essential work of the liver in the metabolism of the body, had to lecture in Berlin and St. Petersburg; E. Strassburger, the founder of Modern Botany, went to Bonn; Remak, so well known in galvanotherapeutics, had a chair in Berlin; Marchlewski, who discovered the close relationship between haemoglobin and chlorophyll in plants, had to stay in Birmingham. And lastly, the fate of the greatest woman of our time, Mme. Maria Sklodowska-Curie, is probably known to all of you from the book of her daughter, Eve Curie.

The magnitude of the task of educational problems which confronted the Polish Nation subsequent to the year 1918, is not comparable to any other nation's at this period. In pre-war days the prevailing conditions were tragic. Under Prussian occupation all schools were German by law though there was a minimum of illiteracy. In the Austrian provinces the schools had been Polish for about fifty years, but the school system was for the most part curiously averse to popular education, and poverty predominated amongst the population. Though in latter years, private schools under Tsarist rule were permitted, all other schools were few and these were Russian, and the masses of the people could neither read nor write. Finally the country, after more than four years of continuous warfare on her own soil, had to fight for another two years in order to repel the Soviet aggression. In addition, there was no money, nor were there teachers, school books or proper schoolrooms. But education was immediately recognised as being more important even than the work

of reconstruction, the yearly expenditure of the State on education being second to that of national defence. In 1922 an American reported the following answer which was given to his question to the Minister of Education—"Given peace, by 1942 we shall have a seat in a Polish school for every child of school age."

The newly-established school system was very simple—primary schools for all, irrespective of creed and speech, including religious education according to the denomination of parents. The previously-established old German system was abolished in 1933. The new plan lengthened the primary school period, dividing the whole education course into two parts. The secondary school period was shortened, for those going to the university, and special provision was made for those who had in mind teaching in the primary schools, or going to the many Trade Schools.

But, to return to the universities, their life and activities. It was amazing to note how many of the Poles who were abroad in teaching or research capacities, returned as soon as it was possible to commence similar work in their own country. The newly-established School of Mines in Cracow was manned almost exclusively by Polish mining experts from scattered parts of the Tsarist Empire. The abolition of the Catholic seminary for Polish priests in Lt. Petersburg, resulted in the majority of its teachers make Poland their home, and thanks to their energies, the Catholic University of Lublin was founded on the lines of the older universities of Louvain or Fribourg in Switzerland.

Besides the two existing universities in Cracow and Lwow, four new ones were established—in Warsaw, Poznan, Wilno and as I mentioned a

moment ago, the Catholic University of Lublin, in addition to Schools of Agriculture, Mining, Engineering Colleges, Colleges of Commerce and Veterinary Schools, all of university standing. Altogether in 1939 there were 28 State and private colleges with 61 autonomous faculties split into: 1. Theology, and Canon Law (Catholic, Orthodox and Protestant). 2. Law, economical and political sciences. 3. Medicine (five). 4. Pharmacology. 5. Veterinary medicine. 6. Dentistry. 7. Arts and Sciences. 8. Fine Arts. 9. Commercial sciences. 10. Physical culture. 11. Journalism. 12. Hebrew Sciences.

From the total expenditure for education, which in New Zealand pounds would amount to about £23,100,000, i.e., nearly 20 per cent of the total yearly expenditure, more than £1,500,000 (New Zealand) were spent in the universities.

In 1937 there were no more than 782 chairs, but 37,500 students attended State colleges and nearly 10,500 private colleges, which makes a total of 48,000 students, 13,600 of these being women.

SCHEME OF STUDIES

Although the majority of the universities belonged to the State and were largely subsidised by the Treasury, according to an old scheme of organisation, dating back to the Middle Ages, they were enjoying a very large autonomy. Each university had as its head a rector or vice-chancellor who was elected for a period of two or three years, and who represented and ruled the university on behalf of a senate which included the deans and representatives of each faculty. Again, the faculty was an autonomous unit ruled by its members under the chairmanship of a dean who was

elected every year by the professorial board. Finally, the professors were the autonomous heads of their respective departments, and had had additional lecturers and assistants in their teaching and research activities.

The general scheme of studies differed according to the faculty, the most difficult studies such as medicine or technical, extending beyond the normal period of four years to six or seven years, when the student could obtain the master or lower degree, after passing many examinations and presenting an adequate thesis. Two years later it was possible for him to obtain the doctor's degree after he had presented to the faculty a different thesis which had to be printed and provided he had passed special examinations. By 1936-1937 a total of 6,436 diplomas were issued, of which 343 were doctor's diplomas.

BRILLIANT STUDENT LIFE

The students came from every class and every corner of the Commonwealth, rich and poor, Pole and non-Pole, Christian and Jew.

Difficulties to contend with were firstly, the too-heavy burden devolving on the courageous but underpaid and not numerous enough teaching staff of the universities and secondly the demands made on the student in the matter of too many subjects and examinations.

There were several means of assisting the steady increase of students from working and peasant classes—through the many scholarships provided by the Government and through different endowments. Also, a large part of the university fees paid by other students was turned into scholarships and in many cases

of promising students, university fees were postponed until they had graduated. Students' hostels were established in all university centres, some being to a large extent built by the students during holidays. Those for men students were, of course, much larger than those for girls. Notwithstanding this, post-war universities should have more facilities for students of poorer classes.

A brilliant students' life was spreading around the colleges and universities, through hundreds of religious, political, welfare, scientific and debating societies.

COMPLETE DESTRUCTION

To-day the destruction of Polish science and learning is far more complete than it was at any time during the worst years of the Partitions. The Nazi Viceroy, Governor-General, Dr. Frank, said: "The Polish slave-people (Knechtenvolk) have no need of education. The primary school is more than enough. There will never again be a higher institution of learning in Poland; instead there will be an intellectual desert."

The policy of extermination of the Polish people has been particularly ruthless in respect to universities and their members. Let me instance what happened to the Cracow University. One morning in November, 1939, the whole teaching staff was herded and imprisoned, and sent to Oranienburg. Nearly a score died and their ashes were sent home to their families. Owing to the many representations of the Vatican and of America, many returned, but a number of them were still in durance at a later date.

All libraries and other institutions of learning have been closed, and

their property carried off or handed to new German institutions.

CARRYING ON

In spite of these mortal blows, Polish men of learning are carrying on on foreign soil and in exile, to keep the torch of Polish national culture burning, and it will burn on although on a much reduced scale. A newly-formed School of Medicine and a Faculty of Law have been opened in the University of Edinburgh, a Polish Research Centre has been opened in London, and just recently a Polish Institute of Science and Learning was opened in New York. It will burn on until the final day of retribution for Germany's destruction of the humble bodies of the men of science who paid the supreme sacrifice, and also for her annihilation of their cherished laboratories and libraries; until the gates of the Polish "Alma Mater" will be again re-opened for the Polish youth of every creed or denomination.

In the early twenties there was a picture widely-known in Poland—that of a farmer busily ploughing a fallow field. Cast aside were his sword and gun. The steady work of this farmer with the features of the ten-leader of Poland, Pilsudski, was intensely watched by a crowd of people including soldiers, clergymen, workers, women and children. They looked forward not to the gun but to the period of hard work during the peace ahead. This picture will reappear and I hope that among those watching the Polish farmer recommencing his work of the Polish pioneer, we shall have those people of the United Nations who will help Polish learning to take up its task and go forward, with other free people of the world, for the benefit of the whole of Humanity.

THROUGH different PROVINCES

DELHI

FOREIGN TRAINING FOR STUDENTS

The United Press learns on good authority that the number of students to be sent overseas by the Government of India has been increased from 500 to 600. It is further learnt that of these 600, 150 scholarships will be given for agriculture and the rest for other technical subjects.

The Selection Board composed of Sir Maurice Gwyer, Chairman, Dr. John Sargent, Educational Adviser, Sir S. Bhatnagar, Sir Shaffat Ahmed Khan, Sardar Nahal Singh and Rai Bahadur Sivraj have already started selections.

SCHOLARSHIPS TO SCHEDULE CLASSES

The Government of India have decided to give scholarships to students belonging to the schedule classes who wish to pursue scientific and specialised studies beyond the Matric, says an O. P. I. message. Women offering arts course, also will be eligible for the award of scholarships.

HINDI-ENGLISH TECHNICAL DICTIONARY

The scheme of compilation of the Hindi English technical dictionary of scientific terms undertaken by the Bharti Hindi Parishad also known as Inter-University Hindi Academy, is reported to have made substantial progress, says an Allahabad Orient Press report. The object of the Parishad is to publish a dictionary which would include Hindi equivalents of all scientific terms upto the D. Sc. and M. Sc. standards. The work has been allotted to different scholars and the first stage of it is likely to be finished by July.

TRAINING IN FORESTRY

With a view to supplementing the available facilities provided at the Indian Forest College at Dehra Dun for the train-

ing of Gazetted Forest Officers, the Government of India now propose to depute at least 10 students from the provinces to the Edinburgh University for a degree in forestry.

This decision has been taken with a view to helping the Provinces in implementing their Post-war Reconstruction Plans by bringing up the Cadres of Forest Officers to an adequate strength as soon as possible after the war. The Edinburgh course in Forestry is ordinarily of three years, but if a student selected has an Indian Science Degree covering Botany, Physics, Chemistry and Zoology—roughly equivalent to a B. Sc. Hon's degree,—he would be able to obtain the degree in two years. The cost of this course for two years would be Rs. 9000 per student, exclusive of passage money, which will be about Rs. 1,700. The Central Government have offered to pay half the cost of sending these provincial nominees to Edinburgh.

MADRAS

ENGINEERING COLLEGE FOR COIMBATORE

Mr. G. D. Naidu, Managing Director, National Electric Works, Coimbatore, has offered for the Madras University, the entire electric works, with the building and equipment and hostel building to accommodate 300 students and Rs. 2 lakhs in cash for starting an Engineering College. It is believed there is good prospect of starting an engineering college specialising in textile, agricultural and automobile engineering. It is probable that a Commission of Engineers will be appointed to investigate the matter on the spot so that plans may be made for starting the Engineering College here avoiding unnecessary duplication or waste of available limited resources in men and money.

GOVT. SCHOLARSHIPS FOR FOREIGN STUDIES

The committee appointed by the Madras Government for selecting candidates for technical studies abroad, it is understood, have finished work. Out of 600 applicants, about 235 have been called for interview, but only a little over a hundred candidates are selected for the award of scholarships in the various branches of study.

VETERINARY COLLEGE FEE CONCESSION

In order to encourage a larger number of students joining the Madras Veterinary College, the Government have passed orders directing that students belonging to this Province who will join the College during the academic year 1945-46 be required to pay only 50 per cent of the prescribed tuition fees during the first year of their course. Students belonging to this Province who joined the College during 1944-45 and who paid only 50 per cent of the tuition fees during that year should continue to pay 50 per cent of the tuition fees during their second year course also.

BOMBAY

NEW RESEARCH INSTITUTE FOR BOMBAY

An Institute for fundamental research work to be developed into a School of Physics, equal to anything in the west is to be opened in Bombay, as the result of the joint efforts of the Government of Bombay and the Sir Dorab Tata Trust.

Bearing the Tata name, it will be jointly managed by the Government of Bombay and the Tata Trust and it may start functioning from this month. Dr. H. J. Bhabha, at present in charge of the Cosmic Ray Unit in the Institute of Science, Bangalore, will be the Director of the new Institute, and he will have a highly equipped staff associated with him.

Sir Sorab Saklatwala, Chairman of the Sir Dorab Tata Trust, will be the Chairman of the provisional Council managing the Institute and it will be composed of representatives of the Bombay Government and the Trust.

The Institute aims at being of an all-India character. Though enrolment will be restricted to students specially engaged in post-graduate fundamental work in physics, there will probably be courses of lectures in physics and mathematics open to students of all Universities.

CHANGE IN COLLEGE TIMINGS

The only college affiliated to the Bombay University where students can keep terms for their living in city offices is likely to be affected by the proposal made by the University Inspection Sub-Committee of the Syndicate for a change in the present timings of the college hours, which are from 7-25 a. m. to 10-5 a. m. The students of the college have appealed to the authorities not to enforce the change which "would deprive at one stroke a thousand students of their educational facilities."

BENGAL

ROYAL ASIATIC SOCIETY'S RELICS AND MSS.

It is understood that all the rare and priceless relics and manuscripts of the Royal Asiatic Society which were sent out of Calcutta during the scare period in 1942 will now be brought back to their original home. These articles were kept in packed boxes in Aligarh, Benares and Nagpur Universities for the last three years. Besides, the famous paintings in possession of the Society kept in the Government House, Darjeeling, will also be brought back.

JOURNALISM AND SOAP TECHNOLOGY

The Senate of the Calcutta University has decided to institute two diploma courses: one in Journalism, and the other in Soap Technology. Training in Journalism is likely to be started from this month provided arrangements are completed in time.

CALCUTTA 'VARSITY'S RESULTS

In the Intermediate in Arts and Science examination of the Calcutta University this year, 29.1 and 30.2 per cent of students respectively have come out successful as compared with 39 and 45.1 per cent

of passes last year. Out of 14,236, 13,936 have passed. Out of the failed students, 2,672 (about 20 per cent of the total) have been declared eligible to sit for the compartmental examinations to be held in August next. One hundred and 97 candidates were expelled from examination halls for breach of regulations.

TRAINING OF NURSES

The Government of India have decided to award a number of scholarships for the training of nurses in the United Kingdom. Two schemes have been sanctioned at present. The first covers a four-year course for 13 candidates to be trained in selected hospitals in the U. K. The second scheme is intended for those who, after passing their examination in nursing, have practised at least for two years. Six such candidates will be sent to the United Kingdom and the training will last approximately one year.

The Government of India have it learnt, sanctioned a sum of Rs. 13,000 as a capital grant to the Calcutta University towards the construction of a building for housing the Royal Indian Air Training Corps of the University.

U. P.

AGRICULTURAL RESEARCH

The U. P. Government have decided to launch a big project of agricultural research in the Province and a sum of Rs. 50 lakhs out of Rs. 9.72 crores to be spent on agricultural development has been allotted for this purpose.

SIND

PRIMARY EDUCATION

The Government of Sind has decided to introduce compulsory primary education in all the nine settlements where over 3000 Huns are lodged with their families. Their children will also receive religious training for which purpose a number of Moulvis have already been appointed.

ASSAM

TRAINING OF WORKERS

The Central Board of the Assam Gram Seva Sangh have appointed a Sub-

Committee with Mr. Gopinath Bardoloi, ex-premier and two others to make necessary arrangements for opening a training centre for Assam constructive workers. The Board also decided to send eight educated young men from Assam to Wardha to undergo training in Basic Education.

HYDERABAD

CULTURAL CONTACTS WITH IRAN

In order to promote the cultural relations between India and Iran, an Association has been formed at Hyderabad (Decan), under the presidentship of Nawab Sir Mehdi Yar Jung Bahadur, states a United Press message from Hyderabad. The Association aims at promoting Iranian and Indo-Iranian studies, and will arrange popular lectures and is also contemplating the issuing of a quarterly magazine.

GRANTS FOR NEW COLLEGES

H. E. H. the Nizam's Government has sanctioned Rs. five lakhs to work out the details of the opening of veterinary and agricultural colleges in Hyderabad. These colleges will be affiliated to the Osmania University and the courses of study will be on similar lines obtaining in Britain. Colleges will be located near the Himayatnagar Agricultural Farm, 10 miles from the city. The Government has also sanctioned opening of agriculture schools at Parbhani and four other places in the State.

MYSORE

C. V. RAMAN'S FUND

The Trustees of the Sir Dorabji Tata Trust have made a contribution of Rs. 15,000 to Sir C. V. Raman's Fund for the establishment of a Research Institute at Bangalore under the auspices of the Indian Academy of Sciences.

COCHIN

STUDENTS TO GO ABROAD

The Government of Cochin have decided to send abroad at the expense of the State five candidates for undergoing post-graduate course and six for higher technical training in pursuance of the Government of India scheme.

PUBLIC OPINION

DR. NARAYANASWAMI NAIDU ON POST-WAR EDUCATION

"In the war against the dictatorial demons and their destructive tyranny, free peoples have spent practically every ounce of their national resources for the preservation of their freedom. If but a tenth of that mighty expenditure could be devoted to the war against ignorance, much of the suffering and grief which now afflict the world may be avoided," declared Rao Bahadur Dr. B. V. Narayanaswami Naidu, Principal, Pachchaippa's College, Madras, presiding over the 34th Madras Provincial Educational Conference held at Calicut.

Proceeding Dr. Naidu said: "Apart from the small body of qualified and semi-qualified teachers we have in this country, unless every citizen with some education is mustered to the task of liquidating illiteracy, the ultimate benefits will be hard to realise. To this end the State must compel practically every well-educated citizen to devote at least an hour of his work daily to the teaching of the illiterate and ill-educated; and to ensure this, the State as well as other employers must wherever necessary release their employees for teaching work for an hour until such time when the teacher famine ceases. I have made bold to give this suggestion for its worth, in order that the blind may not be compelled to lead the blind, so that we may effectively face the shortage of teachers which will exist for some time to come.

"Another suggestion I venture to make is the employment in ever-increasing numbers of educated women as teachers especially of primary schools. Women are by nature equipped with sympathy and understanding necessary to the teaching of the young; we must therefore make a determined effort to get every educated woman in the country to shoulder the burden of teachership. Greater facilities for the education must be given in the state provision for education. Our present conservatism concerning the place of the women in social life is inconsistent with our democratic ideals and aspirations, and hence it is all the more necessary we should leave no stone unturned to make women the equal partners with men in the post-war life we propose to live."

MR. JINNAH ON THE AIMS OF EDUCATION

"Education is the very basis of a stable national existence. On it depends the future of a nation, and without enlightenment, everything will be dark" observed Mr. M. A. Jinnah, President of the All-India Muslim League, at the prize distribution ceremony at the Matheran Muslim School, Bombay.

Mr. Jinnah called upon the Muslims of India to make redoubled efforts to remove the educational backwardness of the community so as to keep it abreast of other nations in the matter of educational progress.

Muslims, said Mr. Jinnah could

go on repeating their grievance that they were not represented adequately in the various services, and he admitted that there were many cases of injustice done to the community, but mere empty repetition of the grievance would not take the Muslims anywhere. "We must educate the Muslim nation and if we have a band of talented and efficient educators," said Mr. Jinnah, "I am certain that they will, even against odds, find their due level."

In a word to the wealthy members of the community Mr. Jinnah said, "You have made fortunes. You do not mind paying taxes to the Government. I want you to loosen your purses for the nation. You must stand by your people."

MR. POWELL PRICE ON INDIAN EDUCATION

Addressing the India and Burma Section of the Royal Society of Arts in London on June 7, Mr. J. C. Powell Price, Director Public Instruction, U. P., said that education in itself would not make better conditions in India.

"All Provinces", he said, "are directing their energies to new techniques—to making education 'child centred', to use a fashionable term. Madras, Punjab and Bombay have introduced new syllabuses and the content and method of primary education have vastly improved in recent years.

"Grant-aided schools," stated Mr. Powell Price, "suffer from their constitution. A majority just pay their way and the position of teachers is often unfortunate, with no regular salary scales, and in spite of efforts to protect their interests they are often at the mercy of autocrats on the managing body."

This weakness in the structure of the secondary education system had far-reaching effects. That was perhaps responsible for much of what was wrong with education in India, absence of an independent and organised body of teachers and tradition of responsibilities.

Mr. Powell Price thought that too many papers were corrected by too few examiners and research in too many subjects was little more than scissors and paste.

He added, "Universities are crowded by students who should never have gone to them, and this brings down the general standard everywhere. During the war, universities have lost very noticeably by the cutting of contacts with Europe."

The war too, he said, had had its effect on students. Many of them had volunteered for the army and the air force. The university man had in majority of cases done well as an officer, as all who knew him were sure he would.

"There are many", said Mr. Powell Price, "who consider that it was a great mistake to abolish the Indian Educational Service in 1923. The old graded educational service was reconstituted as a definite All-India Service in 1896. Within a few years the few remaining members will have all retired. In his opinion the Provincial Educational Services were growing up of a lesser standing and somewhat parochial outlook.

Mr. Powell Price said that it was the unadvertised work of little known headmasters, Inspectors of schools, professors and principals of great Government Colleges, which was the foundation from which education in India had progressed in spite of intermittent official encouragement, constant lack of money and few rewards.

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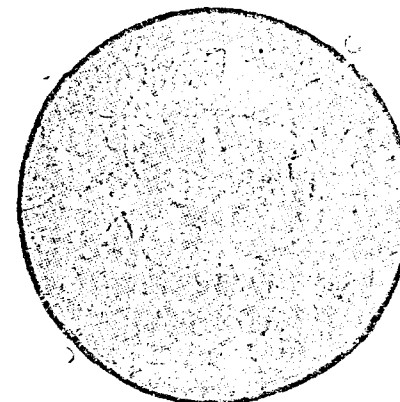
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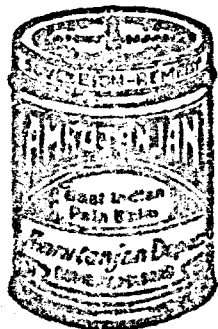
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