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By Prof. M. VENKATARANGAIYA, M. A.

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EDUCATIONAL INDIA

A MONTHLY DEVOTED TO INDIAN EDUCATION

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

Vol. XII

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No. 7 & 8

EDITORIALS

ON UNIVERSITY EDUCATION

AMONG the addresses delivered recently at some of the Convocations of Indian Universities those of Dr. John Mathai given at the Allahabad University Convocation and of Sirdar Panikkar at the Andhra University Convocation are noteworthy for the emphasis they place on the study of humanities. Both the speakers hail from the Kerala, a part of India having characteristic cultural features of its own. Sirdar Panikkar refers directly to the subject while it is the spirit underlying Dr. Mathai's plea for citizenship as one of the two important objectives of education, the other being knowledge.

IT has become a common place to say that we are living in an age of science. It is now a fashion for university authorities in most parts of India to attach an unduly exaggerated importance to science and technological studies. They think that they will lose caste and cease to be modern unless they make these studies occupy a place of central importance. They forget that in recent times even in the west it is being recognised that a larger place

should be given to courses in Humanities. This forgetfulness is natural as the heads of several Indian Universities are the products of Cambridge and Oxford of more than a generation ago and as such cherish the ideas of an earlier date, ignoring the more recent changes that have come upon them.

THIS is not to belittle the importance of Science or Technology. No one denies the contribution that they have been able to make to human advancement in the modern age, especially in the matter of creating all those possibilities and opportunities for raising the standards of material life; and no one forgets the fact that it is the systematic study of these subjects in the Universities that created these possibilities and opportunities.

AT the same time we have to recognise that very little has been done to train man through education to make the best use of Scientific knowledge and technological improvement. While man conquered nature and brought so many forces of nature under his control he has not been

able to conquer himself. He has been using the instruments placed by Science at his disposal to more effectively exploit his brother man and to better satisfy his greed either as an individual or as a member of this or that nation, this or that class. It is this absence of harmonious development of man's intellect and character that has been responsible for the global wars of destruction already taught and still to be taught unless meanwhile man's character undergoes a revolutionary change.

IT is this change that the study of Humanities can bring about. As Dr. Mathai puts it, it is a primary business of a University to teach the young the art of living together by inculcating in them habits of forbearance and cooperative effort and of placing the common good above personal and sectional interests. But, according to him, "it is here that the failure of our universities has been most conspicuous, a failure that, in many ways has had tragic results for our people. If it is a primary task of universities, as I believe it is, to stress those aspects of life which bind men together and reveal to them their common humanity, our universities are to-day far from having fulfilled their responsibility; they have yet to give evidence of any positive consciousness on their part of what is due from them to the country in this respect.

SIRDAR Panikkar comes forward with a suggestion and a

remedy. He observes: "It is often asked by those who are in a hurry why our Universities should devote so much time to the study of literature, philosophy and other subjects which have no immediate practical use? Why instead of wasting time in this manner, greater attention is not paid to the more practical sciences and to what are known as technical subjects? The answer goes to the root of the problem of national welfare. What the Universities have to provide, if basic national interests are to be considered, is an apparatus of evaluation, a standard of conduct, a discipline of mind and a sense of proportion based on tolerance. These are not attained through either researches in specialised subjects, or by superior technology, but by constant familiarity with the minds of the great thinkers and writers of the past, by developing the habit of precise thought and by the cultivated appreciation of forms and the discipline of the mind which these activities produce." All this is timely and it is hoped that Sirdar Panikkar's words will produce the results desired by him. And it was also appropriate that he addressed these words to the Convocation of the Andhra University where there is a very very sad neglect of humanistic studies.

ONE other feature closely associated with this was pointed out by Dr. Mathai. According to him—and it is also a widely

accepted fact—it is in the sphere of higher science that our Universities have made greater progress than in the humanities. "We have among us to-day scientific workers whose contributions to the sum of human knowledge have become landmarks even in an era of astonishing and unprecedented discoveries. On the other hand, in those realms of knowledge in which progress depends on subjective analysis, on careful investigation and accurate expression of the inner thoughts, emotions and experiences of human beings, our scholars for the most part, in spite of earnest and painstaking efforts, have hardly yet succeeded in leaving any perceptible impress on the progress of knowledge."

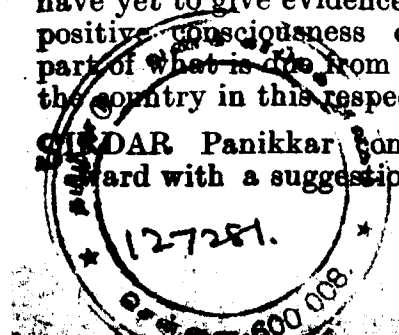
IN explaining the causes for this contrast he has expressed the opinion that it is all due to the use of English—a foreign language—as the medium of instruction in Indian Universities. And he has put forward a plea for a radical change in this respect. "In spite of its widespread use English remains essentially foreign to what is deepest in us and incapable of providing a link between the few who have received the blessings of education and the many who have not; nor between us who are alive today and those who in the past created our great heritage of culture." He has called on all Indian Universities to make a final decision on this question and see that the mother-tongue

is adopted as the medium of instruction in Universities.

AT the recent meeting of the Inter-University Board a resolution was passed commending the adoption of the mother-tongue as the medium of instruction. The official approval has come and Universities will therefore do well to give up their hesitation in the matter and immediately introduce this change which has been long overdue and make University education really creative.

Anglo-Indian Education

THE Commission appointed recently to make a survey of Anglo-Indian education in the country has made two or three important recommendations in respect of the directions in which this education requires reform in the near future. One is that greater importance should be attached in Anglo-Indian Schools to a better teaching of Indian Languages, Indian History and Civics. This is an urgently needed reform for it is the simplest remedy for that spirit of exclusiveness which communal and denominational schools are bound to engender. Every community in India—and the Anglo-Indian Community ought to be no exception to this—should feel that its home is India, that it should join the other communities in the country, in the struggle for freedom and in the promotion of the dignity and status of the motherland. In the



past the Anglo-Indian community did not develop this national spirit. It regarded itself more as a community related only to the British. But now things are happily changing and its leaders have come to realise that in the long run the interests of its members would be safer if they work in complete co-operation with the other peoples of the land. Such co-operation will become easy if the members of the community study some Indian Language and get a better understanding of the History of India which is as much their motherland as of any other community. While every community should try to preserve its special characteristics it must at the same time become an integral part of the Indian nation as a whole. The other recommendation to which reference may be made is that the members of the community should be given technical education so that they may be enabled to enter the ordinary walks of life instead of depending on Government service which has all along been the case. In the India of the future it will not be possible for any community to enjoy a monopoly of employment in any branch of public services merely on the ground that they had such a monopoly in the past. Merit and equal opportunity should become the criteria in recruiting to public services. It is therefore desirable that Anglo-Indian's should take more and more to industrial education. The other recommendation is in

regard to recruitment of teachers. In the past several posts of teachers in Anglo-Indian schools were reserved for persons of non-Asiatic domicile—that is for Europeans. While this might have been necessary in the earlier stages there is no need for it in the stage at which the community has arrived today. An adequate number of teachers from among themselves can be found at present and it is also best that more and more of such teachers are employed, and the deficit if any may be made up by the employment of teachers from other Indian communities. This latter step will be useful in fostering a spirit of unity and common understanding between Anglo-Indians and the other communities in the country.

Gandhiji's Code For Students

IN these days when the attention of the students is being distracted in numerous directions by powerful party organisations it is a matter for extreme gratification that the situation has been clarified to a great extent by Gandhiji through the eleven-point code for students which he included in his pamphlet on the constructive programme. He makes it clear at the outset that he has not repeated his original call to students to leave their schools and colleges as there is not the proper atmosphere for it. He also feels that non-violence offers little attraction to them.

Students who are sincere in their desire to serve the country in accordance with the message of Gandhiji to whom most of them pay homage should not take part in party politics. 'They are students, searchers not politicians'—This is the first point in the code and is at the foundation of the other points. He also laid it down that they should not resort to political strikes and that they should show their devotion to their heroes by copying the best in their heroes and not by going on strikes. The other important points in the code are that they must all do sacrificial spinning in a scientific manner, use khadi and village products

all through, give first aid to the injured, learn Hindusthani, translate into their own mother tongue everything new they may learn, do nothing in secret, scrupulously correct and chivalrous in their behaviour towards their fellow girl-students. They should not harbour Communalism nor untouchability in their hearts. There are a few other points of equal importance based on the principle of non-violence. It is a brief bit highly comprehensive code of great value. If only students make it a point to adhere to it in practice they will transform themselves into responsible citizens of Free India of the near future.

Promotion of Pupils in Secondary Schools

Heads of Secondary schools in this country who are generally inclined, and also advised, to lay undue stress on annual examinations of their pupils and go strictly by their results will be interested to know how this important part of their school administration is being dealt with in secondary schools in Germany. By a decree of May 5, 1942, the Reich Minister of Education has issued the following regulation for observance by secondary schools in Germany in the matter of promotion of their pupils

"1. Only pupils who have satisfied teaching demands and who have given proof of their willingness to work and to collaborate may be promoted from one class to another; mediocral results in one or the other branch may be compensated by better results in other branches.

2. The decision concerning promotion rests with the Head master who will

base his judgements on that of the class teacher and of the special subject teachers?

3. Unless promotion depends on any schematic calculation, the following principles should be observed; (a) apart from very exceptional cases, no pupil whose work is insufficient in both German and history may be promoted; in the upper classes, inability to analyse a subject in a clear and independent manner is sufficient reason for non-promotion; (b) insufficient work in several subjects of the same group is less serious than insufficient work in the subjects of different groups.

4. The final examinations must be suppressed wherever they still exist, since the whole year's work should count for promotion.

5. Pupils obliged to repeat the same class twice must leave school except in special circumstances; the same applies to pupils having to repeat two classes following."

—K. S. VAKIL.

EDUCATION FOR PEACE *

By Mr. V. S. VENKATANARAYANA, M. A., B. Ed.

THE well known writer Sir Normal Angell wrote thus some years ago: "The Governments which drifted into war in 1914 were for the most part made up from the most highly educated classes. The diplomacy which led to the war had been in the hands of highly educated men; the policies which led to the almost complete destruction of the capitalistic system were policies imposed by educated capitalists."

"The most learned nation of the world, the most scholastically drilled had shown itself the least wise, by delivering itself over to the guidance of dangerous fanatics and had turned the whole educational apparatus into an instrument for promulgating doctrines many of which educated men including those who taught them knew to be wicked nonsense. And the nations who were the victors proved no wiser in spite of their knowledge. If the world has nearly destroyed itself, it is not from lack of knowledge in the sense that we lack the knowledge to cure cancer or release atomic energy, but is due to the fact that the mass of men have not applied to public policy knowledge which they already possess which is indeed of almost universal possession, deducible from the facts of every day life. What is needed is the development in men of that particular type of skill which will enable them to profit by past experience."

It was with this idea that the cultural movements for international peace were started after the First World War. Foremost among them

were the Boy Scout Movement and the Girl Guide Movement and also the World Youth Movement of those pioneers of world culture Mrs. Annie Besant and Dr. G. S. Arundale. The magazine, the 'Young Citizen' edited by these two doughty champions of World Brotherhood did yeoman service in the matter. The Theosophical Society served this purpose well. The Scout movement was designed as a voluntary self-education movement in manliness for the youth. It believed that if we are to bring about the end of the reign of fear and to have peace in the world the remedy will not lie so much in legislation to control the warlike propensities of the existing governments, as in the education of the oncoming generations to international goodwill. This is a sort of training such as would make for peace but without emasculating a nation and making it a herd of milksops and "so much human blubber."

Internationalism has to be developed. Education should be for co-operation but not for competition, for amity and not for war. The academic training has taught generation after generation their national history with all its victories in war, too often dishonestly omitting its defeats and maligning its enemies while extolling its piracies. The desirable course is to change all this and to teach the rising generation the peaceful triumphs of their country and to think in terms of peace towards other countries.

The Viswabharathi, the World University of Dr. Tagore was established in 1916 with this purpose. It was founded after his return from a

visit to Japan and America where he delivered his lectures on 'Nationalism'. That was the period when the first World War was going on with all its terror and gruesome cruelty. Dr. Tagore realised that the attempt to carry nationalism to excess was the root cause of all international rivalry and hatred. And this in turn was due to the failure of one nation to understand and appreciate the culture and greatness of another nation. If civilisation and culture are to survive, and if humanity is to reach the destiny the summit of happiness and glory, it is imperative that there should be international peace which in its turn is dependent on the mutual understanding of their culture by different nations. To Dr. Tagore the Viswabharathi was a centre for such understanding, a place where savants of the different countries of the world would meet, exchange ideas and raise the foundations for the world culture. During the quarter of a century of its existence, during the life time he succeeded in attracting to it scholars with world reputation from many countries in the West as well as in the East—scholars who have been trying hard to create a cultural basis for world unity.

Movements for the establishment of international peace and concord were started also in America. The conviction had gone round in America that humanity should be saved at all costs and that the only way to serve humanity is by straining every nerve to save Democracy. They rightly felt that the achievements of the human mind are possible only under conditions of freedom and peace and to this end they had begun to discover new ways. Since the Great War the spirit of the times in America demanded the prevention of the horrors of the war and the

promotion of international peace and justice. And to this end several institutions have sprung up such as the Carnegie Endowment for International Peace, the National Council for the Prevention of War, the Association for Peace Education, the American Legion, etc. Since it is only through schools that mutual understanding among people is generally brought about, the American Legion has directed the writing of an American History Text Book, to be used in American Public schools, avoiding the glorification of war activities. World education fellowships had been started and exchange of students of the various nationalities and exchange of cultural ideas began to obtain but all these had no practical results as the Governments pursued their own pigheaded policy. Psychological conditioning is the most imperative need at present and unless this is done there is no use of any scheme for the development of a new social order. Education of the emotions, of the instincts and of the aesthetic side must be complete.

Dr. Maria Montessori's movement in education is one catering to such a development. She believes that much of the evil of the modern times can be traced to wrong education in childhood. It is a fruitful hypothesis that contains truth. She had left her Fascist mother country refusing to kill the mental life of the children by educating them to the mould of aggressive nationalism and racialism. Her belief in her movement is so deep-rooted as to make her a refugee from her native land. It is true that the external environment of mankind requires drastic changes. Food and shelter and the basic necessities have to be provided for the masses. But even where the standards are relatively high, the itch for power and the sense

* From a Paper read in the XXI All-India Educational Conference, Madras on 28-12-1945.

of frustration still exist. Maladjustment leading to neurasthenia and insanity is in fact commoner in highly industrial countries than in agricultural countries like India. Education for competition rather than for co-operation and universal brotherhood is normal in the western countries. A new outlook in education as well as a change in society are essential if we are to escape the recurring crises and wars of today. It must be to educate for world citizenship. Education of children alone will not suffice. The education of the adults of the various countries of the world also is needed urgently.

Racial prejudice and colour prejudice must be abolished. Denominational prejudices should be destroyed by proving to the taught that the core of most advance religions is the same, that the organ music of the Christians, the bhajan of the Hindus, the opium smoking of the Chinese, the incense of the Arabs; the silence of the Mohammadans and the simplicity of the Pathans are all defensible in as much as they produce the same outwardly atmosphere; that there is as much philosophy and pleasure in eating with the hand, as the Indian does, as in eating with a chopstick like the Chinese, or with the fork like the Europeans." They must be made to feel that the mentality of 'Uncle Shams' and 'Mother India' must be completely rooted out. Racial research has in fact established similar traits between the people as remote as the Europeans and the Australian Aborigines; the Chinese and the Negroes; the Germans with the Red Indians and so on and so forth. The white superiority complex must go. A white inferiority complex must have existed when the Yellows dominated a large part of Europe and a straight hair and hairlessness complex must have been felt by the Southern

Europeans when wavy haired and hairy Arabs bossed over them for a thousand years. The then reigning inferiority complex is expressed by the Southern European even now by his inordinate fondness for hairpinning and the present day dark colour complex is seen by the inordinate fondness of *darkies* for fixing-creams and powders. Had, by any chance, knockneed and flat-footed and big-jawed Africans ruled over Europe for considerably long periods, African traits too would have been appreciated by Europeans and sought in marriage unions. Similar reflexological explanations of most of our likes and dislikes should effectively dispel our prejudices, and as aesthetic narrow-mindedness.

Very efficient propaganda can be carried out in this fashion and only this sort of propaganda is needed for fostering of intellectual progress and freedom from that moral tyranny which makes men thinking machines and factional communalists. It is in this aspect that we should welcome the proposal of Prof. Mikolaj. Olekiewicz one of the Polish delegates to the United Nations Educational Conference in London to start an International Air University from which lectures could be broadcast to students in their homes all over the world. The Professor told the reporter of News Chronicle that an International Air University should provide a practical answer to many problems in Europe where text-books had been burnt, schools destroyed, and teachers murdered. He said, "My concept of the Faculty is this—prominent men of science, art and letters will be appointed from all the countries of the United Nations. These men could deliver their lecture in their own studies merely by hooking up to the University's net work. There would be no resi-

dent students. Young men and women all over the world listen in their homes and at the same time enrol in correspondence courses conducted by the University. Once or twice yearly students of the University should be given an opportunity of meeting other students—and it would be fairly easy to arrange that." The international possibilities of starting such an air university is evident. The world education and cultural conference conducted in London recently aimed at giving help to those countries which had been devastated by war, and a plan for a permanent United Nations Education, Scientific and Cultural Organisation was drawn.

Mr. John Sargent, the Indian delegate who drew the plan stated that the U. N. E. S. C. O. would attempt to produce the closest relations between various countries by

arranging for exchange of teachers and students, endeavour to liquidate illiteracy and in short be a clearing house for new experiments and developments in education. The aim should be the development of a spirit of world citizenship, the spirit of a world State. This is not an impracticability with the present marvels of science which established close contact of all countries of one part of the world with even the remotest part of the world. A world army to enforce the decisions of the world state with the avowed purpose of securing international peace can be brought into being by using the present armies used for the destructive purpose without disbanding them. Let an effort be made to psychologically condition the people for the new ideal by the United Nations and let them be sincere in that effort. Let them not preach peace at the same time trying to annihilate pacifists.

MODERN EDUCATIVE FORCES

By Mr. SHEIK IFTEKHAR RASOOL

HOW far the cinema and the radio are fulfilling their functions as educative forces is a question which is engaging the serious attention of thoughtful citizens everywhere, but in India, in view of the widespread pall of illiteracy and superstition that covers the country, the question becomes one of supreme importance to the people. The film industry in India is making great efforts to establish itself on a sound financial basis, but so far there has not been produced a single film which may be said to be of outstanding merit as an educative force.

Various attempts have been made from time to time to explore

the possibilities of producing educational films, but so far these have not produced any tangible results. Films which aim only at providing amusement have held undisputed possession of the screen for so long that educational films now find it difficult to obtain a place in the programmes at cinemas. The fault has been with the presentation of educational films which are produced for the purpose, but are neither educational nor educative.

Educative Films

It is the educative films that are needed in India more than educational film detailing in pictures the

achievements of science or incidents in history. So far, in common with the film industry in other countries the industry in India has been confining its attention to the production of films for the amusement of the patrons of the cinema. In so far as foreign films shown in India are concerned, with some very notable exceptions, amusement of the cinema-goer has been the ruling motive of the producers, and occasionally this end has been attained by parodying life in the West and even by the presentation of aspects of Western life which are reprehensible and liable to exercise a baneful influence over the minds of Indians.

To produce films which may effectively enable the cinema to fulfil its function as an educative force, those who now prepare scenarios will have to evolve a new technique. It should be possible to make the theme of film stories interesting and at the same time to make the film the vehicle of information scientifically accurate and vibrantly true to life. Educators agree that the text-book should not tell the whole story. It should present each problem in such a fashion that the student will be stimulated to inquire and eventually form conclusions on his own initiative.

Teaching the Child

In complete contrast to theatrical films, the teaching film seeks to present an accurate image and faithful record of life, photographed under unrehearsed conditions. It is assumed that the pupils will receive some preliminary instruction before viewing the film, and that a discussion of the subject will follow. It is desirable, therefore, to avoid an air of finality in concluding the film. The ideal teaching film can be achieved only as a result of skilful

and complete co-operation between pedagogical authority and the technique of mechanical production. The principal difficulty in achieving such co-operation is the lack of uniformity in teaching procedure—the absence of a standardised methodology.

Films correlated with the text of a particular subject as it is taught in one school may or may not be suitable for use in other schools. This diversity in procedure is in direct proportion to the relative complexity of the subject matter. In practice this means that films on elementary subjects which involve a minimum of variation in teaching technique will attain maximum use and distribution, and will cost the least to produce; while more difficult subjects, involving greater variation, will find less use and cost more.

Broadcasting in India

In the case of radio, India is only on the threshold of development in broadcasting. If it is necessary to evolve a new technique in the presentation of films in India, it is still more necessary to discover a way of using the medium of the radio in a manner that amusement may not stultify the function of the radio as an educative force. No one with imagination can fail to perceive vast potentialities of wireless in our country. Here is one-fifth of the world's population in an acute stage of political transition, 90 per cent illiterate and bereft, for the most part, of anything worth the name of education, in a country where distance, ignorance, poor communications and all combine to retard progress and increase the forces of disruption and discontent.

Indian finances would seem to preclude, at any rate for the present, such sweeping changes in education as must appear to any observer.

The task of communicating methods of scientific production in agriculture to the illiterate inhabitants of 5,000,000 isolated villages is stupendous. If anything like orderly progress is to be made, speedier means of instructing and enlightening these vast masses must be employed; and is not broadcasting overcoming as it does both illiteracy and distance the ideal means for the task?

Village Education

There are 300,000,000 people living in villages in India. They are neither able to purchase wireless sets, nor is electricity laid out from the mains. The community set, supplied by the Government or outside sources, giving a volume of sound which can be heard throughout the village and fed by batteries which have constantly to be recharged, is at present the only solution. The multiplication of the figures by 500,000 is alarming; nevertheless, no other method of education and entertainment could be so cheap. The villager, a shrewd and cautious

fellow, is not as many people seem to think, awed by the 'voice from the air.' Not in the least; he is apt to regard the contraption with suspicion as a possible source of taxation or a trap of some kind.

He prefers his village bard to a well-known singer, and will not easily change his mind about that. But if he can be made to feel that the service is of value to him, he is won, and the daily village programme radiated from almost all stations has shown that lively dialogue, short dramas and market prices command the instant attention of any village audience. Fortunately, for India, both the film industry and the radio have the advantage of being in a position to profit by the mistakes of other countries, and if film-producers and broadcasting authorities steadfastly keep in view the role of the cinema and the radio as educative forces, they will avoid the mistakes made by other countries which have so commercialised them as to make them vehicles merely of cheap propaganda and cheaper amusement.

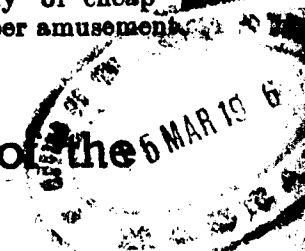
What does Society expect of the Schoolmaster?

By Mr. S. V. PINGLE, B. A., B. T.

WHILST professionals such as doctors, lawyers and engineers have one particular kind of service to render, the teachers are called upon to do social work in addition to their academic work in schools. This extra burden on the teachers is not after all quite unwarranted. The teacher, if he is a true one, is expected to shoulder certain social responsibilities. This the teacher in the good old days of 'gurukul' system did. The 'guru'

was not only the centre of light and learning, but was the people's guide, philosopher and friend. His social status was lofty and his economic condition was quite secure. His economic life was more a concern of the community which he served.

The modern teacher, however, compares poorly with the traditional 'guru' because of his neglect of social responsibilities, want of devotion to duty and disinterestedness in huma-



nitarian acts. No wonder that he has suffered a loss of influence and prestige in society.

The society, on the other hand, has not paused to consider as to what it can expect from the teacher and the school. Neither of the two parties is sure to what social ends the instruction imparted in the classroom is directed. There is, it would appear, a wide gulf between the two and this can be bridged if the teacher tries to enlist the goodwill, co-operation and support of the community.

The teacher of today has to change his outlook on life and re-orientate his conception of education. He must awaken himself to the great educational possibilities that obtain in the society. He must endeavour to transform the school into an active community centre.

A teacher's responsibility does not end with his imparting of the 3 R's to his pupils. The teacher must not become the slave of syllabuses and curricula, although he has to take the students through the course prescribed. To the true teacher teaching is a joy and a mission. He has to live and work with his pupils in an atmosphere of dignity, love and sympathy. He has to discipline their minds and build their character. He has to prepare them for an efficient economic, civic and social life.

Pupils studying in schools are found claiming allegiance to some other movement or institution outside the school. I hold that all youth movement, volunteer corps or scout-draft which are now directed by non-teachers should be entirely controlled by teachers only. Unless the teacher comes forward to undertake this task in right earnest, there is little hope of the teacher regaining his lost position among the pupils. These

pupils are led astray by constant appeal to their youthful sentiments, and sometimes exploited for self-aggrandizement. The Sargent scheme also envisages the expansion of the youth movement as an adjunct to education. It should be made possible for the government, the educationists and the political leaders to co-operate and find out a way of inculcating discipline among the pupils through youth leagues such as had existed in Pre-war Germany and Russia.

As a next step, the teacher should find time to enter into larger social life. He must shed his superiority complex and reserve. He must catch the social feeling and adapt his own ways and attitude to those of the common people. He must throw in his lot with that of the community if only to give the confidence of the community. He must take part in social gatherings, public meetings and shows, religious functions or fairs and allow the school premises to be utilised for the same. In other words, the school should be made a place of public resort. Religious functions such as "The Diwali," the Ramzan or Bakrid Id and the Holi should be given social colour and be celebrated in the school premises. Thus the school should serve not only as the radiating centre of light and activity, but as a centre for all public announcements and broadcast.

A further responsibility of the teachers arises in times of community disasters such as the raging of the cholera, the plague, the famine, the earthquake and so on. Schools are generally closed during such times and the teachers are free. May I suggest that a teachers' service corps be formed whose duty it shall be to visit the affected areas and render succour to the people in all possible

ways! It may be that the teachers may not assume full responsibility in the matter of medical aid or food supply; but they can extend their hand of co-operation to the relief authorities.

To strive and work for the promotion of inter-communal understanding is yet another social duty that devolves upon the schoolmaster. School is the starting ground for this important task. The minds of the adults by reason of their ignorance or unhealthy influence of political conditions, are prejudiced, set and narrowed. They will have quite early formed their pre-sentiments and narrow communal outlook. It will be difficult, nay almost impossible, to make them get out of their self-made grooves. They are already beyond educational influence. With them a change of outlook is a psychological impossibility.

With tender and growing children, however, the matter is quite different. Their tastes, attitudes and behaviour are yet in the process of formation. Through proper education and training the teacher can mould the plastic minds of children on lines of understanding, tolerance and communal harmony. He must prevent the students from being caught in political whirlpools. In the school is it not a common sight to see a Parsi child standing shoulder to shoulder with a Harijan child, a Hindu child in an affectionate hand clasp with a Muslim child, a Christian child helping his Sikh class-mate to learn lessons? Can there be a more agreeable and happy picture?

It is to be recognised that the students of today are the citizens of tomorrow. The teacher has to create opportunities in school life that the students may exercise their powers of organisation, co-operation, judgement

etc. They may be awakened to a sense of duty and responsibility. They may get to know what franchise is in their debates and election councils. School sports and games no doubt develop these qualities to a certain extent. But with a view to supplementing these, Students' Representative Councils, Clubs, Unions and Associations should be started and run under the supervision of the teachers.

Next the teachers has to create in the students tolerant understanding and broad mindedness. Occassionally he must take the students out on a visit not only to cities, but to neighbouring villages also in order that they may have an insight into their customs and ways of living. The students must learn to sympathise with their lot in life. Snobbery, distaste for labour, looking down upon others, encroaching upon rights of others, exploitation of the needy are things that cast a slur not only on their Alma-Mater, but on their country's honour, if the wronged ones happen to be foreigners.

These are days of democracy. Nationalism is no doubt a thing to be desired in every boy and girl. But the two great Wars have very well taught us that nationalism, narrow nationalism, is undersirable and dangerous. Science has brought the distant countries of the world too close to one another. Day by day these countries are becoming more and more inter-dependent in respect of their existence, prosperity and security. It follows that the students should love other countries even as they do their own. In other words, the teacher should studiously cultivate in his students the habit of thinking internationally.

All this, I admit, is a tremendous task. But the teacher has got to do

SCHOOL MUSEUMS

By Mr. V. SUBBARAMAN

AT the present stage of educational development in our country, one does not require to be told of the part played by the school museum in the education of our children. That it is a useful and an indispensable adjunct to a school will be accepted by all. Still one meets often a sort of apathy, an indifference borne out of ignorance of the real function of the museum in the curricula of our schools. The museum is not meant to be merely a collection of miscellaneous curiosities. It has got a definite place in the self-education of our children. Its purpose is to awaken and to satisfy the intelligent curiosity of our children about the things all round them.

One of the best and the most effective means of imparting instruction is the *museum method*, that is,

Continued from preceding page

it. In this he is called upon to make a supreme sacrifice; but the teacher may well remember that no sacrifice is greater in the service of the nation and humanity. I know I must not impose my views upon my co-professionals. My words will strike a sympathetic chord in the minds of only those who are of my thinking. I am now more than convinced that that teaching is really the noblest of professions, and the higher the standards that we set before us, the more ennobling it becomes. I cannot better end this than quote the words of H. G. Wells:

"The educator is the anticipator, the planner and the foundation-maker of the new and greater order of human life that arises non-visibly amidst the decaying structures of the old."

the method of conveying one's ideas by concrete objects. The eye is more sensitive to impressions than the ear. What is seen will be remembered longer than what is heard. Any number of lectures on the habits of animals and birds and their instinctive intelligence will not be so appealing as the display of the nest of the tailor bird. A lesson in geography is made more interesting with the help of maps and pictorial albums. A lesson on the life of Rajah Rajah Chola takes a lively turn if the teacher shows his pupils the coins issued during his reign.

In all these, there is an added interest if the pupils themselves make the collections. The most valuable type of a school museum is one in which the exhibits are collected and arranged by the pupils with the help of the teacher. One who happens to examine the pockets of children will observe their natural instinct to stuff them with all and sundry that come across their way. This natural instinct can be diverted along more useful and instructive channels. The pupils and the teachers should co-operate in the formation of a school museum along educative lines. To mention just one, by way of illustration, let us consider the collection of postage stamps, a hobby which counts amongst its votaries no less a personage than His late Majesty King George V. We can make the pupils classify the postage stamps first according to the countries and denominations and then according to the different subjects. A simple lesson in arithmetic is learnt without the formality of the class room. A study of the commemorative postage stamps like those issued during the inaugura-

Art of Writing, its Aesthetic and Practical

By Principal B. RAMACHANDARA RAO, M. A., L. T.

VALUES

BACON, reckoned as the most learned man in 1600, has expressed in the form of an adage the place of writing in the trinity of cultural effort viz. "Reading, maketh a full man; conference a ready man; and writing an exact man." The three words, reading, speaking and writing suggest a rational sequence of cultural ascent. Reading, in ordinary parlance, is finding facts from perusal of books. But as Shakespeare puts it, we find tongues in trees, books in running brooks and sermons in stones. So the acquisition of knowledge becomes realistic and enjoyable only through independent investigation of nature around us. Out of the fulness of mind the tongue speaketh. In the early stages of human civilization, all knowledge was recorded in song, that being the easiest to remember. In a song the ordinary mode of speech is adjusted to musical notation. The Vedas are an ancient example. All great epics are sung. Their prosodic notation reveals a surprising unifor-

Continued from preceding page.

tion of New Delhi and those issued by the Travancore Government to commemorate the Temple-entry Proclamation, serve the double purpose of acquainting the youngsters with the historical incident in question and also helping them to know some of the note-worthy temples and places in India. Instances can be multiplied. In short, a school museum is a temple of self-education for our children, which grows with the children and the children grow with it.

mity. Ramayana exercises its greatest effect when it is sung. The singers are animated by conviction and so their singing is always inspiring. Conviction breeds inspiration and these two set the necessary tune and invest the story with a sanctity and dignity experienced only by those that have faith. Tradition has it that Homer went into rhapsodies as he recited the Iliad and Odyssey. Lofty themes are always clothed in the most dignified diction, a truism laid down by Longinus two thousand years ago in his treatise 'On the Sublime.' All great epics have lofty themes, each expressive of a single view of the whole universe. The Iliad is great because all life is a battle, the Odyssey because all life is a journey, Ramayana because it teaches man how in the journey of worldly life it is possible to rise from mere humanity to high divinity, Mahabharatha because it shows how in the complexities of Worldly life Dharma triumphs in the end.

To return to our theme, all thought first sought the vesture of song and prosody squared with the theme. Grand themes live in Epics and simple emotions in ballads and lyrics. Thought and writing exist in harmonious sequence.

One great lesson emerges from this, viz., that writing goes on as the theme grows in vigour and amplitude of the mind, the heart throbs with emotion, and as the tongue gives utterance to these in proper tune. Which is the motive force of writing? Writing goes on simultaneously in the palimpsest of the brain and on paper. Herein lies the secret of book-loads of learning transmitted from genera-

tion to generation by feats of memory. What we have in print is a replica of what is permanently recorded in the composer's consciousness. The Ego, the master artist, plays upon these two strings of fulness of thought and emotion and produces delightful symphonies. Poet Yeats describes this fulness of life and ecstasy of emotion as recklessness. He says, "Aristocracies have made beautiful manners because their place in the world puts them above fear of life, and the countrymen have made beautiful stories and beliefs, because they have nothing to lose and so do not fear, and the artists have made all the rest because Providence has filled them with recklessness."

According to Longinus, the Greek rhetorician, there are five attributes of good writing viz., the nobility of mind, the high emotion, and three others relating to the use of figures of speech, alignment of words and phrases. Mere knowledge rules does not help a writer to become an immortal. He must have vision and expound "the truth of the interpenetration of human life with the cosmic life of the world." He must have 'darsana' of the eternal verities of life. These are manifest in the writings of immortal writers like Kalidas, Shakespeare, Bernard Shaw and Tagore.

This tension (poetic contest) of lofty thought and noble emotion cannot punctuate every moment of our lives. We may grow truly poetic now and then but we are prosaic in ordinary moments and express our thoughts in simple prose. Corresponding to prosodic rules, good prose exhibits its own analogical laws. Sir Arthur Quiller Couch has dealt with a few canons of good prose writing in his lectures entitled 'The Art of Writing.' He prescribes concret word for the abstract, active verb

for the passive and the selection of Anglo-Saxon word for words of Latin or Greek origin. Writers on rhetorical composition commend the adoption of various types of sentence construction and also invite our attention to the lilt and music of such sentences and even scan them like lines of poetry.

Here are three examples to illustrate the style and music of prose sentences. A statement of Sir Thomas Browne in his *Religio Medici* is an instance of the balanced sentence:

"Mediocrity / is its (pleasure) life / and immod / eracy / its confusion."

The following is a period sentence after the fashion of Macaulay:

"What the horns / are to the bull, / what the paw / is to the tiger, / what the sting / is to the bee, / exploitation / and tyranny / are to the imperialist"

Andrew Lang expresses his appreciation of Scott's poetry in loose sentences:

"English / poetry / had long / been very tame / and common place, / written / in couplets / like Pope's, / very artificial and smart, / or sensible / and slow. / He came / with poems of / which the music seemed / to gallop, / like thundering / hoofs and ringing / bridles of a rushing border-troop."

We have here the music, lilt and cadence of poetry. Mere versification

however does not make good poetry. Lofty sentiments "sensations sweet felt in the blood and felt through head" expressed in appropriate diction and rhythm are essential features of a good poem. In prose it is possible to raise to poetic heights of imagery and contemplation and clothe sentiments and ideas in appropriate poetic diction and then descend to the common place when matter of fact incidents are described. Ruskin, Carlyle and DeQuincy, may be mentioned as masters of poetic style in prose.

A few types of composition are amenable to both the forms of poetry and prose. Chaucer's *Canterbury Tales* are examples of stories beautifully narrated in verse. Pope's *Essay on Man* and *Essay in Criticism* also illustrate another field of common endeavour between Prose and Poetry. Shakespeare illustrates in Antony's oration and Hamlet's Soliloquy the possibilities of oratory, rhetoric, and musical cadence both in poetry and prose. But novels in poetry are rare. In transactions of life, high and low, prose has an exclusive part to play as an art of persuasion. Forensic eloquence at the bar like the Philippics of Cicero and Parliamentary orations of Chatham, Burke, Fox, Gladstone, Disraeli, Asquith, Lloyd George and Churchill are associated with land marks in political achievements. It may be pertinently observed that most of these orators write out their speeches in extenso and chisel them before actual delivery. In actual delivery they thrill the audience as unpremeditated torrents of speech.

The Art of Writing instead of being pursued for the mere satisfaction of the writer has also served to provide him with a calling. Instead of living in 'garrets' facing utter poverty modern writers have become

opulent and have enrolled themselves as an aristocracy of intellect. But even the vast majority of writers, the intellectual proletariat, have opportunities of leading decent lives by addressing themselves to writings that cater for the needs of the hour. To put it in the words of Pope, true ease in writing comes with art not by chance, as those move easiest who have learnt to dance. Thus by cultivating excellence in the Art of Writing one can become an immortal writer or at least eke out livelihood as a member of the intellectual proletariat.

Here and There

FOREIGN TRAINING FOR INDIAN GEOLOGISTS

About fourteen permanent Assistant Geologists of the Geological Survey of India will shortly proceed to Australia for practical training at the Melbourne University. The training is expected to last for about eight months. This is part of the Government of India's scheme for foreign training to Indian geologists for the exploitation of mineral wealth in India. The scheme will operate for three years. The first batch is expected to leave shortly.

FOREIGN STUDENTSHIPS IN AGRICULTURE

The Imperial Tobacco Co., of India Ltd., has instituted two studentships of the value of £ 500 each, tenable for two years to Indian students for studies abroad in agriculture with special reference to tobacco. The Company has left the studentships to the administration of the Indian Central Tobacco Committee constituted by the Government of India.

The XXI All-India Educational Conference

: RESPONSIBILITY OF THE STATE :

ADDRESSES AT THE MADRAS SESSION

THE twenty-first session of the All-India Educational Conference was inaugurated on the 28th December, '45 at the Pachaiyappa's College, Madras by His Excellency, Sir Arthur Hope before a large gathering of educationists from all over India. Sir C. P. Ramaswami Aiyar, Dewan of Travancore and Vice-Chancellor of the Travancore University, presided over the Conference.

Dr. Sir A. Lakshmanaswami Mudaliar, Vice-Chancellor of the Madras University, Chairman of the Reception Committee, welcomed the distinguished visitors and delegates.

Sir A. L. Mudaliar's Welcome

Welcoming His Excellency and the delegates Sir A. Lakshmanaswami Mudaliar referred to the blue-prints for post-war educational work in the Indian States and Provinces. Dr. Lakshmanaswami Mudaliar invited their attention to a few salient features of the problem which in his opinion deserved careful consideration at their hands. He would at once exhort them to remember that they were not writing on a clean slate. The policy pursued in British India at any rate—he preferred to keep the Indian States out of the picture for the present as he knew very little about most of them—the policy in the past had not been a policy based on social justice and equal opportunities for all. In educational and in some other spheres, there was not that urge to serve the needs of the poor, of the rural population and of the underprivileged, and although

in recent years some attempts have been made in this direction, the fact that nearly 85 per cent of the population was still illiterate could not but give rise to qualms of conscience in all interested in or responsible for the educational progress of the country. It was their hope that in any scheme of post-war planning sufficient attention will be devoted to this aspect of the question and instead of being content with introducing or advocating free and compulsory education up to a certain standard for all, the State would assume direct responsibility, not only to give such facilities as were made available to all but to ensure that special facilities were available to those who had been neglected for long, both in the sphere of compulsory education and higher education.

Dealing next with the State's responsibility in matters educational, Dr. Lakshmanaswami said; "Recent utterances of certain responsible leaders are not calculated to ease our fears that a correct appreciation of the responsibility of the State has been ensured in quarters where this is necessary. If the State were not to assume responsibility for all grades of education, Secondary, University, Professional, Technical and Technological and Research, to the extent necessary to foster the spread of such education, the very fabric on which the State should build up its super-structure will be weakened. It is suggested that the State can secure its teachers, its engineers, its doctors, its technicians and technologists and its research workers—not to speak of its lawyers and jurists for the present

—if it shuts its eyes to the need for simultaneously encouraging these spheres of education and with Micawber-like simplicity waits for something to turn up? To speak, therefore, of a Government not sharing its obvious responsibility in the spheres of Collegiate, University and higher education in general is to ignore the obvious consequences of such an unfortunate policy and to perpetuate the defects and drawbacks of the past.

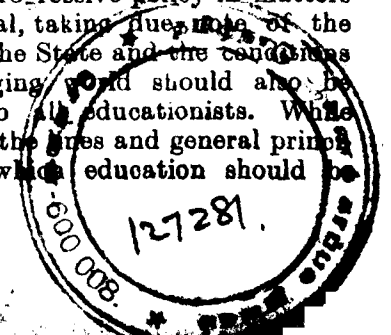
State Aid for Higher Education

"There is an impression in certain circles here that University education should largely be dependent on private philanthropy. While welcoming private philanthropy and expressing the hope that more private aid will be forthcoming in the future for increasing the scope and efficiency of Indian Universities, let me again emphasise that the State cannot divest itself of its share of responsibility. Before the War, the British Exchequer was distributing six million pounds a year to the 18 Universities in Great Britain through an independent body of academicians of experience known as the University Grants Committee. This Committee had full discretion to distribute these grants—they were not considered as doles—to the different Universities concerned, but such financial help did not indicate any the slightest interference with the autonomy of the Universities, much less any interference with their internal administration. The Inter-University Board has at recent meetings held at Colombo recommended the formation of a similar Committee for distribution of grants from Central and Provincial revenues, whose constitution, functions and *modus operandi* will not be dissimilar to those of the University Grants Committee of Great Britain.

Scope of State Control

"May I touch on one other question of prime importance to educationists in this as in other countries. To what extent does responsibility of the State imply control by the State in educational activities? I am not here referring to administrative control exercised by the State to ensure efficiency and sufficiency of education for all in the State. State control is needed to ensure compliance with minimum requirements regarding school buildings, care of the children, qualification of teachers, adequate scales of pay, and in general the efficient running of educational institutions.

"The main point to ensure is that this control does not extend to the academic field, that it does not force on educational institutions certain curricula of studies or methods of teaching, that by one stroke of the pen the State does not introduce what it considers are the proper lines along which the future citizen should be educated. Herein lies the gravest danger to society and experience of the Nazi and Fascist regime in Europe should be an object lesson to the democracies to avoid such pitfalls. That academic standards and academic courses of study require careful consideration and much thought at the hands of those responsible for the upbringing of the youth of the country is obvious. That those on whom such responsibility lies should be respective to new ideas, examine all suggestions without prejudice or fear and should follow a progressive policy in matters educational, taking due note of the needs of the State and the conditions in a changing world should also be obvious to all educationists. While therefore the broad and general principles on which education should be



based for the proper training of citizenship and to meet the needs of the State should be in close co-operation with the State, experiments in education should be left to trained educationists to plan and inaugurate in conformity with sound educational ideas. Nowhere is there greater need to keep this in view than in the sphere of education, for failure will affect the future of a growing generation of the youth of the country adversely. And democracies as they function everywhere, susceptible as they are, and must be, to changes in public opinion based on many considerations other than educational, should not have control over such educational experiments.

"And lastly, let me invite your attention to yet another pitfall that may lie ahead of educational progress. Ere long nascent democracies will, we hope, be functioning in this country. And here is our duty, clear as crystal, now and when the dust and din of political controversies do not drown our feeble voice—now is the time for us educationists to state in no ambiguous terms that the first duty of the State is to educate, to give the citizens the knowledge and the power to think aright and appreciate all such reforms, for into the darkness of ignorance and superstition such ideas will never penetrate nor gain permanency, unless light through learning be first ensured."

Sir C. P. Ramaswami Aiyar's Presidential Address

Sir C. P. Ramaswami Aiyar thanked them for the honour done him in inviting him to preside over the deliberations of "this great and formative conference". He regarded it as an honour done to one who had

the privilege of directing the administration of an Indian State under the guidance and inspiration of a very wise sovereign and also as an honour to an Indian State where education



was started as a programme in 1801, sixty-nine years before England started on one. This was mainly on account of the stimulus and encouragement of a great Maharani, Sri Parvati Devi, who laid down that for every village there should be a school and for every three villages there should be a dispensary or hospital. It was in pursuance of that programme carried out through 100 years and more, that to-day in Travancore between 50 and 60 per cent of men and between 40 and 50 per cent of the women were literate (cheers). The honour was therefore to the work done there and God willing could be done through man's effort anywhere else in India.

Having been connected with education for some considerable time

now, Sir Ramaswami Aiyar continued, he entirely shared the feelings and ideas already expressed by those who had preceded him. There was one saying which he wished to quote from the *Taittiriya Upanishad* which set forth the ideals of education. Translated, the saying was this: "Let the student who comes for instruction be a good man: let him be diligent in studies; let him be disciplined, strong of body and firm of mind." These ideals indicated in forest hermitages 3,000 years ago, were as valid to-day as they were ever before.

The object of education and the aim of the educationist should be to bring into existence not only diligent students, who could pass examinations and do well in academic matters, but students who would be disciplined and strong of body and mind. If education was to serve its purpose aright, it must proceed on these lines, stressing physical education first and foremost. He said this with the greater alacrity because he had noticed the physical standards and stamina of the students deteriorating year by year. He would even suggest that it should be the aim of educationists to see that no promotion from one class to another was allowed unless there was a certain physical standard kept up by the pupil and a doctor certified to his fitness. For it was an undiluted cruelty to allow a pupil unfit to stand the strain of intellectual and moral instruction where he was not physically up to the mark. There might be special classes for physically defective pupils with provision for proper feeding and clothing, where needed, to enable them to improve their stamina and physique.

The main trouble in India, Sir Ramaswami Aiyar continued, was the tremendous wastage of effort, com-

mon even in fairly "well-educated localities", arising from promoting pupils who had no right to be promoted. It was desirable that at every stage of education, there should be an alternative course provided. Boys not good for the purely academic might be diverted into the alternative courses, thus avoiding wastage or stagnation.

Quoting from the views expressed by the Educational Conference from time to time and reports of educational authorities in this matter, the speaker said that quite recently a complete re-orientation of educational ideals had been envisaged.

Education with a Purpose

The most notable thing in the Sargent Report was the statement therein that public instruction consistently applied could produce impressive results. People talked of Nazism, Fascism and Totalitarianism. There was no gainsaying the fact that the system of education sedulously, continuously and consistently pursued in Germany, Italy or Japan produced that human product which was considered useful for their own particular purposes. To that extent the systems justified themselves in their success in producing the results contemplated by the originators of those systems. Taking up the remarks of Mr. Sargent at this point, he would ask why even more impressive and beneficial results, philanthropic results in the wider sense—and humanitarian results, should not be achieved by education consistently applied. Only to the extent to which this mission was understood, appreciated and envisaged would success be theirs.

An American psychologist says that if we waited until a child was 3 to start educating it, it might be

too late. There should therefore be, the speaker went on, liberal provision for open air nurseries in every locality. Adult Education was necessary if these nurseries were to be successful. The sooner we took hold of the child, the better for it and for society at large. It seemed to be inescapable that they should provide for children if they were to be brought up into effective and useful citizens of the future. Madame Montessori had done "great and transcendental work" in this direction and he hoped she would come back to Madras and give of her advice and guidance. Goethe said that education should rest on the direct apprehension of the concrete world, *through the senses*. By depending on their fingers and arms and legs rather than on their states and pencils and their reasoning and memory, children will inevitably make mistakes, but mistakes which they can see and rectify for themselves. The eye of the body and the touch of the hand will convict them in a way that a correction in an exercise note book will never do. The child must also be taught, the speaker went on, to practice the arts from its earliest years not only as a means of expressing its individuality, but because through manipulation and mastery of a technique it will learn to improve and reach proficiency and discipline.

Government and Primary Education

The speaker said it was criminal folly on the part of any Government or any administration to say "Thus far will it be our responsibility and there it will stop in educational matters." The State was responsible for primary education because it affected the largest number. It was responsible for choosing the men to

undergo secondary education and to see the defection made at that stage into vocational lines. It was responsible at the end of the secondary stage to choose, select and discriminate so that the tremendous crowding into the University was dealt with and corrected. Every State should be able to do the best it can for every child, boy and adolescent and give him the fullest chance for self-expression, by providing him academic or vocational education according to his aptitude. The whole trouble arose because until yesterday they had all been black-coated and every parent, as soon as a child was born planned to some how cram him into the school and get him out at the other end—the University—so that he might get some appointment somewhere. There was needed a complete divorce between the University and the callings and vocations, though the University may be an advantageous training. For this purpose, it was necessary, as part of the general educational system, as many primary schools as possible. It would be criminal folly for any State to abdicate its responsibility for giving primary education, compulsory and free, to every child, boy and girl between 5 and 12 or 14. To the extent to which this work had been done in the past by other agencies, our thanks, our lively thanks, would be forthcoming but for the future, the State could not abdicate its personal and individual responsibility for seeing to it that in the next five or six years, there was no boy or girl who said he or she could not read or write. Side by side, there should be a well-designed system of higher education with two departments, one providing vocational education according to the aptitude and circumstance of each boy deflected into it and the other leading on to the Uni-

versity. If there was a definite scheme taking up everybody and giving them all the help, there need not, should not and would not be any difference as between "backward" and "forward" communities.

Quoting from American and British authorities on education, Sir C. P. Ramaswami Aiyar said that the troubles and handicaps afflicting them were not peculiar to India alone but were found in Britain and even America which was considered "the last word on all matters" (laughter). Primary education should be universal. The Middle School would be a logical continuation of it, developing the tendencies and possibilities in each pupil. The Secondary School would give instruction impressing the background and environment of one's own locality and country and its history and ideals and at the same time give a practical bias so that at the end of the secondary stage it would be possible to determine whether the pupil should be sent on to the vocational training or the University. There was urgent need for India to go forward, to intensify agriculture, increase production, enhance industrial output so that she could compete with the rest of the world sooner or later—sooner, he trusted than later—on equal terms.

Perhaps, Sir Ramaswami Aiyar added, for the time being a certain amount of neglect of the usual curricula even might be an inevitable concomitant. For nobody was going to wait for India to finish re-education in its own leisurely way. She must work against time. Had not Australia and Canada forged tremendously during the last few years? India had been dreaming and thinking of development for thirty years. To-morrow needed a different

Applications for Overseas Scholarships

Applications for Overseas Studies and Scholarships and references connected therewith should in future be addressed to New Delhi, as also all communications intended for the Department of Education, Government of India, as the whole of the Department has now been located in New Delhi.

programme and a different pace which could not be achieved without "a diversified, variegated and at the same time one pointed scheme of education" integrated from the first to the last stage, carefully watched and supervised by the state and not ruled by the state (cheers). No intellectual freedom or great intellectual gifts or accomplishments would be possible where the human mind was cabined and confined. The University must be completely free but in earlier stages the shepherd and watchful and guiding care of the State may be the *sine qua non* at this juncture. So proceeding, let them all hope that they would be worthy of the charge and work for the great India for which they were all yearning, dreaming, hoping and expecting (applause).

Dr. Lakshmanaswami Mudaliar proposing a vote of thanks to His Excellency, thanked His Excellency for the indication given by him of a liberal policy calculated to improve the status of the teachers, and for giving them that message of cheer for the morrow.

THROUGH different PROVINCES

DELHI

INTER-UNIVERSITY BOARD MOTHER-TONGUE MEDIUM

The introduction of the mother-tongue as an alternative of English as the medium of instruction at the Universities was decided upon by the University Board at its meeting held at Colombo. This would make available mother-tongue instruction to any student who may prefer it to English. It is pointed out that this has been agreed upon as a temporary measure so as to give time for the change over from English to the mother-tongue as medium of instruction.

The Board has also adopted a proposal for a loan of teachers and exchange of students between various Universities represented on it. The establishment of a National Academy of Arts and Letters, which had been proposed by the Royal Asiatic Society of Bengal in connection with cultural re-construction in India, has been approved by the Board as well as the establishment of regional centres of arts and letters.

Dr. J. C. Chatterji, Vice-Chancellor, Agra University has been elected next year's Chairman and at his invitation the Board decided to hold the next annual meeting at Agra.

HIGHER TECHNICAL EDUCATION CENTRAL GOVT.'S SCHEME

An All-India Council for Technical Education has been constituted by the Government of India to study the needs of the country for higher technical education.

The immediate task of the Council will be: (a) To survey the whole field of technical education in consultation with the Provincial Governments and such Indian States as may be willing to co-operate with it; (b) to advise in what areas technical institutions should be established,

for what respective branches of technology they should provide and up to what standards they should co-operate; (c) to consider such projects as are already under consideration by various Departments of the Government of India, e.g., the provision of a senior All-India Polytechnics on the lines of the Massachusetts Institute of Technology or the establishment of a Technical College for Electrical (Power) Engineering, and to assign their functions in an All-India scheme and (d) to conduct preliminary investigations with a view to ascertaining the conditions on which the authorities in control of the existing technical institutes would be prepared to co-operate.

The step has been taken in pursuance of the recommendation of the Central Advisory Board of Education that technical education at the higher (above high school) stages cannot under modern conditions be effectively organised on a provincial basis. Also, because it will help other branches of post-war reconstruction, which will demand a larger increase in the available supply of Indian technologists and technicians.

The Council will have, in the first instance, advisory functions only and the decision to set up a Council is without prejudice or commitment to the full implementation at a later date of the proposal approved in this behalf by the Central Advisory Board.

Mr. N. R. Sarker has been appointed Chairman of the Council. The names of members will be announced after the representatives of the Council of State and the Legislative Assembly have been elected in the next session of the Central Legislative.

The tenure of office of the non-official members, including the Chairman, will be three years. The Council will be attached to the Department of Education, Government of India. A member of the staff of

the Department will be the Secretary of the Council.

INSTITUTION TO BE OPENED IN CALCUTTA

A high grade technological institute on the lines of the Massachusetts Institute will shortly be established in Calcutta to accommodate about 2,000 students at a time.

A recommendation to this effect was made at a meeting to-day of the Committee set up by the Government of India with Mr. N. R. Sarker as Chairman to go into the question.

It is understood that the Committee has further recommended the establishment of three more institutes in India as soon as the Calcutta institution is set to work. The second institute will be established at Bombay.

INDIAN STUDENTS GOING TO U. S.

Approximately 150 Indian students, tentatively scheduled to go to America in December, will have to postpone the trips for some time under the combined American War Department and State Department order restricting passages on troop ships to soldiers and official personnel.

The Commander-in-Chief in India, General Sir Claud Auchinleck, addressing the students of King George's Royal Military College, Jhelum, said: "We are going to start three new colleges as good as this in the south of India and later three more elsewhere".

Emphasising the need for complete unity, General Auchinleck declared: "I do not want these new colleges to take boys merely from the part of the country in which they are situated. There is only one army in India and whether we be Hindus, Muslims, Sikhs or Christians we are all serving one country. You must all learn to meet and mix with one another. Self must come last, the team first."

CENTRAL ADVISORY BOARD OF EDUCATION

CAMPAIGN AGAINST ILLITERACY

It is learnt that the Central Advisory Board of Education, at its meeting on 24th January, received a report on the progress made by the various provincial authorities in different branches of education, such as adult education, basic education and social service.

The Board expressed satisfaction that their recommendations in regard to conditions of service of University and College teachers had been well received by the concerned quarters and adjustments necessary for putting the scheme into operation were also being made.

Perhaps the most important subject which the Board is tackling for the purpose of eradication of illiteracy is the question of the production of educational films and adapting them to suit Indian conditions. The problem is how to attract illiterates between the ages of 12 and 40 to take to the three R's and for this purpose, radio, gramophone records and mobile films, it is suggested, should be used. The Central Education Authority, in conjunction with the Information and Broadcasting Department, Government of India, are, it is now understood, exploring ways and means of setting up an Indian Film Institute, with a view to achieving this end.

RESPONSIBILITY OF THE HOME

At the meeting of the Central Advisory Board presided over by the Bishop of Lahore the following resolution was passed after considerable discussion:

"While recognising the fundamental importance of spiritual and moral instruction in the building up of character, the imparting of such instruction is to be the responsibility of the home and of the community to which the pupil belongs.

In conjunction with the Central Advisory Board of Education meeting, a meeting of the Directors of Public Instruction in British Indian Provinces took place on the 24th with a view to clarification of issues so as to ensure inter-provincial co-operation.

MADRAS**DR. MONTESSORI'S PLANS FOR
TEACHER TRAINING**

Dr. Maria Montessori intends to remain in India and to establish an international training centre for teachers at Adyar, where she finds inspiration from the environment and a cultural and international outlook.

Dr. Montessori hopes that there will be many teachers' colleges in India, not only one at Adyar. The centre when fully formed will consist of four sections: (1) the first is intended to train teachers in the care of children from birth to 3 years of age; (2) the primary section is intended for children from 3 to 6; (3) a secondary section from 6 to 12; (4) a section intended for training teachers for training institutions.

The centre will open in July 1946 in the primary and secondary sections. The course for teachers in the primary section will be for one academical year. Only those who have undergone the primary course will be qualified to be trained in the secondary course which in its turn will take one year.

CORPORATION EDUCATION TAX

The Education Committee of the Corporation Council to consider the Elementary Education Budget for the year 1946-47, resolved not to recommend the proposal of the Commissioner to increase the Education Tax from 12 to 18 per cent of the property tax for meeting the deficit in the Education Budget. The committee decided to request the Government to contribute a sum equal to the receipt realised through the Education tax levied at 12 per cent.

**LABORATORY TO ANALYSE
FOODGRAINS**

A small laboratory for carrying out physical analysis of foodgrains to assist the Regional Food Commissioner, Madras, in judging their quality whenever disputes about it arise between the supplying and receiving areas, is to be attached shortly to his office at Chetput.

Other Regional Food Commissioners also will have the assistance of similar laboratories set up in their offices. They will be in charge of an Assistant Director of Inspection and a Technical Assistant.

**DONATION TO ANDHRA
UNIVERSITY**

Mr. T. S. Harinarayana, Retired District Medical Officer, residing in Bezwada, has given a donation of Rs. 50,000 to the Andhra University for founding three Research Fellowships one in Geology, one in Andhra History, Archaeology and culture and the third in Technology.

The donation was accepted by the Vice-Chancellor, on behalf of the University and Mr. T. S. Harinarayana has been enrolled as Life Member of the Andhra University Senate with immediate effect by the Vice-Chancellor.

BOMBAY**A CHAIR IN CIVICS & POLITICS**

His Highness the Nawab of Junagadh has donated Rs. 10,000 towards the fund for the establishment of a chair in Civics and Politics in the University of Bombay in commemoration of the centenary of the late Sir Pherozshah Mehta, as a token of appreciation of the services rendered to the Junagadh State by late Sir Pherozshah Mehta.

EDUCATION OF WORKERS

"India rightly looks forward to a period of industrial development as one of the principal means of attack on the poverty of great numbers of her people," said H. E. the Governor of Bombay at a concert held in aid of the Maharashtra High School Building Fund on 17th Dec.

His Excellency continued: "India cannot become one of the industrial countries of the world without an adequate supply of skilled workmen who take pride in their trade and in their efficiency, and such men cannot be found without education. I have no hesitation whatever in saying

that the cost to any concern of ensuring that its employees are well educated, well fed and well looked after is many times repaid by the greater efficiency of which intelligent and healthy workers are capable. Education among industrial workers thus becomes not only a matter of public duty, but also of private interest."

MUSLIM EDUCATION

A sum of over Rs. 88,000 has been donated to the Ahmedabad Muslim Education Society by the Reception Committee of the Muslim Education Conference held in Ahmedabad in January last.

U. P.**MILK TO CHILDREN**

The U. P. Government has a proposal under consideration to supply milk directly to students through Government owned dairies which are to be established in each district under the co-operative department.

PUNJAB**POST-WAR DEVELOPMENT**

The Punjab University has appointed a committee on post-war development of university education with Sir Manohar Lal as Chairman.

**NAGPUR UNIVERSITY
MOVE TO HAVE ELECTED
CHANCELLOR**

In order to make Nagpur University completely democratic, Principal Agarwal of the Commerce College of Wardha moved a resolution in the University Court which was passed requesting the Provincial Government to amend the University Act in such a way that the University should be enabled to have an elected Chancellor in the place of the Governor of the Province as at present.

Principal Agarwal feels that at least University education should be completely free from imperialist domination. It may be recalled that in the Nagpur University constitution, which was framed and piloted by the late Hon. N. K. Kelkar, the then

Education Minister, there is an elected majority.

UNIVERSITY FOR MAHAKOSAL

It is understood that Sir Hari Singh Gour has made an offer of Rs. 20 lakhs to the Central Provinces Government for the establishment of a university for Mahakosal.

Sir Hari Singh, it is understood, wants the proposed Mahakosal University to be located at Saugor, his native town.

MYSORE**NEW COLLEGE**

The Government of Mysore have decided to establish a College of Agriculture and Veterinary sciences at Hebbal, near Bangalore, in addition to the introduction of Agriculture in the Mysore University during the next academic year.

TRAVANCORE**RECRUITMENT AND TRAINING**

According to information received by the Travancore University from the Government of India, Posts and Telegraphs Department, the Governor-General-in-Council has decided that holders of Diploma in Civil, Mechanical and Electrical Engineering of the Travancore University will be eligible to appear for competitive examinations for recruitment and training of candidates for appointment as Engineering Supervisors, Wireless Operators, etc.

GWALIOR**GAJRA RAJA MEDICAL COLLEGE**

The foundation-stone of the Gajra Raja Medical College, Gwalior, was laid by His Excellency Lord Wavell in the presence of a number of State Sardars, officials and prominent citizens.

With an allotment of Rs 20 lakhs for building and equipment and a recurring grant of Rs. Four lakhs, the Gajra Raja Medical College will be the first of its kind in Central India and according to plan will be one of the foremost amongst the medical colleges in India.

PUBLIC OPINION

DR. AMARNATH JHA ON FINANCIAL INADEQUACY

"Education in India is handicapped in many ways. Teachers are very low paid and some Secondary school teachers get a salary similar to the village chowkidar. Our students in many Universities study in surroundings which are far from agreeable," observed Dr. Amarnath Jha, presiding over the 21 session of the Inter-University Board at Colombo.

Proceeding he said, that in India expenditure on Education had been low and expenditure on University education in particular had shown no particular increase. In the United States the Massachusetts Institute of Technology which before the war spent four million dollars, was expending annually during the war forty million dollars (Rs. 12 crores). In Great Britain, thanks to the Education Act of 1894 and the generous attitude adopted by the Treasury officials, the condition had been satisfactory even during the war. The Inter-University Board had been urging the constitution of a University Commission, consisting of persons of vast academic experience. "We have recommended in the past" he said "that grants should be made from public funds not on the recommendations of a clerk of the Secretariat, but on the advice and instruction of such a Commission, which alone should determine along what lines the Universities should expend the grant." That would prevent interference in the autonomy of Universities, added Dr. Amarnath Jha.

SIR S. V. RAMAMURTI ON VALUE OF SANSKRIT

The need for development of Sanskrit learning in the light of modern needs and facilities, so that "we can help ourselves better than before and can also help others along lines which are natural to them" was stressed by Sir S. V. Ramamurti, Advisor to the Governor, presiding over the anniversary of Sri Bhashyakra Siddhanta Vardhini Advanced Samskrita School, at Madras.

"The prestige of Sanskrit learning," he said, "has been low in our country. Other nations have studied it as an archaeological curiosity, a dead thing the dust of which may help to build their bricks. Signs are not wanting, that once more we are awakening to the value of our indigenous culture. Life is lived at different levels, by the same people at different times and by different people at the same time. The genius of India is to live in the mind more than in matter. Hence, while Europe is interested in physics, chemistry and biology, India has been interested in psychology, philosophy and metaphysics. It is to the credit of the Sanskrit Pandits of our land that they have conserved our indigenous learning. This, however, is not enough. We have to develop its future in the light of modern needs and facilities, so that we can help ourselves better than before and can also help others along lines which are natural to them. We thus need research into our inheritance by men who can apply the methods of European science to the old experience of the land."

DR. S. R. U. SAVOOR ON VISUAL EDUCATION

Declaring open the Educational Exhibition held in connection with the All-India Educational Conference held at Madras on 27th December last, Dr. S. R. U. Savoor, D. P. I., Madras stressed the importance of Visual Education and said that the exhibition, would challenge in a way the often quoted criticism that our education was bookish and that opportunities were not given for pupils to do creative work. The exhibits clearly illustrated the excellent educational doctrine that work and play were indistinguishable at the highest level. It would help them to modify their teaching plans and methods so that the school may be transformed from places of passive receptivity into those of spontaneous activity.

Proceeding, Dr. Savoor said that self-planning, self-activity and self-criticism were necessary for educational progress. Educational exhibition was not only utility but a necessity. He observed that knowledge that was merely abstract rarely created an impression on the child, but knowledge that was imparted in a concrete manner with definite visible proof became a part and parcel of the child. Dr. Savoor said that the Exhibition would answer the craving for creative ability in boys and girls. It would make the teachers pause and think of their potentialities of the younger generation. It showed that given necessary facilities and proper guidance, the pupil could show a wealth of creative thinking.

DR. MARIA MONTESSORIE ON EDUCATION OF THE CHILD

The importance of sympathetic understanding of child psychology in the care and upbringing of children was emphasised by Dr. Maria Montessori, in the course of an address she delivered at the Theosophical Society Hall, Adyar, on the occasion of the inauguration of the "Dr. Arundale Montessori Training Centre for Teachers."

Inaugurating the training centre, Dr. Maria Montessori said that she envisaged a new era in education and educational fellowship, based on the understanding of the "greatness of the child and the error of the present education." Endeavour for the betterment of humanity should start with the betterment of the child's training. Humanity she said began with the child and was the fruit of the growth of the child. Everywhere to-day, two things stood prominent in regard to the future of humanity—the urge for freedom and better life and the urge for education, better education. The right education was but a call to make the child grow naturally into a citizen; man could not be free if the child continued to be enslaved; man could not develop greater consciousness or lead a better life unless the beginnings of these were made with the child. The "question of child training" thus became a human question, the basis of all human questions. The problem of child education resolved itself into a matter of giving the child the right kind of experience and right environment in which to exercise itself freely.

Canadian Schools in War-Time

CHANGES IN SCHOOL CURRICULA

In any survey of the effects of the war on Canadian educational institutions two facts must be considered:

1. There are several types of educational institutions.
2. The administrative control of them is decentralized.

Under the British North America Act public education in Canada, except in the case of the native Indian population, is assigned to the jurisdiction of the provincial governments. Within the provinces there is a further decentralization of control, for education within communities is regulated by local boards. This system of separate provincial and local control has naturally resulted in diversified programs of education throughout the Dominion. As a result, the effects of the war on education may vary from place to place. However, because of the spirit of co-operation which exists among the various provincial and local educational departments, the similarity of the changes resulting from the impact of the war is more pronounced than their differences.

In English-speaking Canada there are three levels of education, those of elementary and secondary schools and that of higher education. On the elementary and secondary levels there is a system of public schools financed mainly by local school authorities but assisted by provincial grants. There are also private schools financed not out of public funds, but through private endowments and fees. On the level of higher education there are numerous colleges and universities which are both publicly and priva-

tely endowed. The educational system in French-speaking Canada is not in strict conformity with these three levels, but they can be distinguished.

The war has effected changes which on the one hand are common to all the different types of institutions and which on the other hand are peculiar to the particular type of institution.

Shortage of Teachers

Since the beginning of the war there has been an increasing shortage of teachers on all levels of education in Canada. Many of them have left school to enter the armed services, war industry or government work. To counteract the teacher shortage in the elementary and secondary levels the provinces have temporarily relaxed their requirements for diplomas, offered accelerated or special summer courses leading to temporary certificates and encouraged former teachers, especially married women, to return to the profession. Besides offering accelerated courses, many departments of education have had to relax their requirements by accepting as teachers those with academic but not professional qualifications.

At present the shortage in the teaching profession has shifted from one of quantity to one of quality. Public elementary and secondary schools are now suffering from a shortage of qualified teachers rather than from a shortage in the number of teachers. During the academic year 1943-44 more than 100,000 Canadian children were taught by teachers with less than full professional qualifications. Since the war began, more than 5,000 stop-gap instructors have been employed. About 635 classrooms have been

closed. As a result, there has been a noticeable lowering of standards throughout the Dominion, particularly in rural elementary schools. Forty per cent of the one-room rural schools in one province are now in the hands of youth fresh from high school. The work of the secondary schools has also suffered, especially since 1942, in the charge of persons with little or no training or experience in the subject fields of science and mathematics. In one province it has been estimated that the efficiency of teaching mathematics in the high schools has deteriorated at least 25%.

Although teachers on the university level have never been subject to compulsory military service under the mobilization regulations, most universities are at present understaffed. Many staff members have entered the armed services voluntarily. Many have gone into war research projects which could not be conducted at their own universities. Many have gone into important government work for the duration of the war.

The drain on university staffs has been particularly heavy in the fields of science, economics and psychology but there are few departments that have not suffered severely.

Changes in Elementary and Secondary School Curricula

Not all of the changes in Canadian educational institutions in the last four years can be attributed directly to the impact of the war. The war has brought to a climax a long struggle between educational objectives which has, in the last decade, effected changes which have been merely highlighted by the war. Especially is this true in respect of the changes which have taken place in recent years in the curricula and

the extra-curricular activities of schools on the elementary and secondary school levels.

Within the lower grades of the elementary school systems, there is an increased emphasis on the subject matter relating to religious instruction, health and nutrition, democratic citizenship and patriotism. Students of the upper elementary grades are given longer periods of instruction in matters relating to agriculture or shop work to make them more useful during summer holidays and in spare time throughout the year.

Certain protagonists have long been emphasizing the fact that a high school curriculum should train students for careers in commerce, industry, agriculture, etc., as well as for academic careers. Under the pressure of war with its varied educational demands the curriculum has been expanded into a diversified program. Old courses have been given new direction, and many optional subjects have been added with a view to allowing students a greater choice of studies. Health as a school subject has been emphasized to a much greater degree than before. Art has replaced the more formal drawing. English is now being taught more from the standpoint of appreciation than from the historical and didactic point of view. Geography and history are being merged with economics and civics in courses of social studies. Courses are being added to train students with practical interests in commerce, industry, agriculture, home economics.

The type of curriculum which is coming increasingly to be adopted is outlined in the Report of the Survey Committee of the Canada and Newfoundland Education Association. In actual operation, it con-

sists of five departments, each of which prepares students for distinct objectives: (a) College preparatory department to prepare students to enter universities, normal school, etc. (b) Department of commerce to prepare students to enter the world of business. (c) Department of agriculture to prepare the students of the country to become good farmers. (d) Department of trades and industry to prepare boys to enter the

mechanical trades. (e) Department of home economics to prepare girls for home-making and other occupations usually followed by women. Certain courses fundamental to each department are compulsory. These include English, health and social studies. In addition to these courses, each department has its own subjects peculiar to the needs of the students in it.

The composite school in which this curriculum obtains has the following programs of study:

College Preparatory	Commerce	Agriculture	Industry	Home Economics
English	English	English	English	English
Health	Health	Health	Health	Health
Social studies	Social studies	Social studies	Social studies	Social studies
Algebra	Correspondence	Chemistry	Algebra	Nutrition
Geometry	Business law	Soils and fertilizers	Geometry	Cooking
Physics	Bookkeeping	Animal husbandry	Chemistry	Textiles and dressmaking
Chemistry	Typing	Field husbandry	Drafting	Art
French	Shorthand	Farm book- keeping	Choice of metal work	Interior decoration
Latin	Office practice	Farm mechanics	Wood work (building construction)	French
		Farm management	Electricity	Household management

In the regular work of the secondary schools a definite attempt is made to train students for entrance into active war work. Projects of vocational courses within composite schools, or the more purely vocational schools, are often directly connected with some phase of the war. In several schools, for example, students make model air planes according to blueprints of actual combat planes for use in R. C. A. F. schools. Other students are taught the fundamentals of metal work or woodwork in the school shops. Art classes include

scale drawing and simple blueprint designs as an introduction to drafting. Mathematics, physics and chemistry courses are designed to prepare students for enlistment or to enter essential war industry. These courses of study are not new, but the subject matter chosen and the projects undertaken have been changed to meet the demands of war.

Cadet training, for some years abolished in many of Canada's secondary schools, has been revived. Each of the armed forces has cadet corps in operation, and the provincial de-

partments of education have shown great willingness to assist the cadets of the three services. In the past such assistance has not always been uniform. While some schools conducted an army, navy or air force cadet corps, others have instituted defence training programs combining the main features of the basic training of all three services. The high schools of Ontario are examples of the latter, while those of British Columbia are examples of the former. In most provinces girls as well as boys take compulsory defence training of a sort adapted to them.

Recently an attempt has been made to integrate the various cadet training programs of the three services. An inter-service cadet committee has been established and a training syllabus drawn up that combines the chief features of the basic training programs of the cadets of the navy, army and air force. The syllabus, designed for a four-year course, is as follows:

<i>First Year</i>	Signalling (3)
First aid	Aircraft recognition
Ship recognition	
Air raid precautions	<i>Fourth Year</i>
Fundamentals	Option A:
<i>Second Year</i>	Signalling (4)
Signalling (1 & 2)	Basic Navigation
Compasses	Air maps
Aircraft recognition	Use of maps (3)
Use of maps (1)	Option B:
<i>Third Year</i>	Navigation
Chart reading	Meteorology
Use of maps (2)	Principles of flight

This combined syllabus is now being considered by the various provincial departments of education and is expected to go into effect in a considerable percentage of Canada's secondary schools. The course will require 40 to 50 hours of instruction a year to be given during school hours.

Book-Reviews

MUKUNDAMALA AND VASUDEVANAMA SATAKAM (Telugu), translated into Verse by Sri Gurazada Raghava Sarma; published by M. Seshachalam & Co., Masulipatam. Price As. 12 and As. 8, respectively.

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