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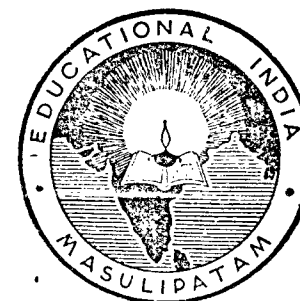
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November, 1947

EDUCATIONAL INDIA

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



EDITOR :

Prof. M. VENKATARANGAIYA, M. A.

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Reorganisation of Secondary Education

PROF. M. VENKATARAMAIA, M. A.

THE subject of the reorganisation of secondary education has been before the public for more than a decade. Even by the time that the first popular ministries were formed under the Government of India Act of 1935 not only educationists but also men at the helm of Government recognised the need for

at the hands of the authorities. As a result of this the Central Advisory Board brought out its famous report on post-war Educational Reconstruction popularly known as the Sargent Report. And in the province of Madras a report was drawn up on the same subject by a special committee of the Syndicate of the Madras University which contained a critical analysis of the Sargent Committee Report. Thus when the Congress Ministry was again formed in the province of Madras in 1946 there were schemes of reconstruction quite ready and what was required was only the willingness of the ministry to put them into execution. There was no need for a fresh consideration of the whole subject and action could have been immediately taken.



reorganisation. Several committees and commissions were appointed to study the subject and their reports analysed in full details the defects of the existing system and made recommendations for reconstructing it in accordance with modern needs and requirements of the country and the latest developments in the more advanced countries. Mahatma Gandhi came forward with his scheme of "Basic Education". And when Congress Governments came into office in 1937 plans were drawn up in several provinces including Madras for introducing a wholly new system of Secondary Education.

Although owing to the intervention of the War and the resignation of the congress ministries the execution of these plans were put off, the subject itself received a good deal of attention

But the Minister of Education and the cabinet as a whole thought otherwise. Once more they embarked upon a fresh examination of the subject. A questionnaire was issued, and to consider the answers received as well as to advise the Government on all educational matters a Provincial Advisory Board was constituted. The Answers received were considered by the Board, but the minister was not perhaps quite satisfied. He next invited the Secondary School Leaving Certificate Board to review the question and make its own recommendations. The Board appointed sub-committees for the purpose, considered their reports and made its final recommendations. These in turn were considered by the Provincial Advisory Board which accepted broadly all the principles underlying the recommendations and appointed sub-committees to consider some matters of detail

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The Minister of Education has also expressed himself in favour of the recommendations. There is therefore no more excuse for delay in reorganising the system of Secondary Education and it is hoped that the new scheme will come into effect in the next school year.

The new scheme is based wholly on the recommendations made by the Secondary School Leaving Certificate Board. The report of the Board examines first the extent to which the criticisms usually directed against the existing system. On the whole the Board is inclined to think that the present system is not as defective as it is generally alleged to be and that no return of a drastic nature is needed.

It is not necessary here to refer in detail to the defects examined by the Board. Among them are: 1. The use of a foreign language—English—as the medium of instruction, 2. the production under existing system of persons who are only fit to be clerks, 3. the absence of any diversity in the secondary school courses and 4. the failure of the system to develop the moral character of the pupils. The Board has recognised the existence of the first and the third defects and has made appropriate recommendations to remove them. It regards the second defect as mainly unfounded in as much as the present system of education has produced not merely clerks but also great statesman, Engineers, Doctors, Scientists, Lawyers and eminent men in all spheres of public life. But in saying this the Board has missed the point of the critics. What the latter have in mind is that young men who are not in a position to proceed to the University or take to higher courses of learning and who have therefore to earn their livelihood immediately after leaving the secondary school are only fit to become clerks and nothing

else. No other vocation is open to them, and they are not competent or qualified to be employed in any other profession. The Board recognised this defect in the present system and that is the reason why it has recommended diversity of courses—just the reform that the critics of the present system have been demanding for a long time. As for the last defect the Board recognises its existence but puts forward in explanation of it the view that the school is not the only formative influence over the child and that the development in him of qualities like honesty, self-reliance and self-respect and desire for Social Service—qualities which make him a real citizen—depend much more on the home, the neighbourhood and generally the life surrounding him over which the school has no control. All this may be true but it does not absolve the school of the responsibility it has in looking to the moral development of the child. It has its share of duties just as the family has also its share. And irrespective of what the family and the neighbourhood do or fail to do the school should discharge its share of responsibility. This is the right position to take up and as a matter of fact the Board is alive to this when it recommends that through social studies, through religious and moral instruction and through scouting and similar other activities the child should be made to grow into a model citizen. We may therefore take it that the Board recognises the existence of the defects of the existing system as pointed out generally by its critics though it does not openly say so or view them with the same seriousness as the critics do.

The nature of the recommendations made by the Board and accepted in principle by the provincial Advisory Board and the Minister of Education may now be considered.

The first relates to the medium of instruction. It has recommended the adoption of the pupil's mother-tongue as the only right medium of instruction over the entire Secondary School course. But at the same time it has cautioned reformers against making the mother-tongue synonymous with the Regional Language.

It is desirable that educationists should go more deeply into this question of the mother tongue, the Regional Language. In respect of the large majority of pupils no difficulty arises at all as their mother tongue is identical with the language of the region in which they live. There are however three exceptions to this. The first relates to bi-lingual areas where there is not one regional language but at least two if not more. This is the case for instance with city of Madras, and with some of the border districts like Chittoor and Bellary. There is next the case of Telugus for instance settled in the Tamil districts for generations whose mother tongue is Telugu but who live in a region the language of which is Tamil. Similarly there are some Tamilians settled for generations in the Telugu districts who still have Tamil as their mother tongue. And finally there is the case of Muslims in certain areas where their mother tongue is Urdu but the regional is Telugu, Tamil, Malayalam or Canarese. These are all cases where there is a distinction between the mother tongue and the regional language and the question naturally arises whether in these cases the medium of instruction at the secondary stage should be the mother tongue or the regional language.

There is no use of looking at the question from a purely sentimental stand point. Up till now too much of sentiment has been introduced into the consideration of the subject and

it has therefore become a source of unnecessary controversy of a provocative nature. In the case of bilingual areas where there are two regional languages the best course is to provide for both the languages being used as media of instruction. In a city like Madras for instance both Telugu and Tamil should be used as the Media. It may involve additional expenditure but managements as well as the government should be prepared to meet it. This is one of the inevitable consequences of bilingualism. Solutions can be effectively devised for overcoming any practical difficulties. The case of Telugus settled in Tamil region and of the Tamils settled in the Telugu region is also easily disposed of. These people are quite familiar with the regional language from their childhood. To speak in the regional language is as natural to them as to speak in the mother tongue. Their children do not feel any difficulty whatever in speaking the regional language and it will cause no hardship if the medium of instruction in their case is the regional language. They also prefer it. For without a knowledge of it they can't live in the region or carry on their business. As a matter of fact this is what is obtaining to-day and no one complains about it. The Tamils for instance settled in the Telugu areas learn only the Telugu language in the schools which they attend as children and feel that there is nothing unnatural about it. They do not demand that they should be taught only through Tamil. The same perhaps is the case with the Telugus living in the Tamil region. This is the right stand point from which the Muslims should approach the subject of the medium of instruction. They may speak Urdu at home but their children are quite familiar with the regional language. Unless for political and sentimental

reasons they wish to adopt Urdu as the medium of instruction from a purely utilitarian point of view it will be advantageous to them to go in for the regional language and adopt the medium of instruction. Their children will find no difficulty whatever in doing this. This is actually being done by many Muslims in the Telugu districts and they are as much at home in the use of Telugu as the people whose mother-tongue is Telugu. It therefore follows from all this that except in pronouncedly bi-lingual areas like the city of Madras the regional language should be adopted as the medium of instruction. It will cause no serious hardship to pupils whose mother-tongue is different from the regional language.

But if inspite of all these common sense utilitarian and practical considerations Muslims and others whose mother-tongue is different from the regional language insist on the mother tongue alone being adopted as the medium of instruction government should have no objection to permit such a course provided it is understood that the cost involved is borne by the sections of the people concerned. This ought to be the price they will have to pay for satisfying mere sentiment. They have no right to throw the burden on the public in general.

So much for the Board's recommendation regarding the medium of instruction. It should ordinarily be the regional language.

The next recommendation of the Board relates to the place which other languages should occupy in the secondary schools. The Board has recommended the study of English compulsorily by all pupils from Form I onwards and that as many as six periods a week — the same as the number of periods devoted to the first language — should be devoted

to this. It appears that the Provincial Board of Education and the Minister want to have this compulsory study from Form II onwards. There is therefore no difference of opinion on the compulsory study of English in secondary schools. The only point of controversy is at what stage it should commence. This is partly a question of child psychology, partly a question regarding the purpose to be aimed at in the study of English and partly a question relative to the place that has to be assigned to languages considered to be important, languages like Hindi, Sanskrit, Arabic, etc. Students of psychology should determine what the earliest stage is when a child can be given instruction in a foreign language without causing unnecessarily large amount of physical and mental strain to him. The purpose to be aimed at in the study of English in future is bound to be different from what it was in the past. To the large majority of young men and women who come out of the secondary schools in future it will be enough if they acquire ability to read and understand the English language as it is used in Newspapers, journals intended for the lay public and in simple books of modern prose. It is not necessary for the large majority of them to develop the capacity to express themselves and their ideas through the English language as has been the case in the past. If this view is correct it follows that the study of English may commence even at a stage later than Form II. It may be made compulsory from Form IV. To those who give up education at the end of middle school stage a knowledge of English is not absolutely necessary as the world in which they are likely to move will be a world where they come into contact very rarely with English knowing persons. What is true of English is also true of

Hindi, Sanskrit or Arabic. There is no ground for thinking that at the middle school stage they should have a less important place than that accorded to English. A compromise therefore that is reasonable is that at this stage more time should be devoted to the study of the regional language—say 8 or 9 periods a week—and that option should be given to pupils to study either English, or Hindi or Sanskrit or Arabic or some other classical language for three or four periods a week, so that by the close of the Middle School stage a pupil will have a working knowledge of one of these languages besides securing a fairly high standard of proficiency in the regional language or the mother tongue. In this scheme there will be a compulsory study of a second language from Form II but the language so studied need not be English. The pupil is free to choose the second language.

From Form IV onwards provision should be made for the compulsory study of English and of one other language—Hindi, Sanskrit or Persian etc., besides the mother tongue or the regional language.

We may next take up the Board's recommendation regarding the other courses and subjects in the middle school stage from Form I to Form III. At this stage all pupils—boys as well as girls—follow a uniform course of studies except that in all schools for girls domestic science (Home craft) will be compulsorily studied. The only important changes recommended by the Board are—1. the provision for social studies which would include History, Geography, and Civics 2 Physical education including activities and training in social behaviour or Training in citizenship 3. Religious or moral instruction and 4. Hand-work, music, craft, etc. Of course, even

at present there is provision for some of these but they will in future be taught from a new angle and in a spirit in harmony with the needs of free and democratic India. It is in this spirit that syllabuses were drawn up by the sub-committees regarding social studies, physical activities and scouting. The only questions that arise in this connection relate to whether there is need for some periods being devoted specially to religious or moral instruction and whether it is not better to leave to teachers of social studies and scouting to do all that is absolutely necessary to develop the moral side of the pupil's behaviour. In the circumstances in which we are placed especially in view of the religious and sectarian differences that prevail in the land it is best to leave formal instruction in religion and morals to parents or to other voluntary organisation interested in this kind of work. This is not to belittle the importance of religion or morals but only to bring out two essential points connected with them—one being that formal instruction in them will not make an effective appeal to children in the middle school stage, and that the scouting and social activities for which provision is made in the school courses now serves all the purposes and perhaps more effectively—which are expected to be served by formal religious and moral instruction.

Training for citizenship is now considered to be an immediate necessity. Unless this is done it may not be possible to maintain the freedom that the country has won or introduce and work a democratic form of government. In order that one may discharge one's duties as a citizen one must be physically strong and healthy and a systematic provision for physical activities in school is one of the means of attaining this object. The



DR. B. V. NARAYANASWAMI NAIDU, recently appointed as Economic Advisor to the Govt. of Madras and also as a Member of the Indian Tariff Board.

syllabus for Physical education now drawn up provides for this. Three periods a week within the regular school hours and two after school hours are set apart for physical activities. Before however effect can be given to this, every school must have extensive playgrounds and also an adequate number of physical training instructors. Government should provide liberal grants for this purpose. It is a good thing that the Committee that drew up the syllabus emphasized the necessity for the coordination of physical education with health education in all its aspects.

It is now recognised that scouting is the best method of training the pupils for citizenship. The Committee constituted by government to report on this subject has submitted its recommendations which are of a far reaching character and which are sure

to give the proper training for citizenship if properly and enthusiastically carried out. One of the recommendations is that in Forms I to IV two periods a week should be set apart for this purpose and most of the instruction should be through outdoor work and practice and suitable games. They also recommended a minimum of day-outings and weekend camps and camp fires which are to be utilised for folk-dances, folk-singing and community singing and dramatic performances. Schools are called upon to provide all the necessary material and equipment. It is not known why the committee didn't recommend a uniform dress. This is essential and it is worthwhile for school authorities to consider the desirability of having uniform dress not only for scouts but for all the pupils in school. This will go a great deal to minimise the differences between the rich and the poor peoples, introduce simplicity and strengthen corporate habits of life.

One question that has been referred by the Minister to the Board has not been answered adequately by it though it is an important one and though it has been engaging the attention of the public for a long time. It is as to whether women's education should be the same as men's and if a difference is desirable, at what stage it should begin. The Board does not consider any differentiation desirable in the middle school stage but is silent as to whether it is desirable at the later stage. As a matter of fact the report seems to have been drawn up mainly with an eye on the needs of men. It is now for the educationists to consider the subject independently and formulate their views.

(To be continued)

A SQUARE DEAL FOR TEACHERS

SRI K. N. PASUPATHI, B.A., L.T.

"If teaching as a profession is to become attractive to intelligent and cultured men and women, the standard of education itself must be raised"—thus observed the Enquiry Committee set up by the Andhra University into the Service Conditions of Teachers in Andhra Colleges.

It is not often quite realised by the public and powers that be that teaching is also a 'bread-and-butter' affair like most other professions, and that it is unreasonable to expect from teachers alone the practice of the ideal of sacrifice and service without any measure of self-interest. To be efficient in their work, teachers must be enabled to live a life of reasonable competence, free from the worries of want and penury, in order to devote themselves heart and soul to the task of teaching. Moreover they must be enabled to cultivate a cheery and optimistic outlook on life, and in their dealings with young people, as otherwise the scholars or pupils they teach, may not receive the right kind of training. The poor treatment at present obviously meted out to the teaching profession by the public and the authorities, can hardly be justified on the ground of justice or expediency.

Teaching is a form of social service and teachers do an essential national service. This fact is often ignored even by our leaders. This is mainly due to inherited prejudice and a sort of superstition which blind and restrict the mind from seeing things in the proper perspective of to-day. To confuse the modern teacher with our ancient Indian "Gurus" like Bhishma or Drona, and indulge in high platitudes such as unselfish

service and unexampled sacrifice, will do no good. And yet, in the utterances of responsible people, one cannot help noticing this woeful confusion of thought. If our objective in education is to train the rising generation for life, the right kind of teachers, well-paid, contented and fairly qualified should be made available in ever-growing numbers to meet the vast demands of to-day.

To-day, the conditions obtaining in the profession of teaching, particularly in our province, do not auger well for the future of education. Many schools are said to be working with inadequate staffs or with men not properly trained and qualified. In the scale of values now prevailing in our country, education occupies the lowest place, and no one seems to think that it is a subject deserving of serious attention.

One chief cause for shortage of teachers is the ever-growing increase of schools without a corresponding increase of teachers. Young people, after their school and college courses, do not feel attracted to the teaching profession in any manner. While other classes of public servants are treated fairly, teachers are not done so in the matter of salary-scales and service conditions. The result is that a feeling of despair and disgust has been growing among young men who would make good teachers if they entered the teaching profession.

Among the rank and file of teachers in service a feeling of exasperation has been growing. In a simple matter, for instance, such as the payment of Dearness Allowances, teachers in aided Secondary Schools do not all

receive the same treatment as teachers in Government or Local Board Service. When prices are soaring higher and higher every day, thousands of teachers do not get even the pittance of this allowance at Government rates.

To alter the present conditions, it is urgent that teachers should make the public and the state realise that the services they render to the Community are no less important or beneficial than those rendered by N. G. O's, or railway men or postmen or the highly-paid civil servants. The School master may perhaps be a luxury on a basis of materialism which seems the only thing that matters now, and his needs may apparently be ignored by the public. But in a society that believes in the reality of ideals, the teacher is a necessity if the values of civilisation are to survive.

A great responsibility rests on the members of the teaching profession themselves in the matter of improving their material lot. They must rally to a man under the banner of their professional organization. They must ceaselessly carry on the struggle to improve their position. While they may be aware of the nobility of the profession and the sacredness of their calling, they must realise and the public and the state must also realise that, to enable teachers to achieve this 'nobility', proper service conditions must be secured. Let teachers adhere, by all means, to the highest ideals of the profession; let them keep the lamp of learning and teaching burning brightly in schools and colleges; let the spirit of joy and love permeate their professional activity in their dealings with school children. But let them not meekly put up with conditions under which a postman or a scavenger is paid higher wages than a primary grade teacher. Society

should pay adequately for the services it receives from the teaching profession.

To-day there is a great need for educational planning. But before plans are adopted, it is vitally necessary that teachers, the real executors of plans, are enabled to maintain their equanimity and self-respect at a time when the struggle for sheer physical existence is becoming more and more difficult. Now that we have a cent per cent Swaraj Government and our own enlightened leaders to carry it on, is it too much to hope that the teaching profession will be meted out a square deal? In our province, thanks to our enlightened Education Minister and his continued efforts, some thing has been done recently to improve the lot of teachers. But it behoves our national leaders to make more funds available for the most important nation building department of Education, in order to keep teachers more contented and efficient and schools better equipped and more useful as centres of learning. One can look forward to a bright future in this regard if "Swaraj" really means what it ought to be.

WANTED Special Correspondents in every Provincial and State Headquarters to report News on the Progress of Education.

Professors and Teachers connected with Provincial Educational Associations will be more helpful in this respect.

— THE EDITOR.

SHOULD MATHEMATICS GO?

PROF. SOMNATH DHAR

It has become a fashion in the student world to cry down mathematics. One 'highbrow' lifts his brow and chastises poor old mathematics as a "dry subject" which must needs be abolished. Another divine joins him and characterises mathematics as "useless," "so difficult and barren" and so on. Yet another youngster joins the chorus, not to be left behind, and says, posing learned airs, "I have no head for mathematics." The interesting parley goes on. As a teacher I have heard, rather, overheard, many such conversations. Sometimes I have participated in them. At other times, I have let sleeping dogs lie—student leaders will excuse me the idiom—for I did not have the mood to disturb their solace and their peace of conviction at the moment. But they have made me think. Should mathematics really go,—if one may use the word which has acquired sanctity, of late?

Mathematics is the science of numbers and space and the relations between them. It is the oldest extant science which has developed from age to age ever since it had its dawn on the banks of the Euphrates, the Nile and the Ganges. To the Greeks Mathematics was known not so much in the symbol of algebra as in the figures of geometry, the axioms of Euclid—which, by the by, is the oldest text book and one which has influenced logic, determining its division into induction and deduction. Therefore did Plato say: "Let no man ignorant of geometry enter here." The development of mathematics went side by side with the progress of science and it greatly influenced the latter.

That mathematics is still "the gate of sciences" is indisputable. Then

why do our students decry it? Why are they growing unmathematical? These and allied questions were forced on me the other day when I presided over a debate of my college—S. P. College, Srinagar—when the proposition was: "In the opinion of this house the study of mathematics should be made compulsory." Only a comparatively small number of students spoke against the topic but the house voted it down when I, before my remarks, put the proposition to vote. Fewer students spoke against the proposition because the thinking ones could not find enough arguments to marshal them to cry down mathematics study. One of the 'opposition' called it "a subject for banies"; another styled it "the subject that hends our backs in the mill". Others hurled abuse at it! Their questions were refreshing! The audience applauded and clapped when they spoke. They remained mum when the other speakers spoke for the unfortunate proposition.

Are the students to be blamed wholly for this attitude of theirs? I think not. We, teachers, must take our share of the blame. The fact is that so far not many serious attempts have been made to make the teaching of mathematics really interesting. The New Teaching methods have got to be popularised if the teaching of mathematics is to become more interesting than it is. Fundamental geometrical ideas, well assimilated through interesting manipulation of figures, must lead to Euclid. Tangents and sines and cosines of Trigonometry, the interesting subject that bridges geometry and algebra, ought to be directly related to heights and distances rather

than rendered a dull abstract study. Arithmetic must not be posed as a squeezed lemon but as the necessary fundamental mathematics of citizenship that is directly related to life. What is called the "Arithmetic" of Citizenship" ought to be popularised. If and when this were done, as it is done in America and Russia, in Indian Schools, then nobody would be ill-advised enough to demand that mathematics must go, lock stock and barrel.

Actually, there is little question of mathematics going to the wall, least so in our scientific age. Mathematics is the science that has played the greatest part in fashioning and making the present-day age of science. It gives definiteness to the laws of matter. It makes the atom bomb and quantum theory possible. Not for nothing did Bacon, therefore, call mathematics "the gate of all sciences." Napoleon went a step further in stressing the importance of mathematics. He said; "The progress and improvement of mathematics are linked up with the prosperity of the state." That is as true to day as it was in eighteenth century. Music, architecture, and other arts are mainly dependent on mathematics. That is why Mathe-

matics is spoken of as not only the Science of Sciences but the Art of Arts.

Mathematics inculcates self-confidence in the student. It fosters original thinking and the capacity to face novel, unaccustomed situations. One who is skilled in mathematics knows better than most others how to analyse complex situations and how to plan and discover where others may find themselves at sea. The study of mathematics trains concentration to a great degree. Swami Ram Tirtha, the great mathematician-sage of India, was right when he said that mathematics trains the brain and its faculties just as physical culture trains, builds the body. Precision, clearness of expression and economy of many processes are also developed.

It is high time, indeed, that educationists thought in terms of making mathematics a compulsory subject, not only in the secondary school but in the higher classes as well. Let us hope that that day will come soon when mathematics will come to its own and its teaching will become dynamic and related to life at many points.

We use the Filmstrip in our School

PROF. NEIL GOKHALE

It is easier to be enthusiastic about a subject, if it is the only one you have to teach in the whole day. But this is hardly practicable if one has to handle seven assorted subjects during one summer day.

The latter is true for us who teach the lower high school classes and in course of a single day we teach anything from English, Arithmetic to History and Physical Drill.

That means roughly forty books to correct every alternate day or one hundred a week. Illustrations, and other aids to teaching are sought by the conscientious teacher, but what a time it all takes and how often it is that the time factor rules out many of the pictures which mean so much to successful teaching.

The filmstrip has helped many such harassed teachers. Many have

adapted the ordinary magic lantern but we preferred to buy out of the school funds a projector designed primarily for filmstrips.

It is of the universal type with a 250 Watt lamp working on the electrical mains. A three inch focal length objective projects very good pictures for a small hall accommodating three classes or more than 150 students, (a well defined image of 4' x 3').

Filmstrip pictures can be projected horizontally or vertically since it is but a matter of turning the filmstrip holder arrangement through a right angle; the arrangement, incidentally, can be removed and replaced by a slide carrier for individual 35 mm filmstrip pictures cut from a regular filmstrip. The whole apparatus weighs but a few pounds and can be carried in a case measuring 6" x 8" x 12" (along with one dozen rolls of filmstrips) containing a good thousand pictures sufficient for a month's lecture tour).

One school projection room has a white matt screen, the hall an aluminum painted screen. The former was made by us from a clean washed cloth of extra width and cost us Rs 27 including the wooden frame on which it is mounted.

The aluminum screen is bought ready made in the market and shows the pictures relatively brighter in spite of the usual difficulty of darkening our big hall.

In addition to the projector we have a filmstrip viewer. This small light piece of apparatus—it fits comfortably into the side pocket—can be plugged into either a two pin mains point or lamp holder.

THE SCHOOL LIBRARY OF PICTURES OF FILMSTRIP

When a teacher wishes to use a certain film from the school's library

of filmstrips, the viewer, the filmstrip and their notes are borrowed beforehand for preparation. If the filmstrip has not been used before it is usually studied during this preview and a note made of the pictures suitable for the particular aspect of the lesson under reference.

It is surprising how easily the sequence of the pictures can be memorised as a whole with the filmstrip as compared with a set of glass slides. Usually a leading-up lesson is given to prepare the way for the pictures. The word pictures of the teacher help the visual illustrations of the filmstrip to get home the subject matter of the lesson.

The lessons are taken most frequently in the normal classroom. It takes between two to three minutes to set the projector and screen in position and to darken the room fairly.

A board serves as a table for the projector and the screen is hung at a height of six feet from the floor to the top of the screen. A boy of nine is quite capable of turning the spoon knob or making slight focal adjustments. This leaves the teacher free to work at the screen. The room is not entirely dark since a well illuminated picture is obtained even though the inside windows to the hall and other classrooms are uncovered.

The projector is designed to allow the fullest value to be had from each picture without the film being overheated. This is an important point to notice in tropical climates like India.

Care must be taken in buying machines which have been manufactured with this particular aim and not produced for general duty purposes in England or U. S. A.—an error which many of our fellow school executives committed when they were

sold into advertising charms more than the intrinsic merits.

Occasionally a slight focal adjustment is necessary when the film convexes slightly vertically through being warm—but just reasonably enough not to scorch a hand placed on the heated surface.

The major asset of the filmstrip method which renders epidiascopes or glass slides lantern well nigh obsolete is the way the lessons run smoothly and without the fear of pictures getting in the wrong way round the break the spell of continuity.

THE FOLLOW-UP:

A follow-up lesson few days later is as necessary for the filmstrip as when teaching with the aid of plain blackboard and books method. Having a school library of filmstrips is a great advantage since they may be used for reference with either viewer or projector. The transport charges both ways of a glass slides set will purchase a filmstrip which is always at hand. We in our school, have been enthusiastic about this "library" idea that one-third of our budget for library purchases is regularly assigned to filmstrip reels section. They are now to us what the costly illustrated books were in former years, being cheap as we can always bring any subject up to date and thus incorporate the latest ideas in our teaching materials.

Some of the filmstrips are made from motion picture films dealing with the same subject. When we find this is used to its fullest advantage, for instance one on rubber was used as an introduction to the moving film called "Rubber in Malaya." That

procedure in effect was using the moving film for quick revision. Before we had these filmstrips, the "Still-picture-device on our silent movie projector was used during a second run-through of the film, in order to point out an important item of background—e.g., ground shadow in "Equatorial Africa" facial expressions and features in "Cold Siberian Steppes"—etc., etc. This was not always a success and has much argument against the practice on various grounds particularly psychological.

We find the children are developing their powers of criticism. They absorb the film strip pictures and ask questions which go below the surface because there is time. Thus when a film has led up to a cine film very often more is expected than is given.

A CRYING NEED:

More film-strips are needed. Many of those now on the market are out of date. They have been made directly from sets of lantern slides which should be brought up to date since clothing and machinery alone have changed considerably in the past ten years. The clothing in particular asks for ridicule and spoils an effect the teacher has taken great pains to create. Processes in industry have also changed. The older methods can be shown by way of contrast or to trace development, but the new must be there.

There is a place for both types of apparatus. We would suggest that the film strip should supplement the cinefilm, or vice-versa, according to subject, where possible while agreeing that there are occasions when the use of one or the other will suffice.

'REPLANNING EDUCATION'

PRINCIPAL M. T. VYAS, M. A., Education (London)

School and Society

Education is not only giving information or instruction; it is the resultant of the complex play of home conditions, society, traditions, as well as of the teachers' work. Education does not take place in a social vacuum. Schools are a reflection of the society in which they exist. The social conditions of the country determine the type of school, and the content of the curriculum. A martial society may require schools to train the young ones as cannon fodder. A dictatorial State may require obedient, well drilled minds and bodies.

The Society we are aiming at is "a free democratic and equalitarian society."

Under a well planned educational system education may indeed change social conditions, even alter the type of the society in which it exists. The problem of education is more complex than merely changing the content of curriculum and particularly complex and difficult because of the new democratic ideologies that must yet seek shape and form in practical institutions.

Newly created Social Factors

What are the newly created social conditions under the limitations of which the teacher has to work and which education cannot afford to lose sight of?

The newspaper, radio, cinema are some of the great propaganda agencies that work and play on the formative mind of the child. These are powerful forces outside the school-room which the schools and the parents have to take seriously into account. The State can here play an important part in making the best of all these factors to further the purpose of education.

The factor, however, that moulds the child the most, much more than the school itself, is the home and the parents. Apathy, insistence or co-operation is of fundamental importance to the schools. The attitude of the parent to education is changing. He is discontented with the present, though he does not know and cannot tell the State or the school what he wants for his child.

These are tremendous forces outside the school which help, hinder or nullify the teachers' work.

National and world issues all ultimately affect the child.

Further, we are living in the aftermath of the two world wars which have left a legacy of problems not only for the nations that fought in them, but even for those that were not directly involved; for no nation can live in absolute isolation. Among these problems are food shortage, racial and communal disharmony, mutual distrust, lack of tolerance, competition for power and lack of discipline in educational, social and industrial institutions.

Against this sombre background, what is the purpose and aim of the educator? The greatest need of every individual, every section, every community in our country is peace, understanding and tolerance. Education will render the greatest service if it is planned to bring peace, order and harmony. Hitherto, the foreign government, in planning education, had deliberately thought in terms of castes, classes and communities, the factors that divide man and man, and never thought in terms of society as a whole. The vital necessity for India is the creation of a spirit of unity. There are many ways of promoting this, but the surest and the soundest way is through education.

Communal schools and hostels should give way to larger units where students may be grouped for language purposes into subdivisions and for differences of

* Presidential Address delivered at the Third Bombay Provincial Headmasters' Association on 28th October, '47 at Ahmedabad.

diet into hostels, but a sense of loyalty to the larger whole should be constantly and carefully fostered. The whole atmosphere of the school should be charged with peace, tolerance and mutual adjustment. Our Indian civilization and culture, of which we are so very proud, can well be the foundation of the education of the child in world citizenship. We want to produce generations of citizens who will be above all differences. India has men like Mahatma Gandhi and Pandit Nehru who are glorious examples of world citizens. They are true embodiments of the best that is in Indian culture and traditions with no exclusiveness of mind or feeling. Can we not put constantly before our children the examples of these two great men and educate them to strive to think and act like them? To be about and astir as they are in the darkest hour, and to work and hope till hope recreates from its own wreck, what it longs for!

The Changing Content of Curriculum

There is a functional relation between the purpose of society, purpose of education and the content of education. The purpose of society should determine the purpose of schools; the purpose of schools should determine the content of education. Where the state and the society prize technical efficiency above all things, the educational provisions will be mainly technical. If the society accepts economic divisions and inequalities, it will provide a disintegrated educational system; and if the State does not know what it wants, its educational system and the content will reflect its social chaos. In every case the curriculum is determined by the purpose of society.

The Indian State so far did not represent its society. Today the new free representative Indian State, as it fashions its constitution, must correspondingly reorganise its educational system and its content in consonance with the urgent need to advance the standard of living, the new ideals of citizenship and the cultural heritage of the past and cultural development of the future.

The Constituent Assembly aims at building a new State on the foundations of democracy and social justice.

A democratic State should offer equal opportunity to all, and so it cannot remain satisfied with educating privileged classes only. It is true that man does not live by bread alone, but he cannot live till he has the bread.

A higher level of material progress and prosperity is a basic necessity; therefore, the State has to lay great stress on technological teaching. But at the same time we cannot make artisans-technicians without first making men out of them. Culture, again, must be rooted in the country's ancient heritage—literary, artistic, philosophical; yet it must not be allowed to fossilise or stagnate, but must be constantly fertilised by contact with other cultures in order to lead to a new and rich flowering.

The curriculum, therefore, must be rich and broadbased. It is no use adding to the content of curriculum, if it cannot be assimilated by the child. Much has to be included and much has to be excluded also. These questions have to be thought out carefully. How far the secondary school can go in providing for the claims of technical and cultural education and in what proportion, and how the progress must be taken up and continued by other educational agencies, such as continuation schools, workingmen's colleges and adult education associations on the English model, and folk high schools for adults on the Danish model is an important question.

But even the latest and revised contents of curriculum will mean nothing unless they are correlated to life and are interpreted through "activity". Life is living, life is activity. You cannot teach a child, unless the child is active physically, mentally and emotionally. The child can learn more through living, experiencing and doing. Even language teaching can be made alive through conversation, dramatisation and debates.

Experiments in India

In replanning education in content, method and spirit, the State and the educationist would do well to make a survey of the great experimental work undertaken in India.

At the Vidyapiths, at the National University at Adyar, at Gurukuls, at the Jamia Milia and at Shantiniketan, people with wide vision have carried out bold experiments to find out the type of education best suited to the needs and genius of our people, independent of government support, nay, in spite of the antipathy of an alien government.

We would do well to study these experiments—their content, their approach, their attitude and to incorporate in our new education those elements that have been found fruitful and permanent in keeping with India's past greatness and future development.

Shantiniketan is an example of the part played in education by environment and atmosphere. What can never be achieved through syllabus, teaching methods, teaching aids, has been easily achieved through right environment. Shantiniketan attracts students from all provinces and even from remote parts of the world, and secures its unique educational achievement, not so much by any change in the curriculum, as by the act of living harmoniously together in beautiful surroundings.

The Teacher

India has fast changed and is changing every minute. All institutions, educational and social, must respond to these changes if they are to remain alive and if they are to serve any useful purpose. Educational institutions that are lost into the routine of the examinations and set syllabuses must come out immediately from these and adapt themselves to the new change. Naturally, the teachers who are expected to respond to these changes will have to be found.

I, therefore, come to the most important single factor—the teacher. The personality of the teacher is conditioned by his status—social, economic and

cultural. It is the teacher that makes the methods and equipment alive; without a teacher who is very much alive, the finest school buildings, libraries and laboratories are of little use. The best thing a teacher can give to his pupils is what he is—not merely what he professes in the class room. There must be nothing small about him, nothing dead, nothing indifferent, nothing of hopelessness or despair, everything of joy and assurance. We speak of character training but character training is not something that can be taught, but which is something that is caught, imbibed from the vivid, vital and radiating personality of the teacher.

Does our society help the teacher to cultivate such a personality? As things are, it does its utmost to hinder him. If he is an almost dead and despairing drudge, it is certainly, society's fault; for society has striven to make him such, by the insecure economic conditions it has assigned to him. How does society expect the teacher to talk about cleanliness to his students if he cannot afford to live in clean surroundings? How does society expect a teacher to talk on balanced diet to students when he cannot afford to give a balanced diet to his own children, how can he talk with zest on aeroplanes when he cannot afford a flying trip, how can he talk of the beauty of the Himalayas or the valley of Kashmir when he is constantly conscious of the fact that he will never be able to afford to go to Kashmir? Unless society solves the teachers' economic problem, it cannot hope to make of their children anything great, for greatness is born of greatness.

Educational Organisations

Since the government is wanting to re-organise education, it will need the co-operation of those who are particularly interested in education and are the most experienced in and aware of the various intricacies of its problems. The government should recognise and give full status to professional bodies like the Primary Teachers' Federation, the Secondary Teachers' Federation,

the Headmasters' Federation. When appointing various committees it should ask their representatives to serve on them and should invite their criticism and suggestions on reports and proposals, and thus make the best use of their practical experience. Nothing could be more helpful to government than the criticism and suggestions of those most closely and vitally concerned with the practice and problems of education.

Changes in Secondary Education

Government has been trying to bring about some educational changes in secondary education during the last few years by appointing a Board of Physical Education, a Board of education in Hindustani, a Board of Secondary Education, a Vocational Educational Committee, a Committee for drawing and painting, a Provincial Educational Council, and by starting a Training Institute for Physical Education and by the introduction of the S. L. C. Examination. But the changes brought about are insignificant compared to what we need in education at this juncture. Mr. Kher, our Educational Minister and Premier, has rightly said that "education needs complete overhauling and re-organising;" and if this is to be achieved, the Government cannot afford to waste time in discussions. It must act and act quickly.

The Government has some very important educational problems to take decisions on. They have been discussed enough and may well be considered settled and on which action needs to be taken rather than a resumption of discussion. Some of these problems are complete revision of the school syllabus, medium of instruction in schools and colleges, production of suitable text-books in regional languages, one common examination in place of S. L. C. and Matriculation, Hindustani as a compulsory second language, freeing education from the present unpsychological ways of testing students through examinations, place for finer arts in education, and starting of air and army

schools on the lines of the "Dufferin." The Government has plenty of material on these questions for consideration.

There are very important educational problems which deserve our serious attention. Irrespective of what the Government or the University have thought on them, should we not offer—even unasked—our well considered suggestions on such matters!

One such topic is the place of English in the schools of New India. We have to decide as to how much of English is to be given in schools and build up a syllabus for the same.

Let us take the question of the history syllabus, a most important and vital subject at this juncture. At present we are teaching anything but history. To-day in free India we are preparing our students for the 1948 Matriculation Examination. We teach them all the details of battles and treaties which make no sense. But, more absurd than that, we teach them the federal part of the Act of 1935 which never came into actual operation.

Our syllabus and our books need to be recast with a view to promote both national and international outlook. We need to re-organise and give full play to our own great culture, the varied streams that have gone to make it and the unity within diversity. We have also to realise in the words of the poet slightly modified, "What do they know of India who only India know?" In order to secure and maintain our place in the world, we must know the main currents of world movements and acquaint ourselves with the social and political movements in America, Russia, Britain, China and of other countries that are likely to affect our lives. In a rapidly progressing world, we cannot afford to live in mental or cultural isolation.

Another topic is that of bifurcation. It is the most easy and natural remedy to suggest to avoid wastage but it is a dangerous business at best to presume to tell a child's abilities so early. In so far as it is an administrative necessity, we must bring to bear on it all the skill and technique available.

NOTICE

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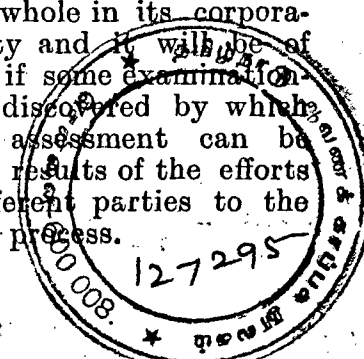
Masulipatam, November, 1947

Examinations

IN the very comprehensive opening address which Mr. T. A. Avinashalingam Chettiar, the Madras Minister of Education delivered at the recent meeting of the Provincial Board of Education he referred to the subject of examinations and observed thus: "The present day examination systems have been condemned by everybody. They have emasculated our boys and girls. They have made them merely bookish. Too much seriousness has been imported into the results of these examinations." These observations are wholly true although they bring out only a few of the defects of the system. The worst of these defects is the demoralisation which it has introduced among

the ranks of students and teachers. The undue importance attached to examinations has resulted in candidates resorting to all sorts of malpractices and dishonest devices for obtaining success in them and it is a sad spectacle to find that many superintendents engaged in invigilation work during examinations and many examiners who have to discharge the responsible task of honestly and conscientiously valuing the answer books of candidates have become parties to these malpractices. This in the main is the reason why on several occasions we went to the extreme of recommending the abolition of examinations as they are conducted to-day.

OF course no one denies the value of a real and effective system of examinations—if one can really be devised to serve the purpose which it ought to serve. Every individual is anxious to have some correct test for measuring the results of his work and find out whether they are commensurate with his efforts and in what respects his efforts are defective and need improvement, modification and revision. In the process of education there is the effort of the teacher, of the pupils and of the school as a whole in its corporative capacity and it will be of great value if some examination method is discovered by which a correct assessment can be made of the results of the efforts of these different parties to the educational process.



THE Report of the Examination Committee appointed by the Minister of Education is therefore right in its enumeration of the purposes which examinations are to serve. It states that they should help in finding the progress made by a pupil so that the teachers may decide whether he should be allowed to proceed to the next stage of his education. They should also help in finding out where the pupil is backward so that some remedy may be put forward to remove it. They should also enable the teachers to find out who among the pupils have special abilities so that special attention may be paid to their further education. In all these cases examinations have their value from the point of view of the pupils. But they are also valuable to the teachers because they tell the teacher how far his teaching has been effective and where it requires alterations. An estimate can also be made of the general standard of attainments of a school as a whole. All experienced people know that examinations are being valued to-day for all these purposes.

BUT as observed by the Minister of Education, examinations are universally condemned. The question that naturally arises is if examinations serve a useful purpose as noted above why should they be subject to this universal condemnation? The answer is that it is not examinations as such that are being condemned but only the system

that now prevails. Between the ideal system and the actual one there is such a large amount of disparity that one is tempted to infer that in the actual world it is not possible even to devise a fairly workable system.

IN considering the subject we have to realise the limitations to any and every system of examinations. In the first place there are no instruments for measuring all results. Some are imponderable and cannot become subjects of quantitative measurement. And it is only where the results are quantitative in character or can be reduced to that position that they can be measured. There are certain elements in the character of pupils and in their disposition and temperament, elements which are the product of the educative process but which cannot at all be tested by any system of examinations at all. They must be based on impressions formed by the teacher and there is a large subjective element in the formation of these impressions. But what the public or the employer wants to know about a pupil who has passed out of a school is his character in addition to his skill as a craftsman and his general intellectual abilities. The complaint against the present system is that it tests only the academic type of learning and affords no guidance in finding out all the elements in the pupil's personality. The criticism is true but it is submitted here that it is impossible to

devise any system of examinations which will correctly reveal to the outside world the whole nature of a young man. The first step in any reform of the examination system is to realise this and proceed on the basis of the view that examinations cannot measure every element in the character of the individual. We must therefore distinguish between what examinations—however perfect and ideal they might be—can accomplish and what they cannot.

THIS is not to say that by means of close, personal observation a teacher will not be able to assess the truthfulness, sociability, honesty, reliability etc., of a pupil. He will be able to do this but this requires such a large amount of personal contact between the teacher and the pupil which it is impossible to bring about in the class room or even in the extra curricular activities. And it is also possible that where the pupil comes into contact as he has to do to-day with a number of teachers at the same time the impression formed by one teacher may be different from that formed by another. It is not therefore worth while to think of any system of examinations whether internal or external for certifying what kind of moral character a young man bears. And after all there is nothing rigid about character. It also undergoes a change and it will be dangerous for the public to draw any inference about the future charac-

ter of a young man on the basis of the record kept of him by teachers in school in his earlier years. One has therefore to be very cautious in accepting the recommendation of the Examination Committee regarding the maintenance of cumulative record cards on this aspect of the pupil's progress.

EXAMINATIONS therefore can be used only for measuring the intellectual and physical abilities and skill of pupils. So far as their moral character is concerned the public should be satisfied if the teachers employed in schools are themselves men of character for that is a guarantee of their doing their very best by example and precept to shape the morals of their pupils. But the present system of examinations deserves condemnation because it does not at all serve the purpose which it can and ought to serve. And all this is due to the domination of external examinations as distinguished from internal examinations.

THE committee referred to above has rightly stressed the importance of internal tests and examinations conducted in the schools by the teachers who actually teach the pupils. These tests are of a large variety. There are written and oral tests, terminal and annual examinations, work in the class room and outside the class room. Adequate attention is not at present paid to these tests because they have not much value in determining finally the success or failure of

the pupils leaving the Secondary School and proceeding to the University or entering life. This depends entirely on the results of the Secondary School Leaving Certificate examination conducted by external examiners at the end of the final year. It is this that is responsible for all the defects of the present examination system.

BUT before internal examinations come to occupy the prominent place which they deserve to occupy, a better type of teachers and head masters is needed. Training Schools and colleges in India are behind the times by at least a quarter of a century. Intelligence and other tests that are in vogue in progressive countries are not taught here to an adequate degree to teachers under training. This teaching should become a part of the curricula of studies in Training institutions. Government should take immediate action on the recommendations of the examinations committee on this point and make grants to research institutions conducting experiments in this field. It is because the present generation of teachers are not well trained to make use of these internal tests, the committee has recommended the retention of external examinations during the transitional period and suggested that to minimise their evil effects they may be restricted to (1) English composition (2) Composition in the mother tongue or the regional language and (3) General know-

ledge questions based on science and social studies.

IT ought to be the endeavour of teachers to prepare for the time when external examinations can be completely dispensed with and when the public become satisfied with results as measured only by internal examinations. This means smaller classes. More of individual attention, a larger amount of work and honesty on the part of teachers and head masters who have the skill, the ability and the personality needed to supervise the work of their assistants.

Dr. Besant's Services to Education

IN many parts of the country the birthday centenary of Dr. Annie Besant was celebrated with great eclat in the first week of October and several speakers stressed the importance and significance of her services in the cause of higher education in India. This is the most important aspect of her work in this country and it has left results of a permanent character behind it. It is quite possible that her services in the field of social reform, political freedom and even religion may become forgotten but the Benares Hindu University which has been built on the foundations laid by her in what was previously known as the Benares Central Hindu College is a permanent monument which will keep alive for all time the work which she did in the field of education.

THOUGH a foreigner Dr. Besant loved India much more intensely than very many people of the country. It was her love for this land that brought her here and dedicate herself to the task of making India once more occupy a leading place among the progressive countries of the world. She regarded national education as the key for raising India to this position. When she first came to this country higher education had nothing national about it. Those who passed out of schools, colleges and Universities knew more of distant countries like England and the United States and of classical civilizations of Greece and Rome than of their own land. In their ignorance they judged about everything Indian by Western standards and had no respect or admiration for Indian institutions or achievements. Blind imitation of every thing western was the rule in those days. It was this that made several educated people abandon the ancient religion of the country and become converts to christianity. It was Dr. Besant that was most responsible for putting an end to all these tendencies and make educated Indians take a legitimate pride in their ancestors, in their country's culture and civilization and stimulate in them an ambition to give life to old traditions and modify them whenever modification was necessary to suit modern needs and requirements. It was in this way that through her Central Hindu College she laid the foundations

of a true system of national education at a time when very few of Indian leaders thought of such education. Her work bore fruit. Her College attracted some of the best intellectuals to work on its staff. She made the study of Hinduism compulsory for all students of the college and the two text books on the subject prepared under her direction gave a scientific exposition of its cardinal doctrines and brought out the elements of Universal value contained in Hindu religious books. Even after the Central Hindu College became transformed into the Hindu University she did not abandon her educational work. Through the National School in Adyar and through the Theosophical College in Madanapalle she continued it and the Olcott Schools for the depressed classes of those days contributed not a little to the uplift of the untouchables in and around Adyar. She played a very prominent part in the enfranchisement of Indian Women and one of the effective instruments she used for this purpose was women's education. For these and other services rendered by her Dr. Besant will always have a prominent place among the builders of Modern India.

The Gurukula System

IT was an inspiring address that Mr. O. P. Ramaswami Reddiar, the Premier of Madras, delivered at the Convocation of the Annamalai University the other day in which he reminded

the students assembled of the glorious achievements of ancient India not only in the field of philosophy and religion but also in that of the practical arts and called on the present generation of educated people to follow in the footsteps of their ancestors and dedicate themselves to the service of their country and especially of the people living in the villages. But the point he emphasized most in the course of his address was the need for students of today to lead a life of simplicity and self discipline. It is not known how the student audience of his responded to this call from him. Because this is just the one thing that is absent in the lives of modern students and if they are to lead the sort of lives which the ancient Indian students lived in the Gurukulas of old they have to entirely change their present day habits and modes of living. One is therefore tempted to ask whether there is any chance of the Madras Premier's appeal being welcomed and given effect to either by students or by the managements who are in control of Colleges and Universities.

ACCORDING to Mr. Reddiar our forefathers of old had an ideal and they taught their pupils in the ancient Gurukulas in a manner that helped them to attain the ideal. The central part of the teaching consisted in the pupils being trained to control their mind through "Pranayam" and "Pranayam" is impossible unless one takes

food of the "Satvic" kind. He pointed out that there was a direct connection between the food one took and his character and that it was only when a man was thus able to control his mind that one became a great scientist. This is the Gurukula type of education. This is quite in contrast with the modern system "which is not based on the necessities of our economic and social welfare." It is this that necessitates its reform.

WHAT a contrast there is between the life of the Brahmacharis in the ancient Gurukulas and the highly luxurious and even extravagant life that modern students lead especially when they live in hostels, hotels and boarding houses away from their parents? There are so many temptations around them and they easily succumb to most of them. They are not under any compulsion to observe rigid rules like the Brahmacharis of old in respect of their food, their clothing, and their general habits of life. They have complete liberty and freedom to eat any kind of food they want, to eat any number of times, to put on any kind of dress, to take to the latest fashions and spend money on facepowders and creams and on cigars and cigarettes and visit cinemas any number of times and look at pictures however unwholesome they happen to be. And if any one in authority protests against these they strike work and create scenes of disorder.

IS it of much value to place the old Gurukula idea before the students of the world? Is there any premier who can bring about such a reform in the system of education in the country which will bring back the Brahmachari ideal of self-discipline into the student world? Is it right to assume that it is an ideal which has even the remotest chance of becoming practical in the modern world where standards of value are entirely different?

AS a picture of ancient Indian life the convocation address is no doubt inspiring but it is so very much out of tune with the realities of the world to-day that only through a system of dictatorial rule will it be possible to reform education in accordance with the ancient Gurukula System.

Training for Citizenship

WHILE the premier of Madras took as his starting point the ideals of ancient India, Mr. Kher the premier of Bombay in his address to the Madras University Convocation approached the subject from the point of view of the needs of free India of the present day. Of course in certain matters of detail as in regard to Basic Education and Service to the country there was much in common between the two addresses but on the whole Mr. Kher's outlook was more modern and more in consonance with the outlook of to-day than that of Mr. Reddiar.

THE central point in Mr. Kher's address was that education should aim at training the youth of the country for citizenship in a free India. And all educational reconstruction should be based on the needs of democratic freedom. He pointed out that a new ideology is now required by the country and that this should be created through a new kind of education.

IN his view education in free India should provide genuine equality of opportunity for the children of all classes and communities so that they may have the fullest chance to develop their innate talents and capacities. But the purpose of this development is social integration and not isolated and selfish individualism. Education should also be brought into closer co-ordination with life which is the purpose of the basic system. It should enable the youth who pass out of educational institutions to share fruitfully and effectively in the life of the community. This can be best achieved if the education received is such that it can contribute to the improvement of the economic condition of the people and make the educated take an active part in social service. It is in this connection that he welcomed the proposal put forward by the Madras Government as well as the U. P. Government that the University should not confer any degree unless the recipients of the degree rendered at least one year of social service.

THROUGH different PROVINCES

DELHI

DELHI STUDENTS' PEACE CAMPAIGN

A resolution welcoming back all the Muslim students and teachers of the Delhi University and various colleges, was passed at a meeting of prominent educationists, teachers and representatives of students from all the Delhi Colleges convened by the Delhi students' Peace Committee. The meeting was held under the presidency of Dr. Zakir Hussain.

Continued from preceding page.

VERY few will disagree with Mr. Kher in regard to the new ideals of education which he put forward. There is also nothing impracticable about them for it is more or less on these very lines that democratic centres in the west have been moving for nearly a century in the realm of education. But the question in India whether governments are ready to recognise the prior claim which education has in any plan of national reconstruction and whether they are prepared to spend the money needed for such reconstruction. It is true that several concrete details have to be worked before a form and shape are given to these ideals. But there are experts who can do this. Everything depends upon the coming into existence of governments with a strong and determined will to give to educational reconstruction the place of priority it deserves.

The meeting elected a committee, consisting of principals and professors of various colleges and with the Presidents and Secretaries of the Students' Federation and the Students' Congress to carry on the peace campaign among the students in the city and undertake the work of relief and rehabilitation of the students, affected by recent riots.

Dr. Zakir Hussain was elected as the President of the Committee.

MADRAS

REVISED SYLLABUS FOR SECONDARY SCHOOLS

The Government have appointed subcommittees to draft revised syllabuses for the various subjects of the curriculum for secondary schools, based on the recommendations of the Secondary Education Board and the suggestions thereon of the Provincial Advisory Board of Education.

The Government, it is stated, have expressed the view that the syllabuses in every subject should take into account the need for pupils becoming familiar with practical life in their surroundings, for carrying out active social service as part of the curriculum, and for applying the principles of sanitation and hygiene to maintaining the school and its surroundings clean.

The Government have further asked the sub-committees to take into account the close inter-connection between the chosen crafts and the subjects of the curriculum, the probability of the Government themselves publishing textbooks and guides to teachers, and the inauguration of a scheme of re-training of teachers.

BUILDING GRANTS FOR SCHOOLS

The Government of Madras have decided to revive the system of making

part payments towards building grants for educational institutions as the works progress, thus giving up the present practice of making the full payment of the grant on the completion of the work, and the production of a certificate to that effect from the architect or engineer in charge of the work.

ANDHRA UNIVERSITY AND RAYALASEEMA

The Government of Madras have extended the time-limit up to November 20 to enable the public to communicate their opinion on the report of the Committee, which enquired into the question of bringing the Rayalaseema districts within the jurisdiction of the Andhra University.

FISHERIES TECHNOLOGY IN HIGH SCHOOLS

The Syndicate of the University of Madras have approved the proposal of the Board of Secondary Education to include 'Fisheries Technology' as a subject under Group C. of the S.S.L.C. Scheme and have recommended to the Senate to accord recognition to it as a subject leading to the University Course of Study. The Syndicate resolved that the subject should be given temporary recognition which should be in force for a period of three years in the first instance. The subject will come up for decision at the meeting of the Senate to be held on November 14.

ALLOWANCES FOR TEACHERS

The Government of Madras have instructed the Director of Public Instruction to look into cases in which managements of certain aided institutions other than elementary schools are not paying dearness allowance or war allowance at Government rates to the members of their teaching staff, in spite of the directions issued to that effect as early as April 1, 1945.

The Director has been asked to find out whether the inability has been due to a lack of financial resources on the part of the institutions concerned. If it is found that the resources are ample, the Director is empowered to insist on the payment of the dearness allowance

at Government rates in future. If, even after such a direction, the managements receiving teaching grants from provincial funds do not pay the allowance at Government rates, the Director can withhold the grant payable to the managements in full or in part.

A refusal of payment of the allowance at Government rates by the managements of schools which do not earn any teaching grant, will be considered a valid reason for the withdrawal of recognition. It is proposed to make the necessary amendments to the Grant-in-Aid Code to carry out the new order.

EDUCATION IN ANDHRA SCHOOLS

A Committee has been constituted by the Government to enquire into the reasons for the low level of efficiency in secondary schools in Andhra districts.

It was brought to the notice of the Government recently that the standard of education in the secondary schools in Vizagapatam, West Godavari, East Godavari, Kistna, Guntur and Nellore districts requires improvement. The Government's attention was drawn to the students' unrest in these districts in recent months and to a number of unpleasant incidents following the detention of students in the classes after the year's course.

The Committee will have Mr. C. D. Subramaniam Chetti, retired Deputy Director of Public Instruction, as Chairman. The members will be Messrs K. Brahmananda Reddi, M. L. A., A. Satyanarayana Raju, M. L. A., B. S. Murthi, M. L. A., S. Krishna Rao (Headmaster, High School, Nellore) J. Ganganna (retired Headmaster). A District Educational officer, appointed by the Director of Public Instruction, will be the Secretary of the Committee.

The Committee will suggest ways and means to improve the level of efficiency in the schools in the districts mentioned and ensure progress on more efficient lines. The Committee is not required to tour Rayalaseema districts.

Dec 1947

BOMBAY**MILITARY TRAINING
FOR CITIZENS**

The Prime Minister of Bombay, Mr. B. G. Kher, stated in the Bombay Legislative Council, that the question of introducing a scheme of military training in Bombay province was engaging the attention of the Government. The exact scheme would, however, be formulated, after the report of the National Cadet Corps Committee, recently set up by the Central Government, was published.

Mr. Kher said that the question of the advisability of permitting educational and other public institutions to start rifle classes or clubs for training young people in shooting was also under consideration. At present there were nine institutions in the province which had been granted arms licences for target practice.

**BOMBAY GOVT.'S GESTURE
TO REFUGEE STUDENTS**

With a view to assisting refugee students from Sind, Punjab, and the Frontier Provinces the Bombay Government have relaxed their rules and given permission to all schools and colleges to admit students from the above Provinces temporarily exceeding the limit of maximum strength. This is welcomed by parents as this step actually saves one year in the education of their children.

C. P.**LIBRARY TO BE OPENED
IN WARDHA**

Principal S. N. Agarwal announced that it was proposed to establish a library to be known as "Radhakrishna Poddar Gyan Mandir" at Wardhaganj. The library will have a collection of literature regarding Mahatma Gandhi and Gandhiji's writings in the different languages. It will also contain literature which would throw light on the Gandhian ideology.

Seth Jankiprasad Poddar of Calcutta has donated Rs. 1 lakh for the establishment of the Mandir in memory of his father, Seth Radhakrishna Poddar. The total cost would come to Rs. 2

lakhs. The funds and management of the mandir will vest in a registered trust and the trustees are: Mr. Jankiprasad Poddar, Mr. Kamalnayan Bajaj and Principal Agarwal.

EDUCATION OF ELECTORATE

With a view to educating the vastly increased electorate for the forthcoming elections under the new constitution the Government of C. P. and Berar have undertaken an intensive campaign of adult education. It is felt absolutely essential that adults, who have been given franchise, should be taught at least the three R's. A special officer is being appointed.

U. P.**HINDI MADE OFFICIAL
LANGUAGE**

The U. P. Government have issued their first Government order in Hindi. It declares Hindi, the language of the people of the Province, written in Devanagri script as the State language.

Hindi will henceforward be the recognised language for use in official work and correspondence. This step is being taken to implement the resolution, recommending adoption of Hindi in Devanagri script as the State language of the Province, passed by the U. P. Legislative Council at its last session.

MYSORE**MYSORE UNIVERSITY**

The Academic Council of the Mysore University, presided over by Mr. Sultan Mohamed, Vice-Chancellor, unanimously adopted the University Council's resolution to institute a Faculty of Law in the Mysore University on the motion of Prof. V. L. D'Souza.

The special committee appointed under the chairmanship of Abdul Mulk C. Abdul Ghani, to consider the question, submitted a report strongly recommending the institution of a Faculty of Law in the Mysore University the desirability of which had been urged several times. The report added that the course should be a Post-Graduate one extending to two years.

PUBLIC OPINION**A LINGUA FRANCA FOR INDIA****Dr. Hari Singh Gour's Plea for Retaining English**

Dr. (Sir) Hari Singh Gour, Vice-Chancellor of the University of Saugar, C. P., writes:

Ever since the grant of freedom to India, public men have been busy inculcating the necessity of having a *Lingua Franca* for all India, and the suggestion has been made that Hindi or Hindustani should be such a *Lingua Franca*. This is only a *priori* conception, but a close examination of the question on a scientific basis is necessary to see what should be the *Lingua Franca* of India. Thirty years ago, in 1918, the Nizam's Government established the Osmania University, making Urdu the medium of instruction. An official report has just been published from which the following facts are gathered:

When the University was started they had no books in Urdu to help the University, and therefore, they appointed a Translation Committee, which after thirty years, has been able to translate into Urdu about 400 books through which education is imparted in the University. These books, according to this official report contain 64,000 new words coined for the purpose; the result being that the language they have created in the name of Urdu is a different language consisting of coined words, which have to be studied in the classrooms and which are as un-intelligible to the public, as is, say—Chinese. The students who read in that University have to memorize these words for passing their examination, but as these words are not in popular use, they have become a new language to be studied for examination purposes.

About sixty years ago in the last decade of the century, politicians and philologists had conceived a similar

plan for coining a universal language to be used in international talks and discourses. This language called "Esperanto" was coined and every effort was made to make it a universal language for international communications, but it failed and the word "Esperanto" is now a by-word for coining a language which the people do not take up for common use.

A language lives because it is spoken and written by the people. No language can survive its divorce from the language the people are prepared to use as a vehicle for thought. It is assumed that Hindi is already an international language in India, but the statistical Handbook issued by the Constituent Assembly of India in which on page 3 the following facts are tabulated. Population of India according to languages:

Tamil: 18,517,415; Telugu: 16,840,433; Malayalam: 8,726,699; Kanarese: 1,672,590.

If we add the Dravidian languages group we find that they are spoken by not less than 40,557,137 people. Hindustani is spoken by a very small section, i.e. 3 per cent of the people, and to make it the *Lingua Franca* of India would therefore require displacement of the bulk of the Dravidian languages. But Dravidians are as keen about enriching their language as are the small group of speakers of Hindustani, which is a new term intended to coalesce both Hindi and Urdu into a common language.

English has been studied by the people, both of the Dravidian and Aryan stock since the advent of British rule in India, and it has now become the common language for intellectual and public use. It has a large literature, second to none in the

world, and it is acknowledgedly the *lingua franca* of the whole of America and most part of Europe....

Our prejudice against the British rule of India should not therefore be used for discarding English, which has already become the *lingua franca* for India, and which will make India an international State, and its people would be able to communicate with other parts of the world. If we replace that language with Hindi, it will take centuries before Hindi becomes even a passable language for inter-communication between the various groups of people inhabiting India....

In selecting the language for common use, we must follow the rule of 'least resistance.' Those who wish to dethrone English do so not for any defect of the language, but because it was the language of the ruling race: but the ruling race have left in India many things which the people can profitably follow and their language is one of them.

SIR S. VARADACHARI ON EDUCATION IN FREE INDIA

Inaugurating the 17th South Indian Education Week at Madras recently, Sir S. Varadachari in the course of his speech said:

"What free India would require was a combination of the various ideals and all aspects of the questions must be considered. If they made their choice too narrow, the time would come when they would rue for what they had done in the past. They must provide for the various aptitudes of the individuals. There could not be any equality in these things. They could not by an ukase prepare a scheme and bind all people to it. If their national interests were to be served, the new system of education must provide for the realisation of a variety of aims and must cater to a variety of types of people.

The question before them, the speaker said, would be as to which aspect they should emphasise at present. In a country where there was so much unemployment among the educated classes, no doubt immediate emphasis would be on the aspect which would lessen this evil. But if they continued in this direction for long, the next problem would be the unemployment among the technically trained men. All this trouble was due to the fact that there had not been proper re-adjustments from time to time. He would only tell them that in these matters they should not be guided by the pressure of events at a particular time. They should have long-range plans. Up to the end of the last century, the speaker went on to say, they had been adopting the *laisse faire* system in education and now there had to be a change and the problem had led them to the relationship between the State and the people in the matter of education.

"It would be admitted on all hands that a haphazard growth of the educational system in the country was most undesirable, but the question was as to whom was the planning to be entrusted. Should there be any regimentation or not? Would State interference be in the interests of the people? Should the educationists be merely content if the State merely consulted them? These were questions which the educationist must solve and Sir S. Varadachari stated that with these problems facing them, they should not think that with the attainment of political independence the millennium had come. The fact that real freedom had not yet been attained had been emphasised by their leaders. The leaders had emphasised that the new order had brought with it new responsibilities and educationists should also realise those responsibilities."

The Educational Problem in Algeria

Miss LISETTE VINCENT

WE can none of us close our eyes to the fact that the colonial peoples are at present moved by a great thirst for spiritual liberation. They long consciously for education, for they feel that therein lies the essential tool for their total emancipation, economic and moral, intellectual and humane. We cannot hold up the forward march of humanity. Hitler tried to do so and destroyed himself in the attempt.

We teachers of the New Education Fellowship who dream of a better humanity cannot neglect these problems, nor turn a deaf ear to the voices of the newcomers to the table of knowledge. To do so would be to fail in our duty as men and as teachers. Let certain politicians, bank directors and industrialists fear these great waves which are moving colonial masses, in which they see a threat to their interests. Such considerations are no concern of ours....

Let us look at the Algerian scene and see whether the problems that face us as Algerian teachers are not more or less the problems of all colonial peoples.

Algeria is a French colony, with a population of more than eight million—barely a million of them being Europeans—Frenchmen, Spaniards, Italians, Maltese—and the remainder, Mussulmans. There are about 1,750,000 children between six and thirteen years of age who should be at school. How many of them are already there? About 300,000 European children and 250,000 Mussulmans. There are, therefore, 1,200,000 children who do not go to school, all of them Mussulmans, and this number grows regularly on account of the constant

increase in the indigenous population. One may add that of the 7,000,000 non-Europeans, 6,500,000 are literate.

Do they want to remain in this state of ignorance? No! the political organisations which represent various social levels of the masses of the people of Algeria, whether they number among their members both Mussulmans and European in close contact with Mussulman thought, or are nationalist organizations, whose members are purely Mussulman, both put at the head of their aims: schools for all the children in Algeria without distinction of race or religion, and a national campaign against illiteracy.

For these Mussalmans are athirst for knowledge. I was teacher once in a minute hamlet. There were only four village children at the school, the sixteen others coming from farms and Arab settlements in the surrounding hillsides. I had one child, amongst others, who came down each morning from his 'douar' (an Arab village whose houses are made of mud and straw, their floors of beaten earth, in which live people, goats, sheep, the donkey, the skeleton cow, the dog, the cats, the hens—one single room for all these creatures, so they keep warm when winter comes even though there is nothing to burn for heating, since the hills are covered with just enough scanty scrub to cook the meagre daily ration). This little boy came 8 kilometres on foot to school, without shoes and clad in rags, in all weathers, snow or rain or wind—and what a wind and what roads! He and his whole family lived on the produce of a parched plot of earth, for they had no money and could sell nothing. One day I was advising some

of the children, those who had means enough, the Europeans, to buy a dictionary which would help us considerably in our French lessons. The next day I saw a great tall man stride in, poorly clad but of such proud bearing that one did not notice his rags, only the serenity and nobility of his lean tanned face.

He asked me, of course in Arabic, why I hadn't told his son, as I had the other children, to buy 'a large book which would teach him a lot'. Did I think he couldn't afford it? He would sell his sheep—his one sheep—the precious wealth of the whole family, because he wanted his son to learn 'and become learned'. I felt the tears rush to my eyes and I reassured him, telling him that I was keeping another, harder book for his son, several copies of which had been sent me by the Government (I had to say that, so as not to hurt his pride); but that for the other children who weren't getting on so well, I had had to ask for easier books, which the Government had not sent me so I'd to tell them to be. He went a way reassured, after telling me again what store he set by the education of his son. I could tell scores of similar stories. I could describe how the children wait outside the school door by 7 a. m. how they munch their barley bread at the mid-day break and then rush back to school until nightfall, when they set out for home after a twelve-hour day. The are astonished that there can be such a thing as half-days or holidays, because for them school is the ideal place, a corner of heaven on earth.

The Problem of Algerian education can therefore be summed up thus: only a small minority of Arabs are in school, whereas all the children of this race should receive the education for which they long and which a civil-

ized colonizing nation should assure to them. We need 25,000 schools if we are to cater for the needs of all the children. We cannot achieve this aim in a year. But we who are teachers and Algerians of old stock, we who flatter ourselves that we understand this question, claim that, if we set about it with enthusiasm, the problem can be solved in outline within ten years, although details will remain to be filled in later. But this can only be done if we rely upon the population of Algeria, if we can enthuse them and carry them with us in an immense crusade against ignorance. This labour is too vast to be achieved by any ministry or any official authority, even if such had vast funds at its disposal, which, alas, will not be so for many years.

Another problem that is sometimes said to be insoluble—for the road bristles with difficulties if one has no strong wish to set out upon it—is the question of teachers. 25,000 schools in ten years means 2,500 teachers yearly, whereas the six training colleges have a yearly output of only 520 teachers, men and women, only enough to replace those retiring from the present service. Here, too, we urge that we must appeal to the whole population. Above all we must enthuse the youth so that they will wish to throw themselves into this magnificent work.

But in order to carry out this plan of educational reform, an atmosphere of enthusiasm must be created. The administrators and head teachers must themselves be full of fervour for their civilizing mission. They must be animated by a humane ideal; they will find in the workers' organizations all the support they need.

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