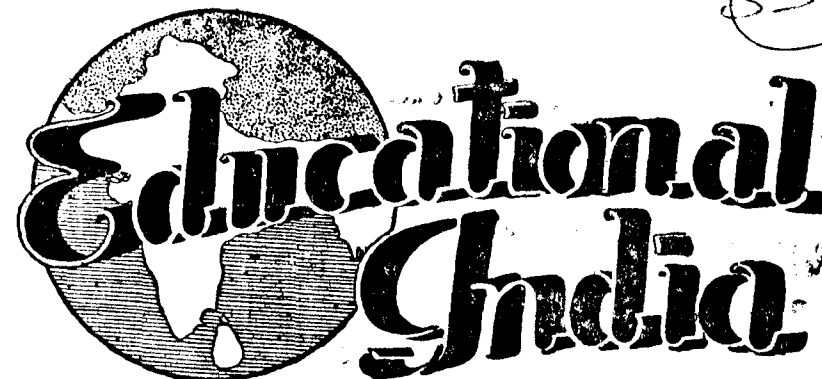




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A FORUM OF EDUCATIONAL THEORY AND PRACTICE

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July 1948

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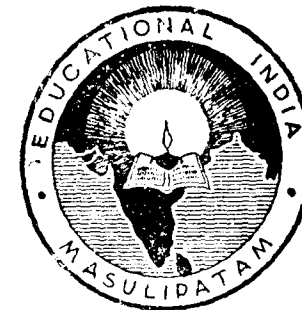
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EDITOR:

Prof. M. VENKATARAMAIA, M. A.

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A Neglected Value in Education

PROF. M. S. SRINIVASA SARMA, M. A.

Working with Hands

“THE old tradition of secondary Education which still obtains in India is too exclusively bookish, and therefore, neglectful of many forms of activity through which the power of expression may be exercised and trained. There is need for a large number of intelligent and well educated young men who will throw themselves with vigour into practical constructive work in industry. The present temper and habit of education give no encouragement to this kind of ability which is valuable in an industrial career. If systematic and intelligently varied courses of manual training had a more prominent and honoured place in High Schools there would be a general lessening of the aversion for work with hands.”

alised that the scope for real freedom is to be found in manual labour which is the field for initiative, resourcefulness and inventive powers. Further, the childhood, as any psychologist will tell you, is essentially the period of play. Children delight in all sorts of creative activity; and hand-work is the most natural and the most satisfying expression of the instinct of play. Moreover, training in handicraft, besides relieving the monotony of the regular courses of study, would serve as an effective stimulus for the choice of and equipment for life's vocation. Let us not forget that the main aim of education is the solving of the “bread and butter” problem, and that this is as sacred as that of culture for the sake of self-realisation.

The Essence of the Wardha Scheme

This sublime remark by Sir Michael Sadler in the Calcutta University Commission Report over thirty years ago is, alas, as true of the present-day education as it was of the system that prevailed a generation or two back. The tyranny of the machine to-day has naturally caused a revulsion of feeling in all right-thinking men; and so serious attempts should be made in the matter of transvaluation of values. Let it be noted at the outset that hand-work, besides instilling love and respect for manual labour, supplies a great opportunity for creative activity; and serves as the best form of self-expression. Therefore, any scheme of education that divorces hand-culture from mind-culture becomes only a torso, an incomplete, unfinished thing. Again, today there is a lot of talk about freedom in our schools; but it is not re-

The keynote of Gandhiji's Scheme of Basic Education popularly known as the Wardha Plan is the creative activity of the pupil in some handicraft which incidentally is a socialising and character-developing process. The whole school system today is “literary crazy.” It is piling up more and more text-books on the children, and requires more and more years to learn them. One of the greatest hindrances to educational reform is the almost universal notion that education is concerned only with the cognitive side of life. Man is body, mind and spirit; and yet our education is concerned exclusively with the mind, and so is making but little success in it. The training of the hand for the development of personality and the enrichment of life is sadly neglected.

It is this standing defect of the existing education that is attempted to be removed by the Wardha Scheme. Education should aim at the training of persons who will be strong in body and well-skilled in all kinds of manual work. In a world whose law is work there is no escape from hard toil and manual effort. There must, therefore, be more direct and universal craft-work in wood, leather, clay, cotton, silk, metals, etc., so that the child may work off his superfluous energy, and derive in addition some appreciation of beauty of texture, form and color—which is a most neglected part of our education today. It is unpsychological, nay, it is sinful to drop handcraft at a time when the child's desire to express himself as an individual is strongest, and when his growing manipulative skill begins to produce worthy results.

The Secret of Health and Happiness

Man's primal nature is to manipulate, to experiment, to construct, to create, and to be a cause. The individual busy at work is safe. That way sanity, health and happiness lie. Manual work is athletic and heroic. There is no heroism without hardness; and toil is the best earner of health, rest and sleep. Dignity, poise, mellowness, courage and order are the fruits of manual work. It is a common sight at our Railway Stations and bazaar streets to come across stalwart young men engaging coolies to carry a small suitcase or a tiny parcel. The reason is they consider it *infra dig* to carry things. The boys should be made to realise that the profession of the barber, shoemaker, farmer, porter, etc., is as honourable as that of the lawyers or the Doctor. A new outlook on manual labour is, therefore, urgently needed. Manual labour must be

valued as noble activity, as heroism on the one hand and as skill and art, on the other. May I ask why our young men in schools and colleges should not wash their own cloths, draw water from the wells, grow their vegetables in their gardens, cut their wood, and do a thousand odd jobs for their own homes? These physical exercises will not only keep them fit and strong, but also develop skills which will be in need almost every day in the management of their homes.

The first thing needed to make man good, prosperous and happy is a transformation of their minds towards labour. Manual work is a contribution service. It is a method of discipline, and even of absorption and rapture. Action is the secret of health, and health is the secret of happiness. Bodily health means heightened vitality which gives an increased sense of power. The only way to escape discontent and the sense of utter failure in life is to forget yourself in some form of congenial manual work. An idle brain is the workshop of the devil; so the teachers should habituate the children in consecutive acts of hard work, and develop in them healthful and sustained activities.

Man's Superiority

"One of man's fundamental characteristics is the instinct of the workmanship," says Prof. De Morgan, "that which marked at the end of animal development and the beginning of human history was the discovery of the hand. Man at his origin is the maker; man in the mass has been workman." It is therefore essential for schools to combine manual-training and book-learning, and make the students do things with their hands. Clay-modelling, cardboard-work, carpentry, furniture-making, pottery,

cutlery, cane-work, weaving, tailoring, needle-work, embroidery, coir-mats-work, toy-making, wood-carving, ivory work etc., are fields not only for vocational investigation, but for adventure and life. Education should be released from the imprisonment within books and take the form of making things and doing deeds. Experiments in hand-work should be introduced in all schools; and periodical Arts and Crafts Exhibitions should become a regular feature of every school.

The elaborate tests of intelligence prove that the range of human ability is enormous. Hence to concentrate the school curriculum exclusively on the intellectual aspect without paying attention to manual work is not only to stunt the natural growth of children, but also to make them unfit for the complex business of life. Nature did not intend us to become clerks, journalists, and philosophers, but to move about, to run, to climb, to work, to do, and to use our limbs and arms. The most anxious of all our social problems to-day is how employment is to be found for all the University men whose learning is confined to their books exclusively; and this has brought about a new sense of value of manual work. Consequently the hewer of wood and the drawer of water is not now despised; he is envied.

Leisure Problem Solved

There is another psychological reason why in the education of children supreme emphasis should be laid on working with hands. In these days of labour-saving machinery and greater clamour for lesser hours of work, the fine art of wisely and happily spending the leisure time becomes imperative. Leisure should not be thought of as though it were an unoccupied part of our life. Not

having learnt as children to fill their leisure time with living interests and creative hobbies, the low-class workers seek the toddy shops to find recreation from the *ennui* of forced and monotonous labour, while the more wealthy classes resort to gambling-houses, race-courses, brothels, etc., to fill their spare-time. These people glibly talk of making themselves merry by pleasure-seeking; but what they really do is to buy pleasure, and not to seek it!

There is a world of difference between seeking our pleasures by our own exertions, and buying them ready-made in the market. So many pleasures and recreations are ready-made these days that it will need every effort of the educationist to bring back the art of doing things themselves, and doing them adequately and finding joy and recreation in the effort. For, the pleasure that a man enjoys by his own skill excites our admiration; and surely there is no pleasure comparable to that.

Paradoxically enough, the idea that to keep busy every minute is the first condition of self-respecting existence came in precisely with the increase of labour-saving devices. Today when leisure has become not simply an opportunity but a problem, it is very urgent to make a proper disposal of this surplus of time in congenial activities personally enjoyable on the one hand and socially valuable on the other. Machines are taking away from us the necessity for hard unremitting manual work. We lead increasingly sedentary lives; and therefore it is that schools should give such training in childhood that the adult may adopt the best method of keeping himself fit by strenuous physical effort.

MEANING OF EDUCATION

PROF. V. S. MATHUR, M.A. (Oxon)

"One thing a sorely tried country needs is a long period of peaceful education—agricultural education, careful studies of the letters and the arts, spiritual study of personality and the development of love."

—Albert A. Cock.

MANY of us today feel, not without justification, that while in the last century the natural, physical, mechanical and chemical sciences have made great strides, the philosophical sciences, among which we must include cultural 'Education,' have not kept pace. As the great sociologist Sergi has pleaded, "To-day an urgent need imposes itself upon society—the-reconstruction of methods in education and instruction; and he who fights for this cause, fights for human regeneration."

It is well then that teachers and would-be teachers and also the public at large should reflect seriously on the aims of education before they seek to become its exponents and try to advise others on the subject. In the past, and still to-day, there is much diversity of opinion on the value of education. Some hold that the aim of education is to provide facilities for growth and to remove hampering influences which might thwart or turn aside mental development. Others feel that its object is to impart 'culture' to the individual and develop his latent capacities. Still others maintain that education should be directed towards the training of useful citizens. Some educationalists, such as Locke and Rousseau and their modern disciples, believe that education should be received entirely at home, in natural, normal surroundings. But Plato and in his wake a vast body of scholars of all ages and all nations, assert firmly that children should be reared by the State. Some

are quite complacent about the existing state of education and deliver lengthy encomiums on the occasion of any school function on the public-school boy who "goes out into the world and bears a man's part in subduing the earth, lulling its wild folk and building up the Empire." Yet Bertrand Russell has declared, and there are not a few who would endorse his opinion, that education is a 'reactionary force.'

In fact, of late, the aims of education have become an exceedingly controversial topic. Since education is a constructive and not a contentious force, let us turn aside from this vast flood of erudite comment and try to seek for ourselves what education should be.

In the Introduction to the Code (1904—26), for use in Public Elementary Schools in England, there is an eloquent statement on the aims of education as understood by Sir Robert Morant. This memorandum is too long to be quoted in full, and the scholastic world should be familiar with its paragraphs. But while the sincerity and honesty of purpose of the writer call for the highest praise, it is evident that he regards education as a "preparation for life", a preparation which it is the duty of School masters within the sacred precincts of such educational institutions as are at their disposal, to carry out to the best of their powers.

"The purpose of the Public Elementary Schools," he writes, "is to

form and strengthen the character and to develop the intelligence of the children entrusted to it, and to make the best use of the school years available, in assisting both girls and boys, according to their different needs, to fit themselves, practically as well as intellectually for the work of life.....

"In all these endeavours the school should enlist, as far as possible, the interest and co-operation of the parents and the home in an united effort to enable the children not merely to reach their full development as individuals, but also to become upright and useful members of the community in which they live, and worthy sons and daughters of the country to which they belong".

I feel, however, that it is a grave error of judgment to regard education as only a "preparation for life". It is life itself. Nor is it the monopoly of schools, in which the "interest and co-operation of parents" may be sought, for in the vast majority of cases, the development of children is influenced far more by the home circle than by the school and its teachers. It is not good education to pass a number of years in a closed circle, cut off from valuable social contacts and natural family ties.

True, such an environment may facilitate the imparting of information but to inform is not to educate. It is not disputed that to some extent abstract knowledge makes a civilized community possible but the possession or even the utilization of abstract knowledge, is in itself no criterion of ideal civilization as pre-war developments in Japan testify so tragically. The Japanese assimilated much of information and instruction and mechanical technique of the West but failed to appreciate the spirit and ideology behind it; and furthermore lost much of their own national

culture and ideals, which give way to a crude, presumptuous, nationalistic assertiveness.

To Mahatma Gandhi 'education' is 'an all-round drawing out of the best in child and man—body, mind and spirit.' 'Literacy,' he says, 'is not the end of education nor even the beginning. It is only one of the means whereby man and woman can receive education. *Literacy in itself is no education.*' This conception of education, he amplified later in the 'Harijan.'

"The modulation of voice is as necessary as the training of the hand. Physical drill, handicrafts, drawing & music should go hand in hand in order to draw the best out of the boys and girls and create in them a real interest in their tuition."

I believe that true education can only be based on the ideals in forming rational culture. Its aim is to set free the characteristic qualities of each person, to help human beings to master their own intelligence and to learn the secret of happy living, which is equilibrium—physical, mental, moral and spiritual. Education is the remedy for the spiritual and economic disintegration; it is the only method of our "Rehabilitation" and of the "redirection of the forces of our civilization."

Ancient India had an abounding faith in "Education." Educational science played a most important part in building our old civilization that the present industrial world seems unable to appreciate and therefore, perhaps tries to ignore. Although some of the stories of the great India of the "Ram Raj" have acquired, with the halo of legend, the usual legendary inaccuracy, as they have been handed down from generation to generation, none can deny that in early times, when the western civilization was still in its most rudimentary

stages, India was an educated, happy country.

In those days, education was for the most part handed on orally from the mouth of the teacher to the lips of the scholars. The teachers were the poets and philosophers of the community. And the songs they sang, and the stories they told, in our country, the exploits of the Ramayana or the Mahabharata; of the purity of Sita, the chivalry of Bhishma, the devotion of Lakshmi or the bravery of Arjuna; were the songs already slumbering in the minds of children from the lips of their mothers who had sung as they performed their daily tasks. In our schools of the past, education was a part of 'life.' There was no sudden change of atmosphere for the child as is experienced at present.

The greatest teachers were perhaps the prophets of old. Their teaching is still alive and their words are still present in our hearts. The best books are the sacred books of every religion. Only the presumption of ignorance seeks to distinguish between the merits of the sacred books. A Hindu seeks guidance from the vedas and Shastras and the Bhagvad Gita. A Muslim turns the pages of the Quran to find enlightenment; and a Christian seeks consolation and counsel from the Bible. No one religion's teaching is superior to another's. No religion stands higher than the other and who-soever claims his own religion to be ideal to the exclusion of all other faiths, is only stepping into falsehood and insulting the spirit of his own religion. To study one's own religion and follow the sayings of the great and the wise, therefore, is real education. But this study should be liberal.

The folk music and dancing, the paintings and the buildings, all manifestations of indigenous culture, should by no means be despised. For the

aim of education is, as has been said above to develop the people's intelligence through the medium of their own national ideas. It is the duty of all Indian educationalists, therefore, to try to reawaken the respect and veneration for our national ideals, our ancient culture. For what all the different nations require is to examine old religious ideas and embody them with new ideas into a live scheme of new education, liberal and human.

One of the most important problems of education is a precise valuation of the past as embodied in the social inheritance which enables man to stand on the shoulders of all past generations, and utilize to the full their valuable experience to solve his problems. Our defect is our failure to continue the spiritual ideas of our social inheritance. Our problem to-day is, therefore, to restore those spiritual ideas and bring about a revivification of them towards the "One far-off divine event towards which the whole creation moves." It is, perhaps, this education that distinguishes man from the animals. Man with education is *sui generis*.

Education should cultivate in individuals the sense of duty which is innate in men and women of to-day. With all their faults, the feudal system in the West and the caste system in our country did develop a sense of duty and responsibility in the citizen. Each man and woman had his or her status which carried with it responsibilities and privileges which were respected to the uttermost. It is not proposed that in the West we should revert to the Feudal system or that in India we should preserve the anomalies and injustices which have crept into the caste system. But one feels that in the modern industrial civilization there is a growing tendency to regard work as an "Eight hour a day" means of earning a living —

something completely divorced from real life. This attitude is morally disastrous for society and for the individuals who compose it. It should be the aim of education to develop from childhood the dormant sense of responsibility to oneself, to one's family, one's friends and neighbours far and near. We should do well to remember the verse from the Bhagvad Gita which reminds us "Better is one's own duty, albeit insignificant than even the well executed duty of another."

The aim of education is certainly not merely objective as has been the case all through the British Rule in India. Education should be democratic and practical in nature. It should not be made to serve the political ends of a State. Education is an end in itself. Modern education is based not on the state but on the 'child' and hence the study of child psychology is emphasized. "The whole man" is to be educated so that he may serve as a better, useful member of the civilised society.

Language is the "tool in education." The great treasure of racial experience and sentiment are passed down to us by means of this tool. Besides learning the names of different articles, mastery of language requires a close study of the realities behind words. An American author has defined "Words" with pleasing aptitude. He believes that "they suffuse thought with colour, with mystery, with charm, with wonder, with an angelic sweetness, as well as with diabolic malignity." The mastery of one's own language, therefore, should be part of one's education and it should be an important part.

A child's higher faculties can only develop fully when his body is in a healthy condition. In recent years, people have begun to appreciate the

importance of physical training, instruction in hygiene, etc., as a part of a child's education. We must cease to look upon this branch of education as a 'fad' of the ultra-modernists and understand that since the aim of education is all-round healthy development, this can be best achieved with children, who, from earliest childhood, are taught by their parents and teachers alike to live healthily and to understand and respect their own physique.

Education is, therefore, the science of life, a study of the realities of the human spirit and not mere literacy or information. And since living is for man an instinctive process, we should take care that our formal instruction conforms with our natural instincts which are embodied in the popular culture of a people, its songs and music, its painting and sculpture, its arts and crafts. In an age which has perfected the printing press, knowledge of reading and writing is essential. In a world where communication by land, sea and air is so improved, it is advisable to know something of the geography of the world. In a civilization of vast buildings, of machinery and elaborate technical equipment, it is desirable to have some idea of the principles of mathematics, chemistry and physics. But the acquiring of such technical knowledge is only a means to an end. A man may be an expert radiologist, with a string of letters after his name, but unless he is also a 'man of culture', he will seem an uneducated boor alongside an ordinary peasant farmer who has tilled his land, reared his family and lived according to his national and religious ideals, a respected member of his community.

Real education suggests a cure for the "sickness of one's soul"—it moulds our attitude towards God, life and morality. Education without a

humanism is no education at all. We should learn to distinguish between "Education," "Literacy" and "Technical knowledge." In India to-day political eyes have been flashed towards mass literacy and technical training. I wonder whether this movement has ingredients of "Education"!

One would do well to remember what Mrs Sarojini Naidu once said about education. "Education means sympathy, service, kindness and readiness to sacrifice what is most dear to them. It does not merely mean learning History, Mathematics or Geography. That is the least part of education."

AIMS OF PRIMARY EDUCATION*

PROF. S. B. ADAVAL, M.A., M.Ed.,
Teachers' Training College, Ajmere

IN education, as in other walks of life, we must know the goal, our ultimate aim, before we begin. To begin without any aim, not to be sure and definite about it, and after mature consideration, not to stick to it, is to court failure and disaster. Without a definite aim there will be great difficulty in devising proper ways and means to achieve it, attempts will be haphazard and inconsistent, resulting in great disappointment and frustration. The tragedy with the system of present day Indian education has been that definite aims and objects have never been formulated and clearly visualized. Even now we are not sure why we educate a child. We are groping in the dark and as a result, creating the so called educated people who are miserable misfits in society.

When this is the case with the whole realm of education, the elementary stage of it has not received even the slightest consideration at the hands of our educationists. The stage in the educational ladder which is of the basic and primary importance has been altogether left to its own fate.

* From the author's Dissertation accepted for the M. Ed. Degree of the University of Allahabad.

The Indian educationist of today can justifiably be accused of watering the leaves and branches of the tree and not its roots.

As such, a variety of meanings is attached to the word 'primary'. For politicians and educationists it has come to mean only the 3 R's, and rudiments of knowledge. This has greatly helped in minimizing the importance of primary education. Actually, in the words of Mr. Kuppuswamy, the word 'primary' is here used in its original meaning—'of the first importance', the education which is of the first and the greatest importance to the citizens. This interpretation widens the whole sphere of primary education. It may be possible that the term 'primary education' was used in this very sense in the beginning. In those days, as the function of the citizen was merely to obey the laws, the 3 R's were considered sufficient for citizenship. Our conception must be dynamic and change with the times.

Mahatma Gandhi has given the lead in this direction. "The Wardha Scheme was intended as 'the minimum of education required for the intelligent exercises of the rights and duties

of citizens'. It is this education that Gandhiji said was of the first and greatest importance and he called it Basic education. 'Primary education', he said, 'should take the place of what passes today under the name of primary, middle and high school education'. In another place he says that primary education 'should be equal to present matriculation less English.'§

But this does not solve the problem. Much that is included in primary, middle and high school education today cannot safely be taken to be the ideal primary education.

Uptil now the educational aims have been wholly formulated by philosophers and politicians. Education has been a tool in their hands either to prepare children for some political ideology or to make them live a life that a particular school of philosophy thought fit for them. Now, modern researches in the realm of psychology have shown that the aims of education, for their successful achievement, should be based on the psychological development of the child. A knowledge of child psychology shows clearly what may be expected from him and it will be sheer waste of time and energy if the philosophers set certain aims for him which are beyond his power to attain. Along with the philosopher today we must consult the psychologist too, to advise us in formulating the aims of primary education. While the aims should be based on a sound philosophy, they should also have a sound psychological foundation.

This is all the more necessary in a country like ours, where we are now embarking on the task of formulating our aims of education. At this stage we should give due consideration to the psychological development of the

§ Kuppuswamy — What should constitute primary education? An article.

child lest we go wrong in our conclusions and arrive at a wrong destination.

In a general way we should agree with the aim of primary education as envisaged by the Japanese educationists: 'While paying due regard to the normal growth of the child, and providing the foundation for both national morality and education, it is for the imparting of such knowledge and arts as are necessary for the child in finding his place in life'. § Even the Commission of 1882 in our country has said 'that primary education be regarded as the instruction of the masses through the vernacular in such subjects as will best fit them for their position in life, and be not necessarily regarded as a portion of instruction leading upto the University.' † In Germany 'it was laid down that in every school, the educational aims must be moral training, public spirit, personal and vocational fitness, and, above all, the cultivation of German national character and of the spirit of reconciliation' ‡

Thus, primary education should be a basis on which further educational structure can be erected. It should be solid and complete in itself. In India it should cover all that is required for a truly educated citizen of the nation. In itself it must provide him with knowledge that is complete and sufficient for the day to day activities of his life. In all aspects of life, physical, mental, moral and aesthetic, it must enable the people to reach a certain suitable standard.

One thing more. As will be clear from the above quotations, primary

§ K. Yoshida & T. Kaigo—Japanese Education p. 33.

† M. R. Paranjpe — A Source book of Modern Indian Education p. 170-71.

‡ S. Ali Akbar—The General School System p. 6.

education has been thought of as a process which enables an individual to fit in the society; but this is not to be the be all and end all of primary education. While the individual fits himself in the society, he should also add something of his own to the general welfare and for the betterment of the society. He does not remain static, but makes an effort to keep the whole social order changing for the better leading it to a still higher plain.

In India, for most of the common people, the type of education provided

through the primary schools will be the only achievement of their life in the realm of educational experience. As such it is all the more necessary that we provide them with a real, solid background which may be a valuable possession for them for the whole of their life. It may amount to—a harmonious development of all physical, mental, moral and aesthetic capacities of the child to a suitable degree, so as to enable him to lead the life of an educated citizen of the nation and lead the same to peace and prosperity.

DRAFT SYLLABUS IN WOOD-WORK

For Lower Forms in Madras

SRI S. PERIASWAMY,

Manual Training Instructor, Sarvajana High School, Peelamedu.

A STUDY, of the basic education syllabus, by Zakir Hussain Committee (Manual Training Bulletin No. 12 (1921), Industrial school syllabus (first two years) books written by authors like Francis Avelling, Benjamin Dumville, Woodward and Slojd on education, gives some guidance to review this syllabus.

Manual Training is one of the subjects with 2 periods per week in the existing course. (as proposed in the new scheme.) The aim, it is given, is to create a liking for technical and practical work, to give the pupils a broader outlook, a sound education and skill of hand, eye and an aptitude of mind which will serve as a foundation for any special training after school life. "Mr. I. L. Paton gives reasons for its ethical value.

1) Because it shows honour to hand work.

2) Wrongness being visible and concrete corrects itself.

3) It gives a chance for a boy who is a 'crock' at other subjects to feel that he is good at something and thereby

retain what is the salt of individuality—self-respect.

4) A boy's manual energy if untutored, runs to destruction, is therefore savage; if tutored, it leads to construction and enlightenment (Moral instruction and training in schools).

'Manual Training is often said to provide a training of the will. By this is meant that the child gains more and more control over the body and its activities.' (How to Teach)

The recognised craft work, with educational value in the West, for the age groups 3 to 5, up to 17 years, are Drawing, Paper cutting, Brush work, clay modelling, card-board modelling, Wood-work and mechanical drawing. Wood-work is taught for the age group 12-17. In the new syllabus this is introduced for the age group 10-13.

Along with skill training, the importance of aiming at *Finished saleable* models is stressed without considering whether the pupils have the necessary skill, earnestness of purpose (mental growth) the physical stamina to withstand the strain. For

this same syllabus, according to the Basic education course 3 hours daily is the time devoted for practise, and in the Industrial school too 18 hrs per week. Again, as these form a part of Engineering syllabus, 4 periods for practical is allotted for the age groups (14-15). Even grown up boys (15-17) years find it difficult to read drawings, prepare working drawings, due to want of training in imagination. About 20% of pupils understand these with effort. Pupils of I and II forms will not be able to understand the drawings (working drawings).

Manual Training is a success in our schools in spite of the odds against it namely, want of guidance from persons in authority, lack of equipment and materials, unwieldy numbers of pupils in each section, demand concrete results in the shape of finished models. In most of the High schools even now this subject is not taught.

The following (points) factors safely omitted particulars regarding the size of the classes for practical work. Tools, equipment to suit the age group, number of pupils for each practical class, the total number of pupils for each instructor, the type of Instructors required, the time required for an average pupil to acquire skill and the authority granted to the teacher to compel the pupils to do manual work and finish a certain number of models.

Wood work gives a chance to the pupils to develop individuality unlike the others crafts. A school, with two sections in each of the three forms, requires the following:—

A practical class of 80' x 20' equipment worth about Rs. 2000; supply of 30 c. ft. of wood and 10% of the cost of wood for other items with one instructor and attender for 20 to 25 pupils for a total number of about 250 pupils. Each pupil will attend

the practical class for about 35 weeks of 2 periods or 50 hours. Leaving 20% for instruction, absence, due to various causes, or inattentiveness each will work for about 40 hours in the course of the year. In the first year this time is just enough to do two to four models (one plank model) by pupils of 12-13 age group (i.e.) from the III term of Second Form and onwards. The instructor will have 24 periods of practical work and the necessary preparation time. Some alternate (class-work) is to be provided for the other half of the section when one half is engaged in practical work. Work requiring individual attention like drawing, new subjects like Hindi, Sanskrit, etc., may be taught for the other half.

Schools with 4 to 6 sections will be able to introduce these craft subjects only if they provide a number of craft classes. The class rooms cannot serve as a practical class for any craft (the four chosen crafts).

As it is, the time allotted is too short, the age group too immature, there are no facilities for procuring the equipment within June for all the schools, there will be more wastage of materials, it will not be possible to cover the syllabus. The materials given to pupils may become waste in the learning process. It is skill that pays. The return by way of sales should not be taken into account.

Let an earnest attempt be made for the introduction of Manual Training (crafts) suitable to the different age groups in all the High schools for the time being with stress on individual attention. Practical classes with 20 to 25 pupils with a good supply of materials, with a sympathetic instructor having always the aim in his day to work and 75% of compulsory attendance in the practical class will have the desired effect of the new scheme.

Educational Experiments and Experiences

Earth and Ash Eating Habit In Children

SRI PRITHIVE NATH RAZDAN

AS SOON as a child is born it manifests clear signs of the instinct of self preservation by sucking the teats of its mother or any thing else that is placed in its mouth. And as it learns to make movements, the reflex act of sucking is transformed into a voluntary action of sucking or eating when the child puts everything that lies about loose within its reach into its mouth showing a strong will to live.

Here the child may commence to learn distinguishing between the strong fundamental tastes approving and accepting those that are sweet or palatable and rejecting those that are bitter and repulsive to him. The mild neutral tastes may or may not be approved by him depending upon the back ground of the previous taste of the mouth. Lumps of earth or ashes which have no strong taste come under this category and may find entry into its mouth repeatedly a good number of times inducing him at first neither to like it nor dislike it but later the greater the chances that he gets of doing this the stronger and firmer will his preference and approval for it become with the result that the child may get addicted to it and form an unrelaxable habit much to the anxiety and grave concern of the parent.

Prior to the description proper "precaution is better than cure" may safely be repeated here lest the old and well known story wherein " (1) a compassionate human being of the North was rewarded nicely with a treasure brought by a grateful swallow from her home in the South after its

broken leg was compassionately nursed and healed by him in the previous season; (2) another greedy fellow, who repeated the same thing with the hope of a reward by first breaking the leg of a healthy swallow and then nursing and curing it was amply and suitably revenged and retributed by it the next season when it brought with it a terribly horrible and wrathful nest of hornets, wasps, scorpions and what not to his room to bite, sting and poison him to death," should suffer repetition and lest the old saying, "A stitch in time saves nine," should find its place in the foggy land of forgetfulness.

Shanta Kumari is in the sixth year of her age now; her mother is overengaged in home affairs and her father is over engaged too. Probably towards the end of the first or may be, in the beginning of the second year of her age she accidentally happened to taste a small lump of soft loose earth or a handful of ashes. The process unfortunately got repeated escaping detection a good number of times before it inevitably formed and consolidated into a detestibly unwholesome and injurious habit.

Shanta thirsted every now and then and drank lots of water. She got high fever in the evening a number of times every month, sometimes consecutively for many days and sometimes alternatively and would usually pass loose stools oftentimes during the day as well as at night, not of course giving up or forgetting her good habit of showing signs of uneasiness and crying to awaken her mother for the purpose.

Her face began to swell and show marked signs of pallor occasionally. This enhanced our anxiety, we became apprehensive and supervised her with more watchfulness. Nevertheless her mother had already caught her red handed several times eating earth or ashes, cursed her and bet her severely each time. The more she was beaten the more she was found guilty of the performance of the act. This worried her father very much and made him brood more pensively.

Why does not the child learn by doing and reform by natural consequences? he says to himself.

"The child suffers from frequent purging, thirst, restlessness, high fever and what is more a goodly thrashing every time and still she does not change." He discusses with himself.

"We lose ourselves in anger and punish the child who, poor wretch, does not know or understand as to why she is beaten or where her fault lay and in this way miss the substance for the shadow, for we only beat her and beat her suddenly saying nothing and without the least effort or endeavour on our part to make her directly or indirectly comprehend her fault. She might be considering our sudden outbursts against her as our second nature or habit and taking it lightly as a matter of course," are genuine thoughts which revolve in his mind.

He hits upon a plan and whenever he finds her eating earth he approaches her leisurely, catches hold of her hand, instantly assumes an angry mood, lightly beats her hand and her mouth reinforced more by his facial expression and attitude than by his muscular action and finally washes her mouth. This he continues doing but never gives up, for he entertains mixed feelings of its efficacy and inefficacy at the same time.

The child's grand mother suggests mixing something hot or bitter with the earth so that the child may get a sad experience with it and then give up her habit as a bad job. Her mother mixes powdered red peppers, a bitter herb, or the like with it but the child is perhaps intelligent enough to understand the mischief done as she still eats ashes though less frequently; may be, she may be trying to give it up, or may be she may be doing it stealthily.

Her habit of eating ashes is no longer our own limited or individual concern but it is now the concern of us all. Once one of our distant relatives who was himself a patient of the same disease in his own childhood came to ours and said, "I was myself in the habit of eating large lumps of earth every day and was perhaps suffering from the same troubles as she is suffering from at present. Do you know how I was made to give up my bad habit at once? Let me relate it to you. I was in the habit of eating yellow alluvial earth which the Hindus use for their usual ablutions and cleansing utensils. This I used to get from one of our store rooms in the house. My kind uncle was after me for this and used to beat me and punish me in various ways but I would not give up my habit. At last when he found the store house of my daily pill or two or more, he hit upon an idea and placed a handful of asafetida which is just the colour of the yellow alluvial earth at the lower chink or sill or whatever you call it, of the door after having safely bolted it at the top just a few minutes before my usual entrance into the room. I could not open the door as I could not reach its top bolt and so I looked down in distrust when something yellow attracted my attention and notice. Very carefully I picked it up all and immediately it found its way into my foaming mouth. I left

with joy to hop away to my hopping playing field when suddenly I was bridled back instantly as soon as I chewed my pills with an electric shock of the nauseating enervating and painful experience. Copious tears trickled down my cheeks, my head reeled and I could not control vomiting out all that I had eaten.

Out came my parents and so on and took me in. They nursed me well and I was rocked to a sweet, sound sleep after that storm. I awoke quite a changed man with a strong dislike nay, a positive hatred of that grinning yellow earth. I have not tasted it since and have been always quite healthy uptill now."

There was much in what he said with certain limitations no doubt. (A) 1. Their relative was in the habit of eating only one kind of earth, the yellow earth; 2. He was in the habit of getting it from the same place and at the same time every day.

(B) 1. Their child was in the habit of eating every kind of earth and ashes which she got from the store or by scratching the floor of the house or the compound; 2. She got her thing from any where and at any or every time of the day.

This set her father athinking. He thought and thought and reasoning with himself evolved not a scheme or course of action but schemes or courses of action which he naturally expected his wife to execute, reserving to himself the right to administer the same sort of punishment which has been mentioned before and which he has said he never gave up till at last it was rendered useless when his daughter finally gave up her habit altogether.

What Her Father Thought

We cannot effect the remedy that Pt. Dina Nath has suggested. Our daughter does not come into that

category exactly. We could, however, very easily avoid keeping earth and ashes within her sight or reach. In this way we could put an effective check to her temptations but this would not root out her bad habit, she could as well move down to those places where she could satisfy her need. We must therefore seek for a prohibitive remedy as well.

Isn't it possible for us to cover the floors completely with mats, leaving a small uncovered space with in easy reach of the child where we would keep earth or ashes with which any bitter and unharmed substance as peppers or a bitter herb or asafoetida would be mixed so that the child may eat it whenever she likes and get bitter experiences. The location of this small open space or patch may be changed repeatedly and its contents too till our object is achieved.

No it cannot be possible in our house.

Let us at least have these bitter powders ready so that whenever my daughter is found eating ashes my wife may sit unsuspectingly by her and stealthily mix it with them every time. Yes, this can be easily done and I shall ask my mother too to look to it.

Can one relish sweets after one has eaten a heavy meal or when one's stomach is full? No, one shall definitely set aside even a delicious dish when one's belly is warmly packed up with food.

Isn't it because my daughter is not properly looked after or fed well because of her over engaged mother or through her sheer carelessness or negligence that she has taken to ash eating in order to satisfy her hunger in her innocent childish way?

Yes, I have several times seen her weeping for food and then busying

(Continued on page 25)

What Constitutes an Educated Man

By O. C. CARMICHAEL

[President of the Carnegie Foundation for the advancement of Teaching and former Chancellor of Vanderbilt University.]

Education is the World's greatest single enterprise and it is expanding as never before. In the United States it engages the full-time attention of one-fourth the population all the time. While all the gainfully employed in a peak year scarcely reached 60 million, education alone involves more than 30 million every year. Whereas formerly youth alone was served, in our time adults are crowding the classrooms, seeking further preparation through part-time study. Such is our overwhelming faith in something we call "education."

But with all our faith in it and emphasis upon it, no two people agree on what it is, what it is for, or how one acquires it. Perhaps our understanding would be clarified if we thought concretely rather than abstractly, if we undertook to portray "man educated" rather than to define education. If this does not light all the dark corners of our mystery, it ought, at least, to raise the veil part way.

The first requirement of "man educated" is adaptation. Orientation or adjustment to his world are other names for it. The tools of learning, reading, writing and arithmetic, ability to express his ideas, knowledge of this world and of himself, skills in the performance of tasks, all contribute to his adaptation. They are all essential elements of his equipment. But "man educated" is more than "man adjusted." He cannot be merely a neatly fitting cog in the social, economic and political machinery of his society. He must represent the intelligence that defines society's purposes, the reason that regulates its operations and the aspiration that furnishes the driving power of social progress. In other words, he must not only be adjusted to his universe with all that implies: he must also be intelligent, reasonable, ambitious for the common good, and sensitive to both social and spiritual values. These general statements sketch in broad outlines the profile of "man educated." They must be

analyzed and amplified if the portrait is to be complete and convincing.

Reading, writing and arithmetic are but a key to the treasure house of knowledge and constitute, therefore, the first steps in the process of education. With that tool, man can begin to get acquainted with himself, his world, his physiology and hygiene, his needs and his capacities; the economic, social, political, historical and philosophical aspects of his society; and the physical, biological, and astronomical features of the natural world. Knowledge of oneself, of one's fellow man, and of the world of nature is the first essential of one's adjustment to the complexities of life. It is therefore the foundation of education, the first requisite of "man-educated."

But one must not be only "adopted" at a given moment; one must also be "adaptable," since our surroundings change. "Man educated" must not only possess facts if he is to know his way around: he must be able to deduce new facts as his environment changes. This requires intelligence, reason and initiative. These powers alone make possible man's adjustment to the shifting panorama of life.

But clearly school and college years do not provide sufficient time in which to acquire all the knowledge necessary to thorough adjustment. Moreover, scientific discoveries are constantly uncovering hitherto—unknown facts. The frontiers of knowledge are always expanding. If one knew all there is to know to day, he would still be ignorant of much that will be known tomorrow unless he continued his pursuit of knowledge. Intellectual curiosity then, which impels one to seek for more and more knowledge, is a necessary ingredient of the fully adjusted person.

Only those who acquire a zest for knowledge during school years or later continue to keep abreast of the times, and only they can be called *educated*. Mental flexibility, born of continuous

search for knowledge, is the mark of the truly educated.

Search for Basic Principle

But seeking after knowledge is no sufficient; it must be supplemented by a continuous search for basic principles by which men live—principles upon which individual actions are based, principles of democratic living. Acquisition of principles, a philosophy of life, is more important than the acquisition of facts. Facts evaporate; principles remain. Basic principles, intellectual, esthetic, moral and spiritual, form the basis of judgment, the basis of discrimination, and provide a sense of values without which no one can be truly oriented. They serve as a guide in the evaluation of statements, of others' principles of conduct, of people and of movements. They are basic to character, poise, power and influence. They enable man to distinguish between cheapness and grandeur of soul. They are indispensable elements of the effective personality.

But knowledge of facts and principles, intelligence and reason and increasing use of all three, do not complete the picture of "man educated" since man does not live by *intellect alone* any more than he lives by *bread alone*. He is a social being because he lives among men. Hence social understanding is necessary to his adaptation. The boor, the anti-social individual, the inconsiderate and intolerant belong to that great host of *illiterates* that retard the progress of the race.

* Oliver Wendell Holmes once said that men fall naturally into three classes, which he described as one-storey men, two-storey men and three-storey men, with sky-light. "Fact gatherers," he said "who have no interest beyond their fact are one-storey men. Two-storey men reason, calculate, draw conclusions, using the facts of the fact-gatherers as well as their own. Three-storey men with skylight, he declared, imagine, predict, dream dreams, their best illumination comes from above through skylight." The truly educated, then, according to Mr. Holmes, are three-storey men with skylight whose imagination is

kindled and whose vision is clarified by the invisible rays of Universal Truth which come "from above through the skylight."

'Man Educated'

What more need be said in answer to the question, "What constitutes an Educated Man?" Perhaps only to gather up the threads of our argument and weave them into a miniature pattern of "man educated." First of all, he is a man of learning. Knowledge of himself and of his society and of the world of nature, which makes him at home in his environment, is the first element of his equipment. Skill in the art of communication, which enables him to express his thoughts, is a second requirement. Skillful expression indicates a high degree of discrimination in the use of words, which is possible only when the thinking process is sharpened and refined. Perception, too, is required. Imagination to envisage relationships, intelligence to grasp their meaning and insight to discover new knowledge all characterize the educated man. When these qualities are coupled with an insatiable curiosity, the picture of "man intellectual" is complete. But that is only part of the story.

If intellectual interests constitute the first goal of effective education, social interests follow close behind. Tolerance, consideration and social concern are distinguishing characteristics of the educated. "Attitude toward life and fair way of thinking" represent the social and philosophical outlook essential to the truly educated. Its finest flower is a sense of social responsibility which is basic to human aspiration and progress, the highest expression of "man social."

These then are the marks of the educated man;

1. Knowledge, intelligence, reason, imagination, and the gift of self expression;

2. Social awareness and a sense of social responsibility; and

3. Humility in the presence of the Unknown, and above all a deep desire not only to discover new facts but to find the truth that makes men truly free.— (From *The American Mercury*.)

U. S. I. S.

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Social Education

SOCIAL Education is now a phrase which is on the lips of almost every minister of Education in the country. It has become a fashion to refer to it in all speeches delivered by them. Even ministers who administer other departments are unable to resist the temptation to speak of it whenever they get an opportunity to do so. It is all the outcome of their realisation that unless the spirit of unity becomes a reality we may have to face situations similar to those that led to the partition of the country and the dire consequences which it has brought about.

MAULANA ABUL KALAM AZAD gave an elaborate exposition of what "Social Education" means when he announced a few weeks ago to a Press Conference at New Delhi that a scheme for the purpose would be started in Delhi Province on July 1. A few days later Pandit Shukla the Premier of Central Provinces dwelt at length upon it while presiding over the closing function of the Social Education camp at Ramtek. Rajkumari Amrit Kaur made it the central part of her broadcast talk in Bombay on Educational Reform. Mr. B. G. Kher the Premier of Bombay and Mr. Avinashalingam Chetty the minister for Education in Madras have been constantly referring to it in their speeches. It may therefore be concluded that all political leaders in the country are agreed that social education should occupy a central place in all schemes of educational reconstruction.

THE first question that arises is what exactly is meant by Social Education. A detailed answer is given to it by Maulana Azad. According to him it involves in the first place the acquisition of a particular kind of knowledge and in the second place the cultivation of a particular attitude of mind. In his opinion a socially educated person should know the meaning of citizenship and the way democracy functions. He must get instruction in the laws of personal and public health. He should also get information which will

enable him to effect some improvement in his economic status. His emotions should be waived and refined through art, literature, folk drama, dance, poetry and other recreative activities. He must also receive instruction in a universal ethic with special emphasis on toleration of one another's differences. It is this tolerant attitude of mind that is considered by him to be of the greatest significance.

THE other ministers also have been speaking more or less in the same strain. Rajkumari Amrit Kaur expressed herself rather negatively when she observed thus: "If we are honest with ourselves we will have to admit that there is amongst our people, as a whole, a great lack of the sense of citizenship.....we are not alive to the vital necessity of thinking in terms of the whole rather than of a particular caste or community.....". Mr. Kher laid special stress on our being ready to observe discipline and self-control, the inculcation of a more alert civic sense and the cultivation of a more sensitive social conscience.

THERE will be nothing but praise to sentiments like these. Problems arise not so much in regard to enunciation of ideals but in the devising of ways and means to give practical effect to them. There is a danger in our country today that ministers might become merely satisfied with announcements of their policies and doing very little to implement them. It is against

this that we have to safeguard ourselves. A government should be judged not by the intentions and objectives which it says it has placed before itself but by the extent to which they have been put into operation and the results which they have produced.

A SECOND problem refers to the ways and means that have to be adopted if the policies are to be implemented. This is more or less a field for experts. It involves a good deal of experience of what is being done in other countries in the field of civil training. It also requires a great deal of experimental work by specialists. But in our country ministers who are merely laymen unfortunately think that they do not require the help of specialists in the execution of their policies. In the scheme of Maulana Azad the transformation of the rural school into a "Community Centre"—a phrase borrowed from America—is the method by which people become socially educated. Rajkumari Kaur attaches significance to the opening of a chair of Civics in every university. Spending five weeks in a Social Education Camp is what is considered to be necessary by the C. P. Premier. The Madras Minister also has been thinking on more or less similar lines as is made clear by a recent Communique on Adult Education. But the implementation of the Social Education scheme is not so simple as these leaders seem to think. More attention therefore has to be paid to the working out of details.

THIS is all the more necessary if children are to be given civic training. The way in which they have to lead their lives in school, the atmosphere in which they spend their time, the activities in which they are called on to participate and the basis on which they are organised in such participation all these are matters of great importance in this connection.

A THIRD problem connected with social education—and this is the crucial problem—is the extent to which public administration in the country is dominated by a communal outlook. If it is so dominated there is no meaning in trying to have a scheme of social education. If in every moment in their lives men and women—young and old—are reminded of the caste and the community to which they belong and if the state distributes its services among citizens on the basis of their caste there is no prospect whatever of any scheme of social education serving the purpose for which it is devised. If young men and women are admitted or refused admission into schools on the basis of the caste to which they belong, if they are denied admission into professional colleges and Universities simply because they happen to be born in a particular caste, if admission to public services is regulated on a similar basis there is no meaning in all these schemes of social education. It is undoing with the left hand what is being done by the right

hand. Men in authority should realise that unless they themselves cultivate a non-communal outlook and are sincere in the implementation of a non-communal policy in all branches of administration all talk of civic and social education is hypocrisy. It is like the Fascist and communist Totalitarians speaking of the virtues of democracy.

Rural Universities

MAHATMA Gandhi was never tired of telling his countrymen that India is a land of villages and that it is only when rural welfare is promoted that the country can claim to be developing on right lines. It was also his ambition that in conformity with his ideas a rural university should be founded in Gujrat to start with. It is gratifying to note that there is the prospect of such a university coming into existence in the near future in Vallabhanagar which is about a mile from Karamsad, the birth place of Sardar Patel. The Sardar started here an Agricultural Institute in 1940 to deal with animal husbandry and dairy technology and it has now developed into a full-fledged college. There is also the Vithalbai Patel Arts and Science College opened last year and the latest addition is the Birla Engineering College which was opened last month by Lord Mountbatten. There are already plans for opening medical, commerce and other colleges and schools and technical institutes which will serve as feeders

to them. In a few years there will be a residential university at Vallabhanagar.

FROM the work which the colleges are already doing it becomes clear how a rural university will differ from the urban universities with which all of us are familiar. In the first place these colleges are working in close cooperation with the Gramodhar Sahakara Mandal which is an institution engaged in rural reconstruction—in providing the villages in the neighbourhood with all the facilities of a decent modern life—good houses, water supply, underground drainages, hospitals, gardens, cottage industries working with the help of electricity etc. For all these purposes the Mandal is bent on using materials and machinery locally manufactured. It has workshops for the purpose. The cooperation between the Mandal and the Educational Institutions consist in the later making a special study of the problems of rural reconstruction and devising technical and scientific methods suited to rural needs for solving problems. Research is devoted in the main for this purpose. Students have their extra curricular activities and they are mainly devoted to welfare work of all kinds in the villages. All this is being done without any resort to compulsion. Here is an example of the highest kind of academic education adjusted to the actual needs of life.

THE importance of rural universities like this is best brought out in the following words contained in the message sent by Sirdar Patel when the Engineering College was opened. He said, "India today needs, more than anything, constructive work of the best kind. We have enough of destructive forces at work both inside and outside this country. We have too many problems of urgent and tremendous importance to be able to afford any attitude of indifference or tolerance towards those forces. The best way to deal with them is, however, to display a constructive attitude of mind, to take constructive interest in our problems and to demonstrate to the poor, ignorant and simple rural population and the younger generation of workers the immense benefits of constructive activities."

"**ONE** of the greatest problems with which India is faced today is to rehabilitate its rural areas. It is largely from that point of view that we have set ourselves to the task of achieving a rural university with a rural bias based on the principle of co-operation, self-help and self-sufficiency. The task is one before which much stouter hearts may quail, but thanks to the public spirit shown by the selfless band of workers, we are gradually progressing towards achieving the success of this great experiment."

—

Madras Minister's Language Policy

THE policy adopted by the Madras Minister of education in respect of the teaching of languages in secondary schools is highly reactionary. He announced some weeks ago that while Hindustani would be among the languages studied by pupils in the Andhra, Karnataka and Kerala areas of the province it will not be included among the languages in the Tamil area. He was not able to assign any reason for this differentiation except that "There is a group of people in Tamilnad who sincerely think that Hindustani should not be forced on unwilling people. There are such groups of people everywhere and that is the reason why when important changes have to be made it is necessary for government to resort to compulsion. Stranger than this was his announcement a week later that he has revised his policy and that in consequence of it the second language group which includes Hindusthani would be compulsory in the Tamil area also. There is a political party in the Tamil area which is openly hostile to what it regards as Aryan culture, tradition and civilisation as distinguished from Dravidian culture and it also advocates the establishment of a sovereign Dravidstan completely separate from the rest of India. It is this party that is hostile to the learning of Hindusthani. That a Minister of Education in a Congress cabinet should be prepared to sacrifice

the principles for which the Congress stands and surrender to a most reactionary party is a matter which has merely to be noted. It does not require any comment.

THE same thing has to be said about the minister's pronouncement that Tamil is the regional language of the Madras city. Everyone knows that this is a cosmopolitan city and that there is a large section of people who speak Telugu and other South Indian languages. It is now the rule enforced by government that the regional language should be the medium of instruction in schools. When applied to the city of Madras it means that Tamil is to become the sole medium of instruction and that the large number of pupils whose mother-tongue is Telugu are to be compelled to use the Tamil medium which is as foreign to them as English. Of course the Minister had to reconsider his policy in the light of public criticism and he came forward with another announcement that Telugu, Kannada and Malayalam are also regional languages in the Madras city. But the mischief is already done. In consequence of the first announcement Telugu sections in many schools were closed and pupils whose mother-tongue is Telugu have been consequently put to much suffering. Here again it is political and not educational considerations that are influencing the Minister of Education. He is anxious to maintain along with his colleagues from Tamilnad that the city of

Madras is Tamilian and that it should not be included in the future Andhra Province. But this dubious method of maintaining his case is purely un-academic.

NOTHING has been done by the Education Minister to give to Sanskrit the high position which it deserves among the languages in the country. While he has made the study of English compulsory for all it is only very few that will have under his scheme the opportunity to learn Sanskrit.

THERE is one question which is disturbing the public mind. It is the tendency on the part of the Minister of Education to go on changing his views from time to time. All questions of policy—whatever be the department to which they relate—should be determined by the Cabinet as a whole. It is then only that we can speak of the collective responsibility of ministers. In the present case it appears as if full dictatorial powers have been handed over by the cabinet to the Minister of Education. Things cannot improve unless cabinet takes back these powers and assumes full responsibility for changes of policy.

are granted. He is then free to take up any other appointment. Even after this, however, the Government continue to give such scholars all necessary assistance if they need it. Government wish to make it clear that the question of employment for these state scholars is treated as a matter of high priority and it is their aim to absorb all returning scholars as speedily as possible.

Employment for Scholars Trained Abroad

Out of a total of about 900 scholars who have already been sent overseas under the Government of India's Overseas Scholarships Scheme, 72 had returned after completion of their studies abroad, up to April 30, 1948. Of these, 46 have already been given suitable jobs and another nine have been called for interviews by the Federal Public Service Commission, in connection with their employment. The cases of thirteen are under consideration.

Another eight scholars have returned from overseas after completion of their courses of studies during the month of May and necessary action regarding their employment is also in hand.

Scholars are sent Overseas mainly for advanced study in technical and agricultural subjects against specified demands of the various Ministries of the Government of India. These demands pertain not only to actual requirements but to anticipated needs in regard to Development Schemes. A few months before the scholar is due to return after completing his studies, the sponsoring Ministry is informed and necessary action is initiated for the absorption of the scholar as soon after his return as possible. In some cases however, particularly when scholars are sent abroad to meet estimated needs of different Ministries, subsequent modifications in Government's Development Plans result in a particular demand ceasing to exist by the time the scholars return. For such scholars Government try to provide alternative employment. A register of the requirements of authorities other than the Government of India viz., Provincial and State Governments, Universities, Scientific Institutes, etc., is maintained in the Ministry of Education for this purpose.

If Government is unable to provide suitable employment for a scholar under the sponsoring Ministry, or any other Ministry, or even outside the Governments, etc. within three months of his return, then he is released from the bond under which overseas scholarships

Educational Experiments and Experiences

(Continued from page 16)

herself in play probably without getting any response to her call for food. If her stomach is full every time which can be done by feeding her well and at proper times, she will not relish ashes and will give up eating them in future when she will grow to be responsible, rational and discriminating.

This must be done from today.

What Happens Next

Her father tells his wife what he has thought about and tells her to be careful in future after which, and as the child had already shown sure signs of improvement, she moves on from progress to progress.

The child is administered the deterrent mixture once or twice a day for about four or five months more, then only once a day and so on till she is found eating ashes again after an interval of about six months time after which she has not been seen doing it again for the last two or more years and thank God she is quite hale and healthy in her sixth year now and we fervently hope and pray that through the grace of that Almighty God she will remain so in future too.

Whether it was through one kind of treatment or the other, or whether through the combined effects of many of these or all of these treatments put together, that she gave up her seemingly unavoidable or ungiveupable or unrelaxable habit of ash eating we do not know; nor, do we care to know it or bother ourselves to know it as we cannot be expected to know it accurately from one or two isolated cases only.

However I give it publicity and record it here with the object of giving

my readers an idea of how we could or at least as we think we could, triumph over the bad habit in one case so that they may also find something in it to try it in their own way if they happen to get a similar chance and thus establish a definite course of action to be followed in these cases.

Note:— "Misery loves company" they say and it is interesting to note that once when probably worried by punishments or the like, the child mentioned above was found helping and even offering her small sister and definitely teaching her to eat earth in the presence of her cousin of the same age and she was instantly reprimanded by her mother for this. The helpless child also ate earth for sometime more, got more severely attacked by Diarrhaia etc. than her elder sister. She was immediately attended to and has now almost given up this habit though she still, although very rarely, enjoys a finely powdered pinchful of soft ashes.

"The Child and His up-Bringing"

BY

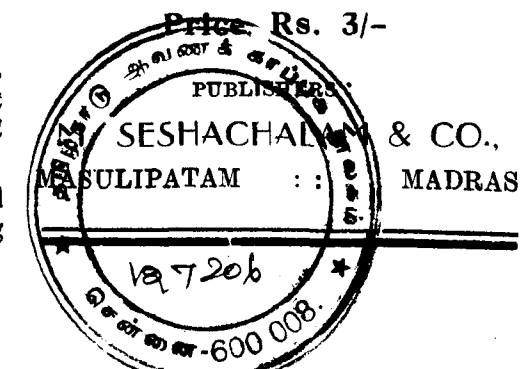
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DELHI

EDUCATIONAL AID

Representations have been made to the Government of India that a large number of refugee students have not been able to resume their studies on migration to India for lack of seats in educational institutions or for lack of funds, says a press note.

The Government of India have urged the Provincial Governments to take adequate and effective measures to see that the career of refugee students is not marred.

It has been suggested to the Provincial Governments to intimate to the heads of the institutions not to refuse admission to refugee children on technical grounds and further to grant interim relief up to Rs. 20 per head.

Provincial Governments should also expand present accommodation in educational institutions and introduce the system of double shifts wherever possible.

VETERINARY STUDIES IN LONDON

It is understood the Royal College of Veterinary Surgeons, London, has agreed to grant certain concessions to graduates and licentiates of Indian veterinary schools who want to take the diploma of M. R. C. V. S. of that College.

Holders of veterinary degrees of the Universities of Agra, Bombay, Madras and Nagpur will be required to take the final examination plus one extra subject after a minimum of two years' attendance at an affiliated veterinary school, but some schools may require a little longer than two years in order to fit in with their courses of instruction. Holders of the diploma of Madras Veterinary College (G. M. V. C.) will be granted exemption from the first professional examination in the diploma of M.R.C.S. if in possession of an Inter B. Sc.

MADRAS

CRAFTS UNDER BASIC EDUCATION

With a view to giving teachers training in crafts and other activities connected with Basic Education, the Madras Government have decided to conduct a course of training in crafts included in Basic Education, till such time as the universities revise the B. T. and B. Ed. course syllabus.

As the gradual introduction of Basic Education in all the schools in the Province is the policy, the Government feel that the teachers in these schools should have good training in crafts and other activities connected with Basic Education. With this end in view, they consider that the B. T. course of the Madras University and the B. Ed. course of the Andhra University should be reorganised.

STUDENTS ALLOWED TO TAKE FOUR CHANCES

Government have approved the proposal for holding supplementary examinations for the benefit of candidates who were unsuccessful in the recent S.S.L.C. Examinations. This year the examination will be held in October.

The supplementary examinations will be a regular annual feature hereafter.

Under this new proposal unsuccessful candidates in the S. S. L. C. examinations will be allowed the chance to appear 4 times for the examinations within a period of 2 years. Previously, such candidates could appear only 3 times in all.

BOMBAY

UNIVERSITY FOR KARNATAK

A scheme to establish a University for Karnatak was submitted to the Bombay Government by the Karnataka University Committee appointed by Government.

It is understood that the Committee has recommended that the proposed University should be an "examining University," similar to Bombay University, and not a "teaching University" like Poona University. The University would, however, impart postgraduate teaching, it is learned.

Mr. N. S. Lokur was the chairman of the Committee.

It is further learned that in anticipation of acceptance of the recommendations by Government, Karnadigas have already begun drawing up plans for the buildings and other requirements of the proposed University.

AHMEDABAD LIBRARY PLAN

Ahmedabad City is having a mobile library for the benefit of its citizens. The initial cost of the library which it is understood, will be the first of its kind in Gujarat, is approximately Rs. 25,000. The library will issue interesting and instructive books to residents in different wards of the city free of charge.

The object of the Municipality in launching this experiment is to "educate the people to be good citizens." The library, was opened by Mr. Nanabhai Bhatt, Minister for Education, Saurashtra, on June 9.

POLITICS & CIVICS DEPT. FOR BOMBAY 'VARSITY

A new Department of Politics and Civics was instituted in Bombay University. A donation of Rs. 1,30,000 from Mr S. R. Bomanji, member, and Sir Cowasji Jehangir, treasurer, of the Montague Memorial Fund, was accepted by the Senate for this purpose. The Government of Bombay have agreed to give an annual recurring grant of Rs. 10,000 to the new Department.

The donation from the Montague Memorial Fund will be amalgamated with the Sir Pherozeshah Mehta Memorial Fund collected by the Bombay Municipal Corporation.

The Senate decided to institute a teaching post of professor in Dyestuff Technology in the University Department of Chemical Technology.

SUBJECTS IN MODERN LANGUAGES

The Senate decided to postpone consideration of the question of allowing candidates at the higher examinations to write their answers in any one of the modern Indian languages until the result of the experiment to be conducted for a couple of years by the Poona University and other regional universities to be shortly instituted is known.

UNIVERSITY FOR AHMEDABAD

A Bill for the establishment of a University in Gujarat will be introduced in the Bombay Legislature in all probability in its budget session next year. The University is expected to start functioning in June of that year.

It has been decided to start a general fund for the upkeep of the university to the extent of a crore of rupees and that already about 30 lakhs of rupees have been promised by industrial magnates of Gujarat and business men of Bombay and other parts of the province. It will be located in Ahmedabad and over 500 acres of land notified for acquisition have been selected.

Free from Government control of any kind, the university, will have under its charge primary, secondary and higher education, for its promoters firmly believe that by the adoption of this novel method they would be able to guide educational affairs better than by the system being pursued in Bombay and elsewhere.

The Government of Bombay have already appointed a committee, with Mr. G. V. Mavlankar, Speaker of the Indian Parliament as chairman, in connection with the starting of a university in Gujarat and its report is expected to be ready by October or November next.

W. BENGAL

COMPULSORY PRIMARY EDUCATION

The Education Advisory Committee of the West Bengal Government, at its

meeting, on June 12 recommended immediate introduction of free compulsory primary education for children between the ages of six and eleven all over the province.

If the recommendation is accepted by the provincial Government, about 26,00,000 boys and girls will have to undergo a 5-year course which will be organized round creative activities. After a final test, students will be eligible either to join the secondary schools or senior basic schools or technical schools. To give full effect to the whole scheme as many as 90,000 trained matriculate teachers will be necessary to teach the children in about 18,000 primary schools all over the province.

USE OF SANSKRIT FOR TECHNICAL TERMS

Representatives of the Hindi Sahitya Sammelan and the committee appointed by the Government of West Bengal (Paribhasa Samsad) for translating terms from English held discussion in Calcutta and reached agreement on all fundamental points.

The representatives of the Sammelan agreed with the Paribhasa Samsad that in coining new terms Sanskrit should be drawn upon very largely. They also agreed that that did not mean shutting the door on all non-Sanskritic terms now being used or those which might conveniently be assimilated into the language.

Agreement was also reached on the principle that it was not always possible, nor desirable, that technical terms formed should be easily intelligible to the masses.

EAST PUNJAB

FINANCIAL AID FOR EDUCATIONAL INSTITUTIONS

Rupees ten lakhs have been placed at the disposal of East Punjab Education Department by the East Punjab Government for payment of compensation to institutions on account of loss of fee income resulting from their forced

closure in West Punjab, due to disturbance.

Speedy action, official sources report, is being taken in disposing of applications for financial aid under the loan scheme. So far 2,365 applications have been dealt with and loans amounting to Rs. 2,36,500 have been sanctioned.

U. P.

"EDUCATION" AS SUBJECT FOR DEGREE CLASSES

The Allahabad University has included "Education" as an optional subject of study for the University classes, says an announcement by the Registrar.

With effect from July, 1948, the following courses in Education will be introduced.

M. Ed. COURSE: The reorganized M. Ed. Course will be of one year's duration. Intensive and specialized alternative courses will be provided in (1) Advanced Educational Theory, Psychology, and Philosophy; (2) Experimental Education, including Advanced Courses in Construction and Standardization of Tests and Education Survey; (3) Educational Administration, Organization etc.

A special feature of the reorganized courses will be the provision for practical work.

Candidates who pass the M. Ed. degree Examination will be eligible to take up Research in Education for the D. Phil and D. Litt. degrees.

EDUCATION AT THE B.A.: From July, 1948, B.A. students may offer Education as one of their three optional subjects. Provision has been made for the teaching among other subjects, of Educational Psychology and History and Principles of Education.

JAMMU & KASHMIR

UNIVERSITY FOR KASHMIR

It is understood that Kashmir University will start functioning within a month. At a recent meeting of the

Cabinet a sum of Rs. 44,000 was sanctioned for office establishment.

Taking advantage of the presence in Srinagar of Maulana Azad, the Ministers and leading educationists discussed with him educational problems of the State.

JAMMU COLLEGE RENAMED

The name of Prince of Wales College, Jammu, was changed to Gandhi Memorial College. The ceremony was performed by the Deputy Prime Minister, Bakshi Gulam Mohammad.

The College was founded by the late Maharaja Pratap Singh 40 years ago. Mr. Bakshi asked the students to follow the path shown by Gandhiji and adopt the principles and ideology of the Father of the Nation. Mere change of name of the college meant nothing. He added: "Kashmir has buried the two-nation theory of Mr. Jinnah and we have made it unpracticable in Kashmir".

He warned R. S. S. students of the College to stop their underground activities.

INDORE

MADHYA BHARAT UNIVERSITY

A university for Madhya Bharat was constituted on Friday by a promulgation by the Maharaja Holkar of Indore. The aims of the university, according to the promulgation, is to "fasten and develop" the traditions and culture of India with special reference to the needs of Madhya Bharat.

The Maharaja will be the Chancellor of the university for the first three years. The Indore Government, it is learnt have granted a sum of Rs. five lakhs for the raising of the University. The new University would start as an affiliating University, but would in course of time develop into a teaching and residential one.

RECOGNITION OF COCHIN SCHOOLS

GOVT. AMEND EDUCATION CODE

Government issued an amendment to the Education Code which

vests full discretion in the Director of Public Instruction in respect of recognition of schools and lays down government policy to discourage lower secondary schools without primary classes attached to them.

PAKISTAN

ROLE OF URDU IN HIGH SCHOOLS

The Advisory Board of Education for Pakistan which met in Karachi has recommended that Urdu should be a compulsory subject from the secondary stage all over Pakistan, it is revealed by Prof. Rajkumar Chakravarti, the only Hindu representative on the Board.

According to Prof. Chakravarti some of its resolutions laid down the future educational policy of Pakistan, affecting also the minorities living there.

Drawing the attention of the public to the resolutions of the Board Prof. Chakravarti, in a statement said that the Board had re-affirmed the following decision of the First Pakistan Educational Conference, namely, "that the educational system in Pakistan should be inspired by Islamic ideology."

By another resolution, the Board had made it obligatory on the part of all aided schools to allow facilities for religious education to students of all communities, provided they were in sufficient number and there was a demand for it from their guardians. Non-Muslim guardians would, however, have the option in the matter.

PLACE OF ENGLISH

"As regards the place of English and the medium of instruction in the secondary and University stages," Prof. Chakravarti continued, "its consideration was postponed till the Pakistan Inter-University Board has given their expert opinion on it."

"The resolutions of this Advisory Board of Education though 'advisory' have the blessings of the Pakistan Central Government. It is open to the provinces to accept or modify them, because Education is still a provincial subject. It is now for East Bengal to have her final say in the matter."

The Need to Improve Standard of Education

Mr. B. G. KHER

"We have to bear in mind the fact that there can be no improvement in the quality of higher education till we can raise the standards from the bottom up," said Mr. B. G. Kher, Premier of Bombay while performing the opening ceremony of the Rani Parvathi Devi College at Belgaum on June 26.

"In a democratic country" he added, "education cannot and should not be a monopoly of the State; its essence is variety, free experimentation and development which can only be secured if educational institutions are established by the state as well as private enterprise and, within a certain reasonable frame work, they have the scope to develop their special individuality, methods and technique. Secondly, it has been an age-old tradition of India for men of learning and philanthropists to devote themselves to the cause of education and assist in its spread to all who may aspire to it.

"But, if we are to be true to our genius, we must recapture that sense of significance which illuminated our educational effort in the past and, while we should whole-heartedly welcome all that modern technique and research and organisation may have to offer, we should not let go of the spirit and the inspiration which have characterized our educational activities in the past.

"People who undertake the task of higher education at this critical juncture in our history really shoulder a very heavy responsibility and, unless they have the vision and the understanding to appreciate the forces of the modern world, they may not be able to offer the right guidance to the rising generation.

"Now that political freedom has been achieved, our infinitely greater problem is to ensure not only that it is guarded safe and preserved through eternal vigilance but that, year by year, it is enriched and deepened so that it may

become an instrument for establishing the 'good life' for the millions of our countrymen who have been deprived of it for centuries. It will require, above all, a readiness to observe discipline and self-control, the inculcation of a more alert civic sense in the cultivation of a more sensitive social conscience. It is these which will not only bind all the various groups and classes and communities, all the various religions and races into a compact and coherent people but also establish a proper sense of relationship between the individual and the community, the citizens and the state.

RAJKUMARI AMRIT KAUR DEPLORES PAUCITY OF TRAINED TEACHERS

"The teaching profession is one of the noblest and most responsible of all professions. Far more than a profession, however, it is a vocation. The care and proper training of the minds of little ones and youth are of vital importance to every country, and to a country like ours which has only recently emerged from bondage, early training becomes doubly important, because a new outlook on life has to be instilled into our children if they are to become worthy citizens of the India of our dreams" observed Rajkumari Amrit Kaur, India's Health Minister, in a recorded broadcast from the Bombay station of all-India Radio on June 14. She said: "In education, as in everything else, India has almost to start from scratch. The system of education so far given to our children and youth, and be it remembered that even that education has been imparted to an infinitesimal number of our young folk, has not been of the right type inasmuch as it has not really fitted them for life. A great deal of attention has, of recent years been paid to the reorientation of the entire system and important decisions have been taken in its regard.

"When I see the little village children in Sevagram I realised how basic education, as propounded by Gandhiji and carried out experimentally in his village home, carries within it the means of revolutionising our villages. Basic education has indeed been accepted by Government but our schools have to continue in the old stereotyped manner simply because of lack of teachers with requisite training in craft work and training through the craft which is the essence of Gandhiji's scheme.

TRAINED TEACHERS

"In ancient India the teacher was revered, he was a Guru, he had no cares so far as his own bread and butter was concerned and he was, therefore, able to give of his best to his charges. Kings made over their sons for their proper training to men who were held in high esteem and could bring up the little ones in the paths of righteousness. But uptill now we have been witnesses to the fact that there are next to no nursery schools in India, not even in the towns except where voluntary endeavour may be responsible for a few in the whole country and the pay of teachers for the smaller children and their standard of knowledge in the art of teaching are deplorably low. Really speaking the younger the child the better trained teacher he requires. The sooner this is realised by us the easier it will be for us to expect for our children from their earliest years a training in citizenship.

"That such training is necessary cannot be disputed. Our leaders emphasise that our state is a secular state. Situated as we are it is quite right in my opinion, that religious teaching should not be undertaken by the State though facilities for this should not be denied where there is a demand. But if our teachers are able to instil into our children a proper understanding of how they should live they will to my way of thinking be imparting to them real religious training.

"The first thing a child must be taught is obedience to authority. Thereby he will grow up into a law-abiding

citizen. He must be taught how to get on with his playmates. Give and take is essential in family or corporate life, indeed in life in general. He must learn to look upon his schoolfellows as human beings subject to the same passions and desires as himself and therefore united to him by the bond of common humanity. He must learn to respect his elders. Boys must be taught to treat girls with the courtesy and consideration that is due to womankind. Girls must have inculcated in them the self-confidence that is so lacking in their sex today owing to evil customs that have dealt harshly with them over long years. A child must be taught that adherence to truth at all costs is his duty. He must learn that love conquers all things and that in the long run it is more profitable to be patient and long-suffering than to retaliate an anger. If a child learns that by being good he is not only happy himself but brings happiness to others, he will have learnt the essence of good citizenship.

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FOREIGN CURRENTS

Spain under General Franco Atmosphere of the Universities

THERE is now a days a great deal of University activity throughout Spain. Whereas before 1936 Madrid and Barcelona Universities were the only ones where any important educational and research activities took place, it is now at any rate the official aim of the other seven to become genuine centres of culture. So far most of their energies have been spent on modernizing their installations. The fact that they have all to stand comparison with their foreign sisters in the cultural field makes it all the more difficult to assess their intrinsic value at a time when spiritually, they are still overshadowed by the Civil War and its hatreds.

Certain conclusions, however, stand out clearly enough, among them the tremendous difference between the pre-war and post-war generations of students. The University atmosphere has entirely changed. Whereas politics were for most students the greatest single preoccupation of their lives and university, they were over and over again converted into battle grounds of rival political creeds. Today work undoubtedly takes first place, often followed by the practice of some form of sport. How far this change is due to pressure from above and how far to a healthy initiative on the part of students themselves it is hard to decide. It would certainly be wrong however, to attribute it entirely to "crushing" devices employed by the Phalange through the University Students' Syndicate, or S.E.K.

This increasing seriousness and sense of responsibility on the part of students is, nevertheless, accompanied by a noticeable lack of independence of thought. The fact that are modelled to join the S.E.K. and to attend propaganda classes on religion and citizenship...; that their integrity is exposed to the danger of being "bought" by scholarships or by having their post-graduate careers smoothed out for them,

in return for public adherence to a particular faith or ideal—all or any of these can rightly be adduced to account for a loss of personal initiative, but nevertheless without providing the complete answer. To these must be added the fact that, in many cases, the quality of the teaching has deteriorated.

For example, in the teaching of the humanities the discussion in the class room of a work or its author plays far too small a part. The records of the library services furnish clear proof that students are not being required with sufficient insistence to go to the originals for information. Instead, they are finding in a professor's psychological reactions or psychological disquisitions a satisfactory substitute for reading the author himself. Such methods of study receive still further encouragement from the typed, exact copies of lecture-notes which the S.E.K. undertakes to issue, and which when duly memorized make it virtually unnecessary (for examination purposes) for the student to consult any authority at first hand. Professional men and women may, perhaps be produced in this way, but hardly men and women with any real claim to culture.

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

— THE EDITOR.

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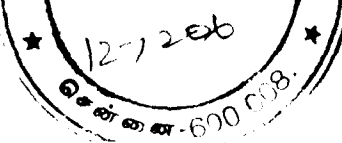
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