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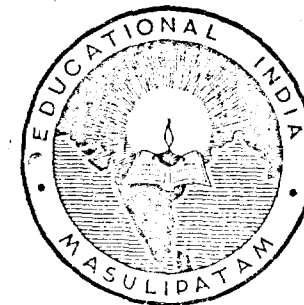
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Vol. XIII: No. 1

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EDUCATIONAL INDIA

*A High Class Monthly devoted to Topics of
Educational and Literary Interest*



EDITOR:

Prof. M. VENKATARANGAIYA, M.A.

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Adoption of Roman Script for Indian Languages

Easier Method of Spreading Literacy

By Mrs. E. W. WILDER

If we look at results in primary and rural education, there is certainly something wrong with our education. About 88 per cent of our people are illiterate, and as helpless as sheep and goats when it comes to getting the simplest information from the printed page.

What is the trouble? Are India's primary school teachers incompetent to teach reading and writing? Or are her children far below the average in intelligence? I cannot accept either of these suggestions. In visiting primary schools I have been impressed with the difficulty of the task set to our teachers and children. It reminds me of an obstacle race. As many hurdles as possible are put in the way of the child or illiterate adult, to make his progress slow and difficult. He has to master an intricate system of initial vowels, and then of vowels of a different form combined in various ways with consonants. The nature of the logical mind of the pupil is outraged. Variation of the form and manner of joining are introduced, increasing his difficulties, and lengthening his task. Is it any wonder he gets discouraged, and so does his teacher?

It will not be of much profit to us centuries after the event, to speculate as to why those who originated the Tamil script seem to have made every effort to make it long and complicated. Whatever their purpose may have been, the effect has been to keep us ignorant and illiterate.

Need for Reform

That was done in the dim past. Our business is with the future. We are looking to a new day. It is high

time for such a reconstruction of education as will enable our teachers to teach and our pupils to learn reading and writing in a reasonable time. If we could have simple alphabets of a tenth the number of letters, our adult illiterates and our children in school could learn them in a tenth of the time we now consume. There would be an end of the discouragement, stagnation and failure we now see. Instead of 88 per cent of our people illiterate, we could have 88 per cent of them educated. Instead of the 40 years required by the Sargent Scheme for adult literacy, we could accomplish it in 4 or 10 years.

We need one script for all the languages of India with as few and simple letters as possible. We already have Roman Urdu, which has proved practical in the Army for more than 20 years. Roman Assamese and Bengali is also successful, bringing the people out of ignorance and illiteracy. Roman Telugu and Malayalam are coming to the fore. Roman script is our only hope for literacy. The differences in pronunciation of Indian languages is preserved exactly in Roman script, which does not need to be modelled after the unphonetic pattern of the English language, but can be designed perfectly phonetically, like German or Spanish, or others of the many languages which use Roman letters.

A Great Advantage

A great advantage is the fact that the Roman letters, being used for English, are already familiar to educated people. They are also familiar to the 250,000 soldiers who are

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The Present Situation of the University

By Dr. M. S. ADISESHIAH, M.A., Ph.D. (London)

Professor of Economics, Madras Christian College.

(Continued from last Number)

II

There is another side to the present situation of the University in our land. But, as we are every year 18 times regaled with all that, at the Convocation addresses of our 18 universities, there is no need to refer to it here. This side we have rather carefully hidden away. Let us now stare it in the face and see what it all means. How has this situation come about? Universities in India have two lines of development. First, our Universities go back to institutions of higher education in our land. We have evidence of Universities from the sixth century B.C. established in many parts of India. Throughout the Hindu period, the universities of Taxila, Nalanda, Mithila, Navadvipa, Kaci, Kanchi, were richly endowed, and attracted young people "burning with the desire for light, eager to seek knowledge at whatever cost and however hard the conditions, willing to scorn delight and live laborious days, sitting for years at the feet of the masters learning as much from oral discourse as from the written word. "Their course included ritual and the holy scriptures, grammar and astronomy, medicine, logic and the different systems of philosophy, and after attaining proficiency in disputation and exposition, they went their way either seeking the patronage of some one or content to lead the humble life of the scholar and preceptor in some obscure corner which was their home.

Universities in Ancient India

University Education in Ancient India was concentrated in monasteries. "The great monasteries described by Hieun Tsang were Buddhist," observes Havel, "but they were real universities of learning and non-sectarian, so far that in some cases the followers of the main divisions, the Hinayana and Mahayana dwelt in the same monastery. Some were famous for particular sciences, like Taxila for its school of medicine, Ujjain for astronomy, Nalanda where Hieun Tsang stayed for some years was the Oxford of Mahayanist Buddhism, the rival of Benares, the stronghold of orthodox Brahminical learning. There was an organised system of popular education. In theory at least, Indian education of the 7th century, seems to have devised a system of public instruction far superior to that of the present day. Education was widely diffused and we glean from Hieun Tsang's record that with a great many Buddhist and Brahmin monks discussion was the very breath of their nostrils. It was an age of disputation. Kanchi with its many Mutts was the centre of Sanskrit learning and culture. Dharmapala, the abbot of Nalanda University and the teacher of Hieun Tsang belonged originally to Kanchi University. Madura with its Tamil sangams was another famous university centre.

And now we must evaluate the University System of India as it has come down to us from centuries before the birth of Christ. First it is clear that though India has been a

land of learning throughout the ages, in the sense that learning has always been very highly prized and the learned man has been held in higher esteem than the administrator, or the warrior, yet education was not universal or widespread. Higher education was in the hands of the priestly classes and was more or less their monopoly. "It was confined to the priestly Brahmin caste, though instances are not wanting of members of other castes attaining real eminence in the world of scholarship. In the middle ages, despite many political changes, the even tenor of traditional learning was not disturbed. At the beginning of the twelfth century there were a thousand monks at the university of Odantipuri, three thousand at the Vikramasila Vuhara and a thousand at Vajrasena. The Village tolls continued to flourish through the centuries as also the maktabas. Education was imparted to large numbers of pupils, who in course of time rose to be pandits or maulvis or held offices of trust in the administration. Now the monopoly of education by the priestly classes was not peculiar to India upto the 16th century. It existed in all countries. Only in India it became the monopoly of a caste and so democratising of University education in India presents problems for other castes not found in other countries. The anti-brahmin feeling in intellectual circles goes back to this.

Second, the centre of each University in India was theology and philosophy. In every University the whole system of education centred around some great religion, Buddhism or Hinduism and in the middle ages also Islam. All else, rhetoric, grammar, mathematics, logic centred around it. Asramas were the earliest theological institutions of India. "It was in the asramas and as a

result of the nature of religious education imparted therein, that the gurukala system was transformed into an educational ideal, above the vicissitudes of time and circumstances. The main teaching, the theosophy was closely linked to yoga..... Soon the asramas developed the sciences. They studied the behaviour of animals, their diseases and cures. The Hastiayurveda (the science of elephant diseases), the Asva ayurveda (the study of the diseases of the horse) were developed by them. The study of serpents and antitodes (Sarpa Vidya) also was discovered. They developed the methods of taming the wild animals, a fact of which India was reminded when a sadhu walked up the streets of Delhi with two huge lions following him like pet dogs. Psychology grew out of Yoga. The science of breath was peculiar to Yogic sadhana. In the silence of the forest, the vanaprasta heard sounds and rhythms in atmosphere, which led him to the complicated melody of Indian music." We have also noted that the great universities specialised in particular sciences. But all learning was part of religious learning. Now as far as the central place which theology and metaphysics occupied in Indian Universities is concerned, our Universities to-day represent a complete break with the past, with results that we shall refer to later.

Asramas—Gurukula System

Thirdly, the purpose of a university and the means by which this aim was achieved must be referred to. The close association in the traditional Indian university between the priestly caste and the duty of education, gave the latter a religious significance. During the Muslim period, too, the intimacy of relationship between religion and learning remained intact

and education *never become a means for earning a livelihood*. It was an integral part of culture, taken up by teachers as a labour of love and by students as part of their training for culture and citizenship. The idea of passing examinations and taking degrees and certificates with the definite object of securing entrance into Government service was quite unknown. Thus the aim of the ancient universities was to impart the Secret of knowledge to its members so that they knew life and realised it. In this aim the relations between the teacher and the student were always the closest.

Sir C. P. Ramaswamy, in an address on Educational Ideals (Educational India, March 1942), quotes extensively from early Hindu scriptures to show that in the early universities, the teaching lay in the impact of the student's life with that of the teacher, moulding the life of the student by the inspiring example of his daily life. In the *Asramas* this teacher-student relationship reached its highest point. For "while theosophy can be taught anywhere by any competent person, yoga can be learnt and practised only under the fatherly care of the guru. A family life with all its sympathy, love and fellowship became necessary. Thus arose the idea of education as a life process best imparted in the context of a family group where vital and intimate personal contacts can exist between the *guru* and *sishya*. If the *ashramas* did not originate the *gurukulas*, they at any rate imparted to it ideal characteristics and thus made it a particularly Indian concept. We also owe to the *asrama*, the guru, the imparting of spiritual life, as opposed to the teacher who merely enlightens." How strange and distant all this sounds

when placed along side of the teaching methods of our university today in our land. One thing more. There was no state controlled, state financed system of education as is found today in other countries. University education depended partly on private effort motivated by philanthropic considerations, partly on benefactions of wealthy people who were religiously inclined and partly on royal patronage which varied of course with individual rulers. To that extent the control and financing of many universities and colleges derives even today from this ancient practice. But there were very effective contacts between Indian Universities and other countries in those days. Ujjain University which specialised in Astronomy, was considerably influenced by Greece. "The nakshatra divisions of Eclectics was almost altogether superseded by the science of the Zodiac. The motions of the planets were explained by the method of Epicycles, borrowed from Greece, and so too the notion of Parallax. In mathematics, Kaye and other historians trace definite Greek and Egyptian influences. In the universities specialising in Medicine, a great deal of classical influence can be seen. Hence in the matter of the influence of Europe on Indian universities, till the modern period we see that the foreign influence acted "as a ferment without robbing the universities of their originality."

Western University Tradition

The other line of development to which our universities go back, is the western university tradition. "The beginning of English education in India can be traced to 1792 when the court of Directors of the East India Company debated a proposal by Mr. Wilberforce for sending out school masters to India. One of the Direc-

tors then said, "We had just lost America from our folly, in having allowed the establishment of schools and colleges, and that it would not do for us to repeat the same act of folly in regard to India, and that if the Natives required anything in the way of education they must come to England for it." In 1813 Parliament ordered that a sum of £. 10,000 should be appropriated to the education of natives. Act 53, George III in Sec. 43 provides, "A sum of not less than one lakh of Rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India." The Court of Directors in 1830 wrote, "There is no point of view in which we look with greater interest at the exertions you are now making for the instruction of the Natives, than as being calculated to raise up a class of persons qualified, by their intelligence and morality for high employments." And in 1835, Lord Bentinck in a resolution said, "the great object of the British govt. ought to be the promotion of European literature and science among the natives of India and that all the funds appropriated for the purposes of education would be best employed on English education alone". Thus the whole plan behind higher education in India was that it should be as closely modelled on the western universities as possible. Accordingly the Universities of Calcutta, Bombay and Madras were founded in 1857, Punjab University in 1882, Allahabad in 1887, Benares and Mysore Universities in 1916, and in the 20 years from 1917 to 1937, the others, Patna, Osmania, Aligarh, Lucknow, Dacca, Delhi, Nagpur, Andhra, Agra, Anna-

malai and Travancore. These Universities established since 1857, represent a complete break from the traditional Indian university system that we have just reviewed. They have carried almost nothing over from Ancient universities of India in their aims or methods of teaching or general set up. They were modelled closely on the Western university tradition and drew their inspiration therefrom. Hence to understand the situation of the modern university in India, we have to enquire into the factors conditioning the progress and development of the Universities in the west. It has been said that University Education in Ancient India was widespread, well organised and easily available. It was in keeping with the social framework: it was in harmony with the spirit of men's dreams: it sustained both the spiritual and material needs of the community". None of these things can be said of the University situation today.

Western Universities in Middle Ages

The Universities of the west in the middle ages aimed at a grand unity and synthesis of knowledge, with the Christian faith as the centre, basis and fulcrum. The whole world of learning was united in such a way that students could and did pass from one university to another with a freedom of belonging to a common world of christian learning. Then came the Platonic Academies, the Reformation, the Renaissance and the enlightenment of the 18th centuries. The total effect of all this was to begin the Modern Period marked in the University world by the Scientific movement. Upto the 16th century, the fundamental obstacle to the growth of man's knowledge of the natural world was an intellectual

dependence on authority which carried with it the refusal to experiment. That was the weakness of the pre-modern western university, that its unity of knowledge was achieved at the cost of discovery of new truth. What gave science then its independence and thus gave birth to the modern university? Prof. Whitehead finds it in the scholastic tradition, others in the return to the Pythagorean tradition in Greek thought which based itself on a naturalist philosophy. Still others find it in the Protestant Reformation, which "produced a mass movement of men prepared to question traditional authority and willing to accept revolutionary ideas as the intellectual basis for investigating the world of nature." The intellectual basis for experimental investigation too was provided by it when it rejected man's centrality in the time and space span through its rejection of his centrality in the spiritual sphere. By accepting man's ignorance and the necessity to refer questions to objective fact, and by making mutual labour and not only the priestly calling meaningful, it made way for experimental science. This is the view put forward by Mr. Nash and he makes all else subsidiary. The other forces we have mentioned cannot however be dismissed so lightly.

Now what changes did the Scientific movement produce in the world of learning. First it has developed certain mental attitudes. Science in the popular mind, is the ideal type of knowledge. It is assumed that any branch of thought as it comes to maturity must become "scientific" which means that it must imitate the methods of Physics. Any thing that cannot be pressed into this pattern is regarded as inferior, and perhaps not real knowledge at all. This adoration of Science is seen in

all social sciences being reduced to the form of Science. History in the hand of Fascism and Marxism is a Science. "The will to the essence of German University is the will to science..... science and German destiny must attain power especially in the essential will", said the Nazi Philosopher, Heidegger. Marxism provides a scientific analysis of the facts of history. Democracy too is justified on the basis of the unique character of the individual as indicated by recent biological research. Laissez Faire advocates and liberal economists are no whit behind in claiming scientific validity for their views. L. Robbins commends a modern treatise on Economic theory as showing how respectable theoretical economics is scientifically. Sociology too has become scientific. And so is Psychology and Ethics. The last is Theology, which from Schleiermacher hastened to toe the line by showing "scientifically what Faith is." D.C. Macintosh feels that theological thought can only become more accurate when it describes God's ways mathematically, as for instance,

RRA (ve) CIP ap CIP (=Sanctification, "Growth in Grace")

DEF. RRA (ve) CIP ap CIP (=Sanctification, "Growth in Grace")

"Thus through out the whole realm of knowledge, from literary criticism to theological speculation there is well nigh unrestrained adoration at the shrine of science as the model virtue. Every university course is therefore around some Science and all sciences follow as their model Physics. It is all the more tragic that this is happening at a time when in Whitehead's words, "the stable foundations of Physics have broken up and the old foundations of thought are becoming unintelligible". It has

taken the place which in the medieval university was occupied by "Scholastic philosophy and the attendant trivium: grammar, rhetoric, and logic and quadrivium: arithmetic, grammar, music and astronomy." The second great revolution introduced by Science is the change introduced in our ideas of what knowledge is. In the premodern university, knowledge meant an understanding of the meaning of life and the world. In those days, if you began by studying impartially the world in which we live, you were led inevitably to its source and meaning in God, and the knowledge of Him also showed the meaning of human life. In Scholastic language, Physics led up to Natural Theology and that in its turn led on to Ethics. In the modern scientific university, two changes have come about in this matter of the content and aim of knowledge. First, the new way of studying nature does not inevitably lead to God, as the old way did, and since the existence or nonexistence of God makes no difference to the laws of nature, it has largely lost interest in the question. Some think He exists, some think not, some think that it is impossible to tell, and the impression grows that it does not matter. Second, the end of Knowledge is best expressed in Bacon's famous aphorism: "Knowledge is power". This involves a world view, too. For it, the aim of the study of nature is to obtain control over it and science is justified above all by its results in the shape of machinery, medical techniques and the like. The hoax, Knowledge for the sake of Knowledge, simply "expresses the interest of the dominant groups within society who have every reason for ensuring that, although scientific knowledge may be used in industrial enterprise, yet it shall not be used in the sphere of economic

reconstruction or shed light on the less reputable offspring of the marriage between factory production and the capitalistic economy." It is the fruit bearing view of knowledge that is dominant all round, knowledge for the sake of fruit it yields, fruit in the form of power.

The Present Situation

The University today, then, in enthroning Science at the very centre of its existence, had had to develop certain inevitable characteristics. First objectivity and neutrality have become a dogma. There must be no evaluation, of facts, simply the pure and disinterested study of facts. Its emblem is the Torch of Science and Truth. Every science and every student first establishes his claim to objectivity and neutrality before any serious study is undertaken. But the tragic sight of the American and British Scientists who invited the Atom Bomb, pleading helplessly for its international control shows that there is no such thing as neutrality and that, on the contrary, Science divorced from ethics turns against man and that discovery without interpretation is a dangerous game. Secondly, Universities have to go in for extreme specialisation. Each Department in our universities entrenches itself in its own realm where it is completely self sufficient. In the words of Moberly the educated man today is the "man who knows more and more about less and less." The student is above all a complete technician—a technician of History, of Law, a technician of Commerce or Economics or even of Philosophy. And between the departments there, a materialist in History, a determiner in Economics, an idealist in Politics, and a Christian, Hindu or Moslem in religion. "Under these conditions it becomes a real question whether the University still deserves to bear its

name, and whether it ought not to be called a miltiversity. It cuts culture into small pieces and personality itself becomes disintegrated." It is at this point that all that was said in the introductory pages becomes intelligible. The University which was independent and free from extraneous influences, now becomes a force to be harnessed and exploited by various interests—the state, the moneyed man, the class.

The worsening economic conditions of students lays them so easily open to such control; and exploitation then follows. The lecture system with the course of bazaar notes becomes the teaching method, wherein the teacher pours out a mass of facts which the large class earnestly take down in every detail and then cram into their heads and attempt to reproduce with original distortions of their own. The only end of education is seen to be passing the B. A., or B. Sc., or Hons. examination, with as good a class as possible and for this any method honest or dishonest is used. There is no play of mind upon mind in this system, and the examination as a test of a student's worth is worse than useless; it is pernicious. But as the Lindsey Commission pointed out, "Indian University Education is utilitarian, but its utilitarian character comes not from the University regulations nor from the curriculum,

but from the economic pressure on its students." The student in college is under great economic pressure and he leaves college with almost no prospect of work before him. In England, even barring defence services, there are no more than 16,000 occupations for a student leaving college, compared to the less than 40 in India. The total effect is that the University in the West and East gives the student no sense of vocation, no sense of the meaningfulness of life, no sense of direction. A Cambridge Don writes, "Our students are missing a sense of values and purpose. They begin to feel that finding a career resolves itself into finding a niche in society... They fear that we university teachers are the blind leading the blind and they vaguely hope that we shall not fall into the ditch together." David Paton in *Blind Guides* also says the same thing: "Very few students have compelling convictions. Like their relatives and friends, they regard the possession of compelling convictions not as a privilege or even as a crime, but rather as a luxury." In a recent survey in one of the Indian universities it was found that 72% of the students answered "No Idea" to two questions put to them. 1. What are you here for? 2. What are you going to do after you go down?

What A Good School Should Have

"Full human development is the major objective of a school. Therefore, the essential offerings in a school program must be wide and varied. The list of minimum essentials for an adequate educational program is much longer than is now found in the majority of our schools. At least the following pupil services and experiences should be available. Necessary formally organised teaching; educational and vocational guidance; library services; extra-curricular activities; work experience; junior placement services; transportation facilities; lunch facilities; health services, including nutritional, medical, dental, nursing, and psychiatric and camp experience.

INSPECTOR AND INSPECTION

By Sri P. RAM RAU

(Government High School, Nirmal.)

INSPECTION is as necessary an evil as an examination. So, an Inspector should be both a kind of doctor carrying elixir to eliminate the tiresomeness caused by the strenuous work of the hard working teachers, and a kind of loving parent, as the father in "The parable of the lost son," who is always ready to advise and inspire the new or unsuccessful teachers by setting before them his own difficulties confronted and solved, his own mistakes and eradicated. He ought to bear in mind that he is a link between the unsuccessful teacher and successful teaching.

This, being the place of an inspector in pedagogy it goes without saying that his remarks should never be destructive but constructive. His report and remarks should be an impetus to teachers. With an air of authority if he criticises the work of a teacher in patent words like 'Bad', 'hopeless' etc., he would dullen the activity of even the best and energetic teacher, to such an extent as to bring him to the lowest depths of teaching. He must forget that he is not inspecting and criticising, but remembering that he is there to give apt appreciation and due praise. Superior merits and vested authority need not be a hindrance towards correct perspective of inspection of the work of the teachers.

Inspector, as such, is a kind of torch bearer towards successful teaching. He is a guide, pioneer, pathfinder and surveyor. Hence, he cannot be a successful inspector who does not come from the teaching line, which is the whetstone of his art.

Right education does not need the depth of one's knowledge—which is highly desirable—but the way in which he imparts his knowledge. Practical teacher is an asset to the institution, nay, the very nation. Such a type of practical teacher who had had crossed many pit-falls in arriving at his destination of successful teaching would prove the best inspector, for he not only gauges the difficulties of teachers in the light of environments and surroundings that they are subjected to, but also can prescribe the ways and means to overcome their difficulties by his best, unerring, and pushful experience. High-sounding technical qualifications are only means to an end; not an end in itself. A grain of experience is better than a pound of theory.

The position of an inspector being such, his mode of inspection also should correspondingly blend and consummate with the aims, and to this purpose inspection of school general time tables, prior to his inspection of individual work needs attention. A careful and a critical glance at them will let him know the type of work that a particular teacher is entrusted; whether his work is in direct proportion to salary paid or indirect; whether he is overburdened with duty-like extra curricular activities in addition to his own; and whether he is charged with all important or all unimportant work (meaning thereby the examination and non-examination going subjects). This knowledge of work distribution will enable him to expect the return of efforts. Moreover the examination of time-tables will also

enable him to see how best it is set up. It would not bear any meaning to expect fine results from even the most able teacher if an important subject, had been kicked to the last period of a day's session. As a sweet scent is an indication of a fine pudding, so also a carefully set up timetable and a judicious distribution of work would herald a nice result.

Mode of teaching is the next consideration while inspecting. The manner of teaching differs in different schools in consideration to its location, surroundings and peculiarities though the general principles would not differ. In a school where the school-going children have an educated heritage, and where the atmosphere breathes an air of commonsense and general knowledge, the teaching may not require as many concrete models of objects or concrete references, as would be required in a school where the students come from a low strata of society and where more attention needs payment to make the lessons as lively and as concrete as possible. This, being the state of affairs in the mode of teaching, it would be highly undesirable for an inspector to expect the same type of teaching on staunch orthodox lines laid down.

The location of a school is not the only criterion to judge the efforts, but the teachers' place also needs attention. A teacher who had been shifted from a place nearer to his native place, or to a place which he does not like, because of some official arrangements or likewise (which are at times necessary) cannot be expected to turn out work with as much a vigour and interest as he could be expected to work at his native place, or places near its vicinity, or places of his liking. Even with these shortcomings if a teacher be seen working

with an unaltered vigour and interest, it would be only a black mailing of his self to please his immediate demi-god, the Headmaster, and the remote one, the Inspector.

What a blasphemy would it be if even those teachers drawing meagre salaries are expected to work in any place sent, with interest, having learnt, taught and imbibed the grand ideas carried by Scott in his celebrated poem "Breathes there the man!" An authority that expects a teacher to work with interest even at these odds, would lullen the man in him which would, I think, not go reflected in the student population.

So, these two aforesaid points should be predominant in determining the results of a teacher's efforts, the which could be gauged by supervising his notes of lessons, homework given and corrected, and class work done. Without carefully looking to the means of efforts, and his subjunctions, if a teacher's work is criticised, it would be nothing but committing the gravest of the gravest mistakes in calculating the innate worth of a particular teacher which is the fundamental aim of inspection.

It is most unwholesome for an inspector to criticise a teacher's work in the class-room itself before students, and I do not know what to say if that criticism takes the shape of admonition. There would perhaps be no living creature in this world who would allow his self-respect attacked; and if this happens before student to whom the teacher is imitable, the teacher may—in many cases will, fearing that his wings would be clipped—bear the taunts calmly wailing within himself of his helplessness, but the results of this careless behaviour creates a pandemonium. Henceforth the

teacher would lose his position among his students. He does not from then, be adorable but despicable; a target of all humiliation; a weakling not better than a living corpse. Now, what more could education expect of him? Instead of being an asset, such a teacher becomes a bugbear to public funds. But, when such a necessity arises for an inspecting authority to criticise, it is better he does it incamera, thereby making the teacher's position quite secure.

To be free from such well nigh pitfalls, it would be advisable if an inspector, after collecting the deficiencies found in teaching, prepares and gives out model lessons to the teachers.

Then comes the final stage of the inspection—the writing of the report.

The report of an inspector is a mirror through which he shows himself. The wording, the manner and the presentation should be well conceived. It should not strike on the minds of teachers like the fingers on strings of a violin—not of an expert but of a novice—which would create meaningless or unharmonious tunes destroying the peace and sanctity pervading. There ought not to be self-contradictions and ill-findings. It should be clear, pointed, striking, and instructive. It should not be like "I have seen the class while working" when he has not seen or "The teacher is in the habit of dictating lengthy notes", when the poor teacher does not do it at all. In short, an inspection report should create a kind of stimulus and not dullen the spirits.

ENGLISH POETRY IN HIGH SCHOOLS

By Sri NARASINGA PATNAIK, B.A., B.Ed.

EDUCATION is the growth of enlightenment that shapes cultural aspect in life, lived beyond ignorance, caused by unfavourable environment. It bestows upon life fullness acquired by methodical imparting of knowledge that paves the path to freedom of thought and culture aspired by man. Educated man does not march in isolation on the high ways of culture, but his personality is dynamic in all spheres of man's activity and right endeavour. Education is a connecting link that joins man's manifold activities, political, social, religious and moral that are fundamentally interdependent.

To achieve success in one or more of the activities, enumerated above, man should take the aid of Education which is impersonal, pro-

moting growth of the activity specialised by the man of education. It fills him with alacrity, enthusing his mind to learn how to await that glorious hour when he sees face to face the object aimed at in his career. It gives him strength to bear all that is untoward and bitter in his trials to achieve success. It shows him things in their real perspective, so that he is not misguided by false values given to things which he comes in contact. It regulates his instincts when the latter is not in harmony with the methods applied in his restless attempts made to reach the end.

Now it is clear that education imparted through the medium of right methods, plays a great role in shaping the destiny of man whatever might be his circumstances that sur-

round his life. Equally important is the method that is utilized in imparting the subject chosen for the purpose of instruction.

Here we are only concerned with English poetry and the methods adopted to impart what is essential for the high school pupils. To achieve success the teacher should be in a position to grasp the English poem in its entirety, backed by emotion, creating superloveliness of things poetised.

Poetry is rythmical movement of imagination, idealising common things that appear great to the poetic eye. It is not purely based on imagination and fancy, but the pictures, depicted in the poetry, are eternal values grasped by the keen understanding exerted by a lover of art and beauty. They are real, showering light and sweetness on things forgotten by oblivious common man. The objects are immortalized in poet's fancy and frenzy. Effusions, sprung from right source, create artistic pictures of perfect beauty, weaving garlands that do not fade.

Sometimes it depicts heroic deeds of heroes that fought and died leaving behind their footprints for their followers. Patriotism is sung by many a poet who immortalises bravery and sacrifice. The poet sheds many a tear for the downtrodden who suffer pangs of agony, dejected and ejected from everywhere.

Poets are not wanting, who give permanent grace, to the tenderness and affection that nourish human life not withstanding the cruelty rampant on the face of this earth. They bestow poetic justice on the sufferers and punish the guilty. Sometimes their characters meet a tragic end. In the poetic world we find endless pictures that pass and repass on the stage of the reader's mind. Songs of

devotion help to attain peace which is the goal of religion. Poems give moral instruction that guides men through the encircling gloom.

The fine phrases of poetry refine the expression of man who drinks deep at the fountain of beauty and joy. They give man solace when he is beset with bickerings and disappointments. Joy is the goal of life, if religion is comprehended in the most rational way meditated and drawn by an inner urge that twinkles in careworn man. Poetry, purged of its ugly element, leads man to a transcendental joy and peace.

It brings nature's influence felt in its beautiful expressions. To be more rational it is that great spirit that works from age to age, appearing in different garbs. Nature does not stand in the way of man who struggles hard to justify his own superiority. The poet finds peace in her, showing natural pictures of felicity drawn from her.

Now the question arises how to teach English poetry in the class room. The pupils should be given the golden chance to grasp all that is lofty and superlovely in poetry. It does not follow that all its idealism and emotional grandeur should be pumped into their little reservoirs of imagination. They should be acquainted with the fine phrases of the poet. The teacher spoils the lesson if he imposes his too much emotion and unusual frenzy on the pupils who are not in a state to receive the abstract values of things poetised. He may place before them all that is good, patriotic, heroic and lovely. There is joy if he is able to take them to that psychological state where the pupils see beautiful objects tinted with poetic colours, inviting them to play hide and seek in the hushed arena of nature. He is indeed doing a

great service to humanity when he is able to impart self-restraint and consideration for others, avoiding totally religious fanaticism that saps the vitality and solidarity of our nation.

Much depends on the selection of poems prescribed for study compatible with the mental stage of the pupils. Methods suggested here vary in degree but not in kind. No educationist can exhaust the suggestions of poetry teaching which requires abundant resourcefulness to control too much emotion and vain indulging of language display. He should avoid artificiality and intellectual bickerings that confront lovers of poetry in the class room where clear expression, unsophisticated to the core, helps pupils to grasp the background of English poetry that appeals their young hearts eager to learn and assimilate all that is essential for their mental development.

Care should be taken to impart what it means but not what it ought to mean, as exaggeration paints

unnatural colours, leading the pupils nowhere. It is not out of place here to mention the present day mania to produce good results resulting in mechanical methods employed to teach all that is important from an examination point of view. Such dry process weakens methodical instruction that engenders proper mental equipment to comprehend the spirit of poetry. For the time being neither the teacher nor the taught ought to remember all that is enacted in the class room has a purpose behind it.

Grammar, drilled now and then, may not stand in their way to realisation of poetic consciousness in direct method, but it is rational if it is fully avoided during the exposition of ideas taught and grasped.

Then and then alone imparting of poetic thoughts in English poetry and language is possible in the class room, where their receptive minds draw lessons deep and thoughts lofty, propelled by their teacher free from artificiality and business like mentality.

THE EVILS OF CO-EDUCATION

By Sri KRISHAN AMBANDAR

THE blind imitation of the west has been a veritable source of baneful influence on our ethical education. The object of education is not to make ourselves geniuses, but physically, intellectually and spiritually evolved souls. Unfortunately the prevailing western system of education is abjectly defective, and all the endeavours to improve it have been rendered abortive.

The same type of education cannot suit boys as well as the girls. Girls are to be specialised in certain domains of life while boys in other

spheres of activities. Co-education has no doubt its charms, provided both the sexes are conched together from their very teens, as it will in puberty extirpate in them the bacilli of sex-consciousness and morbid curiosity. But the situation is reverse.

There is no denying the fact, that in the modern co-educational institution emotional disturbances are always on the anvil. The inference is that it in its train leads to the moral turpitude of either sex. Girls lose much of their characteristic traits, and the grip of celibacy gets relaxed.

In modern education, no special stress is laid on "practicalities". Present-day girls have no interest in their domestic affairs, and consequently the successive generation suffers and will suffer if preventive measures are not adopted.

Most of the educated girls, when married cannot find their cherished environment and naturally their ardent aspirations to lead a hedonistic life are frustrated, and as such the extinction of mental peace is inevitable.

Is not such a faulty system of education, a menace to the social evolution?

The type of education which ought to be imparted to women, must be altogether different from what we have these days. The notion to imitate the west so far as the female education is concerned must be eradicated root and branch. I do not mean that everything must be done on conservative basis, but on scientific grounds.

Here are a few points, which from my stand-point, would pave a way for a colossal revolution in the prevalent educational system :

Production of Strong, Vigorous Personality

"The family, the church, the school, and the University should make concerted efforts to build in youth such active qualities of character as truthfulness, straightforwardness, manliness and courage, consideration for the feelings and convenience of others, and cooperation. Excellence in the realm of passive qualities alone, hospitality, forbearance, &c.—is not enough. Youth should be imbued with the service ideal and the spirit of constructive citizenship. It should be trained to subordinate self, caste and community to the needs of the country. It is regrettable that on account of perverted notions of religion, community, and culture even educated people think more of their individual and group needs than of the national needs.

"The sure foundation of a better world order in the social, economic and political fields is the production of better men and women everywhere."

— Dr. Eddy Asiroatham.

A. Separate institutions must be established for girls conducted by a woman staff exclusively.

C. Physical exercises and athletics, must be compulsory for them. This would improve their health, all the same they need not dread men on the grounds of physical fitness.

C. A special woman officer must be appointed in every academy to keep a vigilant eye on their character and conduct.

D. Special stress must be laid on domestic arithmetic, book-keeping and household accounts.

E. Girls should be specialised in the art of cooking, music, gardening sewing and knitting.

F. An extensive knowledge about child, its faculties, its psychology, must be imparted to a girl, so that she might prove a better mother in course of time.

G. The study of medicine, and first-aid must be encouraged.

Though the task seems odd and expensive, yet it will pave a way for the social progress of India, and in the long run prove beneficial to humanity in general.

EDITORIAL NOTICE

The Editor will gladly consider for publication well-written articles, which are of a practical character, based on personal experience, study and observation, photographs and news items of general importance, but cannot undertake to return the MSS, unless accompanied by stamped addressed envelopes. He will not, however, be responsible for the loss of the MSS, if any.

The best lengths for articles are 1,200, 1,800 and 2,400 words. They should be type-written and duly signed by the author.



Educational India

Masulipatam, July 1946

Rush for Seats in Colleges

THE hand-to-mouth policy pursued by Government in regard to education is producing consequences of a most disastrous character. The number of students seeking admission into colleges has been increasing by leaps and bounds. No constructive or long period schemes for coping with this rush for seats have been so far evolved. The remedy suggested by the Education Minister in Madras that Colleges should as a temporary measure take in more students this year is only a palliative. It does not go to the root of the matter. It is also not known whether the Edu-

cation has before him any long term policy at all.

THE primary question to be considered is whether a clear and strong case has been made out for enrolling a large number of students in colleges. We feel that no such case has been made out at all. On the other hand all enquiries that have been so far made into the subject of University education in our country — and numerous such enquiries have been made—have come to the conclusion that certain desirable restrictions are to be placed on mere students being admitted into university classes.

THIS conclusion is based on the view that a good deal of waste is involved in college and university education as it exists to-day and as it is likely to exist for a longtime to come. It is a waste from two points of view. In the first place it is only a small percentage of the University products—and the Sargent Committee puts it at 30 per cent—that secure employment of a type which is in keeping with their attainments or commensurate with the time and money which have been spent on their education. In most cases they have no clear idea as to where their proper vocation lies. In the competition for employment, the jobs for which boys with an ordinary High School education would be adequately suited are taken by University graduates. Under circumstances like these the question that arises is

whether it is wise or prudent to throw open the portals of colleges for more and more students simply because there is a rush and a clamour for more seats. This situation is found in all kinds of colleges — colleges of Arts, of Science and technology as well as professional colleges.

THERE is also a second kind of waste. It has been pointed out by several authoritative observers — and the Sargent Committee also takes the same view — that probably no where among the Universities of the world is there so large a proportion of failures in examinations as in Indian universities. Apart from the waste of time and money on the part of all concerned the social effect of so much disappointment cannot be other than deplorable." It has also been observed that many of the students are in colleges, "not because they have been found fit for higher education or have a thirst for knowledge but because they found no opportunities for employment on leaving school and their parents gambled on the chance that their sons might discover a successful career after obtaining a University degree." Simply because there is a rush for seats it does not follow that more seats should be allotted to meet the demand. One has to enquire whether there is any educational and public justification for the demand. And this is what has to be done if an effective long term remedy is to be found out for the present ills

from which college education is suffering.

WE have now in these days become familiar with planning in all spheres of life and education ought to be no exception to this. Ministers of education should therefore set about to enquire for how many products of college of different kinds is there a real national demand, that is demand from the public point of view. For the funds needed for collegiate education have to come from the public purse to a great extent. There is a limit to the amount of money that can be set apart for this purpose. It is this that necessitates the fixing of the number of University men that will be required from year to year during the next decade or two and it is on this basis that government and ministers of education have to decide whether colleges should admit more students or refuse admission. The mere fact that there is a rush is no argument in favour of either establishing more colleges or increasing admissions into existing colleges.

ORDINARY pass graduates in Arts or Sciences are useful for example mainly as teachers in Secondary Schools or in Higher Elementary Schools. It is only when government is determined on expanding higher elementary or secondary education that there will be a possibility of such graduates being absorbed in some useful walk of life appropriate to their attainments.

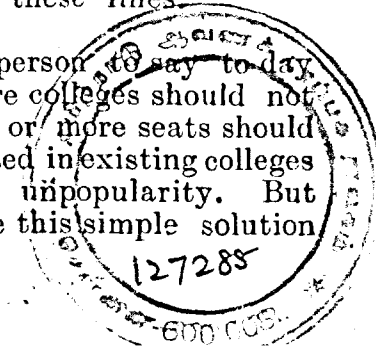
Government therefore should first evolve, a plan of educational expansion and then decide on the number of additional Colleges or additional admissions into existing colleges that will be needed to work out the plan. Similarly the number of doctors, of engineers and of other graduates with professional qualifications will have to be determined with reference to the expansion of the Departments of medicine, public health, public works, agriculture etc. It is not wise to open more engineering colleges or more medical colleges simply on the ground that the number of applicants for medical or engineering education is on the increase. We do not forget that there will be demands for medical and engineering graduates in private service. An approximate estimate of the capacity of private service to absorb them has to be made before steps are taken to multiply seats or colleges. This is the essence of planned university education and it is a plan like this that the education Ministers should have. If steps of this sort are taken, then waste of the first kind can be avoided.

TWO other remedies should also accompany. It is now a matter of common knowledge that in our country government service is preferred to private service mainly because the former carries along with it a very large number of facilities—in the shape of security of tenure, pro-

motion on the basis mostly of mere seniority, comparatively large pay, liberal rules regarding leave, and retirement pension— which are not to be found in private service. Steps are to be taken by government to remove this disparity between conditions in private and public services. Alongside of this another measure that Government should adopt is lowering the age of recruitment to clerical and other inferior grades of public service so that men with high college education might not be attracted to such posts. This is an old suggestion but no Government in our country has so far adopted it in practice. This reform is overdue; and if 16, or 17 is fixed as the age of recruitment to clerical jobs the rush for seats in Colleges will automatically disappear.

THE other remedy is to open technical and vocational schools of a fairly high standard to which pupils passing out of Secondary Schools would go. It is because there is no such alternative today that there is rush for seats in Colleges and that many who are unfit to receive university education enter the universities. A long-period reform of education will have to proceed on these lines.

FOR any person to say today that more colleges should not be started, or more seats should not be allotted in existing colleges is to court unpopularity. But all the same this simple solution



of increasing colleges or seats is really no remedy. It is sure to complicate the situation. The better course is to work out immediately a long period plan.

Regional Language

TWO noteworthy changes have been introduced by the Minister of education in Madras immediately after he assumed charge of his office. One is that the mother tongue should be the medium of instruction in all secondary schools and the other is that the mother tongue should be styled the First Language and English the Second Language, thus reversing the position hitherto occupied by these two languages. These are welcome changes. In regard to the first the point that has to be noted is that he is against any discretion being freely given—as was the case all along—for schools in certain areas to use either the mother-tongue or English. Such discretion is to be given in future only in very special cases. Deviation therefore from the compulsory use of the mother-tongue will therefore become difficult in future. It is hoped that the departmental authorities whose permission is required for such a deviation will carry out their work in the spirit in which they are expected to do it and co-operate with the minister of education in the execution of the new policy.

THERE is however one point on which further clarification is necessary. In the government communicate the expression "Regional Language" is used instead of the "mother tongue." No harm results from this in all those areas where the regional language is the same as the mother tongue of the pupils. But there are certain localities especially cities like Madras—where the languages spoken are many and where none of these languages can be elevated to the position of a "regional language." To declare therefore that the regional language should be the medium of instruction is to give preference to that language which by the simple fiat of government become the regional language. This is to penalise those whose mother tongue is different. It is quite possible that the number of pupils speaking a particular language is so small that no arrangements can be made to teach them through the medium of their mother-tongue. But where the number is appreciably large we must see that several regional languages—and not only one—are recognised. In Madras nearly half the population is Telugu speaking, but the minister of education seems to be under the impression that Tamil should be raised to the position of regional language. This will result in compelling the Telugu speaking pupils to use Tamil as the medium of instruction. Such a thing should not be permitted.

THROUGH different PROVINCES

DELHI

ADMISSION TO BRITISH AND AMERICAN UNIVERSITIES

The Government of India desire to repeat the warning, already given, to students intending to proceed overseas for advanced studies that the prospects of securing admission for any large number of Indian students in British or American institutions during the coming year are not hopeful, though Government will continue to do their best to secure admission for as many as possible.

In a recent statement in the House of Commons the British Minister of Labour announced that ninety percent of the places available in Universities in the U. K. would be reserved for men and women who have served with His Majesty's Forces or have been engaged in important civilian work. This means that seats for all other students including Indian students, (Government sponsored and private), will be available only out of the balance of 10 percent. Educational institutions in the U. S. A. are also gravely perplexed due to the unprecedented numbers demanding enrolment and, in spite of assurances of goodwill to foreign students, are obliged to put severe restrictions on the number of admissions.

GOVERNMENT SPONSORED STUDENTS

All prospective candidates are therefore, advised not to resign their present posts, if they hold any, or to obtain passages until their admission is confirmed.

Students sponsored by the Central Government, Provincial Governments or Indian states are also warned that admission may not be secured for them for some considerable time to come and that Government can give no guarantee whatever as to when they may be able to go abroad. Students should not, therefore,

do anything in the way of resigning any posts, which they may be holding, until they hear from Government that passage and admission are available. In the meantime, the candidates selected will be responsible for looking after themselves and the Government of India will not hold themselves responsible for any maintenance of other grants.

22ND MEETING OF HISTORICAL RESEARCH COMMISSION

More than sixty eminent historians from all over the country assembled at Peshawar in October 1945 for the twenty-second annual meeting of the Indian Historical Records Commission, whose proceedings have just been issued in a separate volume.

The conference at which Hon'ble Sardar Sir Jogendra Singh presided, planned a number of fresh measures for the collection of old records and their preservation for posterity. The publication, now issued, gives details of these measures, which include the formation, with financial aid from the Government of India, of ad hoc and Regional Survey Committees in the Provinces and States.

A five-year plan of publication, to be followed by a more ambitious twenty-year plan, has been undertaken by the Commission's Research and Publication Committee and a number of learned bodies in the country will publish important historical documents in oriental languages.

The publication includes thirty-seven short articles, specially contributed, based on documents available for the first time on various aspects of life and politics in India at different periods.

INDIAN MILITARY ACADEMY

Under the chairmanship of Dr. Amarnath Jha, Vice-Chancellor of the Allahabad University, the Syllabus and Establishments Sub-Committee of the

Indian National War Memorial Committee has been forging ahead with plans for the proposed Services Academy. The work of this Sub-Committee is now finished and its report will be submitted to the Working Committee of the organisation.

The Sub-Committee has drawn up a syllabus for both academic and service subjects. A four years' course is proposed common to all cadets for the first two years, after which cadets will divide into general, engineering and business classes. Approximately 700 cadets will be admitted to the Academy every year.

SANSKRIT UNIVERSITY FOR INDIA

H. H. Sri Sewai Maharaj Dev of Alwar has granted the Cannught Palace, Siraska in Alwar with extensive lands and other buildings worth over Rs. 50 lakhs for the establishment of a Sanskrit University for India at Alwar. His Highness has made a further capital grant of Rs. 30,000 for initial equipment and also promised recurring annual grants.

MADRAS

ADMISSIONS IN SCHOOLS

Mr. T. S. Avinashilingam Chettiar, Minister for Education, in a statement to the Press says:

Permission has been given for 44 new Middle Schools and eight new High Schools and more than 90 new sections have been allowed to be opened in the already existing schools. But the opening of these schools and sections alone have not met the present need and so the Government have come forward to relax certain rules so that more boys and girls may be admitted.

The present school spaces are calculated at 11 sq. ft. per boy. Orders have been issued to temporarily reduce it to 10 sq. ft. per boy according to the present accommodation available.

A NEW MEDICAL COLLEGE

The Government have decided to start a Medical College at Guntur with effect from this academic year.

The Government have also decided to effect certain improvements to the Andhra Medical College at Vizagapatam so as to increase the effective capacity from 55 students to 100 students per year.

The Government have also decided to effect certain improvements to the Andhra Medical College at Vizagapatam so as to increase the effective capacity from 55 students to 100 students per year.

BASIC EDUCATION

The Government, it is understood, have passed orders for the opening of three training schools in the Basic Method of Education, one school each, for Tamil Nad, Andhra Desa and Kerala.

Mr. T. S. Avinashilingam Chetti, Minister for Education, who explained the purpose and scope of the step, said that the organisation of these schools will be under the charge of the Director of Public Instruction and some of the teachers in the existing schools in these areas will be trained, so that on their return from training, they could convert those schools into 'basic' institutions. Each 'basic' institution is expected to train 70 student-teachers and each student will be given a stipend of Rs. 18 per month, during the period of training which will last for one year.

STUDY COURSES IN INDIAN MEDICINE

The question of expanding instruction in indigenous systems of medicine and extending facilities for the same has been before the Government for some time. It is understood a Committee of experts consisting of eminent Doctors, including the present and a former principal of the School of Indian Medicine, will soon be constituted to reorganise the system of education in the School and examine possibilities of opening more such institutions.

MEDICAL RELIEF IN RURAL AREAS

A five-year plan for expansion and extension of medical services and relief in rural areas is contemplated by the Public Health Minister. She is now investi-

gating with the departmental authorities the possibilities of pushing through measures in this connection and eliminating certain bottle-necks in regard to availability of materials and technical manpower.

The Government have also decided to open Ayurvedic, Siddha, Unani and Homoeopathic dispensaries in rural areas to increase facilities for medical relief in those areas.

BOMBAY

TATA SCHOLARSHIP AWARDS

Thirteen students from six Indian universities have been awarded scholarships from the J. N. Tata Endowment for higher education abroad in the current year. Of these no less than eight will proceed to the United States, while the rest will join institutions in Britain and Ireland.

Electrical, chemical and aeronautical engineering are the lines of study favoured by most of the scholars. Other subjects of study include nuclear physics, metallurgy, leather technology, statistics and town planning.

TECHNOLOGY INSTITUTE FOR AHMEDABAD

Ahmedabad is to have a technological institute very shortly. The Ahmedabad Millowners' Association has decided to collect a sum of Rupees 48 lakhs from its member mills for this purpose. The Government of India have also agreed to contribute a sum of Rs. 18 lakhs by way of grant for the Institute.

BIHAR

PATNA UNIVERSITY

The Congress Ministry has decided to introduce a new Patna University Consolidating Bill at the Budget session of the Bihar Legislative Assembly to convert the Patna University into a teaching University and to reorganise education in Bihar in the light of the recommendations made by the Shah Committee appointed during the previous Congress Ministry.

MYSORE

INDUSTRIAL DEVELOPMENT

The establishment of a Mechanical Engineering Research Workshop for designing and fabrication of plants and machine tools has it is learnt been recommended by the Special Ad Hoc Committee constituted by the Mysore Government.

It is further learnt that the Government has also under its consideration a number of other schemes for the all round industrial development of the State. The Government at present is examining the possibility of the manufacture of dyes, artificial abrasives and graphite.

TEACHERS

The Government of Mysore have ordered the enhancement of the basic pay of middle school teachers in the State from Rs. 20 to Rs. 25 per month with retrospective effect from June 1, 1945. This, it is stated, would affect the State Exchequer to the extent of over Rs. 60,000 per annum and benefit about 1,761 non-graduate teachers in the State.

TRAVANCORE

PRIMARY EDUCATION FOR CATHOLIC CHILDREN

The Bishop of Trivandrum, in a Pastoral Circular states that the Catholics have decided to run their own primary schools at their own expense. Communicating this decision the Bishop appeals to all the Catholics to send their children only to Catholic institutions, even if it involved risks. He also appeals for funds for the maintenance of such Catholic institutions.

COCHIN

RURAL IMPROVEMENT PLAN

On the initiative of the hon. Mr. P. Lonappan, Minister for Rural Development, the Cochin Government have constituted a Committee to draw up a three-year plan for improving the conditions of life in the villages by selecting suitable schemes from the post-war plans under the consideration of the Government. The three year plan is meant to be taken up immediately.

PUBLIC OPINION

SRI M. S. EKAMBARA RAO ON EDUCATIONAL PLANNING

In the course of his Presidential Address to the 25th Madras Provincial Educational Conference, Sri M. S. Ekambara Rao referred to the Sargent Scheme and said:

The S. I. T. U. had urged on the authorities the need for a speedy implementation of the recommendations made in the Plan. The idea of an eight-year period of compulsion seemed to trouble some minds including those of our "care taker" administrators here in our province, as not feasible from the point of view of the prevailing social and economic conditions. Mr. F. G. Pearce in a recent issue of *Teaching* offered an attractive suggestion to meet the objections on both sides, viz., to shift the 3-year period to the ages of 3 to 11 from the proposed 6 to 14 and the adoption of the Montessori Method. The latter part of the suggestion correctly emphasised the general need for right methods, and made the problem of the duration and ages for compulsion a matter of secondary importance. The proof of any pudding, however was in the eating of it. All that we should wish and press for was that we might get a 'move on' and we should know by practical experience whether either of the proposals was feasible or not.

VOCATIONAL EDUCATION

Dealing with vocational courses, the speaker pointed out that while the war was made a convenient excuse for shelving the question in India, in other countries the stress of

war had stimulated reform. Even now the proposed provision for vocational courses was rather nebulous. The manner of allocating pupils for vocational and academic courses was not defined. It was necessary to consider how far it would conduce to the success and popularity of the new courses, if offered side by side with the academic course in the same high school. Then again the introduction of vocational courses would necessitate drastic changes in the syllabuses in the so-called academic subjects.

PROF. M. N. SAHA ON FUNDAMENTAL RESEARCH

Professor M. N. Saha of Calcutta University speaking at the Empire Science Conference in London said that fundamental research in India was too much at the mercy of industrialists and officials.

"The result has been" he added "that up to two years ago all schemes of fundamental research were looked askance at" and he cited the case of a scheme for industrial exploration of India. "When the scheme came before the Council of Scientists" said Professor Saha, "I promulgated my theory on thermionisation which proved to be useful in the manufacture of explosives and in the study of astral physics.

Turning to the future, Prof. Saha declared: "All the scientists in India must stand together. We must build up our country on a scientific basis. We are not going to let any slogan or dangerous superstitions hinder our development. Past systems

are decaying and we are on the threshold of a new era. If we stand together and get the sympathy of our fellow scientists in Britain and the Commonwealth, then we shall build a new and a better India."

NAWAB ALI YAWAR JUNG BAHADUR ON RECONSTRUCTION OF HISTORY

In the course of his opening address at the 8th Indian History Congress, held at Chidambaram, Nawab Ali Yawar Jung Bahadur said:

"Encouragement or inducement given by them to research scholars and post-graduate students to undertake to edit select records of a village or a district, or to choose a subject for their based upon such records, would constitute a substantial contribution of the universities to the accumulation of raw materials 'in particular' of the social and economic history of India.

"Students of Indian History would do well to direct some thought to Indian States, in spite of the fashion in certain quarters to vilify them and their systems. They remain centres of Indian Self Government with the best traditions of unity and an unrivalled measure of Indian experience of administration. Their history and the traditions which have sustained them are worthy of scholar's attention. They are likely to play an important part in the future."

SIR C. V. RAMAN ON SOCIAL SERVICE

Presiding over the school Day of Sir J. O. Institute, Bangalore, Sir C. V. Raman said:

The worth of a man should be judged from the service he rendered

to Society. Character and achievements were essential. There had been over-emphasis on University degrees in the past. Those days were gone. It was essential that education should be linked up with practical work. Pure academic training had failed in the past.

Sir C. V. Raman advised the students to learn craftsmanship well and to co-operate with one another in their profession and see that they did not undersell themselves. The workers should not be deprived of their due share in the industries; they should try to have greater and greater command over the latter. Then only would India have a great future.

SIR S. S. BHATNAGAR ON INDUSTRIAL RESEARCH

Sir Shanti Swarup Bhatnagar, Director of the Council of Scientific and Industrial Research of the Government of India, performing the opening ceremony of the Fazli-Omar Research Institute at Qadian, the religious centre of the Ahmadiya community, stressed the need for both pure and applied research.

No applied research, he said, can flourish if completely isolated from pure research. The huge physical body of applied research is kept alive and fit by a constant supply of new blood in the shape of fundamental research of a pure character. Let not the enthusiasm of those interested in immediate results of a purely utilitarian character, carry you away from the path of our right duty to science, Sir Bhatnagar said.

He also emphasised the desirability for the proper education of the scientist himself and suggested the introduction of courses of studies in Humanities in the scientists' and engineers' curricula.

The Modern School and its Ideal

COMPLETE AND GENEROUS EDUCATION

MR. D. R. HARDMAN'S ADDRESS

Addressing a conference of head masters and head mistresses of secondary modern schools at Exmouth on May 11, Mr. D. R. Hardman, Parliamentary Secretary to the Ministry of Education, said the aim of the modern school might be stated, in Milton's words, as that "complete and generous education which fits a man to perform, justly, skilfully, and magnanimously all the offices both private and public of peace and war."

It would, declared Mr. Hardman, be idle to pretend that no reform was necessary. Educational progress had been hindered by a lingering belief in the sanctity of false ideas and false values. First, the curriculum had been determined by the needs of the academically minded minority. Secondly, the education of adolescents had been vitiated by the attempt to teach boys and girls subjects and ideas more suited to adult life. Thirdly, education had been classroom ridden, lesson ridden, text-book ridden, and information ridden.

How, he asked, were the mistakes of the past to be corrected? Even if the answer was only slowly taking shape, it was already apparent, as a result of experience gained in what used to be called senior schools, that activity spelt success. "Here the dismal reign of mere chalk and talk, the mechanical use of the text-book, and the piling up of parrot facts unrelated to the experience of the children are finished. The school has become a society with a way of life."

Although secondary education was, continued Mr. Hardman, like a building of which only one wing

had been erected, it was possible to get some idea of how the facade would appear when it was completed. Even if it were necessary at the outset to have three distinct types of schools—grammar, technical, and modern—it was important to realize that secondary education was a whole. Some local education authorities had already shown themselves so imposed by the need for unity that they were proposing experiments in the form of bilateral and multilateral schools. The policy of the Ministry was to welcome such experiments, provided the number of pupils was sufficient to ensure satisfactory classification, and the premises and equipment adequate for each type of education.

SHORT HISTORY

In planning for the modern school it was essential to remember that it was a comparatively recent growth. It was only about 25 years ago that it began to emerge out of the senior elementary school, and no considerable progress was made in its development until after the issue of the Hadow Report in 1926. It was, indeed, obvious from any survey of existing conditions that much remained to be done before it could be said that the evolution of the modern school had been completed.

Despite the good work which had been done in the past in senior elementary schools and reorganized modern schools, administrators and teachers were still at the point of trying to discover the best lines to pursue. They were still at the stage of asking what type of schooling it

was best to provide for the great mass of children between the ages of 11 and 15 or 16; and the immediate problem was to decide the mental and practical training to be given. What was already apparent was that educationists should not rely on any ready-made curricula or external examinations to shape its future. If however, its aim had to be defined it might be postulated that its purpose was nothing less than to prepare the children of the nation for life in a democratic community.

How asked Mr. Hardman, could this best be done? First there was the problem of providing the best mental equipment for democratic living. The approach would quite obviously be different from that of the grammar school. The acquisition of knowledge—especially when it was embodied in an examination syllabus—would not be the primary aim. What was essential was to develop imagination and judgment.

BREADTH OF TRAINING

We should, said Mr. Hardman, endeavour, in seeking to develop the imagination of children, to give them the opportunity to appreciate good writing, good art, and good music. The development of judgment was however, no less essential if they were to possess the power to distinguish between true and false reasoning between good and bad effects. The possession of good judgment was to-day more than ever important, if only because men and women were called upon to help in deciding great issues of national and international policy.

If, however, the training of the mind was to be thorough, it meant the introduction of several ideas which could only be described as revolutionary. It meant the acting,

and not the mere reading, of great dramatic literature. It meant the singing of great lyrics in many languages to classical accompaniment. It meant the imaginative use of the library, the maproom, and the reference room. It meant the ability to mouth the native tongue well in speech and to write it with clarity and rhythm. In other words, the modern school of the future must provide for the feeding and training through the mind of the emotions and the senses not only by the provision of buildings which were works of art and gaily decorated, but also through music, drama, and the dance.

It was in this respect that all types of schools in most countries had failed tragically, and the result of this failure had been emotional and physical maladjustment expressed in a longing on the part of children for the day when they could say goodbye to formal education for ever.

If the ideal of the modern school was a well planned training for life in its widest sense, that ideal was not very different from Milton's definition of "complete and generous education." It might not be possible to achieve such an ideal until better premises, smaller classes, and a longer school life became the right of all and not the privilege of the few; but educationists would do well to fix clearly in their minds the object which they had in view. It was Plato who said that "children must be placed not according to their fathers' conditions, but according to the faculties of their minds," and in the modern school, however many types of secondary education might be evolved to suit the varied needs of human personality, the secret of success was, and would remain, activity.

—Times Educational Supplement.

Women's Education To-day

By Sir C. P. RAMASWAMY AIYAR

THE History of women's education in India and the results of the same would contribute only to support my thesis on which I am going to embark. My case today will be that under the conditions of today, there is no fundamental difference or need for any differentiation between women's education and men's and notwithstanding the practice to the contrary, I feel that men should be educated in women's art as much as women in the pursuit of manly sciences.

Just take your minds and eyes to the ages of the past when India played an important part not only in the life of the home, but also in that of country. We have been too long under the shadow suppressed, depressed and impressed in the wrong that we forget the essentials of the past chronicle.

It is hardly necessary to recapitulate the fact that in no small proportion the hymns that have come to us embodied in the Rig Veda owed their authorship to women. The conversation between Sage Yagnavalkya and his wife Maithreyi on the eve of his retirement into solitude and meditation "are one of the loftiest pieces of Indian literature."

Thereafter there came ages of action, ages of war, ages of renunciation and of courage of extinction rather than insult, when men and women shared the glories of those days together. Then Grihapathni was not only a shareholder, not only a participant, but was also a partaker of the fortunes of weal and woe.

* From a recent Address delivered at Madras.

Indian history is a record of history of women as much as it is the history of men.

During the days when the Montague-Chelmsford reforms were being put to shape on the anvil of imperfect destiny, one of the greatest things that interested the Commission was the manner in which women's rights were conceded without controversy, and without complaint. In other countries the question of voting rights came to women only after long-drawn fights for the same. But in India it was the result not only of women's education, but also due to the spontaneous acquiescence by men to the essential qualities of women. The wrong idea of suppressing women came with the advent of the modern age.

According to Socrates human love was an attempt to reunite the two separated halves viz., the man and the woman. There is no difference, no claim to superiority of one sex over the other.

We are the products of a sausage machine of education where we are thrown in a primary school, with the eternal illogical machine thrusting and cutting us into a groove which envelops us with ideals and finally we emerge as finished sausages.

If the education of the future has to have any vitality it will have to be personal education just like the treatment that is given in the hospitals to patients. Instead we are now having classes numbering 30 to 70.

The time has come when the whole arrangement has to be altered to one of personal and individual.

Girls by nature, are artistically and musically inclined and to these impulses of humanity which were emotional, the boys were not inclined. One of the prerequisites, therefore, was to supply deficiency in the boys during the course of their education.

My thesis is that it was a mistake to overemphasise what is called feminine accomplishments and concentrate a certain amount of time and energy on imparting to one section of humanity those accomplishments and distinguish them from what may be called the masculine accomplishments. The whole case of women's education should be reconsidered and realigned and reoriented according to the needs of tomorrow.

Our needs are that we are essentially an agricultural race and we have to become an industrial community if we are not going to suffer extinction in the too ruthless competition which would be the order of the day from tomorrow or the day after.

In the reordering of the human destinies one of the great services

that has been done is the gospel preached by Mahatma Gandhi as to the value of manual labour, which technique he has chosen as common both to men and women.

Russia and China have demonstrated in this war that for progress on all sides, women would have to play an equal part as men.

We have no right to bisect ourselves. Men should learn the softness, the grace, the emotional capacity and the capacity of suffering without grumbling and also the refinement from women. Woman in turn should learn the sterner aspects of life from which she had been shielded so far sometimes owing to love and sometimes by people not bestowing sufficient attention to the urgency and the imminence of the problem before them and the need for all energies to be combined.

I, therefore, hold that there should be no essential distinction between man's and woman's education as there is no difference between man's personality and women's personality. I have felt this for a long time.

Approved by the Madras T. B. C.

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Planning Committee on Education

The following extracts from the Second Report of the Reconstruction Committee of Council on Reconstruction Planning shows where we stand, and what we need, in Education:—

“The Central Advisory Board of Education has laid down the following minimum requirements of the country in respect of public instruction:—

(1) Universal compulsory and free education between the ages of 5 or 6 to 14.

(2) Reasonable provision of education before the compulsory age in the form of nursery schools and classes.

(3) Efficient medical school service including regular medical inspection of scholars and provision of proper nutrition in needy cases.

(4) Secondary or high school education for those who are likely to benefit from it.

(5) University education for picked students, probably 10 per cent of the high school pupils.

(6) Technical, commercial and arts education.

(7) Adult, vocational and non-vocational education for those who were not educated in boyhood.

(8) Special schools for children suffering from mental or physical handicaps.

(9) Recreational facility of all kinds to inculcate a spirit of corporate activity and for amusement.

(10) Employment Bureaux for amusement.

(11) Suitable facilities for training and on proper lines.

(12) An efficient administrative system.”

2. “How far the present system of education in India is from complying with these minimum requirements may be seen from a few simple facts. 85 per cent of the present population is illiterate. Of the children who actually enter the doors of a school, less than 1 in 4 remain long enough to reach the earliest stage (class IV) at which permanent literacy is likely to be attained.

“Since the average pay of a primary teacher in Government schools is about Rs. 27/- p. m. and in private schools is actually much lower in one of the largest provinces the average is below Rs. 10/ p. m., it can hardly be said that the teaching service in India is likely to attract at the moment the sort of people who ought to be in charge of the nation's most valuable asset, namely, its children, during its most malleable stage. In higher stages of education there is practically no selection, the main criterion for admission to high schools being ability to pay fees rather than intellectual promise, and apart from the passing of an admittedly easy matriculation, the same largely applies to University education. The provision of technical, commercial and arts education is entirely inadequate to meet the repeated requirements of a more highly industrialised India. In regard to the other main branches referred to in para 1, the present provision is either non-existent or in such an embryonic stage that it can hardly be said to touch the fringe of the problem.

PERIODICALS

Medium of Instruction

That one of the chief defects in the Indian Educational System is the teaching of subjects through the medium of English, emphasises Dr. Kh. A. Haye writing in a recent number of *Education*. He says:

An Indian student spends the major portion of his period of schooling in learning English which is also a medium of instruction in a number of other subjects in the high classes in schools and all subjects at the University. But experience shows that with all his efforts an average student hardly attains proficiency in that language. The result is that at the close of his academic career, when he is supposed to be able to devote his time and energy to the application of his knowledge, he finds it difficult to express himself with ease and elegance in English. Nor can he use with ease and perfection the language, in which he had been nurtured from childhood, as a tool for self-expression.

“It will do the Indian learner a lot of good if a change is effected in the medium of instruction from English to one or another suitable Indian Vernacular.

Recruitment of Teachers

Why are men so slow in coming forward to join this noble profession of Teaching, asks Mr. N. Kuruville Jacob in the course of an article contributed to the April number of the *South Indian Teacher*. And he answers:

“Low salary is only one of the reasons. There are several other

reasons. Teaching is an exacting work—guiding 40 or more boys for four or five periods a day if the work is done conscientiously is a great strain on the nerves. Teaching four periods a day, would mean to an honest teacher several hours of preparation before and several hours of correction of exercises after. The school rooms are often dull and stuffy and depressing. The life of an ordinary teacher is narrow and dull—Preparation, Teaching, Correction, Private Tuition. Time for domestic responsibilities is hard to find. Even holidays, for a conscientious teacher can be full of school responsibilities. These are hard facts, which make the profession unattractive.”

Then he suggests the following, as some of the ways in which the profession can be made more attractive:

(1) Better salary.

(2) Prospects of promotions, not simply to rise to the maximum in the scale of salary, but to positions of responsibility in the school as well as outside, as Inspectors, as members on the staff of Training Colleges.

(3) Teachers should have more leisure to read for themselves and to cultivate their natural talents.

(4) Opportunities for teachers to associate themselves in activities of the community around, — Panchayats, Municipalities and even in Legislative Assemblies. This would enrich their lives and they will have wider vision.

(5) The school buildings should be made attractive and classes should be smaller.

Finally he believes that “unless the life of the teacher is made happier, the problem of recruitment is not going to be easy. The experience of countries in the west, including Russia point to this necessity.”

Correspondance

Feuerbach's Theorem

Sir, May I crave the hospitality of your columns to draw public attention to an exhibit of Geometrical interest which was on show at the recent All India Educational Exhibition held at Madras.

The exhibit, a neatly got up chart drawn by a Piramalai Kallar pupil, a Harijan and other Mathematics students of the Board High School, Usilampatty, (Madura District) presents the *unique property of the Nine-Points Circle* known as the famous *Feuerbach's Theorem* [named after the German Mathematician Feuerbach (1800—1834) who is credited with its discovery in 1822] in different kinds of triangles. The chart demonstrates how, apart from passing through nine well-defined points in a triangle (a property well known to a section of high school students) the nine-points-circle is the only circle that touches four well-defined circles viz., the incircle and the three ex-circles. This is the first chart of its kind since the theorem had only been theoretically accepted and never so far brought out through a practical lesson. Another remarkable feature is that the Harijan pupil first stuck unawares, at this wonderful result (not known to teacher or pupil till then) while at work.

This shows that Mathematics is not an insipid subject. Here I cannot but quote the concluding sentence of Sir C. P. Ramaswami Ayyar, presiding at the recent All India Educational Conference, "The production of the best type of research worker, the man who creates new things as well as new ideas, is the foremost sine que non of the State."

May I join hands with Prof. Ananda Rao, Dr. A. Narasinga Rao and Prof Balakrishna Ayyar in their appeal in the course of their appreciation of the charts, that Geometry be given its proper place in High Schools and Colleges?

Usilampatty, } M. PARAMESWARA
28-6-43. } AYYAR.

Teaching Profession Not made Attractive

SIR, In his proceedings R. C. No. 35 S. O /45 dated 22-3-46. The D. P. I. communicated the following:—

"The under mentioned officers are informed that since a sufficient number of candidates is not available for starting the Emergency Training Course from 1-4-46, the proposal to start the course from 1-4-'46 is dropped. Government is being addressed to open the course from 1-7-46." What a Sad reading it makes about the noblest of professions.

But by the side of this sad picture put the picture of the conditions in England. There the first batch of 70,000 Teachers under a similar Emergency Scheme are soon going to leave the Training Schools and they will be soon absorbed into the schools to be started under the new Education Act? Why is this difference?

Even after re-introducing the system of stipends, and that too, at enhanced rates Government failed to secure candidates for their Teacher Training Schools.

As it is, the basic salary of an Elementary school teacher has as much purchasing power (today) as Rs. 5/- had prior to September 1939. And surely it would be nothing short of, folly to expect young men with a bright vision of the post-war period to flock to the profession.

Nandigama, } T. Ramachandra
13-4-46 } Murty

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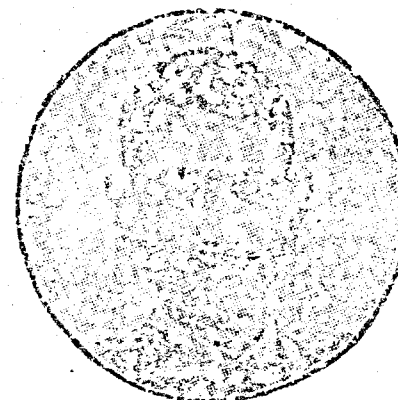
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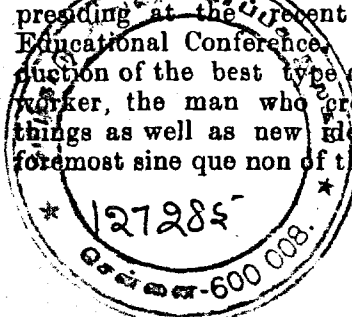
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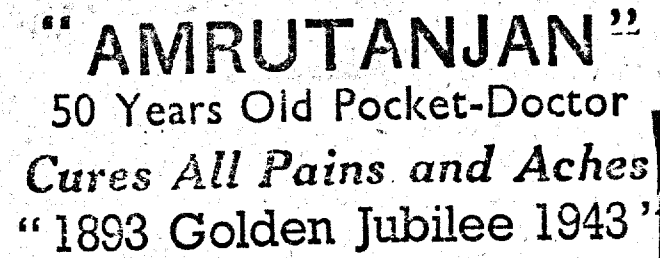
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