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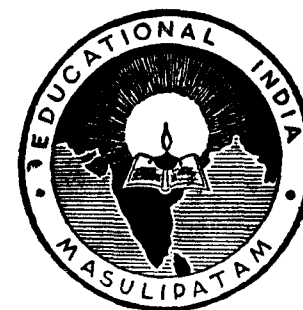
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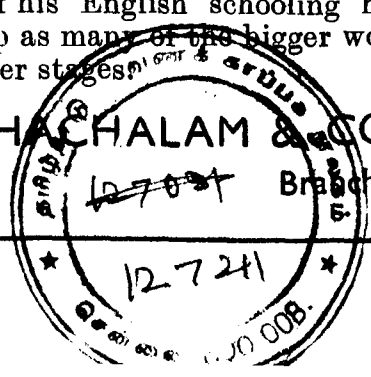
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Improving Your Teaching Personality

DR. G. S. KRISHNAYYA, M. A., PH. D. (Columbia)

THE main reason for thinking of such a subject as this is that most people are eagerly clamouring for better teachers. Teachers themselves are anxious to improve and do their best. Pupils, if they are consulted, would urge the necessity for such a subject being discussed from time to time; the parents and public insist that our teachers need to improve considerably and as for Inspectors, there is nothing which they are so keen about and from Government's point of view this is their big hope and dream.

The importance of the subject is clear to those who know anything about schools. There is hardly a speaker these days who does not dwell on the tremendous importance of a new emphasis in education and point out that the crux of the situation lies in teachers—teachers with a soul, a heart and a head. If as some one has said teachers are the “teachers of mankind,” the “high priests of human nature” and the “makers of world civilisation,” there is no doubt that the problem of the professional growth of the teacher could not safely be ignored any longer.

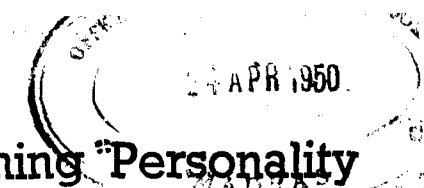
It is an old proverb, and as true as old, that “the teacher makes the school.” As the teacher, so is the school. However important the material environment may be in the way of grounds, buildings, equipment, however valuable good text books, a fine syllabus and up-to-date methods may be considered, the most important factor in the school, the heart of the school, is the teacher. To say that the success of the school as the instrument for the transformation of the raw material of the little children into

efficient citizens depends upon the efficiency of the teacher, is almost a platitude that no one is likely to question. It is as true in the practical sense as in the philosophical, that the teacher is the school. He corresponds to the main spring of a watch. He keeps everything going.

The Teaching Personality

Many books on pedagogy and school management attribute the success or failure of a school to the teacher's personality. Rightly so. Teaching is based on personal relationship between teacher and the taught. There is exerted an unconscious influence. The contagion of a teacher's spirit is a fact although it cannot be measured. It is difficult to describe what personality is: it is so mysterious and intangible. This word is very general. So, abandoning the general and vague term, we may mention the various qualities and abilities which go to form the teacher's personality. People vary in personality because they possess different ideas, ideals, habits, manners, mannerisms, appearance, abilities, attitudes and interest. Not enough importance has hitherto been attached to the careful selection of teachers, though most are agreed on the desirability of a fine personality. Various studies and statements have been made of what constitutes good-teaching personality. One interesting investigation may be described here.

In 1913 Dr. Clapp of the University of Illinois secured from one hundred experienced Inspectors and head masters a list of the ten specific qualities that each judged to be the most important constituents of a desirable teaching personality. He



combines these judgments on the basis of the frequency with which each quality was mentioned, and thus obtained a list of ten qualities which had the highest number of votes. He then submitted this list to one hundred and forty inspectors and head masters, and asked them to rank their five best teachers first in order of their "general teaching personality" and then in order of their standing with reference to each one of the ten specific qualities. He thus obtained not only the combined judgment of experienced school men as to what, in their theory ought to make up good teaching personality, but also the order in which these qualities actually appeared in a group of teachers recognised as superior from this point of view. The final order in which these ten traits stood was as follows:

1. Address (manner of meeting people).
2. Personal appearance.
3. Optimism.
4. Reserve.
5. Enthusiasm.
6. Fairness.
7. Sincerity.
8. Sympathy.
9. Vitality.
10. Scholarship.

The Improvement of Personality

It would be useless to know what traits are desirable in a teacher if they are all beyond the possibility of cultivation. If personality could not be changed, the situation would be hopeless. Fortunately however the fatalistic notion that the important factors in the teacher's personality cannot be improved is not supported by facts. No doubt there are some who cannot change very much but after all allowance has been made for them, it must still be admitted that individuals can change, and develop these various qualities through the discipline of experience and training. Dr. Clapp's study also supports the view that both experience and training have positive effect in improving teaching personality.

If a teacher believes that a personality is the determining factor in the teaching business, that personality can be changed and that he does not have to be content with his present state, there are several things he can do. He may start by making a deeper study of the nature of "personality". A book like the *Personality of the Teacher* by Charles McKenny will serve to make clear the elements of personality. The author discusses sympathy, sincerity, dynamic knowledge, good breeding, growth in personality and the joy of living. Without understanding this, no teacher can make an intelligent approach to his problem.

No one improves as he should unless he studies himself constantly. If a teacher does not realize his shortcomings he will never change. The best way to do it is to formulate the problem and then to study it scientifically. Self-improvement is helped greatly by working with a definite plan. It is desirable to have a deliberate daily retrospect of the day's happenings. Without such a survey the teacher is not likely to know wherein he had succeeded and wherein he had failed, and why. From this point of view nothing is more suicidal than the attitude—"I never give my work a thought after the day is over". It does not pay to be so overwhelmed with work as to have little time for a calm and judicial review. No, it was not.

Improving Your Personality

The most definite suggestion that can be given regarding the improvement of personality is one which involves a self-measuring plan. Related to the daily retrospect is the writing of a complete analysis of one's teaching-self. The individual makes a comprehensive list of desirable qualities and then gives himself marks and grades. Any teacher can easily pre-

pare such a self-rating card out of the lists of the desirable qualities given above. The teacher who would make well-balanced progress, must have such a conscious, definite programme. Without this comprehensive outline, there is the danger of stressing qualities in which one is fairly strong, and neglecting those which really need special attention. The teacher may use the marking system A. B. C. D. E. and grade himself with reference to the average in each quality. Sometimes it may be possible and advisable for a teacher to get some honest and friendly colleague to mark him on the basis of the list. It will be helpful to him to verify the reliability of his own estimates. Such a self-measuring analysis may be used once or twice a month. It has to be remembered that this analysis will be of little value unless the teacher adopts a detached objective attitude, studying himself as if he were considering some other person. Another matter which has to be borne in mind is that a single year of conscientious effort in the use of such a plan will prove sufficient to lift intelligent teachers above the level of mediocre performance. Few can expect to approach perfection in all the traits on the list, but this is a scheme that promises years of pleasant and worthwhile effort. Good personality and effective teaching are largely matters of development. This fact makes the profession much more interesting than it would otherwise be and indicates that teaching has a real future for all those who teach with the intention of making progress.

Consultation:—It may be worthwhile also to work out with others the trait-actions which can be performed for developing those traits. Whether a self-scoring system is employed or not, the teacher will do well to seek frank advice (whenever it

can be done with safety) with reference to the improvement of his teaching self. Such advice will be useless, unless there is the willingness and the resort to carry out the programme that his counsellors may recommend.

Observing Efficient Teachers:—

If the teacher has observed himself critically, he is sure to want to notice how other teachers manage the difficult places. Visiting the class rooms of other teachers also serves as an impetus to more serious and conscientious effort. It may prove a mirror to one's own faults. It is necessary that the teacher should start out with some definite problems in mind. Otherwise the visiting is likely to mean little or nothing. Very often another teacher's success will lie in only a different combination of essential personal traits and so unless much thought is given to analysing and finding out what it is that is responsible for success, the secret will not be discovered. Usually the teacher whose work needs most improving is the one who finds least to commend in or profit from another's performance.

Many teachers are content to go on from year to year without ever trying to profit from the example and experience of other teachers. If this opportunity for professional growth is not to be neglected altogether it may be necessary for inspectors and head masters to introduce a scheme for regular visits and tours. It will not be wasteful even to allow every teacher some time each year for such observation. Earnest teachers will return to their work with renewed vision and courage. Reports of these visits could be made and discussed with great gain at the teachers' meeting. It may be wise for the head master to make a few suggestions to the teachers both as to how to receive

and treat visitors and also as to how to make a visit. Otherwise quite some unnecessary and undesirable things happen when teachers visit other schools or other teachers' classes.

Problem solving :—Another means of cultivating an efficient teaching personality lies along the line of looking at every difficulty as a problem to be solved. Every pupil offers a series of problems; the syllabus and the methods of teaching present problems; many parents are hard to deal with; the head master himself is a puzzle and the inspector an intolerable nuisance. When things go wrong at school, as they surely will at times, the teacher should try to find out the cause of the trouble. Many times he will find himself to be at fault rather than his pupils. It may be due to loss of temper, hasty judgment or careless preparation. Obstacles are not nuisances or enemies but facts. There is the constant temptation for the teacher as for the others, to regard a difficulty not as a challenge but as a misfortune, for which he, at least is not to blame. The most effective method is to begin concrete problems, through these to acquire general principles and then to make use of these principles until action in accordance with them becomes habitual. This is the difference between teaching intelligently and teaching mechanically. Problem-solvers are needed everywhere, but more so in teaching because the present procedure in this field is so dependant on rule of thumb and fashion and untested opinion. The cultivation of the problem attitude is the beginning of progress.

Cultivating the Social Side :—The teacher usually needs cultivation of the human side. He is often accused of knowing more of books than people. The clannishness of some people is

fatal to their growth. School masters often betray in this way what is known as "inferiority complex". The teacher should take an active interest in the life of the community. Participation in some civic activities and serving on local committees are to be regarded as opportunities for the development of personality. While social life even of the ordinary type has a tonic effect on the mind, more especially is to be sought the friendship of persons of character and versatility. Association with men of other aptitudes and ambitions, persons of large mental and moral horizons cannot but enlarge one's personality, correct one's conceit, enrich one's experience, and call out the best and the deepest. Thus can be overcome the pedagogue's besetting sins, pedantry, dogmatism, talking shop etc.

General and Professional Reading :—The teacher who wishes to maintain his professional self-respect will have to do not a little private reading. The subject matter of most subjects is ever broadening and changing and so if a teacher is to know more than his pupils, and in subjects other than those he is teaching, he can hardly afford to rest content with work done for his B. A. Unless he has clear mental pictures his teaching will betray obscurity of thought and imagination. Besides adequate study of the subject taught and the related fields, the progressive teacher should conscientiously allow himself a certain amount of biography, fiction, travel and general literature—especially during holidays. Good schools are not content to give their teachers only pedagogical books and magazines.

Conclusion :—So much has been said about teaching and teachers and that for the last three thousand years, that it is almost impossible to say anything new. What often

The Andhra Secondary Education Standards Committee

V. S. VENKATA NARAYANA, M. A., B. Ed.

Secretary, Nellore Dt. Teachers' Guild

A COMMITTEE had been appointed by the Government of Madras last year to find out the causes for the low standard of Secondary Education in the Andhra area. This committee had just finished their tour over the Andhra Districts and their report is awaited. It was stated that the committee for such a purpose had been instituted on a complaint by the Registrar of the Andhra University. The basis for such a complaint is not clear. The committee themselves were unable to state on what basis such a low standard had been alleged to exist and in what subject or subjects it existed.

This question was put to the committee but they were unable to explain on what data the complaint had been made. They were merely asked, it appears, to investigate the causes for the low standard of secondary education in the coastal districts of the Andhra area. They were not told whether the term 'low' had been applied while comparing the perform-

Continued from preceding page

appears new is the appearance. Old truths like old dolls can be clothed and be made attractive and acceptable. Lest precious precepts should be forgotten or ignored, it is necessary that they should be presented betimes from different angles and in changed garb. And that is what has been attempted here. Make up your mind to improve, exert yourself in that direction and your work will become both more interesting and more effective.

ance of the pupils of the present time in that area with the performance of the pupils of the past; or whether that term had been applied in a relative sense while comparing the performance of pupils of the above-mentioned area with that of those of other areas in the province like Tamilnad etc. It was found out that there were no statistical data for such a conclusion. There was a feeling that things were bad and the Government appointed a committee.

In fact the headmasters of our locality as well as the teachers resented that such a charge should be levelled against secondary education in the Andhra area as if the condition was worse there than that in other areas like Tamilnad. One headmaster repudiated the charge and affirmed that there was really no fall of standard in Secondary Education in the Andhra area alone and that the pupils were showing more initiative and intelligent grasp of things now than before. They were able to express themselves clearly on most points in the content subjects in a much better manner than in the previous years as a result of the introduction of the mother-tongue as the medium of instruction in all Secondary schools. The Committee could not reply either way to his question and they categorically raised certain other points about admissions into schools after private study, promotions, efficiency of teaching, private tuitions etc. etc.

The procedure for any committee should be to issue an elaborate questionnaire on the topic in advance and

try to elicit the opinion of the various head masters, assistants, parents, students and teachers' associations. Unfortunately such a procedure had not been followed by the committee. We now learn that last month (the month of August) some questionnaire for the purpose were sent to all Secondary schools in the Andhra area. How we wish that that were done first instead of at the last moment! It would have saved a lot of energy and public funds.

Further in the matter of giving evidence before the committee a notice requiring the presence of all the headmasters of the District, a few L. T. assistants and some students as well as some members of the public was received. No inkling was given as to the topics to be discussed so as to facilitate witnesses to collect their thoughts and present things in a cogent and systematic manner. A question was put by the Committee for example: "In a class if there are different boys weak in different subjects, what do you think of the plan to put them in separate sections for e.g. a section of boys weak in English, a section of boys weak in Mathematics etc., and give the boys more periods in those subjects in which they are weak?" The members present had to stretch their imagination, and answer it offhand.

Another point that should be considered is the fact that notice regarding the arrival of the committee was not communicated to the District Teachers' Guild or any representative Teachers' Union to enable the Guild or the Union to give its view point in the matter. Also the teachers interviewed collectively were intimated about the arrival of the committee by the head masters just a day before the fair and in some cases on the particular day itself. What should have been done

had not been done. The committee proceeded on the assumption that there was a low standard in the secondary schools of the Andhra area and raised questions regarding the capacity of teachers teaching in the various schools, their taking up of private tuitions with the alleged consequent evil effects, promotions and admissions in schools, the attitude of parents and so on. What the standard expected of is not clear.

The Registrar of the Andhra University perhaps thought that the standards were low from the performance of the students at the University examinations. Since the Intermediate examination is the examination where the first idea of the attainment of students can be had, the blame (if any) for the low standard (if any) will have to be thrown on the Colleges and their staff where lecturing instead of teaching is in vogue. The S. S. L. C. performance, if taken into consideration, will, one can be sure, be the same in the Andhra area as in the Madras University area. Take the average in the subjects separately for the Andhra area and for the Madras area. Then we can compare and find out about the standard of the pupils whatever it might connote. One can be sure that the average performance will not differ in both cases.

If performance in English be taken into consideration, we need not worry. The Standard in English cannot be clearly assessed from a performance at the University examination which is dependent on various nebulous factors. There had been no proper grading of the subject and there had been an indiscriminate prescription of text books as for e.g. 'Our India' by Masani was prescribed for the Intermediate as well as for the S. S. L. C. examination. Now one need not worry much about the

standard in English. The aim of English teaching should be here after quite different from what it had been all along.

It is evident that the Universities must fall into line with the secondary schools by adopting the regional language as the medium of instruction in the colleges also. The anomaly in the present situation is clear. The secondary schools had adopted the regional language as the medium of instruction. But the colleges had not done so. Naturally they feel the standard in English must have fallen and therefore the standard of education must have been lowered in comparison with the previous years. In fact the English of the pupils had not been quite what it should have been even long before the regional language had been thought of as the medium of instruction as can be seen from a perusal of the reports of the examiners of the various subjects in the S. S. L. C. examination when English had been the medium of instruction. One can clearly perceive that the pupils are able to express themselves better through the regional language in the content subjects than in the previous years.

If there had been a dissatisfaction regarding the general condition of schools and instruction imparted therein, the complaint is general and can be heard of all through the province—as it is always in the nature of one generation to think that the standard of education in their time had been higher than the generation succeeding theirs. I had the opportunity of having an argument in this connection with an elderly gentleman who said that the educational standards have now fallen low. His argument was that in his time he had been able to repeat whole passages in English and talk English fluently. At

present an S. S. L. C. cannot even write a letter in English, so he said. That all the S. S. L. C.s are not like that and that person he might have met might have been a poor specimen of the system was lost sight of. That his ability was only a feat of memory and not of imagination or erudition, that the subjects studied are now large in number than before, that the institutions at present are to deal with syllabuses which are time and again changed with feverish haste in order to combine the good effects of both the S. S. L. C. and the old Matriculation and that the student material is of different mental make up—all these are forgotten by that gentleman as well as other fossils like him.

If one were to say that the schools at present are overcrowded and not properly equipped to meet present day requirements and to do full justice to the syllabuses and the pupils, that the teachers who are the vital factors in any educational set-up are not properly paid and are having no proper service conditions that the promotions are not made in most schools in consultation with the assistants, that mass education without individual attention, is the order of the day, and finally that the S. S. L. C. scheme had not been properly tried, one might agree with the thesis put forward. But it must be understood that this state of affairs is not peculiar to the Andhra Districts. The same conditions are obtaining in all the Secondary Schools of the province without exception. They have been so from a long time. It would have been better if instead of instituting a committee for a particular area with such a purpose as has been discussed a special committee to go into the general condition of all secondary schools in the province and see how far the

Education - Its Goal and Content

S. KRISHNA RAO, B. A., B. ED.

“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 preplanned twists.”

— H. E. Srinan C. Rajagopalachary.

Education in its broad sense is a universal phenomenon. It is in evidence when the mother bird patiently tempt her young ones to learn to fly. We witness it when the parent animal painfully endeavours to enable its offspring to acquire useful habits. We recognize it in the barbarian's blunt instructions to his children to learn a pattern of behaviour which he hopes would stand them in good stead in their future struggles of life. An important characteristic of education therefore is that it involves the solicitous effort of the elder members of the community, concerning the future happiness, collective and individual, of its younger members. In fact it is the very basis of all the activity that goes on in the name of education in any modern state.

Continued from preceding page

schools are equipped and what should be done in order to secure individual attention to boys had been instituted by the Government. Also we urge upon the Government of Madras to find out whether secondary education is really of a high standard in the other parts of the province.

As we come to a civilized community we find that this rudimentary nature of the phenomenon gets very complicated, according to the stage of civilization and the demands peculiar to it, at any given time. But its fundamental aspects remain the same. Therefore, if I may be permitted to set aside the jaded jargons of formal definition, I may define education as purposive parental activity motivated to modify the behaviour of the young, in order to implant habits, ideas and aspirations in them, which are calculated to be conducive to their future conduct in this complex world.

A good number of ideological questions may arise within the ambit of this definition, the technique of teaching apart. For example, even a casual observer may ask: who else may step into the shoes of the parents and to what extent? Again, what is the criterion of the motives which the controlling agency may entertain? Further, what should be the pattern of conduct aimed at? Finally how far the future of the child is its own, and how far can the claims of the community colour it? The last question particularly may make the reader feel that my definition is very inadequate. Two facts are mainly responsible for this apparent inadequacy. First the child being too young to take care of its education, has to be satisfied to shift with what is given to it. And then the giver's idea of education is too dominated by its social aspect to give the child its full due, although the one claim of modern education is its respect for the individual. It is, in fact, my chief aim, in this essay to induce the reader to think of the goal and content of edu-

cation from the point of view implied in the last question. The answers to the above questions are greatly overlapping and in the mass they make the goal and content of education.

As civilization advances and as the community grows more and more 'organic,' greater and greater attention to education is paid by the community, with an increasing sense of responsibility, a sense which is closely akin to the instinct of self-preservation in an organism. A concomitant of this increasing community attention is an increasing community interference in the affair and a gradual withdrawal of the active interference of the parent. But the nature and extent of this community interference differ from state to state according to the philosophy of life that obtains there, as expressed in and translated into action by the government that obtains there. In England and the U. S. A. much of the community interference is in the form of organized private effort as far as finances are concerned; while the policy and active control are claimed by the profession and the expert. This has become possible because an undefined delicate balance is maintained between the great commercial and industrial magnates who are the donors on the one hand, and the liberal professionals and the experts on the other. This balance is but an offspring of the implicit ideological sympathy between the two. Thus the public school life of England till lately cherished and cultivated the imperial aspirations of the English industrial class. And when the experts like Bertrand Russell began to warn the public against its evils and actually told that if "The British Empire was won on the playfields of Eton, it is actually being lost there," the political parties did not hesitate to liquidate the Empire. Similarly, most of

the great educational thinkers of America who have a large hand in shaping the goal and content of her education share sincerely in the American industrialists' faith in unlimited private enterprise. It is this peculiar harmony between the payer and the piper in the realm of education that has substantially contributed to the building up of a wide civic harmony among those nations, by which the average individual is content to be citizen of a state, though he does not hesitate to criticize it for a score of reasons. He does not rush to destroy what he disapproves; he only seeks to modify it, and he hopes to do it sooner or later by convincing and bringing round a good many to his own view point, for surely they too must be laboring under the same difficulties.

But a totalitarian state like Nazi Germany excludes the professional entirely from the shaping of education and replaces the educational expert by their own experts who draw their inspiration not from research and discussion of things purely educational, but from an altogether different thing, a political philosophy or a social cult, the fountain head of which is not an abstract ideal but an individual. There is therefore little scope for the wide range and freedom that we observe in the former system. Nor do we find the desire for agreement and the anxiety for harmony as in the former. There is simply no necessity for them, because there is a foregone conclusion that there is no necessity for them. Therefore I venture to call the former system a flexible one and the latter, a rigid.

We may easily realize that there is bound to be a very great difference between the two in point of goal and content. In the flexible system the goal is vague and distant; and therefore the content rich, varied and accom-

modating. But in the rigid system the goal is definite and near; and the content uniform and overriding. The first stands for toleration and seeks to develop that in the individual; the second is just the reverse. The first aims to fall in line with nature and therefore evolves ad infinitum and is hence potentially immortal. The second ignores and even seeks to distort nature and sets up its own standards which stand in the perpetual danger of being swept away by the inexorable laws of nature when it does not bend to them. Broadly speaking the goal of the flexible education is tentative and open to adjustment; and its content caters to the varied needs of the 'demos.' The goal of the rigid system is fixed, final and idolized; its content is to suit the demands of the origin of its inspiration. The flexible system mostly shapes itself and all the agents that are involved in it come into the field as but means to it. The rigid system has a super imposed form and is in itself a means to something else. Owing to these reasons, in the flexible system the process of education and the educated are glorified and their mutual reactions are watched with scientific curiosity and respect. So we may say with great truth that in it the individual is respected as an individual and there is an earnest solicitude to make it to suit him. But in the rigid system the process of education as well as the individual subserve a supreme purpose; which may or may not conform to the claims of the individual. Ideologically therefore the flexible system exalts the individual and exists in his name but the rigid system effaces him and exists for some thing else. What with the uncertainty of the ideology the rigid system may impose and the absence of the consideration of the individual in it, it will be an idle effort

to speculate upon its goal and content.

Standing as we are in India, on the threshold of a new life, we are anxious to build up a system of education that would suit us. It is natural therefore that the thinking elements of the enthusiasts for educational reform devote some thought to the goal and content of the system in the making.

As no system of education that is worth the name can afford to ignore the cultural heritage of the country it is intended for, it will not be out of place to think of the goal and content of the ancient Indian education.

The age-long goal of the ancient Indian education had been "Brahma-vidya." Lest I should be charged with a fanatic and vain glorious cherishing of the past I restate it to cater to the modern taste, without injuring it: The attainment of that unqualified perfection by the individual, which he is potentially capable of. This is a goal which Plato sets up for education. Though the common complaint against his definition of education is that it is vague, its critics must agree that it is universal in application and exalted in conception. Moreover, as the claims of the individual are getting recognized to be supreme, and as the goal of human evolution is yet unknown, we have to admit that such an ideal is implicit in the flexible system of education. At the same time we have also to admit that the very vagueness of the ideal renders it hard to realize, and hence it is often lost sight of and therefore it is often shelved altogether from the field of practical considerations. This blindness to the supreme ideal is, I believe, the greatest tragedy of our modern education; because, to lose sight of an

exalted though indefinite ideal, is to lose the source of an exalted inspiration that would make possible the highest flights of mind and spirit. By our very despair we have confessed that we are too weak to strive and thus have unconsciously limited the unlimited: the human mind and the human spirit. Again in an attempt to fix a concrete goal, we have substituted the content for the goal, and have rendered education "blind" like "perceptions without conceptions."

Again the ancient Indian educators exalted the individual and so defined the goal of education in terms of the individual. But it was a goal that was aspired after within the framework of a healthy practical humanism. That is why we observe in all ancient Indian things an unswerving attention to three things: "*Desa, Kala, Patra*"; place, time and ego — the state, the stage of evolution and the individual (as limited by these two). This helps us realize that while the ancients have taken care not to compromise the ideal and at the same time tried to give as much precision as possible to the content, the modern systems have almost forgotten the goal and have over emphasised one or another of the aspects of the content. While the ancients have accepted the complex nature of the phenomenal world and endeavoured to steer clear of peril by striking a balance between its essential aspects, the moderns, overwhelmed by one overriding aspect, often disturbed such a balance.

Therefore with all its anxiety for the individual the modern system could hardly touch his heart; it has but superficially touched his physical plane in terms of the growing complexity of the modern economic system. Our professed faith in the secular education is but our spiritual

despair; our declared respect for the individual is but our covetous attention to property and its security—individual enterprise and citizenship. In other words our modern education is a downright confession that "The World is too much with us" and the spirit too little.

One of the aims of modern education is, no doubt, a healthy pursuit of happiness. But happiness is essentially an individuals' subjective experience. So unless he sees his goal in terms of the individual subjective life, and finds it happy to pursue that goal, his nominal freedom to pursue happiness is a myth. That is why once the individual enters life, it is all an "ignoble strife" for "getting and spending." Thus it happens that there is no live link between the goal and content in modern education. But in ancient India, the goal was so concretely held up to the individual that it was a reality to him throughout his life, for it was the goal of life itself. The entire educational system, in theory and practice, stood for it and the entire community recognized it. Thus the live link missing in our present day education existed in it firmly.

I feel my essay will be incomplete if I do not endeavour to clear some popular misconceptions about ancient Indian education. For example, it is commonly believed that the ancients neglected the material world and consequently professional education, and that they devoted all their energies to the pursuit of the spirit, and that pursuit was the monopoly of a few. If by ancient Indian education we mean only the fragments of it that have survived the innumerable onslaughts of foreign invasions, it was certainly the case. But if we mean the really ancient education, it is a wrong change.

Majumdar in his 'Corporate Life In Ancient India' has shown from ample evidence that the history of our civilization, repeatedly reveals an abiding relish for the enjoyment of the fruits of the Earth. But it was a restrained enjoyment with a care that matter did not overwhelm spirit. The enormous care they took to maintain a complicated industrial and economic system is ample proof of an elaborate system of vocational education without which the former would have been impossible. Nor can we deny the universal nature of that education when we notice that their prosperity was universal. A very interesting thing about their philosophy of life must convince those that charge them with monopoly that their charge is incorrect. That feature is that they achieved a sort of sublimation of all professions, by so teaching and practising them that their cultural values were thoroughly exploited to subserve the development of the individual, by making spiritual realization the goal of all professional.

Incidentally it is interesting to note that even the typical Ancient Indian games were given a thorough spiritual bias. In practice too the system worked splendidly because the supreme social purpose was firmly kept before the professions as a means to realize the supreme goal. Thereby the apparent conflict between the individual and social interests was abolished. Again the goal so completely permeated the content that the age-long moral claim of abolishing the barriers between the end and means may be considered peculiarly Indian. It automatically rendered education a vital process, a process in which the content fulfilled itself in the goal and the goal constantly guided the content.

Is it not worthwhile then that we should revive by research whatever is worth revival in our ancient system of education? Otherwise is it not empty to talk of "a national system of education based upon our ancient culture"?

CITIZENSHIP - TRAINING

SRI R. SRINIVASA IYANGAR,

Headmaster, Sarvajana High School, Peelamedu.

PERHAPS, the stage for discussion of syllabuses is over, and the draft syllabuses have received the impress of finality. Yet the criticism has to be made out of a sense of duty. The framers of the syllabus in citizenship were so cock sure of the soundness of their scheme that even before it was to be finalised, training had been organised. Moreover the rudiments of a course in citizenship may be subjected to criticism even by the common citizens.

It has to be noted that this syllabus was not drafted by a com-

mittee appointed to draft the syllabus in citizenship, in which case, the suggestive ideas in the literature published by the British Association for Education in Citizenship and other educational bodies would have influenced the content of the syllabus. But this syllabus was framed by the committee appointed to consider how the principal features of scouting could be introduced as part of the school curriculum. This committee, knowing full well the unpopularity of the term "Scout" and prejudice against it, dropped it; and forgetting

the fact that adequate training for citizenship requires simultaneous use of all methods and that no one method is complete in itself they have evolved the compulsory training of citizenship with the aid of Scouting which is avowedly voluntary and develops certain traits of citizenship through the attributes of backwoods-manship, pioneering, explorers and frontiersmen. That the scouting scheme should be incorporated with the school curriculum has been ignored. Even in the country of the founder of the Scout Movement, the blind, slavish and wholesale adoption of the scouting programme of citizenship has not been thought of, nor worked in any educational institution. It is passing strange that the committee should have thought it necessary that every citizen-in-the-making should learn square-lashing, diagonal lashing, trestle-building, hut-building or even signalling in Semaphore and Morse, things which the children of the exploiting nations should know as colonials and explorers.

The citizenship-training is claimed to be the crowning achievement in the new dispensation of educational planning; but it is out of gear with the rest of the curriculum. The games connected with tracking, message carrying, observation, health practices and orderly movements in groups ought to be easily correlated with the sense perception games and activities now provided for in the physical education syllabuses. The collections of stamps and Nature specimens can easily be worked out in the Nature-study classes. Play-acting is not a new phenomenon to be taught in special scouting classes for all. Map-making and map-reading

are included in the syllabus on Social Studies. There are several points in the syllabus on social studies which should find a place in any scheme of citizenship training.

The Madras Government's syllabus in citizenship-training is scouting with a vengeance, but unfair to scouting by dropping out the term 'Scouting' and replacing the term 'petrol' by the military term "Squad." The ethical basis of scouting for which India took to scouting keenly is washed out by the dropping of scout law and promise which might have been replaced by the Gandhian Code of Truth and Ahimsa (or Love); and so character need not be the foundation for citizenship. The necessity for the uniform of the brotherhood has not been felt. Knowledge of about a dozen knots might be replaced by spinning as part of the citizenship-training in Free India. The only attractive features, viz., the study of the national flag, national songs and national heroes and First Aid may be incorporated in the existing curriculum without causing fright to teachers. This syllabus has not been worked out anywhere in any part of the world, is not suited to our genius, might have waited for the Indian Union's Scheme of organising "Hind Scouts" and should not be thrust upon every pupil. The present syllabus should be scrapped; and a new committee of educationists conversant with the educational experiments connected with citizenship-training should be set to work. My criticism is based upon my experience of 27 years of headmastership and 25 years of Scouting. The present scheme is neither : scouting nor citizenship.

CULTURAL CO-OPERATION AMONG COMMONWEALTH UNIVERSITIES

DR. C. R. REDDY

[Giving his impressions on the Commonwealth Universities Conference held on July 19 at Oxford, in a Broadcast from All-India Radio, Madras, Dr. C. R. Reddy, Vice-Chancellor of the Andhra University said :]

THE Universities Conference was well attended: superbly so. The largest number of delegates came from the United Kingdom and from Canada. Practically all the Universities had sent representatives—South Africa, Australia, New Zealand, India, Ceylon, Khartoum, Jamaica, Malta, the Royal University of which is an antiquity next only to Oxford and Cambridge, the French Universities of Quebec like Laval and even some University Colleges, in South West Africa who are going to be constituted into Universities. It was the congress of Empire intellect and culture.

As between the delegates, there was almost complete unity of spirit and fraternal cordiality. I say almost because I was not sure whether the representatives of the Africanda Universities of South Africa were so whole-heartedly with Indians as, say Canada, the eldest daughter of the Empire who certainly feels it necessary on her part to be the motherly manager of the household. At one of the conversations, an Africanda Vice-Chancellor, who had attended the Church gathering of some sort at Tambaram some years ago entered into a conversation with me on his own initiative on topics of Indo-South African interest. He was very nice and polite. But it was a case of 'sweet words butter no parsnips', for when I asked him as one who had enjoyed Indian hospitality whether

he would put me up as his guest if I visited his University, he was taken aback and he said that for my own good, he would not be able to do so. An English Professor from a South African University flared up at this and said that he would put me up and would not care a damn for African feelings. My impression is the Africandas will not mix with the Commonwealth, say in the hearty and unreserved manner as Canada or New Zealand.

Objects

The object of the Conference was to bring about cultural co-operation greater than now between the different Universities.

Briefly the main resolutions were as follows:

1. That each University should circulate as part of its routine its Calendars or Volumes of Statutes, Ordinances and Regulations to every other University in the Commonwealth.
2. In addition, the Bureau of the Commonwealth Universities should try and prepare a statement of the research and other facilities that are available in the different Universities, more especially in the Dominions. The record of the Universities in the United Kingdom being wellknown, that may be omitted.
3. Universities should not send as a general rule students to undergo

ordinary graduate courses in other Universities, at any rate, unless there is special reason, therefor. For, at present, as one of the consequences of the World War II, a large number of young men and women who had left their College to do war service are seeking re-admission to the Universities to take up or to complete their courses and naturally they must be given preference. The congestion is so great that in Oxford and Cambridge the great traditional single rooms or suite of rooms are now being converted into double rooms and more, than one is lodged in the same suite as what they call 'partner.'

4. Universities should make every effort to admit students sent from abroad for post-graduate work and research. In this field, the problem of numbers is not so difficult to solve.

Since post-graduate scholars pursuing higher courses of research are selected from the most brilliant of graduates and in not a few cases from those employed as Demonstrators and Lecturers, they should if possible, be given some minor appointment, which would not take up too much of their time as Demonstrators or Tutors and even Lecturers in exceptional cases so as to bring the brilliant men of one country into contact with the young students of another and thus build up the moral unity of the Commonwealth.

As part of the scheme, it was further resolved that the different Universities should try and provide residential accommodation for such scholars as are admitted in the Campus or the Colleges.

University and State

Some illuminating addresses were also delivered.

One was about the relationship of the Universities to the State, a difficult and complicated subject. On

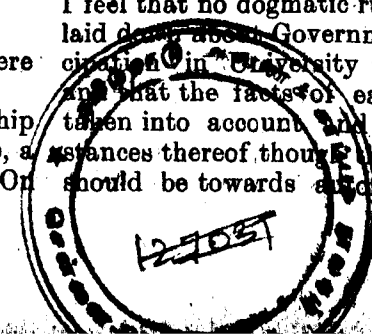
the one hand, the University is a moral Corporation; by rights it is the censor of secular Governments, the upholder of the ideals of humanity transcending national boundaries.

Another address of supreme importance was delivered by the Chairman of the University Grants Committee of the United Kingdom. This institution came into existence as a result of the first World War, when Governments realised what a tremendous lot of research had to be done in order to secure survival in the terrible struggle for existence. The University Grants Committee tries to do its best to secure funds from Government for the Universities and is thus constructive and helpful. Though Government is now giving enormous funds to the Universities, it respects autonomy in accordance with the tradition of England.

Universities in Colonies

The practice of the different Colonies is not uniform in this respect. In some Colonies Governments interfere in administration of the Universities to a greater or lesser extent, though nowhere have they departmentalised higher education. Ancient Universities like Laval and the Royal University of Malta function in the traditional manner, with full autonomy. Canada on the whole follows the principle of autonomy but naturally in new Countries while the staff may not be of the same standard as in the United Kingdom and right traditions and atmosphere have not been established, Governments are bound to figure in administration. I feel that no dogmatic rule could be laid down about Governmental participation in University management and that the facts of each must be taken into account and the circumstances thereof though the movement should be towards autonomy of the

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Universities. The idea of an association between Universities and Governments was mentioned as a possible half-way measure. There was no gainsaying the fact that Governmental Colleges are as a rule below par.

The Bureau, under Mr. Foster, is doing excellent work. I feel that in seeking admission to Colleges in U.K., Canada, Australia etc, we must go not only through our High Commissioners but also through the Bureau of the British Commonwealth of Nations, which has a closer touch with Universities and their Vice-Chancellors. Of course, in addition, our own Vice-Chancellors should negotiate also with fellow Vice-Chancellors abroad. In the United Kingdom, unfortunately, we are inheritors of a bad tradition of the old British Raj. I am very sorry to observe that the British Government were far from anxious to secure admission for Indians in the Universities of Great Britain. They seem to have introduced a procedure to the effect that all applications for admission should be sent through the India Office or through the Agent-General or whosoever is the representative for such purposes in England of the Government of India in London. This result was anything but helpful, and though our present High Commissioner

Mr. Krishna Menon, is cast in a different mould and serves a patriotic purpose, it does handicap a person like myself who has contacts in England to be told by a University, as happened to me recently, that all applications should be sent through the High Commissioner before they could be considered. Personally, I feel that as we are members of the Bureau we have also as Vice-Chancellors the right to address each other and we certainly do not want to ignore our own High Commissioner who is doing all he can help us and is neither a drag nor a hindrance. At the Conference, it was the general feeling that under the principle of autonomy there could be and should be more direct intercourse between the different Universities. Our High Commissioner is not the sort of man who will misunderstand and I trust Indian Universities will take full advantage of the very cordial and fraternal understanding thus established between the Commonwealth Universities.

One cannot conclude without expressing one's gratitude for the very splendid arrangements made for our reception at Bristol and Oxford and the lavish hospitality bestowed. We were made to feel perfectly at home. But Alas! I was not young enough to enjoy to the full.

English Medium in Colleges: Replacement Move Criticised

Inaugurating the eighteenth South Indian Education Week on 19th Oct. Dr. Sir A. Lakshmanaswami Mudaliar, Vice-Chancellor of the Madras University, referred to the proposal that within the next five years the Universities in India should so reshape their studies that the medium of instruction would no longer be English.

Referring to the recent directive that "within the next five years. Universities in India should so reshape their studies that the medium of instruction will no longer be English." Dr. Mudaliar said, "I must confess that such a directive, when brought into practice, will lead virtually to the necessity for abolishing most of the colleges that have been affiliated to the University.

Some Pronouncements on the Languages Controversy

1. Education through Medium of Mother-tongue

[The Government of India have defined their policy regarding the medium of instruction in Educational Institutions. A Resolution published in the *Gazette of India* dated August 14, 1948 says :—]

THE principle that a child should be instructed in the early stage of his education through the medium of the mother tongue has been accepted by the Government. All educationists agree that any departure from this principle is bound to be harmful to the child and therefore to the interests of society.

Unfortunately the application of this educationally sound principle in practice raises some difficulties. One question is what is to be considered as the mother tongue through which education has to be imparted. As is well known, in every region, province and State in India, a number of dialects are spoken. Are they to be all adopted as media of education? Unfortunately their number is large and most of them are without literature and therefore without necessary pabulum to nourish education. There are, however, about a dozen languages more or less developed, which possess literatures and which seem to be marked out to become such media.

Multi-Lingual Provinces

Here a second difficulty arises. Although in some provinces one of these languages is predominant, in others speakers of two, three or four of them live together, and there is hardly a province in which besides a principal language there are not considerable number of inhabitants speaking other languages.

Conditions in India make it impossible for any State or province to adopt any single language as the medium of instruction. An attempt to adopt one language in a province where groups of people speaking different languages reside and to impose it on all is bound to lead to discontent and bitterness. It will affect inter-provincial relations and set up vicious circles of retaliation.

Provincialism will grow and Indian nationalism will suffer.

The history of European countries is a warning. England sought to impose English on Ireland, Germany German on Poles, Eastern European countries their particular languages on pockets of inhabitants speaking foreign languages. In every case the results have been disastrous.

Limitations

In the case of India there does not exist any justification for adopting a policy which Europeans followed to their discomfiture. All provincial languages are Indian languages and there is little reason why any province in India should seek to deprive children inhabiting that province of their fundamental right to receive education through the medium of the mother tongue.

It is obvious that if a province has adopted any particular language as the language of administration, it will be to the interest of those whose mother tongue is different, to learn it in order to claim participation in the life and privileges of the people of the province.

The principle of teaching through the mother tongue then is of general application, but practical considerations suggest two limitations.

In the first place, the principle applies mainly to the first stage of education, i.e., the stage of compulsory primary education, or to the group of children at the junior basic stage from the ages of 6 to 11, for the reason that at the stage of compulsory education, children should not be forced to study a language which is not their mother tongue. In the higher stages after the junior basic, it will be necessary for pupils to learn the language of the province.

Secondly, employment of the mother tongue for the education of the children whose numbers are extremely small will create administrative and financial difficulties. Hence it is desirable that a minimum number should be fixed for the use of their language. The provincial or State Government should not only refrain from forcing any particular language on such groups but should

place the same facilities of education at their disposal as it does for the other children.

The Government of India is of opinion that in the larger interests of the country, it is desirable that the policy enunciated above should be followed by all provincial and State Governments.

2. National Languages to replace English

[The Government of India have adopted the recommendations of the Committee on Medium of Instruction and are of the view that in the interest of National Education, these recommendations should be given effect to immediately, says a press note.]

THE committee was appointed in accordance with the recommendation of the Central Advisory Board of Education at the meeting held in January 1948 and endorsed by the All-India Education Conference convened by the Minister for Education. It consisted of vice-chancellors of all Indian Universities and a few specialists and met at Delhi on May 1-2, 1948, under the chairmanship of Dr. Tara Chand, Secretary, Ministry of Education.

After careful examination of the committee's recommendations, the Ministry of Education have requested the universities and provincial Governments to replace English as the medium of instruction at the university stage by gradual stages and to adopt in its place the language of the State or province or region as the medium of instruction and examination.

The universities have also been asked to provide for a compulsory test in the federal language during their first degree course without prejudice to the result of the degree examination and for the teaching of the federal language to all students who wish to take it up as an optional subject. Regarding the federal language and its script the Government of India will await the decision of the Constituent Assembly.

Place of English

In view of the considerations urged by the committee, the Ministry have requested the universities and provincial Governments to take steps to see that during the transitional period, English—not as a literature but as a language—is continued as a compulsory subject in the higher courses.

The recommendations made by the committee in regard to the preparation of text-books and scientific terminology are under the active consideration of the Ministry of Education in consultation with the various Ministries.

The question of granting extra-territorial jurisdiction to the various universities in order to help in the solution of the language problem of linguistic minorities within a province or State, has been referred to the Inter-University Board for examination and the Government will come to a decision on this question on receipt of the Board's report.

F. P. S. C. Examinations

The committee's recommendation relating to the conduct of Federal Public Service Examinations through the language of a region has been referred to the Ministry of Home Affairs, Government of India, for examination and action.

Provincial Governments as well as universities have been requested to

inform the Ministry of Education, by them to implement the recommendations of the Medium of Instruction Committee.

3. "English will have to be used for many purposes."

BY PANDIT NEHRU

ALTHOUGH Government's activities will have to be conducted more and more in Hindustani, still the English language will have to be used for many purposes. There is no reason why we should look upon this question as one of high principle or prestige. From the practical point of view it is clear that we will have to use Hindustani more and more, not excluding English, but using it wherever necessary, because English is not only a language that we have used for a long time, but it is one of the major languages of the world, said Pandit Nehru here today, referring to the language question in the course of his address to the conference of Provincial Local Self-Government Ministers. "Also, I do not say in using Hindustani we should not encourage the use of well-established English technical terms in Hindustani, instead of trying to translate them into heavy, understandable words," added Pandit Nehru. "There are many such terms which have become common in Hindustani just as there are a number of Hindustani words have become current coin in English. I once took the trouble when

I had some leisure in Ahmadnagar, to collect the Hindustani words in the English language—I could not complete the task—but I was myself surprised to find a number of Hindustani words current in the English language. Every living language must make words from whichever source it can. So we need not fight shy of taking words from English or from any other language."

Prefacing these remarks Pandit Nehru said, "Three or four days ago I came here for the Health Conference. On that occasion I asked members present how many of them understood Hindustani and how many did not. I am told that some at least who were present did not understand Hindustani but were too shy to say so.

"We all know, there is some controversy going on in the country about the language question. Of course, it is no use imposing a thing from above. A living language has to be a part of the common life of the people, and all that the Government and the educational system can do is to give a little impetus to it."

4. National Language of India

BY DR. BHAGAVAN DAS, BENARES

SO long as India was not divided, I was of opinion that our Rashtra Bhasha should be a mixture of Hindi and Urdu, i. e. Hindustani, and that all children of both sexes and all creeds should be taught that language in both scripts, as far as possible, in all our schools and colleges. But now that our unhappy Motherland has been vivisected,

I am equally definitely of opinion that pure Sanskrit-based Hindi in Nagari script should be compulsorily taught to all students of all creeds in our educational institutions, parents of other creeds than Hindu being at perfect liberty to teach their children any other script and language in their own homes and at their own expense. Of course

the provincial mother-tongue should be taught to children of the respective provinces besides Hindi.

I should also add that there are literally hundreds of words of Urdu, i. e. Persian and Arabic, which have become so assimilated into Hindi (a score or more are to be found in even that Bible of Hindus, Tulasidas's glorious Ramayana) that it is not worth while trying to replace them by others of Sanskrit origin. Indeed there are scores for which it would not be easy to find exact Sanskrit equivalents, such as—sifarish, shikayat, sapurd, halwa, chammach, shahna, vakil, mukhtar, dastavex, sanad, kaghaz, badam, pishta, kishmish, akhrot, seb, hoq, haqiqat, himmat, naqd, namuna, zor, muhazor, sinazor, dastak, dukan, baghal, etc. similarly Urdu-philes, will find it impossible to substitute Arabic or Persian words for hundreds of Hindi ones.

As regards script, it is indisputable that Nagari is the only strictly scientific script on the surface of the earth, and with the addition of a dozen accented letters, it could transliterate almost any of the thousands of language spoken by humans of different countries. No other script can do this except perhaps the Roman, of which more presently. Though there are some 200 languages spoken in India, there are only eight principal ones, of which four (or five if we include Punjab Gurumukhi) belong to North India: viz., Hindi, Bangia, Marathi, Gujarathi—all derived from Sanskrit. If these were written in Nagari, any person whose mother-tongue is any one of them would be able to understand the larger part of the other three. Some forty years ago, the late Justice Sharada Charan Mitra, after retiring from Calcutta High Court started a tri-monthly in which he published in Nagari script, articles in the above four major tongues of south India: Telugu, Tamil, Kannada, Malayali. I could understand almost all of the Bangia, Gujarati, Marathi, and could also make guesses at meanings of sentences of Telugu and Kannada which are full of Sanskrit words. Tamil and Malayali also have many Sanskrit words, but not so many.

So far Hindi versus Urdu. Now, let us turn to English. I have observed with much alarm the sudden hatred for the English language as well as English men which has been born, simultaneously with swaraj. It is a prime mark of the demoralisation which has fallen like a blight upon the Hindu soul. We cannot do without the English language or good, sincere, just-minded Englishmen for many long years to come. One proof of our need of the English language is that the Secretary of N. P. Sabha has, expressly asked me to write this article in English and not in Hindi. English is the only language to-day which is understood by millions in every one of our provinces. It has enabled us to strive for Swaraj. It has revolutionised our literature from absurd endless repetitions of the same old themes into new ideas, new thoughts, new emotions, new sciences, new facts and realities as against fiction and Arabian Nights fables. I think it was a bad mistake on the part of members of N. P. Sabha—a number of them very good-intentioned and patriotic friends of mine—to resolve on a fine of one anna per word of English used in talk by a Hindu. What Hindi and Sanskrit equivalents can they offer for engine, rail station, semaphore, engine-driver, train-guard, summons, warrant, table, collar, sten-gun, bren-gun, tommy-gun, dynamite, and a host of others, to say nothing of hundreds of technical terms of physical science? I believe it to have been a somewhat similar mistake on the part of my very worthy and dear friend Purushottam Das Tandon to have banned the English language overnight from the Legislative Assembly. He is finding it difficult to get Bills translated into Hindi. The U. P. Sabha and Speaker should, it seems to me, have allowed some time, say six months at least, for transition.

As to Englishmen, I should be happy to see thousands of them as well as other Europeans and Americans, Chinese and Japanese—of course of the good sort—dwelling amongst us as public servants, as merchants, as mill-managers, as army, navy, artillery, cavalry, air force officers, side by side with Indians in similar

capacities. Indians especially Hindus, have not got that civic sense, that solidarity, that discipline, that sense of duty and organic responsibility which Englishmen have. They have organised our utterly disorganised and disunited India into an organic unity, they have created the wonderful printing-press, railway, telegraph, radio, cable and airways system, and created vast factories, mines and mills which have changed the face of India and the ways of our life have brought us out of medievalism into modern civilisation. They have given us back our Vedas and Upanishads and other precious writings which our caste-proud Pandits had lost sight of. They have recovered for us the history of the great empires of Chandragupta and Asoka and the Maurya and Guptas which we had forgotten. Even today, wherever there happens to have been a good Englishman left behind at the head of an office, there is more discipline, less laxity, even less corruption and bribery than where there is none.

A few more words in conclusion. Some Hindus must become scholars of Urdu, Persian, Arabic in order to acquaint themselves with the beauties, humour, high thoughts, historical researches, philosophies of Akbar Allahabadi, Hali, Anis, Maulana Shibli, Hafiz, Sadi, Maulana Rum, Umar Khayyam, Ibn Arabio, Jili, Ghazzali and many another—in order to translate them into Hindi for the benefit of the general public. Even more so, generation after generation must master the English language or some other advanced language such as German, French, Italian, Russian (though English will naturally come easiest to us, because of our long association with the English) for the same purpose, and more particularly for the spread here of knowledge of the marvellous scientific discoveries of the West. Not only this, but our brilliant young men and women of staid, steady, sober character only warned against drinking and social vice, must go out of Europe and America to acquire first hand knowledge of new discoveries.

Yet another word about the Roman script. Though far from scientific, it has yet this advantage that it too like Nagari, can transliterate every current language fairly accurately after importation of a few accented letters and diacritical marks. If proof is needed, the reader may look into my book, 'The Essential Unity of All Religions' in which original texts in a dozen languages, from scriptures of eleven great living religions of the earth, have been transcribed in that script. If any one will carefully read out any of these to one familiar with that language the latter will understand it quite well. Also, it is the common script of all the Western world, comprising about half the total population of the world, i. e. about one thousand millions. While Nagari should be common script of India, we should teach our children and youth the Roman script also in order that they may be able to contact the whole modern civilised world easily.

“The Child and His Up-Bringing”

BY

Prof. M. V. MATTHEW, B. A., M. Ed.

With a Foreword by

Miss A. B. VAN DOREN, M. A.

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Dr. G. S. KRISHNAYYA

Appointed as Liason Officer in Washington

DR. G. S. KRISHNAYYA who has sailed during the week-end (25th Sept.) on the S. S. Strathe-den for U. S. A. via U. K. to take up his new appointment as Deputy Educational Liason Officer in the Indian Embassy in Washington, was till recently Educational Inspector of the Western Division and Inspector of European schools of the Bombay Province. Before he was appointed in 1939 to be Bombay's first Indian Inspector of Anglo-Indian and European schools he had been Professor of Education in Mysore, Superintendent of Education, Hyderabad Residency and Professor of Education and Vice-Principal, Kollhapur Teachers' College.

He has not only managed the routine work of his large jurisdiction and organized school activities for the improvement of the performance of the schools and teachers but he has besides written several useful educational books and contributed articles on education to various papers and periodicals.



The selection by the Government of India of Dr. G. S. Krishnayya has been generally acclaimed as almost appropriate as he possesses the necessary back-ground and the needed outlook. Having spent over five years in Columbia, New York City doing his M. A. and Ph. D. in Education and travelled a great deal there he would naturally command American interest and confidence and be able to help Indian students to get into suitable institutions and make the right contacts.

His book for Indians going to America (available at Bookland, Fort, Bombay) should befriend him to different parties in U. S. A. that he would have to deal with and enable him to establish contacts more easily for Indian students and others. His ability to write and lecture and mix socially should be of special value especially at this time to all progressive forces and bodies in America for the creation of friendly relation and better understanding.

SCIENTIFIC TERMS

THE recommendations made by the Committee in regard to the preparation of text-books and scientific terminology are under the active consideration of the Ministry of Education in consultation with the various Ministries.

The question of granting extra-territorial jurisdiction to the various Universities in order to help in the solution of the language problem of linguistic minorities within a Province or State has been referred to the Inter-University Board for examination and the Government will come to a decision on this question on receipt of the Board's report.

EDITOR'S NOTE

Owing to some unavoidable circumstances, we are obliged to issue this Number as a Double Number for October and November 1948 with more number of pages and we crave the indulgence of our Readers for the same.

MC. EDITOR.



Educational India

MASULIPATAM, Oct. & Nov., 1948

Social Studies *

ONE of the great changes that the government of Madras has introduced into secondary schools as a result of the country having become free is the substitution of the subject of social studies for History, Geography and Civics which were hitherto studied as separate subjects. This has been hailed as a fundamental change which will produce a nation the members of which will be highly patriotic citizens devoted to the highest and noblest traditions of the land of their birth in the fields of religion, Art, Government and Community life while respecting at the same time the legitimate rights of other nations.

* *Introducing Social Studies* by J. H. Forrester, B. A., PH.D., Orient Longmans Ltd., Madras 1948, Pp 60, Price Re. 1/

WHETHER the change is going to produce a result like this depends in the first place on a correct understanding of the aim and scope of social studies and in the second place on an adequate supply of teachers who have such an understanding and who are trained to teach the subject on right lines and according to appropriate methods. In this book "Introducing social studies" an attempt has been made to define the aim and scope of social studies, what materials it consists of, how these materials are to be arranged, what methods are to be employed in teaching the subject and what its relationship is to the rest of the school curriculum. It is a very praise-worthy attempt and it has been carried out with a great deal of success. At the same time however even after a careful study of the book one is left in doubt as to whether the time has come to do away completely with the separate study of History Geography, Civics and Economics and the introduction of this new subject in their place.

IN making out a case for the new subject the writer of the book emphasizes a truth which will be accepted by all that the purpose of education is to develop certain types of people and not to merely impart certain information, and that the kind of people produced by education is more important than what these people know. But the writer is mistaken in thinking that the existing system of education does

not aim at developing a certain type of people. It does so and imparting of information is the means adopted by it for that purpose. People who know and who are well informed about History, Geography, Civics, etc., will in its opinion be better citizens than those who do not know. The only question is whether something more is to be done in schools to train pupils in habits of collective and corporate life and whether for answering this purpose the new subject of social studies is to take the place of the older subjects.

THE case for the new subject stands on the view that the older subjects of History etc., merely give information and they do not aim at influencing the attitudes and conduct of pupils. This is however a mistake. In every country the facts included in History text books are selected with a view to give particular bias to pupils. It may be a nationalistic or a democratic or a communistic or an international one. The same is the case with regard to the other subjects. The mere imparting of information is not the sole or the primary aim anywhere. And Social Studies which according to the writer has to borrow its material from History, Geography etc., cannot claim to be neutral. On the other hand it too will encourage a particular kind of bias and according to the writer that is the very purpose of the new subject.

ANOTHER argument in favour of the new subject is that History, Geography and Civics are now studied as independent subjects in isolation from one another and that this defect will disappear when social studies takes their place. This is also a mistaken view. The tendency at the present day is to emphasize the interrelation ship among all these subjects and to treat them as mutually dependent. It is this tendency that requires to be strengthened and not the substitution of an entirely new subject.

FROM one standpoint the name "Social Studies" itself as applied to a particular subject is most inappropriate. For the purpose of all studies is to socialize man. All education—whether it is the study of the mother tongue or of science or of mathematics should enable the children to understand the Community in which they live and take a responsible part in the life around them. The purpose of the so-called "Social studies" is the purpose of education itself.

AS a matter of fact most of what is contained in the book under reference is only a plea for a better selection of the material to be included in the text books on History etc., and for a better handling of them. It is such selection and such handling that are required and not the doing away of the traditional subjects. Each of them has a unity and individuality of its own and all

that will be lost if they are to give place to this new subject.

THE Educational Department of Madras has not succeeded so far in bringing out a tolerably satisfactory syllabus on the subject of social studies although schools were compelled to begin teaching it since July last. The Draft syllabus is still a draft. It is being revised and it is not known when it will be finalised. So vague are the ideas of protagonists of the new subject that they have not been able to produce a syllabus which can fulfill their aim of coordinating "Social activities, social training and social studies." As a matter of fact the attempt at correlating them that has been made in the draft syllabus is so clumsy in some parts and in many others there is no correlation at all.

THE question however will be asked if this change is to be entirely abandoned. Certainly not. It is a change which is being worked in certain other countries of the world. There are many who advocate it. There is therefore no reason why it should be completely given up. But in view of the vagueness of the subject, the difficulty of framing a proper syllabus and the paucity of trained teachers the best course is to permit training schools to try the new subject and await the results of their experiment before making it compulsory for all. The permission may be extended to ordinary schools also if there are teachers

who are familiar with the subject on their staff. This is not however the time for substituting it for the subjects of History, Geography and Civics in all schools.

University Autonomy

DURING the discussions on the Secondary School Certificate Examination Bill in the Bombay Legislative Assembly the question whether the University should be permitted to have an entrance examination of its own came up for consideration. It is unfortunate that the Government fought against such a permission being granted and thus interfered with the autonomy of the University. It is the inherent right of every university to decide for itself what qualifications should be possessed by those who wish to enter its portals for higher education. It is only then that it will be in a position to maintain proper academic standards. It is invading its sphere of legitimate jurisdiction to compel it to admit students with whose education or merit it is not satisfied. Even where universities have their own entrance examinations it is found that many enter the universities and are found later on to be little fitted for receiving higher education. This is one of the reasons for the large percentage of failures in University examinations and for the educational wastage which it consequently involves—a matter to which attention has been drawn for years by many

observers of university education in India. This danger will become all the more serious when the University has no entrance examination of its own. The Bombay University will in future be compelled to recognise the S. S. L. C. examination for entrance to its courses.

IT is true that Government accepted the amendment that the University should have the right to prescribe the subjects and the standard of marks to be obtained by those desiring to enter its portals but the acceptance is not unconditional. Even here the Government has reserved to itself certain overriding rights under which it is empowered to examine the suggestions of the University and approve or reject them. This is much worse than denying the University the right to have its own entrance examination. University authorities should be expected to know better what their requirements are than the official experts in the Education Department. It is best that the Government fully concedes this right to the University.

THIS is just what is being proposed in Madras. Here also there is a demand for the re-organisation of the secondary school courses. The opinion is now held that they should be bifurcated into vocational and academic courses and only those following the latter should be permitted to enter the University which retains its sole right

to examine them. The University therefore will have complete control over its entrance examination. This is as it should be.

Conscription of Teachers Again

THERE is an idea prevalent among some eminent persons that it is essentially the lack of teachers that stands in the way of the educational expansion in the country and that the best way of getting an adequate supply is by resorting to conscription. This is of course not a new idea. It was put forward some years ago but did not find favour with most educationists who could speak with authority on the subject. All the same it has again been seriously put forward by Mrs. Lilavati Munshi, member of the Bombay Legislative Assembly in a resolution recommending the appointment of a Committee to work out details of a scheme to conscript matriculates and graduates for service as teachers in primary and secondary schools for a period of at least two years.

SHE pleaded that this should be regarded not as a permanent feature of the educational system but only as a measure to meet the present emergency of scarcity of teachers. She recognised that this system might lead to deterioration in the quality of teaching but pressed for it on the ground that the need for spreading education was urgent and that even as things stood at present it

could not be said that the whole of the teaching staff was either competent or highly skilled.

THESE arguments however are not really convincing. They all start on the assumption that Provincial Governments in the country have plans for the introduction of universal education, that every other element needed to bring the plans into operation is ready and that they are being held up only because of the scarcity of teachers. This is not the case at all. No provincial Government has under its contemplation the introduction immediately of universal education. Everywhere it is being postponed mainly on financial grounds. No where have systematic plans been worked out. There are only vague ideas about the kind of basic education that has to be provided for. Under these circumstances there is no need whatever to resort to conscription of any sort.

MOREOVER there are large numbers of educated people who are willing to serve as teachers provided they are given a living wage. Many of them are now unemployed. What is there-

fore needed is some system under which their services could be utilised. It is only when the volunteer system fails that government may be justified—if at all it is justified—in resorting to compulsion.

THERE is also a third point to be considered, a point ably brought out by the premier, Mr. B. G. Kher. It is that there are many other spheres of national work as important as education in which progress has not been possible because of scarcity of workers. Production of food and housing are two such spheres at the present day and they have an urgency not possessed by education. There is therefore no reason why conscription should be resorted to only in the case of teachers and not of the growers of food and the builders of houses. Conscription except for purpose of defence raises issues of a highly complicated character.

IT is therefore best that comprehensive plans of education are first framed and the voluntary system of securing teachers is tried before Governments think of conscription.

Educational Broadcasts

The Station Director, A. I. R. Madras, says in a communication : Important changes have been introduced in the scheme of our secondary education with a view to preparing the pupils for citizenship in a free country. The Schedule of educational broadcasts of the Madras Centre of All India Radio for the current term conforms to the syllabus of the re-organised scheme so that they may supplement the instruction imparted in the schools.

The introduction of the mother tongue as the medium of instruction the elimination of History and Geography as separate subjects and their integration into Social Studies, the inclusion of Crafts and Technological courses are among the salient features of the reorganised scheme. Most of these features have been incorporated in the school broadcasts.

THROUGH different PROVINCES

DELHI

WORLD ASSOCIATION OF UNIVERSITIES

UTRECHT CONFERENCE DECISION

The Preparatory Conference of Representatives of Universities which recently met at Utrecht, Netherlands, has recommended the formation of an international Association of Universities, it is learnt here. An interim committee of ten was appointed by the Conference to develop plans for such an organisation. Dr. Sarvapalli Radhakrishnan was elected to be a member of this Committee.

Thirty-three countries participated in the Conference in which Indian universities were represented by Mr. M. Ruthnaswamy, Vice-Chancellor, Annamalai University, and Mr. C. P. Narain, Vice-Chancellor, Patna University, Principal G. M. Sinha, Bhagalpur College, also attended as an observer. All the three were nominees of the Inter-University Board. On behalf of the Government of India, Mr. M. S. Sundaram, Secretary, Education Department, Indian High Commissioner's Office, London attended the Conference as an observer.

BASIC EDUCATION

A plan for thorough trial of the basic system of education suggested by the C. P. and Berar representative at a meeting of the Standing Committee for Basic Education of the Central Advisory Board of Education held at Delhi on September 3, was, it is believed, appreciated by the Committee and may be recommended by the Board to all provinces for consideration and experiment. The meeting, which was presided by Dr. Zakir Hussain, was attended by representatives from various provinces.

U. S. EDUCATIONIST TO ADVISE INDIA GOVT.

Dr. Arthur E. Morgan, first chairman of the Tennessee Valley Authority in 1933 and formerly President of the Antioch College, Yellow Springs, Ohio, U. S. A., is shortly leaving for India in response to an invitation of the Government of India to serve on a nine man commission to study India's system of higher education.

Dr. Morgan is regarded in the United States as a pioneer of progressive education as well as in flood control engineering, public administration and community engineering.

The other American educational expert to serve on the same commission is Mr. John J. Tigert, United States Commissioner for Education from 1921 to 1928 and later President of the University of Florida.

SIR C. V. RAMAN APPOINTED FOR NATIONAL RESEARCH PROFESSORSHIP

The Government of India have created a National Research Professorship under the Department of Scientific Research.

This is the first National Chair and will be held by the eminent Indian Scientist, Sir C. V. Raman, at the Indian Academy of Sciences, Bangalore.

MADRAS

PHYSICAL EDUCATION

The members of the Physical Education Syllabus Committee met the Minister for Education on Sept. 24 and discussed with him the details of report they had submitted to the Government.

During the discussion, it was suggested that the syllabus must come into line with the scheme for the reorganisa-

tion of secondary education, in which certain physical activities are prescribed under the head, "citizenship training." A suggestion was also made that the training imparted should be such as to fit the boys easily to enter the National Cadet Training Corps to be formed in the higher classes.

As regards Physical education for women, it was proposed that the syllabus should be framed in a manner suited to the genius and life of the people of the province, the necessary bias being given in relation to activities like kummi, kolattam and folk dances.

LANGUAGE STUDY IN PRETECHNOLOGICAL COURSES

On the subject of lightening the curriculum of studies for the pretechnological courses, provided for under the scheme of bifurcated courses in Secondary Schools, the Government have decided that students, who take the pretechnological courses may be permitted to study the regional language for the four periods in a week, which are common to all pupils, and that they may be allowed the option to study either a language in the second language group or English, the third language and to utilise the periods thus released for the study of the technical subjects, in addition to the time now provided for them, states a Press Note.

EDUCATIONAL BROADCASTS IN SCHOOLS

The Government have approved the proposal of the Director of Public Instruction that schools which have radio sets may be advised to include educational broadcasts as part of the time table and that heads of schools should decide which class or classes should "listen in" according to the subject of the lecture.

BOMBAY

FREE STUDENTSHIPS

The Government of Bombay have sanctioned 10 per cent, full free studentships and 10 to 15 per cent, partial free

studentships at the Grant Medical College, Bombay. The concessions will become operative from the November term this year.

These studentships have been offered lest the recent increase in tuition fees at the medical colleges in the province should handicap poor students. Government do not, however, hold that the increase in fees is beyond the means of the average student.

The concessions will be in addition to the studentships and other concessions available to Backward Class students and will be awarded by the Surgeon-General to the Government of Bombay. There are some free studentships at the B. J. Medical College at Ahmedabad and Poona, and the question of bringing them into line with those sanctioned at the Grant Medical College is under separate consideration.

BOOKS FOR BOMBAY LIBRARIES

A Bill to amend the Press and Registration of Books Act, 1867 has been published in the "Bombay Government Gazette."

The statement of objects and reasons, says the Bill that Government have issued instructions that books received gratis by Government under section 9 of the Act, should be transferred for deposit in the central or regional libraries. At present only one copy of the book published is required to be delivered to Government.

The Bill provides that such number of copies, not exceeding five—as may be specified by Government from time to time should be delivered to Government free of charge. This step has been taken in order to have a sufficient number of copies for the central and regional libraries in the province and for exchange with similar libraries in other provinces.

POONA UNIVERSITY

Seven hundred acres of land at Ganeshkhind, where Government House is located at present, have been given

over to the Poona University which is expected to function by the end of this year.

Dr. M. R. Jayaker, Vice-Chancellor of the University announcing this at a press conference here today, said it was very kind of Mr. B. G. Kher, Premier of Bombay, to have turned that estate into an academic institution.

He said that the first examination in the Poona University might be conducted in March-April next year. Efforts would be made to make it a linguistic university. The furtherance of Sanskrit and Marathi would be its main object.

The genius of Maharashtra was bent towards the study of Sanskrit and Marathi and history, said the Vice-Chancellor. The "raison de etre" for the establishment of the Poona University was the learning of subjects peculiarly suited to the genius of Maharashtra. It would be biased towards the study of the humanities rather than applied sciences, although the latter would not be neglected. The University would even have a faculty of fine arts. It was the business of the Poona University to pay special attention to Maharashtrian culture, history, civilisation and other such subjects so that in course of time the University would be the one meeting ground of all activities that may be necessary for the special needs and development of Maharashtra.

Dr. Jayakar continued: "Maharashtra has the singular character of concealing its excellence in a labyrinth of insignificance." In Poona alone there were as many as 40 small research institutions guided by men who had pursued their special subjects on a very small basis. All such institutions would find scope for development in the university.

C. P.

MILITARY TRAINING IN C. P. SCHOOLS

Schools and colleges in the C. P. would soon receive military instruction

from trained teachers, said Mr. S. V. Gokhale, Education Minister of C. P.

Mr. Gokhale said that senior and junior cadet corps would soon be established and before the end of 1948 the Government scheme for a National Cadet Corps was expected to be put into operation.

The Minister referred to the importance of a national educational scheme for the country to enable her to take her due place in the comity of nations. Education, he said, should provide training in technical subjects, besides teaching in cultural matters. "Every person should be craft-minded" he said.

SOCIAL EDUCATION PLAN IN C. P.

A notable impetus to primary education is imparted by the many beneficial results of the social education scheme of the C. P. Government which is now in operation in many parts of the province.

Enquiries in official circles showed that this impetus had been particularly marked in the Amraoti district of Berar. The figures collected from 22 social educational training centres indicate an overall rise of per cent. in the enrolment of pupils studying in the primary schools during the current season. Boys and girls between the ages of 12 and 13 have joined special classes imparting adult education through a specially prepared simple syllabus under Government auspices in Amraoti district.

U. P.

ALLAHABAD 'VARSITY TO HONOUR PATEL

It is learnt that honorary Doctorate Degrees in Law and Literature will be conferred on Sardar Patel, Deputy Prime Minister, and Mr. Sampurnanand, U. P.'s Minister for Education, by the Allahabad University. Sardar Patel has agreed to address the Convocation of the University.

Science for us More and More

By Dr. A. L. MUDALIAR

New Avenues through the English Language

"While preserving all that is best in the traditional lore of the East, India has to take full advantage of all modern knowledge and scientific and technological advance if she desires to promote the well-being of the teeming millions of the country and guide them along the right path of human activities," declared in an interview Dr. A. Lakhmanaswami Mudaliar, Vice-Chancellor of the Madras University, who returned to Madras by air on 26th Sept. after a prolonged tour of the United States and Europe.

Dr. Mudaliar said that the object of his tour was to see the set-up of educational institutions, more particularly medical, in the Universities abroad. Consequent upon post-war conditions, he said, there was a general demand for admission to the Universities, especially to the professional colleges like medical, engineering and technology. At the McGill University, Montreal the Dean informed him that there were 2,500 applicants for 150 seats in the medical college, while at the famous Johns Hopkins University at Baltimore he was informed that over 1,500 applicants sought admission for 75 seats. The same was the case, Dr. Mudaliar said with the British Universities.

Graduate Training in America

Asked whether there was any striking difference in the sphere of university education between India and U. S. Dr. Mudaliar said he got the impression very strongly that post-graduate instruction and education was far in advance in the U. S. and Canada than either in India or even in Great Britain. "It seems to be the case that the emphasis has shifted in America from under-graduate to graduate training. The period of training extends from three to five years and includes further training on essential subjects bearing upon the main subject of study and in active research.

In this field, several of the chief Universities had shown remarkable progress.

At Montreal, he had seen the finest neurological centre in the world and one of the best organised psychiatric clinics. He was impressed with the post graduate students who were given advice and assistance throughout the period of their stay by different members of the faculty. The teacher student ratio is as one is to three in many places.

In the field of technology also graduate instruction is emphasised as that is the only method of training research workers and advancing the cause of education.

He had visited the Massachusetts Institute of Technology and the very large and exceedingly well-equipped College of Technology at Purdue in Indian State.

Keen Interest in India

A generous scheme of scholarships and fellowships is available to these graduates and the more prominent of them have all facilities placed at their disposal for carrying on research. The American universities are fortunate in having rich benefactors and thanks to that spirit of philanthropy the appeal made on behalf of a university by a President or a Dean of a Faculty does not go unanswered. Wherever he went in the United States, Dr. Mudaliar continued, he found a general interest in India and he was frequently asked by the deans and professors of the various universities about the conditions in India, and the outlook for the future.

The Americans feel that India has got a great part to play by virtue of its vast population, its unlimited resources and the possibilities of developing them by the application of modern methods of science.

In fact, one prominent American told him, he added that he felt in all sincerity that the United States in the west and India in the east held key posi-

tions for the future welfare of humanity.'

Growing Importance of English

Asked whether it was his impression after his recent tour that English should continue to be one of the principal subjects of study, Dr. Mudaliar hesitated for a moment and then added, "I know this is a topical subject in our country at present. It was my privilege to attend the meetings of the World Health Assembly at Geneva where Rajkumari Amrit Kaur was leader of the delegation on behalf of India.

Twenty years ago when he last visited Europe, Dr. Mudaliar said French was the chief spoken language.

He was surprised on this occasion that over 80 per cent of the speakers at the World Health Assembly sessions spoke in English. Representatives of Czechoslovakia, Austria, Holland, Norway, most of the Middle-East countries, not to speak of the Americans, all spoke in English.

If the Indian delegation was able to achieve something in the World Health organisation, it was not a little due to the eloquent and reasoned plea in exquisite English put forward by the leader of the Indian delegation, and supplemented by the other members.

India stands in great need of scientific advance in all spheres and he could not but be impressed by the fact that today the approach to science was largely through the medium of English in most countries and the discussion in all scientific and professional Associations was largely conducted in English.

Asked what would be his message to India today, Dr. Mudaliar said he felt, he was not competent to give a message. India stands at the cross-roads and the choice before her is obvious. While preserving all that is best in the traditional lore of the East, India had to take full advantage of all modern knowledge and scientific and technological advances, if she wishes, to play a worthy part in the international sphere of intellectual and moral advance and if she desires to promote the well-being of the teeming millions of the country and guide them along the right path of human activities.

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EDITED BY

Prof. M. Venkatarangaiya, M.A.

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"Educational India" Office,
MASULIPATAM

EDUCATION IN BRITAIN

By H. HEAP

ADULT Education in Britain began in an organised fashion 150 years ago. In the early days it was a movement mainly concerned with providing education for working men who felt that their schooling had been deficient, or as was generally the case, who had left school at such an early age that they were not able to read or write.

The latest development has been in the 1944 Act which made it a duty of the local Education authorities to secure, in the first instance, full-time or part-time education for persons over compulsory school age and, secondly, to provide leisure time occupation in such organised cultural training and recreative activities as are suited to people's requirements for any person over compulsory school age who is able and willing to profit by the facilities provided for that purpose. Britain is at the moment planning and putting into effect plans to make this directive to Local Education Authorities as widespread as possible.

The Child

The majority of children in Britain leave school at the age of 15 years. Educationalists recognise with Sir Richard Livingstone that "Education is a process as long and continuous as life itself and that to cease to be educated at the age of 14 or 15 years is as unnatural as to die at the age of 14 or 15 years." Consequently young people are encouraged to go on with their education even whilst they are in their early days at work. For example, many firms in Britain are not merely relying upon the arrangements made for further education by the Local Education Authorities but are themselves instituting educational organisations within their own firms. I have mentioned on another occasion a large engineering firm in the Midlands which has a school attached to its factories and workshops. The young men and women working in the factories

are given one full day a week off, with pay, during which time they attend the school and learn, not mathematics or science or anything to do with engineering, but what has come to be known as 'Civics'. They are taught how to read the newspaper intelligently, how to assess facts; how to listen to music and understand drama; how their City and country are governed; and something of the relationship which should exist between thoughtful and useful citizens. I discussed the results of this venture with the management of this firm and they said that in their opinion the young men and women had managed to achieve a much closer relationship with their superiors and realise the importance of discipline far more than they themselves had. The school provided by the firm has every modern means of education including of course its own cinema. It has had its school specially built and has a trained staff who are in fact paid a slightly higher rate than what school teachers normally receive. This school is only one of a number and I understand that having seen the benefit of such an idea many other firms are anxious to follow its example.

65,000 work people in 1938 were released during working hours for part-time attendance at industrial and commercial courses; this figure, of course has increased considerably since then and, whilst on figures, again in 1938, there were over one million young men and women taking some kind of education or course in Britain—that is, one in every 40 of the population. In technical colleges alone there were 160,000 people between the ages of 18 and 21, and over the age of 21 there were half a million.

Technical Colleges

In most of the large towns in Britain today there are technical colleges which are open all day and every week day for all kinds of different subjects.

To some extent the industry of an area affects the kind of subjects taught in these technical colleges; for example, in an area in which textiles are made there will be looms and weaving sheds in order to give further instructions to those students who require it. Lecturers are often taken from factories and are men and women who have not necessarily the highest academic training but who have had a wide experience of life and whose skill at the job in which they are working is acknowledged by all those who work with them. On these lines perhaps the most famous of the technical colleges or evening classes are those provided by the London County Council. To look through their booklet giving the courses one can see the range of subjects which are taken—at random. I find aesthetics, Hebrew, agriculture, diamond mounting, dental mechanics, diatetics, industrial design, infant care, instrument making, music, newspaper rotary press work, physiology, breeding of rabbits, bee-keeping—in fact, there is hardly a subject which one could mention which is not included. These subjects are taken according to various standards and they are usually continuous over a period of years. They are open to everyone, irrespective of age or background. The students pay for these courses and the fees are graded according to the age of the student. For three evenings a week from September to June a person under 18 would pay Rs. 8 for the full session.

All over Britain there are these colleges—some are called 'night schools', some are called 'colleges.' In the North of England I knew them as Mechanics' Institutes. In London some of the courses are taken at what is known as 'the Polytechnic' but they all fulfil the same purpose, that is to provide education, particularly for young people who have only recently left school.

Under the latest Education Act there are also to be provided what are known as 'Community Centres' and the Act states that all young people over the age of 15 who are not receiving full time education, will be required to attend one whole day a week for 44 weeks of the

year. This applies to young people between the ages of 15 and 18 years. In these Community Centres the primary aim will not be to give academic instruction. There is a recognition of the necessity for individuals to have a sense of purpose in life and the course at these Centres will help to fill this need. Sir Richard W. Livingstone has in his book, "The Future in Education" laid down—such principles and this booklet has had an important effect on the educationalists of Britain. It is recognised, for example, that some subjects, such as history and literature are not fully appreciated by children during their normal school years. They can be taught facts and figures but they cannot be taught to understand and appreciate poetry and prose and the story of the development of the world until they have had some experience of life outside their school days. There has already been a centre of this type at work in Britain in the County of Cambridge.

County Colleges

The County College there claims to be a place where individuality, craftsmanship, scholarliness and freedom from rigid codes might influence each other. This is the aim also of the Community Centres. Those who are able to attend at these Centres will find that they have developed steadily towards a balanced adult life.

There are to be three kinds of colleges under this Community Centre scheme. There are local colleges which will meet the general vocational and leisure-time education. There are to be regional or cultural colleges which will be more concerned with specialised requirements and research and there are to be national colleges dealing with advanced technology or research particularly in connection with industries or sections of industries which have relatively few personnel and so are not able to devote the necessary staff to research that is required. There are to be special courses for women dealing with homecraft and wherever possible, there is to be some spell of residential education covering

week-ends, week-days or if possible, a period of weeks.

There are four main divisions of the County Colleges; these are physical education, that is to say, general background knowledge and skill, both vocational and non-vocational, general activities (which are your social studies) with science and mathematics and lastly, what is known as 'elective activities' which are of course the kind of activities which the individual chooses in addition to the previous three. But these are plans which are only now being put into effect and which are being delayed somewhat by the world shortage of materials and manpower. This is not to say that the plans have been shelved. They are being carried out but they have not been completed by a long way.

Among the aims which educationalists recognise in their further education schemes in Britain are the need for universal recognition of the dignity of all kinds of useful labour, respect for each other's usefulness and the elimination of the feeling that a black-coated worker or a professional worker is in any way superior to the craftsmen or the manual worker.

Among the many sides of adult education which are now in effect we have the University Extra-Mural Course. These are provided not merely in the University towns but even in remote village to some classes of people from the district. The normal procedure is for the University to send a representative to a village or town and to make it known that a meeting will be held to consider coming winters educational provisions by the University. A meeting will then be called and the members will discuss together what kind of subject they want to hear about during the winter. Once that has been decided upon the University will provide specialised lecturers even men and women famous in their particular sphere who will visit these villages and in the school rooms, village halls, women's institutes or in any other suitable place hold their lectures during the period concerned.

For Long Nights

So you will see on a winter's night in a village in England a group of people assembling together in small room to hear a University lecture which is in no way watered down and they are able to have friendly and intimate conversations with the lecturers and with each other on some subject of common interest. In the University towns series of lectures are provided on many subjects to which the public are invited to attend. These lectures are again by experts and they give the latest findings in their subjects to audiences composed of people from all walks of life including for example those who have been particularly interested in a subject but who for one reason or another have not been fortunate enough to attend Universities and to have normal advantages of a University education.

These University extension lectures do not in any way clash with the workers' Educational Association. The aim of the W. E. A. as it is known is the development of social consciousness among the working classes through intellectual studies and discipline. W.E.A. classes are held in almost every town in Britain. They set the highest standards of work—I emphasise this because it might be felt that such a class is merely a gathering together of some ignorant people to have a third-rate talk on some subject or another. The best provided by the W. E. A. is the three-year tutorial class. All their classes, by the way, are held in the evenings and those who attend do so in their spare time. In those three years tutorial classes, spare-time study is provided on a single subject extending over three years and the standard of lectures is roughly equivalent to an Honours Degree at a British University. There are no examinations taken but men and women are able to leave their homes in the evening and come to know the value of learning and to have wider experience of a University education. In the W. E. A. alone in Britain over 80,000 people take courses of lectures every

year. A W. E. A. is provided with amenities by the local education authorities and the fee for one course is usually Rs. 3-8-0 a year.

The Armies Part

In the war years educationists in Britain were able to experiment with this scheme which came to be known as the A. B. C. A. (the Army Bureau of Current Affairs). This was an experiment on a wide scale in adult education and proved to be so successful that the Carnegie Trust has offered funds to continue this work in peace-time under an organisation called, The Bureau of Current Affairs. This is adult education through discussion. Books and pamphlets are sent out giving an outline of the main points involved in some particular subject. In the case of the Bureau of Current Affairs the subjects are usually those relating to everyday life and its problems particularly the problems facing a politically-conscious individual. There are booklets on housing, local government, town planning and so on. The idea behind this kind of education is that a trained leader introduces the subject which is followed by full and frank discussion by the members of the group while maps and diagrams are also provided by the Bureau of Current Affairs.

In connection with this education by discussion the BBC have also provided means for groups of people to talk together over matters of importance.

Recreative Forms

One could continue with the non-educational or purely recreative forms of adult education showing the work of organisers, many voluntary organisations and the adult education officer to the various counties who provide lecturers, gramophone recitals, educational film shows etc, for the people in his district but sufficient has been said to show that adult education in Britain is striving to fulfil its two main aims. One is to provide for what ever failure there is in primary, secondary and even University education. People are able to make up any lack which they have felt in the formal education which they have had whilst at their various educational centres and, secondly, the adult education in Britain, introduces students to these many and varied interests which go to make a full life. Adult education possesses a disadvantage which is not present in the normal education of an individual in that it must remain voluntary and so it is realised that it must also be made specially attractive. So many people think that they have no use for scholarship once they have left school, so appeal has to be made to them either on the lines that education need not be dull but can be in the form almost of an entertainment or that their further education is going to result in a betterment in their job. It says much for the various means of adult education in Britain that a great number of the adult population take advantage of the facilities provided.

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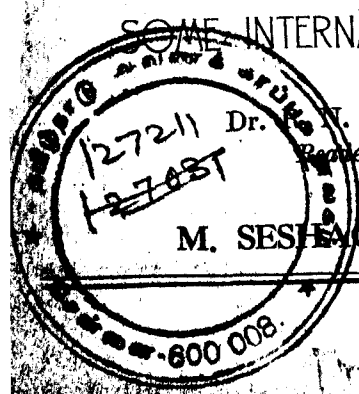
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