

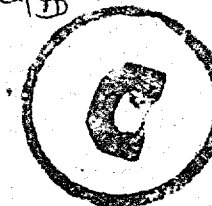
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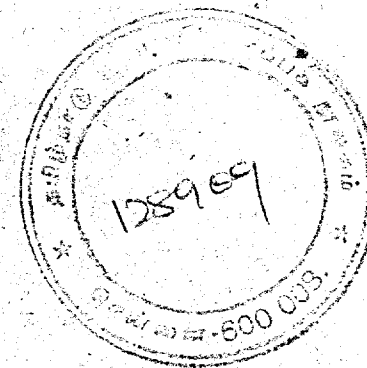
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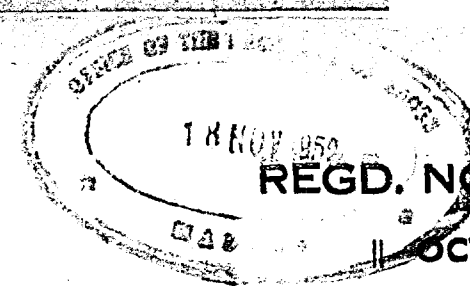
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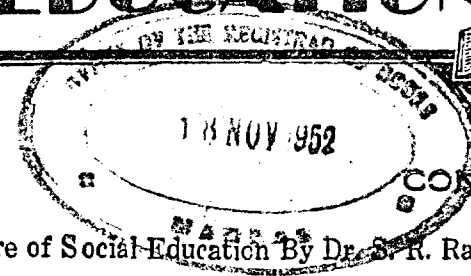
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10

Sphere of Social Education*

BY DR. S. R. RANGANATHAN, M.A., L.T., D. Litt, Delhi.

Mr. President, Dr. Sen, Ladies & Gentlemen.

THIS is a mixed gathering. The people in this gathering fall into three groups (1) the prospective students of the Training Centre being inaugurated to-day; (2) the teachers in the Training Course; and (3) the general public on whose good will and encouragement the success of the course will have to depend.

1. MISSIONARY ZEAL IN TEACHERS

The essential things which the prospective students should be told have been said so fully by Dr. Sen. He has rightly warned you that work in the field of social education will not bring you much money, nor power, and not even much prestige. You must carry with you the positive message given by him. You have to enter your work and do it with a missionary zeal. You must derive joy from the opportunity to make your own contribution to the colossal work which awaits to be done in our country in the field of education. I appreciate the courage and the determination with which you are entering this course of training. I wish you success during the course, to apply in actual life all that you learn here. I wish you, above all, a

steadfastness of purpose which will make you lean upon that opportunity for the joy of your life.

With regard to the second group of the audience—the teachers—I am in an embarrassing position. I am to be one of the teachers. I do not propose to address myself or my learned colleagues in the faculty.

The main purpose of this gathering is to tell the third group—the public—about what our difficulties are, and to ask for their sympathy, support and good-will.

2. INDEFINITENESS ABOUT MEANING

There has been always some difficulty as to what we mean by social education and what we aim to achieve and how we should set about it. We have been talking about this, under one name or another, for the last half a century. We used to call it Adult Education. During the last five years, we have begun to call it Social Education.

We have been talking about the subject a good deal. We have had a series of committees. Very often, a committee did know what to do. If it knew what should be done, it could not decide how to do it or where to begin doing. Many of the

* Speech delivered at the opening of the Training School for Adult Education Teachers, of the Delhi State Adult Education Association, on 15th September, 1952, at the Adult Education Office of the Delhi Municipal Committee.

committees have drifted in this fashion. Many have been forgotten, without formal dissolution. In Madras, I had been associated with many such committees on adult education. Year after year, the newly elected Mayor would set up an Adult Education Committee. He would set his publicity machinery on it. Much noise would be made for a month or two. The noise used to die out in slow degrees. We never used to hear about adult education after a couple of months. The Mayor abhorred being reminded of the Adult Education Committee. This series of experiences, year after year, had made me sad.

Of late, I have been trying to understand this problem of social education. Being a university man myself, I have been trying to make clear in my own mind the essential difference between Higher Education and Social Education.

3. DEFINITION OF EDUCATION

I used to start with the following definition of education itself. "Education is the process of the development of personality to its own fullness, in its own way and at its own speed." Having defined education in this way, I thought that the essential difference between Higher Education and Social Education should be traceable to the essential difference between different types of personality. While in this mood, I turned to the *Gita* which gives a clear analysis of most of the problems which arise in life.

4. SATTVIC PERSONALITY

Chapter 18 of the *Gita* devotes verses 26 to 28 to personality analysis. Three types of personalities are mentioned, the *Sattvic*, the *Rajasic* and the *Tamasic*.

Verse 26 mentions the attributes of the *Sattvic* personality in words like *mukta-sanga*, *anaham-yaadi*, *dhriti-utsaaha-sam-anvita*, *siddhi-asiddhayaoh nirvikaara*, etc. A *Sattvic* personality is highly organised. It flirts not with fruits. It is not ego-centric. Its will is strong. It perseveres. It is unchanged alike by achievement and failure to achieve. The progression of a *Sattvic* personality is towards a balanced view of everything. It seeks to understand

things-in-themselves. Its education is along the highest lines of research. It cannot be helped by the Ministry of Education or by Universities. It has to be guided by its own inner light. At best, it feels encouraged by the company or by the achievements of its own peers. There can be no formal organisation of the further education of a *Sattvic* personality — for *Sattvic* education.

5. RAJASIC PERSONALITY

Verse 27 mentions the attributes of a *Rajasic* in words like *raagii*, *karma-phala-prepsu*, *lubdha*, *himsaatmaka*, *asuchi*, *harsha-soka-anvita* etc.

A *Rajasic* personality is somewhat organised. It has a fairly strong will. But it is activated by emotions. It flirts with fruits. It is ruthless. It does not abhor impurity. It finds itself thrown alternately on the horns of elation and grief. *Rajasic* or Higher Education aims to lift the *Rajasic* level towards the *Sattvic*. The emotions should be sublimated. It must be helped to see the futility of flirting with fruits. The *Rajasic* personality must be accustomed to a scale of values abhorring ruthlessness and impurity. These are the objectives of Higher Education. The education of the *Rajasic* personality requires the service and immediate presence of a *Sattvic* personality. Sankara has prescribed this as one of the means of higher education. He even asserts that it is a reliable, effective and certain aid. Each nation establishes universities to take charge of higher education. The University Faculty should be a galaxy of *Sattvic* persons. These will not themselves be allured by power, prestige or wealth. Their example will lift up a *Rajasic* personality towards the *Sattvic* level. They will irradiate the pupils. The effect of their irradiation will persist on the personality of a pupil, for years after they leave the university. Thereby a University increases the chance for developing a *Rajasic* personality towards the *Sattvic* variety. This should be the primary objective of university education, though its edless by-products are not only beneficial, but even essential to the well-being of a nation.

6. TAMASIC PERSONALITY

Verse 28 mentions the attributes of *Tamasic* personality in words like *a-yukta*, *praakrita*, *sata*, *naishkritika*, *alasa*, *vishaadii* and *dirgha-suutrit*. A *Tamasic* personality is ill-organised. It seeks no anchorage—no source of inspiration. It is primitive. It is obstinate. It is wicked. It inhibits. It is idle. It gets dejected. It procrastinates. Its personality should be given a shape. It should be provided with an anchorage—with a sympathetic source of inspiration. It should be weaned away from obstinacy, wickedness, indolence and proneness to dejection and procrastination. It should be activated by aids of all sorts, until it develops its own steam. These are the objectives of Social Education. The field of Social Education in India today is abnormally vast. Normally, not more than a third of a nation may lie in the *Tamasic* level. But due to the historical happenings of the last few centuries, nearly 85% of our people are found in the *Tamasic* or the *near-Tamasic* group. The education of a *Tamasic* personality has to lean upon the immediate presence of a teacher even more than that of a *Rajasic* personality. Its self-educability is vanishingly small. The sympathy of the teacher has to be far greater. He should have assinine patience. It is only missionary zeal, as Dr. Sen has put it, which can supply the sympathy and the patience necessary. The zeal-potential requires to be specially increased in the case of social education

teachers. This has not been sufficiently thought about or provided for in the past. We have been talking glibly about social education. We have been imagining that the problem of personnel for social education could be solved by compelling every unshaven youth to serve as a social education teacher for a prescribed term before he is awarded his certificate or diploma. We have been deluding ourselves that the preparation required for social education work is almost nothing. This has been a great mistake.

7. VALUE OF TRAINING FOR TEACHERS

As the titular Secretary of the Indian Adult Education Association, I take this opportunity to express our appreciation and thanks to the Delhi State Adult Education Association for having looked at the matter more seriously. I am glad that they have not believed that a course of one or two weeks would be sufficient to transform any immature youth into a social education teacher. I am glad that they have provided for at least a three months course. I am sure that they will soon realise the need to increase the duration of similar future courses.

The Social Education of this vast continent requires thousands of properly trained social education teachers. The Indian Adult Education Association hopes that the example set by Delhi State Adult Education Association will inspire the establishment of many such training courses all through the land.

Our Education—A brief retrospect and a prospect

BY SRI B. K. MADHAVA MURTHY, B.A., B.T. Acharya High School, Goribidnur.

AT no time in the history of our country so much was talked of and thought of education as to-day. National liberty has inaugurated a strenuous period of responsibilities and problems, and the problem of education has engaged the mind of the country as much as any other problem. There is an unchallenged cry for 'Reform in Education' to suit our national life. It is highly exhilarating to see that our men in general and the national government in particular have begun to think of education in all its aspects with all the seriousness and attention the subject deserves. This intellectual agitation for reforms gives rise to many questions concerning the problem

of education, viz, the need for reforms and the defects in the existing system. It is necessary for us to trace the origin of the present system and analyse its course in Indian history without the warp of prejudice.

The existing system of education owes its origin to the British rule in India. It was a premature introduction. It was a system introduced and perpetuated by the then government, based not on the demands of the country, but on those of the ruling class. It was an education on the western model without any bearing on the philosophy of the country. A system of education which had developed in the west to answer the needs of a growing industrial society was forced on a predominantly agricultural country. The result was that the youths who got western education found themselves placed in a society which was not quite receptive to the new knowledge. In the absence of opportunities, the only alternative left was to seek clerical jobs and become "quill-drivers". Moreover, the British economic policy meant continued economic strangulation of Indian society with no possibility of opportunities to the youths. In course of time a new class in our society began to grow up. It was a class of westernised Indians, of whom some became civilian officers and ruled the people for the Britishers. No imperial power of the world had perfected its mechanism in the art of ruling a foreign country by employing its own natives so thoroughly as Britain. These conditions ultimately gave rise to the nationalist movement and led to the denunciation of the western educational system as being unsuited to the genius of Indian society. This is a just reaction. The national awakening brought in its trend a flight from all that is western or British. But in the gush of emotions, we fail to notice that the western system of education had an independent origin in the needs of western society. It was in response to the needs of a society undergoing transformation by the impact of science, technology and industry. The system of education introduced then is a sort of a message of industrial revolution. Today, our country has outlived the policy of industrialisation,

of tapping and developing the resources and of transforming an agrarian economy into a capitalist competitive economy. Science, technology and industry play a significant role in the future economic set-up of the country. The country to-day is in greater need of technicians, scientists, economists and statisticians. So the retention of the present educational system to some extent seems to be a necessary bedrock on which the progress and prosperity of the country are depending.

But what are the criticisms levelled against this system? The spread of unemployment is great among the educated class. Recently, the recruiting authorities observed that our graduates do not possess the required standards and efficiency. One notices a pronounced indifference and indiscipline among our students. A state government order says: "In particular, the obvious defects of the existing system of education result in a sense of frustration in the minds of the students, wastage of time and talents, and these have to be remedied." These and many other drawbacks are manifestations of obvious defects in the present system of education.

Such a conclusion as this is a natural corollary to the frustration that has set in the political economy of the state. There has been too much of unthinking imitation of the west. But we must exercise clear thinking and dispassionate comprehension before concluding that such manifestations are due to the existing educational set-up. Many things are wrongly attributed to the present day education. People have condemned it from time to time, and at the same time they have been perpetuating it. Defects there are. But the entire system itself is not to be accused. The one inherent defect is the absence of a well co-ordinated economic and industrial policy so as to create opportunities in the economic sector to satisfy the demands of education. Expansion in education must correspond with expansion in opportunities also. Absence of such a coordination has resulted in the growth of a sort of hostile attitude towards education. This is also due to a conflict of

cultures—Indian and western. The British domination of India was not merely physical, but also cultural.

As stated before, the resurgence of science and revolution in commerce in the west resulted in evolving a philosophy of education to fit into the framework of a changing society. The west learnt to adjust to the changing times; but we in India could not altogether adjust to a changed environment. Dr. Kilpatrick in his famous work *Education for a changing civilisation* has observed that society is ever changing and a changing civilisation makes new demands on education. If these new demands are not comprehended and met, society courts catastrophe. As H. G. Wells point out, civilisation is a race between education and catastrophe. The intellectual growth of any particular society is measured by the extent to which such a society has adapted itself consciously to change and how far it has itself contributed to change. But in our country, tremendous contributions are made without enabling society to adjust itself successfully to a changing civilisation. Such a process of adjusting is much more difficult in a period of transition, when we cannot draw the line of demarcation between criticism and chaos.

The existing system of education has not become so bankrupt that we should close down our institutions which have really made us national-minded. But problems there are—grotesque in nature. The one major problem of the present system is economic in nature. In Europe, industrial expansion went side by side with expansion in education. In India, ruled by the British, the gap widened. Educated Indians became job-hunters. This resulted in a wholesale accusation of the prevailing education. Therefore, a process of industrialisation and economic readjustment will not only solve the problem of unemployment, wastage of time and talents, etc; but also create an atmosphere for expansion of technical education in the light of the new changes. But the process of adjustment is not easy. The dead weight of old habits rebel against the new inroads into our body

politic. We have to discard sentiment and adopt a scientific attitude.

Apart from the economic aspect, there is the cultural aspect. We should not lose sight of our cultural heritage in our eagerness to effect economic and social adjustments. Thus, confusion has crept in the field of education. These confusions bring us to the educational policy of the country to-day.

Recently, the Union Government at the centre has constituted a Commission to go deeply into the problems of secondary education. They have issued a questionnaire on Secondary education, covering a wide range of problems, divided into eight parts containing more than a hundred questions. On what lines should reforms be suggested? What is the meaning of reform?

By reform, in its broad sense, is meant a thorough overhauling of the contents and methods of study, but not mere changes in the contents of education. Reform in its narrow sense means some modifications in the course or curriculum of studies. A reform in the broad sense of the term is not practicable in the present context of the country, and is not necessary, if we take into consideration the above analysis of the causes for the defects in our education. These causes of the defects must be rooted out, and not the system itself. So any reform in our education should be in accordance with the needs of the changing times. To-day vast changes in economic, political and social spheres of the country demand a change in the emphasis and a reorientation of the methods of education. This is a task of the highest magnitude which the educationists in general and teachers in particular have to shoulder. A stage has come in the history of the education of our country to evolve a philosophy of education that is a true reflection of the ideals, culture and aspirations of the country. Another hard task for the reformer is to define the aims and objectives of education, especially those of the secondary stage. The terms of reference of the Commission now set up are to report on the present position of secondary education in India in all its aspects and suggest measures for its reorganisation and improvement. The government have to consider at this stage the

relationship of secondary education to primary, basic and higher education; the interrelation of secondary schools of different types and other allied problems, so that a sound and uniform system of education suited to our needs and resources may be provided for the whole country. At present, secondary education is predominantly academic in character. Secondary schools are only a means, but not an end. It also marks the completion of education of a majority of pupils. Here comes the need for a comprehensive survey of the system, aims and organisation of the secondary course. Secondary education needs a reorientation in such a measure as to fulfill the ethos of the adolescent phase, when differences in aptitudes and talents begin to originate. The secondary schools supply teachers to the elementary schools and prepare pupils to the university. Hence there is greater need to make secondary education a more efficient system, lest it should affect adversely the ladder of education at all stages.

The need for reorganisation of secondary education has become more important as a result of the acceptance by the Govt. of India of Basic Education, as the pattern of education at the elementary stage. In conclusion, it is in the secondary stage that there is the greatest need and scope for the educationist and the Reforms Commission to do their best to the children of our nation. Instead of window-dressing the sentiments and prejudices voiced by certain sections of society, the Commission should forge a new phase in secondary education, more practicable and profitable than hitherto. If this is achieved, it becomes a living education.

Another problem of no less importance, related to reforms in secondary education, is whether such an educational system should be uniformly rigid throughout the Republic without any regard to the nature of the locality where it is imparted. What sort of education should be imparted in rural India? What are the environmental factors at the back of the rural parts and industrial areas? Opinion is not divided on the fact that there should be

differentiated curricula for the country. Education imparted in rural places should have its own characteristics akin to the genius of the locality, quite different from the one in an industrial area. Educational reformers should proceed with caution, sagacity and foresight in this matter of differentiating the curricula at the secondary stage. For the last fifty years, many commissions were appointed to go into the question of evolving an educational set-up for us. We have the findings of the Royal Commission, the Abbot and Wood Report, the recommendations of the Saddler Committee, the Sargent scheme, the Wardha scheme and the Vidyamandir scheme of education—a true manifestation of the genius and culture of the country. Thus our education to-day is at the cross roads.

In conclusion, education is not just the imparting of the contents, that is, to answer the mere needs which are technical in character, but the developing of a spirit to analyse, to fathom and to evolve with a consciousness of what is essential or non-essential or of what is to be discarded in the old and what is to be retained in the new.

A word with regard to the position of teachers is apt in the present context. It is now recognised that teachers are the pivot on which education revolves. They form the hub in the wheel of national life. No reforms, however ideal, can go a long way in fulfilling the objects of education, unless there are the 'right people' to implement them. The nation to-day requires right men to teach the right things in the right way. Only men of definite intellectual standing with ability should be recruited to the profession. The profession of education should not be the sorriest of trades. On the other hand, it should be made attractive to ambitious men. Unless the Government, central or state, determines to raise the teacher from his degrading economic position, no amount of reforms will prove of any avail. It is a thing left to the financial experts of the state and the party in power. Let us hope that the teacher of tomorrow would feel better than the teacher of to-day.

Secondary Education Commission

BY SRI R. SRINIVASA IYENGAR, B. A., L. T., *Srinivasa Tutorial, Coimbatore.*

INAUGURATING the work of the Secondary Education Commission, Moulana Azad, Central Minister for Education, stressed the intrinsic importance of the secondary education stage and explained why it was considered necessary to reorganise secondary education. This stage supplied students for higher stages and the teachers for primary education. All State Governments have accepted the scheme of basic education; and the Central Advisory Board of Education had unanimously recommended that the time had come to replace ordinary primary education by basic education. The Board invited the special attention of the State Governments to the fact that a system could not properly be designated as basic education unless it provided for the full course, including both the junior and the senior stages, and it placed adequate emphasis on craft work both in its educational and productive aspects. Hence the relationship of secondary education to primary, basic and higher education is a very important problem to be tackled by the Commission.

Mahatma Gandhi explained his scheme of primary education as covering a period of seven years or longer and all the subjects up to the matriculation standard except English, plus a vocation. He was for combining into one what we called primary education and secondary or high school education. Thus he included secondary in primary education and would finish off both the stages in a period of seven years. He was not particular about the duration being limited to seven years; in his opinion, to reach the requisite intellectual standard, it might be raised to eight years even. Hence the framers of the Indian Constitution have laid down in the directive policy free and compulsory education for a period of eight years. The Secondary Education Commission have to bear in mind that section 45 of the Indian Constitution has to be implemented by the State and to take note of the fact that either secondary education is merged

under basic education, or rather that it commences after the pupil's fourteenth year. Post-basic education coincides with secondary education. The present scheme of secondary education commencing at 11 plus has to be given the go-by.

Secondary education will then commence at the pupil's fourteenth year and run on for three or four years, according as the academic or technical or vocation courses may require. The curricula will have to cater to varying types of school experience for differing scholars and will provide courses enabling pupils to enter into various professions and take to big or small-scale industries or go up to higher education in science or humanities or technology.

In effecting correlation between basic and secondary education, the curriculum now adopted in the basic education scheme will have to be modified so as to make provision for the study of Hindi and English during the last three years of basic education (from the pupil's 11th to 14th year). But these two languages cannot be taught compulsorily to all pupils, lest the basic principles of basic education should be violated. Provision should be made in all basic schools for teaching Hindi and English during the last three years; but so far as pupils are concerned, the study of the two languages will be optional and binding on those who wish to go to post-basic or secondary schools.

In the new set-up of secondary schools which are intended for pupils of 14 years and above, and which may impart education for 3 or 4 years, the necessity for continuing the Intermediate examination may have to be considered; and the matriculation examination conducted by the University may straightway lead on to the degree courses.

It is hoped that the Secondary Education Commission will seriously consider the implications behind the relationship with the lower and the higher stages of education and evolve a sound and uniform system of education suited to Indian genius and requirements.

Educating Teachers for Free India

BY SRI R. K. KAUL, Principal, Govt. Teachers' Training Institute, Ajmer

SINCE the advent of freedom, conditions in our country have obviously changed. Prior to this, most of us had to work according to the dictates of those who were not interested in the progressive welfare of our country, as they required only some men who could run the administration which was a machinery for undisguised exploitation. They imposed western culture here and tried to make people of this country look and feel as foreigners in their own land. Most of us forgot our own culture and some even exhibited hatred for anything that was Indian. Thanks to the sacrifices of our leaders for the last two generations, we are free from shackles now to shape the destiny of our country; as sons of the motherland the responsibility for the regeneration, development and administration of the country devolves on us, the nationals of India. We have to see that in this country a society is evolved which obliterates differences between the classes in all sectors and on all planes, social, economic, political, cultural and educational. If the evolution of a class-less society is not an immediate possibility, at least all classes are to be treated equally and are *de facto* and *de jure* to be equal. We have to see that political, economic and cultural consciousness is roused in all sections of the masses. Productive capacity of the people is to be raised and the spirit of cooperation effectively cultivated. A citizen shall live a fuller, broader and more joyous life, pulling his due weight in the dynamics of the life of the country. This requires on the educational plane broadening and deepening of all means of cultivation of body, mind, spirit, and even a modification of the ways of approach to education. In terms of the school, it means that the personality of children is to be enriched for responsive co-operation, and for that creative activity is to be the main feature of our educational institutions. But all this cannot be achieved. This needs a change in the content of education and emphasis will shift on the appro-

priate parts in the curriculum. The method and organisation too will require reinterpretation and reorientation. The system of Basic Education adumbrated by the father of the nation is an attempt for achieving all this.

A basic school is not to be a place of learning lessons. It is to be a centre of purposeful living where children take part in worthwhile activities, through which they cannot only express their natural impulses but also adjust themselves progressively to the needs and situations of life. Gandhiji would say, "I would expect children in Basic Schools to know everything about the local affairs, about our corruption and how it can be ended. This kind of political education I would wish every one of our children to have. This would surely add a cubit to their stature". Gandhiji was so thoroughly convinced about the potentialities of the scheme that he once said: "I think I have more than proved that the system of Basic Education is sure to promote economic and political advancement of the country." Gandhiji once said: "Whatever may be true of other countries, in India, at any rate, where more than 80 % of the population is agricultural and another 10 % industrial, it is a crime to make education merely literary and to unfit boys and girls for manual work in after life." By education he means "all round drawing out of the best in child and man, body, mind and spirit." But any scheme of education, howsoever sound and attractive it may be, will obviously depend for its success on the right type of teachers.

I shall give in brief how this Institute tries to foster this spirit and ideology in the new teacher for New India. This institute has completed its fourth session, and it tries to meet the needs of two states—Delhi and Ajmer. During the last session which ended in May, 1952, we had about 300 trainees of whom one hundred came from Delhi state and about two hundred from the

state of Ajmer. The latter included 97 lady trainees.

To have a sound scientific background for discharging his responsible duties with a sense of confidence, the pupil teachers receive theoretical knowledge in the principles of educating child psychology, methodology, school organisation and social education. They pick up the technique of integrated teaching. Art forms one of the compulsory subjects. Among the crafts, spinning is compulsory for all. Agriculture and cardboard work are alternative crafts for male student teachers. Home-craft and music are compulsory for lady trainees.

Extra-curricular activities form a very important part of the work in the Institute. Teachers in Basic Schools have to work for "allround drawing out of the best in the child". They have also to bring the school closer to the society around it, and to achieve this end organising extra-curricular activities helps a great deal. Much stress is, therefore, laid on this aspect of work of the trainees. During the course of the session, it is carefully watched that every pupil teacher takes part in these activities, with a view to encourage effective corporate work. In this connection the following Associations have been running in the Institute:—

- (i) Basic Shiksha Urban Parishad.
- (ii) Shiksha Sadan Parishad.
- (iii) Hindi Sahitya Samiti.
- (iv) Amateur Dramatic Club.
- (v) Agricultural Association.
- (vi) Recreation Committee.
- (vii) Rover's Association.

Debates and lectures by educationists are arranged by No. I, preparation of visual aids for teaching is organised by No. II, *Kavi-samlans*, *musharas* etc. are arranged by No. III. The dramatic club organises dramatic performances and variety shows during the course of the session. The Agriculture Association organises a number of lectures and demonstrations by the experts of the Agriculture department.

Teachers should know what our cultural heritage is. Celebration of national, social and religious festivals should have an

important place in our system of education. The Recreation Committee of this Institution organises the celebration of such festivals. On some of these occasions, we have community dinners in which members of the staff, all the pupil teachers and the servants participate. Occasionally, we have dinners in which the servants are the guests and the pupil teachers do the cooking and services. The following festivals are usually celebrated during the course of the session:—

- (i) Independence Day.
- (ii) Janma Ashtami.
- (iii) Mahatma Gandhi's Birthday.
- (iv) Dipawali.
- (v) Christmas.
- (vi) Republic Day.
- (vii) Id-Milad.
- (viii) Basant.
- (xi) Holi.

The Recreation Committee organises excursions in which all the trainees and the members of the staff participate.

The health of the people is to be improved for the sake of the individual and defence of the country. Physical education, is therefore, given its due place in the curriculum of this Institution. The trainees have physical training every morning and outdoor games in the afternoon. The lady trainees also take keen interest in these activities. The pupil teachers have inter-group tournaments in games, sports and athletics.

Life in the hostel is organised on democratic lines. Elected representatives of the trainees have a full hand in the management of the hostel. The trainees living in the hostel get up at 5 a.m. and have a prayer meeting regularly at 5-30 a.m. in which they have a common prayer. On special occasions in the prayer meetings, verses from the *Gita*, the *Quran*, the *Bible* and the *Granth* are recited. The trainees sweep their rooms and clean their utensils, and thus acquire the attitude of self-help.

About 80% of the population of our country lives in the villages and, therefore, in the reconstruction of the villages will lie the progress of the country. The teachers have

to work for the social moral and cultural regeneration of the villager. To give them a full idea of working in the rural setting, village-contact programmes are organised. The teachers-in-training are deputed, in small batches of twenty, to different villages. Each batch work there under the supervision of two members of the staff. The lady trainees are also deputed in similar batches to villages where girl schools exist.

In these villages the trainees have more practice of teaching in the schools to supplement their work in city schools, and they study registration work too. They organise cleanliness campaigns which include digging of manure pits, urinals and latrines. They give talks to villagers on personal hygiene and social evils existing in the villages and our cultural heritage. They stage dramas and variety shows to impress upon them the existence of social evils and the ways and means to eradicate these. The trainees start their work in the villages every day with "Prabhat Pheries". This programme continues for two weeks, and the trainees have a very busy time during this period. It has been observed that, if properly tackled, the villagers give full cooperation to the trainees in organising cleanliness campaigns, in arranging dramas and other activities.

It is not enough for teachers to be potent factors in the regeneration of the country. It is necessary for them to realise that India has won freedom after a hard struggle and that the retention thereof depends on how the people can fashion the individual and collective life. A heavy responsibility, therefore devolves on teachers. India can be lifted out of the morass, only if the teachers are conscious of their obligations. Teachers have to realise that they have the sacred duty of preparing the youth for life

and of making them efficient instruments for the service of the people. They have to draw inspiration from ideals like those of the Bharat Sevak Samaj; and in turn to inspire the youth with such ideals. The teachers should not make light of our national problems, but at the same time they should not allow these problems to overcome them. They should work to mould the future rather than be content to let the future mould them. They have to lead the people of the villages, but should resist being led for cheap popularity and spectacular results. One may have at times to undertake risks, but one should not hesitate, as, in the words of Gurudev Tagore, "Taking shelter in the dead is death itself, but only taking all the risks of life to the fullest extent is living". In putting through the new scheme of education, the teachers may have to face many difficulties and may have sometimes to face unnecessary criticism, but if they persevere with determination their efforts will be crowned with success. Here it may be pointed out what Mahatmaj, while addressing teachers, wrote, in the *Harijan* of the 28th October, 1939. "Above all, let me tell you that everything will depend on your faith and your determination. If you have the will, there is sure to be the way. Every difficulty will dissolve, if you make up your minds that this is a scheme that has to be put through. Only the faith has got to be a living faith. Thousands profess to have faith in God, but if they fly in terror at the slightest alarm, their faith is dead faith, no living faith. A living faith endows one with the requisite knowledge and resource to put one's plan through".

If teachers in India go forward with faith, courage and hope they will make the country not only *one of the greatest*, but the *greatest* in the world.

NOTICE

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Manager.

THE EDUCATIONAL REVIEW

Future of English

Mr. Sarvottama Rao: The problem of the future of English has arisen because of the declared policy of the Government as embodied in the Constitution of India to replace English as the official language of the administration of the country by Hindi at the end of 15 years. We may therefore say that this will take effect from 1964 or 1965. We know that English has already ceased to be the medium of instruction in almost all schools; and in another 12 or 13 years, we may expect English to cease to be the language of our law courts and of Government offices and official communications. I do not say that this means that English will be completely dropped out. It may keep its place as a second or third language in our schools, the study of which is compulsory. But even if English is compulsorily studied by all educated people, so long as it is not the medium of instruction and so long as it is not the language of the administration, it will recede to the background. Please consider what will be the practical consequences of this policy, and in the light of those consequences, say whether the policy is desirable and advisable. What do you think, Raghavan?

Raghavan: I don't think that the elimination of English from our country or even the relegation of it to the background will be a desirable thing. On the contrary, every effort should be made to keep up its importance. I am sure my friend, Ratnanayakam, will agree.

J. R. Ratnanayakam: You said, sir, that in most of the high schools, English has almost been replaced by the regional language as the medium of instruction. Would it not be interesting to find out what measure of success this step has met with?

Mr. Sarvottama Rao: I myself was very sceptical at first about the results of English

being no longer the medium of instruction. But I have found from experience that those who have been taught in the mother-tongue are as intelligent as students of the earlier generations who had their subjects taught in English.

Ratnanayakam: I am not talking of intelligence. My point is, will those who have their subjects taught in regional languages be able to express themselves on such subjects with as much accuracy and ease as we do in English? What do you say, Mr. Siddalingiah?

Siddalingiah: Why not? I would even say that one can very easily express oneself in a clearer and more forcible manner in one's own mother-tongue than in English.

Raghavan: I am afraid it cannot be so in such subjects as Economics, Politics and the Sciences. For, we have been learning all these subjects in the western fashion, and to know them well, it will be better to study them in English and not as translated into the mother-tongue.

Ratnanayakam: In the field of science, we must grant that the west has made enormous progress. If we want to progress, as we naturally want to, we have got to keep up our communication with the rest of the world, and that is possible only by retaining English as the medium of instruction.

Siddalingiah: What prevents our people from learning these science subjects in their own languages? Probably, the only difficulty would be the technical terms, for which we can invent equivalents. We must try to develop scientific words in our own languages. I feel that any scientist will express himself in a better manner were he to formulate his ideas in his mother-tongue.

Ratnanayakam: The scientists are a nation by themselves. The language they

* A discussion in the 'Youth Forum' broadcast by the A. I. R., Madras on 24-8-52 and printed here with their kind permission. Three College Students, Messrs Raghavan, Siddalingiah and Ratnanayakam, conducted the discussion with Professor B. K. Sarvottama Rao, M.A., B.L., in the chair.

use is the expression of their thought. In corresponding with one another the scientists all over the world have to use one common language, and that can be only English. If we want to keep alive our contact with the Western countries, we have to preserve English. The progress of science has made the ends of the world come nearer, and even distant countries have become our neighbours. In the light of this very important consideration, it is desirable that we should have English.

Siddalingiah : My friend speaks as if everybody in this country would be a scientist... After all, people engaged in learning science subjects, pursuing higher studies in science, doing research work in science—these people are very few, compared to the vast population of the country. And do you honestly believe that we should think of preserving a foreign language like English in order to have the so called contacts with the West? It is not proper to suggest that we should still cling to English, even after we have got our freedom.

Raghavan : While my friend may be right in his view, I must point out that to introduce a new language and to remove English all on a sudden is not desirable. By all means, let us have a national language. But this should not mean that we should give up English.

Siddalingiah : Nobody said that English should be driven out of the country. What I mean is that we should give the best priority to our own mother-tongue and then to the national language of India. If English is needed for maintaining contact with the outside world, let us learn it as a third language.

Raghavan : But you are forcing a language like Hindi on non-Hindi people, and you are asking them to learn it in 15 years. The time-limit given is far short.

Siddalingiah : After all, some limit has to be set, and our leaders have thought 15 years sufficiently long to bring about the necessary adjustments.

Raghavan : I feel that the period is far too short. I do not mean that it will take us 15 years to pick up the language.

Siddalingiah : I hope not : One can pick it up in 15 weeks, if one makes up one's mind. And I am told that, in some of the North Indian schools, the boys most proficient in Hindi are those from south India.

Raghavan : No. I was not implying that it would take us long to learn that language. That is not the point at all. The point is whether by that time the necessary text books and reference books without which you cannot conduct education, can be prepared.

Ratnanayakam : I thought it was agreed that the medium of instruction in colleges should continue to be English.

Siddalingiah : Why should it be so?

Ratnanayakam : It should be so because, even if you could arrive at a stage where everything in our Sciences, could be conveyed in our own mother-tongue (and I doubt whether we can ever come to that stage) it would still be mighty foolish on our part to be cut off from the thought of the rest of the world. Why should we do it? I can see no advantage in it.

Raghavan : Your argument brings to mind an interesting idea. On this very day, as you may know, there is a paediatric conference going on in our city. Eminent paediatricists from all over India have met together to discuss problems of child-health. The usefulness of such conferences for promoting knowledge is universally acknowledged. These doctors are able to confer together, because they all speak English and they could even have foreign specialists who speak English join them in their discussions. Would such conferences be possible if our doctors learned their medical sciences in regional languages?

Mr. Sarvottama Rao : That reminds me of how I happened to meet one of the delegates to this conference yesterday—a doctor who has visited nearly all the countries of Europe several times. He told me that the study of English was compulsory in nearly every one of those countries.

Ratnanayakam : And I would ask my friend, Siddalingiah, to consider this also. We are at present trying a system of exchange of

professors between our motherland and other countries like America and England, a system which will undoubtedly confer lasting benefits on students. Will this be possible 'if we give up English and carry on our education in our regional language'?

Siddalingiah : I am prepared to concede that it would be advantageous to retain English as the medium of instruction in the Colleges, but in our schools instruction should be only in the pupil's own mother tongue.

Ratnanayakam : Why do you want to relegate English into the background? What is the harm it has done to us? Has it not been the instrument of unifying our people who could not have come together if they had not had this common language? And has it not opened to us the rich, the practically unlimited resources of English literature?

Mr. Sarvottama Rao : Nobody, I think, denies the useful role English have played in unifying us and integrating us to world culture. But then is there no such thing as a nation finding its own soul? And can we find our soul in medium admittedly foreign? Even if we achieve mastery of English, can we hope to create original literature in that medium?

Raghavan : I remember to have heard how our poetess, Sarojini Naidu, showed her early English poems to the eminent critic Edmund Gosse, and how that critic on going through them found them to be merely imitations of Shelley and Keats. They earnestly advised her to stop writing about English landscape and English social customs, and to attempt giving poetic pictures of Indian scenes and sentiments.

Mr. Sarvottama Rao : Exactly. You have come to the vital point there. If our creations in a foreign medium like English should have any merit at all, they should be related to our life and our background, 'and' if they are compositions which relate to our own life and background, are they not much better in our own language?

Siddalingiah : Yes. It is time we thought of finding expression for our creative urge in our own language. Writing in English,

we can never hope to produce another Shakespeare, Milton or Tennyson in our country. Thousands of our countrymen and women, during all these years of English domination, learnt English. If they had given their time and attention to their own mother tongue, they might have become noteworthy poets or prose-writers, enriching their own literature. If there is a willingness now to give up English, it is only because we have been so long enslaved to it. The fulfilment of our destiny is impossible, unless our own regional languages take the place which English occupies to-day.

Ratnanayakam : I am afraid the attitude you show towards English reveals prejudice rather than true patriotism. Most of this dislike for English, I think, will disappear, if we forget that it was the language of our former rulers. Surely, we cannot plead that English is bad, just because our former rulers spoke it and imposed it on us. I think it was justice Chagla who recently warned the campaigners against English not to allow political prejudice to influence their judgement. Whether it is the mother-tongue of our former rulers or not, the fact remains that it is the single universally known language to-day, the language which affords the key to world thought and world culture. You speak of enriching our own literature through the encouragement of the study of our own regional languages. It is a laudable object. But then I would ask you to remember that soon we will reach a stage when we will no longer speak of the individual culture of nations, but will speak of world-culture.

Mr. Sarvottama Rao : I am afraid that last argument of yours will not carry us far. You cannot have such a thing as a world-culture, unless each national unit makes its own contribution to it. We can hope to make a contribution comparable with that of other nations, only if we create conditions favourable to drawing forth the best creative efforts from the widest number of people. I myself, who have given practically all the years of my life to the cultivation of English, can claim to have produced nothing of original merit in that

language. Had given the same time and devotion to my own mother-tongue, it is conceivable that I might have written something which can be recognised as literature. The literary potentialities of our generation and at least four or five generations before us, have been sacrificed at the altar of English. It had to be so, I suppose, so long as we had English masters to tell us what our education should be. Should we sacrifice the potentialities of our children too, when we can no longer complain that the Englishman is there to force us to learn his language? Surely, there is no prejudice in all this. It is patriotism.

Raghavan: I admit the convincingness of the argument that we can find self-expression best in our own mother-tongue. But does it follow that we should neglect English? It should be possible for us to cultivate and honour our own mother-tongue without neglecting English. Why should Hindi be our national language?

Siddalingiah: Do you mean English should be our national language?

(Laughter in which others join)

Raghavan: Well, don't call it the national language. Call it the official language.

Siddalingiah: It has almost been settled that Hindi should be the national language of the country and that the regional language should be the medium of instruction in the respective areas. After all, we did not have English. 200 years ago, and yet our ancestors produced volumes of literature in their respective languages.

Ratnanayakam: In my opinion, we need not take into consideration our ancestors; it is quite irrelevant. After all, India had no contact with the outside world except commercially before the advent of the English. Now we are thinking in terms of a smaller world. The world is coming together, and we are taking more and more interest in international affairs. The educated people of India must be in a position to communicate with other parts of the world, if the country contributes something to the world.

Raghavan: I have a stronger argument than that for the retention of English and against the use of Hindi in its place. You say that the study of the mother-tongue should be encouraged to create conditions favourable for the flowering of our literature. I agree. But I put it to you that our literature will flower best if it draws inspiration from another literature. It is there that English is useful. It has a literature incomparably wider and richer than any that Hindi can claim to have. I am given to understand that Hindi is not only limited in scope so far as her literature is concerned, but also that it is a language less flexible and less ample in vocabulary than even some of the other Indian languages.

Mr. Sarvottama Rao: That Hindi is at present a language less highly evolved than English or even Tamil or other Indian languages is no argument against its adoption as the national language. It can grow, and I think it will grow rapidly if adopted as a national language by incorporating words and idioms necessary to make it the sensitive, pliable and self-sufficient language it should be. A language which grows like that by extensive usage, will have been shaped by our needs and will reflect our own temperament, outlook and character. I do not think we can make any of our leaders seriously listen to us, if we were to say that we shall have no national language, but keep English as our official language. We shall be found wanting in the necessary quality of national dignity and national pride, if we were to say that the only language common to India should be English and that we should have no national language.

Ratnanayakam: (almost groaning) Is English to go then?

Siddalingiah: No. We should keep it as a compulsory third language for those whose mother tongue is not Hindi, and as a second language in the case of those who have Hindi as their mother-tongue.

Raghavan: Can our children stand up to the strain of learning three languages in

their tender years or even four languages, for there are those who would not like to neglect a classical language like Sanskrit.

Siddalingiah: I myself know four languages; Telugu, Tamil and English, besides my own mother-tongue, Kannada.

Raghavan: I am willing to consider you as a prodigy, Mr. Siddalingiah. But what about the average child?

Siddalingiah: The average child is already managing three or four languages in our schools, and there is no sign of strain. And please remember that it is not a burden, which we only have to carry. The English people study Greek, Latin and also, I think, a modern language like French. The same is the case, I am sure, with other nations.

Mr. Sarvottama Rao: Very well. You have gone into the question fairly deeply. But I wish to know whether there is any agreement among you on all or any of the points at issue. Do you all agree that the medium of instruction in our schools should be the regional language?

Rathnanayakam: I think we are all agreed about it.

Raghavan: But what about the medium of instruction in the colleges? I thought we agreed that it should be English.

Siddalingiah: Yes. I agree, but on condition that the ground covered in the regional language in the school is not lost in the colleges. If the subjects are to be taught in English, the regional language should form a separate big part, as big as English is to-day.

Rathnanayakam: Yes. I would agree to that, provided English is not altogether dropped as a language part.

Mr. Sarvottama Rao: Then I expect that the disagreement, if any, among you, is on the question of whether English is to disappear as the language of administration.

Rathnanayakam: I favour English continuing as the language of administration.

Siddalingiah: I insist that we should have a national language, and Hindi seems to be best suited for the purpose.

Raghavan: I would consent to Hindi being adopted as the national language, if the process of switching over from English to Hindi were to be spread over a fairly long period like 30 or 40 years, so as to ensure that adaptation will be easy and smooth.

The Land of Sunshine—A Background in Indian Education

BY SRI S. JAGANNADHAN, Teachers' College, Saidapet, Madras.

(Continued from page 177)

III. THE CHILD AND AS IT GROWS

The child is looked upon as a sacred possession. It is said that it is a son that is responsible for the parents being saved from the Hell called "Path". In general, a child is considered very sacred.

Even during conception the would be mother goes through a number of social and religious functions which prepare her fully for the care of the child after birth. The bangle-wearing ceremony in the 7th and the *simantham* in the 8th month are some

examples. Even the younger children are trained to await the expected baby. With work and rest coming to her alternately at home and outside, the mother is able to bear the huge strain of child birth.

Breast-feeding is considered the best for the new born baby. This system not only enables physical growth, but also aids mental development. It is, as it were, a transmission of light, culture and everything of value in the mother to the child. This reminds us of the story of Parvathi,

the Divine Mother, feeding the child devotee Sambandam with divine milk from her breast and thereby imparting to him divine wisdom.

The child is subject to quite a number of social and religious functions, the importance of which is to show how sacredly and fondly we cherish our children, watch them and aid them in their growth. The grand-children are very often named after their grand-parents, and thus the names of forefathers are handed down to posterity.

The naming of the child, the crossing of the doorway, the teething, the feeding of the child with rice for the first time, the first birth day, the cutting of the hair are all significant functions.

'Lock upon the first five years of childhood as those of a prince', is a wise saying. The child is the centre of adoration and admiration in all social functions in the house, when friends and relatives gather in large numbers.

And for the growth of this child, the parents put themselves to great suffering and sacrifice. They forego much of their comforts and conveniences for the sake of the child. Cradle songs, nursery stories and children's play with household materials and those available in nature around are common in all homes. Some of the grand-mother practices such a "thought-turn" have great effects on the training of children.

Daily domestic practices have a great educative influence on children. A careful housewife observes the motto, "a place for everything and everything in its place" in her daily life. Women at home observe Fridays in the week as very sacred days. The house is washed and kept scrupulously clean. Designs on the floor with white and red flour or powder characterise these domestic festivals and celebrations. All the members have a bath. There is *puja* in the house. The observance of the sacred day culminates in a visit to the nearest temple. Light is associated with health, prosperity and wisdom, while darkness is associated with sickness, poverty and ignor-

ance. Lighting lamps and keeping a place bright is a religious act, while putting it out is equally considered sacrilegious. The burning of camphor and producing a glow of light has the true significance of praying for inner light and true wisdom.

Children have a special place in the celebration of feasts and festivals, coming one after another according to the changing seasons. Decoration of the floor with designs (*kolams*) in rice flour, daily offerings to God, the cow, the dog, the beggar, planned pilgrimages, all have their own significance to children. Poor-feeding has been considered as an act of religious duty in connection with the celebration of marriage, anniversaries, birth days, feasts and festivals in homes, temples and public institutions. The anniversaries of parents and grand parents too are observed with scrupulous care, and the relations near and far are very often invited to attend those domestic functions.

The children's mothers and grandmothers adopt both pleasant and unpleasant methods in bathing, feeding and administering medicines to the child. The aged men and women were learned in their own way of diagnosing diseases and administering medicines by preparing simple mixtures from things in the kitchen. Adept indigenous doctors prepare these medicines from simple things. But the pity of it now is that these simple first aids and curatives are not set in writing so as to be available for ready reference.

Gradually the children get accustomed to daily baths in hot or cold water, and weekly oil baths. 'What you give the doctor, give it to the oil monger' is an old saying. An oil bath once a week is enjoined for the sake of health. In course of time, the boys and girls learn to be self-dependent in the matter of looking after themselves. They need no help in going about the place, washing and drying their clothes, going to school, bazaar or the workspots of their parents.

As is the father so is the son. Generally, the boy takes to the vocation of his father. Tradition in arts and crafts has much to

contribute to workmanship, and modern education has to take a lot of lessons from it. Marriage is a sacred rite and is observed in a very solemn manner, combined, no doubt, with all sorts of pleasant social functions, the bridal couple being the centre of attraction. They receive the blessings of the elders for long life, healthy living and a prosperous career. One of the commonest blessings is "May you be gifted with long life and healthy children". This is an indication to show how the birth of offspring is considered auspicious and sacred in married life. Childless couples observe fasts, go on pilgrimages, bind themselves to charitable vows and stake everything for being blessed with a child. On all marriage occasions, gifts or *sambhavanas* are made to the village temples and religious mutts and the *acharyas*.

The married boy in his own turn assumes the headship of the family. The family gets larger, and the expenses are on the increase. Only one or two are the chief earning members, and all the others are dependents.

The attachment between the children and the parents is really great. Equally so the children, as they grow in years, develop a great attachment to their homes, their parents and relations both distant and near. The parents are the first gods. *Maatru-devo bhava, pitru-devo bhava, aacharya-devo bhava*. "அன்னைவும் பிதாவும் முன்னறி தெய்வம்." It was a remarkable sight for me to see a son aged 56 years prostrating before his aged mother every morning after finishing his morning prayers. It is a great religious duty of the sons to perform the obsequies of their parents. A great son of India once observed how ashamed he felt at the mere recollection of the thought that by living at a great distance he was disabled from being present at his mother's death bed and perform her last rite. He added that the mere mention of the same brought tears to his eyes. Such is filial duty. What seems to be a law of health or legal code has been enjoined on him as a Vedic sanction, religious belief or moral code.

In discharging the onerous responsibility for the welfare of a large joint family of children, men and women, young and old, relations distant and near, he is inspired by a bond of affection and a keen desire to preserve the oneness of the family.

After a day's work in enervating heat, his mind seeks a cool place of rest both for physical and mental relaxation. In this period of so called rest, his mind wanders about and he begins to meditate upon strange phenomena in Nature and in creation. Thus the home, Nature around, the social setting and all the human activities going on for the welfare of society have been good, healthy educational influences. Teaching by the concrete, the training of the senses, the story method, the play-way, the dramatic method, the individual method, the activity programme, correlated work, the basic plan have all been studied through children and learnt as best fitted for children. The methods which are to be used at proper stages and ages of children's education have been practised in a normal way without any educational code and without an institution as a school.

Niti-shastra says that children should be treated as kings till they reach five years. The *Gita* teaches that the mind gains knowledge with the help of the five senses and that the working of the senses has to be controlled.

In *Thirukkural* we read :

ஐயுணர் வெய்திய கண்ணும் பயனின்றே
மெய்யுணர் வில்லாதவர்க்கு

In short, the education of man needs literary pursuits, vocational guidance, citizenship training and cultural education.

IV. THE MAKE-UP OF THE HOME AND THE MAN

Houses, buildings, bridges, temples and towers built out of materials of the soil such as stones, brick, mortar etc., have withstood the sun and rain all these years and many of them stand as living monuments even to this day.

The Marmalong bridge on the Adyar near Saidapet, built in 1726 with indigenous materials, even now stands unimpaired in spite of the great heavy traffic during the war period and race seasons of the modern days. Within a period of 40 years, it has withstood two unprecedented floods. Instances are not wanting to show that buildings and bridges of very recent build, of newer materials not of the soil and also of artificial materials, have cracked and come down. Some of them are undergoing repairs all through the year. Artificial and imported things do not thrive in this soil. They are unnecessary and a waste. Is it not a wonder that ancients built in the time of Chola kings still survive?

Planting of shady trees on both sides of a sandy or metalled road have greatly helped pedestrians and pilgrims in their walks and long journeys. But a few minutes walk on a tarred road with bare feet will bring tears to the eyes. How far does such a road help in respect of the health of the pedestrians and the public? Time and experience alone will have to determine and tell.

It is for medical experts to say how the heat of the tarred road and the glare of the dazzling light are injurious to the eyes in particular and to normal health in general. Perhaps, these roads are intended for cars only, while pedestrians must walk on the side pavements. Even then the radiation of heat is sure to tell upon their health. The men in the wheeled vehicles too will have to share the same. The cement concrete road has at least less glare and heat than the tarred road.

A temple in the centre with a lofty tower is an indispensable adjunct to a village. Ancient *Rajas* considered it to be their foremost duty in uplifting their dear subjects. The way in which houses are located in streets indicate the corporate life of the villagers and the essential mutual co-operation in times of prosperity or adversity. The whole village will go into rejoicing at a marriage in one house or into mourning at some death in another.

The plan of the dwelling houses with a pial in front, a courtyard in the centre and a kitchen garden at the back has its own

significance. A pial is a resting place for strangers and for the inmates on some evenings and also a sleeping place for visitors, relations and friends. In the day, air and light have full sway in the house. The open-air courtyard is a place like the beach. During times of feasts and festivals it acts as a common meeting place, a dining hall and a reception hall. Some also have special puja rooms. The kitchen garden will have some space reserved for vegetables and greens, and some space for flowering plants. Flowers are considered necessary for worship and decoration. Watering, sweeping, cleaning and decorating the street and the house front is the very first act of the housewife for the day.

There is something remarkable in the conduct of the household. The mother displays very great skill in directing her attention to a good number of things at the same time. The crying child, the needy children, daily worship, the kitchen, storing of provisions, servants of the household, attention to elders, occasional calls of her husband, active planning for the morrow, silent planning for a domestic function weeks hence, catering to the visitors, turning a charitable ear to the beggar in the street, all draw her attention. A very great model lesson to the modern educated women!

In spite of her lack of education in any ordinary school and much less in a modern Montessori school, her senses are always alert due to the training she received at the hands of her presents and grand-parents in her home. In the make-up of the house and in the conduct of all functions in the house, there is present an abundant atmosphere for the co-ordinated training of the senses and not one particular sense being singled out or overlooked.

The greatness of the Indian home is entirely due to the greatness of these great women, doing their work in a very skilled and planned way, though in an unostentatious manner. The way in which they store provisions at the proper seasons, the manner in which they preserve pickles and dried things for future use, the variety of methods in which they prepare and cook

the greens and cereals, all demand very close scrutiny at the hand of the modern mother.

Thus the make-up of the home in its entirety has a beneficial influence on the growth and development of the children of the home. May the educator copy the example in the education of the child in the modern school!

The enervating heat of the day combined with the inevitable open air life in fields, farms and gardens and other places of human activity through manual labour make the average citizen too tired in the evening. He prefers some relaxation, a good bath, a good meal and a good sleep. Such a life for the past so many generations has made him necessarily neglect his literary tastes. As these conditions still exist, education has to be given during off-work time and off-work seasons and by a method which will give him a sort of relaxation and rejuvenation. Even in off-seasons, they have their own domestic affairs, travel, house building, visits near and far and other things necessitated by the avocations, seasons and family ties.

Temples and rivers are very sacred and considered very essential for life and living. "கோயிலில்லா ஊரில் குடியிருக்க வேண்டாம்" "ஆரில்லா ஊருக்குப் பாழ்". The kings have their own temples dedicated to their family deities in and around their capital cities and sometimes within their palaces themselves.

Look how the Raja and his brother walk bare bodied, leading a temple procession! The temples spread over the length and breadth of the country indicate how they yearned to inculcate spiritual ideals in their subjects. Not only the Sun, but all the planets have their worship in the temple and house as a corollary to the belief that life itself is controlled by the planets. Ancient *Rajas* styled themselves as descendants of the either the Sun Lord or the Moon Lord.

The annual temple fairs and festivals are attended by thousands of devotees from all parts of the country. The *Rajas* themselves take a leading part in them. Though these are far from perfection, yet they make the

common people 'God-minded'. God by whatever name He may be called, is the maker, the director and the ruler of the five elements.

Baths in connection with feasts and festivals and pilgrimages are considered to be not only for bodily purity, but also as fore-runners to piety and as penances for the expiation of sins. After a day's work in the enervating heat of the sun, the worker naturally retires to a cool place both for physical and mental relaxation—a pial corner, a shady tree, a cool spot on the river bank and even a lovely spot in the street under the moonlight. Even in this period of unalloyed rest his mind wonders about some strange phenomena of Nature and the Author who is the master of Nature.

The country's folk stories and epics have contributed their best towards the education and culture of the race. They exercise great fascination on the young and old, men and women, adults and children. The children of the soil have an amazingly good faith in the great epics. The same faith, admiration and adoration are handed down to posterity. It is for men to assimilate and practise the ideals set forth in these epics through examples and precepts. It was Mahatmaji's idea to establish Ramarajya on the Indian soil, and all his talk to the masses started with the chanting of Ram-Nama. It was given to him to spread this enchanting name after Thulasidoss in the North and Theagaraja in the South.

Some slight controversies in modern times only strengthen the faith in the thoughts contained in these valuable works. The country's proverbs, which are the outcome of ripe experience and mature thinking, were handed down from mouth to mouth and still form the gems of language. They are there just to awaken and brighten up the ordinary folk. These centre round Nature and human nature, and relate to all stages of men and all avocations in life.

Idol-worship and dedication to one deity are only a means to a higher end. The tales relating to the gods and goddesses are so intertwined and co-ordinated that at the

and they all lead to the oneness of God and speak about the glory of the Unseen. The oneness of the Supreme Being will be revealed also by the symbolic representation of a raised finger by the two divine figures, the guardians at the gate of the inner sanctum sanctorium of any big shrine. The smiling but the majestic, serene and meditative pose of these divine figures cannot but be amazing and awe-inspiring to any casual visitor.

INDIVIDUALISM VERSUS COLLECTIVISM.

The sun, moon and rain extend their benefits of light, lustre and water to the fully-grown tamarind tree in flowers. But all flowers in a fully blossomed tamarind tree do not yield fruit. Other circumstances in Nature creep in. The morning dew falls. Some flowers withstand it, and some succumb to it. Some wither very early and some fade away late, and very few bear fruit. Even then, many young fruits drop down soon when the fruits are ripe, some do not have the edible sour essence inside. In its place, a cork-like thing appears. In some, the corklike thing too gets charred and black. This is an example in Nature to show the amount of differences in spite of the ideal of equal opportunities to all by the sun, moon and rain. Even when equal opportunities are given, other circumstances in Nature stand in the way of development. Special opportunities are to be given then. Even here, all are not able to avail of these special privileges. Man is too small, humble and conservative to remake Nature in its natural setting. Unseen circumstances in Nature have to aid a man's earnest efforts in solving these unsolved problems. A father, whether with limited resources or unlimited resources, is unable to give all his children equal treatment and equal opportunities. Even special facilities are not well utilised. The large numbers in Nature and the absence of provision of special facilities for this large number stand as stumbling blocks, however genuine our desire may be or however noble the cause may be. The mysteries of Nature are not yet revealed to us.

But we have to do everything for the realisation of the ideal. But the ideal is far from the practical, as this is a complicated and knotty problem and highly intricate for man. We have pious and noble souls, seers and saints who have set us ideals in this respect and shown practical ways. It is through honest service for the poor and down-trodden, by men and women who feel this urge, however high they may be placed in society, that the initiative ought to be given.

In his life as a householder, as a public person, and as an individual, he has learnt to practise detachment in attachment, a very strange phenomenon in modern life. To this day, this rare characteristic can be perceived. He rejoices in duty leaving the result to God. Truth alone triumphs in his Vedic, religious and moral code. The make up of the whole man can be summed up in the following way.

He believes in the oneness of the Creator, in spite of the diversities in creation. He sees the cycle of creation in more things than one. He is entranced at the miracles of the mysterious force. At last he abides by the unseen divine law as something insurmountable and yet he knows that man must put forth his full effort in achieving his heart's wish. The belief in soul-force is something unique. He chants the verse of benediction which ends in the happy wish, "Let all people on earth be happy."

The householder has by his upbringing been habituated to weigh his life of actions in the balance of *Dharma*. His absolute surrender to the Supreme Being, when in insoluble mental conflict or distress, gives him solace and comfort. Every act is to the Brahman and not to himself.

The make-up of the soil below with the benevolent sun in the sky above, the make-up of the home and the make-up of the full man must naturally weigh in the educational make-up of modern children for the present and the future. 'May these children inherit the richest treasures in the material, moral and spiritual world' is our sole prayer to the Almighty.

Editorial

Not so very long ago museums were regarded as being intended either for the ignorant to marvel and

Museums wonder, at or for the experts and to increase their already full stock of knowledge. But Education recently with the movement

in education away from books, there has been a tendency to make use of museums as aids to education. In a recent issue of *Occasional Papers in Education* by the Educational Clearing House, Unesco, Paris, the question is dealt with in a series of instructive articles. Dr. Douglas A. Allen, Director, Royal Scottish Museum in Edinburgh, points out that museums are primarily storehouses of samples of our world—"the minerals, rocks and fossils of the solid earth, the vegetation which finds a foothold on its surface, the vast assemblage of life that thrives on land and sea, and mankind which after so long a struggle has won a certain dominion over its habitat." He asks: "Where can one find an epitome of the wild life of the district, its rocks, scenery, and natural resources, the evidence of human settlement and the rise of crafts and industries? In a good local museum.....Where can one indulge one's curiosity and imagination regarding distant parts of the earth, the denizens of the ocean depths or the nature of subterranean lavas?...In a well served national museum". He goes on to sum up the role of the museum in education thus: "There is practically no subject of study, exclusive of abstract ideas, which cannot be taught with greater realism and a certain amount of simplification, if the exposition is done with demonstrations of real things such as mounted animals, armour and furniture, models of real things such as ships, engines and farms. The educator can have all these at his disposal in a good museum. Moreover, he has not only the things, but also their background. The habitat group of birds shows perhaps nature's camouflage, the sharp claws and curving beak of the carnivore, the webbed feet and shovel bill of the aquatic dweller, the eggs and the chicks. Prehistoric implements depict Man the Food-gatherer, Man the Hunter, and Man

the Settler, making use of the available natural resources. The African witch-doctor's outfit reflects man's reaction to his world, his belief in higher powers, and his acceptance of ritual to placate them. The model engine epitomizes man's ingenuity in contriving a series of wheels and levers operated by natural powers and harnessed to do his will. Nor are the results confined merely to an access of knowledge in the individual; for an interest aroused in biology may well lead to an active support of societies for the preservation of the wild life of the countryside, while an awakened appreciation of local history may bring a new recruit for the protection of old landmarks and noteworthy buildings. Museum exhibitions of trades and crafts down the centuries evoked pride in skill and tradition in the exponents and may help young folk to find their metier. In the more sophisticated countries, the how and the why of so many things in everyday life from public transport to public health, so largely taken for granted, offer possibilities for educational exhibits with far-reaching results: elsewhere they may indicate that great ends may come from simple beginnings, and that the fundamental rules that govern man's existence are relatively simple and of wide application. Our museums can go further, for they can direct attention to see many methods of employing leisure satisfactorily and happily, enriching the fields of individual experience. They can display objects of great beauty offering the wonderful experience of inspiration, with the more lasting gifts of critical judgement and high standards of taste. While they do not directly inculcate morals, their exhibitions can at least show the story of man's struggles, defeats and conquests, of the survival of cultures and ideals only at the price of ceaseless vigilance and the acceptance of certain disciplines and duties."

In India, the museum is rarely used by school pupils except as a place to which they may go on an excursion now and then. But with the outlook engendered by basic education, we should be in a position to make a better use of our museums.

Dr. L. Mukherji has drawn attention to the disproportionate amount spent on educational inspection in India in *Economy in Education*. In the latest Educational budget for Uttar Pradesh, Budgeting: it is as great as 4.87% of the total expenditure on education. This compares unfavourably with 4.01% in 1926, not to speak of the 0.7% of United States and 0.4% of Sweden. Moreover, this figure does not include the amount spent on such work by municipalities. Dr. Mukherji calculates that inspection may account for as much as 6% of the educational budget. He suggests that panels of a semi-official agency may be entrusted with the actual inspection work under the direction of inspectors and inspectresses. It is proposed that the panels for basic schools may be made up of senior members from the staff of Government and aided schools and headmasters. For secondary schools, the panel may consist of the principal of a normal school or a member of the staff of a college near by and the head of an aided secondary institution from an adjoining district. Each panel may be entrusted with the work of inspecting half a dozen institutions. Dr. Mukherji's suggestion is novel, but it is worth serious consideration, as it promises to do something to solve the financial stringency which has stood in the way of our educational advance.

It is one of the fallacies popularly cherished about the teachers that they enjoy holidays on an unusually generous scale and very inconsiderable hours of work. This is exposed by Sri S. Palaniswami in the September issue of the *New Education*. He quotes

a letter from a Lanchashire reader in a recent issue of the *Tit-bits*, as illustrating this attitude. "Reading about teachers demanding rises in salaries," says this reader, "makes me gasp with astonishment. They get 17 weeks holiday every year with full pay, while productive workers ask for a modest two weeks". As against this, Sri Palaniswami sets out the result of a careful survey conducted by the Grammar School teachers of Sweden in 1949-50 about their hours of work. This survey showed that the average teacher worked for 2017 hours, while the average civil servant worked only for 1800 hours and the manual labourer for 2275 hours. The teacher's working hours were made up of 807 hours of teaching, 374 hours of correction, 459 hours of preparation, 138 hours of welfare work and 223 hours of general reading to keep himself up-to-date. The teacher found himself completely free for only one Sunday in four. As Sri Palaniswami points out, a survey of this kind here will find our teachers in a similar position. It is unfortunate that the teacher carrying so heavy a burden of work is so poorly recompensed.

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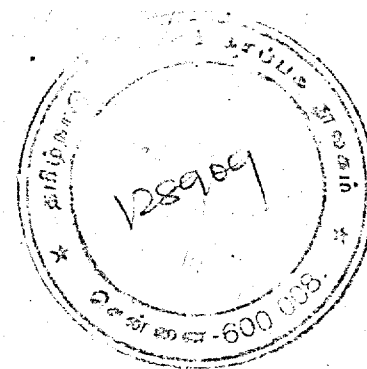
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University Education and Private Study *

BY SRI A. N. PARASURAM, M. A., Madras.

ALL the efforts of our University in affiliating more colleges have not sufficed to meet the needs of thousands of students, who year after year find themselves denied admission into University courses. Besides causing head ache to Principals of Colleges and heart-ache to disappointed students, this breakdown in our educational organisation might lead to immediate frustration in youths and permanent impoverishment in national life. Both economic needs and our political beliefs will increase many times the number of students seeking higher education for longer periods and in many other departments of study. To put up before students fresh obstacles year after year in a vain effort to reduce the number seeking admission or to attempt to minimise the value of University education is no remedy. The full magnitude of the problem can be perceived only if we remember that political necessities and the social convictions of our time will lead to the demand of University education for all. Prof. M. L. Jacks points out in his *Modern Trends in Education* that egalitarianism today is one of the most generalized of contemporary drifts affecting education, but having its origin in a sphere alien to education.

The task of providing for the full educational needs of our nation, according

to modern educational philosophy, has to be faced differently. We are one with Sir Richard Livingstone when he writes in his *The Future in Education* that to stop education at the age of fourteen is as unnatural as to die at fourteen. Another factor which has added to the strain on our Universities is the growing realisation that Dr. Curtis speaks of in his *History of Education in Great Britain* that many of the studies which are essential to the making of an educated nation—literature, history, philosophy, economics, and politics—cannot be understood by school boys with little experience of life.

Our Universities can say that no country in the world, not even the U.S.A., or Soviet Russia, has succeeded in providing University education for all those who seek it. But then it is instructive to note that while the communities are seeking to go to the Universities, the latter in turn have been going to the communities. If only our Universities can learn to give up their superior exclusiveness and unresponsiveness to popular aspirations, the result clearly of having been created primarily to produce a small exclusive class of semi-westernised Indians to help to run a foreign police state, they will find how much private study can help to solve the problem.

* A talk broadcast recently by the A. I. R., Madras, on 'Private Study' in a series on University Education for "All"; published here by kind permission.

Even now our Universities are permitting adults to take up their Matriculation examination after private study. Bonafide trained teachers are allowed to take their examinations privately. Graduates can sit for a Master's degree in some subjects by studying privately. Some Universities permit women candidates to most of their examinations through private study. While the principle of private study has been accepted by the educational authorities, the situation in our country demands faster and further developments. Private study may therefore be regarded as that sort of educational effort other than the normal teaching done in the usual way by University Colleges. The task of private study may therefore be carried on (1) by the Universities themselves enlarging their functions, (2) by the State, (3) by semi-public bodies, and finally (4) by private agencies.

While our present educational set up is unable to face even its normal task, how can it provide for the educational needs of exceptional people or in unusual subjects? There are many eminent people who develop only late in life. Mr. Winston Churchill was not a successful student. Even our own admittedly eminent Chief Minister has repeatedly remarked that he won no prizes as a student. Gene Tunney, the boxing champion, went to the University after making millions in his profession. Even now there are many, who get the time and money needed for University education only in middle age. Their numbers must go on increasing because of the changes in our economic structure. Organised and well directed private study alone can meet the educational needs of those who live as small, scattered, rural communities far away from centres of University education. Again, there are many physically handicapped persons for whom the normal hours and usual subjects are unsuited. If culture and learning have to be widely diffused without being vulgarised, ideals, methods and techniques of successful private study have to be consciously adopted.

Surprisingly enough, the first attempt to give the benefits of University education to

those not on rolls was made in conservative Britain. In 1873 University professors at Derby and Leicester and Nottingham began teaching those not on their rolls and thus began the University extension movement, which is now world-wide. Distinguished outsiders not connected with the Universities were also asked to help. Even the Oxford University, the home of lost causes, has begun to educate those not on its rolls in subjects outside its curriculum. The tutorial assistance given by the Universities of London and Oxford to an outside body like the Workers' Educational Association, originally started in 1904 to give political and cultural education to Labour, may be advantageously copied.

The University of Paris has deviated from tradition by admitting at unusual hours, a number of 'irregular' students going through courses radically different from those normally offered.

Australia has undertaken an extensive educational service in broadcasting to small, remote, rural communities. Similar experiments have been tried to meet the educational needs of the dispersed population in the hills of Nebraska in the United States. Recently, some American Universities have started experiments in broadcast courses in select subjects.

The University of Michigan has begun to use television for a new type of students. Based on the sound educational principle that what is seen is more impressive than what is heard, courses of the standard academic type mixed with those of general interest have been televised. Mr. Thomas E. Corbett regards television as the last word "as a mass medium of communication". Nearly a thousand students joined these fourteen-week courses, while the 'viewdents' exceeded a lakh. In 1951 over 69 American educational institutions were sponsoring television courses.

Correspondence schools are also playing a notable part in the new technique of education now being developed. When a number of schools at Michigan found a few of their own pupils asking for instruction in

subjects not taught by them, they got a leading correspondence school to supply a course of lessons. Students were helped by their school teacher to master these lessons. This scheme called the Benton Harbour Plan, is said to combine the benefits of both oral teaching and correspondence courses.

The state too has not been idle in the matter. Many modern countries have done extensive educational work in connection with their armies. The regular training in the army itself has important educational benefits. The United States army conducted hundreds of correspondence courses designed not merely to make them better soldiers, but also to fit them for civilian occupations after the war.

Civil servants are permitted to take examinations qualifying them for higher appointments after private study. Several Governments also conduct examinations in arts, crafts and commerce for which private students appear in large numbers. These examinations try to provide for many things not found in the regular educational system of the state.

Many semi-private and private organisations supplement the work of the state and the University. There are professional guilds conducting examinations for private students. For instance, the City and Guilds of London Institute examines students in Radio, Chemical Engineering, Dyeing, Weaving, etc. Further, we have examinations conducted by Bar Councils, Chambers of Commerce, Institutes of Bankers, Chartered Accountants, Engineers, and so on. Here we have something like regulation by various professions of admission to their ranks.

In America, important commercial corporations like the National Commercial Gas Association are running at great cost correspondence courses for the benefit of their employees. Last year, there were some 15,000 American firms paying for correspondence courses. Some manufacturers (like those of library equipment) offer excellent educational courses merely to create goodwill and promote sales.

Two American institutions—the Lyceum and the Chautauqua—deserve attention as instruments of popularising higher education. The Lyceum used to arrange lecture courses by eminent men, and many great names in American literature, like Emerson and Thoreau, first became popular through it. They could even engage Mark Twain at 300 dollars a lecture. The Chautauqua, starting as a Methodist camp, encouraged summer courses in classics, literature, science, etc.

The difficulties enumerated and the various educational experiments listed seem to mark a new deal in education. There is some attempt to get away from the excessive formalism which has marked educational systems so far. We must deal with our acute shortage in doctors, engineers and teachers as if it were a war-time emergency. And we have to go much further than granting exemption from attendance to ladies and students who have failed or those who are already graduates or teachers in service. As we cannot wait indefinitely for educational expansion, there is no point in insisting on provision for grand buildings and elaborate equipment, which is inadequately used.

The story of the rise of the University of London affords some valuable lessons. It provides for three types of learners: (1) regular students from University Colleges; (2) students undergoing day or evening courses at technical colleges and institutes of higher education; and (3) private students who prepare through individual study. The London University has been severely criticised for allowing private students to appear, but, as Dr. Curtis points out, "the external system made it possible for thousands of individuals to obtain a University qualification which would otherwise have been for ever beyond their reach".

Private study for University examinations by individual effort at home or through personal tuition by a teacher or with the help of correspondence courses will have to be encouraged on a large scale if we are to enlarge in the foreseeable future the number of educated people. Our failure to realise the

importance of private study arose from (1) official disapproval; (2) our national habit of overvaluing the teacher-pupil contact which is indispensable when confined to the imparting of religious 'deekshas'; and (3) the inexplicable failure of the Ekalavya tradition to take root. It is little realised that some of the best lessons in literature and popular sciences are obtained in the United States of America only in correspondence courses. The presentation is clear, concise, vivid and the entire course prepared at immense cost by the greatest experts in the line. In such courses, the pace of progress is set by the student's own ability. And he can get his friends or parents to guide him. When Goldsmith ridiculed Beau Tibbs' resolution to learn Greek to teach his daughter Greek, he could have little dreamt that the twentieth century Australia would sponsor a Dependent's Course to help parents to educate their children systematically and competently. This seems to provide an ideal means of achieving the desire of our Chief Minister expressed the other day, that each parent should try to educate three or four of his children.

Another direction in which the Universities can encourage private initiative is

through recognition of many subjects of cultural value which have not yet been included in the curricula of their courses. It is only recently that Music won a place in our University. The art of dancing is still waiting for academic recognition. While Indian philosophy has been given grudgingly some place in our Universities, theology, popular religion and critical appreciation of most of our literary classics have been left in the hands of those traditionally trained for their exposition. But we are now reaching a stage where institutions or teachers capable of imparting such training are fast dying out. This is a duty which our Universities ought not to neglect any longer. They can make a beginning by sponsoring courses of cultural value in the All India Radio or making use of such courses already run by All India Radio.

I have merely thrown out suggestions about some directions in which private study can help to solve our stupendous educational problem. Conventional methods may not suit an age when, as H. G. Wells has pointed out in a telling manner, there is a race between education and catastrophe.

Educational Experiments in Bombay State IV:

Shri Mouni Vidyapitha, Gargoti, an Experiment in Rural Education

BY PROFESSOR C. N. PATWARDHAN, *Head of the Department of Educational Administration, Indian Institute of Education, Bombay.*

IT is particularly after independence that more and more attention is being paid to rural education in India. The Government of India have appointed a committee under the Chairmanship of Dr. Zakir Hussain to study and report on the existing and prospective facilities for the spread of higher education in rural India. Many experiments will be noticed by this Committee, but as is usual with Governmental Committees and Commissions they cannot keep pace with the rapid growth of volun-

tary educational agencies which do fortunately multiply in Free India, mainly due to the ardent desire of a few personalities in education who cannot rest without doing something, to the best of their abilities, for the uplift of the masses. Such an experiment has been undertaken by Shri J. P. Naik, the celebrated author of "History of Education in India". Shri J. P. Naik has succeeded in bringing together in one compact enthusiastic agency three existing educational societies in a common cause i. e.,

education of the masses around the centre of the experiment the village Gargoti in the Kolhapur District of the Bombay State. The three societies working together in a brilliant co-operative educational effort are: The Prince Shivaji Education Society, Kolhapur; The Indian Institute of Education, Bymbay; and the Shri Govindrao Koregaonkar Dharmadaya Samstha, Kolhapur. With this experiment are associated almost all the leading educationists of the Bombay State and they come from all parts of Karnatak, Gujarat and Maharashtra. A team of five well-qualified young men, led by Dr. A. S. Gavade, Ph.D. (Leeds) has been placed in direct charge of the experiment on the spot.

Locality: In selecting Gargoti—a modern version of the ancient name Gargya-Kuti (the hermitage of the famous Sage Gargya)—the organizers have determined the choice of the spot on the first essential principle that the field of rural education should be really a rural area, not likely to be contaminated by the city environments in any distant future. Gargoti satisfies this condition. "Gargoti," the organizers describe in their brochure, "is situated right in the heart of a rural area and lies far out of any suburban belts... Not only is this so at present, but there is not even a remote possibility of any large industry being developed in it. Gargoti, therefore, will always remain a village and the predominantly agricultural character of this region is not likely to be altered at any time." Within a radius of 5 to 7 miles there are 34 villages with a total population of about 30,000.

Historical Antecedents of Gargoti: Shri Mouni Maharaj, after whom the Vidyapitha is named, was a saint who had observed the vow of silence. This saint was known to have blessed the famous Shivaji, the Founder of the Marhatta Empire. In ancient times on the beautiful banks of the Veda-Ganga River, several sages had built their Ashrams. It is on a hill-top on the banks of the Veda-Ganga that the modern Vidyapitha is situated. Sacred, ancient and rich in educational tradition is the site selected

for one of the most potent experiments in rural education in India.

Scope of the Experiment: The brochure says, "It is too early at this stage to describe the detailed organization and working of each of the ten institutions that are proposed to be located on the site of the Vidyapitha". The scope of this experiment is, however, well stated as: experiment, therefore makes it possible to launch a comprehensive attack on the problems of rural education and promises to be a laboratory through which the newer and more efficient techniques of educating the rural public can be evolved and broadcast." This is indeed a worthy and a very necessary ambition for any educational experiment in India.

Basic Principles: On five basic principles this Vidyapitha will be organized. (i) The experiment should be all comprehensive, providing a continuous process of education for the masses in all spheres of life—development of body, spirit and mind—and through all stages from pre-primary to post-graduate; (ii) the ten institutions working together as one project should cost less and thus set an example in economy to other institutions which running singly and in isolation do ordinarily require a tremendous amount of money; (iii) concentrated experimentation by a band of trained educational scientists at one spot possibly under all favourable conditions, of peace, congenial environment, a determined experimental area and a mass of people with whom the scientists are in daily contact; (iv) integration of education with life in as much as not only the people will come to the Vidyapitha, but the Vidyapitha will also go to the people; (v) when fully developed the Vidyapitha would be a single faculty Rural University and will have served the purpose as a pioneer experiment in re-construction of rural education in India.

Modest Beginnings: Out of the existing few institutions—a Primary School and a High School, a small Library and an agricultural farm,—will gradually be developed ten full-grown institutions embracing

all educational activities for the benefit of the rural population. The ten institutions as will ultimately be established at Gargoti are:—(1) A Pre-Primary Section; (2) A full-grade Primary School for Boys and Girls; (3) A High School teaching agriculture and some cottage industries; (4) A Primary Teachers' Training College with Agriculture as the main craft; (5) A Model Agricultural Farm which will serve as a Taluk Demonstration Centre and as a Practising Farm for the Primary School, High School and Training College; (6) A Centre for Training Rural Social Workers; (7) A Good Library on Rural Education and Rural Re-construction; (8) A Publication Department for the issue of books, pamphlets, journals, etc., on rural reconstruction in general and rural education in particular; (9) A Post-Graduate Research Centre; and (10) A Janata College.

When the ten institutions will be fully developed and the Gargoti experiment will work in all its projected entirety, the word 'University' will have meaning in India different from what University is today to the ordinary mass of people.

It will not be, however, correct to assume that the organizers have commenced this experiment in an ancient deserted place on the top of a hill somewhere in the ranges of the Sahyadri. The area selected has the minimum basis of a modern life; Gargoti is the headquarters of a Taluka. It has a Medical Dispensary, a Veterinary Dispen-

sary, a good Public Library (whose history goes back to 75 years), a fine temple constructed by the Devasthan Mandal and large enough to be used as an Assembly Hall or a theatre for the Janata College, a large farmland within the bounds of the Vidyapitha, and last but not the least in importance, a noble band of local workers who have offered complete co-operation in all details to the city-educationists who have made this rural education experiment the business of their lives.

The Gargoti Vidyapitha does certainly possess all the elements necessary for a successful educational experiment. It must be recognised that this is one of the many experiments launched in India by private agencies, of their own volition and on their own resources, but it differs from many others in its basic comprehensive scheme of 'total education' without seeking any easy midway to success. Shantiniketan had the towering personality and weighty heritage of the Tagores, the Women's University had Dr. Karve's indefatigable labours of half a century, Wardha has the intimate association with one of the world's best human souls, Gargoti does not glow in the brilliance of any one personality, but it can be called truly a People's University conceived and projected as it is by the will of the common people in respectful and hearty co-operation with each other. We wish the organizers of this Vidyapitha all the best of success.

Co-Education and Present Indian Opinion

By SRI WAMAN RAO, B.A., B.T., I.E.S. *Director of Academy of Educational Sociology, Indore (M. B.)*

CO-EDUCATION means that boys and girls should study together in one class room. The majority of educated men are in favour of this system, while others without giving due thought and reason throw mud against it in season and out of season. Modern India is acting like a Shakespeare's Hamlet, simply thinking good and evil of it. No sincere efforts have been made nor

definite steps have been taken to introduce this system of education. We thought with the transfer of power in 1947 that our popular ministers would do much, but they have retarded the progress of education in general.

We were expecting a fillip from the learned members of the University Education Commission (1949) in support of

co-education; but we regret to note that they have recommended co-education only for colleges. This is a 'Himalayan blunder' to quote the words of the Father of Nation—both from an educational and psychological point of view. They have minimised the totality of human nature. They have looked at life not as a whole but in parts; to them life appears to be cut into thousand pieces. Is this the way of presenting to the younger generation a coherent picture of the universe and an integrated way of life? They have rendered a great disservice to the nation. We wonder in the absence of co-educational institutions how could they jump to this conclusion. How could they dare to give a unanimous verdict in the absence of proper evidence? Had the witnesses any experience of co-education? No. "We are engaged in a quest for democracy through the realisation of justice, liberty, equality and fraternity"; but my dear venerable Sirs, your quest for democracy is incomplete without "Equality of Status"? Are you going to achieve "Equality of Status" by separating men and women for purposes of education. Modern scientific civilisation and the World Wars I and II have vastly modified the vision of the world and new educational systems are being introduced in consequence of this. Therefore, either modify the Constitution or respect its clauses. This is a direct insult to the Indian womanhood both ancient and modern. They have thrown to the winds our Fundamental Rights by discriminating separation of sexes in matters of education. The system of co-education is in operation all over the civilised globe.

How India imbibed the system of the separation of the sexes in Education? Nor is there any convincing testimony that it existed in ancient India. Among Hindus, the female is considered as the other sweet-half of the male. Nay, even in some cases she enjoys a higher status than the male. She is linked and her presence is necessary in all the religious functions. This separation of the sexes, we think, is due most probably to the Muhammadan and Mughal conquests in the middle ages. Those rulers

introduced the barbarous system of Purdha and hence by and by the females were separated much more even in every day affairs.

WOMEN AND TEACHING

Mothers educate while teachers only teach. Teachers are a store-house of knowledge. Except the class-room they know nothing of the practical world. Such is not the case with a woman-teacher. Her sympathetic outlook on life and practical bent of mind tell much upon the early environments of childhood. In most of the countries of the world infant and elementary education is entrusted to lady-teachers while in India the case is contrary. The sooner we get the woman-teacher, the better it would be for our children. There can not be two opinions, that a woman being a mother is the best teacher in the world of both character and intelligence. Children in her presence, learn unconsciously, as second nature by living in her company. Mothers only know to develop the faculties of the children. A single glance of a mother can teach more than a thousand teachers. Society is not made of males only. It is females, who nourish the background of information and understanding and culture in the children of the society. Children go to the schools not as raw products, but with the influence of home; so in contact with a woman-teacher they are likely to be benefited more from the school than otherwise would be possible.

PAST HERITAGE

In all ages and in all climes mothers have played a prominent part in nation-building. In the Indian hermitages the breeze of joyful dawn of education blew freely with the tinkling of rosy ankles with tiny golden bells and Satis went to heaven singing at each step. Naland, the centre of world's desire, was a glorious thoroughfare of learning for both the sexes. From Buddhist monasteries went forth bands of monks and nuns to preach the gospel of truth. Avanti, the cultural sanctuary, over which flew the messenger of cloud—a phantom of delight—over the hills and tales of

our motherland was a rendezvous of educators where the devotees of Goddess Saraswati brought their offerings forgetting their differences of sex and temperament and technique. Even to this day, the silver line of the sacred Narbudda, is visible to the naked eye from the fort of Mandu, which is proclaiming to the whole world at large, the old, old vision of Bharata's beauty. This is our physical make-up and we are conditioned by it. This is our basic foundation of education for both the sexes. This is not an illusion.

INDIAN OPINION AND CO-EDUCATION

It is always claimed that India is against co-education. Is it true? What are the chief grounds on which prominent Indian educationists oppose it? Let us examine these crucial phases of co-education. There are no disadvantages at all in the system of co-education and a little understanding of the subject matter will make it clear.

Co-education does not mean that boys and girls should be taught exactly in the same way. Some part in the teaching process must be common to both. It also does not mean that the methods suitable for boys should be imposed unaltered upon the girls. The interests of the two should not be subordinated at the cost of each other; for this same part of the curriculum may be on separate lines. A co-educational school must have competent teachers of both the sexes. Now, it is not very difficult for India as there are lots of educated ladies. Undoubtedly, there are certain subjects which women can teach better than men; while there are certain subjects which men can teach better than women. The atmosphere in such a school is of perfect equality. The women-teachers should be paid the same salaries as men teachers for equal work. They are fixed to carry the same academic work as men, with no less thoroughness and quality. The distribution of general ability is equally distributed by God.

It has been noted by educators in our country, "that a pleasing feature of colleges

for women has been the intimate relations of students and teachers". Let us try to bring this 'pleasing feature' for our boys by establishing co-educational institutions all over the country. 'Intimate relations' is the crying need of the hour lacking in male schools.

Let us remember that independence of India was not won alone by men, but in the struggle for freedom many a gold bangle has been besmeared with blood. Our women have exhibited their ability to think and work alongside of men in the glorious struggle of liberation. They have proved that Indian ladies are far superior in status and discipline and they can share the burden of harder toil along with men.

Advocates of the separation of the sexes claim:

(1) That by mixing the two the progress is retarded. Our experience is far otherwise. When the two study together the natural aptitudes get a full scope for automatic development. It is quite necessary that women should share with men the life and thought and interests of the time.

AN ABSURD SUGGESTION

(a) That a woman can not develop her personality in a men's college. This is as absurd as it could be. A girl while studying in a women's institution can develop only a one-sided personality. She will be unable to understand men. After all, what is this personality? By personality we mean the sum total of our ways of behaving toward other persons. It is a relative term. It results from a combination of physiological and social forces. One's home, family, friends, society, community, nation and the world, all these affect us indelibly. Briefly, personality means the extent to which one is able to interest and serve other people. The ability is made up of habits and skills acquired by practice. It is to have a touch with man as man: "Thou shalt love thy neighbour as thyself". For the development of personality self-sacrifice is a necessary condition. It is an attribute of the inner existence. It is a self-merit. Whether a woman is charming, beautiful, noble is

always determined and felt by others and not by her own self. What others say about us has a deep meaning. By our self we are non-entity. Later in life a girl has to contact males and she has to play the different roles of a wife, mother and nation-builder. It is therefore, quite necessary for her to understand the sentiments of the other sex or else she will develop a self-centered complex. She will fall miserably to adjust herself to social environment. This is a general complaint of women students coming out from women's colleges. This is the chief cause of unhappiness in homes of educated women. She will get ample opportunities to exhibit her talents and test them in a mixed college; consequently she will be able to develop her personality on the right lines. All her notions about her own self will be corrected.

(3) They say that there is no need for women to undergo the nervous strain of examinations. Should our boys put up with the same strain? Let us alter the system of examinations so that it will not cause any nervous strain on both boys and girls. It is harmful to both. It is not the fault of co-education; but it is the fault of the present examination system prevalent in our country.

SOME ARGUMENTS REPUDIATED

(4) That women's education should be more in keeping with the temperament and needs of women as wives and mothers. We agree. A woman's work is far different from that of man. Let us recognise the ways in which the education of women can well be differentiated from that of men. We admit that in all things men's and women's education should not be identical. Interests of women diverge in some respects from those of men. There is need that the theory of equality of opportunity, but not necessarily identity of opportunity, shall find increasing expression in practice. Some callings are chiefly in the hands of men; some chiefly in the hands of women; while others about equally shared. This is as it should be. In co-education we have to bring both sexes together for doing different work. Let us realise that "the finest family

relations result from the association of a man and woman who have had much of their education in common; but each of whom has developed according to his or her own nature, and not in imitation of the other." All boys do not become pleaders or doctors or clerks, so let every one choose the subjects according to one's liking. This is a part of the curriculum of studies. Let us arrange it in such a way that it will mean a preparation for home and family life.

(5) They say that the same sort of discipline is not suitable for both. Let there be two-fold discipline according to the sex. We think in co-education discipline is more easily obtained. This is a question of school administration and sound organisation. It is quite necessary that the standard of courtesy and social responsibility should be emphasised on the parts of both boys and girls in mixed institutions.

(6) They say that it causes dislocation or break in the work, when girls are separated in the hours of Home Economics, Nursing, Needle-work, Cookery etc. In boys' schools too it causes dislocation, when the students go for optional subjects. There ought to be a break in the work, for all the boys do not take the same subjects. So girls ought to go; never mind, if it causes a break. This is in arranging the time-table.

(7) That overcrowding is more serious for women than men. This is no argument. The world is crowded and complicated. One can not escape from this. If there are girls who shun overcrowding, a better place for them is the CLOISTER or NUNNERY.

(8) Lastly, they say that in the transitional period of life, when the newborn consciousness comes, the two sexes should not intrude upon each other. This period of life falls in the domain of our Secondary Education. They think it a sacrilege.

It is on this ground that the members of the University Commission have recommended the segregation of boys and girls prior to College Education. It is here that the shoe of co-education pinches in India.

If the boys and girls are brought up from childhood in a co-educational school, it becomes a matter of course, and it naturally diverts the attention from the sexual aspects of life. Proper education of sex-problems will mitigate this evil. It is only by this method that the two sexes will learn much more about each other and both will be able to acquire truthful views about life. Male egotism and female sentimentality will vanish away. It will go to solve the matrimonial mistake in life.

THE ADVANTAGES

Decidedly co-education has many advantages. It will put a stop to the duplicating of staff in schools and colleges. It is more economical. It is very beneficial for a poor country like India. The principle being democratic, is based on the idea of equality of sexes. Now when our constitution is democratic, we must have a democratic way of life in our educational system. The mixed schools and colleges are the proper places to train the younger generation for the values of democracy, justice and liberty, equality and fraternity. It is the duty of all educators of our country to strive relentlessly towards this ideal. We must drive away the

present disparity between what our country needs and what our education offers.

Ultimately, then, co-education exerts a wholesome influence on boys and girls and both develop a spirit of comradeship soon. Each will be benefitted by the moral standard of the other. Neither will the boys think that they are supermen nor will the girls think that they are superwomen. In such an atmosphere, brightness and demeanour of life will never fade away. It will stimulate the sporting spirit and life will be cheerful. It will easily go in forming the association of ideas and thus the two sexes will be benefitted intellectually. The student life instead of being dull would be linked with happy memories and unforgettable dreams. Co-education is not a new theory for us. We can not help being of opinion that it is NATURE'S OWN PLAN. It is the most natural way of teaching both boys and girls. For a secular and welfare State, segregation of sexes in educational institutions is unthinkable. Modern India is in urgent need of co-education. Will the Indian educators, particularly, we appeal to the Ministry of Education, try this way in education, satisfactorily?—*The National Guardian*.

An Interesting School

REV. FR. T. N. SIKUBIRA, S. J., *Tiruchirapalli*

AN inconspicuous door in the inconspicuous Rue de Madrid in Paris opens into the most interesting, and perhaps the best, school I have seen in Europe¹.

Inside it looked like a mansion fit for offices or apartments rather than a modern school; it had been adapted to the needs of a small school, with black-boards fixed on the walls and glass windows giving on the central corridor. The lowest floor—almost

underground—contained the kitchen and dining halls for the different age-groups of boys. The other three floors were classrooms, teachers' rooms, library, and lavatories².

This school is entirely private, i. e., independent of the state, in its curricula, its methods of teaching, the choice and qualifications of its teachers, its very conception and execution. It is one of those interest-

ing experiments which flourish in the climate of free European countries like France and Belgium, where there is not that simple faith in Government or that admiration for Government employment which we Indians have.

The Ecole Notre Dame is meant for boys between the ages of six and ten, corresponding to what in France is called 'la dixieme a la sixieme'. They are divided into five classes, each under a class teacher specially trained in the same institution. The whole secret and uniqueness of this school lies in the special private training of its teachers in the school for the school. Fr. P. Faure, S. J., the founder and director, gives a course of theoretical and practical initiation into his method which takes three years of strenuous work on both sides. The teachers so trained become part of the school and carry on its spirit no less than its method.

It would be difficult to compress this method into a neat formula, for it has been evolved by personal experiment and observation. It may be described as a combination of the Montessori method with the Jesuit system laid down in the *Ratio Studiorum*. The pupils of the Ecole Notre Dame have the freshness and initiative of the Montessori school, the same charming spontaneity, the same elderliness, if I may so call that behaviour of children as if they were grown up, which I consider the greatest triumph of Madame Montessori and the most lasting contribution she has made to educational psychology. The day begins with the Exercise of Silence, when every boy keeps perfect silence of speech and of movement and even of gesture—not only not speaking, but not moving any part of his body, not looking about, and for a while even holding his breath—from a given signal to another given signal. One finds it hard to believe that such self-control is possible to children of six until one has seen this Silence Exercise for oneself.

Then the classes begin. The room has been prepared beforehand by the teacher selecting the material on which the boys are to work. But they choose whether to do word-building with the letters provided

or geography with the maps and charts and pictures on the wall or arithmetic with the shells and beads or geometry with the balls and cubes and triangles or natural science with the plants and grasses and the little sparrows and doves in the cages hanging around them in the room. In this respect the school remains one of Montessori by free activity and spontaneous choice of work in an atmosphere of seriousness and silence without any visible outside control. But here the resemblance ends; for while in the Montessori school the child may occupy himself with anything he likes the whole day long, here the programme for the day is fixed by the teacher beforehand and only the order in which each child does the various items or subjects on it is left to his choice. Thus there is the freedom and spontaneity of the Montessori school as well as the discipline and order of the Jesuit method in this original school in Paris.

I was struck with the way the boys were induced to develop their initiative. In one class they were told to write an essay on Frost, collecting all that French poets had said about this natural phenomenon; then they were all sent to the Library and allowed to rummage among the books of French Poetry and gather whatever they could find about frost, quoting author, date, poem, and line. They might take a day or two over this task, coming back to it whenever the time-table allowed it as well as in their free time; but they had to finish it and show their work to the teacher, who would give them marks for their essay... and perhaps read it out to the class! Such training in personal work in the line of research at such an early stage of education is sure to give these children a taste for originality and an encouragement of initiative. We in India would be afraid to give such an exercise to honour students in our universities.

The social side of the children's character is developed by meals, games, and theatricals. The Ecole Notre Dame is a day school; but all the boys take their midday lunch together in the school refectory. Each group of six or eight sit round a table; one

¹ During a lecture tour in April-June 1962 I visited many educational institutions in Western Europe.

² I use the past tense because though this school still exists (and I hope will always exist), it has recently been shifted to another building in Paris.

of them leads the prayer before and after the meal; another serves the soup; a third brings round the meat and the vegetable and the dessert. They all help one another to pass the dishes round, to pour out the wine to one another, to take away to the scullery the used dishes and forks and spoons. And all this is done in solemn silence until the presiding teacher gives the signal for conversation—which again is done with the restraint and seriousness of grownups. The presiding, or rather standing-near, teacher corrects their manners if they need correction. I found there was hardly anything to be corrected, for the school had already been working six months when I visited it. Still, it was a great achievement for the teachers and a lasting service to the pupils.

The same spirit governs the games in the little school-yard. The teacher is always by, not to prescribe the game or appoint the players or captains, but to answer questions or suggest solutions of doubts. The boys choose the game they like and the leaders among them naturally and unobtrusively take the captaincy. The teacher steps in when there is a remark to make about a selfish player or help to be given to one who has fallen and hurt himself.

These games are played for short periods during the course of the school-day, not for long spells before or after school as is

generally done elsewhere. Thus the boys are not tired but refreshed, and all are found to take part in what is perhaps the most educative cooperative activity in the timetable. Singing and acting are also done in the same cooperative and spontaneous spirit, not in the dull mechanical way in which *Janaganamana* and other national songs are yelled in our schools: 'tis no matter how it be in tune, so it make noise enough.

I saw the school end one day and the boys go to their homes. Each class prepared themselves by going to the cloak-room and put on their overcoats and hats and, since it was raining, their raincoats; then they returned to the classroom in silence and stood in a line till the bell rang for the end of the day. By that time all the classes had queued up with their teachers by their side. They marched down the wooden stairs noiselessly and out into the Rue de Madrid with the same seriousness and freshness as had struck me in them throughout the days I had visited their school. They were not tired at the end of a long school day.

The details of the working of the Ecole Notre Dame may not be within our reach in India. But the method, and above all the spirit, deserves to be studied and adapted to our needs and conditions. But all depends, here more than in any other kind of school, on the personality of the teachers and their training and guidance by an eminent headmaster.

The Future Ideals of Our Education

By SRI R. M. THAKUR, Gurukula University, Kangri.

THE IDEAL OF MODERNISATION— FALSE AND TRUE.

THE object of Educational Reform in India (as in other countries) has ever been to "adapt" the institutions and life of the people to the new condition of the universe. But advocates of the so-called doctrine of adaptation do not seem to recognise sufficiently the truth that adaptation does not necessarily mean the sacrifice and extinction of national individuality, or the reckless introduction of anything that is new merely to gratify the ideal of 'modernisation.' And yet the main trend of educational society in modern India, whether pioneered by the State or the people, has been towards an imitation, conscious or unconscious, of the methods and means devised by the thinkers of the West. It has yet to be dinned into our ears, that modernisation of India scientifically interpreted, should mean the proper utilisation of modern world-forces and assimilation of world-culture in the interest of the development of Indian national ideals along the lines of natural evolution.

During the last century, however, Indian education has been led so far away from the traditional and historic paths of progressive national culture that the attempt to restore the lines of natural evolution at the present day would appear, to all intents and purposes, to be a total revolution. Not simply the methods of mastering the various branches of learning that have to be introduced, but the whole pedagogic system would look like a revolutionary departure from the beaten track. It is only the educational idealists, generally branded as enthusiasts or faddists, whose visions go beyond the existing condition of things and whose notions are not trammelled by the circumstances of the times, that can conceive the picture of an educational system that is really adjusted to the traditions,

instincts and needs of the people as well as calculated to meet their pressing wants.

We must acknowledge that the existing educational institutions are not suited to the temperament of the people for whom they are meant and are not helpful in meeting their requirements and supplying their pressing needs. It should be our desire to see education subserve the purposes of Indian life and conduce to the interests of the people of this country. We should no longer be blind to the fact that a system may be very well adapted to one people so as to be of greatest good to it, but quite unsuited to another people and may even be productive of evil consequences. This is the rationale of all national systems of education in the world. It is because sufficient attention has not been paid to the "local circumstances" and methods have not been "adapted to suit the local habits and temper", in the matter of education as in problems of administration that, according to Sir Thomas Holland, "the progress has not been of a kind and amount entirely satisfactory." The real apology for the establishment of new Universities lies in this inadequacy of the present institutions.

THE DEATH AND EXTENT OF MODERNISM IN INDIA.

The first defect of the present system is, therefore, the one-sided application of the theory of adaptation and modernisation to Indian educational problems. India will undoubtedly have to be modernised, but along right natural channels, the path of continuous growth chalked out by her historic past.

In the second place, it is difficult to believe, if the modernists, the so-called advocates of modern culture, are really the apostles of modernisation they profess to be. For they do not seem to be in living touch with the modern world-forces that

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have to be utilised by India, and the world-civilisation that has to be assimilated by her people. India cannot grow into a modern cultural organism, unless the environment of her life and work is adequately enriched by the incorporation of the best assimilable treasures flowing from the perennial springs of universal culture. But science and democracy, the two great forces of modern civilisation, scientific and democratic institutions and movements, the spirit of independent inquiry and criticism, the attitude of self-assertion, the ideals of free life and thought—all these characteristics, which association with Europe has been imparting to India in modern times have not been able to strike their roots deep in the minds of even the so-called educated classes. These 'natural leaders' of society have been created as the first fruits of the reapproachment between the East and the West. Public life in India is, however, not yet sufficiently inspiring, elevating and all absorbing. The ideals of industrial and economic amelioration, social regeneration, political advancement and educational reforms with which the higher classes profess to be identified, are still very superficial, and though they bid fair to be permanent factors of Indian life and consciousness in the no distant future, are yet only exotic, not naturalised in the soil. The result is a condition of moral and intellectual muddle in which the two classes of society do not find the common meeting ground, in which the old institutions mould the character of the majority of the population in a way which perhaps is not at all alive to the modern requirements, and the new institutions which are adapted to the present needs, influence, however, only the superficial life of an infinitesimal section of the entire community. The people cannot necessarily imbibe the ideals of life and character from the so-called leaders of society. They do not derive any help whatever in the building up of the life and character from the silent educative influences of institutions and movements.

So far, therefore, as the development of the national character, according to new ideals, and the promotion of the people's

culture on modern lines are concerned, the real cause of the progress being slow and unsatisfactory is the inadequate assimilation of the new civilising agencies—the scientific spirit and democratic temperament by the University-educated classes themselves. When the higher strata of society would be more sincere and earnest in realising the fruits of the Renaissance and pursuing the ideals engendered by the new spirit, when the new institutions would become really and essentially formative elements in the character of these 'natural leaders', when science and democracy would come to stay permanently among the upper ten thousand, the atmosphere of Indian life would be an actively inspiring school of modern culture and the new ideals would filter through society as a matter of course. To help forward these natural and spontaneous educative agencies, it behoves the educated classes to be more 'modern', more scientific, more assimilative, and above all, more sincere in the assumption of their leadership.

IGNORANCE OF PAST ACHIEVEMENTS.

Both these defects, viz. the tendency to imitate blindly the institutions and ideals of the modern Western world, and the very inconsiderably shallow appreciation and assimilation of the new ideas, have to be attributed to another more fundamental defect of the present situation. Educated India of to-day lives in more or less complete ignorance of the achievements of Indian civilisation. Reverence for the past has ceased to be an element in the character of University alumni owing, among other reasons, to the total divorce from ancient Hindu culture promoted by current educational theories and institutions.

Educated India has in fact been taught to think lightly of the past. The few "botanising over the mother's grave," and academic researches in Indian antiquities have had no appreciable effect on University studies. Two generations of Indian youths, in spite of their high class diplomas, have contributed to the cumulative darkness about the cultural achievements of ancient

and mediæval India. Hence for anything that is good, elegant and useful, the tendency has been to copy or quote or follow the West.

The proper corrective for the present evils so that modernisation of India may proceed along right biological channels, and modern world-culture may be adequately utilised and assimilated by both the masses and the classes is a due appreciation of India's past, its pedagogic ideals, ends and methods.

OUR EDUCATIONAL INSTITUTIONS IN THE PAST.

It is not generally known that up to the end of the 18th or beginning of the 19th century, i.e., the then epoch of Industrial Revolution which ushers in the modern age in Europe, the achievements of the Hindus were almost on a par with those of the Western world in every department of thought and activity even in the most secular matters. The great diversity and immensity of Hindu Literature bear ample testimony to the comprehensive and many-sided character of Hindu culture. It is the educational institutions of the Hindus that certainly supplied the conditions for the growth and development of this varied culture and this varied literature. A genuine estimate of the past achievements of the Hindus would enable us to think out the exact lines of future work and the proper methods of utilising the modern world-culture.

EDUCATIONAL CONSCRIPTION.

The greatest need of the hour is a band of educational missionaries imbued with correct ideas about the ends and means of modernisation. Schemes for the spread of education, elementary or advanced, as those that have come prominently before the public in connection with Gokhale's Compulsory Education Bill required for their success along with, or rather above other things, a supply of educated men who may take to the diffusion of education as the sole work and all absorbing mission of their lives. In order that such educational missionaries may be available, the passing

of a self-denying ordinance by the graduates and other University-educated classes is an absolute necessity. This would really be the first step in bringing about the consummation which is conceived in Gokhale's Bill. It is absolutely necessary that something like the system of conscription should be introduced in the field of Indian education and that educated men should be compelled to come forward to spend a year or two of their lives after the completion of their education in disseminating among the poorer classes those ideas of life that they themselves have fortunately acquired. All social workers and moralists should co-operate with educationists by preparing the way and creating facilities for this scheme of educational conscription.

Every degree, diploma or certificate should be conferred after the student successfully puts in a fixed period of service to the country. This may be called Compulsory National Service. The period of service may be say, a year. A Board may be constituted to organise and manage this portion of the work of the Education Department and University. The work should be real and solid, and not a mere token effort to satisfy the requirements of rules and routine.

'LAISSEZ FAIRE' EDUCATION.

One of the ideals with which educational missionaries and organisers should have to be identified is the promotion of the varied types of educational institutions throughout the length and breadth of the country. It is only under conditions of freedom for the establishment and maintenance of new systems that educational reformers can find proper room for the application of their ideas of modernisation along natural historic lines.

Throughout India there is practically speaking only one system of education devised by the Government, and yet India is an epitome of the world. One and the same university can not meet the requirements of different peoples or of the same people in a different age. Hence statesmen in the field of education have to recog-

nise the possibility of different "types" of educational systems and the 'relativity' of the educational policies.

Education cannot be concrete and hence real, so long as the pedagogic interests of vast numbers of the people are administered by one centralised system. What is wanted in a vast country like India is diversity and decentralisation. To construct a uniform scheme for a land of varying creeds, sects and languages as well as diverse natural phenomena in the interests of nationalism and unification, would be to ignore the thousand and one "historic ideals and traditions that make up the real and concrete universe of thought and action" and neglect the varying actual needs and surroundings of the people living in the different parts of the country.

It is this love of individuality and distinctiveness that is the mainspring of the people's support of the Hindu and Moslem universities. "We are concerned not merely with the number of students receiving education or the subjects in the curriculum of students, but an altogether new viewpoint from which to administer the problems of Education and the lines of instruction. The Hindu University, and its sister institution, the Moslem University, are thus to be new contributors to the culture and civilisation of mankind." For "every association of human beings, which is big enough to be called a people and which is old enough to have traditions which its members cherish and feel glory in, must, therefore, have a university of its own to direct and control its educational interests."

These principles of educational separateness and independence have to be applied in determining what should be the scope and character of the Primary and the Secondary Schools of India. If the evils of ignorance and poverty are to be removed, mass education is to be organised on such a vast scale as to leave no individual without the knowledge of a little arithmetic, a little practical science, a little literature and a little national history, while education in technology and the applied sciences should

be so planned as to utilise the local resources and to meet the local needs. On this plan, the problem of the people's education assumes huge proportions and necessitates such a vast and comprehensive scheme of constructive organisation that it is absolutely impossible for a single University or a single Education Department to manage and govern effectively all the educational interests of a Province. What is, therefore, urgently, required is a district with its own model College of Education, its Inspectors and Directors and its own type of rural and industrial education.

Educational missionaries must never be tired of preaching the cause of autonomy in the matter of educational administration and advocating the freedom of schools and colleges in the districts from the control of the central authorities. We must strongly uphold the view that men actually engaged in moulding the life and character of the pupils should be allowed complete freedom in the work they have to do, i.e., the selection of studies, method of teaching, framing of daily routine and time-tables, discipline, management, examinations, certificates, etc., and that until and unless the teachers and managers of schools get free scope for the display of their ability, there can grow no genuine educational enthusiasm in the country. In order, therefore, that education may be really fruitful, that the schools of India may send forth honest men and thoughtful citizens into the world and the Indian Universities may be fountains of character and learning and produce original thinkers and investigators, the prerequisite is the adoption of the principles of *laissez faire* in the educational adjustment from the highest to the lowest stage. Schools and Colleges must be allowed to grow and develop each on its lines and to assume types that would gradually adjust themselves to the physical and social surroundings.

Such a state of emancipation in matters educational is certainly a far cry from the condition that exists now, in which the story of one school is the story of all in a province, the same routine and drudgery work being forced upon every teacher, the

same subject upon every pupil, and the same pattern upon every institution. This implies (1) that the administration of schools is to be kept entirely out of the sway of Universities and Education Departments and left wholly to the local teachers and guardians of pupils and (2) that the Colleges themselves are to be converted into people's Universities (i.e., the vast Federal Examining Universities are to be replaced by smaller Teaching Universities).

PRECEPTORS' HOMES OR GURUKULAS.

It has been remarked above that the ancient Hindu educational institutions promoted not only transcendental, but also secular and material culture, and fostered literary, scientific as well as technical learning. There is no reason why the "domestic" residential institutions of India should not be found effective in modern times also as adequate instruments for the utilisation of world-forces and producing the right sort of young men for modern India. These are all the more necessary because real spiritual training, the culture of the soul, is not possible under any other conditions of life, e.g., those obtaining in Boarding Houses, Hostels, Day Schools, Residential Universities, etc.

Let no education defeat its ends by its methods, but make the whole process as easy and natural as possible and also the least painful. And so every member of the school is deliberately left open to the influences of Nature, her sights and sounds, responsible to sunshine and shadow, silence and storm, and the procession of the seasons, enjoying an opportunity for sense training that is absent in our city schools.

The most sincere attempt is here made at a revival, so far as it is possible under the changed conditions of modern life, of the indigenous system and method of education which gave to India all that has made her famous—the essence of which was the separating of the pupil from his home and natural parents and placing him in a more suitable environment, the elevating spiritual atmosphere of his preceptors' *ashrama*.

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Here is to be seen at work Swadashism at its best, the aim of which is not to produce more commodities, but to revive ideals and institutions, which are infinitely more important and to which India owes her greatness and individuality.

The pupils must spend one or two hours every day in the performance of such duties as do not concern their personal interests. The authorities have to suggest and prescribe such lines of work as can test and promote the students' tendencies of self-sacrifice and capacities for organised self-help and co-operation, as can evoke in them a desire of work for work's sake and a desire to serve the people even at a loss. Among such positive services to be rendered to the community by the pupils may be mentioned the following:—spread of literature and education among the poorer and lower classes; cultivation of familiarity and intercourse with the masses by starting and working for night schools, girls' schools, reading rooms, travelling libraries; organising lantern-lectures and exhibitions on economic, sanitary, geographical and archaeological topics; administration of relief to the sick, disabled, and other classes of needy and helpless people; self-denial in the matter of personal comforts and enjoyments; helping the authorities in promoting the discipline, reputation and financial resources of the schools, etc.; and all this according to the age and capacity of the students.

PROMOTION OF LITERACY.

What is wanted to-day is not so much the compulsion to go through a few written pages of text-books or attend schools and libraries, but this sort of transmission of life from life, the quickening of mental and moral powers through the natural and spontaneous influence of institutions and the development of manhood and character through the silent educative agencies in the nation's atmosphere of thought and action.

But while the personality and character of the individual are more important than mere literacy or ability to read and write, it is not to be understood that the latter

need not be promoted by the educational missionaries.

The study of books and newspapers is important in its own way. But in the matter of this promotion of literacy as one of the means of educational work, our leaders do not seem to have grasped the exact situation. Neither the authorities nor the public are alive to the enormous waste of time, energy, and money that is involved by the unscientific administration of educational affairs, especially those relating to the rural and poorer classes. The existing system is very inconvenient to the greater portion of our people and does not give equal opportunities to all classes. Thus sufficient public attention has not been drawn to the fact that the period of work from 11 to 4 suits the boys of only a microscopic minority, viz., the servants and officers of Government and other public institutions and those who owe their place in society to a connexion with these.

In the second place, there is no natural and necessary connexion between the stages in an Elementary or Upper Primary or Middle Vernacular School and those in an English or Secondary School. Thus, for example, if a village child spends 10 years at a rural primary institution, he does not receive the same amount of training as one who spends some time in a Secondary School. This is most unfortunate, illiberal and undemocratic. This inequality is due

to the fact that the schools are planned without the necessary means of inter-relation and standardisation.

In order that the chances may be equalised for all pupils throughout the country and possibilities of higher and collegiate education opened up to the poor as well as the rich, to the rural as well as urban population, the scheme of Primary Education must be framed with due attention to the system of secondary education prevalent in the locality, so that transfer and exchange of pupils may be easily possible without loss or inconvenience to both institutions and scholars. No individual should suffer simply because he happens to be a villager, and no individual should be allowed to gain simply because he happens to live at a place where there is a High School. On the other hand, every body should have the right to the same amount of intellectual training or school education during the same period, whether spent in a village or city school.

These facts have not been sufficiently noticed by our responsible guardians and promoters of mass-education. Unless due heed be paid to these, no scheme of Elementary Education will be successful in introducing facilities for progress impartially to all sections of the population. Social reformers and political workers, educationists as well as industrialists, would do well to remember this.

News and Notes

REINTRODUCTION OF SELECTION EXAMINATION IN MADRAS.

A joint statement issued on behalf of the South India Teachers' Union, the Madras Teachers' Guild and the Madras Headmasters' Conference on Dec. 9th says:

"The pupils of Secondary Schools in the State deserve congratulations for the excellent manner in which they behaved last Friday against the inducement from outsiders to strike work as a protest against

the reintroduction of the system of selections. Except for a handful of boys from a few schools who joined sets of outsiders and went round trying to get boys and girls out from schools, and behaving in disorderly ways, the overwhelming majority of pupils stuck to their work in a disciplined manner. This is due to a sense of orderliness and loyalty the pupils are developing and to the co-operation of the parents, the Education Department and the State Government in encouraging good education.

The failure of the strike should be a lesson to those misguided persons who tried to create trouble in schools. Schools are sacred institutions where the young citizens of the country are being trained. Parents entrust their children to the teachers, and irresponsible outsiders should realise that they have no right to interfere with the children. Neither the teachers nor the parents nor the children will tolerate such interference.

Fantastic explanations have been given by interested parties regarding the re-introduction of selection in the Sixth Form. It is important that the public should know why the State Advisory Board of Education, the Secondary Education Board, the South India Teachers' Union and the Headmasters' Conference asked for the re-introduction. The reasons are:—

(i) According to the present S.S.L.C. scheme, any pupil who is presented for the S.S.L.C. examination is awarded a completed Secondary School Leaving Certificate, whatever may be his marks in the S.S.L.C. Examination. If the Secondary School Leaving Certificate is to be of any value, the pupils presented for the examination should reach a minimum standard of attainment in the Sixth Form. When there is no selection, any pupil who passes the Fifth Form can get a completed certificate if he puts in 75 per cent attendance and sits for the public examination, even if he idles away the whole year without even sitting for a single class test in the Sixth Form.

(ii) All parents and teachers know that in the training of a child impetus as well as an element of restraint are necessary. The awareness that if a pupil does not do his work satisfactorily he cannot complete the S.S.L.C. is good, especially for those who dislike the reintroduction of selections. Improved methods of teaching try to stir the interest of pupils in their studies and to encourage their ambition for higher achievements, yet the element of restraint in the background, however small it might be, is

essential for educational progress. During the last three years, schools have found the truth of this in the Sixth Form, where some pupils completely neglected their studies and by their indifference adversely influenced even others who wanted to study. It is only in the interests of the pupils and from a desire to see more and more pupils do their best in schools that the system of selection has been reintroduced.

The statement recently issued by the Minister for Education, on this question of selections, should dispel from the minds of parents and pupils any fear of hardship as a result of selections:

(a) Promotions and selections should be based on the general progress and possible improvement of the pupils as judged from class tests and terminal examinations and not on the results of any one examination:

(b) Different kinds of tests, including oral tests, may be adopted in order to make the assessment of progress as fair and reliable as possible:

(c) Teachers from other schools may be invited to assist in conducting tests for assessing the standards of attainments, if a school considers such an arrangement desirable:

(d) If the backwardness of pupils is corrected in the day-to-day work of the class, detentions in classes can be considerably reduced.

The schools can wholeheartedly agree with these suggestions. Pupils and parents can be assured that schools will always strive to do what is best in the interests of the children entrusted to them.

The statement is signed by Messrs. S. Natarajan and T. P. Srinivasavaradan on behalf of the South India Teachers' Union, Messrs. P. Doraiannu Mudaliar and L. Mariapragasam on behalf of the Madras Teachers' Guild, and Messrs. K. Kuruville Jacob and K. Hanumantha Rao for the Madras Headmasters' Conference.

Editorial

ELSEWHERE, we publish the statement issued by the Presidents and Secretaries of the South Indian Teachers' Union, the Madras Teachers' Guild and the Headmasters' Conference on the recent decision of the Government of Madras to restore the Selection Examination. The story of the abolition and restoration of the Selection Examination is a sad comment on the attitude to education shown by the new ruling class that has taken over control from the British. Interference in education for political and other ulterior reasons has been a marked feature of our educational history during the last five years. Curricula and courses are being frequently changed for obviously non-academic reasons. The vicissitudes undergone by the language policy of our Government in recent times is sufficient testimony to this unfortunate tendency. It fell heavily on discipline in High Schools, when the Government suddenly abolished the Selection Examinations in the VI Form a few years ago. When recently the examination was restored, a proviso seemed to be added that external examiners should be associated in carrying out the selection. The restoration in the circumstances seemed worse than the abolition. It was only later that the teaching profession learnt that the association of external examiners was optional and not compulsory. Agitation both inside and outside the legislatures greeted the restoration of the Selection Examination.

Those who are fighting for academic freedom and independence feel that the politicians who interfere in school administration have not understood either their objectives or methods. If for instance a certain type of student finds the Selection Examination an obstacle to his prospects, and if it is desired to help him, the abolition of the examination is of little use. Prospects must be opened out to him as a boy who has passed the V form and not as one who need not take the Selection Examination. After all, the boys who fail in the Selection Examination have rarely any chance of doing well in the Public Examination. Surely, there is no intention now of abolishing of the Public Examination!

It is to be hoped that educational ministers will not neglect the maintenance of high standards in their eagerness to spread education.

Prof. C. N. Patwardan of Bombay refers to a successful experiment in a new way of teaching English in India. A New Way of Teaching English carried out between 1933 and 1940. A four-years course leading to mastery of the language for all practical purposes was tried in these experiments. Writing in *The School World*, he observes: "The basis of the experiment was a new method of teaching English with the final objective of achievements clearly laid out in advance. Thus a passage from R. L. S., a sonnet of Shakespeare, writings of Lynd, Lucas, etc., were all fixed as objectives to be reached. The method was based on a new conception of learning languages. For example the usual method of writing, reading and speaking or the 'Direct' method of speaking, writing and reading, was reversed to reading, speaking and writing. The fund of English vocabulary, known to a student because of social factors, was tested and listed as the basis of study. Instead of the old 'cat' and 'rat' vocabulary, 'cycle', 'railway' etc., and the associated words would form the new lessons. Reading words in print and thus developing power to read any printed matter placed before the student was achieved in the first year. A logical sequence of lessons arising out of the known vocabulary would lead to a second year's course, when 'writing' the words would be attempted. A lesson given in the class had an immediate practical application and use outside, as the students could converse in English on the subject of daily importance using their lessons in the class. 'Cricket' formed a major group of known words. The experiment claimed and proved its claim by test and demonstration that in four-years' time, students could acquire knowledge of English and power to read pieces of English literature at the end of the period."

This experiment deserves serious consideration at the hands of educationists all over India, who are at present trying to keep English in the curriculum without devoting too much time to it.

Book-Reviews

PRECIS, COMPREHENSION AND COMPOSITION BY P. R. PISHARODY, D.COM. SRINIVASA VARADACHARI & CO, MOUNT ROAD, MADRAS. PP. 109, PRICE Rs. 1-4.

This book meets a wide-felt need. Students in the High School classes require systematic help and guidance in preparing for their Second Paper in English. As is well known, the syllabus in this matter has undergone considerable changes in recent times. Mr. Pisharody has prepared this book in accordance with the latest syllabus not only of the Madras State, but also of Mysore, Hyderabad and Travancore-Cochin.

The book contains graded exercises in precis-writing, comprehension, expansion and completion of stories from given outlines, letter-writing and new type test questions on completion by choice.

The book is divided into three parts, one for each of three High School classes. The value of the book is enhanced by the inclusion at the end of the Madras Syllabus for the English second paper for Forms IV to VI, the specimen S.S.L.C. question paper according to the new scheme and the S.S.L.C. question papers for 1951-1952.

We commend this useful book to the attention of High School teachers and students.

GLIMPSES OF WORLD HISTORY. BY PANDIT JAWAHARLAL NEHRU. WITH FIFTY MAPS BY J. F. HORRABIN. LINDSAY DRUMMOND LTD., LONDON. Pp. 992, PRICE (INDIAN EDN.) Rs. 13-2-0.*

This is the fourth edition of this famous work, first published in India in two volumes in 1934. A postscript dated November 11th, 1938, brings this survey of history from the earliest times to the eve of the second World War. As it is well-known, the book is in the form of letters by the author to his daughter written in prison between 1930 and 1933. The book is described as "a rambling account of history for young people."

Pandit Nehru frankly confesses in his Preface that he has not attempted writing

systematic history. He wrote these letters without adequate reference books and any co-ordinated planning. Even so, they make attractive reading and present a fascinating picture of the panorama of world history. Pandit Nehru wrote at a time when our educational system concentrated on the study of English history, paying scant attention to Indian history and none at all to the rest of the world. Pandit Nehru threw open the doors which shut us in from the rest of the world and allowed us to judge independently without taking at secondhand readymade British opinion. He has shown the way to Indian historians to rise to the height of their duties and responsibilities by independently studying and assessing world history.

It may be that Pandit Nehru's facts and judgments may need correction at many places. But this does not alter the enduring value of a book which sought for the first time to study world events without ignoring India, China or indeed any part of the world. Till recently, writers on world history were interested only in Europe. The rest of the world came in merely by way of an unimportant appendage. Even H. G. Wells, for all his conscious striving to be fair, could not get rid of his European bias. Pandit Nehru's book is therefore something needed badly not merely by Indian students, but also by Indian historians.

Of course, in the last analysis, Pandit Nehru's work is more interesting as an expression of his personal opinions, his likes and dislikes, than as history. His thought is deeply influenced by the agnostic radicalism of mid-Victorian Liberals and Marxian ideology. And he is more or less a stranger to the spirit of Indian culture. Undoubtedly, his temperamental antipathy to philosophy and religion makes it difficult for him to understand or evaluate Indian culture. Nevertheless, his work is of immense value to Indian students. The book is deservedly popular not merely in India but also in all English-speaking countries. No School or College library can be complete without it.

* Copies can be had of RUPA & Co., 15, Bankim Chandra Chatterjee St., College Square, Calcutta.

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