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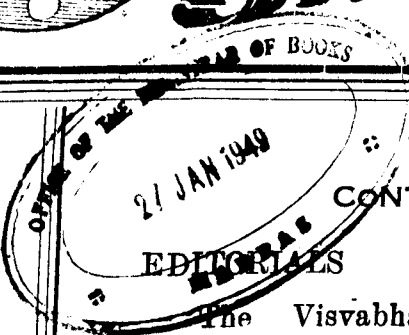
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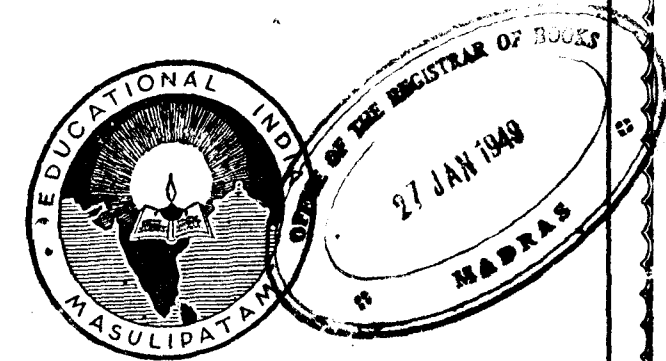
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EDUCATIONAL INDIA

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



EDITOR :

Prof. M. VENKATARANGAIYA, M.A.

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REORIENTING SCOUTING IN INDIA

DR. K. N. KINI, M. A., Ph. D. (Columbia),

State Scout Commissioner, Jodhpur.

HAVING realised the immense possibilities of scouting as early as 1918-19, I enrolled myself voluntarily as a Scout master in the Boy Scouts of Mysore and led first of all one troop and then for sometime an additional troop. As I worked, I got the impression that the movement was exotic and that it should be naturalised to the Indian soil. I introduced a number of items suited to our conditions in the training of these two troops. In various Scout committees and the State Scout Council changes were affected to Indianise the movement in co-operation with many enthusiastic scouts. But still I feel that sufficient Indianization has not yet been effected.

When I was appointed State Scout Commissioner by His Highness the Maharaja Sahib Bahadur, who is our beloved Chief Scout of Jodhpur State, I persuaded the Executive Committee of the Boy Scouts of Jodhpur to institute some prizes for an essay on "Indianising the Scout Movement" and threw the competition to all scouts and scouters of Jodhpur State. I have received eleven essays from the competitors. They will be judged by an influential committee and the prizes will be awarded on the results of their judgment. The important points raised in these essays will be placed before the public.

Now that we are an independent nation and will sink or swim by our own acts of omission and commission, we should take every care to see that Scouting, which has got vast possibilities in the training of the youth of the land, infuses into them ardent

patriotism and cultivates in them initiative, resourcefulness and a spirit of adventure.

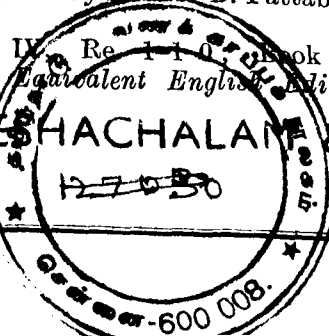
The average Indian child is too meek and docile, and the average parent does every thing possible to thwart the natural instincts in him of pugnacity, constructiveness, curiosity, pride, gregariousness, assertion, collecting, imitation and play. The parents should be first educated in that the natural instincts in children which go to make a whole man may be fostered and nurtured and properly sublimated, and *not inhibited*. This parent education should, in my opinion, be the cardinal item in programme of the Scout Organization.

The scout vocabulary should be Indianized by having scout terms in Hindi—our national language. All books on scouting should be written in Hindi, and all correspondence between the headquarters and the Provinces and States should be in Hindi. Training of scouts and scouters on all India basis should be imparted in Hindi and on Provincial and State basis in the respective regional languages. The scout badges should be for subjects which are of immediate use to us in our national uplifting, and should also have intimate relation to our rural life which is lived by 25 per cent of the population. The nomenclature should be such as can be easily understood by the remotest villager. Examples of adventure and initiative should be taken from our own epics and history which will appeal to the imagination of the rural folk.

I would suggest that every scout organization should have a Rural

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Scout Section under a Rural Scout Commissioner who will be helped by Assistant Rural Scout Commissioners. This section should study the problems of scouting in villages. Training and Badges should be based on rural sociology, rural economics and rural industries. There are very interesting folk-songs, folk-dances and folk-sports in villages which should be elevated by adopting them in scout training. Girl guides in villages could be taught domestic science, care of children, art of self-defence, drawing and painting rural scenery and so on.

To those Scouts and Scouters who have been in the movement for a long number of years, the activities of the movement have become stale. Even the training has become stereotyped. I sent a batch of scouters for training to occupy higher positions in the movement. Their written reports show that they did not get much new information or technique. The only advantage they got was in knowing a new part of the country

and some new scouters. We should bring in new items in our activities. Training for army-scouts, air-scouts and sea-scouts should be organized. Though scouting may be non-military, the scouts and scouters have to learn a good many things by associating themselves with the army, navy and air force, and our merchant marine and civilian air-craft. Both Scouts and Guides could take immense part in adult literacy campaign, social education, rural reconstruction programmes etc. and new proficiency badges should be introduced for these activities. New times require new methods. Old and outworn methods do not interest the youth of to-day.

More than anything else, we should demand in the International Bureau a place consistent with our importance as a nation of three hundred millions. *Representations in International Bodies of Scouting should be in proportion to our population.* We should refuse to play the second fiddle to any other nation.

NEED FOR RELIGIOUS EDUCATION

SRI K. NARAYANAN, M. A., L. T., M. Ed.,

Secretary, the Ramnad District Headmaster's Association.

AN educational system which is to be in a full sense morally effective must rest on religious foundations. To-day it is the conviction of an increasing number of thoughtful people that, education, if it is to produce and maintain a high degree of civilisation and to safeguard against lapses into barbarism, must be based on religion. Freud, who considers religion as an illusion, himself admits that religion is a tremendous force, which exerts its power over the strongest emotions of human beings.

Religious education is a powerful aid in the modification of character.

The Indian mind finds it hard to think of an education worthy of the name which is dissociated from religion. In the past, the Mosques and the Temples were all citadels of learning and culture. The close association of education and religion has thus a historical support which long connection has hallowed, and which the thoughtful parent desires to see maintained. In fine, it is woven into the

texture of national life. With the advent of British rule in India, the attitude of the state has been one of strict religious neutrality. The Imperial Gazetteer of India, Volume IV, Chapter XIII, puts the position very clearly. So far as it applies to Education, it says: "The existence in India of creeds differing widely from one another, and from the faith of the ruling power has made it essential for the state to assume a position of strict neutrality in its relations with public instruction." This principle was emphatically asserted in the Despatch of 1854 and has ever since been rigidly enforced. In the past, moral instruction was taken for granted as part and parcel of the traditional system of Education. In the west, the intellectual revolution separated education from ecclesiastical control. Thus religion was divided from education. Let religion go out of education, morality goes out too. The Board of Education Act of 1921 did the worst for moral education. It is a good sign that England and India are now beginning to count the cost. In 1939 the Consultative Committee on Secondary Education stated its belief that "There is a wide and genuine recognition of the value and importance of religious instruction in schools", and proclaimed its conviction that "no boy or girl can be counted as properly educated, unless he or she has been made aware of the fact of the existence of a religious interpretation of life."

The Education Sub-Committee of the Nuffield College Social Reconstruction Survey is deeply impressed with the importance of providing under any new educational scheme adopted in England for adequate religious teaching at all stages of school life, both in primary and secondary schools. Maulana Abul Kalam Azad, Minister for Education, in his presi-

dential address at the 14th session of the Central Advisory Board of Education, favoured religious instruction being imparted by the State as a part of basic education. He said, "It is already known to you that the nineteenth century liberal point of view concerning the imparting of religious education had already lost weight. Even the first Great War had given it a decisive shape. At first it was considered that religion would stand in the way of the free intellectual development of a child, but now it has been admitted that religious education not be altogether dispensed with. If national education is devoid of this element, there would be no appreciation of moral values or moulding of character on human lines. It must be known to you that Russia had to give up its ideology during the last World War. The British Government in England had also to amend its educational system in 1944. No doubt, a foreign Government had to keep itself of this responsibility. To mould the growing mind of the nation on right lines is its primary duty. In India we cannot have an intellectual mould without religion." Again, speaking on the need for religious instruction, Mr. T. S. Avinashilingam Chettiar, Minister for Education in the course of broadcast talk from the Madras station of All India Radio, observed thus: "A proper religious life and a life of personal purity and discipline are the very source of all strength. If our young men and women are to become great and imbued with great strength it is necessary that they should grow with faith in God and love for man. For this, a broad-based and tolerant system of religious education is necessary. All religious preachers have preached the great qualities of love and service. This spirit of devotion and service of purity and character,

must be brought out as the basic factors in any education. These will teach our children to be tolerant towards all and have respect for all religions. This, while avoiding all fanaticism of castes and creeds, will unite us in love and amity."

The Government of India has already appointed a Committee to consider the question of religious instruction in schools and its report is awaited. The Academic Council of the University of Madras has referred the question of religious instruction in colleges to the Syndicate for consideration in all its aspects, and for report to the Council.

CONTENT: India is a multi-religious country, and the problem, therefore, is not of religion but of religions. The aim is to develop a cosmopolitan outlook to promote national solidarity and communal fellowship. It is interesting as well as instructive to note that the President of the British Board of Education in his educational white paper has steered clear of denominational demands in the field of education and based his views on the definite principle that "the State, concerned though it is to ensure sound religious basis for all children, cannot take on itself the full responsibility for fostering the teaching of formularies, distinctive of particular denominations designed to attach children to particular worshipping communities." It has been definitely declared that "the people of England do not want denominational religious instruction in their schools."

Tolstoy has illustrated in his famous story, "What Men Live By", the Biblical truth that love, sympathy and cooperation are the most abiding forces in the world of beings. Among all religions there is an under-current of true religion that is nameless, and

formless and that religion should be brought forward and imparted.

A synthetic study of the great religions of the world reveals the inner unity. They have certain basic principles common to all, and may be summed up in two simple words "Truth and Love." Says Gandhiji: "When you look at the religions as so many branches or leaves of a tree, they seem so different, but, at the trunk they are one. Religions are many but Religion is only one. This means that Religion has to be lived, and is synonymous with Character, with Truth and Love and this is the one common religion for all mankind—the Universal religion of Humanity."

The best way to impart religious instruction is to evolve a science of religion and teach religion scientifically, comparatively, and philosophically, dwelling on the salient features found in all religions. There is no need to emphasise tenets of this religion or that; rather it should be our chief concern to bring the fundamentals of religious life to the notice of our pupils and make them live religion. The teaching of basic truths, and common points acceptable to all faiths, will indisputably raise the edifice of Universal Brotherhood. Again, talks on world saints and prophets may be arranged in all schools in order to foster intercommunal harmony and brotherhood. Ideal lives of men of all religions should be held before pupils, for in noble lives, virtues become concrete, and through the study of these lives, pupils will learn the truth that goodness is universal not circumscribed by sectarian bounds. Religious education given on these lines is bound to open the mind of the pupils to a recognition of the truth that all faiths lead to God, that the religions of the world are not contradictory or antagonistic, but complementary and har-

monised, showing that they are but various phases of the one eternal religion. Again Universal religion, seen in the lives and deeds of world saints and prophets, is bound to shape and build character, and produce an atmosphere of peace. The lives of Sri Ramakrishnan Paramahansa and Swami Vivekananda embody the quaintessence of all religions and the Commonwealth of Faiths.

A Time-Table Subject: If religious instruction of any kind is to have a place in the curriculum it should be as well taught and effectively planned as any other branch of study. It should rank equally with other studies even to the extent of being an examination subject and it should be subject to inspection. In fine, it should be a timetable subject and at least one period a week should be set apart.

Syllabus and Text Book: The Government should take the initiative of constituting an Expert Committee consisting of representatives of all religions under the Chairmanship of Dr. S. Radhakrishnan, Spalding Professor of Eastern Philosophy and Religions, Oxford University, for evolving a science of religion incorporating the fundamentals common

to all religions and for preparing suitable text-books.

The Teacher: The success of any scheme of religious instruction depends upon the teacher's religious attitude. He should be model of good character. "It can hardly be disputed", says the Spens Report "that the best teacher is one whose interest in the subject and desire to teach it proceed from religious faith". Religious Education Teachers should be graduates in Theology with a knowledge of comparative Philosophy and Religion. Universities in India may well start faculties in Theology, and Training Colleges in India may well include Theology as one of the optional subjects. Needless to say that the Religious Education Teachers should have the same status as that of others.

Conclusion: To sum up, in Free India, Education should have a religious basis. The basic truths common to all religions should be taught by Bachelors of Divinity scientifically, comparatively and philosophically. In fine, a non-sectarian religious instruction is to be given. This will certainly go a long way to revive the ancient spiritual glory of Mother India.

Few Stray Thoughts on Education

"ONE INTERESTED"

THERE is a tendency in our country towards multiplying the number of Universities. There are as many as five in one Province, and yet ambitious men are dreaming of further ones.

Yet, when I think of the appalling illiteracy, I simply shudder at the very idea. The neglect of the primary education is simply astound-

ing. It does not require the help of any logic or a dictionary to understand it. Every home furnishes an example. I am, of course, not referring to those few aristocratic homes who can manage to send their children to fashionable foreign Kindergarten institutions. Their number is but a drop in the ocean. But take average homes. What have you to

say about children growing in such homes.

Is it not a fact that all this potential energy and activity is not given a creative scope? But if it is not allowed to run into a creative and healthy direction, it must all the same turn into some direction. Because the urge of 'doing things' is an unavoidable quality of juvenile mind. Thus it turns towards wrong directions. Like so many Lilliputian marauders, they spread devastation in their homes, turning things upside down, yelling like demons, disturbing the sanctity of homes and neighbourhood.

Take a stroll in any Indian town, and you will be regaled with the familiar sights of the little urchins rolling about in dirty streets and playing near filthy, stinking drains. Sun, rain, heat or cold or storm cannot damp them. They will be constantly drooning like buzzing bees. Hundreds contract epidemic diseases, and die an untimely death. Many others suffer from interminable varieties of diseases due to insanitary living. This is, however, only one side. Think of the effect of this kind of life on the mental and moral outlook of life; their thoughts tend to degradation, and their manners become boorish. Think again of the future of such children whose early life in this way is allowed to become vicious. What chances are there for such young folks when they grow up? Does not this sort of affairs constitute a grave obstacle in the progress of the country?

And the most surprising element is the comparative neglect of the authorities who control the 'modus operandi' of education. All their attention seems to be centred on the higher system of education. They seem to think that the salvation of

the land lies in the dissemination of higher education. While I do not deny that higher education is essential and has its value, I also maintain that the early upbringing of children is no less important. In fact, it is of greater significance and importance, for these very children later on reach the University. But their early atmosphere, environment, and defective traits of minds and morality are undelible factors that continue to hamper progress in varied degrees in varying individual cases.

In every city, the same apathy holds good. There is no effort on the part of the authorities to open suitable Kindergarten Schools. In this way, several years that have far-reaching effect on the future growth and development of men, are lost. It is nothing less than a national waste. Thus the young minds go uncared for, learning many undesirable and unwholesome habits which leave their indelible stamp so deeply on their plastic minds that they become lifelong companions.

It is really high-time that the attention of our educationalists should turn to this vital side of education. Instead of having more Universities, all the spare time, energy and money should be devoted to this problem. It affects the nation vitally and brooks no delay. The top heavy structure so characteristic of all Indian affairs should be discarded. The foundation of everything is really what matters, 'child is the father of the man'.

Though the problem is difficult and chronic, yet there is nothing impractical in its solution. Russia is a living example of what a State can do in this direction. Only about 25 years ago, it was more or less a hopelessly 'backward' country. Hopelessly groaning under a capitalistic system

of Government and social structure, it was an 'ugly' and 'diseased' spot of Europe. But the socialistic Government has simply changed the face of the country. Illiteracy is now a dream of the past. Russian scientists are now famous for their research work. Her rapid and wonderful transformation into a first class power that has well nigh broken the backbone of German resistance is a proof of what unity of purpose, sincerity and determination can achieve in a country.

If we wish then that our children should grow into hardy, capable, efficient and patriotic, worthy citizens who will defy all the calamities of life and national crisis and should help in raising the dignity, status and position of our country, we must ponder over the very early upbringing of children and should tackle the problem and begin at the very bottom.

So long as the question is not taken up by the Government, the public can tackle the problem in the following way. Emphasis should be paid to the following proposals.

(a) Every Mohalla should have at least 2 Kindergarten institutions, and every child below 5 should be enrolled.

(b) These institutions require a lot of materials, apparatus, pictures,

etc., which cost a good deal of money. To meet this, philanthropic wealthy citizens should come forward and utilise their money power to help the cause of education. There is no dearth of millionaires in our country. They can easily spare some amount to help the juvenile population of their country. Suitable literatures on the subject should be at the disposal of teachers.

(c) The Municipalities and District Boards should also do their quota and make liberal grants for the upkeep of these institutions.

(d) Really suitable teachers, both gentlemen and ladies, should be appointed, and their salary should be sufficient to meet their requirements. We must remember hungry souls cannot do much constructive work.

(e) Every effort should be made to induce the Department to take up this problem. They should train teachers especially to do this kind of work. They should send a good number of students to foreign countries to study how they are tackling up this problem, so that they may introduce reforms in our own Country.

The above are only some of the schemes and plans. There are many better. I hope the local educationalists would take interest in this matter, and send their schemes.

FUNCTION OF TEACHING

"In our own country the right relation between teacher and pupil is brought out in the Bhagwat Gita. Arjuna, as a true seeker, does not accept what his society demanded of him, to kill and get killed. He pleaded for independence of thought and conscience. He questioned his teacher as to the propriety of the social demand. The teacher on his side explains his view to him but does not impose his opinion. He requires Arjuna to see with his own eyes, think with his own mind and judge by his own conscience. We should not let the pupil grow in anarchy and confusion, we should not on the other hand coerce his mind and regiment his thoughts. The dignity of mind must be preserved at any cost."

—SIR S. RADHAKRISHNAN.

Motion Pictures as an Aid to Education

By FLOYDE E. BROOKER,

Chief of the Visual Education Section of the United States Office of Education.

THE idea of using motion pictures in education is as old as the motion picture itself. From the day of its invention, "educational" possibilities of the motion picture have been recognized. The American inventor, Thomas Edison himself, generally called "the father of the motion picture," believed from the beginning that the chief contribution of the motion picture would be to education. "The motion picture," he said, "is destined to revolutionize our education system, and...in a few years it will supplant largely, if not entirely, the use of textbooks."

In the United States over 200 films for schools were produced between 1920 and 1925. Many schools purchased the necessary equipment and films and started using them in education. Most of these early attempts failed, however, for the cost of 35-mm. equipment, the fire hazard of nitrate film, and the financial losses involved in producing such films proved to be insurmountable obstacles. The first concrete results of this early failure were the development of 'safety', or nonflammable film, and the almost simultaneous development of the 16-mm. size of film, and equipment. These developments served to reduce the hazards of school projection as well as the cost, and to make the classroom use of films possible. The long-range development of the classroom use of films dates from these developments.

It is difficult to indicate the exact status of the schoolroom use of sound motion pictures today. The statistics available from the field are incomplete

and inconclusive. Nevertheless, there are available some figures indicating the number of projectors used by schools, and these figures provide the best available index of the present development in the field.

16 mm. Motion Picture Projectors in use in U. S. Schools

Year	Silent	Sound
1936	6,074	458
1941	12,092	10,747
1947	15,000	35,000

The seventyfold increase in the use of 16 mm. sound projectors available to schools between 1936 and 1947 is probably a fair representation of the increase that has come in all phases of the educational use of motion pictures.

It is estimated that schools in the United States will have 100,000 16-mm. projectors by 1950, a notable increase over 35,000 sound projectors now in use. These increases are startling, but they are best understood when they are considered in terms of the needs of the American school system. In these terms, the present estimate of 35,000 projectors allows for less than a projector for each six school buildings; and the estimate of 100,000 projectors would allow for less than one projector for each six classrooms. But even this is far from the goal of educators who would want a projector for each classroom.

Despite the growth that has come during the past ten years, it cannot be said that the use of motion pictures in the classroom is typical or that films are as yet an integral part of the

American educational system. A single projector is capable of approximately 800 or more film showings during the course of a school year. This calls for approximately 800 films. The production of educational films is expensive and to date has not proven generally profitable. The production of educational films has therefore lagged and in the main has had to be supported by organizations with other financial support.

The cost of using motion pictures in the classroom considered on a per pupil, per showing basis is favourably comparable to the cost of other classroom materials. In spite of this, the direct cost of the first use of motion pictures is expensive, involving as it does the purchase of a projector, providing for artificial ventilation, film purchases or rentals, and the providing of supervisory personnel.

Another general handicap is the lack of understanding of educational motion pictures. The motion picture is considered as competing with other visual aids or with textbooks. We do not understand adequately the psychology of the learning that takes place from a film presentation. School curricula are unwittingly based on maturational concepts which are in turn based on the difficulties of verbal understanding. Films make it possible, in a way unknown before, to implement the emotional objectives of education, and many educators are unprepared in terms of their training for this development.

As the unique and potential contributions of the motion picture to education are more widely demonstrated and better understood, these basic difficulties are being overcome, but it will be many years before they are eliminated. The contributions may be briefly summarized as in terms of the expansion the motion picture

offers in the sensory, intellectual, and emotional experiences of the child.

The motion picture offers an expansion of the sensory experience available to the student that is unique. The motion picture more than other media of communication offers mastery of time and space. The student can now see and "experience" events that happened centuries ago, or thousands of miles away.

There is another important way in which the motion picture expands the scope of sensory experience to realms that lie beyond the ken of the human senses. You cannot see a bean plant grow, a cell divide, or the line of power flow in an internal-combustion engine—but all of these things can be seen in motion pictures through the use of stop motion, magnification, time lapse photography, and animation.

The motion picture also offers advantages in expanding the scope of intellectual experience in that it provides for the presentation of patterns of intelligibility. The motion picture can indicate relationships through visual phenomena in a way that can be grasped and understood by the student, and in a way for which it was intended. A jade Buddha has one meaning inside a glass case in a museum; it has quite a different meaning when viewed as part of a wayside shrine in China. The tin mine worker in Bolivia has a very direct relationship with the smelter worker in Baltimore. The very construction of the film, the order in which scene follows scene offers a possibility of manipulation that will permit in the most simple fashion possible the development in the beholder of the generalizations intended. No other medium of communication offers the same potential for portraying the dynamic relationships that exist between men and society, and between physical phenomena.

mena separated by time and space. Other patterns of relationships become clear only when the subject studied is presented in motion. How else can you understand the principle of the "floating" rear axle, osmosis, or the relationship that exists between a man and his culture than by seeing these processes in operation?

The third unique contribution of the motion picture is the expansion it offers to emotional experiences available to the classroom. Through its dramatic presentation of subject matter in a manner simulating the conditions of direct experience, it is able to capture human interest. Nothing exists that has meaning for men if it does not possess the quality of arousing some kind or degree of emotion.

These three contributions will be organically interwoven in most films. Their separation here may make for logical clarity, but in no sense are these potential contributions of the motion picture to be considered as discrete. In every film presentation they will be present in varying degree.

Organized education has the ultimate responsibility to teach the child all the relevant things that the

— The Annals of the American Academy of Political and Social Sciences.

Educational Policy of the Govt. of Jodhpur

By SHIKSHA MANTRI

THE general educational backwardness of India, specially of Marwar as you know, has been very marked and pronounced. Certain political and sociological factors were responsible for it. Ever since our mother-land has achieved her independence, in spite of other colossal problems that have faced her, the central and provincial Governments including state adminis-

trations have been actively busy in planning big programmes for extending educational facilities at all levels and in all directions. The Ministry of Education, Government of India, have plans to achieve substantial results in ten years, both in the matter of expanding education at the primary and secondary levels and in developing it at university stages, with special

human race has learned in all the previous centuries. Some of this responsibility is shared by the home and society in general, and there are areas which the schools by common consent do not handle, but should organized education fail in its duty, civilization will stand still since each generation must learn all over again by trial and error.

The motion picture, in conjunction with all other so-called visual aids, offers the possibility of bringing more information to greater numbers of people more quickly and effectively. The motion picture can free the classroom from the experiences of here and now and can make all the past and all the present and all the phenomena that lie beyond the ken of the senses contribute to the learning of the students. The motion picture can say things that could not be said before; it can say them to people of all nations more easily than can other media of communication; and it can say them in a way that can be understood.

In terms of the problems of contemporary education in democracy, these contributions have a significance that makes the motion picture potentially the most important tool introduced to education.

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reference to scientific and technical studies.

The direction of educational policy in the Jodhpur Government has, in the present political set up, only recently come into our hands and during this short period we have been able to evolve some immediate plans and schemes of which I will shortly give you a brief resume and tell you what has been achieved or is being achieved.

There are certain basic principles on which we are working. Our belief is:

1. That free compulsory primary education should be enforced in the quickest possible time in Marwar,

2. That adult illiteracy should be liquidated at the earliest.

3. That facilities for High School education should be extended widely in each district,

4. That our educational courses and curricula should conform to All India Basic Education plan,

5. That military training for High Schools and Colleges be made compulsory,

6. That Communal Schools which lead to the perpetuation of communal out-look and work as a stumbling block in the way of developing a general nation-hood and a cosmopolitan progressive out-look should be abolished at the earliest, with which ideal the intelligentsia of the state will, I am sure, be one,

7. That the examination system should be reformed and unnecessary examinations at psychologically tender age be abolished,

8. That facilities for higher Scientific and technical studies be provided,

9. That cultural and physical side of education be improved,

10. That a sense of discipline and citizenship be inculcated among the students, and

11. That girls education be improved and extended.

With these general aims in view, I proceed to give you the details.

College Education:—An intermediate college, called Shri Maharaj Kumar Intermediate College for boys, in Arts and Commerce for about 420 students, at an extra cost of Rs. 23,340 per annum and an Intermediate Arts College for girls at an extra cost of Rs. 10,350 per annum, have been started with effect from 14-7-1948. In the former the optional subjects are:

Arts:— 1. Economics 2. Civics 3. Logic 4. History 5. Hindi 6. Geography 7. Mathematics 8. Sanskrit, and 9. Urdu.

and for **Commerce:**—1. Stenotyping 2. Banking 3. Industrial Organization.

In the latter the optional subjects are:

Arts:— 1. Civics 2. Hindi 3. Music 4. Drawing 5. History and 6. Physiology, Hygiene and child study.

It has been sanctioned that an Intermediate college, in one of the districts be started after due recognition has been received from the University.

In the Jaswant College, Jodhpur, the number of seats for Science in the Intermediate class has been increased from 120 and we have admitted 204 boys in 1st year Science. Classes have also been opened for M. Com. Additional Section have been opened for B. Sc. classes.

11. A Committee consisting of the Director of Education (Convener), the Principal, Jaswant College, Mr. Kishori Lal, Executive Engineer, P. W. D., and Mr. Pukh Raj, Chief

mechanical Engineer, Jodhpur Railway, Jodhpur, as members has been appointed by the Shiksha Mantri, for working out details for the establishment of a highly equipped engineering college for Civil, Mechanical and Electrical Engineering next year with a scope to develop in near future training for automobile and Aeronautical engineering, both in diploma and degree courses.

High Schools:— Upper Middle Schools at Ladnun, Kuchaman City and Falna (aided) have been this year raised to the High School standard. This will afford considerable facilities to the students in the districts to obtain High School Education.

The optional subjects at Ladnun are:

1) History, 2) Geography, 3) Commerce, 4) Sanskrit & 5) Drawing.

The optional subject at Kuchaman city are:

1) History, 2) Geography, 3) Commerce.

The extra cost of the Government will be about Rs. 55,000 per annum for Ladnun and Kuchaman City. An attempt is being made to start Science in Middle classes and in High School classes from next year.

The middle schools for boys at Pali, Sumerpur, Jalore, Phalodi and Nagaur have been raised to the High School standard at an additional cost of Rs. 20,000 per annum. The University of Rajputana will be requested to recognise these middle schools for starting class IX in July, 1949, and class X in July, 1950. With effect from the current school year, Sanskrit has been introduced as an optional in Darbar High School, Sojat; Commerce in Darbar High School, Barmer and Rajput School, Chopsani. It has been proposed to introduce Commerce at Bali and Military Science at Rajput School, Chopsani from the

next year. VIII class has been opened in the Darbar Girls Middle Schools at Mandi and Sardarpura in the Jodhpur City with effect from 14-7-'48, at an additional cost of Rs. 8,200 per annum. Vedic Kanya Pathshala aided school has been raised to middle standard with Science as optional subject.

Middle Education: The Primary Schools at 10 places viz. 1) Dasun, 2) Lunawa, 3) Kolia, 4) Shergarh, 5) Baleshwar, 6) Binjowa, 7) Barmer, 8) Paota, Jodhpur, 9) Sardarpura, Jodhpur and 10) Junior Military, Jodhpur have been raised to the standard of the Middle Schools with effect from 14-7-1948 at an additional cost of Rs. 20,000 per annum. Seven of these are in the districts and three in the Jodhpur City.

Primary Schools: 100 Primary Schools, that is fifty lower Primary Schools and 50 one-teacher schools have been ordered to be opened during 1947-48 at a cost of Rs. 1,54,000 per annum, of which 54 schools have been started.

Others are on the way of starting. A provision for opening hundred more primary schools in districts during the next financial year is being made.

Compulsory Primary Education: Compulsory primary education will be introduced in one Mohalla (locality) of the Jodhpur City and five villages in Jodhpur district at a cost of Rs. 33,496/- recurring, and Rs. 7,800/- non-recurring. Children between the ages of 6 and 11 will be compelled to attend school. It is proposed to extend this scheme gradually from mohalla to mohalla in Jodhpur city and village to village in the districts. The extra cost of this for this whole of Marwar is estimated to be about half a crore of rupees per annum roughly.

Adult Education: The number of adult classes has been increased

from 29 in the year 1946-47 to 94 in 1947-48 and the number of adults receiving education has increased from 580 to 1464. The cost during the current year is expected to be about Rs. 20,000/- A revised scheme of adult education is under the consideration of the Government, by which remuneration of the teachers will be enhanced to a certain extent so as to attract them to do this work during nights in addition to their work in the day schools. The Director of Education has proposed that a compulsory Adult Education Act should be promulgated so as to speed up the programme of adult education. A scheme of enlisting compulsorily all the college students in the task of adult literacy is being worked out.

Compulsory Military Training: A scheme of compulsory military training for all boys in the high schools has been provisionally sanctioned by the Government. The scheme will be put into operation first in the city and will be extended later to high schools in the districts. The scheme will come into operation with immediate effect in the city. The estimated ultimate cost is approximately Rs. 1,50,000/- recurring, and Rs. 62,500 non-recurring. It has been also proposed to introduce the Military cadet training in the Jaswant College from this academic year. Half a dozen teachers have been already sent to Jaipur for training.

Nursery Education: A 20 year plan of establishing nursery schools throughout the State has been submitted by the Director of Education, which will be published soon in the Jodhpur Government Gazette for information of the public.

A nursery school (Kindergarten) for 400 children has been sanctioned to be opened soon. Details are being worked out by the Director of Educa-

tion. The institution "Bal Niketan" which is being run with the Government aid is likely to receive more financial assistance from the Government.

Parent-Teachers Association: 30 Parent-teacher associations have been started this year with the object of enlisting the cooperation of the parents in the extra curricular activities of the schools. It is proposed to increase this number as time goes.

Basic Education: Attempts have been made to introduce Basic Education in the schools during the school year 1947-48. A short term training course of one month for 24 teachers in Basic Education was organised at the Training School, Vidhyasala, Jodhpur during the summer vacation. Of the 24 teachers, 6 were from city schools and 18 from the districts. The cost was Rs. 2,900.

The Department of Education has plans to institute long term courses in Basic Education in the future.

The curriculum of the Primary Schools has been revised to conform to basic education principles and will be put into effect soon.

Technical Scholarships: Full capitation charges and studentships of Rs. 500 to Rs. 750 each, will be awarded to 5 students every year for technical training in India for atleast a period of 5 years to come. These studentships will be in addition to those already in existence.

These technical studentships are available to students taking the following subjects:—

1. Automobile Engineering
2. Aeronautical Engineering
3. Electrical Engineering
4. Mechanical Engineering
5. Chemical Technology

6. Textiles
7. Leather Industry
8. Hosiery
9. Radio Technology manufacture and repairs.
10. Dairying and poultry farming
11. Agriculture and Animal Husbandry.
12. Power Engineering
13. Cottage Industries
14. Production Engineering

Foreign Scholarships:— Three foreign scholarships each of the value of Rs. 300 to Rs. 500 per mensem will be awarded every year for at least 5 years to come for higher technical training. The recipients will be provided with free passage both ways and Rs. 1000/- each for outfit. Selection will be made strictly on merit by board consisting of the Prime Minister, the Minister for Education, Chairman of the Public Service Commission, Director of Education, and Departmental Head concerned.

Rules for award of foreign scholarships have been formulated by Government.

Grades of teachers in Schools and Colleges:

1. 300-20-500-20 600 Professors and Heads of Departments.
2. 200-10-300-20-500-S. G. Lecturers.
3. 200-10-300 Lecturers in Intermediate Colleges.
4. 250-10-300 Head Masters.
5. 80-4-100-5-150-E. B. 10-200-S. G. 10-250 Graduate teachers.
6. 62-3-80-4-100-5-120 Intermediate Teachers.
7. 50-3-80-4-100-5-120 High School Teachers.
8. 40-2-50-3-80 Middle Teachers.
9. 30-1-40-2-50-2-60 Non-qualified teachers.

The Government proposes to issue another paper embodying extra curricular and athletic activities shortly.

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 FOR FORM I

As per the Draft Syllabus issued by the Govt. of Madras

By

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The Viswabharathi : A Chartered University

It is reported that steps are being taken to transform the famous Viswabharathi founded and developed by the great poet Rabindranath Tagore into a chartered University through an Act of the National Parliament. Those who are managing the institution today and who are therefore responsible for maintaining unsullied and uncorrupted the memory of the great poet and the traditions on the basis of which he worked it will do well to think twice before agreeing to bring it under governmental supervision and control which will be inevitable in case it becomes a chartered University.

THERE is something unique about the Viswabharathi. It has a scared atmosphere of its own. The spirit that animates its staff and students is something different from what is found in the officialised universities of the country. Its ideals are something which commend the admiration of all internationalists which cannot be said of any other University. Nothing should be done to interfere in any way with these characteristic features which have given to the institution the world-wide fame which it now possesses.

THERE is no soul in any of the chartered universities in the country whether the charter has been based on provincial legislation or central legislation. University life in them is mechanical. There is no cooperative or corporate life based on any spiritual ideals in them. There is no living contact or understanding among the teachers in different departments or between teachers and students. There is a danger that the Viswabharathi will be reduced to the level of these soulless mechanical institutions if it begins to function on the basis of any statute enacted by the provincial or central legislature.

ALMOST all statutory universities have a tendency to over-emphasize the value of science and technology and to neglect humanities and arts. They value the externals of life and they ignore the need for the cultivation of the spirit in Man which was so dear to Dr. Tagore and

which be made the central feature of Viswabharathi. Most students who have the pleasure and privilege of studying in Viswabharathi look upon it as a place of pilgrimage revealing to them the beauty, the nobility and goodness of human life. Is there not a danger of this feature disappearing if like all the other universities the technological atmosphere comes to surround this centre of learning?

INDIA is a land of villages. The reconstruction of rural life is the greatest and most pressing need. Viswabharathi with its rural surroundings has been devoting a good deal of attention to the enrichment of rural life. The Srinikethan is as much an integral part of it as the Santinikethan. The more the educated classes live in intimate contact with the people of the villages the richer and nobler the national life will become. This is not at all appreciated in any of the statutory universities. Their outlook is wholly urban. Life led by students in them is highly artificial. They have no touch with the living streams of national life and contribute little to its enrichment. Much of the parasitism in the country is the result of the kind of education for which these urban universities stand. Is it desirable that the Viswabharathi also should lose touch with the real life of the people?

THERE is need for experiments in educational ideals, methods and programmes. Viswabharathi

has been a centre of such experiment. There is in it the true spirit of humanism, a harmonious combination of the national and international ideals of life. It has demonstrated that in the realm of the spirit there is no distinction between the Hindu, the Moslem, the Buddhist and the Christian, and the man of the East and of the West. With governmental supervision which is inevitable when once it becomes a statutory University there is a danger that it cannot conduct its experiments in its own way and that its work will become as rigid and full of routine as that of the statutory universities.

PERHAPS the only advantage that it may stand to secure is that it will be supplied with ample funds by the government of the country. But this is too poor a compensation for the loss in its fundamental character which governmental control will entail. It is like selling one's soul for a mess of pottage. Is it not better that government should make grants to it without imposing any hard and fast statutory conditions? And is it also not better that the management should rely more on voluntary public support than on government grants?

WE are sure that the great men and women who are responsible for the efficient management of this temple of learning will consider all these aspects and will do nothing which will deprive it of the uniqueness

which it now possesses as a centre of education.

Women's Education

PROMINENT reference to women's education was made recently by Raja Maharaj Singh, Governor of Bombay and by H. E. C. Rajagopalachari the Governor-General. The former did this while addressing the annual convocation of Shreemathi Nathibai Damodar Thackersay Indian Women's University founded by Dr. D. K. Karve and the latter in the course of some of the speeches he delivered during his visit to Madras. One question that has been a source of controversy in this matter is whether women as a group should receive an education quite different from that received by men.

Most are now agreed that there is a core of general education which should be common to both men and women. Language and Literature, social studies, Art and the general principles of science should be learnt by both. Differences of opinion have arisen as to whether it is not specially necessary that in the case of women a knowledge of mother-craft, home-management and what is generally known as domestic science should not be insisted upon at all stages of education above the junior basic. THE answer perhaps is both 'no' and 'yes'. It may be argued that there is no need for this special emphasis if it is realised that all these can be easily

picked up by any intelligent girl who has received a sound general education. Domestic science and home-craft have nothing mysterious or specially difficult about them. But at the same time it will be of great advantage if provision is made in the senior basic and secondary schools for instruction to girls in Home craft.

WHILE there is some truth in the observation of Raja Maharaj Singh that the country to-day is in need of many women doctors, nurses and social workers and that they were conspicuously absent in the departments of fine art and decorative art and that consequently a large number of women should receive specialised higher education which will enable them to enter these walks of life we should not forget that the large majority of educated women would marry, and undertake the responsibility of managing their homes and bringing up their children. As was remarked by H. E. The Governor General, "Let Girls remember that knowledge is not an end in itself. As soon as they get the requisite of satisfactory *minimum* of knowledge they must marry and look after their families. Some kind of special education will therefore be useful to them.

Dr. KARVE founded the Women's University at a time when education through the medium of the mother-tongue was considered to be a heresy. Now this change has been uni-

versally accepted and a question has been raised whether there is need any longer for a separate women's University. The Divallia Committee which went into the question of reorganising the University reported recently in favour of its being maintained as a separate institution. It did this not only on the ground that it is the only institution of its kind in India but also because of the fact that women do need specialisation in certain branches of study and that such specialisation can be best achieved through a separate institution.

Religious Education

IN the address delivered by H. E. The Governor-General at the convocation of the University of Madras, a reference was made to the need for imparting instruction in religion to the pupils attending schools. On this subject there has been acute differences of opinion not only in our country but also in many other countries of the world. There is however one point on which almost all are agreed that the youth should be given some instruction which will enable them to understand the spirit underlying religion whether that instruction is or is not labelled religious. Some idea of the purpose and value of life, of the brotherhood of all, and the need for sacrificing one's own comfort and even life for promoting the good of society these have to be taught to every one. The existence of society and the preser-

vation of an orderly life becomes impossible unless every one is imbued with this spirit.

BUT the practical difficulty in our country is that there are different religious faiths and that there is antagonism between those who follow one faith and those who follow another. Parents therefore may not like the idea of any particular religion being taught in schools and to teach to the pupils of each religious communion the tenets of that particular communion only without relation to other religions will defeat the purpose of all religious teaching. It will intensify differences and strengthen sectarianism instead of promoting the sense of oneness.

H. E. THE Governor-General, however, observed that somehow these difficulties should be overcome. He said: "It will not do to follow the easy path of evading the challenge by attending solely to physical culture and intellectual education. We have to evolve a suitable technique and method for serving the spiritual needs of children through many religions in the same school.....India is not like other smaller countries with a single language and a single faith. We have a multiplicity of languages and faiths but are yet one and must remain one people. We have therefore to give basic training in our schools to speak and understand many languages and to understand and respect the different religions prevailing

in India. It is not right for us in India to be dissuaded from this on account of considerations as to over-taxing the young mind. *What is necessary must be done.* And it is not in fact, too great a burden."

HERE is a challenge thrown to all educationists. They have to solve the problem of how to impart religious instruction when in a school there are pupils belonging to different faiths so that they might feel that they are one. This was solved in a way by the Theosophical society when instruction was imparted in schools managed by the society through text books on Universal religion. This may not be the only solution but it should be the supreme endeavour of teachers to think over the problem raised by the Governor-General and come forward with reasonable solutions of it. They must accept the challenge and cease to be indifferent to the issue.

Educational Planning in Jodhpur State

THE achievement of political freedom has today become the starting point for all kinds of progressive activities in the country and this is seen as much in the states as in the provinces of the Indian Union. In a recent press conference the Siksha Mantri of the Jodhpur State gave an outline of the educational plan which the authorities there are putting into execution from this year onwards.

There is much to commend in it. In all essentials—like free and compulsory basic education, the removal of adult illiteracy, military training in schools and colleges, reform of the examination system, higher scientific and technical studies and scholarships to young men going abroad—the state is as progressive as any of the more advanced provinces in the country. What is more important than the mere enunciation of a policy or the laying down of a scheme is its implementation and it is gratifying that expenditure on all items in the scheme have been considerably increased in the course of the year and arrangements made for still further increases in the years to come. We wish every success to the educational plan of the state.

"The Child and His up-Bringing"

BY

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THROUGH different PROVINCES

DELHI

ART AS COMPULSORY SUBJECT APPROVED

A scheme for the promotion of art education in India has been generally approved by the Ministry of Education and Art of the Government of India and sent to provincial Governments for their opinion.

The scheme, which has been submitted by the All-India Fine Arts and Crafts Society, suggests that fine arts should be a compulsory subject in all primary and secondary schools and an optional subject with two papers, one practical and the other theoretical in university courses.

Other proposals include remodelling of arts schools and establishment of new art institutions in the provinces and of museums and art galleries in the cities. Each province, it is recommended, should have an institution to teach fine arts, while the larger towns should have separate museums and art galleries, the latter having specimens of modern art.

On the education side, the provincial Governments should further help by awarding scholarships to artists for post-graduate studies abroad and should make it compulsory, for educational institutions to secure coloured reproductions and photographs of artists' work for display in their libraries and common rooms.

SETTING UP OF DEPARTMENTS

Few provincial Governments have any administrative organization for the development of art. It is, therefore, suggested that each province should have a Directorate of Art to deal with all problems relating to art.

Lastly, the scheme proposes that qualified Indians should be sent to Europe, America, China and Japan to

study art galleries and museums there so that their first-hand knowledge may be later utilized in India in building up similar institutions here.

INDIAN VARSITY COMMISSION:

DR. RADHAKRISHNAN AS CHAIRMAN

It is understood that Dr S. Radhakrishnan, the noted Indian educationist, has agreed to act as the chairman of the University Commission which the Ministry of Education is instituting to survey the whole field of higher education in India.

The rest of the personnel of this Commission will be selected soon, after which the Government will make a formal announcement about the exact terms of reference of the Commission.

INCREASING TECHNICAL PERSONNEL

Under the guidance of a special officer from the U. K. a high-voltage engineering laboratory is being set up at the Institute at a non-recurring cost of Rs. 23,13,000. The annual recurring expenditure will be Rs. 2,16,000 to begin with, but will ultimately be reduced to Rs. 45,000.

At the same time a power engineering department is also being established at a capital cost of Rs. 40 lakhs. The annual recurring expenditure will be Rs. 11,20,000 to be reduced finally to Rs. 3,90,000. A professor and head of the department have already been appointed to build up the organization, which is expected to supply power engineers in sufficient numbers to help in the rapid industrialization of the country.

The existing departments of the Institute are to be expanded under a four-year development plan estimated to cost Rs. 40 lakhs, with a recurring annual expenditure of Rs. 11,20,000

which will ultimately be brought down to Rs. 3,90,000.

SOCIAL SCIENCE

In addition, the Ministry has accepted a scheme for the establishment of a department of economics and social science at the Institute. The expenditure on the department will total Rs. 1,11,000—Rs. 71,000 non-recurring and Rs. 40,000 recurring.

TECHNICAL EDUCATION

In furtherance of their plan for development of technical education, the Government have accepted in principle the suggestion of the All-India Council of Technical Education for grants to some of the important technical institutions in the country. The expenditure involved is Rs. 1,50,00,000 non-recurring and Rs. 30 lakhs recurring. The institutions receiving help are expected to make their training facilities available to students from all over India so that students from backward provinces may not be ignored.

MADRAS

NATIONAL CADET CORPS TRAINING

The normal course of training for the Junior and Senior Cadet Corps, proposed to be started in High Schools and Colleges respectively in the Province, will be two years.

A decision to this effect was taken at a conference held at the Education Minister's room at the Secretariat on 23, August. Col. Bewoor Director of the National Cadet Corps, the Vice-Chancellor of the Annamalai University and the representatives of the Madras University Officers' Training Corps, attended the conference.

In the case of the senior Cadet Corps, it was decided that besides the normal course of two years, boys, who showed a special inclination for this kind of training, should be given an extended training for two more years so as to qualify them for the posts of Non-Commissioned officers.

Teachers from High Schools, who are to be deputed for training as officers of the Union Cadet Corps, will be given training for two months, while Professors of Colleges, who are to be deputed for being trained as officers of the Senior Cadet Corps, will undergo training for three months.

It was also agreed that the Provincial Government should have the power to decide the number of officers who are to be deputed for training, as also the number of candidates, who are to be selected for training in the Junior and senior cadet corps.

PROPOSAL TO AMEND MADRAS VARSITY ACT

Government, it is learnt, are considering certain proposals for amending the Madras University Act.

One of the important features of the proposed amendments relates to the reconstitution of the University Senate. It is stated that the body as it is constituted at present is "unwieldy" and it is therefore considered desirable that it should be so reconstituted as to make it function more efficiently. Another amendment proposed seeks to include as members of the Senate ex-Vice-Chancellors to enable that body to have the benefit of their expert advice.

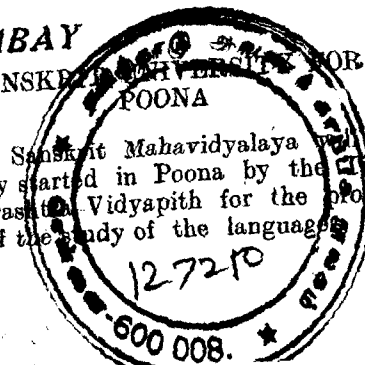
PRESIDENCY COLLEGE SCHEME APPROVED

The Provincial Advisory Board of Education, which met on 27th August under the presidency of Mr. T. S. Avinashilingam, Education Minister, approved the scheme for reorganisation of the Presidency College, Madras, into an institution for the provision of higher education in research.

BOMBAY

SANSKRIT UNIVERSITY FOR POONA

A Sanskrit Mahavidyalaya will be shortly started in Poona by the Shri Chhatrapati Shahu Maharaj Vastu Sangrahalaya for the promotion of the study of the languages. The



Vidyapith has earmarked Rs. 70,000 for the purpose.

This was announced yesterday by the Premier of Bombay, Mr B. G. Kher, who is the Chancellor of the University, at a function held at the Vidyapith premises. Mr. Kher hoped that the Vidyapith would also be in a position in the near future to provide facilities for studies in other ancient languages, such as Persian and Chinese.

The Vidyapith has also under consideration a scheme to start an institute for training village workers, for which it has received a donation of Rs. 1,000,000.

SECONDARY SCHOOL EXAMINATION

The Bill to abolish the matriculation examination and to set up a Secondary School Examination Board should be taken primarily as a move to provide the maximum good to the largest number said Dr. K. G. Saiyidain, Educational Adviser to the Bombay Government speaking at a symposium convened by the Bombay Presidency Women's Council. Dr. Saiyidain pointed out that the University was entrusted with the imparting of higher education and, as such, secondary education did not come within its sphere.

C. P.

C. P. PLANS TO TRAIN TECHNICIANS

The C. P. Government in a Press note issued on 21st August said that it was expanding all technical departments in pursuance of its development plans. The Government would, therefore, require trained technical personnel which was in short supply in the province. To meet these requirements the Government had provided facilities for technical education at an enormous cost.

It had, therefore decided to take bonds from all students admitted to technical colleges and institutions, including the Engineering College, Jabulpore, that they would serve the province in case of need for a period of

not less than three years. It was not unfair or unreasonable if the Government insisted on those students, who wished to take advantage of those technical educational facilities, to serve the province in an all out effort towards its development. The terms of the bond were not harsh, and the Government would be reasonable in interpreting and enforcing its terms.

TRAINING WOMEN IN SELF-DEFENCE

Women students of Nagpur University must not only have physical education but also be trained in the art of self-defence. This principle was accepted by the University when the Academic and Executive Councils unanimously endorsed the report of a smaller committee on the subject.

The Executive Council accepting this policy, appointed a committee to draw up a detailed plan and submit it at the next meeting for implementation by the university authorities.

It is learnt that of the total of 5,000 students appearing annually at various university examinations for the degree courses, 1500, are women.

SOCIAL EDUCATION SCHEME

Another important decision related to the approval of the social education plan of the provincial government. After considering the communication from the Educational Secretary to the Government, the Executive Council decided that with effect from July, 1949, all university and high school students appearing for the matriculation examination, and staffs of all colleges should implement the social education scheme within their own sphere and educate at least two adult illiterates in accordance with the prescribed curriculum approved by the Government during an academic year. Only on the production of testimony of having made two adults literate, university students can take their degrees in April, 1950.

The Council constituted a small committee to prescribe a regular university social education course for students.

BENGAL SECONDARY BOARD EDUCATION

The formation of a secondary board of education to control and regulate education in the secondary stage is suggested by the school Education Committee, constituted by the Government of West Bengal, under the chairmanship of the Minister of Education, Mr. H. N. Choudhuri.

The suggested board is also to advise the Education Minister in matters of extension and improvement in secondary education the objective of which, as envisaged by the Committee, is to devise a self-contained system of education suited to the aptitudes, abilities and needs of adolescent pupils.

It is learnt that the Committee has recommended a six-year course, divided into two parts, junior and senior courses. In the opinion of the Committee, the proposed six-year course and the five-year primary course, which the Committee had suggested earlier, should be so devised and conducted that a student completing it may be fit for admission to the degree course, or into higher technical or professional institutions, according to his aptitudes. This will eliminate the present intermediate stage. But the Committee has recommended that the final decision in the matter should be taken in consultation with the University.

The Committee is not in favour of co-education in secondary classes under the present circumstances, but permits it under proper conditions.

U. P.

CHINA'S VALUABLE GIFT TO ALLAHABAD VARSITY

The Ministry of Education, China, has made a gift of a complete set of the 'Szeu-ku Chen-pen-Isu-Chi' the rare works of the four Imperial Libraries to the University of Allahabad, announces the Assistant-Registrar of the University.

The set is a collection of 230 works comprising 1,960 volumes in photographic reproduction of the original manuscripts in the libraries of the Manchu Dynasty.

The authorities of the University are contemplating to house these volumes in a special room to be called "China Room."

E. PUNJAB

TECHNICAL EDUCATION FACILITIES IN E. PUNJAB

With a view to increasing technical and educational facilities in the province, the East Punjab Government has appointed a committee of six members to examine the existing institutions.

The members of the committee are, Sardar Prabh Singh Chawla (Chairman) Mr. Ajit Singh Malhotra, Mr. D. C. Khanna, Mr. S N Kapur, Mr. Pokhar Das and Sardar Kripal Singh.

RELIEF FOR E. PUNJAB COLLEGE STUDENTS

An interim relief of Rs 100 each to all students whose names were recommended by their Principals and an additional sum of Rs. 100 in the case of 2nd, 4th and 6th year students to enable them to tide over their immediate financial difficulties have been sanctioned by the Director of Public Instruction, East Punjab.

Grants to the extent of Rs. 2,65,378 have been already sanctioned in the case of school student financial aid up-to-date totals Rs. 7,93,478.

INDORE

MALWA UNIVERSITIES SCHEME POSTPONED

The schemes for a Madhyabharat University at Indore and Vikram University at Ujjain have been postponed under orders of the Malwa Government, which is appointing a committee in consultation with the States Ministry to consider the question of a university for Malwa.

The new committee is also expected to report whether one or more universities are required for this Union, which has a population of eight million and revenue of only Rs. 8 crores. The location of the university will also be recommended by this committee.

“STRENUOUS WORK AHEAD” *

Address to the Madras University Convocation

By His Excellency Dr. C. RAJAGOPALACHARI

“Graduates, on this great occasion in your life when you must be overflowing with a sense of achievement and a degree of pride an older person may offer a few words to you on our immediate future. Independence is a goal for which we worked and struggled for several years. But we must now overcome the habit of mental resistance and opposition which was our pattern of behaviour until now. We must forget all the disappointments and frustrations we have suffered. We must turn all our experiences now to positive ends.

“The years immediately ahead when our freedom has to be consolidated must be years of strenuous work. We cannot take out of life more than we put into it our-selves. The new opportunities that present themselves in our country may seem to be opportunities for individual advancement but they are also and perhaps more truly, opportunities for service to the country as a whole.

“What is wanted is not competitive ambition but intense co-operation. The furtherance of the welfare of the people as a whole in constructive channels is the warp and woof of patriotism now. Melodramatic reiteration of past struggles and dwelling on episodes of suffering may feed our pride in a way but it is wholly irrelevant and is, therefore, a waste of energy in the present context when what is wanted is speed of realisation of civic duty and energetic positive effort in reconstruction.”

“There is a tendency in progressive political circles as well as among educationists to seek to make anything that is good and useful a compulsory part of youth's educational course. I should

like to express on this occasion my doubts in respect of this tendency. The idea that education should cover all useful fields of equipment is futile and erroneous. The limitations of time and immaturity should be kept in mind, and more time should be spent on evolving the capacity to acquire knowledge and to think aright than on substantial equipment straightway. The pressure of too many subjects is not a good thing for the young brain. On the other hand, it is only when the brain is young that the capacity to think aright can be developed and correct methods of work can be implanted.

“To give an example, I would point out that history cannot be understood by boys and girls who have not seen or experienced much of life and its problems. The brain is a machine which should be properly assembled and adjusted during youth. Once this is done, it will take care of itself and there is plenty of time for acquiring information in all branches. The stress during youth should be on training, on creating a habit of correct observation, of scientific curiosity, and of thinking aright and not on cramming the brain with information. The aim of education is that the pupil should acquire an automatic appreciation of values, moral and other. We do not desire to produce indoctrinated minds. That is not the democratic ideal. Totalitarians might wish to give a twist when the mind is young in a planned direction but our aim should be to produce a free and faithful intellectual and moral apparatus rather than give pre-planned twists.

COMPULSION IN STUDIES

“Again, it should be remembered that what is made compulsory automatically induces a distaste. If you wish boys and girls to develop a permanent and unreasonable dislike of anything, make

that subject a compulsory subject. (Laughter). If you wish that they may develop a willingness and a capacity to appreciate good literature such as the Ramayana and the Mahabharata or Shakespeare, or the Bible, for God's sake I would say to the educationists, do not make the study of the Ramayana and the Mahabharata or of Shakespeare or the Bible compulsory in the school. The lessons of both child psychology and human psychology are that mandatory and compulsory direction produces a contrary and rebellious tendency. The conditions for assimilation should be produced and there should be no compulsion. Youth should be helped to choose good things for themselves rather than be forced and drilled.

“Therefore, I would suggest to educationists that less stress should be laid on examinations and more on opportunities for study and assimilation. (Applause). The examination is the most bitter part of compulsion. (Laughter). It creates an incurable tendency towards superficiality and a paradoxical condition wherein a certain degree of equipment and dislike go together. It leaves in the successful candidate a distaste for further advance, once the examination is over. (Cheers). If in any field the standard of attainment is better in foreign universities than in India, it is not due to stiffer examinations or to superior talents. It is the result of greater voluntary exertion on the part of teachers and pupils born of love of the thing itself, and better facilities for study and research rather than of any stricter or better system of examinations and rejections. It is the result of a condition of things in which aptitude and love of subject rather than irrelevant ambitions and prospects of career and employment guide the student in their choice of studies.

LANGUAGE AND RELIGION

“There are two problems which are the cause of great worry to our educationists, the problem of religious and moral instruction in a land of many faiths and the problem arising out of multiplicity of languages. Taking up the

education of children, we see that they should be trained to love one another, to be kindly and helpful to all, to be tender to the lower animals and to observe and think aright. The task of teaching them how to read and write and to count and calculate is important, but it should not make us lose sight of the primary aim of moulding personality in the right way. For this it is necessary to call into aid culture, tradition and religion. But in our country we have to look after, in the same school, boys and girls born in different faiths and who belong to families that live diverse ways of life and follow forms of worship associated with different denominations of religion.

“It will not do to follow the easy path of evading the challenge by attending solely to physical culture and intellectual education. We have to evolve a suitable technique and method for serving the spiritual needs of children through many religions in the same school. We would thereby cultivate an atmosphere of mutual respect, a fuller understanding and helpful co-operation among all the different communities in our society. India is not like other smaller countries with a single language and a single faith. We have a multiplicity of languages and faiths but are yet one and must remain one people. We have, therefore, to give basic training in our schools to speak and understand many languages and to understand and respect the different religions.

“Any attempt to do away with or steam-roll the differences through governmental coercion and indirect pressure would be as futile as it would be unwise. [Hear, hear]. Any imposition of a single way of life and form of worship on all children, or neglect of a section of the pupils in this respect, or barren secularisation will land to a conflict between school and home life in the pupils concerned, which is harmful. On the other hand, if we give due recognition to several prevailing faiths in the educational institutions and organise suitable facilities for boys and girls of all faiths, it may itself serve as a broadening influence of great national value.

* Extracts from Address delivered by His Excellency Dr. C. Rajagopalachari, Governor-General of India on 25th August 1948, at the Convocation of the Madras University.

FOREIGN CURRENTS

Drive for more Teachers in Turkey— The Village Institute

[In the years after 1937—38 the number of schools in Turkey all but doubled but the number of teachers rose from 21,500 to 34,800 only. There are nearly 10,000 schools without school masters. The Village Institute system described below has been devised to supply this want].

The drive to supply this want is the most interesting of the social developments at present in progress. Its name, in Turkish, is the Village Institute system, which means the special method devised for training teachers who are ready to undertake the long uphill plod in the backward and inaccessible hamlets already referred to. For experience has taught that few town-trained teachers want to go there. Once a taste for modernity has set in, the Turk has no use for village life. Missionary zeal is rare. Civil servant, doctor and school master alike regard Eastern Anatolia as banishment because only too often it turns out to be so. One of the weakest points in the organisation of Turkish Government Service is that out of sight is out of mind, and the young man who has gone East sees himself passed over in favour of those who are in a position to dance attendance on Ministries.

In 1930, therefore, a system of training teachers in a village environment was begun. There are now 21 Village Institutes, each some 1000 strong and each serving about 3 vilayets. Here promising local boys and—despite parental prejudice—also some girls are selected at about 12 years of age. The final selection is made by personal interview. Six years instruction is then provided at state expense, divided as to 50 percent for culture and the arts, 25 percent for handicrafts and 25 percent for agriculture. At the end of the period the pupil who passes out gets a village appointment—at about £ T 100 per annum, but with house, land and a horse supplied. A six year course, the idea of which was evolved only in 1939, has, so far passed out only two batches of students. At the present rate of pro-

gress every village in Turkey will have its qualified teacher by 1955.

The Institutes are self contained, in that they do their own servicing from baking to building and pumpling, but are also taught to regard themselves as part, as it were, of a public school system. At Hasnogan—the Institute that serves the Ankara area—ground plans of the 20 counter parts hang in the corridor. "This one has the sea, but then we get skiing." Hasnogan, with its colour—washed shacks and general air of vigour, is the very antithesis of the old village of its name on the slopes above. Below, girl students are playing women teachers at volleyball, each side vociferously cheered by male counterparts. Up the hill, the elderly woman driving her ass down the apology of a street snatches her headcloth into her mouth out of sheer habit, to conceal her face from strangers. She is a reminder that the student once qualified, is going to a lonely job. Some marry at the Institute, and start work as a pair. It must be easier for two to set examples and to break hard ground.

A visit to a Village Institute leaves some sharp impressions. One is of a fresh flowering of the pioneering spirit that was the hall-mark of Kamal's zenith. Teachers and pupils alike create this atmosphere in their eagerness to show off what are, as yet, the meagre means at their disposal. The second impression is one of making the best of scanty equipment. Another impression is that more time given to agriculture, and in particular to teaching the many simple dodges that make for a better crop—such as how to double-trench, leaving topsoil topmost, and how to turn compost—would be a quicker route, than are the hours spent on foreign languages and

CORRESPONDENCE

The Headmasters' Association, Madras City

Annual Report for the year 1947-48

The Headmaster's Association spent another busy year of fruitful activity in the cause of Secondary Education of this province. It is a matter for great satisfaction to find that several districts have followed our example and organised similar associations of heads of institutions. It is also gratifying to note that the Government has often valued the suggestions and decisions of this association with particular regard and consideration.

There were 45 members on rolls during the year and the average attendance was in the neighbourhood of 25.

The Association met eleven times during the year and the members are thankful to the several Headmasters who kindly invited the Association to hold its meetings in their institutions. The Association records its thanks to these Headmasters for the hospitality shown to the members.

Among the items considered by the members, mention may be made of the following:

1. Delay in publication and sale of S. S. L. C. Text Books.

Continued from preceeding page
the like, to converting Anatolia into the major food producing area that it must become if Turkey is to prosper. The agricultural instruction, at least in this important inland area, does not, to a Western eye, approach in quality anywhere near to the standard of the cultural syllabus. It is far below that given to the corresponding pupils in Cyprus, whereas the instruction given in other crafts is more varied and better.

But the makings of a great change in rural Turkey are all there. A village Institute is a show piece and worthy of the pride taken in it, even by Townsmen. (The Economist, August 14, 1948.)

2. Examinations and their place in the School curriculum.

3. Place of Citizenship Training.

4. Aims and objectives of S. S. L. C. Examination.

5. Abolition of optional subjects for the S. S. L. C. Course.

6. Bifurcated courses: Aim, mode of selection of students, period of training etc.

7. Boys' work in the High School stage.

8. Salaries and allowances of Headmasters.

9. Visual Education—recommending the use of films and film strips.

10. Shift system - conditions for introduction.

11. Study of languages—Regional languages, Classical and modern languages, and English.

12. Unity in the two Scout and Guide organisations.

13. Detentions in S. S. L. C. Class—protesting against government's orders.

14. Provision of more Trade Schools and Technical High Schools.

15. Increase in standard rates of fees and revision of rules of Grant-in-aid code for assessing grants.

16. Recruitment to the inspectorate and raising of age-limit.

17. Protesting against the G. O. disallowing advance increments and weightage for purposes of grant.

18. Introduction of Military Training.

19. Building grants for schools, suggestions for raising loans.

20. Enhanced rates of Dearness Allowance—plea for introducing the same in private institutions.

21. Suggestions for valuation of S. S. L. C. Examination papers in several subjects.

22. Publication of Text Books by government.

23. Recommending the holding of a September Examination for S. S. L. C. Supplementary students etc, etc.

Among the services rendered by the Association, the following may be mentioned ;

1. Arranging the display of picture sets issued by the British Information services.

2. Recruitment of teachers to Ethiopian Educational Service.

3. Arranging a rally of 35,000 school children on the occasion of Lord and Lady Mountbattens' visit to the City-

The Association had the proud privilege of having Sir John Sargent to Tea in November 1947.

The Association is glad to note that several of its suggestions and recommendations were approved and adopted by the government and the Board of Secondary Education.

TRAINING COURSES AT INSTITUTE OF EDUCATION IN ENGLAND

Thirty-four Indian educationists eight of them women—are among this year's 700 students, coming from 45 countries, now working at London's great Institute of Education, which is housed in a complete five storied wing of the new University building in Malet Street

It will be seen that the London Institute of Education aims at being something much bigger than a mere training college for teachers, important as that aspect of its work must remain. It is to be the nucleus, as well as the prototype, of a world wide organisation devoted to the interchange of preceptorial wisdom, the key-link of a cultural chain binding East and West together in common understanding and progress for the benefit of humanity as a whole.

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