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A Scheme for unrecognized Colleges

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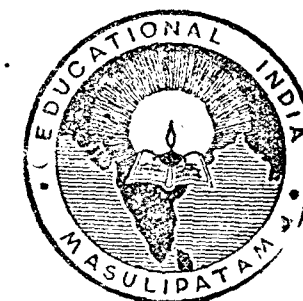
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A High Class Monthly devoted to Topics of Educational and Literary Interest

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MAN—WHAT IS HE?

What should be the Objective of Education?

Prof. M. S. SRINIVASA SARMA, M. A.

THE CRUX OF THE PROBLEM

THE world is in an unfortunate position today. Mechanical efficiency and Scientific ruthlessness combined with a contemptuous disregard of human values are making the problem of man most threatening. It takes about twenty years of love and pain, of toil and care, of sacrifice and unremitting attention on the part of the parents and teachers to produce a healthy young man. It takes but a second to kill him. Poverty, famine, disease and despair—endless treks of hopeless and homeless refugees—Social reconstruction neglected while armaments pile up—cities destroyed and years of work blown to smithereens in as many seconds—men, women and children disgustingly mutilated and disfigured but yet living orphans and widows created by the million—lives wasted and hopes frustrated—these are the glorious achievements of the modern age! No wonder that prophecies of gloom are heard today with increasing frequency. If modern civilisation and culture are to perish in spite of unprecedented power and opportunity, it can be for one reason and one alone—that we have tragically failed to bring our own minds and spirits up to the level demanded by the revolutionary environment of a machine age.

the world from the present imbroglio. But what are our minds? No one knows! Science cannot explain what the human mind really is, and how it works. No one even pretends to know how consciousness is produced. What kind of a natural phenomenon is thought? What is human nature? What influences shape it or mould it, form it or reform it, for its weal or woe? It has been praised and blamed, blessed and damned, sermonised or moralised about. In short it has been subjected to every sort of treatment except sincere and painstaking study with a view to getting all the facts, and using them as guides in coping with human problems. It is shocking but true that we know the atom today better than we know the mind that knows the atom! We are in a sense faced with a competition between man and his atom. We shall have to decide which is going to be the more predominantly studied in the years ahead—atomic or human power. It is only a question whether the human problem gets adequate scientific enquiry soon enough to save us from the abuses of the other great discoveries made and being made by Science.

THE DANGERS OF BEING HUMAN

In that thought-provoking tiny book of his "What are we to do with our lives?", H. G. Wells rightly asks us "to put our minds in order", if we want to extricate

One is bewildered by the diversity of opinion and theory which men of Science, Philosophers and others have expressed with regard to man and his affairs. The Philosopher, the biologist, the

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artist, the historian, the Poet, the Psychologist, the Economist, the Cynic and the Idealist—each has his own way of regarding man's nature coloured by personal and specific interests, beliefs and hopes. A prerequisite in the study of man is the firm rejection of all notions of the greatness and magnificence of the human species which are based upon conceit. Such beliefs when viewed against the background of man's record of bestiality, cupidity, and demoniac cruelty towards his fellow-men seem fantastically naive and childish. In his incisive introduction to *Dr. Glover's* provocative book—“The Dangers of being human”, the *Venerable Dean Inge* of St. Paul's remarks pungently—“Man who began as an ape afflicted with magalomania is now essentially a savage who fancies himself civilised. He calls himself “Homo Sapiens” a title which he has done little to earn. The barbarian and the unconscious sadist are strong within us. Tennyson asks us to “let the ape and the tiger die”. But they do not seem at all inclined to die; and even if we could kill them, we should still have to deal with the donkey, a more intractable animal”.

So the most we can reasonably assert is that man stands highest in the scale of animal life. To go beyond that is merely wishful thinking. It is necessary that we should approach the study of man with due recognition of his relative immaturity, and of the limitations inherent in our own mental capacities. It is necessary for us to see man not solely in his present being but also in his past becoming to recognise without fear or disgust the ruder elements—the relics of a brutal ancestry in his physical and psychological make-up.

TEACHINGS OF SCIENCE

Endocrinology has enabled us to see how the physical, intellectual and emotional development of the individual is regulated and guided by the secretions of ductless glands such as the pituitary, thyroid, adrenal and the sex glands. When we remember that society takes its shape from the thoughts and actions of a great number of men and women each with his or her own personality, we get a glimpse of how the endocrines may be reckoned as a powerful factor in the moulding of man's social tendencies. Further, vitamin research has demonstrated that the different degrees of driving power, resistance to fatigue, mental ability, reproductive potency and emotional stability found in the various types of human beings are traceable to the varying degrees of vitamin-content in the food consumed. The importance of correct feeding is well illustrated by the wide-spread attention given by experts to man's food requirements, the relation between occupation and diet, the bearing of a boy's poor mental performance at school on the wrong and insufficient food he takes and the provision for proper nourishment of children, expectant mothers and nurses.

The adoption of the biological attitude towards man enables us to see that his mind is but a bundle of instincts which control his destinies as inexorably as fate. Directly or indirectly they are the prime movers of all human actions. Self-preservation, gregariousness, sex, acquisitiveness, pugnacity, curiosity, selfassertion, creativeness, laughter and parental instincts are the forces that maintain and shape the life of individuals and societies; and in them we are confronted with the central mystery of life, mind and will. Each of these instincts is a

psychic dynamo, and has to be exercised to the fullest extent. This involves the modern man in a struggle with many forces tending to hinder the easy satisfaction of his instinctive urges. The evolution of civilised life has subjected the individual to innumerable restraints which frequently give rise to disharmonious states of mind or “conflicts” leading to neuroses and psychoses. Our conduct is determined not only by conscious motives, but also by the impulses and desires which are in the unconscious. Psychoanalysis points out that the mind is like an iceberg one-tenth of which is visible and the remaining nine-tenths lie under water. From this buried and unknown territory of the mind arise cravings and urges of a powerful nature which, without being perceived consciously, move us in various ways and guide our destiny. Thus behind the crust of modern civilisation there lies concealed the lower strata made up of unfulfilled desires, painful disappointments, immoral wishes, frustrated ambitions, irrational fears, and uncontrollable jealousies and hatreds. There is little or no evidence that man's deepest instincts have altered very much in the course of evolution. Let there be an emotional stress, a sudden panic, a threat of calamity, a failure in business or in marriage, the death of a loved one and the civilised man of today is stampeded into conduct prejudicial to himself and to his neighbours.

MAN'S SUPERIORITY

Finally man's superiority over the animals has been achieved through the marked increase in the size and complexity of his cerebrum and the accompanying increase in mental powers. Human life has been enriched beyond measure by the

contribution of abstract reason and constructive thought. Music, art, literature, philosophy, and science are manifestations of man's unique mental capacities. Hatred, greed, intolerance and cruelty are the indications of the rude level of brute instincts from which those capacities, have emerged and to which they are yet bound. The mystery of man is the mystery of the mind. It is because man possesses mind, or rather because he is mind that he is not only unique, but the central riddle of the universe. Reason, man's blessing, is also his curse. Man is the only animal that can be bored, that can be discontented, that can feel evicted from Paradise. Man is the only animal for whom his own existence is a problem which he has to solve, and from which he cannot escape. He cannot go back to the prehuman state of harmony with nature. He must proceed to develop his reason until he becomes the master of nature, and of himself. Man is alone, and he is related at the same time. He is alone inasmuch as he is a unique, separate entity, not identical with anyone else. He must be alone when he is to judge or to make decisions solely by the power of his reason; and yet he cannot bear to be alone, to be unrelated to his fellow man. His happiness depends on the solidarity he feels with his fellowmen, with the past and future generations; and herein lies the crux of the whole problem of man.

THE GOAL OF EDUCATION

Each year brings with it an enlightenment of the human understanding concerning the nature of man. The fact is that humanity has never characterised mankind. The word “Humane” has never described the actual man; it only envisages the ideal man. Mankind is still in

the making. Human nature as it is, is only the raw material for human life as it ought to be. Man is a complex creature. He is not religious only nor only rational, nor economic only, nor only nationalistic. The real man is always something different from any of these. His real springs of action are being laid bare by Psychology.

The world today is not politically or psychologically a society; but economically and technically it is already *one* community. The motor car, the aeroplane, the radio and the cinema which are the potent symbols of modern science are visible in the most backward countries; and the world is tending to function as *one* organism. But this outer uniformity has not resulted in an inner unity of mind and spirit. Among the races and nations which live side by side on this small globe, there is not that sense of fellowship necessary for good, happy life. We should remember that the final end of all human effort is *not* to pile up goods *but* to make good men.

There is a distinction between the mechanics of living and the fine art of life. Politics and Economics are concerned with the former; and Ethics and Religion are concerned with the latter. It is my own belief that the world is now craving for an ethical revival even more than an economic revival. There can be

no question of reforming Society so long as the individuals who compose it remain unreformed. The reconstruction of the world will follow if we undertake the less exciting but more exacting task of reconstructing ourselves by purifying the passions and humanising the self.

Life from start to finish is a cooperative enterprise. It is man in Society rather than man as an individual that does great things. Cooperative life integrates the acts of the individual towards a common goal; it is not only the most productive type of human endeavour, but also the most satisfying to the individual. The individual is the final fact of life. Society is judged by its power to improve his kindly disposition and his power of understanding. What the world needs today is a better sense of the sacredness of man. The conception of the sacredness of humanity means the sweetening and humanising of all relations. How to make the world safe for peace and humanity?—is the *one* problem which is now demanding all our attention and effort. Man's genius has applied itself with marvellous industry to discover the formula of nature. Is it not of vastly greater importance to discover the formula whereby the human atoms may cooperate in patterns of family, community, nations, and associations of nations to the greater joy and happiness?

“The right kind of teacher is one who possesses a vivid awareness of his mission. He not only loves his subject, he loves also those whom he teaches. His success will be measured not in terms of passes alone, nor even by the quantity of original contributions to knowledge—important as they are, but equally through the quality of life and character of men and women whom he has taught”.

Report of the University Education Commission, 1948-49, Vol. I, ch. iii, p. 69.

IMAGINATION IN EDUCATION

Principal B. S. MATHUR,

N. M. H. College, Ghaziabad.

“AN adjustment to changed circumstances is possible only if we have a flexible outlook with a keen appreciation and awareness of the changes that are taking place all around us. No nation has a clean slate to write upon, especially an ancient people like us with hoary traditions. The past cannot be ignored, and therefore the only sensible course for us is to examine the past critically and assess its value in the light of modern experience.”

These are the words of a Socialist Vice-Chancellor addressed by him as President of the All India Educational Conference at Bombay. Acharya Narendra Deo is a thinker of eminence. He has a long experience as an educationist. His desire is to have a changed and a changing outlook on education. His call is for rationalism.

Today, there is a tendency to go back to the past. These people, loving traditions proclaim that India's greatness lies in recapturing the past in all its pristine glory. They don't realise, for a moment, how times have changed. Science has caused a tremendous revolution in the life and ideas of man. Man is not what he was so many years ago. Nor can he afford to be so. He is living in a moving world. He cannot be static. If he remains in isolation there is no progress for him. He must possess a flexible outlook. This is progress.

But this does not mean shutting our eyes to our past. That is History. We have to take lessons

from History so as to continue our onward march. Traditions we have to see through. We have to go to them. But we have not rest contented with them. We have to come to modern times in the light of modern experience. Hence there is to be an endeavour to combine the past with the present, to produce a better and a happier future. This is the outlook of a rationalist. This is a progressive outlook. This is what the Acharya wants us to do in the sphere of Education. His call is for a synthesis on the basis of rationalism in education and its contents.

Think of the language question itself. It is troubling present educationists like anything. People are out for Hindi. Not only that. They want Hindi of the Sanskrit brand. Their idea is that thus they will be able to re-live the past.

We have to adopt Hindi. That is our tongue. We have to make it rich. But does that mean that we are to banish English altogether? If we do so, we do it to our own cost. The world has advanced and in that world English has a place of importance as a language of international fellowship. How can we banish English altogether.

Think of the literary point as well. English is considered a very rich language of the world. We cannot shut ourselves to the literature of the world. But that we will have to do if we banish English immediately and altogether. What a great loss it would be we have just to think.

Instead, the better and more constructive approach is possible. But that approach condemned by apparently patriotic persons as an approach of anti-national being. There is no apparent effort at enriching the Hindi language. Champions of Hindi regard it as something sacred not to be united with something coming from outside. There are so many current words. They may be from English, Urdu or from any other language. There is no harm in adopting them. Look at the implication of a language. It is to be an instrument of communication of ideas, emotions and feelings. India has so many languages. So many people from outside are living here speaking different tongues. Why not make an effort to absorb current words in Hindi?

This way there is enrichment of Hindi. This way there is achievement of the political aim, too. We want unity in India. If we can have one common language like Hindi in this brand we will have a cultural unity as well. As such we will have eradicated so many ills.

But all this is possible if we have a flexible outlook as suggested by Acharya Narendra Deo. In education there ought to be no frontiers, no restrictions. It should be for complete freedom, for complete consummation of the personality in an atmosphere of free and progressive education.

I find a certain rigidity in schools and colleges. There is too much of apparent interference of the department. Every now and then you receive circulars that have little place in education. Sometimes, they come in such a form that they cannot be read or followed.

There might be some checking at the time of the selection of a head

of an institution. Afterwards, he must be left free to see that the institution rises freely, educatively and culturally. In the name of uniformity these circulars seem to kill originality and inspiration. Conditions will vary from institution to institution. The head must have ample freedom.

I have taken a particular instance. But the thing strikes everywhere. In education the atmosphere must be of freedom. There might be courses but they must have something to do with the personality of the teacher. The teacher is supposed to have a continuous inflow and outflow of learning and experience. That he can have continuously if he has the necessary freedom. If he is down with courses he cannot regulate the stream of knowledge. He can certainly regulate the courses. But that will not be education.

In education the idea is of the growth of the personality. He must have an atmosphere to grow. He has to deal with his teachers, with his class-fellows and with his head of the institution. All these who have such a lot to do with education must have a free outlook. We must have certain rules but they should be to control and not to damp or kill originality. These rules have to control so that energies might be along right channels. That is all. Rules should not be for mere punishment.

So teachers with imagination, knowledge of experience should do well in the teaching profession. The new philosophy of education, aiming at the full development of the personality in the context of the society and the world, is worth achieving. Let us think and carry out necessary changes. Constructing education is constructing the world

for a lasting peace and flowering of man. We cannot neglect education. We cannot neglect any other thing. Education is the road to success and greatness.

I have just started the reading of a new book entitled "IN MY VIEW" by Mr. Eric Newton. He has a very fine idea in this connection. He writes:

"The results of allowing children to paint whatever came into their heads, to invent their own symbols, to live their own imaginative lives over again in terms of forms and colour, to have generous sheets of paper to play with, big brushes and plenty of paints, were quite astonishing."

Here Mr. Newton is advocating a free atmosphere in educational institutions. Education has to be child-centred. He has to develop his personality in a free atmosphere. There must be a good deal in future. When a child is exposed to this as they should we can think of the shapes of things in future. This freedom will lead to the making of children by drawing. Here drawing is used in a peculiar context. When

a child is exposed to the experiment of education he must draw from within, he must think and act and dream in his own fashion, always helped by his teachers who might exercise a certain changing control over the activities of the child.

According to Mr. Newton, while drawing, a child is doing two things. It is imagining and it is creating. Imagination and creation are essential attributes of civilized man. The practice of imagination begets mental courage and the practice of creation begets a sense of order and discipline. Both can become habits and if education before puberty can contrive to engender such habits, then the onset of intelligence after puberty will stand a chance of producing good citizens!

This has to be the aim of education, which is a constant process of discipline and culture. All this is possible after possessing the new philosophy of education. Let us have necessary measures of intelligence, imagination and effort to start this new construction for building up a perennial peace and harmony in the world.

MARCH OF BASIC EDUCATION

A. N. K. ADALATI, M.A., B.T.,

Senior Lecturer, Govt. Teachers' Training Institute, Ajmer.

A FEW thoughts strike me whenever I see Basic Education at work. Now the plan needs no introduction. Its principles are transparent clear, but there seems a wide gap between plan and its execution. This gap is sure to make this Education a farce show. So it is our first and foremost duty to devise ways and means to minimise

this gap and remedy the evils wherever they may be. Practically we are confronted with a new phase of its execution, with the result that this education lacks that spirit which we would ordinarily be able to find out in true Basic Education. Basic Education is sure to succeed if worked out faithfully.

We know that this Education has grown out of the atmosphere surrounding us in the country. It is to pervade India's thousands of villages and millions of inhabitants. India is in no way to be found in big cities but in innumerable villages. We require village-minded teachers, who would feel pleasure to serve villagers. Hence the Planners of this Education were eager to see Basic Training Schools functioning in Rural Areas. Contrary to this we find most of them functioning in cities. These City-training schools are sure to prove detrimental to this noble cause. They produce City-minded teachers, who after their training knock the doors of their officers to post them in cities. They find it practically impossible to adjust and adapt themselves with village life. It is well said by Gandhiji, "You cannot instruct the teachers in the needs of villagers through a training-school in a City. Nor can you so interest them in condition of villages. To interest City-dwellers in villages and make them live in them is no easy task."

Gandhiji wanted Basic Training Institutes to lead rigid "Ashram" life. Ashramites were required to be the producers of their own wants. "Ashrams" i. e. these Basic training Institutes were to give the picture of that hard and drab life which we usually find in a village. There should be community living, where the teachers would practically learn cooperative and helpful life. Do our Institutes follow this? No. We find most of the training Institutes have number of servants to serve the trainees, cooks to cook their meals and even washermen to wash their clothes. I don't object to such comforts; but I do not think it suitable training atmosphere for a village teacher. Such sophisticated Insti-

tutes are sure to produce lazy and comfortable lot, who ultimately prove misfit in villages. So well-wishers of this Education should devise ways and means to transform Institutes into rigid "Ashrams" where trainees would find village life, full of perfect co-operative spirit. Then alone we can succeed to produce a lot fit for villages, who ultimately can be the torch bearers of our uplift programme.

Basic Education stands for new movements. We expect Basic Teachers to transform their village schools into Community Centres. They are sure to achieve this goal, in case they receive practical training in their training Institutes for the same. Training Institutes are meant to solve practical difficulties of the teachers. These institutes should in themselves devise ways and means to be Community Centres, which can radiate light and learning and movements of reform. It is a surprise to me how teachers can be the pioneers of this move when they in their training period are not treated fairly! They are kept under strict discipline and are never allowed to express themselves. I find spirits of most enthusiastic teachers damped under such uneven and discouraging conditions. These Reforms are considered as useless fads. How long such sorry state of affairs will continue. It is not possible for me to give all details to remedy this evil but some I think will serve the purpose.

(A) We should organise Institutes on the principles of freedom, responsibility and social co-operation.

(B) Training Institutes should invite prominent members of the Community to deliver lectures on the problems which they are faced—Social and Educational.

(C) Social Survey Clubs and Social Service Leagues should be organised to serve the nation.

(D) Labour Week and Traffic Guide Week should be brought into force to bring us nearer to the society. After all Education should be taken out of its seclusion and should attain its true position as Social and intellectual activity of mankind.

Being in its teens, Basic Education needs experimental schools to measure its success. So it was envisaged under the plan that every Basic Institute should have a demonstration school attached to it. But we find that some Basic Training Institutes are running without a practicing school of their own, whereby they are being deprived of many experiments and results. Practising School enables the training Institute to judge the effectiveness of their work. It is a means which enables to work out any reliable and well-organised technique of teaching. It keeps us in touch with life and reality. These schools give ample opportunity to teachers under training to get first hand acquaintance with the methods, their method masters often advocate.

Short training period of Basic Education is one more obstacle in the way of its progress. Nine months course is quite insufficient for Basic teachers to learn teaching technique and crafts in Basic Education. After their training, they are found quite at sea in spinning, raw in agriculture and quite inefficient to handle the tools of Card-Board work. The result is that when these half-baked teachers face the school conditions, they do not prove equal to the task and fall an easy prey to traditional method. So it is essential to extend training period to such

an extent which would enable teachers to pick up teaching technique and learn crafts. The course of two years, I think, will serve the purpose.

Now let us cast a glance over the celebration of Annual Day. This day seems to have occupied an important place in some Basic Institutes. However, the idea behind it is sound. But the way in which it is celebrated does not serve the purpose for which Basic Education stands. Some institutes celebrate this day with great pomp and show. Money is lavishly being spent on paraphernalia and sumptuous tea. Officers and Prominent City Dwellers are invited to attend the function. Does such celebration enhance the cause of Basic Education? No. Basic Institutes stand for an ideal of their own. They should have celebrations of their own sort, quite new, simple and without show. They should celebrate this day in such a manner which a teacher can celebrate in a poor village. On such occasions they should besides City dwellers keep their eye on prominent villagers, village teachers, and teachers of all ranks. They should be invited to attend the function in true spirit. They should be acquainted with the real problems of basic education and solution should be found thereon. It should be more a sort of community gathering than an Assembly of tea-lovers. Crafts and spinning - shows should also be the features of the day. There is no place for money to be spent lavishly on such occasions. Thanks to the Sevagram Talimi Sangh who placed before us new ideology. At one of their conferences they made arrangements for one thousand guests for one week and spent only 1,300/- rupees for this purpose. Such should be the ideal of basic institutes.

One more point needs clarification i. e. the place of craft in Basic Education. It is not education plus training in a craft but it is all Education by means of a craft. Handicrafts are to be taught not merely for productive works, but for developing the intellect of the people. The object of Basic Education is the physical, intellectual and moral development of children through the medium of handicraft. Crafts are to be taught in a scientific spirit, which will contribute the development of all the faculties of children. All other subjects are to be integrated with the activity i. e. craft. So "Basic Craft" should serve as the centre of a solar system and the other subjects should revolve planet wise and receive their warmth and vigour from the Central Sun—Craft. Experience revealed to us that it is not possible to correlate each and every subject with the vocational crafts. So it was thought advisable to take full resort to other activities chiefly chosen from social and physical environment. Such activities would have proved of great use, if worked out as envisaged under the plan. But some institutes under this garb have introduced innumerable Central topics just like, "Coins, Sardar Patel, Subhas Chandra Bose, etc." Is there any activity—bias in such

topics? Do they serve the purpose as envisaged under the plan? No. I don't object to such topics as subject lessons but they cannot serve as topics for integrated lessons. Such topics lead to confusion and make this education a farce show. So to eradicate this evil, I propose activities just like gardening, folk dancing, personal observations, survey of the locality, tending of pets, collection of leaves and other objects, excursions, indoor and outdoor games, hobbies, various systems of physical exercises, dramatics and debates to serve this purpose.

Now, to conclude, we can gain much, if our Basic Institutes keep themselves in touch with the realities of life. They should devise means to stimulate social consciousness in pupil teachers. Moreover, they should not remain contented with giving the students a nodding acquaintance with Educational development of methodology but the sense to appreciate our cultural heritage and currents of our Educational thought. Our endeavour should be to cultivate habit of right thinking and understanding in them. Then alone, we can lead Basic Education to form the basis of our national culture.

"The primary responsibility of the teacher is to arouse the interest of the pupil in the field of study for which he is responsible. He has not merely to convey factual information and the principles and generalisations which accrue from them, he has to stimulate the spirit of enquiry and of criticism, so that minds may acquire the habit of exercising independent and unbiased judgment and learn to discriminate between adequate and inadequate, relevant and irrelevant data, and to avoid the extremes of haste and indecision in arriving at conclusions."

Report of the University Education Commission, 1948-49, Vol. I, Ch. iii, p. 65.

BASIC ENGLISH

Sri R. SRINIVASA IYENGAR, Coimbatore

THE Director of Public Instruction has taken a great responsibility upon himself in permitting certain schools to experiment on Basic English. The introduction of Basic English has been agitating our minds since 1938. In 1938, the "Times of India" brought out a publication on Basic English. Mr. Adolch Myers delivered a series of lectures on the subject at various centres in India. The State of Hyderabad arranged a course of lectures and training in the technique to more than 100 teachers, selected from all parts of the state. In Burma, the Burmese Senate recommended to the Government the setting-up of a joint Parliamentary Committee for studying the claims of Basic English and getting an authoritative decision for being given effect to. Pandit Jawaharlal Nehru also pronounced the view that if Basic English would help in easy acquisition of English in a short period of time it should be availed of. Mr. Nehru then believed that Basic English might be used as not only an introduction to, but even in some cases, as substitute for normal or complete English.

More than a decade has passed: and we are once again faced with the problem. Vernacularisation has become a settled fact, and all non-language subjects are being taught in the mother-tongue or regional languages. English has been relegated to a third-language status. The time allotted for the study of English has been reduced to a minimum. Hence the slogan "Much better English in much less time" is very catching. Teachers of English with

unbiased and unprejudiced minds should study the claims of Basic English, and if they are convinced of its efficacy, should give practical effect to it in their schools. A State Educational Conference cannot be a suitable forum for the discussion of the problem. The language specialists should discuss it at high level and give us guidance.

The very merits proclaimed in favour of Basic English create in my mind apprehensions regarding the possibilities of the successful working of the system in our country. Firstly the principles underlying Basic derive from the observation that a number of ideas we actually use in explaining or defining any meaning is a surprisingly small one. The small word-list of Basic has a special value at all stages. But there are in the list words which our children may not use at all in the earlier stages, eg., apparatus, impulse.

2. The primary principle of Basic which made the reduced vocabulary possible is the elimination of the verb. 16 fundamental words cover essential acts or operations. Mysteries of grammar are avoided by means of 16 basic operations and 20 basic directions. The combination of the operators and the operator-auxiliaries with the 20 directives gives equivalents of a number of English verbs. These are difficult for teachers of even average ability to master. The different senses in which the word "account" for example, is used, are not easy to comprehend, so far as our children are concerned:—'The fisherman gives an account of how he got the fish.' 'The waiter gives the man an account

for the meal, 'He does not take into account what the dog would do!' Again, "a young dog" and "a female dog" cannot bring out the meaning so finely as "puppy" and "bitch". The prepositional phrases which are difficult to master are introduced in Basic English at a very early stage:— put (a word) in = interject; put (the sheep) in = fold; put (an account) in = render; put (a request) in = file; put (the tea) in = infuse. put (a seed) in the earth = plant. Thus "put in" is equivalent of many other verbs in particular situations. Panoptic Conjugations by which basic words are selected are too subtle to follow.

3. Basic is claimed to be a particularly analytic language adjusted to the level of experience and intelligence that already exists and is available in its users. The peculiarity of Basic is that as an analytic instrument it forces us to consider contexts and connections so insistently. Basic works only by taking account of that context and following its lead. Its emphasis on purpose of words makes proper approach to linguistic problems. I do not consider this analytic approach helpful in making the acquisition of foreign language easy for our boys and girls,

4 The exponents of the Basic themselves admit that Basic does not encourage the "Direct Method" for the learning of its 850-word list. It is, indeed, impossible for persons who have been trained to adopt the Direct Method all these years to give it up in the earlier stages.

5. The interval in efficiency between basic and other simplified English word-lists is admitted to be too wide to be bridged. It is pointed out that no other word-list which

does not employ the same analytic method has any chance of being of the same service. Basic is therefore a technical innovation in the deliberate control of language. Training in Basic is said to be a training detecting implicit ambiguities and making them into explicit distinctions. It is a unique discipline in controlling equivocations by stating the possible meanings separately and at length. Hence Basic English is not so simple as to be comprehended at least in respect of the theoretical aspects. It affords puzzles and taxes the brains of learners.

6. The problem of idiom in Basic is said to be reduced to negligible proportions. But even the 50-first level idioms which have to be learnt by learners before the stage of literacy is reached are not easily conceived.

7. Basic claimed adherents at one stage by virtue of the fact that the very individuality of eccentric spellings of many of the 850 words will be an aid to memorisation. At the same time, it claimed to lend a helping hand to hasten the movement for simplifying the spelling—a very incongruous position. Even the spelling reform movement which was championed by George Bernard Shaw received its death knell in the Parliament in 1949, when Dr. Mont Follick's Bill to scrap the present English language and introduce the phonetic spelling was defeated. The Minister for Education, George Tomlinson, asked the House to reject the Bill on the ground that there was no wide support for phonetic spelling either in the United States or Great Britain, and that the entire literature would have to be re-written. The Orthological Institute attempts to simplify grammar

through its invention of Basic English. The movement has not gained support in the English-speaking countries so as to be patronised in the past. The conservative Englishmen who would not tolerate simplification of spelling would not tolerate simplification of grammar.

8. It is rightly feared that the Basic would be an obstacle to the study of complete English in the matter of syntax,

9. English poetry and the more ornate and emotive prose are not easily reproducible in Basic. The nuances of feeling in poetry are difficult to describe in Basic.

10. It is hard to appreciate the one-level stage or what I would call the stand-still stage of marking time. In the expansion stage, new words are mastered as they come, but are defined and explained in terms of the basic. Though this method is claimed to be safe and help clarity of thought and expression, the transition from basic to normal English would not be smooth. In my opinion, a new race of teachers should be trained in Basic English and the existing English teachers will have

to unlearn that they know if they are to acquire mastery in Basic English.

11. Basic was in the first instance designed as an International Auxiliary language, to be capable of being learned with the minimum of labour by foreigners. It is not simple in structure. C. E. M. Joad has pointed out that the claims of Basic English on the score of universality and making for understanding and peace are not strong. The advocates of Basic English are referred to as "learned lackeys of imperialism who wish to transform all countries into colonies of the Anglo American imperialists."

Hence, for the reasons mentioned above, the use of the Basic is a highly technical process, and cannot be easily mastered by teachers of even average ability. The experiment was already tried and given up. I do not see any reason why it should be resuscitated. We have to consider other methods of teaching English effectively by allotting more time for the study of English and defining exactly the aims to be achieved at every stage.

Engineering Education in India

A Scheme for unrecognized Colleges

A. S. VENKATARAMAN

It is accepted by all that in our Country there is a lack of technical personnel, a lack of technical education facilities and that at the same time many of those who apply for admission into engineering colleges are denied admission for some reason or other or without reasons.

In this connection it is worth our while to consider this question in

relation to the Institute of Engineers. There are several points at issue. When it is closely modelled on the lines of the Association in England, it may be expected to function also on similar lines. Whether it is possible to work or desirable to work so and whether it functions successfully are things worthy of investigation by an anxious inquirer or seeker

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after truth. But one thing that cannot be refuted is that if the conditions in India and England be not different, the results cannot be different.

This is just the situation we are facing. In this connection there are several axioms. England is an industrial country but India is not. The low literacy in India is just a glaring contrast with the high literacy level in England. The fewness of factories, the fewness of technical colleges in India, the little private effort in India and the not appreciable, not commensurate State effort, are all too well-known to be disputed.

The obvious compelling inference is that where conditions are different, the remedies too ought to be different. But one surprising factor is that the percentage of pupils in Secondary Schools in India and in England is almost the same, the percentage of pupils receiving technical education in India, as contrasted with the percentage of pupils in England receiving technical education is glaringly, deplorably poor and insignificant. A few interesting features are worthy of notice. In the English factories many apprentices are working, and those of them attending or not attending technical institutions need to be examined by agencies, most of which are private like the Institution of Engineers. It is therefore clear that pupils in England or apprentices if you can call them, proceed from *Practice to Theory*. In India however we have a different picture. In the few factories, the number of apprentices is small and apparently they do not appear for any examination. The scope for apprenticeship or practical training is only limited, and the number of apprentices or, for the

matter of that, the number of apprentices appearing for A. M. I. E. Examination is not or cannot be significant. In the nature of things therefore the Institution of Engineers as constituted is rendered inoperative. The analogy of functions between the Institute of Engineers in India and that in England cannot run on all fours.

The inevitable corollary is that the Institution of Engineers (India) can function in a limited sphere and that only under certain conditions. It can serve if at all only as an Examining Body, and even here there is room for improvement. Under different or better conditions it can attempt research which will raise its stature, and dignity.

Let us examine the present position of the Institute of Engineers in the context of events. Where factories are not many, apprentices cannot be many nor can there be many or any assistants and pupils under A. M. I. E's. It is curious that there is no definition of *Students* in the rules of the Institute of Engineers. The few factories that can entertain apprentices want only *students* of a recognised or an unrecognised college though the *Institution of Engineers* requires only apprentices to appear for the A. M. I. E. Examination and A. M. I. E's recognise only pupils or assistants if at all under them and recommend them for studentships.

It is unnecessary to argue or labour the points who students are. We can hardly conceive of students without colleges, not necessarily, not exactly, those in recognised colleges. *Not the unfit* on any account but the many among those who are not fortunate enough to be admitted into recognised Engineering Colleges. Students who

are not selected for admission into them are not necessarily students who are declared or deemed unfit for engineering education. Among them there are many who may be really fit but the only thing about them is the inevitability or force of circumstances or hard luck if you will.

Next we come to the question, "Who should prepare students for the A. M. I. E. examination?" Of course it is the colleges though unrecognized that should discharge this task. They should enlist students, instruct them, put them into contact with contracting firms (in fact the Government should compel each firm to admit apprentices) and engineers (A. M. I. E's and M. I. E's) to recommend them for studentships. When we consider that firms will take none but students as *apprentices*, that A. M. I. E. and M. I. E. Engineers may not have the time, inclination, energy and enthusiasm for imparting training at any rate knowledge of theory, the case for colleges is clear. We need not labour the point that none but students will readily appear for any examination, as they alone have the advantages of qualifications, age, mood, spirit to learn as well as resources, physical, mental or material.

The case for unrecognized colleges is strengthened in several ways. Students can learn only in a college under lecturers and in fellowship with others though of course under discipline. Otherwise integration of effort and continuous activity cannot be assured. The atmosphere in the contracting firm and the association with A. M. I. Es cannot fully contribute to the predisposition of circumstances or conditions so very essential for students' application, industry or

activity. Henry H. Grady, former Consulting Engineer to the Madras Government himself suggests, "Evening classes and private tuition may often be taken advantage of. As a last resort there is still the correspondence course, a system which has benefited many a keen student." It is worth observing that a good many students particularly in Calcutta and Bombay, say about 30% to 40% of students in B. A., and M. A., classes are employed ones and take advantage of classes from 7-30 a. m. to 10-30 a. m. or in the evenings. In Madras there are a few employed students who undergo the A. M. I. E. courses in Tutorial Colleges. Dr. Ghosh, Director, Indian Institute of Technology, Kharagpur, has stated that even in rich countries like England 80% of the technical personnel are drawn from the ranks of boys who work in the day time as paid apprentices and in the evenings as free students in technical colleges. On the other hand, these colleges need not seek recognition, or help which means Government interference, as such interference would drive out initiative and bring in its train all the evils of institutionalisation, regimentation, rigidity and what not. On the other hand, the Government and the public should be prepared to give their best support and encouragement in all ways. The Government should be ready to extend its guidance and cooperation even voluntarily.

It is up to us to examine what can be attempted by a well-ordered tutorial or unrecognized college. It is a common notion that a business is meant only for profiteering but this view scarcely does justice to any intelligent man in charge of it. Business in itself is a dominant interest and should be viewed primarily as a means of self-expression

and then of advancement in both wealth and power for young people of ambition and ability. The business instinct is often tempered with a strong strain of idealism. Let us remember that the business man who strives to make the best of the world is also very much alive to the need for a better world.

It is therefore taken for granted that a well-ordered though unrecognized tutorial college cares for permanence, efficiency and popularity, abjuring to some extent considerations of profit. From this point of view we may well concede that in the matter of staffing, selection of students, instruction and equipment, it can be expected to have a high standard.

PUT BRIEFLY THE POSITION IS THIS

A. M. I. E.:-

Conceived from the point of view of apprentice, the A. M. I. E. has its virtues. Its virtues are its defects as well, for it is not adapted to answer the point of view of students. In India we have to look at it for obvious reasons, from the point of view of students.

1. Only students in their teens are in a fit mood to study and in a fit stage to appear for examinations.

2. Only students are accepted as apprentices in engineering firms. And people already employed are either not willing or not many.

3. People at present working in the department or firms, are not willing or inclined to take advantage of A. M. I. E. Examinations.

So the Indian Institute of Engineers has to view the problem from the point of view of students. This argument is reinforced by the fact that it examines candidates receiving fees.

If there is to be examination, there must be fees. If there is to be examination, it must be conducted according to prevailing examination methods. The examinees should be enabled to understand and feel that their labours will be requited.

In this proposed scheme, a recognized but efficient college may address itself to the task of providing research and training the researcher. Unrecognized colleges may provide tuition in theory. Contracting firms may train the engineer and provide apprenticeship, while M. I. E's may provide certificates of recommendation for studentships.

It is well for us to note that the role of the engineer in free India is very great. He has to take the responsibility for feeding, housing, clothing millions of people in India and for agricultural and industrial progress, while much is expected of him the realisation is not adequate. Unhappily we have to accept the position enunciated by Henry G. Howard, a former Consulting Engineer in his words, "The professions of medicine and law are much better organized than engineering." The same view is shared by Sri M. S. Thirumalai Iyengar, B. E., M. E. (Hons), Chief Engineer, now President of Institution of Engineers, when he urges that the engineer should assume the responsibility of an independent status. He says, "in the Western countries, Engineers practise as independent consultants even as Advocates and Doctors do here" He suggests that if engineers in competing firms join the institute of Engineers, they will add dignity and status to it.

In this connection it is worth while to consider that looking at the question from the point of view of service to the country, every M. I. E.

or A. M. I. E. should consider it his duty to help students studying for A. M. I. E. If they cannot themselves look after the tuition of candidates, they can at least support candidatures for studentship with their signatures, satisfying themselves by checking and scrutiny..... This is still a duty which they owe to their profession, the Institute of Engineers and the country at large." A mere technical observance of rules without real regard for the needs and circumstances of our country will amount to a virtual violation of rules in their spirit and therefore would constitute a dis-service to the country.

A few points by way of concluding suggestions are now submitted for favour of adoption.

(a) It is generally advisable to demarcate between the recognised Government Engineering Colleges and the tutorial colleges—the former may provide research and the latter may provide instruction in theory.

(b) Students from unrecognized tutorial colleges should be permitted to appear for the A. M. I. E. as before.

(c) The Government should make it obligatory for each department or firm to admit these students as Apprentices.

(d) Apprenticeship for students of A. M. I. E. Examination (A. Section) need not be insisted upon.

(e) Each firm should have at least one A. M. I. E. engineer on its staff. Each of the A. M. I. E. may recommend names for studentships.

(f) Students who have passed Section A Examination alone shall have compulsory apprenticeship before and after sitting for B. Section Examination.

(g) In the words of Henry G. Howard, former Consulting Engineer to the Madras Government. "After graduation, an engineering apprenticeship of from one to three years should be obligatory, in fact, engineering degree should not in my opinion be conferred until a satisfactory apprenticeship has been completed." It is clear that apprenticeship should succeed not precede the A. M. I. E. Examination. It is only then that the student will take a serious view of his engineering education and that the contracting firms, A. M. I. E's and the Institution of Engineers will be in a position to make a realistic approach to the problem of engineering education. For twenty or more years to come, this procedure should be adopted with an awareness to the realities of the situation.

"The occupation of the teacher is undoubtedly more satisfying than any other pursuit. As a spiritual being man's nature—yearns for truth and enlightenment, and for a fellowship through which he shares these with others. By profession the teacher is dedicated to the search for truth. He is a pilgrim on the path which leads to the goal of intellectual satisfaction and he is a traveller in a goodly company which stimulates and encourages him. He dwells in a world where he has the feeling that he belongs to it and He has the opportunity which few others have of leading a life in which work is happiness."

Report of the University Education Commission, 1948-49, Vol. I, Ch. iii, p. 75.

NOTICE

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The Editor,

'EDUCATIONAL INDIA'

Haveli Road,
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MASULIPATAM, August, 1952

The Five year Plan and Women's Education

It is a matter for surprise that no reference whatever is made to women's education in the draft outline of the five year plan. Now that the more detailed plan is being prepared it is necessary that a separate section devoted to women's education should be included in it. Its omission from the outline plan might have been due to the absence on the planning commission of an active worker in the cause of women's education. This omission has now been made up. In Srimathi Durgabai the commission has a member who is known to be an energetic and capable social welfare worker and who has established and managed a number of institutions for the uplift of women. The public have every reason to form high expectations in regard to her contribution to the solu-

tion of the problem of women's education in our country as a part of the five year plan and we are sure that this expectation would be realised.

THOUGH there is much in common between the education of men and of women there is also some difference between the way in which the women's problem and the men's problem have to be tackled. This arises out of the peculiar social and economic conditions prevailing in the country and the existence of an age-long tradition as a result of which although in theory there is equality of educational opportunity between men and women there is in practice no such opportunity. Parents are less willing to send their daughters to schools. Co-education is not popular especially in the higher elementary and secondary stage, and poverty is a much more serious obstacle in the way of the education of girls than of boys. The lower percentage of literacy among women than among men is the outcome of circumstances like these and it is those circumstances that necessitate the planning of women's education on lines some what different from the planning of men's education.

IN areas where there is compulsory elementary education for both boys and girls the problem is simple. But it is only in a few areas that compulsion has been introduced. Even where it exists it applies in many cases only to boys and is not extended to girls.

This is one aspect of the question. The other aspect that very few parents in rural areas and in smaller urban centres care to send their daughters to schools after the age of ten or eleven. How to get educated girls of the age above eleven who are not attending schools is one of the problems that has to be solved.

NEXT there are women who have to discontinue their formal education after marriage. They have to look after their household and do not find time to attend regular schools. They do not have facilities for it. There is also the social tradition against it. Their case also has to be looked into.

A THIRD problem affecting women's education relates to its content. Should women in general receive the same kind of education as men or is it to be different in any respect? This again is an old problem. It is not peculiar to our country. It has been faced in every other country in the world and it is quite possible for us to get an answer from the experience of such countries although here again we may have to introduce certain modifications in the light of the special conditions in our country.

OF course it ought to be clearly understood that simply because some differentiation has to be made between the education of women and of men it does not follow that women should have no access to professions

into which men ordinarily enter. Public services, Medicine, Law, Scientific research etc. must be as much open as to women as to men and that on the same terms. Many women have aptitude for these professions and possess the capacity that is needed for getting trained for them and for being a success in them. And no bar should be placed in the way of their getting into them. On the other hand they will have to be given special encouragement. The principle that certain seats should be reserved for them in professional and other Colleges has to be continued for some years to come. And this has to be accepted by the Planning Commission.

THE question of the content of women's education assumes importance in the case of those who do not enter public services or the learned professions and the large majority of women belong to this category. We have to recognise that most of them will not take to any money-earning occupation but be content with running their household and bringing up their children. Some will have to be attracted to the teaching profession especially in elementary schools. Some will have to be encouraged to become Nurses, Midwives, Social workers etc.—professions for which they are specially fitted. It is these features that have to be kept in mind by the Planning Commission in determining the content of women's education.

THE central problem therefore of women's education thus reduces itself to one issue. How is women's education to be organised in an environment where the large majority of them have no opportunity of attending regular Schools and Colleges and what steps have to be specially taken to make the content of their education appropriate and adapted to the place they have to occupy in Society?

SO far as the first part of the problem is concerned two suggestions may be put forward. One is to take full advantage of the existing non-official educational organisations in the country and encourage the formation of more of such organisations. Rightly or wrongly there is a mania in our country for passing examinations and for getting certificates and diplomas granted by examining bodies. This feature has to be utilised for encouraging women's education although it may have some undesirable consequences. In certain regions of the country non-official examining bodies exist. They frame courses of studies and syllabuses and hold examinations on their basis. Propaganda may be carried on by social workers for inducing girls and women to appear for such examinations and government may set apart funds for helping such a propaganda.

THE second suggestion is that facilities should be given by government boards in

charge of Secondary School-leaving certificate examination (and similar other examinations) and by Universities for girls to appear for their examinations as private candidates. Some of the universities which gave such facilities in the past are now showing a tendency to stop them. But this is a reactionary step. Education which is valued primarily as a means for setting success in examinations may not be of the ideal type. But it has already been shown that most women do not have the facilities to attend schools and colleges and set the ideal type of education—assuming for a moment that these institutions do provide the ideal kind of education (which of course is not true)—and in these circumstances we have to choose the second best. The planning commission therefore has to bring its influence and even pressure if necessary upon Universities and other examining boards to provide facilities for women to appear as private candidates at all examinations.

REGARDING the content of women's education there is first the need for altering Courses and syllabuses and for the writing of text books on the basis of these alterations. The syllabuses have to be given a vocational bias at all stages. Details regarding household management on a scientific basis must find a prominent place in the courses for women. In the higher secondary course a place

should be found for the study of child psychology, school management and educational methods so that those who wish to become teachers may not be put to the necessity of spending two years in a training school after completing their secondary education. It is now recognised that vocational aspect should be stressed in all stages of education whether of boys or girls. This stress should become more prominent and pronounced in the case of the education of girls. The planning commission should set apart funds for getting the services of experts to frame courses on these lines and for subsidising writers and publishers of text-books and books of reference in accordance with such courses.

IT is not our purpose to deal exhaustively with all problems of women's education. Our primary aim is to invite the attention of the Planning Commission to the need for paying special attention to these problems and for including in the detailed plan all the relevant particulars that have a bearing on the solution of such problems.

Educational policies and programmes

JULY was the month of budget discussions in most of the State Assemblies. This afforded an opportunity for education ministers to announce their policies and programmes and for the members of the legislatures

to criticise them. One or two items that found a prominent place in the discussions may be referred to here.

IT was pointed out in all legislatures that effect should be given to that directive principle in the constitution of the country which lays down that within a period of ten years universal education should be introduced. The ministers were at one with their critics in accepting this as their policy. But all sorts of practical difficulties were put forward in executing it. There was no adequate finance. This was the most serious of the difficulties. There were no trained teachers. This was another difficulty. A third was that there was no accommodation available for locating schools. And finally it was pointed out that parents were unwilling to send their children to schools and deprive themselves of whatever small additional earnings the children brought to the family.

THE point however to be considered is that these have always been the difficulties that were referred to in the past; and they will always remain there. What is more important is the discovery of ways and means for overcoming them. Finance it is true is a real difficulty and this is responsible for the lack of trained teachers and suitable school buildings. There is no easy road by which more finances can be obtained. Critics of the educational policy are

equally vehement in their attacks on government whenever proposals for additional taxation are put forward. What is it that ministers have to do in a situation like this? To wait till the country becomes richer and more finances become available is to wait till doomsday. Is there no way out?

THE real wealth of India consists in her manpower; and it is this wealth that has to be tapped. Look at the large numbers of the educated unemployed. All their talents are being wasted at the present day. Should not some method be devised, so that the educated youth of the country may be persuaded to become teachers and spread education among all classes within as short a period of time as possible? In the same way there are large numbers of unemployed and under-employed people in the rural areas. Agriculture and cottage industries do not give them full employment. Their physical strength, capacity and skill are also being wasted. Is there no way of utilising them to build school houses and provide them with the minimum equipment?

THE unfortunate thing about our country today is that we have neither a really democratic nor an effective totalitarian order. We have placed faith in democracy but the virtues of responsible citizenship without which democratic government cannot thrive are not present to any appreciable extent among

us. Self-help and voluntary effort are the basis on which democracy can effectively function. It is non-democratic to look to government for everything and to blame the government for any and every kind of ill that affects the people. Such an attitude amounts to saying that government should become totalitarian. At the same time we are by conviction opposed to real totalitarianism. In countries like Soviet Russia and China where totalitarian regimes flourish universal literacy has been brought about within a very short period. Our aversion to totalitarianism prevents us from adopting those methods. This is the dilemma with which we are faced. We are suspended between democracy and totalitarianism with the result that we are not able to achieve anything.

IT is in this context that those who are at the helm of affairs should think of ways and means for creating enthusiasm among the unemployed in all ranks of society and utilise the manpower for solving our educational problems. What is needed is a sort of emotional appeal to the sense of patriotism and public duty latent in every individual. This is the constructive approach to the problem and unless some such approach is made it will never be solved. Financial difficulties will never disappear.

IN the discussions in the U. P. Assembly the Education Minis-

ter put forward the lack of clear aims and objectives as are of the serious obstacles in the way of rapid educational progress. But is it really the case? So many schemes have been drawn up regarding post-war education in the country beginning with Sargent report and in every one of these schemes there is a clear definition of aims and objectives. Mahatma Gandhi defined them in his scheme of basic education. There is the Report on Universities prepared by Radhakrishnan Committee. There are any number of reports on vocational and technological education. It is therefore too late for any minister to take refuge under the plea that there is a lack of aims and objectives. Even if there is

a lack like this, it is his duty to fill the gap and start work. There is no rigidity about aims and objectives. They are bound to change from time to time.

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SECONDARY EDUCATION COMMISSION

Dr. A. Lashmanaswami Mudaliar, Vice-Chancellor of the Madras University, has been appointed by the Government of India as Chairman of the Secondary Education Commission. In addition to the Chairman there will be six members, two of whom will be experts in the field from foreign countries. Mr. A. N. Basu, Principal of the Central Institute of Education, will be the Secretary of the Commission with the status of a Member.

The Commission will have as its terms of reference the formulation of the aims and objects of secondary education in India from the point of view of developing qualities of leadership in different walks of life; the study of the procedure for selection of pupils to secondary schools; determination of the duration of secondary education examination, of the existing syllabus, methods of instruction and types of text books; consideration of the question of diversification of secondary education and the establishment of unilateral and multilateral schools and the study of the relationship of secondary education to primary and higher education.

The Commission will also go into the questions of training adequate number of teachers; the salaries and conditions of service of the teaching staff and the exercise of better control over private secondary schools. One important task of the Commission will be to consider the place of the Commission of the federal language, the regional languages and English in secondary education. The Commission will also study the financial implications of establishing the proposed system of reorganised secondary education.

HINDI ALPHABET IN PICTURES

The Ministry of education has offered an award of Rs. 100 for the best pictorial representation of each letter in the Hindi Alphabet.

Inviting entries from the public to the competition, a Press Note issued by the Ministry said that it had been organised to encourage efforts made to teach Hindi to the adult illiterate by means of pictorial representation of each alphabet in Hindi.

The Press Note added that a satisfactory representation had been found for the letter "na" and all conjunct letters, except "ksha", "tra" and "gna" had been excluded from the competition.

The pictures representing the letters should, as far as possible, be related to matters concerning health, occupation and other interests of the adult learner. A competitor could submit any number of entries and two copies of such illustrations should be sent to the Special Officer (Hindi), Ministry of Education, Government of India, New Delhi, on or before August 31, 1952. The entries would be judged by a competent committee, appointed by the Ministry, whose decision would be final.

ORGANISATION OF YOUTH

Mr. K. D. Malaviya, Parliamentary Secretary, said, in the house of People that the Government of India were at present making a preliminary survey of youth organisations in the country.

Mr. Malaviya recalled the Youth Welfare Seminar of South-East Asian countries, held at Simla in November last at which various problems concerning the Welfare of youth were discussed. The Seminar made a number of useful recommendations, which, he said, were

under consideration of the Government of India.

INDIAN SCHOLARSHIPS FOR SYRIANS

The Government of India has allotted a number of scholarships to Syrian students at Indian Universities. The scholarships are for the medical, veterinary and engineering faculties. Likewise, the Government of Italy has informed the Government of Syria that a number of free seats at Italian Universities in teaching, sculpture, painting and handicrafts have been allotted to Syrian students.

SCHOLARSHIPS FOR SCHEDULED CASTES

Amount Raised to Rs. 25 Lakhs

On the representation by a ten-member deputation of Scheduled castes, scheduled tribes, and other backward class M. P.s belonging to the Congress Parliamentary party of the Parliament, the Union Finance Minister agreed to raise the 1952-53 allotment for scholarships from 17½ lakhs to 25 lakhs.

MADRAS

GOVT. GRANT TO BASIC SCHOOLS

The Government have permitted the director of Harijan Welfare to grant, with effect from the current year, non-recurring grants and scholarships to students belonging to eligible communities, studying in basic schools in standards I to III and standards IV to VIII respectively. The rules and other relevant regulations, applicable for the grant of non-recurring grants and scholarships to students studying in the ordinary schools, would be applicable to those in the basic schools also.

EDUCATIONAL BROADCASTS

Inaugurating the series of educational broadcasts by All India Radio from the Madras station on July 8, the Hon. Dr. M. V. Krishnarao, Education Minister, explained the purpose and

value of these broadcasts and suggested to school managements to secure radio-sets from out of their own resources so that the pupils could benefit from these broadcasts. It was something to be justly proud of, he said, that school broadcasts are best organised in the Madras state and that the number of schools listening in to these broadcasts is the greatest.

EDUCATION IN MADRAS: PROVISION FOR EXPANSION

The policy of the Government in the Education Department and the various measures taken by them for advancement of education were explained in the Madras Legislative Assembly by Dr. M. V. Krishna Rao, Minister for Education, moving the budget demand for a grant of Rs. 11,95,02,100 under the head "Education".

While the problem of educational reconstruction would have to be approached in a selective way, Dr. Krishna Rao said that the fundamental objective of providing universal free elementary education would receive the highest priority in Government's educational policy. He said it would also be the endeavour of the State, in accordance with Article 46 of the Constitution to promote with special care the educational and economic interests of the weaker sections of the people and in particular scheduled castes and tribes, and to liberalise provisions in this behalf.

Presenting the demand, Dr. Krishna Rao said that expenditure on Education had recorded an increase in all Part A States since 1945-46 by 100 per cent and in Madras State it had gone up from Rs. 460 lakhs to Rs. 1,195 lakhs. It had been progressively on the increase in the last ten years. There was provision in the Budget for a sum of Rs. 50 lakhs to cover loss due to fee concessions to children of N. G. Os. and of teachers. There was provision of Rs. 7.15 lakhs for expansion of elementary education and an increase in the number of primary schools in the State. The number of

secondary schools now was 1,600 and the number of candidates at the last S. S. L. C. examination about 80,000.

BETTERMENT OF ELE. SCHOOL TEACHER

That the Madras Government has under consideration a provident fund-cum-insurance scheme for elementary school teachers was disclosed by the Education Minister in answering a question in the Legislative Council on July 10.

BOMBAY

LITERACY DRIVE IN BOMBAY

Bombay State will receive 500 radio sets and 500 gramophones under the Columbo plan to give fillip to its adult education campaign, it is officially learnt here.

These radio sets and gramophones would be installed in selected villages in the 28 districts of the State and special programmes would be devised to attract more adults to the social education centres.

Australia, it is learnt, has agreed to give the necessary equipment for promoting social education by radio and gramophone to the countries participating in the Colombo plan.

It is also learnt that as soon as television is introduced in the country, the campaign would utilise its services too.

BIHAR

HINDI AS OFFICIAL LANGUAGE

Bihar Govt's Measures

English will be replaced by Hindi in all Government offices in Bihar for all official purposes by November 29, 1957, it is officially announced.

A Press Note detailing the steps taken for making Hindi as the official language in Bihar said that since the decision of the Bihar Cabinet to have Hindi in Devanagari script as the official language of the State, notifications had been issued declaring Hindi as the court language for the entire State, Bangali had been retained as

an optional court language in the Sardar sub-division of Manbhum and Pakur, Rajamaharaj and Jamtara sub-divisions of the District of Santhal Parganas.

Judicial officers had been directed to record depositions of witnesses in Hindi in civil and criminal cases in which no appeal is provided by law. First information reports made orally to officers-in-charge of police stations had also to be recorded in Hindi now. It is to be used also in all documents presented for registrations in the registry offices.

The Note also said that Hindi was being extensively used in the business of the State Legislature. Notices of most of the questions and resolutions and motions were received and replies given in Hindi. The budget and the Governor's address were prepared both in English and in Hindi but the Hindi version was read out in the Legislature.

HYDERABAD

OSMANIA UNIVERSITY

The twenty-three man committee, described as the Osmania University Affairs Citizens' Committee, sent a memorandum to Mr. Jawaharlal Nehru and members of the Indian Parliament urging them to take steps to drop the proposal of handing over Osmania University to the Central Government.

The memorandum points out that the people of Hyderabad have agreed to Hindi being a compulsory language but they are not convinced that Hindi alone should be the medium of instruction at the university stage or that it should be the language of administration in all States.

Referring to the plea of cultural contact between North and South, the Committee says that it could not be effected by forcing Hindi on non-Hindi regions. It adds that the responsibility of the Centre does not end with the encouragement and development of Hindi, but that it should develop the other major languages also so that real democracy might function in India.

PUBLIC OPINION

Mr. SRI PRAKASA ON THE IMPORTANCE OF ENGLISH

Addressing the staff and students of the Brecks Memorial School, Ootacamund, on July 7, Mr. Sri Prakasa Governor, stressed the need for retaining and encouraging the study of the English language in all educational institutions in India and said that he would be personally very sorry if that language happened to be dislodged from the position it occupied now not only in the running of the administrative machinery, but also in the educational, scientific and political institutions.

The Governor said that they were in a period of transition which implied that one age had tumbled off and another age was dawning. The country had just emerged into full-fledged freedom and, as a consequence, old ideas and aspirations had given place to entirely new ones. There were many in the country who wanted that everything concerning the past set-up and dispensation should be obliterated, but it was impossible to do so, as it was against human nature.

In conclusion, Mr. Sri Prakasa referred to the importance and value of the English language and said that Indians had every reason to feel grateful to the English people for having given them a language which was responsible for the unification of the country and for having consolidated

them into one great nation. They could not think of any other language in the world which could stand on a par with English both as a national and international language and personally, he said, he would be very sorry if this great language happened to be lost to the people of India.

THE MAHARAJA OF MYSORE ON HIGH SCHOOL EDUCATION

"The pattern of education in the high school classes requires re-modelling in order to train the students to become better citizens and to make them appreciate fully the values of human life in all its varied aspects," said H. H. the Maharaja of Mysore, replying to addresses of welcome presented to him by the people of Kollengode and the staff and students of the Raja's High School on July 1.

SIR L. M. PYLEE ON ADULT EDUCATION AND COMMUNITY PROJECTS

In his presidential address delivered at the South Indian Adult Education conference held at Kozhikode last month, Sir L. M. Pylee, M. A., B. L., Ex-Minister of Education, Travancore-Cochin laid stress on the fact that while literacy is the first step in Adult Education, the ambit of adult Education must be widened so as to include all factors conducive to what is now comprehensively termed Social Education which is education for citizenship.

Such a comprehensive system of Adult Education, he said, is afforded by the starting of the new community Projects which embody the idea of community development through the peoples' own effort assisted by the state. He concluded his lecture by saying that Dr. Lambache's dictum "Each one teach one" should be translated into a reality through the length and breadth of our country.

Continued from preceding page

The committee says that neither the present popular Cabinet nor the University Council or Senate had been consulted on the matter. It suggests that if the Central Government wanted to found a Hindi university in the South they can do it in a place like Madras collecting funds from all southern States.

The Six Letters on the Gym Locker

[We reproduce below an article describing how UNESCO was actually brought into the classroom activities of a Junior High School in Washington. We hope it will be read with interest by all teachers. Ed. - E. I.]

THE boys and girls of a junior high school in Washington D. C. could not understand it at all. Everywhere they found the same six letters staring them in the face. They were written on mirrors, chalked on gym lockers, stuck on the library walls and in the corridors. Large lettered posters proclaimed them from classroom notice boards. Red arrows pointed to them in the washrooms.

Groups of the students stood before the letters asking each other "What's it all about?" "What does U-N-E-S-C-O mean?" Even when they asked the teachers for an explanation, they drew a blank, for the latter just shook their heads and pretended to be equally puzzled.

But not all the boys and girls of the Alice Deal Junior High School were mystified. Some 40 or so students out of the total of well over a thousand in the school went around trying hard not to look smug when they heard the others asking "What's U-N-E-S-C-O?" For these students had been hard at work before the others arrived, putting up the letters, signs and arrows where everyone would see them.

What may at first have seemed like a joke to the majority of the boys and girls was in fact the first action in an educational scheme which this single group had been secretly preparing for weeks past—a project which originated in a suggestion by the United States National Commission for Unesco that students might like to help them solve two problems.

For some time past, the Commission had been receiving the same two queries from teachers and school officials: "What can we do to help Unesco?" "How can we bring Unesco into classroom activities?" Convinced that the best answers were to be found in the

schools themselves, the Commission asked the principal of the Alice Deal Junior High School and a member of her teaching staff to try to find out first if, and then *how* Unesco could become a "living reality" to boys and girls in the seventh, eighth and ninth grades.

From this idea that the boys and girls themselves might be best fitted to work out a solution there grew a project which, conceived and carried out by a class of 37 boys and girls, brought Unesco and its objectives into clear focus in the minds of everyone in the school, and produced a blueprint for an educational campaign suitable for other schools to adapt to their particular needs and resources.

This is how these boys and girls set about it. First of all, it was assumed that the students as a whole knew nothing about Unesco. Miss Bertie Backus, the school's principal and Mr. Leo M. Allman, a teacher of English and Social Studies, therefore decided that the best approach was through a small class of 11- to 14-year-old students.

The pupils began with a working committee of five youngsters who gave up part of their holidays to attend meetings of the United States National Commission for Unesco in Washington. This group returned with a fund of information for the rest of the class when school began. For more than a week during their English period the pupils discussed Unesco and its aims, and supplemented these studies by "homework" from materials gathered by another team. The teacher explained that they were not being asked to solve problems concerning Unesco which had stumped the experts, but that what the National Commission wanted was a young people's angle. What were young people thinking about Unesco? What

did they know of its programme? In this way the class became a workshop with Unesco and the informational project forming a regular part of the curriculum.

Then came the question "How are we to go about it?" "Write a poem," suggested one girl. "Paint a picture," said the artist of the section. "Write a pamphlet," said another. From then on the class split into groups, each having a special job to do. One committee worked out the draft of a pamphlet; a second, composed for the most part of students with art talent, prepared three different sets of posters and a novel scheme for using them; an Assembly Committee had a play to introduce Unesco to the school; a second assembly to conclude the project was also planned; a Committee on Music wrote a song with original words and melody.

Already at this point the interest and stimulation which the class had obtained from the project had proved its worth in the opinion of the teacher. Now, however, the class was ready to put its plan into action.

First it began to arouse the curiosity of the rest of the school. Without any explanation the letters "UNESCO" appeared in every conceivable place, in the building and in every size, shape and colour.

Then, these signs disappeared and a second series of posters asked the question "What is Unesco?" followed by placards asking in the frankly facetious humour of the teenager "Is it a heavenly constellation...?" "A brand of cigarettes...?" "A new dance step...?"

The next move was an assembly where, in a class-written script, the boys and girls enacted the experiences of their own quest—how they themselves "discovered" Unesco, how they decided to "pass the word along."

In the final scene the class talked directly to the audience;

"What is Unesco?"

"We didn't find out until we started to write our pamphlet. Now we can see that everyone has to know about it to make it succeed."

"At the end of our play we will announce an essay contest. The title will be 'What can I do to help Unesco?'"

"Our class will send speakers to your room to tell you about Unesco and answer your questions."

For those who entered the essay contest, the class which organised the information campaign offered the following services: It persuaded the English teachers to make the essay a class project for each English class; it set up a library of materials on Unesco which it obtained from the United States National Commission; it compiled a pamphlet which gave the background and the general goals of Unesco; and finally, it set up a Lecture Bureau and announced to the school that speakers would be available to talk on Unesco and to answer questions in any of the classes. An assembly at which the winners of the contest were announced and prizes awarded brought the project to an end.

The students believe their plan can be used by other schools and that it can be adopted to many other situations. "It is the best thing we did," they said, "because any school which carried out this plan or another like it will accomplish what we set out to do."

Their teacher had this to say; "For the children we feel that this was a wonderful educational experience. If we have anything to offer, it is the activity itself rather than any of its products. There is now not a child at Alice Deal who does not know what Unesco stands for. And their understanding of the necessity for greater tolerance and the easing of racial and religious tensions as shown in the essays and pamphlets they wrote is very gratifying."

Just how well such ideas went home to these children is perhaps best illustrated by the words of a young girl, one of the contest prize winners. In her essay, she wrote: "Stop before you say anything which might hurt someone of a different race, colour or creed. Learn to be tolerant of people. Did you ever stop think how queer your ways may seem to someone else?"

— UNESCO Courier, April '52.

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Approved by the T. B. C.

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(As per 1950 Revised Syllabus)

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Sahityaratna

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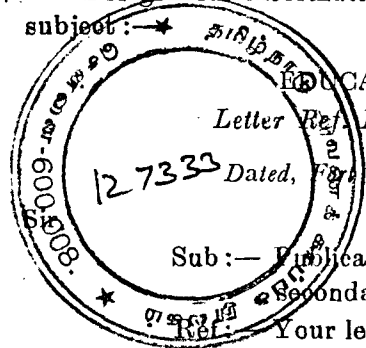
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ANNOUNCEMENT

We are glad to announce that the Government of Madras have passed suitable orders modifying their G. Os which laid down that only books in Hindi published by the Dakshina Bharat Hindi Prachar Sabha, Madras, should be prescribed for use in schools.

For general information we reproduce below the letter on the subject:—



EDUCATION DEPARTMENT
Letter Ref. No. 21822 B/52-1 Education

Dated, 12.7.52 St. George the 16th July 1952

Sub:— Publication of Hindi books for use in secondary schools.

Ref:— Your letter dated 30-6-52

I am directed to inform you that Government have passed suitable orders modifying G. O. 1944 Education dated 16-7-51 and Government Memo No. 31455 B/51-4 Education dated 12-1-52 on the above subject. You may contact the Commissioner for Government Examinations for any further instructions in the matter.

To,
The Publishers of Hindi Books
in Madras State.

Yours faithfully,
(Sd) K. M. UNNITHAN,
Secretary to Government

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