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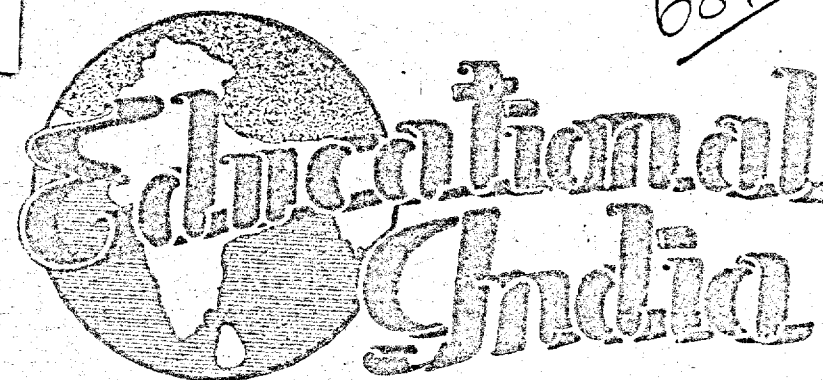
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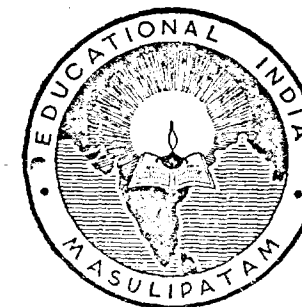
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EDUCATIONAL INDIA

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EDITOR :

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Can We Build Education on Student Needs?

By Dr. BOYD H. BODE,

The Ohio State University

If we ask, "What is a need?" we cannot get an answer by taking the pupil and inspecting him, nor can we find out what a need is by assuming an inner pattern. Education is not as simple as that. How then do we get the "needs"? We get the needs in terms of some social pattern. If we were to imagine a static society the whole problem of "needs" would disappear. The pattern then would be fixed and the needs would be correspondingly fixed; the whole business of education would consist of transmitting culture from one generation to the next. We find this in some primitive societies now. Unfortunately static society is a fiction. Today we are living in a period in which it is changing rapidly.

Now let us try to put ourselves in the place of young people. We say that in season and out of season we are tolerant. But are we? A cynic might say we believe in tolerance as long it doesn't matter. We certainly are strong for liberty—there is liberty in the Jeffersonian sense, in which Government has as little as possible to do with the individual. But then we brought in "social security". What do we really believe? What is there to which our young people can give their allegiance? Our young people must have something to live for. How then should we proceed in education? The old categories are broken down. Are we going to teach people who are thinking of having an adequate career the beauties of a Shakespeare sonnet, etc.? These things are fine for the leisure class, but that is what

we want to get away from. We love our Alma Mater but at the same time we feel that it does not have a great deal to do with living. So we are developing a unique kind of gentleman—a man who makes a point of not knowing too much about anything, and not working too hard. What are we going to do about that kind of attitude in education?

You can approach it in either of two ways: You can say, let us focus on needs, or you can say let us focus on that confusion which is existing in our national culture. I want to remind you of what I said at the outset; that needs are determined by a social pattern: hence you can't determine needs unless in doing so you also determine a social pattern. Those are just two opposite ends of the same thing. If you over-emphasize needs, you assume by implication that the social pattern is pretty much all right and you are missing your major task. If there is any outstanding need in American education today, it is the need to understand more clearly the meaning of our national culture. Our conception of democracy was fairly adequate in the days of Thomas Jefferson—the conception of democracy was political. The community was democratic and the government was so organized as to limit itself as much as possible to police duties. It wasn't a "way of life". It was an arrangement or device for permitting each person to lead his own life. Now democracy is much more than a political concept.... it has become an economic concept, a moral concept, a religious concept.

We might as well face the issue: What is the thing of essential worth in our national culture? What is the final value to which you can refer? To my mind the basic question involved is a moral one: it raises the question, "What is a moral value anyhow?" "How are moral values determined?" There are two ways of answering this question: (1) One is to say that moral values are human creations. They are devised by man, created by man, and set-up for certain ends. (2) The other is to say that moral values have a cosmic guarantee, that they are somehow embedded in the universe. In my judgment moral values are a human product and nothing else. I suppose everyone would agree that telephones, for example, are human inventions. Then we have economic and industrial organizations. This is outright creation. Now the question is this; when we devise organisations in order to facilitate this business of living together, is that any different? Human beings find out pretty early that if you are going to keep the peace in a social order you must make certain regulations—hence the institution of marriage, hedged in with all sorts of regulations. The same is true with patriotism. You are setting up standards for right and wrong.

What has this to do with democracy? Suppose we devise regulations for the purpose of enabling people to live together and work together in peace and good will, building up common interests and common concerns, then we have a result which we can call, as we may prefer, practical Christianity, or democracy. I think the two are the same thing.

We have never seen morality very clearly from this point of view.

If you dig around in anthropology you will see why. Primitive people have to set up regulations. Then having set them up it becomes as important to secure as many sanctions as you can. You find almost every where that it is soon alleged that the tribal gods sanctioned those regulations and that if you do not observe them you will be punished. That reinforces those regulations but it has two serious disadvantages: (1) It changes the purpose of a moral law from the common good to obedience. (2) It makes it very difficult to change a regulation once it has been established. I am wondering to what extent our difficulty in making economic and social adjustments is not due to the fact that we are taking a moral law for cosmic law. That problem of the nature of morality is not only a real problem but I think it is the most real problem we have.

What is the bearing of this on education? I would say no person is educated, is in a position to organize his life intelligently, unless his basic standard of value is reasonably clear, unless he knows where to turn when values conflict. Therefore our business as teacher is to assist him at that point.

The best way to do this is to show the different concepts in contrast. For example, in medieval history: society was organized on the basis of a single principle, an ecclesiastical one. That reached into the family, into the market place, into law, it reached everywhere.

Suppose you were teaching that and were comparing that to the way you are living now. You will find that we have a heritage from the Middle Ages and that you also have some-

thing else which we call democracy. You will find the same in business, in politics — nothing is excluded — it would be as much a study of the present as of the past.

I am very much concerned that the potentialities of the progressive movement in education should be realized. When the movement was first started it was certainly not primarily concerned with the confusion in the social pattern, because at that time we were not very conscious of that. It was concerned with the maladjustment of the individual to the social order, and very properly so. Appeal was made to interests and needs and self-expression and creative activity. I think a permanent contribution was made to American education, changing the quality of our secondary schools all over the country. But I want to repeat that those responsible did not concern themselves particularly with the improvement of the social pattern.

I have no quarrel at all with the idea that education must keep its finger upon the individual. If that is what you mean by "needs" I agree. I think that education must be a personal matter. Something must happen to the individual. His whole

outlook must be changed. I am saying simply that the importance of the reconstruction of the social pattern must not be overlooked.

There is no adequate opportunity given to young people to acquire a philosophic outlook of their own. Our democratic faith is being challenged. We may not be able to keep it. The first thing to do is to get rid of confusion. The youth of our democratic world do not know what they believe. There is the major responsibility for us as educators. Progressive education did not bring an adequate emphasis on the necessity of finding or reconstructing a social pattern, which is something each person must do for himself. That has been its chief failure, its lack of continuity; failure to provide any sort of place for concepts like duty and discipline.

The one point I want to insist is that "needs" and the outlook of the social pattern are one and the same thing. With respect to economic needs, does a youth need just to make a living, or does he need to know the place of labor unions, etc? It really means every man a philosopher. I am concerned that education should rise to its obligation and to its opportunity.

The Education of the Handicapped

In a national scheme of education which provides for all children according to their special attitudes, it seems only logical that consideration should also be given to those children who are generally classed as 'handicapped'. Little has been done so far in this country to meet the specific requirements of children in this category, and there is much that it could profitably borrow from the experience and achievements of those countries which have been active in this field already. In educationally advanced countries it is agreed that special provision is necessary for subnormal children who fail to keep pace with the majority of their fellows of the same age-group.

—From the Report of C. A. B. of Education.

WASTAGE IN UNIVERSITY EDUCATION *

COMMUNALISM IN EDUCATION MUST GO

By Mr. T. PRAKASAM,

Premier of Madras

UNIVERSITIES, to fulfill their ordained function, ought to be a miniature of life. Education must direct itself to the dual object of making the individual fit for society, and of making society a safe pattern for the individual. Education that forgets the society in which the educated must live is not worth the anxious days and nights devoted to it. The word "Society" is derived from a Latin word that means an ally. Society is a group of individuals *allied* for a common end. The common end governs all, and that end is the harmonious development of society as a whole. Education is the process by which the individual sheds, and is made to shed, his selfishness, in order to live for the common end. And selfishness is far removed from self-fulfilment. There could be doubt, uncertainty and difference of opinion about methods of education. But about the object of education there could be no diversity of views.

Social Aspect of Education

It was not always and not everywhere that this high object was kept in mind. The nations of the world were not ruled by common men, or even for the common weal of common men, and so the social motive was not given effect to in educational institutions. Feudalism and capitalism, with their gross exploitation of the weak, and based on private property,

were and are, inconsistent with the highest ideals of education. You cannot organise world society on the basis of inequality and exploitation, and at the same time hope to educate the young of all nations to love the world as one. Two world wars have taught us that. The imperfections of the political State, with its distorted social and economic structure, reflected themselves in the educational field as well; and education, instead of being available to all ranks of people, and exalting all men as men, was the exclusive privilege of a few, and frequently degraded even the few. It was not till towards the end of the last century that, all the world over, the common man was remembered, compulsory primary education introduced, and the social object of education to some extent recognised.

History of Indian Education

We in this country have had even a more chequered history of education. In ancient times we had our seats of learning, where knowledge was pursued with a single-minded devotion, and the sciences studied and built in a manner not different from the ways employed on the best Universities of to-day. The science of to-day is not a gift to us from the West. It is knowledge to the shaping of which our ancients contributed their full and mighty share; and knowledge belongs to man, and not to east or west. Nalanda and Taxila and several other of our ancient Universities perfected the science of education, but education to our

ancients was not a trick of the memory or a fashion of the intellect. It was a high ritual on the path to realise God. The religious aspect was, however, not destructive of the social or educational aspect. It would be true to say that the Vedas themselves were not confined to the mere teaching of religion. The Vedas embraced all knowledge, and in the pursuit of truth and godliness, which was the object of the Vedas, the truths of science had their legitimate place.

Coming to modern times in India, the great diversity, in the field of education, between object and achievement becomes very apparent. Lord Macaulay gave us the English language as the medium of instruction, and substituted for the social object the object of serving the East India Company. Education became the process of manufacturing servants of the company. We reap the fruits today, and find that education instead of making our young men and women fit for the heritage and the environment that belong to them, and to which they belong, turns them away from all that is theirs and leaves them neither happy in themselves nor willing to serve the people and make them happy. The educated think themselves a class apart from the uneducated; and in country like ours, which is based so largely on an agricultural economy, this leads to the widening of the gulf between village and town, and between the agriculturist, who is the backbone of the country, and the educated parasite, who lives on the soil but gives nothing back to it.

Education must be Related to Needs

To-day, we in India might feel proud that the Universities have produced our P. C. Rays, our Ramans

and our Radhakrishnans—and all honour to them who have kept the torch of learning bright—but till there is a full and final re-orientation of the object of education in this great land of ours, and till we break the barriers between the educated and the uneducated, between the village and the town, and between the agriculturist and the parasite, we have no reason to be proud of our system of education. Education must make us fitter to live in our own environment and to make it better, not to escape from it. It is not the fault of our educated young men and women that they do not think of the Indian village as the keystone of our economy. I venture to say that education in our country has proceeded so far, on far too academic lines, and has been divorced from the needs of the land. The emphasis must be shifted from learning for the sake of learning to learning in order to meet the needs of the country. The Indian village must dominate all schemes of education, and the day must come when the educated shall go back to their villages, like dedicated men, and place their gifts freely at the altar of the countryside.

It is because of this divergence from the reality of our needs in the very basis of our schemes of education that all the evils arise within the framework of the educational system itself. To-day all our colleges are over-crowded, and young men and women who have finished their school course pass on to the University course with an inevitability which is not there. The University course is not, and ought not to be, a mere continuation of the High School course. Not everyone who passes out of a High School becomes fit for the University. The Universities are special seats of learning, and should

* Being an Address delivered at the Convocation of the University of Madras on 8th August, 1946.

be open only to the specially gifted. Technical courses, as in the polytechnics of Europe, should absorb the bulk of those who have completed the High School course. It is the absence of these technical courses that is the greatest blot on our educational system. If there were correlation between educational courses and the needs of the community, ninety per cent from schools would seek the technical courses, and not rush into Universities. These technical courses, with specific objects in view, should be organised, maintaining the legitimate proportion between the agricultural and the industrial needs of our country.

Wastage in University Education

It has been said that there are three kinds of waste in our University education. The first kind of waste consists in the fact that much of the expenditure incurred on University education, whether it is incurred by the Government or by private bodies or by students paying fees, is incurred uselessly. It is a waste in the sense that it does not bring any adequate return. It is a waste because only 30 per cent of the University men find employment of a type which may be in keeping with their attainments or commensurate with the time and money which have been spent on their education: about 20 per cent of them go without any employment at all; and 50 per cent are found in jobs for which High School education would be perfectly sufficient.

Secondly, there is another kind of waste in that a very large number of those who enter the University do not succeed in passing their examinations. It is said that, among the Universities in the world, there are no other, where such large numbers

of students fail at examinations as they do in Indian Universities.

Thirdly, there is waste alleged, because even those who pass their examinations are supposed not to come up to the high standard elsewhere obtaining, barring certain exceptions. But this is a matter of opinion, and it need not be feared that men from our Universities are of a lower calibre, compared to men from Universities in the rest of the world.

Need for Regulating Admissions

Waste of the first kind is attributable to the fact that the Universities neglect the practical needs of the community as a whole. To remedy this waste, Universities should train only that number of graduates, Pass, Honours, Post-Graduate and Professional, as can be easily absorbed in the several walks of life for which they are trained. The first thing to be done is to get a correct estimate of the number of persons required for public services for which the minimum qualification is a University degree. Secondly, there should be a similar estimate of the needs of private enterprise in agriculture, industry, transport, and other branches of business and trade. An estimate should be made of the extent to which Government are likely to expand in the course of the next 10 or 20 years in the Agricultural, Veterinary, Medical, Health, Engineering, Fisheries, Forests, and Mining Departments, and a similar estimate should also be made of the prospects of industrial expansion in the Province. When such estimates are made it is easy to calculate the number of University men of different branches that are required in the Province. Admissions into

Universities and Colleges should be regulated accordingly. To-day there is such a rush for admission into Colleges. Admissions are being made without any such data or plan. It is because of this that we find so much waste.

The second type of waste arising out of a large number of failures can be prevented by restricting the admission to University courses only to such persons as are fitted to receive University education in Colleges, by improving standards of instruction and discipline in colleges, and by bringing about greater personal contact between the teachers and the students. Restricting admissions may not be quite so easy, but it has to be attempted. There will be a clamour against such a course. The reason for this would be that there are no alternative educational courses open to students who are not found fit for University education. It is the absence of such courses that drives students to the Universities. A reform of Secondary Education should be undertaken; and technical, vocational courses at the High School level and diploma courses in technical subjects above the High School level should be opened. When we talk of replanning University education, it must be understood that it cannot be done piece-meal, and must form an integral part of the replanning of education as a whole.

An Appeal for Initiative

Talking of education and the needs of the community, I wish to tell you of a student of a northern University, who also served for a few years as a lecturer in his University, and later started an industry of his own in the fields of his village, in the Godavari delta, aided by a friend. The business relates to the prepara-

tion of Potassium Permanganate and Soda Ash from dried tobacco and dried plantain stems and possibly other raw material. The industry was started in three small thatched sheds in a field. When I went there I found one shed full of dried tobacco stems. Out of this and other raw material, which people usually throw away or burn to ashes, the two salts were being prepared. The whole process was explained and the salts were shown to me. I felt then that in those thatched sheds throbbed the heart of a greater University than even his Alma Mater's. Such achievements could be reproduced by some of you according to the varying natural gifts you possess, and according to the branch of knowledge you belonged to at the University. To such of you as could reproduce this achievement the great ideal is always Sir P. C. Ray, the founder of the Bengal Chemical and Pharmaceutical Works, than whom a more far-sighted never lived in our land. You should go out with full confidence in yourselves, determined to apply the knowledge gained by you for practical purposes.

Our great poet, Rabindranath Tagore, described the interdependence of education and life in no uncertain terms when he wrote in his *Creative Unity*: "The highest mission of education is to help us to realise the inner principle of Unity of all knowledge and all the activities of one's social and spiritual being. Society in the early stage was held together by its economic co-operation. The idea of such economic co-operation should be made the basis of your University. It must not only instruct but live: not only think but produce. Our ancient *tapovanams* or forest schools, which were natural Universities, were not shut off from the daily life of the people. Masters and students gathered

fruit and fuel, took their cattle out to graze, supporting themselves by the work of their own hand. Spiritual education was a part of spiritual life itself which comprehended all life. Our centre of culture should not only be the centre of the intellectual life of India, but the centre of her economic life also.

"It must co-operate with the village round it, cultivate land, breed cattle, spin clothes, press oil from the oil seeds: it must produce all the necessities; devising the best means, using the best materials, and calling science to its aid. Its very existence should depend upon the success of its industrial activities, carried out on the co-operative principles which will unite the teachers and students and villagers of the neighbourhood in a living and active bond of necessity. This will give us also a practical industrial training whose motive force is not the greed of profit. In other words this institution should be a perpetual creation by the enthusiasm of the soul: a world in itself, self-sustaining, independent, with ever-renewing life radiating life across space and time, attracting and maintaining around it a planetary system of dependant bodies. Its aim should lie in imparting life-breath to the complete man who is intellectual as well as economic, bound by special bonds but aspiring towards spiritual freedom and final perfection."

"Communalism Must Go"

There are many distressing problems that confront us to-day in the field of education, as they do in every other field, but the thing to do is to face the problems and hold our heads high. Of all the evils that harm us, the most distressing is the evil of communalism, and communalism is showing its head even in sanctuaries of learning. It is true that no man has a greater right than another to be

educated. But higher University education and higher technical education must be regarded as the privilege of only those who have proved themselves specially fit. Merit irrespective of community should decide the privilege. Communalism must go, but only by an initial process of levelling up; and the levelling up in the sphere of higher and technical education at any rate, ought not to be at the price of merit. To punish the meritorious for communal reasons is to keep communalism alive and let talent die. But when education ceases to be a mere passport for a job, the evil of communalism in the field of education will also cease to be.

Our country is on the threshold of a great beginning. We need all the talent and all the spirit of service in the land to build our future. Stalwarts among patriots, like Pandit Jawaharlal Nehru, are leading the country into that classless society that is based on equality and social service and not on the profit motive. Ignorance, poverty and ill-health must be liquidated. Let no one among you fail the leaders of the land. Your country has a claim on you before you have a claim on your country, because the country as a whole is in a more deplorable state than you as individuals are in. This is a moment in our history when we should rise above our little selves and help to create the India of our dreams, where there is no exploitation of class by class, of group by group, of caste by caste, of man by man.

Graduates of the year, you are the future citizens of the India of our dreams. Do not fail the dream! May God bless you! "May the Brahman protect us! May He sustain us! May we acquire the capacity for learning! Effective may our study prove! Let us not hate each other

Om, Shanti! Shanti! Shanti!

The Inadequacy of Modern Education

By Mr. K. M. MUNSHI

MODERN Education in India, as elsewhere, is growing more and more informative. More attention is paid to the learning of facts rather than to the development of the mental faculties. A student going up for matriculation is, for instance, taught scraps of scientific knowledge, disconnected items of history, a little literature and elementary mathematics. He is expected to cram up bits of information within a given time, and when required throw the required bits out at the examination. Our Universities protest against cramming and encourage it at the same time.

Creative Education takes a contrary view. The value of education lies in cultivating all the faculties of the student and making him fit for the eventualities and relations of life. Unfortunately the Universities lay down the content of our education. We can not change it by voluntary effort. We can only change its method, spirit and goal.

During the last hundred years several attempts have been made to alter, not only the method, spirit and goal but also the content of our education. Under the inspiration of Swami Dayananda Saraswati, Lala Munishiram, later Swami Shradhanand, founded the *gurukula* system. When the movement against the partition of Bengal was at its height, Shri Arvind made a short-lived attempt at founding a system of national education. The third experiment was made by Mahatma Gandhi when he founded the Gujarat Vidyapith at Ahmedabad.

But the education given by our Universities held the Indian mind in

its grip. Without it, the doors of the government service and the professions were banned. The people, therefore, preferred the officially recognized form of education, and none of the three experiments took root. Financial support was attracted to each, not in the interests of education but only because of the religious or political cause which the founder represented.

The fact, therefore, must be accepted that our Universities have an established place in the life of our people. A parallel system based on voluntary effort cannot take root. And even if a national Government comes into existence the Westernised mind of our present educationists will impose a barrier against a complete Indianisation of the spirit which rules our Universities. But a new outlook can certainly alter the objective and methods of education in our institution.

Creative Education which draws its sustenance from our Culture is on firm ground. It is formative in character, it rejects mere acquisition of knowledge, and recognises that self-discipline and consecration are necessary to enable a student to develop a personality which grows as he grows older.

The deterioration of education all the world over is mainly due to electivism. This word connotes that all subjects have an equal educational value. In modern educational systems, it has transferred the emphasis from classical and historical studies to experimental and social sciences. This movement is not restricted to India; we are only aping Western

fashions in education. It is the offspring of Westernism—the way of life evolved in Europe as a result of materialistic tendencies, which has made a fetish of experimental and social sciences.

No doubt science has been making rapid progress, and it is necessary for every educated man to possess technical knowledge. The needs of national survival also render it imperative that we must have scientific equipments of the latest type and the capacity to develop them so as to be abreast of other nations. But that is no reason why we should sell our souls to Westernism by accepting electivism in our educational system.

As a result of electivism being popular multiple courses are laid down in several varieties of subjects. The underlying assumption is that a knowledge of elementary chemistry has the same formative value for the student as the study of literary masterpiece or the history of India, Greece or Rome. It was once seriously contended in the University of Bombay that the study of the mother-tongue was superfluous. Indian history, a study of which has so great a formative value, is being replaced by that of world history. It is forgotten that mechanical and uninspiring memorising of a host of facts relating to other lands and peoples, cannot have the same value for the Indian student as the history of his own land.

Electivism goes further. It claims that the teacher or the parent can decide whether a child, in his teens, is fit to take up arts, science, commerce, or law. The bifurcation, which at one time was at the post intermediate stage, is now being pushed back to the matriculation stage. Attempts are made to push it

even still further, to the extremely unripe stage of the fourth standard. The result is that the organic unity of education, provided by a minimum general course of studies has been disappearing.

Modern education, in consequence, has largely ceased to be formative. It fails to teach permanent values to man and only arms him with more effective weapons. A man educated under this system may not be a man of culture despite being equipped with scientific knowledge and skill. He is, generally, an under-developed human though a super developed machine—a technological creature. His interests are narrow. He is trained to look at life from the angle of his special subject which he has chosen or which is chosen for him. He has no equipment for a complete life, his moral values are warped.

Such men have built up the militant organisation of materialism and developed a characteristic way of life, Westernism. They find in smut and sensation the joy of life. They have destroyed the sanctity of home and stood for easy and swift divorce. They deride self-discipline, for otherwise they cannot justify their lack of responsibility. They scorn moral values and the possibility of a higher destiny for man. They admit nothing higher than the knowledge which subserves the immediate practical ends of changing externals. Such men have staged purges, mass murders, Belsen horrors, the wicked displacement of men, women and children by millions. Where they have not destroyed, they have established soulless regimentation. They have thus forced on the world a moral crisis.

If this crisis has to be tided over, the world must go back to for-

GROUP TESTS OF INTELLIGENCE

By Mr. K. SAGAR, M. A., B. T.

Karolbagh, Delhi

POPULARITY of the Intelligence Tests and their usefulness necessitated the growth of Group Tests. Though Group Tests cannot replace the individual tests of intelligence, yet, because the latter cannot be given to a large number of subjects at a time, they are no less popular.

Since their first appearance as Alpha Tests, Group Tests have attracted the attention of prominent Psychologists all over the world. These tests have been accepted universally in principle, though there is some scepticism as to their reliability. This scepticism has been responsible for bringing in several sets of Group Tests, varying greatly in form and in substance. It is not possible to sum up these tests here, nor is it possible to discuss the merits of each. I shall attempt to give in brief what these tests usually comprise.

1. Instruction Test

This is a very important test, because many of us fail to carry out accurately the instructions given. It has been reported by the Administrative authorities that 70% of the forms received by them are wrongly filled. An instruction test attempts to gauge

Continued from preceding page

mative education. At the early college stage, intensive study of definite subjects of purely cultural interest are necessary to make the student responsive to the higher values of life.

This is what Creative Education aims at.

—The Social Welfare.

the power of listening, understanding and remembering. It may be given in some of the following forms.

I. To write a certain alphabet or number.

II. To write a short answer (a word) to a question.

III. To draw a familiar figure, a line, a circle, a triangle, a square or a cross.

IV. To cross out certain words or numbers

In its printed form it tests the understanding.

2. Analogy Test

Analogies were first used by Cyril Burt for testing intelligence. Now it is rare to find a group scale which does not include analogies.

There are two kinds of analogies, either free or controlled. In a controlled analogy the subject is to choose from among the words supplied, in the other he is to find a word for himself. Both forms have an importance of their own in testing intelligence.

3. Meaning of Words and Sentences

Understanding of words is an essential part of a man's attainments and its testing no less important, though there is a prejudice against the linguistic bias in intelligence testing. This test may take some of the following forms:

I. To define words.

II. To choose the appropriate word corresponding to the one in question from among the words supplied.

III. To arrange some disordered words so that they may make a sense.

IV. To mark the opposite of a word among a set of given words.

V. To complete a narrative.

VI. To answer questions on a set passage.

Burt's definition test is considered to be the best for the purpose of testing the understanding of the subject as regards the meaning of words. Binet also employs the device.

4. Arithmetic Test

Arithmetic plays an important part in our daily life and an efficiency in the use of rules of arithmetic may well be considered an attribute of the intelligent person. Arithmetic tests usually comprise mechanical addition, subtraction, multiplication and division and also some easy and short problems in arithmetical reasoning. An arithmetic test may also be the completion of a number series.

5. A Test In Logic

A logic test may not be separated from an arithmetic test. However, some tests have been separately framed for the purpose. The subject is asked, in these tests, to choose the best reason of a number of alternatives for a given problem.

6. General Knowledge Test

There are objections to the use of a General Knowledge test as a test of intelligence. The unsoundness of this test may be demonstrated by the common joke about the ignorance of a city boy regarding the height of 'a wheat tree'. Still there is an excuse for including this test among the intelligence tests, for we do expect people to have some knowledge of their surroundings and keenness for this knowledge may well be a measure of their intelligence. It is true that these tests cannot have a universal application like other

tests, because the standard of general knowledge differs from country to country and time to time.

7. Absurdity Test

This test has been found to be most reliable of all the group tests of intelligence. Most of the every day jokes have an element of absurdity in them and in the failure of an ordinary man in detecting it lies the humour of the joke.

I may make a mention of the picture tests also. These tests were framed for the illiterates primarily, but the results obtained on them have proved their efficacy for any group of persons. They are as reliable as the individual tests and may profitably be employed for supplementing linguistic tests especially for children of primary classes.

India is only beginning to realise the importance of intelligence tests. It is for the first time now that these tests are being used here for selective purposes. They have not found favour with the educational authorities even now. Some individuals have made attempts in evolving group tests - linguistic as well as picture tests, but they are too meagre and do not go beyond the preliminary stage.

Though picture tests are of immense value, the linguistic tests have an importance of their own in education. They not only gauge the intelligence of the child, but also help the teacher in school organisation, in framing a programme of education in modifying his teaching and in catering to the need of the individual child. An acceptance of this mode of testing in education will not only eliminate the tedium of examinations but will also bring in a new outlook in education; it will make education child-centric.

ALLOCATION OF WORK IN SCHOOLS

By Mr. S. VASUDEVAN, M. A., B. T., M. R. S. T.

EVERY Headmaster should see that no teacher is comparatively overloaded with work. While fixing each teacher's work, he should take into consideration the preparation involved, the actual teaching work and the correction work which the subject entails; as well as the extra-curricular activities in his charge. In certain schools, some enthusiastic teachers are likely to volunteer and take upon themselves more than their legitimate share of work but such a thing almost invariably results in a final break down. Further it ends in a lot of heart-burning among the rest of the staff. It is not a mere platitude or truism to say that the work allotted to a teacher should be commensurate with his own gifts and abilities. In this connexion it may not be out of place to point out that the attitude of some teachers who demand allowances for doing anything outside the normal routine should be strongly discouraged.

Regarding the distribution of the staff, three practices are in vogue: (1) Going by seniority, (2) Going by the particular aptitudes and suitability of the masters for teaching the classes concerned, (3) Rotation within the department.

The first method has nothing to commend itself. It is the convention established in certain schools that the senior most teacher should handle the topmost classes. This is based on the assumption that it is *infra dig* on the part of a senior teacher to teach the lower classes. This method deprives the top classes of the enthusiasm of the younger

members of the staff. At the same time it denies the benefit of the experience of the senior members to the foundation stages, namely the lower classes. The second criterion of fitness and aptitudes is about the best. Some teachers have a special taste for teaching the younger pupils, and surely that will be happier and more at home in their midst than elsewhere. After all it is the interests of the children and the institution that should weigh in the matter of the placing of teachers. In the interests of the children, a teacher should be asked to teach the class which he is best fitted to handle. Very often the most learned would be more useful at the top classes, and the most experienced at the lower classes. For it is fatal for beginner to be put under a master whose teaching is dull, and discipline lax.

If we have several teachers equally competent and anxious to teach a class, the principle of rotation could be applied. Thus for instance, if we have two teachers who have an aptitude for teaching Mathematics for the V and VI Forms, and if both of them are well-fitted for the purpose, they may be detailed to take the V and VI forms alternately, so that the teacher teaching the V Form this year will move up to the VI Form next year along with the set. This will incidentally ensure continuity of teaching in Forms V and VI and fix the responsibility for a batch of pupils on one teacher to a greater extent than otherwise. Secondly this plan gives us the administrative convenience of having two teachers on the staff with experience in teaching the two top classes.

As for the question whether we should have class-masters or specialists, each system has its own merits and demerits. Under the specialist system, the teacher will be tempted to extend and deepen his knowledge. It gives the pupils the stimulus of a new teacher for every period. But it has its own drawbacks as well. It artificially divides knowledge into wat r-tight compartments and affords little scope for correlation with other subjects. Specialists are apt to give their pupils an undesirable over-dose of their pet subjects. They are also likely to isolate themselves and their

subjects from the rest of the school. Under the class-teacher system, the teacher has opportunities for a great deal of personal contact with his pupils, and can cater for the individual differences among the children.

Since correlation between the different subjects is more desirable and feasible in the junior classes than in the higher ones, and since the senior classes demand the knowledge of specialists, the class-teacher system is preferable in the lower classes and the specialist system in the higher classes.

All-India Physical Education Conference, Amraoti

[FROM OUR CORRESPONDENT]

AMRAOTI, AUGUST 13.

A deputation consisting of Chairman, Justice W. R. Puranik, (Vice-Chancellor, Nagpur University), Vice-Chairman. Veer Wamanrao Joshi (President, Amraoti Municipal Committee), Acharya Dada Dharmadhikari, Mr. S. N. Agarwal, Principal, Commerce College Wardha, Mr. R. V. Pant, Pleader and Mr. Damodar Mundhada waited on Sardar Vallabh Bhai Patel at Wardha on behalf of the Reception Committee of the All-India Physical Education Conference which will be held at Amraoti on 13th to 17th October 1946.

Sardar Patel expressed full sympathy with the cause of the Conference and has also agreed to issue a message.

The deputation then waited upon Shri Sharat Chandra Bose. Shri Bose has agreed to preside over the All-India Physical Education Conference. Mrs. Vijaya Lakshmi Pandit has been

invited to deliver the inaugural address of the Conference. Further invitations have been extended to Col. Shah Nawaz to preside over the function of the Volunteers' Parade and Flag Salutation and Shri Jag-Jeevan Rao, Harijan Leader of Bihar is requested to preside over the Mass Drill Demonstration of 2,500 boys and girls.

Preparations for the Conference are being speeded up and the buildings, hostels and grounds of the King Edward Memorial College have been secured for the purpose. A corps of 500 volunteers is being organised to manage the Conference.

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EDITORIAL NOTICE

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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, September, 1946

A National Government at the Centre

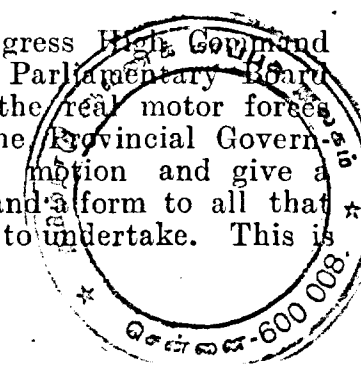
THE announcement that an Indian National Government will be formed at the Centre is a land mark in the history of our country. It is the first great step in the fulfilment of the nation's ideal to be free and independent. For the first time in the history of modern India we will have a Government manned entirely by the representatives of the people. This gives a guarantee that henceforward every thing will be done by the Central Government with only one aim before it—the aim of promoting the well-being of the people of the country un-

trammelled by considerations of the interests of the people of England and other countries.

ADDRESSING the Hindustani Talimi Sangha Teacher-Trainees a few days ago, Mahatma Gandhi is reported to have said: "Shortly we are going to have our Government and so our basic education, which is national education as well, will prosper. Therein we need harmonious blending of our body, intelligence and mind or soul." It is because as he says that with the establishment of our Government our education also will prosper that we have to congratulate ourselves on the establishment of such a Government.

SOME may say that education is a provincial subject and that a Government at the centre may not be able to do much to change its character or content. But though this is technically and constitutionally correct there are several factors which have to be considered in this connection and they will show that it will be an easy thing for even a Government at the Centre to bring about revolutionary changes in the educational policies and programmes of Provincial Governments.

THE Congress High Command and the Parliamentary Board are today the real motor forces that set the Provincial Governments in motion and give a direction and a form to all that they have to undertake. This is



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as much true of education as of Khaddar or Prohibition or cottage industries. The Congress stands for a certain ideology, for a certain way of life and it is but natural that Provincial Governments belonging to the Congress Party—and this is the case with most provinces—will be guided in their educational work by the views of the Congress High Command and the general objectives of the Congress as they have been formulated from time to time.

NOW, Basic Education is one of the educational systems for which the Congress stands and it will become the duty of Provincial Governments to introduce that system into the Provinces.

NOT only through the power which the High Command possesses over the Provincial Governments, but also through several other means will it be possible for the new Central Government to influence the educational system in the Provinces. The most important means however is the grant of special financial subsidies for promoting the cause of education. The Central Government has larger resources at its disposal. It is embarking on schemes of post-war reconstruction and it knows that the most effective instrument of reconstruction is education. It will therefore be in a position to determine the trends of educational policy through a system of liberal subsidies to Provincial Governments.

UNDER these circumstances what is necessary is for these governments to once for all make up their minds that basic education as evolved by Mahatma Gandhi and as modified in the light of subsequent experience is the system that they should adopt in all schools in their jurisdiction. They should abandon the policy of paying lip service to it and continuing the worn-out system according to which schools are run to-day.

HAVING done this it is next their duty to get a supply within as short a period of time as possible of teachers trained in the ideals and practices of basic education. In every province there are numerous training schools in which teachers are trained. The best course to adopt is to depute the headmasters of these schools to Wardha, and make them undergo training in the Wardha system. This they can do within a few months and they will then be in a position to train the teacher-pupils in their schools in the new method.

WE find it necessary to offer this suggestion as in some provinces like Madras, a few training schools are being separately started for giving training in basic education. This will mean considerable delay in the matter of getting an adequate supply of teachers. Instead of starting afresh such schools it is better that all existing training schools are converted in the

course of the year into basic schools.

IT is in stimulating work, in directions like these, that the new National Government will be of invaluable help to the cause of education in our country.

A University for Tirupati

THE Congress Ministry in Madras has announced recently that steps will be taken to utilise the income from temples and other religious endowments for the development of secular education. This is a step in the right direction and every one should welcome it.

AMONG the temples in South India the Tirupati Temple is one of the richest and its annual income comes to several lacs of rupees. It is already maintaining a number of Secondary Schools, a College in Arts and Science and another in Oriental Learning. It is now proposed by the Provincial Government to constitute a separate University at Tirupathi maintained out of the Temple funds.

IN this connection two points may be kept in mind. One is that the proposed University may be regarded as a University for the Rayalseema portion of the Andhra country. Though the Andhra or the Telugu speaking districts are at present a part of the province of Madras there has been for a long time the growth of a separatist feel-

ing among the Andhras and they have been, for more than a generation, agitating for the constitution of a separate province with a separate University, High Court and Government of their own. In 1926 a separate University was established by Government—the Andhra University. Originally its jurisdiction was extended to all the eleven Andhra districts in the Province but the change of the University headquarters from Bezwada to Waltair—which is at the remote corner of the Andhra Country—resulted in the secession of the five districts of Rayalseema or West Andhra. The result is that the jurisdiction of the Andhra University is to-day restricted to the six coastal districts.

BUT there has been a demand from certain sections of the people that Rayalseema should once more be brought within the jurisdiction of the Andhra University so that the cultural unity of the Andhras might be maintained and developed. The people of Rayalseema however are not very anxious for a change like this. The move has come more from the people of the Circars—five of the six coastal districts. To the people of Rayalseema, Madras is nearer and the Madras University has the reputation of a Metropolitan University. They have therefore objected to their inclusion in the Andhra University again.

THE proposal to establish a University at Tirupathi will

have to be specially welcomed by the people of Rayalseema as Tirupathi is in their own area and the University here may be regarded as their own University. In such a case the Andhra country will have two Universities—one with headquarters in Waltair and the other at Tirupathi.

THE second point that may be kept in mind is that it is best that in the Tirupathi University special prominence be given to Humanities as distinguished from Science and Technology. Such a course can be defended from at least three standpoints. In the first place, this University is going to be maintained out of Temple funds and it will be more appropriate to spend such funds on Humanities—History, Sanskrit and other languages, Philosophy, Art etc.—than on experimental Science. In the second place, the Andhra University at Waltair has been specialising in sciences and technological courses. To introduce identical or similar courses in Tirupathi University will lead to much overlapping and unnecessary reduplication and consequent waste of money. Such overlapping should be avoided as far as possible; and this can be done best by the proposed University developing courses in Humanities. In the third place, there is a more general point of view. Most people recognise to-day that the over-emphasis on Science, and Technology has been responsible in every part of the world for the growth of materialism and

an exaggerated value to the physical side of life as distinguished from the moral and spiritual side and in a way this is responsible for the growing ferocity of war and the mass minders which follow in its train. There should be an antidote to all this if civilized humanity is to survive. Otherwise they may not only be further brutalization but the destruction of humanity itself. All this has to be avoided and the instrument for it is the right kind of humanistic education.

IT is therefore hoped that when the Madras Ministry undertakes legislation for bringing into existence a new University at Tirupathi these points will be kept in mind.

'World Student Relief'

ON behalf of 'The World Student Relief', a delegation from India, consisting of Mr. M. Narasimha Rao, B.A. (Hons.) and Miss Pothan, B.A., has left for Burma on the 13th August. Their work is to make a general survey of the economic and social conditions of the country, especially among the student world and send up a report giving all the statistical data and the nature of the relief the Burmese require.

IT may be noted that the W. S. R. is a non-political body which came into existence after the War, with a view to give relief to the students and Universities in all the war-worn countries. We wish the delegation every success in their work.

THROUGH different PROVINCES

DELHI

NATIONAL CADET CORPS

To increase the number of potential officers for the three armed services, the Government of India has decided to set up a National Cadet Corps throughout the country. The aims of this Corps will be to develop leadership, character and comradeship among Indian youths and to stimulate interest in the defence of the country.

Those cadets who undergo training in the Corps but do not join the Navy, the Army or the Air Force would still be available in a national emergency to provide a reserve of leaders.

A National Cadet Corps Committee has been set up to study the whole question and make recommendations for the establishment, on a full national basis, of a cadet corps organisation, which may comprise both schools and colleges. The Committee will decide whether the training of cadets should be confined to basic training common to all the three services or whether cadets should be encouraged to specialise in one of the services only.

At the first meeting of the Committee at New Delhi this month, it was decided to contact the Secretaries of the Education Departments of the various Provinces and States in order to ensure their co-operation. When the required material has been collected a sub-committee will tour the Provinces and some of the bigger Indian States to examine the position on the spot. It is hoped that this will enable the Committee to frame such recommendations as will command the widest support.

UNIVERSITY GRANTS COMMITTEE

The Government of India have appointed the following as additional members of the University Grants Committee,

for the period ending June 3, 1950: Sir Rustom P. Masani, lately Vice-Chancellor, Bombay University, Bombay; Dr. Zakir Hussain, Principal, Jamia Millia, Islamia, Delhi; Dr. C. V. Chandrasekharan, lately pro-Vice Chancellor, Travancore University.

The number of members of the Committee has been raised from four to seven in view of the additional responsibility that the University Grants Committee will have to undertake in the development of University Education in this country.

INDIAN STUDENTS IN AMERICA

Out of a total of 339 foreign students who arrived in America to study in Universities under the United States State Department cultural exchange programme, 213 are Indians, according to an announcement by the State Department.

MADRAS

S. S. L. C. BOARD RECONSTITUTED

The Government of Madras have re-constituted the Secondary School Leaving Certificate Board, changing its name as the Board of Secondary Education.

The Board will hereafter consist of 25 members, four of whom would be officials, ten representatives of the Universities, two of teachers, two of managements, two of technical education, two departmental officers and three of other interests.

No member of the Board should accept any examinership or paper-setting work in connection with any examination under the control of the Board during the period of his membership.

The Board would advise the Director of Public Instruction on all matters referred to it in connection with secondary education and would generally be responsible

for the conduct of all public examinations at the end of the High School course.

UNIVERSITY EDUCATION REORGANISATION SCHEME

It is learnt that the Government of Madras have decided to reorganise University education in the presidency. In this connection, it is likely that an experts committee may be appointed with eminent educationists both from this province and outside.

Another committee may also be formed at an early date in connection with amending the Madars University Act.

EDUCATIONAL BROADCASTS

The educational programmes of All-India Radio, Madras for High Schools for the current quarter is quite impressive in as much as the broadcasts will be in two sessions instead of in one as hitherto. There will be four programmes per week in English, three in Tamil and three in Telugu. Instruction in General, History and Geography, Literature and Arts and Science is provided for in addition to fortnightly news-reviews and talks on events of topical importance.

HINDUSTAN SCOUT ASSOCIATION

Mr. K. A. Nachiappa Gounder, accompanied by Mr. N. M. R. Subbaraman, Mr. V. S. Ratnasabapathi and others met the Prime Minister on behalf of the Hindustan Scout Association and presented a memorandum urging that the Government should make a grant of Rs. 20,000 to the Association as it was working strenuously for the proper training of youth. They also said that they intended to work some of the items of the Congress constructive programme like the promotion of Hindi, handspinning, Harijan uplift and village service.

The deputation also met the Education Minister.

BOMBAY

BASIC EDUCATION CONFERENCE: DISCUSSION AT POONA

The policy the Provincial Governments should follow in the matter of Basic Education and problems connected with

the introduction of compulsory primary education were discussed at the Educational Conference convened in Poona by Mr. B. G. Kher, Prime Minister of Bombay.

The Conference was attended by five Provincial Education Ministers, Mr. Badrinath Varma, Mr. S. V. Gokhale, Mr. Avinashilingam Chettiar, Mr. L. Misra, and Mr. Mohamed Yahya (N. W. F.), and amongst others by the Secretary of the Government of India, Education Department, Dr. Zakir Hussain, Dr. E. W. Aryanayakam, Mr. Anath Nath Basu, Rajkumari Amrit Kaur, Acharya J. B. Kripalani, Mr. J. C. Kumarappa, and Mr. Bharatan Kumarappa.

The general opinion at the Conference appeared to be that Basic Education was no more in an experimental stage, and it should now be adopted as a general policy for primary and secondary education and be implemented gradually.

Mahatma Gandhi, who addressed the Conference in the afternoon, made a strong case for Basic Education. Gandhiji was also of the opinion that English should have no place in our life, except in the university, where it would have its place owing to that language being a universal one.

PLACE OF ENGLISH IN SECONDARY SCHOOLS

The Educational Conference, convened by Mr. B. G. Kher, Premier of Bombay, took up the consideration of the place of English in secondary schools, especially in the first three years, when it resumed its session on July 31.

The general opinion of the Conference embodied in a resolution, was that English should have no place in the whole course of Basic Education, extending over seven or eight years, unless the mother-tongue of the pupils concerned was English. The effect of this would be that English will not be taught as a compulsory subject upto about four years prior to the entry for the University education.

The conference generally agreed that the present system of primary education, controlled by local bodies was inefficient. There was a lot of wastage of money and effort. The majority favoured, therefore,

that primary education should be the responsibility of the Provincial Government.

It was also agreed that effective local co-operation and enthusiasm must be there for introduction of compulsory primary education. Some system had, therefore, to be devised to combine local enthusiasm with centralised efficiency. It was stated at the Conference that most of the Education Ministers had now under consideration the question of how best to make administration of Primary education efficient.

The Conference also adopted unanimously Mrs. Ashadevi Aryanayakam's resolution to the effect that the programme of primary and secondary education should take into account the physical and health development of the children in the country.

THE POONA UNIVERSITY

With the coming of the popular Government in power in the Bombay Province and Mr. B. G. Kher accepting the Portfolio of Education, the realisation of the scheme of a university for Maharashtra appears to be a thing of certainty, one that would fully shape itself in a year or two. We are glad to note that the preliminary work such as the selection of a site is being done by a sub committee appointed for the purpose.

BENGAL

FACILITIES FOR HIGHER TECHNICAL EDUCATION

Decision to survey the existing facilities for higher technical education in India with a view to determining the immediate and long-term requirements of the country as a whole, was taken at the first session of the Co-ordinating Committee of the All-India Council for Technical Education, which recently met at Calcutta under the chairmanship of Mr. Nalini Ranjan Sarker. To elicit this information, the Committee have decided that a detailed questionnaire should be issued to various technical institutions at present existing in the country. The intention is to strengthen the existing educational institutions where possible.

DEGREE COURSE FOR ARCHITECTURE

The Calcutta University is to institute a course of study for degrees of Bachelor of Architecture and Regional Planning, Master of Regional Planning and Master of Architecture.

C. P.

INDIAN LANGUAGES AS MEDIUM

The Nagpur University has decided to introduce Hindi, Marathi, and Urdu as compulsory media of instruction in all schools with effect from July next year.

The Nagpur University has approached the Central Provinces Government for a grant of Rs. one lakh for preparation of text-books in Indian languages.

The Vice-Chancellor of the Nagpur University, Mr. Justice Puranick, addressing the University said that English has been completely eliminated as a medium of instruction.

Mr. Justice W. R. Puranick added that last year the University allowed introduction of Indian languages as media of instruction in the colleges at Nagpur and Wardha and the results of the experiment were considered very successful. Mr. Puranick expressed the hope that the Central Provinces High School Board would also take similar action.

U. P.

ELIMINATING ENGLISH IN HINDU UNIVERSITY

An important step towards elimination of English language from the Benares Hindu University except as a foreign language was taken today when Pandit Madan Mohan Malaviya inaugurated non-language classes, in science and arts colleges where Hindi would be used as the medium of instruction. About 150 students have joined these classes.—

"WOMEN CAN STUDY THE VEDAS"

Women can learn the Vedas. This decision of the Committee appointed by

the Senate of the Benares Hindu University with Pandit Madan Mohan Malaviya as Chairman, announced recently sets at rest the controversy on the question whether women can get training in Paurohitya and Karma Kanda (Hindu rituals and ceremonies).

The Committee's findings are: The existing colleges of Oriental Learning and Theology shall be amalgamated into the Sanskrit Mahavidyalaya under the faculty of Oriental Learning, including the Vedas, upto the Acharya stage, and shall be open to all irrespective of caste, creed and sex.

The Faculty of Theology will arrange for the religious instruction of the Hindu students and training in Paurohitya and Karma Kanda.

ADMISSION GRANTED TO LADY APPLICANT

Permission for admission to the Madhyama Veda class of the Sanskrit Mahavidyalaya has been granted to Miss Kalyani Devi whose application for admission had earlier been rejected.

BIHAR

BIHAR TEACHERS' DEMANDS

Resolutions demanding 100 per cent increase in basic initial pay and a temporary cost of living allowance at the rate of 20 per cent of the salary were passed at a provincial rally of teachers held at Patna. A Council of Action was formed for launching direct action in case their demands were not met by Government by October.

ASSAM

COMPULSORY EDUCATION IN ASSAM

With a view to introduce universal, free and compulsory Primary education in Assam as early as possible a Bill is being introduced in the Assam Assembly early this month by Mr. G. N. Bardoloi, the Premier. The Bill will empower the Government to set up a central organisation, largely non-official in character with ample powers for ridding the province of illiteracy.

N. W. F. P.

UNIVERSITY FOR FRONTIER

The Frontier Government has decided to implement the proposal and as a first step has appointed a Committee under the Chairmanship of Mr. Muhammed Yahya Jan, Minister for Education, to advise the Government in setting up the University.

HYDERABAD

PRIMARY EDUCATION

Compulsory primary education is to be introduced with immediate effect in Hyderabad State, it is learnt.

H.E. H. the Nizam, it is understood has approved the compulsory primary education regulation with orders that it should be immediately enforced in the city of Hyderabad, the headquarters of each subas (Hyderabad State is divided into four subas), any two district headquarters and in some taluks and rural areas where conditions are favourable.

The regulation provides for compulsory primary education of boys, but may be extended by a notification to cover also education for girls. The Regulation provides that every guardian in a particular area where the Regulation is enforced is under obligation to get his ward admitted to school and arrange for his proper attendance unless reasonable cause is shown for acting otherwise. A local Committee of Attendance will be set up in each area where the regulation is enforced. Parents or guardians found guilty of not sending children to school after warning from a Magistrate are liable to a fine Rs. 2 in the first instance, but the fine may be extended to Rs. 20 for repetition of the offence. The Regulation also prohibits employment of boys in private service during school hours.

MYSORE

NATIONAL PLANNING COMMITTEE

The Government of Mysore have decided to contribute Rs. 2000 annually to the National Planning Committee. The Commissioner of Economic Development and Planning in Mysore will attend the meetings of the Committee representing the State.

PUBLIC OPINION

NEHRU'S MESSAGE TO WORLD STUDENTS' CONGRESS

Pandit Jawaharlal Nehru sent the following message, through the Indian student delegates to the World Students' Congress which is held in the 3rd week of August.

"Through my young friend Ram Krishna Bajaj and other delegates who are going to the World Students' Congress from India, I send my greetings and good wishes to the Congress which is meeting in the historic city of Prague. The world is in a bad way and, though the World War is over, we live still in the tension of conflict and possible future wars. It is for the youth of the world to rescue humanity from this tragic round and to build anew on surer foundations. Those foundations must mean the elimination of Fascism and imperialism and colonialism and racialism and the domination of one country or people or class over another. Only then will the true foundations of peace and progress be laid and the fear of war removed and the various peoples of the world co-operate together to build a new order of freedom for man. For freedom is indivisible, just as peace is to-day indivisible. And to this great task, I hope the Students' Congress will devote itself."

MR. B. G. KHER ON TECHNICAL EDUCATION

The importance of rapidly expanding the facilities for technical education in India if she is to take her proper place among the nations

of the world was stressed by Mr. B.G. Kher, Premier of Bombay, inaugurating the textile degree course of the Victoria Jubilee Technical Institute at Bombay.

Mr. Kher, referring to the necessity of technical education, said that the impact of two successive world wars and the rapid strides made in industrial development in this country had brought home to everyone that technical education was the urgent need of industrial India to-day.

"Free India" Mr. Kher continued "will immediately take up the task of converting its abundant raw materials to the service of the country and I foresee a rapid development of industries, including of course, the cottage industries. The National Government of free India will no doubt lay down its policy as regards the big-scale and cottage industries of the country. But even for the proper development of cottage industries, a good deal of technical knowledge and skill are necessary and we must not be compelled to depend upon foreign countries to provide these."

MR. M. RUTHNASWAMI ON CONSCRIPTION FOR EDUCATION

The part that youths could play in the educational and social uplift of the masses was emphasised by Mr. M. Ruthnaswami, Vice-Chancellor, Annamalai University, presiding over a Conference of Youths at Madras.

Mr. Ruthnaswami said that youths everywhere in the world were confronted with a great crisis,

Many of their young men had gone to the war services, occupying remunerative posts, but they were now being demobilised and faced the problem of finding employment. The educational needs of the country, he said, offered a great scope for the employment of the youth of the country. Conscription, as suggested by some for undertaking the delicate work of education, he said, would lead to failure. Love and loyalty to the work were required on the part of those imparting education: it would, therefore, be dangerous to resort to conscription for the promotion of education in the country.

SIR S. V. RAMAMURTHI ON RURAL DEVELOPMENT

Sir S. V. Ramamurthi, Chief Secretary to the Madras Government, discussed problems of rural development with Ministers and other authorities in Bombay during his recent visit to that city. The general lines of development contemplated in that province, he said in a Press interview, are the same as in Madras. Detailed plans are still in the making.

Sir S.V. Ramamurthi said: Previous attempts at rural development failed largely because the village was too small a unit to satisfy modern needs while a taluk was too large. A firka with a population of twenty thousand to forty thousand persons is comparable in strength of population to a municipality while its density of population is that of a village. If such a unit of population restricted to, say five square miles, can have amenities like a hospital, a high school, a post and telegraph office, a cinema, a mechanical workshop, a store of consumer goods, there is no reason why with the expanded space and time sense which science has given us the same strength of

population spread over a firka of say 100 sq miles should not have them too. The way to urbanise villages is to group them. A firka may have a municipal union for administration purposes and a co-operative banking union for economic purposes. Rural development by being expanded to what may be called urban development, offers chances of success in the immediate future in Madras. The success of such a scheme is likely to be followed up by similar action in other provinces.

JUSTICE N. CHENDRASEKHARA AIYAR ON TEACHERS' PAY

Mr Justice N. Chandrasekhara Aiyar addressing a meeting of the Association of Headmasters and Headmistresses of the Madras Corporation Schools, said that in trying to solve present-day problems in the field of education, they should build on the essential foundations of the past, accepting the inevitability of modern conditions.

Mr. Chandrasekhara Aiyar emphasised that free and compulsory education in this country must be promoted until there was no illiteracy. Government were under an obligation to see that education upto the secondary stage was made available to the poorer classes. Government should subsidise private schools for the purpose, making education upto this stage voluntary but still free. If the Government did not have the necessary money, it must be secured and used for the payment of liberal salaries to teachers. Paying the teachers a starvation allowance as at present was a thing which ought not to be allowed—a thing which every member of society, official or non-official, in the ministry or outside it, should see eradicated as quickly as possible.

The Dilemma of the Universities

If it be admitted that the universities are to-day facing a situation which can only be described as critical, it would be foolish to insist that it is, in any sense, new. Throughout the greater part of the nineteenth century it was the ambition of the young research worker to be appointed to a professorship and to become head of a university department. Such a position gave him a real opportunity to develop his talents. It gave him an audience, prestige, security, and even comforts; and the advancement of learning was considered to be his primary duty. To-day the position is very different. The position of professor or head of a university department has become an administrative post which consumes much time and energy and which is, it must be frankly confessed, no longer tempting to the research worker. Unless the universities can continue to attract men and women who are genuinely interested in research to fill the highest and most influential posts, they will undoubtedly degenerate, lose their significance, and become routine educational mills.

When the medieval university was flourishing in the first half of the thirteenth century it owned no property, had no buildings, and employed no salaried teachers. It was a free association of teachers and students. Its purpose was to transmit a body of knowledge, to keep traditions pure, to interpret and to evaluate. But when a new social and economic order began in the early days of the Renaissance, to shake the foundations of the Middle Ages, appealing to the individual in man and stirring him into rebellion against traditional authority, the university

became a stronghold of conservatism and clung desperately to medieval forms. The result was that the humanities flourished more at the courts than in the universities; and MARSIGLIO FICINO's Platonic Academy was, as early as the fifteenth century, more inspiring than the *studium generale* of Florence. What was true of the humanities was still more true of the sciences. The great humanist, Physician FRACASTORO was not a professor but a country doctor who practised in the neighbourhood of Verona; and COPERNICUS made a living as administrator of an estate. When the Reformation finally destroyed the harmony of the medieval university, the opportunity to create a new type of school which would have been broad enough to include the new science had already been lost.

The present crisis is, nevertheless, basically different from that which befell the university in the sixteenth century, but failure to find a solution will have a similar result. In the sixteenth century the university was unable to accept the new science, and remained medieval in a modern world. To-day the new science and learning are not only accepted by the universities but have, in large measure, developed under their stimulus. The specialization of research is a process which has developed within the universities; but, if they fail to adjust themselves to new conditions, the result will be the same as in the previous crisis. Research will become completely divorced from the university. Already there exist institutions which permit a scholar to pursue his researches without being burdened by administrative duties. The College de France

is an outstanding example; but there are many which have more than justified their existence. No educationist would wish them abolished or deny the importance of their contribution—as long as they supplement, but do not replace, research work in the universities.

University education, divorced from research work, must inevitably become sterile. What constitutes higher education is the fact that young people are granted the privilege of spending a few years in the closest association with men and women whose life work is devoted to the advancement of knowledge. Nor is this the whole story. The research worker who is not brought into the closest contact with students is rarely, if ever, tempted to look beyond the immediate needs of his own generation. Still more disastrous, perhaps, is the knowledge that his primary responsibility is to present the results of his work to a learned society composed of specialists who are familiar with the problems he is discussing. Even if his presentation is not too clear, they will understand him. Only the research worker who is compelled to address students is forced to think through his problem and present them logically and simply.

If the universities are to remain active centres of research work, and if university appointments are to continue to be attractive to research workers, it is urgently necessary to introduce drastic reforms. Academic administrative work is important. Without it departments would disintegrate. But to impose the burden of administrative duties on men and women who are essentially scholars is as needless as it is wasteful. Whatever may prove to be the right solution must be one which will give the research worker time and leisure to engage in his studies, which will permit him to give few but significant courses in subjects that happen to be close to his hearts, and which will afford him abundant opportunities to meet with colleagues and students. To dream of a return to the days when the professor worked at home in his private study or laboratory would be idle romanticism. The present trend is towards more specialization. To ignore it, or even to attempt to deny it, would be disastrous. But, if a solution is to be found to the dilemma of the universities, it is necessary to think of a department not in terms of a hierarchy but of a cooperative specialized group in which the research workers will have the least administrative burden.

—*The Times Educational Supplement.*

Nursery Schools in Soviet Russia

By Mrs. J. B. PRIESTLEY

LAST autumn I spent seven weeks in Soviet Russia, travelling from Moscow to Kiev and the Ukraine, from thence to the Southern Republics in the Caucasus, back to Moscow, and on to Leningrad.

My husband and I went to see every kind of work—mills, factories, and collective farms. In Russia,

maternity and child welfare work, as well as the running of nursery schools, is operated generally through the trade unions in the case of professional workers. Every large collective farm, mill, or factory has a share of the profits to spend on any farm of welfare or recreation. Some collective farms have a theatre and a club

house; most factories have excellent recreation centres and own a hotel in a forest or by the sea. Every group of workers we saw had chosen, through their trade union or society, to run maternity and child welfare centres and all possessed, in addition, a nursery school. The nursery school age in Russia is three to seven.

Altogether I saw nine nursery schools, two in Moscow, one in Kiev, two on collective farms, one in Tiflis, one in Stalingrad, and two in Leningrad. In almost every case my visit was made without warning. When visiting a collective farm or factory I merely asked in passing whether I could visit the nursery school. The answer was always "Yes," and I thus had a good opportunity of seeing these schools on a normal running day. I will say at once that, wherever I went these schools were extraordinarily fine. They were at least as good as the best in this country.

Neatness and Order

My first visit was to the Java tobacco factory school in Moscow, which I also visited on a second occasion. The first time I arrived just after the children's lunch, when they were already in bed for their midday rest. As they sleep in dormitories I saw only empty nurseries. These were all so neat, and the toys in such splendid order that I could hardly believe that such an orderly school could cater for normal nursery school children. The second time I arrived at tea-time. The directress, a handsome middle-aged woman of character and dignity, took me to see the children who were sitting at small tables in fours. They were so busy eating that they hardly had time to talk or to notice us. One nurse or nursery school teacher was on duty in each room. On two sides

of the nursery were open toy cupboards with constructional and manipulative toys. On the third side was a carpet with little chairs and dolls, toy cots, and other furniture as well as stuffed toys of various kinds. Windows, plants in pots, an aquarium, and a tiny greenhouse with plants growing took up most of the fourth side.

When tea was finished the children got up, said "Thank you," and went to wash their hands. They came back eagerly and ran to different toys. Some children played at mothers and fathers with dolls, and one child "played the piano" and sang, using the bottom of an easel as keyboard.

At first all the children seemed to me like little boys because of their cropped heads, but this I discovered is the Russian fashion in nursery schools, and I soon heard by their names that at least half were little girls. About five o'clock mothers began to put their heads round the door, not to the directress, and call to Masha or Ilya to come home. The children were all glad to see their mothers, but one or two begged to play a little longer.

A Physical Cultural Class

The directress next asked if I would like to see a physical culture class. As we have no drill in our English nursery schools I was interested to see what this would involve. The hall was quite large and contained a grand piano. The children wore white blouses and dark skirts or knickers, and looked extremely vigorous and sturdy. There was no actual drill, but the class opened with a sort of eurythmic play, the children pretending to be animals and making up their own dances. Then they played a game like hunt the thimble, and later did some

Russian peasant dances. The half-hour was obviously greatly enjoyed by the children. Every summer the children go to the country for two or three months and, perhaps as a result of this, the general standard of sturdy good health was quiet remarkable. The directress herself, quiet in manner and obviously a tower of strength to her staff and to the children, took me all round her large school and showed me everything—kitchens, bathrooms, lavatories, dormitories, nurseries, and cloakrooms.

Quality of Teachers

Perhaps what impressed me most about Soviet nursery schools was the excellence of the staff. They seemed to have every possible quality needed for the care of children. The children were happy, well-occupied and, as in all good nursery schools, the teacher remained unobtrusively in the back-ground, but watchful and ready to guide with a word. The training of nursery school teachers does not last so long as ours and many of those to whom I talked had only been through a short course after high school.

It seemed to me that there were three reasons for the outstandingly high quality of these teachers. In the first place every Soviet woman seems to feel deeply the importance of her work to the country. She has a real sense of vocation. The second reason lies in the Russian genius for direct simple personal relations. The relations between children and staff were quite excellent—easy, spontaneous and affectionate. Thirdly, teachers in the Soviet Union are valued and honoured members of the community. Like all citizens whose work is of cultural value they receive special privileges.

—The Times Educational Supplement.

Book-Reviews

SHIVAJI—by C. A. Kincaid—Published by Messrs Macmillan & Co., Pp. 111. Price, Re. 1/-

This is no unwelcome addition to the biographical sketches that are already in existence of the great Maharatta hero. Mr. Kincaid who has laboured so assiduously and fruitfully in digging the mine of Indian History and legend and fable has now succeeded in producing a short but at the same time vivid and complete biographical account of one of the greatest of our national heroes. He has not been betrayed by racial prejudices into painting Sivaji as a cruel and faithless adventurer. The biography is conceived in a spirit of sympathy and admiration. In seventeen short but well-planned chapters he has narrated the stirring story of Sivaji's life and has shown how "in personal activity Sivaji exceeded all generals of whom there is record," how he met every emergency, however sudden or extreme, with instant discernment and unshaken fortitude, and how the ablest of his officers acquiesced in the imminent superiority of his genius and the bravest of his soldiers boasted of having seen Sivaji charge sword in hand. If it is true as Longfellow has said in ever-memorable words, that lives of great men all remind us that we can make our lives sublime and departing leave behind us foot-prints on the sands of time, this brief life-sketch of the great national hero deserves to be placed in the hands of our school boys. Even if they cannot be inspired to any heroic action, the young boys who read this book will be filled with a spirit of patriotism

and they will be enabled to realise that their lot has fallen on fair ground and that they have a goodly heritage.

The get-up of the book is in keeping with the high standards which we have always associated with the eminent publishers.

THE ENID BLYTON NATURE READERS 21—30. Published by Messrs Macmillan & Co., p.p. 32 each. Price eight pence each.

Children are invariably fond of reading stories and a good story well told, will hold them from play and command their attention. The best way of instructing them in any subject of study is to weave the facts that are sought to be imparted into a fascinating story capable of appealing to the imagination of the child. The pill of instruction will be readily swallowed for the sake of the sugar coating of the narrative. Bearing in mind this cardinal fact concerning the psychology of the child Enid Blyton has produced a number of small story books embodying a vast range of Nature facts and giving a clear and comprehensive review of the science of life in so far as it can be understood by young children. The facts of birth, nutrition, growth and reproduction in so far as they relate to plants and birds and many small insects and reptiles have been presented in the form of simple tales which will make an indelible impression on the minds of young children, the books constitute a veritable mine of information regarding plant and animal life and should prove very popular with the children for whom they are intended. The children will acquire knowledge and derive guidance

while they are being entertained. Thus the teachers will find these books very useful in laying the foundation for later study of science. The excellent printing and the neat and attractive get-up and above all the beautiful pictures make these books ideal for supplementary reading.

MODERN AUTOBIOGRAPHY — AN ANTHOLOGY—Edited by F. T. Wood. Published by Messrs Macmillan & Co., Pp. 245., Price 3/6.

Of the various kinds of literary composition, perhaps autobiography may be considered to be the most difficult. The autobiographer must inspire in others an interest in those experiences of his life which have made a strong impression on his mind without at the same time being priggish or egotistic. That is the reason why there are very few good autobiographies. In the volume before us we have extracts from fourteen good autobiographies. Care has been taken by the editor to see that each extract is as far as possible, complete in itself. The variety of fare provided in the book will be realised when it is borne in mind that only a few of the writers here represented are avowedly men or women of letters and even their accounts of their life's experiences are not all of a piece. The others from whose memories the extracts are taken are so diverse as a war correspondent, a trap, an airman, a lady of leisure, a taxi driver, a farm labourer and a hospital nurse. At the same time no extract has been included but has a distinct literary merit of its own.

Some good autobiographies have been produced in the English language

age by Indians and they have an undoubted place in the history of English Literature unless we are going to narrow down the definition of English literature to include only books produced in the United-Kingdom. The Indian Student would certainly like to have, in a volume like the present, extracts from the autobiographies at least of Mahatma Gandhi and Rabindranath Tagore. The value of the volume is considerably enhanced by the brief notes and exercises given at the end. The book can be profitably prescribed for non-detailed study in our colleges.

OXFORD PAMPHLETS ON INDIAN AFFAIRS

No. 36 IRAN by Muhammad Iqbal.
No. 37 ASSAM by Alban Ali and Eric Lambert. 32 Pages each
Price 6 as. each. Oxford University Press.

These two Pamphlets are valuable additions to this handy encyclopaedia which is in process of production by the Oxford University Press for the information of the lay reader who is interested in contemporary affairs.

The pamphlet on 'Iran' has a place in the series relating to Indian Affairs on account of the long association between the two countries, an association that was so close at one time that Persian, under the Moghul rulers, was the court language of India. Persia is to-day one of the burning problems of the hour engaging the attention of the United Nations Security Council. The pamphlet before us gives as detailed an

account as is possible in its short compass of the history as well as the geography of Iran. The country has a peculiar constitution—a bicameral legislature consisting of the Senate and the Majlis subject to the supreme authority and control of the Shah. Its oil-fields and its strategical position prompt the western nations to seek to establish a zone of influence in that country. The lay reader gets plenty of information regarding this country in this Pamphlet. It is written by the Professor of Persian in the University of the Panjab who has travelled extensively in Iran, who is a member of the Iranion Academy and who has produced already some important books bearing on the history of Persia.

The Pamphlet on 'Assam,' the joint production of two officers of the Indian Police who can lay claim to 16 years varied experience in Assam and also can boast of Literary leanings gives us an account of the Cinderella Province of India—its geographical situation and past history, its climate and its people, its Fauna and Flora. The authors point out how the people of Assam stand to-day at the parting of the ways with immense possibilities of the development of the Province's resources in the coming years. A generous subvention from the Centre and the development of the Province's coalfields and hydro-electric power added to the improved communications made possible by the war will assure Assam's industrial future and, in the words of the authors, the country of the Golden Gardens will be transformed into the country of the Garden Cities.

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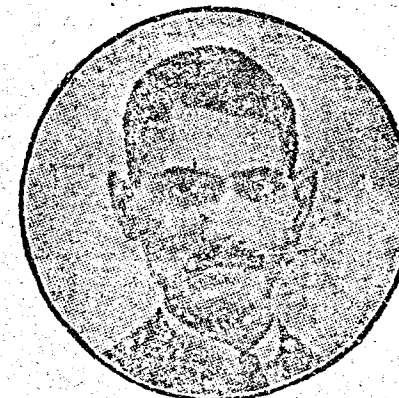
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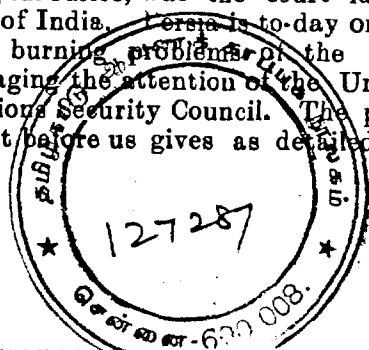
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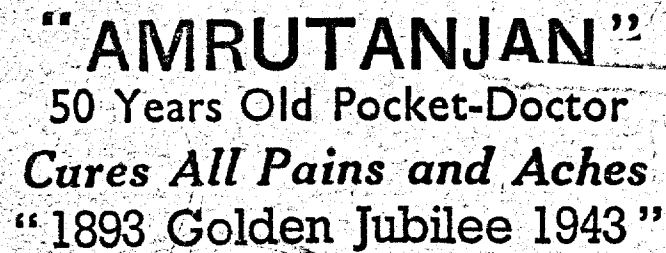
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