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REPORT
OF
THE SIXTEENTH
All India Educational Conference

HELD AT
UDAIPUR FROM DECEMBER 26-30, 1940

**Under the auspices of the All India Federation
of Educational Associations.**

EDITOR :
K. L. SHRIMALI,
General Secretary,
Reception Committee.

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CONTENTS

	PAGE.
1. The Opening of the XVI All India Educational Exhibition ...	1
2. General Session of the Conference (First Sitting) ...	3
3. General Session of the Conference (Second Sitting) ...	4
4. General Session of the Conference (Third Sitting) ...	6
5. Concluding Session of the Conference ...	7
6. Sectional Conferences :	
(i) Childhood and Home Education ...	8
(ii) University Education ...	10
(iii) Vocational Education ...	11
(iv) Primary and Rural Education ...	13
(v) Teachers' Training ...	15
(vi) Secondary Education ...	17
(vii) Adult Education ...	19
(viii) Moral and Religious Education ...	22
(ix) Examinations ...	23
(x) Health and Physical Education ...	25
(xi) New Education (including Research and Experiment) ...	27
(xii) Women's Education ...	29
(xiii) Internationalism and Peace ...	31
7. Papers and Addresses (General Session of the Conference) :	
(a) Inaugural Address of His Highness the Maharana Sahib Bahadur of Udaipur ...	33
(b) Address of the Chairman, Reception Committee—Dewan Bahadur Sir T. Vijayaraghavacharya, K. B. E., Prime Minister, Mewar Government, Udaipur ...	34
(c) Presidential Address—The Hon'ble Sir Shah Sulaiman, KT., M. A., LL. D., D. Sc., Judge, Federal Court, New Delhi ...	39
Symposium on "Education for Democracy" :	
(1) Diwan Bahadur Sir T. Vijayaraghavacharya, K. B. E. ...	51
(2) K. S. Vakil Esq., M. Ed., Principal, S. M. T. Teachers' College, Kolhapur ...	53

(3) K. G. Saiyidain Esq., M. Ed., Director of Education, Kashmir State, Srinagar	...	55
(4) J. M. Kumarappa Esq., M. A., S. T. B., Ph. D., Professor of Social Economy, Sir Dorabji Tata Graduate School of Social Work, Bombay.	...	58
(5) A. E. Foot Esq., M. A., Head Master, Doon School, Dehradun.	...	60
(6) N. Kuppuswami Aiyangar Esq., M. A., L. T., Madras.	...	63
8. Papers and Addresses (Sectional Conferences) :		
(i) Childhood and Home Education :		
(1) Presidential Address by H. P. Maiti Esq., M. A., Lecturer, Calcutta University, Calcutta.	...	67
(2) Secretary's Report by K. L. Shrimali Esq., M. A., B. T., Head Master, Vidya Bhawan, Udaipur.	...	72
(3) The Influence of the Home on the Child :		
(i) Dr. D. D. Shendarkar, Ph. D., Osmania Training College, Hyderabad, Deccan.	...	76
(ii) M. V. Amrith Esq., M. A., Vidya Bhawan, Udaipur.	...	78
(iii) Vansh Gopal Jhingran Esq., M. Sc., B. T., B. Ed., Lecturer, Teachers' Training College, Ajmer.	...	81
(iv) K. K. Mookerjee Esq., M. A., B. T., Dip. Sp. Eng., Lecturer in Education, Calcutta University, Calcutta.	...	82
(ii) University Education :		
(1) Presidential Address by Dewan Chand Sharma Esq., M. A., Professor, D. A. V. College, Lahore.	...	84
(2) Some Problems of Higher Education in India by A. C. Subrahmaniam Esq., M. A., Professor of English, Annamalai University, Annamalaiagar (South India).	...	89
(3) Methods of Instruction in Arts Colleges by P. J. Jagirdar Esq., M. A., Wasudeo Arts College, Wardha.	...	94
(4) English Studies by Prof. C. Narayan Menon, M. A., Ph. D., Benares Hindu University.	...	99
(5) The Teaching of English Literature by Prof. K. L. Bordia, M. A., Holkar College, Indore.	...	103

(6)	Research in Indian Universities by B. Ramamurti, M. A., Government College, Ajmer.	... 104
(7)	Tutorial Methods in Universities by Dr. A. L. Srivastava, M. A., Ph. D., Dungar College, Bikaner.	... 105
(iii)	Vocational Education :	
(1)	Presidential Address by K. P. Chattopadhyaya Esq., M. A., Calcutta University, Calcutta.	... 107
(2)	Learning Through Labour by Dr. F. G. Williams, M. A., Ph. D., Ushagram Educational Colony, Asansol, Bengal.	... 113
(3)	Curriculum of Vocational Schools by M. S. Nimbkar Esq., Deputy Educational Inspector, Thana, Bombay.	117
(iv)	Primary and Rural Education :	
(1)	Presidential Address by A. N. Basu Esq., M. A., T. D., Head of Teachers' Training Deptt., Calcutta Uni- versity, Calcutta.	... 123
(2)	Secretary's Report by Sardar A. T. Mukerjee, M. Sc., M. R. A. S., Head Master, Hindu High School, Nabadwip (Bengal).	... 128
(3)	Symposium on State Control of Primary Education :	
(i)	M. S. Sabhesan Esq., M. A., Christian College, Triplicane, Madras.	... 137
(ii)	Rai Bahadur R. S. Misra, M. A., Director of Education, Rewa.	... 139
(iii)	S. B. Sukhtankar Esq., B. A., B. T., Dip. Ed. (Edin.), Vice-Principal, S. J. R. Training College, Satara	... 141
(iv)	L. Brij Lal, B. A., LL. B., Inspector of Arya Schools, Punjab	... 145
(4)	A Proposal for Progress of Primary Education by Chaitan Das Esq., Malhipur	... 146
(5)	Some Aspects of Primary Education in India by D. S. Gordon Esq., M. A., LL. B., B. T., A. M. (Columbia), Dip. Edn., Asstt. Professor of Educa- tion, Mysore University	... 146

(v) Teachers' Training :

- (1) Presidential Address by Dewan Bahadur Sir
T. Vijayaraghavacharya, K. B. E., Prime Minister,
Mewar Government, Udaipur. ... 151
- (2) Secretary's Report by N. Kuppuswami Aiyangar Esq.,
M. A., L. T., 31, Ranganatham Street, Theogroya-
nagar, Madras. ... 152
- (3) What Psychologist can do in School and Outside by
N. P. Mukerji Esq., Teachers' Training Deptt.,
Calcutta. ... 156
- (4) Teachers' Training :
 - (i) Syed Raza Hussain, Head Master, Monia Islamia
High School, Ajmer. ... 160
 - (ii) N. P. Mukerji, M. Sc. (Cal.), Ph. D. (Lond.),
Calcutta University, Calcutta. ... 161
 - (iii) Mr. Chandra Bhan Singh, M. A., B. T., Bhopal
Nobles' High School, Udaipur. .. 162

(vi) Secondary Education :

- (1) Presidential Address by Dr. A. A. Puri, M. A., Ph. D.,
Headmaster, Muslim University High School, Aligarh 163
- (2) Secretary's Report by N. Subramaniam Esq., B.A., L.T.,
P. S. High School, Mylapore, Madras ... 164
- (3) Survey of the Present Conditions of Secondary
Education by S. C. Bose Esq., M. Sc., Principal,
Maharana's College, Udaipur ... 165
- (4) The Opinion of Adults regarding the Present Status of
Mathematics as a Subject for the High School Exami-
nation by F. M. Khan Esq., Teachers' Training
College, Aligarh ... 170
- (5) Secondary Education in Bengal by Mr. J. C. Sen of
Bengal ... 178
- (6) Secondary School as a Social Unit by V. S. Mathur
Esq., M. A. (London), F. R. G. S., F. R. Met. Soc.,
Diploma in Teaching (Cambridge), Madhava College,
Ujjain ... 180
- (7) Leisure and Hobbies in Schools by R. V. Kumbhare
Esq., M. A., B. T., T. D., Asstt. Inspector of
Schools, Jodhpur ... 185

(vii) Adult Education :

- (1) Presidential Address by K. G. Saiyidain Esq., M. Ed.,
Director of Education, Kashmir State, Srinagar ... 188
- (2) Secretary's Report by N. L. Kitroo Esq., B. A., B. T.,
P. W. College, Jammu. ... 193
- (3) Some Aspects of Adult Education :
 - (i) A. N. Basu Esq., M. A., T. D., Head of Teachers'
Training Department, Calcutta University ... 196
 - (ii) Habibul Rahman Esq., M. A., M. Ed., Principal,
Teachers' Training College, Indore ... 198

(viii) Moral and Religious Education :

- (1) Presidential Address by S. L. Pandharipande Esq.,
M. A., Principal, City College, Nagpur. ... 200
- (2) A New Orientation in Education by D. D. Kanga
Esq., M. A., I. E. S. (Retd.) ... 202
- (3) Influence of Direct Moral and Religious Education in
India by Rao Bahadur Sardar M. V. Kibe, M. A.,
Indore ... 208

(ix) Examinations :

- (1) Presidential Address by N. Kuppaswami Aiyangar
Esq., M. A., L. T., 31, Ranganathan Street,
Thoegeorayanagar, Madras ... 212
- (2) Some Defects of the Indian Civil Service Examination
and Methods of Removing Them by Messrs. P. D.
Shukla and Raj Narain, Lucknow University ... 217

(x) Health and Physical Education :

- (1) Presidential Address by K. S. Vakil Esq., M. Ed.,
F. R. G. S., Principal, S. M. T. Teachers' Training
College, Kolhapur. ... 228
- (2) Suggestions for the Promotion of Physical Culture
in Schools by Vitasta Prasad Fida Esq., B. A.,
Dayal Singh High School, Lahore. ... 229
- (3) The Healthy Child :
 - (i) H. V. Barpute Esq., M. A., B. T., Dip. in Phy. Edn.,
Training Institute for Physical Education, Kandivali,
Bombay. ... 230
 - (ii) Dr. G. F. Andrews, M. A., Ph. D., Senior Physical
Director, Madras, ... 231

(4)	Yogic Physical Culture in Educational Institutes by S. B. Bhagtani Esq., Karachi.	... 236
(xi)	New Education, Research and Experiment :	
(1)	Secretary's Report by A. N. Basu Esq., M. A., T. D., Head of Teachers' Training Department, Calcutta University.	... 239
(2)	Ability in Arithmetical Reasoning.	... 241
(3)	Educational Research And Suggestions by Peshotan Sohrabji Dubash, D. Sc., M. A., M. R. SAN. I., Dr. S. A. N. Sc. Dr. CHROM., Karachi.	... 244
(xii)	Women's Education :	
(1)	Presidential Address by Miss M. Young, Delhi.	... 249
(2)	Symposium— "Should the Curricula be the Same for the Boys and Girls ?" :	
(i)	Prof. H. P. Maiti, M. A., Calcutta University, Calcutta.	... 250
(ii)	K. M. Panikkar Esq., M. A. (Oxon.), Minister of Education and Public Health, Bikaner.	... 251
(iii)	Dr. C. Narain Menon, M. A., Ph. D., Benares Hindu University.	... 254
(iv)	Miss S. I. Vincent, B. A., B. T.	... 255
(v)	Mrs. Lakshmi Amma, M. A., Queen Mary's College, Madras.	... 259
(3)	A Brief Survey of Curricula for Girls' Schools in India by Mrs. N. Parvathi Iyer, M. A., Lady MacLagan's College, Lahore.	... 260
(4)	A Plea for Home Craft in Girls' Education by Dr. J. M. Kumarappa, M. A., Ph. D., Prof. of Social Economy in the Tata Graduate School of Social Work, Bombay.	... 267
(5)	Cooking : A Plea for Its Universality in Education by P. Kodanda Rao Esq., Servants of India Society, Nagpur.	... 272
(6)	The Women's Movement in India by Miss Wahida Aziz, Alkureish, Multan Cantt.	... 273
(7)	The Progress of Education Among Muslim Women and Children by Rahmatunnisa Begam Sahiba,	

Vice-President . of Madras Muslim Ladies Association.	...	277
(8) Aims of Elementary Education by Dr. (Mrs.) Muthulakshmi Reddi, Madras.	...	278
(9) A Medical Man's Outlook on Women's Education by Rao Bahadur Dr. T. S. Tirumurti, Madras.	...	281
(10) The Training of Primary Teachers by Mrs. S. Winfred, B. A. (Hons.), B. T., Head Mistress, Municipal Bengali Girls' School, New Delhi.	...	282
(xiii) Internationalism and Peace :		
(1) Presidential Address by Dr. Mohan Sinha Mehta, M. A., Ph. D., LL. B., BAR-AT-LAW, Revenue Minister, Mewar Government, Udaipur	...	284
(2) Internationalism and Education :		
(i) Prof. Dewan Chand Sharma, M. A., D. A. V. College, Lahore	...	293
(ii) P. D. Gupta Esq., M. A., Principal, N. R. E. C. College, Khurja.	...	295
Public Lectures :		
(1) Teachers and Leisure by H. V. Hampton Esq., M. A., I. E. S., Principal, Secondary Teachers' Training College, Bombay.	...	297
(2) A Psychological Approach to Literature by Dr. C. Narain Menon, M. A., Ph. D., Benares Hindu University.	...	298
(3) Mathematics the Queen of Sciences by Dr. Ramamurti, M. A., Govt. College, Ajmer.	...	299
Exhibition Secretary's Report by Thakur Ran Bahadur Singh, M. A., B. T., Head Master, Bhupal Nobles' High School, Udaipur.	...	301
Report of the Council Meeting of The All India Federation of Educational Associations by D. P. Khattri Esq., B. A., L. T., Head Master, Pandit Prithi Nath High School, Cawnpore.	...	304
Response to Resolutions 1939.	...	318
Resolutions, 1940 :		
Passed in the General Session	...	344
Adopted at the Council on 27th December, 1940	...	345

Appendices :

I. Outline Programme.	...	II
II. Office-bearers of the Reception Committee.	...	III
III. Executive Committee 1941.	...	VI
IV. Statement showing the number of delegates from the different Provinces and States of India who attended the XVI All India Educational Conference, Udaipur, in December 1940.	...	IX
V. Members of the Council for 1941	...	X
VI. List of Donors	...	XXVI
VII. Abstract of Income and Expenditure	..	XXVIII

PREFACE

The Reception Committee has pleasure in publishing this Report of the XVI All India Educational Conference which was held at Udaipur from December 26th to 30th, 1940. The Committee regrets that much delay has occurred in its publication. Several causes held up the preparation of this volume. It is, however, hoped that the lapse of time has not diminished the value of the matter presented in the following pages.

The rise in prices of paper has obliged the Committee to publish only a Summary of the Report. The process of abridgement inevitably led to some changes in expression but as far as possible the style of the author (speakers or writers of the papers) has not been materially altered. Excepting only a few papers which were not found suitable or relevant, all the other papers which were read or taken as read in the Conference have been included in the Report.

The Address of the President of the New Education Section was not received from him although several reminders were sent to him, and consequently it could not be printed in this Report. It is regretted that some addresses in the General Session which could not be taken down by the stenographers had also to be omitted.

It would have been impossible to publish this Report without the generous grant which the Government of His Highness the Maharana Sahib of Udaipur were pleased to make to meet the large deficit in printing charges. We feel profoundly grateful to His Highness for his generosity.

It is no exaggeration to say that without the sympathy, and large-hearted support of Dewan Bahadur Sir T. Vijayaraghavacharya, the Prime Minister of Mewar, we could not have even ventured to invite the All India Educational Conference to Udaipur. The Committee are under a deep debt of gratitude to him.

This Report was prepared under the direction of Dr. Mohan Sinha Mehta, the Chairman of our Working Committee, who was always ready to give his valuable suggestions even though he was so hard pressed for time. I cannot be too grateful to him.

In the end I desire to thank my friend and colleague Mr. M. V. Amrith, M. A., who assisted me in preparing this Summary of what might have been a

voluminous report. It was not an easy task. This publication would have been further delayed had not Mr. Amrith offered his ungrudging help.

Whatever success the Conference achieved was the result of the efforts of many honorary office-bearers of the Reception Committee and of our band of energetic volunteers. The sense of discipline and spirit of cooperation which inspired hard work in bitterly cold weather on the part of those friends won the admiration of the Working Committee which it is my pleasant duty to record here.

VIDYA BHAWAN,

UDAIPUR.

The 15th April, 1943.

K. L. Shrimali,

General Secretary

RECEPTION COMMITTEE.

XVI ALL INDIA EDUCATIONAL CONFERENCE.



A View of the Delegates' Camp.

The Opening of the XVI All India Educational Exhibition.

The XVI All India Educational Exhibition was organised in connection with the All India Educational Conference in one of the buildings of Vidya Bhawan. It was opened on the afternoon of Thursday the 26th December by the Maharaj Kumar Sahib (Heir-Apparent) of Mewar State. A large and distinguished gathering of educationists and citizens of Udaipur was present.

The event opened with a Chorus by the boys of Vidya Bhawan, Udaipur. Mr. Ran Bahadur Singh, the Secretary of the Exhibition Committee, read his report (which is printed in full elsewhere in this report).

The Chairman of the Reception Committee, Dewan Bahadur Sir T. Vijayaraghavacharya welcomed the visitors and said that the ambition and the effort of the organisers of the Exhibition were just the qualities required to raise the standards of education in the country. It was a matter of congratulation that 600 exhibits including rare objects like Maharana Pratap's sword and armour had been collected inspite of the shortness of time. An exhibition of that type would go some way to prove that a purely literary education was not enough.

He thanked all those persons who had sent exhibits, and expressed the hope that within the next ten years Udaipur would reach the standard set up in the exhibition. He then requested the Maharaj Kumar Sahib to open the exhibition.

Before declaring the exhibition open, the Maharaj Kumar Sahib said :—

“Mr. Chairman, Ladies and Gentlemen,

Before I declare the Exhibition open I consider it my pleasant duty to thank the members of the Reception Committee who are organising this Exhibition for their kind invitation to me to open it.

We all know that this is the first time the All India Educational Conference, composed of leading educationists in India, is meeting in Rajputana. That Udaipur should have been chosen as the meeting place is very gratifying and I consider it to be a proud privilege for Mewar. I am sure that this sitting of the conference will serve to further the cause of education in these parts, where much will have to be done before we come in line with the more advanced parts of India.

I need hardly say how very useful exhibitions of this kind are in educating young minds. That which we see with our eyes is more easily understood and more deeply impressed on our minds than that which we read in books.

As Udaipur cannot have the same facilities for such an exhibition as large cities like Calcutta, Bombay and Madras, it shows great enterprise on the part of the Committee to have undertaken this task in spite of many difficulties.

I have the pleasure now of declaring this Exhibition open."

The guests were then conducted round the Exhibition by the office-bearers of the Reception Committee.

XVI ALL INDIA EDUCATIONAL CONFERENCE.



Members of the Council of All India Federation of Educational Associations.

General Session of the Conference

FIRST SITTING.

Friday, the 27th December, 1941.

The General Session of the XVI All India Educational Conference opened on the 27th December, 1940 at 5 p. m. in a spacious and artistically decorated Pandal which was specially erected for the purpose. There was a large number of visitors and delegates from all over the country. British Indian Provinces and Indian States were equally strongly represented.

The President-elect, the Hon'ble Sir Shah Md. Sulaiman was received at the entrance to the Conference Pandal and after the principal office-bearers of the Reception Committee and the All India Federation of Educational Associations had been presented to him, he was conducted in a procession to the platform. The Chairman of the Reception Committee Dewan Bahadur Sir T. Vijayaraghavacharya K. B. E., took the chair.

The proceedings began with the singing of the first two verses of Vande-Mataram. Then the Conference was inaugurated with an address from His Highness the Maharana Sahib of Udaipur (the text of which is printed in full elsewhere in this report) which was read by the Prime Minister of the Mewar State. After the Conference had thus been formally opened, the Chairman of the Reception Committee in a speech (reproduced elsewhere) welcomed the delegates and briefly reviewed the educational events and activities during this year.

The election of the President was then taken up. Sir T. Vijayaraghavacharya proposed and Dr. Mohan Sinha Mehta seconded the proposal that Sir Shah Sulaiman be elected President of the Conference.

Principal K. S. Vakil (Kolhapore)

Mr. S. Sabesan (Madras)

Mr. A. N. Basu (Calcutta)

Mrs. Y. Harlekar (Bombay)

Prof. Dewan Chand (Lahore)

Dr. Gordon (Mysore)

supported the proposal in short speeches.

Sir Shah Sulaiman occupied the chair. In a short speech he expressed his gratitude to His Highness the Maharana Sahib Bahadur for inviting the Conference to Udaipur and appreciated the cordial nature of the welcome which had been accorded to him.

He then delivered his Presidential address.

After the Presidential speech messages of sympathy which had been received from several Ruling Princes, administrators and educationists were read to the Conference by Dr. Mohan Sinha Mehta, the Vice-Chairman of the Reception Committee.

A resolution expressing the gratitude of the Conference to His Highness the Maharana Sahib Bahadur of Udaipur was moved from the Chair and passed.

The Conference then adjourned to the next day after the General Time Table of the Conference, Sectional Meetings and other Social Functions had been announced to the Delegates.

SECOND SITTING.

28th December, 1940.

The Second Session of the General Conference was held on the 28th December at 2-30 p. m. with Sir Shah Sulaiman in the Chair. The reports of the undermentioned Sectional Conferences were presented :

- 1 University Education
- 2 Childhood and Home Education
- 3 Vocational Education
- 4 Teachers' Training.

(These reports are reproduced elsewhere.)

Dewan Bahadur Sir T. Vijayaraghavacharya then opened the symposium on "Education for Democracy". He was followed by Mr. K. S. Vakil, I. E. S. (Retd.), Principal of the S. M. T. Teachers' Training College, Kolhapore. (The text of both these addresses is printed later in the report.)

Mr. H. V. Hampton, I. E. S., of the Secondary Teachers' Training College, Bombay, said that under a really democratic system of Government (the democratic ideal had not yet been realised) it was essential for citizens to think for themselves. It would not do to be carried away by slogans and catchwords.

So far Colleges had failed in that ideal by laying far too much stress on memory work and acceptance of other peoples' ready-made ideas. He urged that the future of democracy depended not only on the literacy of the masses but on intelligent and patriotic leadership by the best products of Indian Colleges and Universities.

Mr. Arunachala Iyer of Madras urged the adoption of a semi-military form of education so that democracy itself might be defended vigorously. Industry and Agriculture should also be organised to this end.

The discussion on the symposium was then adjourned.

Resolution No. 1 on democracy was then moved by Mr. A. N. Basu of Calcutta and seconded by Mr. P. D. Gupta of Khurja. The latter emphasised that communalism should be eradicated from society and that religion should be discarded as it was at the root of peoples' bigotry. Miss Young of Delhi speaking in support of the resolution paid a tribute to the great contribution of Madame Montessorie in stressing the importance of freedom in the relations of the teacher with the child. Real training for democracy meant giving the children responsibility and some control over their own affairs in educational institutions.

An amendment to add "Real" before the word "democracy" and "as a basis of social organisation" at the end of the Resolution was moved but was lost.

Another amendment which was moved in Hindi was disallowed by the President on the ground that an amendment to a Resolution should be in the same language as the substantive motion.

In his closing remarks the President referred to the growing tendency to force the opinion of the majority over the minority. Apparently in schools the opinions and ideas of the taught can not be allowed to over-rule those of the teachers who would always be in a minority. He also said that communal institutions satisfied a real need, and only when such a need and demand disappeared, could the communal institutions be done away with.

Sir T. Vijayaraghavacharya then proposed a vote of thanks to Sir Shah Sulaiman who was obliged, owing to other engagements, to leave Udaipur the following morning.

Although the President humorously ruled the resolution out of order because the President's work would not be finished for two more days, the meeting passed it unanimously.

The President then adjourned the meeting.

THIRD SITTING.

29th December, 1940.

The business of the General Session was resumed under the Presidentship of Sir T. Vijayaraghavacharya, the Chairman of the Reception Committee in the absence of Sir Shah Sulaiman.

The reports of the following Sectional Conferences were presented :

1. Primary and Rural Education.
2. Adult Education.
3. Examinations.
4. Secondary Education.
5. Moral and Religious Education.

The President referred to the sad news of the death of His Highness the Maharao of Kotah. A resolution expressing sincere grief at the demise of the Late Maharao Saheb of Kotah and the sympathy of the Conference with His Highness the Maharana of Udaipur was adopted unanimously, the whole house standing in silence.

The discussion on the symposium of the Conference was resumed with the speech of Mr. K. G. Saiyadain, Director of Education, Kashmir State. He was followed by Mr. J. M. Kumarappa of Sir Dorabji Tata Graduate School of Social Work, Bombay, Mr. A. E. Foot, Headmaster of the Doon School, Dehra Dun, Mr. K. M. Pannikar, Education Minister, Bikaner State, Dr. Mohan Sinha Mehta of Udaipur and Mr. M. S. Sundaram of Agra College, Agra.

Resolutions Nos. 2, 3, 4, and 5 were passed unanimously. A resolution urging that the medium of instruction should be the language of the locality aroused much controversial discussion. The words 'the language of the locality' it was feared, were vague and would possibly prejudice the adoption of a common language for the whole country. The enthusiasm of the opponents carried the day and the main resolution was defeated.

The next resolution urging the incorporation of military training in the educational curriculum was discussed. The Conference had not come to a decision on it before it was adjourned for the following day.

CONCLUDING SESSION OF THE CONFERENCE.

30th December, 1940.

Before the formal session of the Conference began, the delegates gathered informally in the Pandal and introduced themselves to others over the microphone.

The Conference was resumed at 2 p. m. under the Presidentship of Mr. K. S. Vakil, the Senior Vice-President of the All India Federation of Educational Associations in the absence of Sir T. Vijayaraghavacharya owing to illness.

Mr. M. S. Murdia of Udaipur read a poem of welcome in English, after which the reports of the following Sectional Conferences were presented by secretaries :

1. Internationalism and Peace.
2. Women's Education.
3. Health and Physical Education.
4. New Education, Research and Experiment.

After the reports of the sectional meetings had been read out, the discussion on the resolution regarding military training was resumed. After an amendment which was moved but lost, the original resolution was carried by an overwhelming majority.

Resolutions Nos. 8, 9, and 10 were then passed unanimously.

Mr. Kuppaswami Ayyangar of Madras then made his speech on "Education for Democracy".

The Secretary of the tennis tournament reported that there had only been four entries. Mr. N. S. Venkatraman of Mysore was presented with the winner's trophy and Mr. Sadiq Ali of Karachi was the runner-up.

Several resolutions expressing a sense of appreciation of the Conference to various persons, authorities and bodies were then passed.

Sir T. Vijayaraghavacharya who had arrived in the meantime, took the Chair and in a speech winding up the Conference thanked the delegates and organisers for the part they had played in making the Conference a success.

After a vote of thanks to the Chair and three cheers for His Highness the Maharana of Udaipur, the Conference came to an end.

SECTIONAL CONFERENCES.

(i) Conference of Childhood & Home Education Section.

Delivering his presidential address, Prof. H P. Maiti (Calcutta University) stressed the need of education of the pre-school child. In the first place, the work of the elementary school teacher becomes much easier if the child has received some preliminary training. Secondly, the systematic training in sensory-motor-development which the child receives in the Nursery school helps greatly its intellectual development. Then there is the question of the problem child whose emotional troubles can be adjusted by pre-school education. Sociologically, too, nursery schools play a great part in reforming the children of the poor, ignorant and wicked. In England Nursery education received a great fillip on account of this reason.

The psychological reasons which were of cardinal importance centred round the proper development of the emotions of the child. The most fundamental need of the child was the emotional need. Here parents often got into difficulties because of their own emotional tangles. There was the over-indulgent and the under-indulgent parent, resulting in an emotionally maladjusted child. A substitute parent was needed here, one properly qualified, in other words, a good Nursery school teacher.

Nursery schools of the Western type were too costly for India. A modified type of Nursery school was necessary which would meet Indian requirements—a play-group school in a park under a properly-qualified lady teacher. Here with the help of cheap play apparatus and the assistance of a learned teacher, the child could acquire emotional stability.

Mr. K. L. Shrimali of Udaipur, in a general survey of the question, emphasized the importance of the childhood stage in the development of the personality. Love and a sense of security were essential during this period. Unfortunately, home conditions at the present time were very bad. To remedy this he advocated pre-school education by properly trained nursery teachers. Great progress had been made in the West, but in India the progress was slow. Pioneering work, however, had been undertaken by Mr. Kulkarni of Gwalior, the late Syt. Gijubhai (Bhavnagar) and Mrs. Tara Bai Modak of Bombay. The Parents' League of Udaipur, Dr. and Mrs. Sharma in Madras, the Happy School of Delhi and

the Child Guidance Clinic of Delhi had done excellent work in this field. The emotional problems of children were readily solved in Nursery Schools where there was ample scope for play and social intercourse. The roots of democracy and the foundations of peace are laid in the home and it is only by improving our relations there that we can establish permanent peace and save democracy.

Dr. Shendarkar of Hyderabad said that the problem of childhood was not only to avoid making children comply with our wishes through the motive of fear or to rush their development, but to wait patiently in the hope that, given favourable opportunities, they will grow out of their troubles. Mr. M. V. Amrith of Udaipur contrasted two ways in Home education, re-action formation as against sublimation and said that sublimation was the proper method. Prof. Jhingram of Benares stressed the importance of the formation of good habits in the personality development of the child. Dr. Kumarappa said that the child was born without human nature and it was the duty of the home to instil this in the child. This gave rise to some discussion. Mr. Prem Narain Mathur of Jaipur said that the State should support their schemes, otherwise all their deliberations would be unreal. Mr. Rameshwar Narain pointed out that in India we had to contend with the special problem of joint families.

Resolution No. 11 (as printed elsewhere in the Report) was passed.

The President concluded the deliberations by dealing with some of the points raised in the speeches. The proceedings concluded with a vote of thanks to the Chair by the Secretary.

(ii) Conference of University Education Section.

The University Education Section of the XVI All India Educational Conference was held on the 28th December, 1940, under the Presidentship of Professor Diwan Chand Sharma of Lahore. The Secretary welcomed the delegates and the President in a short speech after which Pandit Diwan Chand read his Presidential Address. In the course of his address he spoke about the true University spirit and the need to preserve and cultivate it in our Universities. He deplored the absence of this spirit in some modern States where the spirit of light and free play of the mind are tabooed and he hoped that Indian Universities, whatever their deficiencies, would not abandon the true virtues of pursuit of beauty, enrichment of character and enlightenment of mind.

There were two papers, one by Mr. A. C. Subramaniam of the Annamalai University on Some Aspects of Higher Education, and another on Methods of Education in the Arts Colleges by Mr. Jagirdar of Wardha. The former dealt with the problems of research and higher education in Indian Universities, and drew many parallels from modern American Universities. Mr. Jagirdar emphasised that the lecturing system should be utilised as little as possible. He maintained that one lecture a day for each student and one lecture a day for each teacher would be the ideal system in Colleges and Universities. Mr. Subramaniam's paper provoked a good deal of discussion in which the following members took part :

Dr. Ramamurti of Ajmer, Mr. A. L. Shrivastava of Bikaner, Dr. Syed Hussain of Hyderabad and Mr. Sundaram of Agra.

At the conclusion of the papers, a symposium on English studies in our Universities was opened by Dr. Narayana Menon of the Benares Hindu University. Principal Hampton of Bombay, Mr. Bordia of Indore, Mr. Arunachalam Iyer, Mr. Sundaram and the President took part in the symposium. Various difficulties confronting teachers and students of English were discussed.

Resolutions Nos. 18 and 19 [as given elsewhere in the Report] were passed. With a vote of thanks to the Chair and to those who participated in the proceedings, the meeting terminated.

(iii) Conference of Vocational Education Section.

The Conference of the Vocational Education Section was held on the 28th December at 9-15 a. m. under the Presidentship of Prof. K P. Chattopadhyaya, M. Sc. (Cantab) of the Calcutta University. The meeting was attended by about 60 delegates. After the local Secretary had welcomed the delegates and introduced the President, the proceedings began.

The President in his address pointed out that all education was a preparation for life. As the child would have to earn its living later on, the distinction of education into cultural and vocational is somewhat artificial. The earliest years of a child at School could not be devoted to vocational training but to manual work preparatory to it. The age at which a boy or girl becomes fit to work strenuously at a craft is above fourteen. It would be wrong to make children below this age work hard at crafts for long periods.

The type of crafts which are to form the basis of vocations was next discussed on the basis of the Census statistics for earnings. The different types of institutions needed for the different groups were explained. The figures indicated clearly that in a scheme of vocational education as a whole, provision must be made for equipping at least two-thirds of the children after the primary stage. The needs of commerce and handicrafts at different levels of such work were also discussed.

The question of cost was then taken up. Experience in India and abroad has shown that vocational training cannot be self-supporting. But attempts should be made to reduce the expense by (a) sale of products, (b) reduction of wastage and (c) introduction of the centre system where several schools might work.

The separation of "Cultural" and "Vocational" schools was considered undesirable. Parallel courses had been introduced in some parts of the world to avoid difficulties. But the real solution lay in centering education round a craft or crafts. Agriculture, being the vocation of the vast majority of our people, should form the basis of such craft-centred education. The President indicated how this could be done, even in the primary stage, by an approach from the historical side.

The Chairman concluded his speech with a reference to the question of vocational education for women.

Mr. Williams of Ushagram described the system in use in Ushagram and the principles followed there. Boys learn through work as far as possible and get pre-vocational as well as vocational training. Due stress is laid on the economic value of the work done in the shops by ensuring some return to the boy when he has acquired some skill.

Mr. Nimbarkar of Bombay regretted the neglect of vocational training in the schools in the past. The Wardha Scheme attempts to remedy this defect. He advocated the organisation of schools by guilds or local bodies of craftsmen. Bifurcation for vocational training should begin at the age of fourteen after a preliminary training in basic schools for seven years.

Mr. Dane stressed the importance of manual education. Education should not depend on charity but should be self-supporting on the lines of the Wardha Scheme.

Mr. Sukhdev Narayan of Brindaban read a paper on "The Basic Education system as the only effective introduction to vocational education in India". He discussed why attempts at vocational training had failed in the past. These defects were sought to be remedied by the Wardha Scheme, which would bring about a silent social revolution without the horrors of class war.

Mr. Kulshrestha of Udaipur and Mr. Balgovind Tewari of Jhalawar next spoke on the subject. Mr. V. K. Joshi placed before the meeting the experience of the province of Bombay in the matter of Basic National Schools.

Mr. H. C. Biswas (Bengal) appealed for the introduction of vocational training into schools for cultural education. If, however, in secondary schools, vocational training was seriously taken up, very little time would be left for cultural subjects.

Dr. A. L. Srivastava from Bikaner did not agree with Mr. Biswas. He was for giving the bias in the primary stage and actual training in crafts in the secondary stage.

Mr. Bansilal Bhatnagar of Udaipur laid stress on the necessity of running vocational schools on a strictly economic basis. Returns should be made of the work done by the students.

Mr. Sukhdev Narayan stated that the cultural side of education was not being neglected in the basic schools at all, although the education was centred round crafts.

Mr. K. L. Bhatnagar of Udaipur said that vocational education was quite compatible with general education.

Mrs. Yamunabai Hirlekar was in favour of vocational bias instead of actual training in vocation.

The Resolution No. 3 (as given elsewhere in the report) was passed.

The Conference concluded with a vote of thanks to the Chairman.

(iv) Conference of the Primary and Rural Education Section.

This Conference met on the 28th December under the Chairmanship of Mr. A. N. Basu, M. A. of Calcutta University. About eighty delegates attended the Conference.

The Chairman in the course of his address discussed the extent and content of Primary Education which was predominantly urban in outlook at present. He suggested a flexible curriculum for rural schools, with ample scope for regimentation and constant experimentation.

The Secretary, Sardar A. T. Mookerjee in his Annual Report made a survey of the condition of Primary Education prevailing in different parts of British India and the Indian States. He suggested a thorough reorientation of educational ideals so that elementary education which is the birth-right of the nation might reach the remotest corner and the humblest cottage of the country.

This was followed by a very interesting symposium on "State Control of Primary Education" opened by Prof. M. S. Sabesan of Madras. He opined that the various defects existing at present in our educational system could not be remedied unless the State took full responsibility, and he deplored that educational finance had not received the consideration it deserved at the hands of the Government.

Mr. Ali Akbar of Hyderabad said that State Control meant State responsibility. In his opinion, it was not fair to blame the local bodies which were helpless as regards finance. He said that in view of the importance of primary education, the Hyderabad State had taken full responsibility for primary education since 1938, and he gave an interesting account of the "Five-year Programme" launched there.

Principal K. S. Vakil of Kolhapur differed from the views expressed by the other two speakers. He said that with the lack of funds and bad constitutions of school boards, the Local Bodies could not work successfully. While the State should accept financial liability as regards funds, the administration and control of schools should be left entirely in the hands of properly constituted local bodies.

Mr. K. G. Saiyadain, Director of Education, Kashmir State said that the question of transferring control to local bodies, which was theoretically a

sound proposition was however found unsuccessful as a result of experiments, and he suggested that the State should take control and assume leadership.

Mr. Joshi, Director of Public Instruction, Udaipur said that State Control should be exercised until the local bodies were trained, and there was a rise in the general level of education.

Pandit Brijlal of Lahore suggested a middle course stating that the State must assume financial and administrative responsibilities with an Advisory Board to assist it.

There were four Papers :

- (1) "State Control of Primary Education"—By Rai Bahadur R. S. Misra, Director of Education, Rewa.
- (2) "State Control of Primary Education"—By Mr. S. B. Sukhtankar, Vice-Principal, S. J. R. Training College, Satara.
- (3) "Progress of Primary Education"—By Mr. Chatander, Malhipur (District Saharanpur).
- (4) "Some Aspects of Primary Education" — By Mr. D. S. Gordon, Mysore University.

The first three papers were taken as read as their writers were absent. Mr. Gordon said that the educational policy should be thought out by a central body like the Government and the administration left in the hands of local bodies.

Resolutions Nos. 12, 13 and 14 (as given elsewhere in the Report) were passed.

With a vote of thanks to the Chair, the meeting terminated.

(v) Conference of the Teachers' Training Section.

The Teachers' Training Section of the All India Educational Conference was held in Vidya Bhawan at 9 a. m. on 29th December 1940 under the presidency of Sir T. Vijayaraghavacharya.

The President in his opening speech referred to the question of the training of teachers. Diametrically opposite views were held on the question of the value of such training. In his opinion which was fortified by experience drawn from other departments of public life, there could be no doubt that some kind of training was better than none. It had been said that the training of a man for a teacher's career only makes a good teacher bad and a bad teacher worse. He ventured to think that this kind of extreme statement was contrary to experience. It was doubtless true that there were a few men who were born teachers to whom training was superfluous and a few men who were naturally so stupid that no amount of training would improve them. But luckily Providence created people in such a way that the vast majority of men were neither born geniuses nor born fools. He thought that the discussion of the practical propositions which had been put before the section, resolutions such as the course of training for the teachers' degree should be extended from one year to two years, that the subject of educational theory and applied psychology should be introduced as optional subjects to be offered in the B. A. or B. Sc. degree courses, that there should be no State monopoly in the field of teachers' training, would be of value.

Mr. N. Kuppuswami Ayyangar, Secretary of the Section, read a paper on the prevailing condition of teachers' training in the training colleges all over India. He pointed out the various defects in the training and was of the opinion that most of the training colleges in India were inefficient. He pointed out that while general principles were taught in these institutions, very little of practical work was done. He believed that at least sixty hours' teaching in a year should be compulsory for all the students of training colleges. Students in training colleges should be divided into batches of say fifteen students and professors should have charge of only one batch each. He condemned what he thought was the prevailing practice of professors coming to their classes with their ready-made notes, stereotyped from years past, and dictating those notes to their classes.

Mr. Hampton of Bombay said that he could not agree with Mr. Kuppuswami Ayyangar. The facts as he saw them were diametrically opposite to what he knew of training institutions in Bombay. Mr. Hampton admitted that there was room for improvement. If the L. T. or B. T. course was extended to two years, better work could be done. One year was perhaps too short.

Mr. N. L. Joshi of Bombay while agreeing with Mr. Hampton was opposed to the lengthening of the teachers' degree course as the teachers were generally speaking poorly paid and could not afford the expense of a course longer than the present one.

Messrs. Dave and Chandrabhan Singh were against the lengthening of the course.

Mr. K. G. Saiyadain, Director of Education, Kashmir, was in favour of the course being lengthened as he considered that in one year it was not possible to impart sound knowledge of educational theory or psychology or to give students sufficient practice in the methodology of class teaching. If for financial reasons it was not possible to lengthen the course for the teachers' degree, he thought that such subjects as educational theory and applied psychology might be introduced as elective subjects in the B. A. and B. Sc. courses of the universities.

Mr. Raza Hussain of Ajmer said that people who condemned training institutions absolutely drew their inferences from a few bad cases. He pointed out that the administration of educational institutions generally vested in boards, the members of which were unacquainted with elementary principles of education and class teaching. They must take the blame rather than the training institutions.

Mr. N. P. Mukerji of Calcutta and Dr. Shendarkar of the Training College at Hyderabad (Deccan) laid stress on the importance of the study of experimental psychology for educational workers. Both considered that the study of individual differences had revolutionised modern psychology and would be of great value to teachers and headmasters of schools. Various mental and intelligence tests and tests of will-power, character and temperament had been devised in recent years and should be of considerable use to teachers.

Mr. Kumbhare, Inspector of Schools, Jodhpur State, referred to the training of primary and vernacular school teachers. He pointed out that very little literature was available in the vernaculars on such subjects as psychology and educational theory, the history of education, and the methodology of teaching. He thought that something should be done to produce suitable text books on these subjects.

The importance of encouraging private enterprise in the matter of training institutions was discussed. Resolution No. 26 (as given elsewhere in the Report) was passed.

(vi) Conference of the Secondary Education Section.

The Conference of the Secondary Education Section was held on 29th December 1940 at Vidya Bhawan. Dr. A. A. Puri of Aligarh presided. About one hundred delegates including several ladies, attended the meeting.

The Local Secretary, Mr. S. C. Bose of Udaipur, introduced the President.

Then the Secretary, Mr. Subhramanyam, presented a brief statement regarding the reorganisation of Secondary Education as propounded by the Government of India. He laid stress on the bifurcation of Secondary Education so that students might get facilities to choose vocational subjects at the end of the lower secondary stage.

The Local Secretary then presented a survey of the present condition of Secondary Education in the country. He referred to the division of education into different stages throughout India and appealed to the educationists present to evolve a common scheme. He further referred to the growing popularity of co-education in almost all parts of the country. Could not the burden on Governments due to expenditure on secondary education be lightened in order to make more funds available for primary education and remove mass illiteracy? The Secondary Education Bill of Bengal had a communal basis. Would it be wise to introduce communal elements in the constitution of Boards controlling the educational policy of the country?

Dr. Puri in his presidential address dealt with several aspects of the Secondary Education in our schools laying emphasis on physical, moral and religious education as also extra-curricular activities. He laid stress on creating corporate life among students which would help them in character-building, and train them in the proper care of libraries, the cultivation of hobbies and respect for home environment. He suggested that youngmen could be trained to help in the uplift of rural India, the backbone of our country.

Mr. F. M. Khan of Aligarh read a paper on the status of Mathematics for High School pupils and the opinion of adults on it. He suggested that this subject should be divided into two groups, one compulsory and the other additional, so that the first group might be studied by all.

Mr. M. L. Joshi of Bombay endorsed the views expressed by Mr. Khan.

The paper of Mr. V. S. Mathur of Madhav College, Ujjain on "Secondary School as a social unit" was taken as read.

Mr. A. A. Khan of Hyderabad opened the symposium on 'The Curriculum of the Secondary Schools'. He dealt with the reorganisation of Secondary Education in Hyderabad and Madras. The Secondary Stage had been divided into two parts, lower and higher, so that in the lower stage a scholar's bent of mind could be ascertained and he will take up subjects in the next higher stage according to his choice.

Messrs. R. S. Rewatkar of Ujjain and C. P. S. Menon of the Doon School, Dehra Dun took part in the discussion. The latter dwelt at length on the importance of Mathematics in the curriculum.

Mr. J. C. Sen of Bengal gave a talk on the Secondary Education in Bengal condemning the education Bill.

Mr. M. S. Munshi of Karachi explained the main defects of the curriculum in different parts of the country. He laid stress on character building through activities like Red-Cross, Scouting etc. He suggested that one period a day should be kept in the school programme for general assembly where important matters could be discussed by students. In his opinion moral and religious education was essential for character-building.

Mr. K. L. Bhatnagar of Udaipur insisted on the inclusion of vocational subjects in the curriculum.

The paper of Mr. R. B. Kumbhare of Jodhpur on Leisure and Hobbies in schools was taken as read.

The President then requested the ladies present to enlighten the assembly as to the necessity of having separate curricula for boys and girls. Miss P. K. Jhandasinha of Alwar assured the assembly that the subject would be thoroughly discussed in the women's section.

Resolutions Nos. 15, 16 and 17 (as given elsewhere in the Report) were passed.

The proceedings terminated with a vote of thanks to the Chair.

(vii) Conference of Adult Education Section.

The Adult Education Section of the All India Educational Conference met on the 29th December, 1940 at 9-15 A. M. under the Presidentship of Mr. K. G. Saiyadain, Director of Education, Jammu and Kashmir State.

The President in his address reviewed the present position of literacy in India and indicated the more important methods of promoting it on a nation-wide scale. He appealed to the educated men and women of the country to repay in some way the debt they owed to society and the nation for the facilities and opportunities for education which the nation had provided for them. He pointed out the great difference between mere literacy and wider education, and deplored that in this twentieth century India should still be engaged in forging a tool which would help to spread real education among the masses. He recommended the establishment of social centres for the training of field workers and pleaded for a comprehensive and planned scheme of Adult Education for the country. He instanced the case of China and the wonders that that country had achieved in adult education even under the stress of war. He indicated how amid more favourable circumstances India could achieve at least as much as China had achieved under very much more difficult conditions.

He was followed by the Secretary who presented a brief survey of the actual conditions of Adult Literacy in the provinces and States of India. The survey indicated that among the British Indian provinces, the U. P. and Bihar had done work on the most extensive scale and amongst the States, Kashmir was easily in the forefront.

A symposium was opened by Mr. A. N. Basu of the Calcutta University who suggested that Adult Education should take note of (i) planned extension of the scheme ; (ii) the organisation of workers ; (iii) the production of suitable literature ; and (iv) the provision of adequate funds.

Principal Habibul Rahman of the Indore Training College stressed that literacy was not enough but that it was necessary and important as a tool. The aim should be to plan the work for both cultural and vocational purposes through the help of polytechnic schools.

Mr. Narain Rao of Cochin mentioned how in his own State voluntary work was in favour and grants were given by the government to such of the organisers as had not only initiated schemes of adult literacy, but had achieved some success in carrying them through.

Mr. K. P. Chattopadhyaya of Calcutta University recommended that adult centres should minister to the needs of the people. In the city of Calcutta he had experienced that different sections of people required different sorts of appeal to attract them to adult literacy centres.

Mr. Ali Akbar of Hyderabad State did not subscribe to the view that education could be possible without literacy. He recommended that every literacy scheme should be supplemented by adequate courses of general education.

Mr. L. L. Joshi of Udaipur mentioned that in Mewar workers were being trained at centres and the scheme of rural adult education was given a religious bias.

Khan Bahadur Raza Hussain of Ajmer suggested a scheme of voluntary work which he had adopted with signal success among the operatives of the Ajmer Railway workshops. In his opinion any literacy drive should be based on a careful study of the needs and ideas of the people, for whom they were meant.

Dr. Mohan Sinha Mehta of Udaipur registered a strong plea for avoiding rigidity in adult education and believed that more permanent results could be achieved by making it elastic. He referred to settlement movements which were spreading in some European countries where people who were better off economically, educationally or culturally, voluntarily settled among people who did not enjoy those privileges.

Mr. Vatsa Prasad Fida of Lahore mentioned his experiment of 'Hindi in Thirty Days' adopted in Lahore. This was a semi-religious scheme and was designed to help the people to read literature bearing on their cultural and religious life.

Mr. N. L. Kitroo of Kashmir mentioned the salient points in the scheme of adult literacy pursued in Kashmir with such signal success. He was of opinion that in the present circumstances, it was not safe to depend upon voluntary efforts of the people, and for real results to be achieved it was imperative to secure the close cooperation of the government and the public.

Mr. Shambu Lal of Udaipur gave the details of the adult education work that was being done in the rural areas in Udaipur and described how popular religious songs were utilised to teach the significance of the printed words to the people.

Dewan Bahadur Sir T. Vijayaraghavacharya referred to the important aspects of adult education and believed that the success achieved in Kashnir was due to the fact that the Diwan who is usually the centre of authority in Indian States had adopted the scheme in all earnestness.

Mr. Sangamlal of Allahabad considered that planned work was necessary and in his own sphere in Allahabad he had succeeded in so organising the work that in the course of three years he hoped to make the whole of Allahabad literate.

The President in his concluding remarks summed up the debate and thanked the speakers who had made very relevant and useful contributions to the topic under discussion.

Resolutions Nos. 20, 21, 22 and 23 (as given elsewhere in the Report) were passed.

[viii] Conference of Moral & Religious Education Section.

The Conference was held in Vidya Bhawan on 29th December, 1940 at 9 a. m. The proceedings began with the address of the Chairman, Mr. S. L. Pandharipande, M. A., Principal, City College, Nagpur. A dozen speakers addressed the audience on the "Influence of Moral and Religious Education in India". Although there was divergence of opinion about introducing religious teaching in our schools, there was perfect agreement about the introduction of direct moral teaching.

Some speakers expressed the desirability of placing in the hands of pupils books containing the fundamental principles underlying all religions.

The following contributions to the section were received. For want of sufficient time they were taken as read :

1. "A New Orientation in Education" by Prof. D. D. Kanga, M. A., I. E. S. (Retd.), Madras.
2. "Essentials of Moral Education" by Dr. M. Hafiz Syed, M. A., Ph. D., D. Litt., Allahabad.
3. "Influence of Moral and Religious Education in India" by Sardar M. V. Kibe, M. A., Indore.
4. "Philosophy and its position in Education" by the Upadeshaka, Mahavidyalaya, Benares.

The Chairman discussed the various remarks passed by the several speakers in his closing address and stressed the need of moral and religious education in our schools.

Resolutions Nos. 24 and 25 (as given elsewhere in the Report) were passed unanimously.

The proceedings terminated with a vote of thanks to the Chair.

[ix] Conference of the Examination Section.

The Conference of the Examination Section met on Sunday, the 29th December, 1940 at 9 a. m. in Vidya Bhawan with Mr. N. Kuppuswami Aiyangar of Madras in the Chair. The attendance was fairly good.

Mr. H. P. Maiti of the Calcutta University, in opening the symposium on 'Recognition of Class-work for Examination', said that the exact meaning of the words 'for examination' in the title of the subject was not clear,— whether 'for' implied a substitute for examinations, or a partial consideration for promotions. If the former, then the word 'recognition' was very mild. Class-work was more important than examinations but sometimes the examination was necessary to measure the progress of the student and to serve as a guide to class-work. Class-work was supervised by teachers, who after all were human beings, liable to error, prejudice and bias. If examinations were condemned, class-work should also be condemned for the same reasons. Class-work, oral and written, if earnest and thorough, was a good criterion for measuring the output of work. The question was whether examination could altogether be replaced by class-work.

A combination of class-work with examination was more practicable and useful. 50 % of the marks should be allotted for class-work and 50 % for school examinations. There should be 50 % new type tests and 50 % essay type tests. The speaker was not in favour of replacing examinations by class-work but in favour of combining the two.

Mr. Chandra Bhan Singh of Udaipur suggested that class-work which had so far been neglected as a part of the examination should have its due place. It should be estimated and recorded every fortnight.

Mr. Milki Ram of Bikaner narrated the procedure adopted in his school where teachers had to note in their diaries their periodical estimate of work and the names of good boys.

Dr. Sayed Hussain of Hyderabad (Deccan) said that Practical Examination in Science subjects and viva voce in Arts subjects in universities showed that the principle of recognition of class-work was accepted by the universities.

Messrs. Venkatraman of Mysore and Ram Narain Sharma of Alwar also described the systems followed in their States.

Mr. V. G. Jhingran of Benares said that they could not do away with essay type tests but should also consider achievement tests which could test work in the class.

Mr. S. M. Murti of Sind criticised a circular of the D. P. I. of Sind which attached no value to class-work, the entire importance being given to the annual examination.

Messrs. G. C. Khanna of Mussoorie, C. Ranganathan of Gooty, K. N. Khandekar, A. R. Narayan Rao of Cochin and Th. Jugal Singh of Bikaner took part in the discussion.

The Chairman in his closing speech drew attention to the unreliability of the Public Examinations and emphasised the necessity of allowing for the day-to-day work of the pupils. In his opinion the solution of the present problem was a combination of intelligence tests correlated with the average of a large number of tests of various kinds.

The paper on "Some Defects of the I. C. S. Examinations and Methods of removing them" by Messrs. Raj Narain and P. D. Shukla of the Lucknow University was taken as read.

Resolution No. 31 (as given elsewhere in the Report) was passed.

With a vote of thanks to the Chair the meeting came to a close.

[x] Conference of Health & Physical Education Section.

The Conference of Health and Physical Education Section was held on the 30th December, 1940 under the Chairmanship of Mr. K. S. Vakil, Principal, S. M. T. Teachers' College, Kolhapur. Some 70 persons attended.

Mr. V. P. Fida of Lahore opened the symposium on 'The Healthy Child' with his paper on 'Suggestions on the promotion of Physical culture in Schools'. He was glad to find that the Physical Instructor of the old type was being replaced by a duly qualified physical director; and that the Provinces of the Punjab and Madras have institutions for the training of the Physical Instructor. He suggested that Physical Training should be imparted to every pupil in the School every day and not for one or two periods a week and that the interests of the majority should not be made to suffer for the sake of a few who are trained for competitions or tournaments. He advocated special attention to weak and defective children.

Mr. H. V. Barpute of Bombay said that health was fundamentally physical, and nothing could be built on an unsound basis. In India, we need to introduce Health and Physical Education as a major subject of the curriculum. Health Examinations should be held regularly by the Medical Officer and follow up work carried out. Physical Education was as essential as Health Education.

Mr. M. S. Murti of Karachi read an interesting paper on Yogic exercises by Sri Dharmdas Sunderdas Bhagtani, Sindh Yoga Physical Culture Association and enumerated the various benefits that would accrue from a systematic use of them.

Dr. G. F. Andrews, Senior Physical Director, Madras, in his paper defined the Healthy Child as one whose condition of life enabled it to live best and serve most. Living best implied freedom from all that which hampers life, such as illness and diseases. To serve is the summum bonum of living. The nation marches on the feet of its children. It is the duty of one and all — specially of the State and Society — to see that children are given the best attention and afforded every facility for growing into efficient citizens.

He advocated regular medical examination and provision for correction of defects, immunisation programme, noon-lunch, possession of healthy school

room surroundings, sufficient playgrounds and equipment. He further said that all study and activity assignments including home work should be adapted to individual children and should not cause undue strain.

Mr. S. C. Bose of Udaipur, Mr. A. R. Narain Rao of Cochin, Mr. R. L. Verdia of Udaipur, Mr. K. C. Bose, Director of Education, Patiala, and Mr. Amba Lal of Udaipur took part in discussions. The system of Suryanamaskar and Yogic exercises was highly recommended.

Dr. Amar Singh of Udaipur gave a very useful demonstration of what he called anti-T. B. Exercises and explained his system based on the control of breath.

The Chairman then summed up the whole discussion. He emphasised the necessity of a nation-wide organisation of Physical Education as is found in other progressive countries.

Resolution No. 27 (as given elsewhere in the Report) was passed.

The Conference then came to a close after a vote of thanks to the Chair.

[xi] Conference of the New Education Section.

(including Research & Experiment.)

The Conference met in Vidya Bhawan on 30th December with Principal Habibul Rahman of Indore Training College, in the Chair.

First of all Principal A. N. Basu of the Calcutta University presented his report of the Section. He exhaustively surveyed the experiments that were being tried in the country e. g. (i) Basic education, (ii) Education of the pre-school child, (iii) Vocational education, (iv) Education for social service and (v) Emotional tests.

Principal Rahman then delivered his presidential address. He stressed the necessity of bringing into being an educational system that would not only be responsive to the changes of the times, but would also accept responsibility for slowly but surely changing the social situation. He dwelt on the necessity of embarking upon a comprehensive programme of educational re-orientation that would emphasise the development of abilities and attitudes as against the mere acquisition of static knowledge and skills. Democracy had been lukewarm and self-complacent in its organization of educational programmes for citizenship. It must address itself more seriously to the test of social reconstruction. The school work must be extended to include the programmes of diagnostic work and vocational guidance work.

He next dwelt on the importance of the problem of teacher's training. He advocated the inclusion of the study of Educational Sociology and of the recognition of the importance of field-work by the Teacher in the social world as a part of the practical training of students of Training Colleges.

Principal Rahman's address was followed by a symposium on "New Education and discipline".

Prof. Jhingran of the Teachers' Training College, Benares, dwelt on the significance and meaning of discipline. He made an exhaustive analysis of the causes of indiscipline and suggested remedies.

Mr. Foot of the Doon School then described self-government at the Doon School and the useful work that had been done by the School Council.

Prof. Diwan Chand Sharma of Lahore defined the correct concepts of discipline and freedom and emphasised the necessity of harmonising the two.

Mr. Rustomjee of Karachi presented an interesting analytical study of various deterrent measures adopted for ensuring good behaviour, and discussed their relative potency.

Miss G. H. Dick of Nasirabad then gave an interesting account of her educational experiment. She emphasised the importance of developing "the will to do good for its own sake" through a programme of self-expression and self-government.

A second symposium on lines of Educational Research was opened by Dr. Shendarkar of Hyderabad. He enumerated the difficulties that beset the path of educational research in India, and gave an account of the research work that had been started in the Training Colleges at Hyderabad (Deccan).

Prof. H. P. Maiti of Calcutta critically analysed the existing situation with regard to facilities for research and pointed out the following fruitful lines of educational research : (1) Examination, (2) Extent of individual differences in an average class-room (3) Adolescence of an Indian child (4) Curriculum construction (5) Mental Hygiene of Teachers.

Mr. Venkatram gave an account of the educational investigation at Mysore.

Mr. Mukhtar Ahmed of Srinagar dwelt upon the cramping influence on research of such things as Teachers' Diaries.

The Resolutions Nos. 28, 29 and 30 (as given elsewhere in the Report) were passed.

The President concluded the deliberations of the Section by dealing with some of the points raised in the discussion.

[xii] Conference of the Women's Education Section.

The Women's Education Section met on 30th December in Vidya Bhawan. A large number of delegates attended. The Secretary welcomed the President, Miss M. Young of Delhi.

Miss Young delivered her presidential address in which she stressed the need for Women's Education and discussed the psychological differences between a man and a woman and the necessity for devising different methods of teaching the same subject to boys and girls.

Mr. H. P. Maiti of Calcutta opened the discussion on the subject of the symposium "Should there be separate curricula for men and women in schools and colleges?" Mr. Maiti spoke about the psychological aspects of education and stressed the differences in the growth of intellect at several stages in the education of boys and girls. Sir T. Vijayaraghavacharya in his usual lively manner commended the desirability of uniformity in the scheme of education for both boys and girls providing optional subjects wherever necessary.

The following ladies and gentlemen took part in the symposium :

1. Mr. J. M. Kumarappa, Bombay.
2. Mrs. Jeam Aiman, Delhi.
3. Mrs. Kalyani Kutti Amma, Cochin.
4. Mr. M. S. Sundram, Agra, U. P.
5. Dr. C. Narain Menon, Benares, U. P.
6. Miss Ganga Barpute, Gorakhpur, U. P.
7. Mr. M. S. Sabesan, Madras.
8. Mr. N. S. Arunachala Iyer, Madras.
9. Mr. C. P. S. Menon, Dehradun.
10. Mr. J. P. Bhatnagar, Jodhpur.
11. Pt. Diwan Chand Sharma, Lahore.
12. Principal K. L. Varma, Jaipur.
13. M. C. Ranganatha Aiyangar, Gooty.
14. Mr. N. L. Nigam, Jaipur.

The Secretary announced that the following papers had been received, but owing to lack of time they could not be read at the Sectional Meeting :

1. Cooking — a plea for its universality in Education (Mr. P. Kodanda Rao, Servants of India Society, Nagpur).
2. Should the curricula be the same for boys and girls ? (Mrs. Lakshmi Amma, M. A., Queen Mary's College, Madras).
3. A separate curriculum for girls (Major K. M. Panikkar, Bikaner).
4. A medical man's outlook on education (Rao Bahadur Dr. T. S. Tirumurti, Madras).
5. Sex in education (An anonymous contributor).
6. Curricula for girls (Mrs. Parvati Iyer, M. A., Lahore).
7. The Madras Children's Aid Society (Mrs. Hilda Theodore, Madras).
8. Progress of education among Muslim women in India (Rahmath Unissa Begum Sahiba, Vice-President of Madras Muslim Ladies' Association).
9. The Training of Primary Teachers (Miss Sylvia Winifred, B. A., B. T., New Delhi).
10. The Women's Movement in India (Miss Wadia Aziz, Multan Cantt.)
11. Separate curricula for women (Miss Vincent, Nagpur).
12. Aim of Elementary Education (Dr. Mrs. Muttulakshmi Reddi, Madras).

At the conclusion of the symposium, the President summed up the subject by pointing out that the discussion had centred largely on the needs of urban women and not so much on the needs of the large majority of rural women. Miss Young was further of opinion that the so-called optional subjects like Domestic Science and Child Psychology are by no means less intellectual than subjects like History or Economics.

With a vote of thanks to the Chair proposed by the Secretary, the meeting came to a close.

[xiii] Conference of Internationalism and Peace Section.

The Conference met on 30th December, 1940 under the Presidentship of Dr. Mohan Sinha Mehta of Udaipur and was attended by about a hundred delegates and visitors.

Dr. Mehta in the course of his address dwelt on the fundamental cause of war, namely the inherent pugnacity of human nature and the selfishness of national ambitions. War, however, could be avoided if there was adequate will in favour of peace. In international relations, the principle of national sovereignty should be given up and international affairs should be determined by an international machinery. Proceeding, he said that war and democracy go ill together and dictators are the greatest war-mongers. The establishment of universal democracy would, therefore, be an important safeguard against war. Imperialism must also go and the white man relieved of his burden. Economic organisation should be remodelled on a more equitable basis.

But the most important factor in promoting world peace was education. The problem of peace was the problem of education and the schools of the future must develop a spirit of common brotherhood and check the growth of a militarist mentality.

He concluded by saying that peace was the only hope of the human race and even in the midst of the prevailing darkness Mahatma Gandhi had shown a moral equivalent of war.

Two papers were contributed to the Section :— (1) by Miss H. L. Macdonald of Delhi on "Propaganda in Education" and (2) by Prof. Ramamurti of Bombay on "The Mission of the Historian".

Opening the symposium on 'Internationalism in Education' Prof. Dewan Chand Sharma of Lahore emphasised the share of educational institutions in developing the will for peace.

Mr. P. D. Gupta of Khurja stressed the need of Internationalism and of the development of a new world order on a federal basis. The democratic principle, 'What concerns all shall be decided by all' should be applied to international as

to national relations. Educational institutions must play an important part in the development of an international outlook and the conception of world citizenship.

Dr. Robertson spoke of the need of proper definition of phrases like patriotism and love of country. Responsibility and criticism were essential in democracy.

Mr. P. S. Mehta of Allahabad criticised Mahatma Gandhi's doctrine of non-violence as a means of achieving peace as a "muddle-headed humanitarianism".

Mr. V. B. Gupta of Amritsar said that it was no use talking of Internationalism when even provincial unity and co-operation were wanting.

Mr. H. P. Maiti of Calcutta stressed the need for combating communal jealousies and sectional feuds and said that educational institutions must be organised for the promotion of communal unity and goodwill.

Mr. Janardan Rai of Udaipur stressed the need of religion as a solvent for discord and feud.

Mr. R. M. Antani of Udaipur pleaded for better understanding among men.

Mr. Taj Khan of Udaipur and Mr. K. L. Bordia of Indore also spoke.

The President, Dr. M. S. Mehta in a short speech summed up the discussion.

Resolutions Nos. 32 and 33 (as given elsewhere in the Report) were passed.

With a vote of thanks to the Chair by Mr. P. D. Gupta and the local Secretary the meeting came to a close.

(a) **Inaugural Address**

OF

His Highness the Maharana Sahib Bahadur of Udaipur.

Ladies and Gentlemen,

It is my privilege to-day to accord a warm welcome to the delegates who have come from all parts of India to attend this Conference. Many of you have had to make long and arduous journeys to reach Udaipur. I trust that you have been made fairly comfortable and that the amenities which we are able to provide in this sequestered part of Rajputana are such as will render your stay tolerably pleasant. For delegates who have attended previous sessions in large cities like Delhi, Calcutta, Madras and Bombay, so small a town as Udaipur cannot but seem a dull place to meet in. As a set off we can mention the picturesque surroundings so rich in historical associations. But you, ladies and gentlemen, accustomed to plain living and high thinking do not need any set-off. To you the joy of meeting fellow-workers in the same field and exchanging thoughts with them must be sufficient recompense.

You have a long and interesting agenda before you. Several of the subjects touch matters of vital importance to the future of our country. We live in a troubled time and the decisions you take will have a profound influence on the generations to come. Yours is the proud privilege of shaping the thoughts and lives of our future citizens. It is a great responsibility. I feel confident that you will discharge it well and worthily.

I have now the pleasure of declaring the sixteenth session of the All India Educational Conference open. I hope and trust that wisdom will guide your deliberations and that with the blessing of Providence your labours will be of benefit to the youth of India.

(b) Address of the Chairman, Reception Committee—

**Dewan Bahadur Sir T. Vijayaraghavacharya, K. B. E.,
Prime Minister, Mewar Government, Udaipur.**

Ladies and Gentlemen,

If I could have had my own way and had not been borne down by the weight of a long series of precedents, I should have preferred to express in just a few words my sense of pride and satisfaction at having you all here today, my appreciation of the honour you have conferred on us in Udaipur by coming to this rather remote corner of India to discuss problems of vital moment, and the hope that you will not go away disappointed either with the warmth of our welcome or the choice of the venue for your deliberations. We in the State of Mewar have chosen to live in the past. A great tradition of romance, heroism and chivalry, in which not only we of Mewar but you of all India take a justifiable pride, has perhaps dwarfed our efforts in the present. We have been content too long to remain in purdah. If outer India ever heard our voice, it was as a voice from the far off Middle Ages, not the strident tones of the present. May I now let you into a secret? Our object in inviting this distinguished assemblage of educational workers to Udaipur was not altogether unselfish. We hoped that your presence here would pull us out of our isolation, and that contact with the dynamic energy of the men, who all over India are making a new world by moulding the minds of the young, would galvanise us into a new life.

Two years ago I had the honour of presiding over your deliberations in Bombay. On that occasion I made education for citizenship in a democracy the text of my address. My point was that the totalitarian countries were having it all their own way, that their young people were being drilled into the belief that democracy was effete, that the best form of Government was one in which the citizens surrendered all their rights into the keeping of an omnipotent State, and that while occasional interludes of peace were tolerable, war was the proper business of the subject. The Fascist Slogan "*Credere, obediere, combattere*" Trust, Obey and Fight, represented the essence of the pure word of the totalitarian creed. All education was directed towards suppressing not only the free expression of opinion but also the freedom of thinking for oneself. I pointed out

XVI ALL INDIA EDUCATIONAL CONFERENCE.



Reception Committee Officers inspecting the Conference arrangements.

(FRONT ROW FROM LEFT)

- (1) Mr. R. M. Antani, *Vice-Chairman*. (2) Dewan Bahadur Sir T. Vijayaraghavacharya, *Chairman*. (3) Dr. Mohan
Sinha Mehta, *President, Working Committee*. (4) Mr. K. L. Shrimali, *General Secretary*.

that it was time that democratic countries took up the work of educating their young in the rights and duties of citizenship in a democratic country, of the limits of individual and State action, and of the rule of law that ought to prevail as between citizen and citizen and the citizen and the State. One of the main topics set down for discussion in open conference at the current year's session is Education for Democracy. I do not wish to anticipate what is going to be discussed on Saturday, but perhaps I may be allowed to mention some criticisms of a general character which were made on the occasion of my Bombay address.

The criticism which went right down to fundamentals, to the root of the matter, was that the true object of all education is to train the individual mind to judge things in dry light, uncoloured by passion or prejudice. If any passion is permissible at all, it is the passion for a search after truth. The aim of the teacher should be to liberate the individual mind from preconceived prejudices and superstitions, to accustom it to weighing theories and doctrines on the evidence, and to pay no heed to State-favoured opinions or to popular cries or to party dogmas. This school of educational thought may be briefly described as the individualistic school. Their view may be put in the words of a distinguished educationist, "The purpose of education is to train a man to live his life for himself but not against society." That is the utmost concession that is allowed to society.

There is an opposite school of educational thought which believes that the building up of national character and the moulding of national psychology on correct lines are the main tasks of the educator to-day. They have an enthusiastic faith in the pliability of human nature. They point to the fact that in periods ranging from ten to twenty years, the countries with authoritarian regimes have been able to turn the minds of their young men and women away from the accepted doctrines of liberalism and parliamentary government and to submit to a discipline in which they willingly give up the right to think, to express their thought and to act according to their own. How potent education can be they argue from the case of Italy and Turkey. In the case of the German at least, it is arguable that he has been for centuries accustomed to discipline and regimentation and what Hitler did was only to exploit and organise the national habit of mind formed long before him. It has been remarked by foreign observers that the German is so subdued to rules and regulations, that if a German revolutionary mob marched out to set fire to a railway station, they will, before entering the station, buy platform tickets! What was possible in Italy and Turkey should not be impossible in India. There is no sense in throwing away

the vast opportunities open to the educationist of training the young Indian mind that it will not be attracted by the falsehoods of Dictators, but will be taught the virtues of tolerance, of freedom, of conscience, of thinking, of expression of opinion, and of action subject to the just rights of other citizens and of the State.

Perhaps you may be of the opinion that the day is gone by when education could be looked upon only as a method of producing improvement of the individual. You may not go so far as some who say that abstract truth is a phantom which has eluded, and will always elude, human pursuit, that it is like the circle which bounds earth and skies, allures from far but as we follow flies. You may concede that in every age and every nation there has been a select band of choice spirits who in their cloistered halls have been able to cultivate a spirit of detachment, to keep clear equally of the idols of the Palace and Secretariat and of the idols of the Forum and the Market Place. You may even concede that such people are the salt of a nation and that from them come the ideas which put a new complexion on life and give a new impulse to the generations.

But you will at the same time point out that for the generality of educated mankind living in a busy and troubled world such a spirit of detached aloofness is hard to cultivate. On rare occasions, perhaps in the silent watches of the night, the vision of Truth may appear before us in all its brightness, but it will be like a picture in the cinema, before we have had time to contemplate it steadily, it has moved off. I am afraid that even those of us who have had the advantage of education even in its classic haunts and its most favoured resorts, have not escaped the prejudices of class, colour, religion, of the society we come from, of the society we live in, and of the society we aspire to move up to. I seem to remember a saying that people are in favour of law and order as long as they are the people who make the law and lay down the order.

It is a hard saying, and from the controversial point of view a rash admission to make, but in the dynamic periods of a nation's history it is probably not only permissible but it is necessary, that a certain calculated bias should be given to education. After all, ideas like the desirability of religious toleration, the wrongfulness of national and communal prejudices, the absolute necessity of establishing a rule of law to regulate the relations between subject and subject, and between the subject and the State are so fundamental that none in India need object to their being taught to the young. It is not a case of restricting their freedom of thinking. We only inculcate the necessity for keeping that freedom alive. In my own life-

time I have seen a serious retrogression of opinion in our country in these elementary matters. The evil opinions and practices of the totalitarian countries are sweeping over India and are having an influence, conscious or unconscious, on men's minds.

On another question which has been a subject of acute controversy is the desirability of direct moral and religious instruction. The National Planning Committee has come to the decision that religious instruction should be the concern of the individual, the home and the family and the religious group concerned and that state education should take no responsibility in this respect. This is in conformity with established orthodox opinion on the subject, but there are many men whose views are entitled to respect who question this. They consider that it is a serious defect in our educational curriculum that no such instruction is provided for and that it is possible to evolve a scheme of instruction which would be suitable for Hindu, Muslim, Christian, Buddhist, and Jew alike. The discussion on this subject in the Sectional Conference will be awaited with interest.

Yet another subject of general interest will be the question whether there should be separate curricula for men and women in schools and colleges. The answer to this would largely depend on the attitude which people take towards the object of women's education. Is that object to make good wives and good mothers with a strictly limited participation with men in public life or is it to give them the same chances as men on definitely equal terms? The question perhaps touches only a small number of women, for the vast majority of them would always confine themselves mainly to the home, so that the danger visualised by many husbands that they will have to cook the meals and look after the baby is more imaginary than real. But the principle of equality and freedom of opportunity is involved, and on this both Hitler and Mussolini have given a definite verdict.

A very interesting subject which was discussed last week at Lucknow was the extent to which English should have a place in educational institutions. The general opinion seemed to be that English had been given an artificial prestige in the past, that the weightage given to it had acted to the detriment of Indian students who had to learn things through the medium of a language which was not their mother tongue and to the detriment of Indian languages which had suffered by non-production of books on modern subjects of study, particularly in the departments of physical and natural sciences. At the same time the present-

day tendency to disparage English was deprecated, and it was held that English should be continued as a second language and as the best medium for international intercourse. Prof. Amarnath Jha raised an interesting point as to why there should not be an Indian version of English, just as there is an American one.

I must stop here and not be tempted further into straying in the wide and varied scope of subjects set down for the Conference. Only one general observation I shall make. The War when it is finished will leave behind many new problems the solutions of which will demand a higher standard of education both in our politicians and in our administration and also in the general public who, under a democratic system, will have a powerful voice in their solution. That our teachers will be found equal to the demands that will be made on them, I am optimistic enough to believe. I am not one of those who condemn our system of education as thoroughly wrong and as one designed to produce clerks. This is a manifestly absurd statement to make. Look at the variety of talent and original ability that our system has produced. And after all, the methods of education, the curricula for study, and our examinations are not very different from those employed in England. The critics say, "You have not built up character." I do not know that the character of our educated men is inferior to that of educated men in other countries. I am not fond of making comparisons to the disadvantage of other nations but look at the state of Europe now and tell me if we need be ashamed of ourselves.

(c) **Presidential Address—**

**The Hon'ble Sir Shah Sulaiman, Kt., M. A., LL. D., D. Sc.,
Judge, Federal Court, New Delhi.**

Chairman of the Reception Committee, Ladies and Gentlemen,

It is both a privilege and an honour to be elected to preside over the All-India Educational Conference at Udaipur, a historic town of great antiquity, which is justly proud of its glorious past. The holding of its Session at this beautiful and picturesque city has attracted Delegates from all parts of India in large numbers. The invitation so graciously extended to the Conference is evidence of the patronage of His Highness the Maharana, who is the most revered of all the Ruling Princes of Rajputana. All the Delegates are particularly grateful to the Reception Committee for the lavish hospitality so kindly offered. Our special thanks are due to Dewan Bahadur Sir T. Vijayaraghavacharya, M. B. E., who combines in himself the qualities of a scholar, an educationist and an administrator of great ability, and no less to the other organizers of the Conference.

I feel that the responsibility of presiding over such a distinguished assembly is heavy. But I count on the support of so many expert educationists, who at great inconvenience to themselves have come here today from all over the country, to discuss the numerous intricate problems vitally affecting the education of India's younger generation. These important problems need a more careful examination here than anywhere else in the world. Expert knowledge and technical ability are required to prepare a well-planned scheme for their solution. This great burden must naturally fall on this representative body. An august gathering of expert educationists like yourselves is in the best position to tackle and solve the various difficult problems that have arisen. The resolutions passed by you are bound to carry great weight with all whom they will concern. An All-India institution like this Conference can command a general outlook over the entire field of education, evolve a scientific method in education, systematize accepted principles, and yet leave the minor details to be worked out differently by men on the spot according to the varying needs of the various Provinces and States.

We are meeting today under the shadow of a great war, started by a lust for aggression on all weaker countries, that have the misfortune to lie in the neighbourhood of the aggressor. To our shame, the first half of this Century,

notorious for two major wars, will go down in history as an age of false propaganda, terror and blackmail. The future historian in analysing the genesis of these World Wars will visualize the modern world as a helpless victim of a rule of brute force and aggrandizement. India is, indeed, very fortunate in being far away from the scenes of brutal conflict. But when world events are moving so fast, and circumstances changing so rapidly, our duties are by no means light, and it is not difficult to see what our obligations must be.

We have known the problem of educating the young to vary from generation to generation, but we now find that it varies even from country to country. Educational policies have not only been readapted to the changed conditions of the environments, but have been altogether moulded by the varying whims of dictatorial minds. To our horror, we notice that in some countries education has been made subservient to transient political doctrines, political ideas have been introduced as accepted tenets, and adherence to party programmes enforced in the education of the youth of the country. The whole aim of education there is to regimentize the young, and a determined effort is made to ensure that this end is achieved. All ideas except those which fit in with the political theories in force are sedulously excluded, and only such notions as can harmonize with the promulgated dogmas are allowed to be instilled into the minds of the younger folk. In this way the advance of a particular political cause is secured, and also fully assured for the future. The excuse for such totalitarian methods is the proclaimed aim that education means a preparation for true citizenship, so that the period spent in schools must be a period of apprenticeship. Individual interests are brushed aside in the attainment of such a national object, and individuals sacrificed in the interest of the nation as a whole. In such a rabid scheme, development of individual talents, growth of individual ideas, liberty of thought and freedom of expression are completely denied and effectively suppressed. A rigid uniformity, based on coercion, and if necessary actual physical force, is systematically enforced. Schools have been converted into centres of military training, and are run with no other object in view except to ensure fitness for ultimate military service.

It is needless to state that education is the greatest concern of the people of a country, as its future destiny must largely depend on the system of education designed for it. Education is undoubtedly an inseparable part of the entire national life of a country ; it is an integral part of the whole social and political fabric. During the last decades the Science of Education has developed to a remarkable degree, and become a big Science in itself. It is now comprehensive enough

to embrace most of the arts and sciences in a general way, with special attention being focussed on the main question how those subjects can best be taught.

India is a sub-continent, inhabited by nearly four hundred million people, and though rich in resources, it has the misfortune of being considerably hampered by an appalling degree of illiteracy prevailing among its people. Our increasing population, with its expanding needs, multiplies the educational problems facing this country, and even humanity at large. It is an ambitious idea to think of laying down one common form of education for all the classes of people and for the whole country. The time-honoured system which sufficed for the past generation may not necessarily satisfy the needs of the present generation. Perhaps a new and specific programme for the education of our children and our youths, is now called for, which would equip them better with knowledge and training to face the hard struggle of life that lies ahead of them. The problems confronting us today are varied, and in some respects different from those which were solved years ago. In the light of the new complexities in which we are now involved, a new angle of vision is required from which they must be examined, so that their solutions may be thought out anew. The method of evolving a new system must necessarily be difficult ; and so long as the experiment has not been tried, honest differences of opinion can prevail, and views can be even widely divergent.

Life today is fuller and more varied than it was when the old policy of education was formulated. The old system designed for a different purpose has now become absolutely out of date, and is incapable of meeting the requirements of modern Indian conditions. It has therefore to be replaced by a national system of education more suited to the genius of the people of this country. But while a drastic change in the educational policy of India may be urgently required, it does not necessarily follow that there should be a complete change in the system all at once. Sudden and abrupt break with the past has its own peculiar disadvantages. The old system was the result of an evolution and long experience. Undoubtedly, it has failed in many respects ; but it has, nevertheless, produced men of learning and ability, who have become leaders of renown in many walks of life. In launching a new scheme we should not be over-enthusiastic, but must proceed with caution and restraint. No forward step should be taken without the realization of its full implications.

As a non-professional, I feel that it would be presumptuous on my part to express dogmatic opinions on the great questions which are exercising the minds of the educationists of the country, and on which there may not be unanimity. I

therefore need offer no apology for departing from the usual practice, and for attempting to refrain from expressing categorical opinions, and only formulating a few problems to provoke discussion and invite considered thought.

Pre-School Education. Considerable attention is naturally being focussed on that part of education which is in the hands of teachers, whether in schools, colleges or Universities. But the foundation of education is really and truly laid in the homes, long before children grow up to be admitted to schools. The importance of pre-school education is not fully realized, as it is considered to be solely the task of parents, whose primary duty it is to bring up their children in healthy surroundings, with a background of good habits and noble traditions. Even after joining school, children unlearn a great deal of what they are taught, if they are not well looked after in their homes. The chief reason for the low standard of our primary education is the poverty and illiteracy of the average parent, which accounts for the insanitary housing conditions and unhygienic modes of living. If we are anxious to reach the ignorant parents, a big programme of Social Service, sponsored and worked by enthusiastic bands of selfless devotees, prepared to go from home to home, even on the countryside, is wanted. If that is to be the aim, then the enormous magnitude of the task will call for an All-India effort, embracing a countrywide activity. The Indian States, which comprise one-third of this great country and which have such close geographical, economic and cultural relations with the Indian Provinces, will not like to be left alone. We have to pull together all available resources in men and money, direct a uniform progressive policy, under the control of a central organization, with branches all over the country. Experts who have devoted considerable thought to such social service and gained experience of the actual working would be in the best position to settle the details of a scheme to be launched.

Primary Education. Vocational bias has undoubtedly to be given to primary education in the new system ; but literary and vocational training have to go hand in hand, as vocational training can be no substitute for literary training. Of late years, a distinct impetus has been given to vocational training in the new primary schools. But has not vocational bias in the scheme, that was recently introduced, been over-emphasized at the expense of literary instruction ? Is not the whole conception of making primary schools either self-supporting, or able to cover the major portion of their expenditure, entirely impracticable ? Will not an excessive stress on the economic value of the articles produced by the young children lead to the exploitation of their labour ? Would not that impel teachers to show a good output by over-working young students ? We must guard against

allowing the school atmosphere to become over-saturated with the economic aspect to the prejudice of the cultural and the educational. Schools are not to be converted into little manufactories employing child labour. I am conscious that cheap criticism on purely theoretical grounds is easy. So let there be a fair trial before the final decision is reached.

Adult Education. The problem of primary education cannot be satisfactorily solved without tackling at the same time the equally important problem of Adult Education. If we want to get rid of illiteracy, even by a scheme of universal compulsory primary education enforced at once, it will take several decades before we can succeed. Illiterates forming ninetythree per cent. of this vast population can not be educated by a simple extension of primary education, unless we approach the adults as well. Should not Adult Education be worked in co-ordination with and as a necessary part of the primary education scheme ?

In spite of the great efforts that have been made during the last few years, the Adult Education movement has not been such a great success as was expected. May it not be that to achieve real success the scheme should be run on vocational lines ? It is essential to create an interest in the adults so that their enthusiasm may not fade away. Would not their interest be kept up if the books written for them relate to special occupations in which individual students are particularly engaged ? Should not books therefore be specially prepared for adults, very much different from those for young boys and girls, as the mental attitude and capability of the two types markedly differ ? Our everyday experience shows a clear distinction in rural and urban outlook. Should not different kinds of books be prepared for adults who are to be taught in urban and rural areas ? The All-India Adult Education Conference, over the first Session of which I had the honour to preside, stressed the need of a strong vocational bend being given to the scheme of adult education. If organizers of this great movement work with energy and enthusiasm needed for the task, there need be no doubt that the scheme will soon make headway and prove a landmark in the educational uplift of this country. But the work to be done is so great and the ambit of activity so vast, and above all the difficulties and obstacles so enormous, that we should not expect an easy or early return, nor should we be discouraged by failures or disappointments. Our immediate need is the careful preparation of a comprehensive plan suited to modern requirements. That is the first essential, as our future success will depend on the merits of our programme no less than on the sincerity and enthusiasm of our workers.

Secondary Education. A reorientation is equally needed when we pass beyond the primary stage. Vocational instruction in the secondary schools is undoubtedly appropriate. Multiplication of industrial schools is therefore badly needed. The existing schools have been catering for those wishing to prosecute their studies up to the University standard, but the majority cannot afford to do so. Government offices can no longer absorb all the Matriculates that are turned out. Attention must accordingly be directed more to industrial, agricultural and commercial activities. All this means education of a new type altogether. But this cannot be brought about by a wholesale conversion of the existing High Schools into Polytechnics. By giving vocational education we would certainly be qualifying boys and girls for various occupations after leaving school. But would that not disqualify them for prosecuting their studies further? As it is, the standard of general knowledge possessed by Matriculates is very low for training at a University. Would it not make things worse if a good deal of time now spent on literary and scientific education were cut out and devoted to technical instruction? Is not the only practical course to have a set of parallel institutions, one giving literary and scientific education on the existing lines, and the other purely vocational education? Undoubtedly, this will mean a bifurcation in the secondary stage. But is there really any other option, when the aim of education differs according as the object is to enter life for earning a living or to pursue knowledge further?

Intermediate Colleges. The position of the Intermediate Colleges raises another controversial question. When the older Universities were first established they had charge of Intermediate classes as well. So long as the number of students remained limited, there was a particular advantage in such a system, as a better class of teachers were entrusted with the teaching work. When the number became large, particularly so in Bengal, the Intermediate classes became unmanageable. The Calcutta University Commission made elaborate recommendations for reforming the system of Secondary and University education in Bengal. The Calcutta University itself, for which the recommendations were meant, did not accept them at all; nor has it adopted them till now. Some of the other Universities adopted them in great haste, and in some cases perhaps with later regret. The recommendations were taken over *en bloc* without thoroughly examining their suitability to the different Provinces. The modern tendency certainly is to take away the Intermediate classes from the Universities, and form them into separate Intermediate Colleges. But has not the removal of the Intermediate classes from the University atmosphere inevitably lowered the standard of University education itself? Can the separate staffs required for the Intermediate

Colleges be as efficient as the University staffs, who are of course better qualified and more highly paid ? Will not the salutary influence of association with advanced students disappear, and Intermediate Colleges tend to become glorified High Schools ? Is not the period of two years left for an ordinary University Degree too short for a student to benefit from the University training and culture, and to imbibe a true University spirit ?

A middle course is to split up the Intermediate classes, transferring one to the schools and adding the other to the University. Just as in the past a large increase in the number of students necessitated the establishment of Intermediate Colleges at various centres, away from the Universities, a similar increase may in course of time necessitate the adding of the eleventh class to the Schools. This will not only raise the standard of school education, making Matriculates better equipped for employment, but also allow at the same time a period of full three years stay at a University.

Universities. University education furnishes varied problems on which there are marked differences of opinion. On the one hand, there is an insistent demand that education up to the highest stages must be thrown open to all persons wishing to prosecute their studies. On the other hand, we are warned that in view of the huge population to be dealt with, such a course would be impracticable. Even if one per cent were to be given higher education, we would have to find accommodation in our Universities for some thirty lacs of students ! How are they to be employed afterwards ? We are face to face with the bitter truth that for a big country like India free University education for all, the rich and the poor alike, imparted at the expense of the State, is a sheer impossibility. A line has to be drawn at some stage up to which the state must bear the whole cost, and at another stage up to which three-fourths of the cost must be paid, and a stage where about half the cost should be met. With the growing number, the burden of bearing half the expenses of University education must fall on the parents and guardians of the students themselves. At the same time, when private benefaction on any large scale is lacking, no University in India can maintain itself without generous Government or State help.

At present there appears to be no definite policy of fixing a proportion of the total revenue for expenditure on education ; nor is there any allocation of proportionate grants for the three grades. For a country like India, with its meagre resources, the scale of expenses is much too high. The cost of education is going up year after year and is bound to increase steadily. All the same the fees paid by students are still low as compared to the fees in Europe ; and yet

salaries of the higher teaching staff are comparable. The expenses per student which the Universities have to incur are disproportionately high when the total number of students that are taught is considered. The figures when worked out for some departments would show that a very much larger number of students can be educated if scholarships were awarded for study elsewhere, where there are special facilities, instead of maintaining those departments.

There is an incessant claim of a large section of students for a reduction in fees, but the scale of fees that are to be charged has to bear some relation to the scale of salaries of the teaching staff. Fees cannot be reduced until Government grants are increased, or rich philanthropists make large endowments, or there is a drastic reduction in the expenses. It may take a long time before we have in this country private benefactors offering generous help in a large enough measure to compare with any such trust as the Carnegie Foundation for the Advancement of Science. What is then the solution? Is the present system of offering the same facility to all classes of students really sound? Should every student, no matter whether he has proved his worth or not, receive the same encouragement? Can there be three scales of fees—freeships for first class students, half freeships (equal to the existing scales) for those of the second class, and even higher fees for those of the third?

With the re-organization of University education and the establishment of so many residential Universities, the system of tutorial instruction has been introduced universally in all the departments. In theory there can never be any doubt as to its great utility; its excellence cannot be denied. But in practice its success depends only on the smallness of the groups taught at a time and the reasonable frequency of their being taken. It becomes a farce if the turn of a group comes once in several months. The whole benefit is then lost, and the time spent on the tutorial classes almost wasted. In India we have to deal with a large student population and yet owing to financial difficulties we cannot afford to provide a very large teaching staff. While one Professor can lecture to a class of 50 students in one period, five Professors are required to take tutorial classes in groups of ten. Does not the economic aspect of the new system need a re-examination?

The multiplication of Universities in India is sometimes unhesitatingly condemned; but can that be avoided when the number of students is so large, and long distances make University centres inaccessible to the poorer students? To cut down expenditure the remedy of reducing the number of departments

is suggested. But is there really so much duplication ? In most Indian Universities the number of subjects actually taught are strictly limited, and constitute the essential branches of knowledge difficult to dispense with. When compared with the very large variety of subjects taught at big Universities like Oxford and Cambridge, they are very few indeed. Can any of the important subjects be omitted from the B. A. Syllabus ? As regards post-graduate research work, there may perhaps be some scope for specialization at separate University centres. For such higher work, cannot the Universities by mutual arrangement decide how much should be common to all and how much special to some ?

The profession of law is already over-crowded and there is no prospect of a demand by the profession for the production of a larger number of law graduates year after year. Most students flock to the law classes as a last resort, simply because there are no other openings for them. As the law departments are a good source of income, no restrictions are placed on the admission of students to these classes. In contrast with this, the demand is bound to increase for trained teachers. With the expansion of primary and secondary education, many private institutions will spring up ready to absorb trained men and women. And yet strict restrictions are imposed on admission to the training classes. Even the Benares and the Aligarh Universities, although enjoying an All-India status, and drawing men and women from all over the country, restrict the number, and do not increase the staff. The figures for any year would show that hardly 1/8th of the total number of applicants are admitted. The rest are refused training on the excuse that there is no room for them in the profession of teaching. The candidates are the best judges of their own interests, and they offer to pay full fees in advance, if necessary, just to be allowed training for one year. And yet professedly for the sake of efficiency we deny to them the opportunity of improving their qualifications. Efficiency is good, but should it be coupled with a denial to our young graduates of the chance of getting themselves trained ?

The test of efficiency is applied in a curious way. If there are 600 candidates applying for admission to the B. T. classes, they are first subjected to a fresh examination and also an interview ; and then after a strict selection about 60 candidates are finally chosen. They are made to undergo a very intensive training for a whole year, both in theory and practice. And yet the results are surprising. Most of the Training Colleges pride themselves on the idea that just two or three students manage to get a first class, and they look down upon institutions

where a larger number secure 60 per cent marks. Is it a matter of pride or regret that, in spite of the strict selection and in spite of hard work, the teaching staffs fail to make even half a dozen students secure 60 per cent of the marks ? Should we feel elated, or rather make a frank confession of failure ?

One frequently hears the remark that the standard of University education has gone down, but this is true in one respect only. There has been a deterioration in the knowledge of English literature and the command over the English language ; but the reason is obvious. The present system had its origin in the old days when at first the main object was to produce English knowing graduates, and only later the model of the big Universities in England was followed. English literature has continued to be a compulsory subject up to the B. A. standard. The Government services can no longer absorb all the graduates. Specialization in other subjects also has therefore become necessary. With the introduction of vernaculars as the media of instruction in the schools, the teaching of English has suffered ; as vernaculars displace it in the higher classes, it will suffer still more. For proficiency in English, the modern student, who is devoting more time to other subjects, cannot compare with those of the older generation who prided themselves on their knowledge of English.

English language is certainly necessary for the acquisition of Western knowledge ; but a study of the English literature stands on a slightly different footing. Should English literature be a compulsory subject for all undergraduates ? No doubt, the making of English literature optional would seriously affect their knowledge of English. But would that not give them a little more time to acquire other knowledge ? Which course is better ? Conditions in India have been different, and English literature has had to be a compulsory subject. But there is hardly a precedent to be found for this anywhere else. General English must of course be compulsory. But should text books continue to be prescribed for the B. A. examination, which students cram up with the help of glossaries ? Should not a much larger number of books be recommended for general reading and papers set on their general knowledge of English ? English may remain compulsory up to the Intermediate standard, but is there any good reason why a student should be compelled to take up English literature as one of the three subjects at the B. A. ? If a change were made, would not the time taken up in the study of English literature be utilized in acquiring more general knowledge ? Will not Everyday Knowledge widen a student's outlook, enlighten his mind, and make him better equipped for the hard struggle of life ? Will it not, even if made compulsory, be more popular with the students ?

It seems strange that our graduates' knowledge should be so deficient in Everyday Knowledge and Everyday Science. Can a graduate be considered an accomplished gentleman, who has not even a rudimentary knowledge of the elements of History, Geography, Politics, Economics etc., on the Arts side, and of Physics, Chemistry, Biology, Botany, Agriculture etc., on the Science side? The modern student is not inferior to the students of the older generation as regards the subjects (other than English) which he takes up; but he lacks in general information, likely to be far more useful to him in his future career. The present day students show little inclination to read daily newspapers for news, and weeklies for views. Is there any better way of encouraging them to do so than setting questions on everyday events as a part of the paper on General Knowledge?

The contribution made by India to the stock of modern knowledge has not been as much as could have been desired. Does there exist any real impetus for research work which is the root cause of the progress of the Western countries? Could a greater stimulus not be given by providing special increments in salaries on production of work of recognized merit, instead of letting them remain automatic?

There is much condemnation of the existing system of examinations. Examinations are feared as being the cause of ill-digested cramming. But no better substitute has yet been found. If results were left entirely at the discretion of the class teachers, it would fail to inspire confidence. But the present system can be modified to some extent and memorizing reduced to the minimum, if for University examinations partial access to standard books were permitted. For instance, in the Law examinations access to the bare Acts would be useful, and questions can then be put to test the intelligence of the examinees rather than their memory. Access allowed to books in the examination hall will reduce cramming considerably.

Uniformity of standard is attempted to be secured by employing foreign examiners for University examinations, but that has not proved to be really effective. Could not some well-recognized system of exchange of professors be feasible, which could be followed in a regular and methodical way, as a part of the natural life of the Universities, with arrangements for the accommodation of such teachers as are transferred?

When other professions are closed because of over-crowding, the profession of education is in danger of becoming the last resort of the unemployed graduate.

But with a rapid growth of education in this vast and populous country, the need of teachers will increase immensely, furnishing more openings for employment. There is no ground for the modern teacher to be in any way disappointed or feel humiliated in comparison with members of some other professions. It is a human weakness to look with envy at the successful practitioners at the top of the independent professions of Law, Medicine or Engineering, forgetting that those are but a few out of thousands of unsuccessful strugglers in life. There are hundreds and even thousands among members of such professions who would prefer a settled and peaceful life as a teacher in an established educational institution, if such an opportunity were offered to them. There is no reason for teachers to be disheartened, as there is a great future for them. They have in their hands the moulding of the youth of India.

The ever-increasing unemployment no doubt presents a serious problem for solution, and calls upon us to devise a scheme of national economy which may mitigate some of the evils resulting from the present system of distribution of wealth. But India is fairly rich in raw materials and productivity of its soil. A wide vista of potentialities is open for the utilization of its natural resources. Our country is at the threshold of great economic and industrial development. A new impetus for industrial enterprise has been given to it in consequence of War exigencies. We have to use all the resources at our command, and develop our basic industries. We should endeavour to occupy a noble position side by side with other advanced countries of the world.

The young generation is the hope of our country, and real progress can be assured by educating them on the right lines. The future destiny of India can be shaped only through education. I am confident that this Educational Conference will after deliberation arrive at definite conclusions of far-reaching importance, and its resolutions, broad-based on sound theories, will guide the shaping of a right policy of educational reform for the future.

SYMPOSIUM

ON

“Education for Democracy.”

I

Diwan Bahadur Sir T. Vijayaraghavacharya, K. B. E.

The subject is education for democracy and democracy to many people is like the red rag to the bull. Very often objections are raised to democracy. One of the most fashionable objections is that a democracy necessarily implies counting of heads and the objection is that heads are counted and not weighed. I am naturally in favour of weighing heads if somebody could suggest a system by which the head of every individual voter could be weighed and compared with that of other voters. So long as the critics have not produced any tests by which the quality of the head can be weighed, this criticism would be quite invalid. In an imperfect world I think we shall have to be content with having a rough and ready action. I think it is the counting of heads. Doubtless there would be many people who would come forward with many objections. I would remind them of the well-known saying : “If experts took control of Whitehall, doubtless the country would be administered very efficiently for one week but at the end of the week it would be found that the heads of so many of the ministers and experts would be found hanging from the lamp posts in Whitehall.”

There are two points about democracy, the first is that the English policy is the will of the public expressed through the House of Commons or through public opinion that prevails. Another point about democracy is the prevalence of the reign of law, that is to say, that no person can be deprived either by another fellow citizen or by the State of his just and lawful rights without a proper procedure under a proper trial in judicial courts independent of the executive. That is even more important, in my opinion, to the general public in the current day-to-day administration than the fact that the large policies of public means will provide.

It may be objected and that too with some reason—that it is quite possible to conceive of an autocracy where the rule of law might prevail. I could concede it in theory. There may be a ruler who claims powers, but confers a written constitution or a fairly rigid constitution in which certain powers are given to the subjects and the State's powers are limited and the subject gets his rights. But

in practice it has been found that usually such a system of constitutional government where the rights of the subjects are ensured does not prevail in a country where autocracy prevails because no system has been invented by which it can be ensured. The son has not got the same capacity or the same character as the father. That is the vital objection to our autocratic constitutions.

“Richard Cromwell succeeded Oliver Cromwell and things did not go on the same way whereas in a democracy which is governed by the will of the majority there is a larger amount of continuity. In a democracy there is a larger amount of constitutional stability than in an autocracy.”

The next point possibly is still less necessary to elaborate as for the last two days we have been talking about it. That is the question whether democracy is desirable. Whether we like it or not we are now fairly set on the road towards democracy. I think you may say that British India on the whole has been set on the road towards democracy and if that is so it does not seem to require any argument to show that there should be education for democracy. There is education going on. There is vigorous education going on in the totalitarian countries for autocracy, for dictatorship. A few years ago after a visit to Sicily I returned to Rome and happened to speak to the famous man who is the head of the Government in Italy. I told him, “I have just returned from Sicily. I find that among the people the feeling is against you. What do you say to that?” “As you get north of Rome you get people in favour of my form of government and as you get south of Rome you get people less and less in favour of my form of government,” he said. “Did you ask the younger people in Sicily,” he asked me. I said. “I find in every house the grand-father very strongly anti-Mussolini, the father lukewarm in his support while the son enthusiastically pro-Mussolini.” He said, “That is why I believe in the education of the young.”

But the fact that in ancient times democracy existed in India and even to-day it exists in a small form in India is not reason for thinking that India is proof against the propaganda that has been let loose in totalitarian countries. On the other hand my belief distinctly is that if people do not take care of the times and if we do not take the education of the young in hand and teach them the elementary notions of freedom and thinking of freedom, of public opinion and freedom of expression etc., we will probably find that even in this country these elementary rights will be denied. I seem to notice in my own life-time the change in this respect.

When I was 20 or 30 it was wrong for an educated man to talk anything but in terms of nation. Now on the other hand in many places you have got to apologise for not having communal feelings, for not having anti-democratic feelings.

Now I enter upon the most difficult part of my speech today. It is true that children should be given education but what kind of education? That is a question for you to answer and whether education for democracy is better conducted in the select schools or in other schools.

I must leave this point to the State. The question is what theoretical teaching you would give children in the principles of democracy. I do believe that some of the text books today written for boys starting with secondary schools are not rigid. They could be taught the elements of democracy and democratic belief. The fact that a man is a Jew is no reason why your aversion for a Jew should be carried to the point of roasting him alive, why you should prevent him from joining the ranks of ordinary citizenship. I think things like that should be taught to the young and perhaps they should be taught better even by selected stories and passages from the history of freedom.

What further democratic education would you give them? Teach them a belief in elementary principles of freedom, the belief in the ruins of war?

But is that enough? Are you going to stop with that? Or are you going to teach in practice some democratic things? I suggest that a system, which I have seen in other countries, may perhaps be used. I do not say I have come to definite conclusions but it may be considered in this connection. That system is to take all the boys of a school at a suitable hour thrice a week and give them training in the elements of democracy. I have seen countries where this is in practice daily. Everybody is included in it. Perhaps that may be good education for democracy. How to secure this education is what I would like you to discuss.

II

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Before we think of education for democracy in a serious manner, we ought to provide facilities for universal education in our country. Unless we give people the light of literacy, the power to read and write, I do not think that we can make any progress in the field of education, much less in the field of

education for democracy. The first measure, in my opinion, in order to proceed in the direction of democracy is to attempt to provide all that may be necessary for universal education.

We have to begin with education from two ends. We have to begin with the education of the child and we have also to educate the adult at the other end. Unless we tackle this double problem and persuade the government of the land to take the necessary measures for the effective enforcement of compulsory education, I do not think we shall be ever in a position to provide or even to think of education for democracy.

Democracy itself will take a long time yet to come to our country. In the meantime it is necessary for us to take necessary preliminary measures so that every one in this country may be able to read and write and be in a position to understand the problems that confront us in our daily life. I do not think that the provision of literacy and education is quite necessary for civic training. Even without the ability to read and write, people in the villages can be told what their rights and responsibilities are, how they are governed, how to understand the relationships between villages, talukas, districts and provincial officials. These things in the way of civic training may be provided through radio, cinema, magic lantern lectures, discussions, propaganda, etc. Literacy and education is not necessary for this purpose. So I think if we begin at these two ends, provide civic training on a nation-wide scale and provide also for children's education and adult education, we shall, I hope, be in a position to advance in the direction of education for democracy.

Education for all is ordinarily accepted as the aim of education for democracy. There again it is not enough for democracy merely to provide education for all. It is also necessary to ensure that the facilities provided for education for all shall be easily within the reach of all so that if people have not the means to higher education, scholarships, etc., shall be provided by the State so that every child of promise may be able to proceed from the primary to the university stage. This to my mind should be our ideal in education for democracy. Democracy is still far away from us, but still it is but proper that we should begin to think even now about it. It is usual to meet people who always talk and argue about rights and responsibilities, who assert their rights, but never seriously think of the responsibilities and duties attached to these rights. Civic training, besides, should include mass education not only in the rights but also in the responsibilities. Both should go together. Mass education, universal education and civic training are absolutely

necessary ; if we are to proceed in the direction of education for democracy we should train teachers for education for democracy. It is a difficult task and a task which will require supreme effort on the part of all interested in education, not only on the part of teachers but also on the part of the powers that be. Governments ought to come forward with their suggestions and ample funds provided for this purpose.

III

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In the first place, I wish to dissociate myself from the idea that education for democracy means either universal or free or compulsory education. And education of this kind may be needed and is certainly needed in a democratic education. We have free and compulsory and universal education in countries which are the very negation of democracy and there this education has been imparted in a very efficient manner. So we have to discuss something that is much more important and fundamental and is concerned more with the quality and the spirit of the ideology of education that we impart rather than its mechanical frame-work. In the second place I should also like to say, though I might in this instance have to differ slightly from the distinguished chairman, that if democracy be mainly and entirely summed up as the counting of heads, I would wash my hands of the advocacy of democracy. It implies something that is much more important to the everyday social, political and economic life of the people and about the methods I may have something to tell later.

In the third place, I think there has been something of an assumption in all these discussions that democracy may be taken by us who are assembled here today as a desideratum. Without discussing this particular issue we have now-a-days assumed that democracy is a good thing and then we have proceeded to discuss the problem as to how the schools could be utilised. If this issue were being debated by an Assembly 10 or 15 years ago, perhaps that would have been a right attitude. But the totalitarian States have thrown before our age a challenge that we dare not ignore and we have to seriously ask ourselves as educationists : Do we from the educational point of view look upon democracy as a good thing,

as something desirable, in the service of which we must try and place all our educational resources or shall we be better advised if we threw overboard all this cargo of the same sentimental and serviceable ideas of democracy that we have learned? If I were convinced that as a teacher, I shall not be promoting the interests of the children that are placed in my care I would not stand as an advocate for democracy. So what I propose to do is : In the first place to place before you my case for a faith in democracy both as a system of government and as a way of living, and then to point out what can be done by education in making this way of life more popular and more effective than it has been in the past and in view of the limitations of time I shall have to ask your forgiveness if I am somewhat dogmatic in the way in which I put forth my views, partly because of brevity, partly because I speak to an enlightened gathering.

I believe in democracy because I feel convinced that there is no other political system which offers greater scope for the development of human individuality. My study both of psychology and sociology assures me that if men and communities are to thrive and grow to their full stature, then they must be allowed free and unhindered expression. Any system which tries to impose the rigid uniformity of ideas and practices sins against the spirit of man and, therefore I feel that any rigid system of a totalitarian kind is likely to prove prejudicial to the development of culture because after all the enrichment of the world and the enrichment of its various cultures depends largely on the cultivation of the diversity of talents and not on the creation of a set pattern. Nazism and Fascism try both in their national policy and international contacts to be as exclusive as possible.

Democracy in most of the countries, either of the west or of the east, has not been given a fair trial. It has been exploited shamelessly by various vested interests, by the members of the richer classes and capitalists who have no social consciousness and the result has been that people have not been able to take part sufficiently to exercise their rights and privileges, to understand their problems and difficulties in the world of today. Democracy has not redressed the inequalities in economic life which are objectionable not only from the cultural point of view, but also from the economic point of view. It has not been able to bring about or to promote a large majority of its citizens to live fully human lives. Can all these handicaps and faults be attributed to the nature of democracy? These handicaps must be attributed not to democracy itself, but to the fact that there has not been enough of democracy. We have been content with forms of physical democracy

but we have not succeeded in establishing what are its essential points, namely social democracy, cultural democracy and economic democracy. Democracy, if it has to claim our wholehearted allegiance, must truly become a system of social justice. It should be able to secure for the people in fact and not merely in name those material and cultural resources without which feelings of life are impossible. If these are the conditions for the successful functioning of democracy, what is the role that education should play in the service of democracy? There must be a complete reorganisation of the entire resources of the educational system in the schools, their methods, their curricula, their syllabus, etc. I do not propose to go into it in detail. Perhaps I would advocate above all the development of what I may describe as a type of national justice. This passion for social justice has not been created by our educational institutions. They can certainly play a part in doing so if they organise their work in such a way that the students can realise the various kinds of social justice and economic injustices that are present in our social system. If the schools can do that partly as an ideology, partly through their methods and partly through organisation, they shall have achieved one important objective.

Secondly, I would plead for the development of the quality of tolerance as the most important and major objective of our educational policy. There is nothing that is doing so much harm to national life in India as the growing intolerance, as the absence of broad-mindedness. If human life is to be distinguished from the life of the brutes in the jungles it is through this cultural and civilised quality.

Thirdly, I would plead for an attempt to raise intellectual and cultural standards of the education that we impart in our schools. We are far too often content with providing for the children mechanical instruction in certain branches of knowledge which we consider important and they have not the opportunity to come into contact with the living, vital currents of modern thoughts and modern life and the result is that they live in an artificial world of their school days.

Democratic education is an education that will attempt to make citizens of the country liberal and broad-minded in their beliefs. It would inspire them with a belief about the necessity of social justice and they will not rest content till they have established it so far as it is humanly possible. And on the intellectual side it will attempt to train them in such a way that they understand the complex affairs of modern life and have the vision to see things their own way.

I do not propose to minimise the difficulties of this task but our first duty is to be clear in our minds about our conditions and then perhaps there would be sincere people who would take up the challenge thus held out not only by the temporary phase of totalitarianism in the world but also the challenge that is held out by the present situation in our country.

IV

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When we think of democracy and the development of a system of education which would help to save democracy it is necessary first of all for us to know what democracy really is. Democracy has really three different forms. In the first place we may say there is such a thing as political democracy. Political democracy is a form of representative government. It is not necessary for me to go into details for the discussion of what political democracy is. Secondly, there are people who are fighting to bring about a new industrial order. This may or may not take the form of profit-sharing. Then the last is social democracy. I may say that the first two democracies are nothing but means to an end and the end to which they should really contribute is what we may speak of as social democracy. Social democracy is the ideal.

There are four essential elements in democracy. You have already heard of one of them. The story goes that within a democracy there is a community and that community recognises these as a sort of brotherhood, thinking of each as a brother working for his interest and for the promotion of the interest of the group. Consequently there is liberty. This social justice I speak of as the fiscal character of the democratic ideal. The third one is equality and that we may refer to as the principle of social allegiance in a democracy. Liberty means that the State should provide the necessary opportunities for the individual to become a self-directing and self-respecting being and as far as equality is concerned we believe that it is the function of every member and every citizen of a democracy to treat every other member as a man. And then the fourth element is civic responsibility. Each individual has certain responsibilities as a citizen of a democracy to work for the promotion of the interests of democracy

itself. Each individual and each group must be enabled to discharge its respective functions, in the interests of the larger whole.

We have often heard of western democracies. But recently we have also seen a good deal about the failure of the working of democracy in western countries. Now the main reason for the failure of democracy in the west is the much greater emphasis laid upon political democracy than upon social democracy. How can we save democracy? I suppose you all agree that democracy is a worthwhile form of government. Its limits are the power of the State. I think it was Lord Acton who said power is corruption and absolute power is absolute corruption. If that is really so then it becomes necessary not to give too much power to the political State. And then we may also say that democracy is worth saving for the reason that it emphasises the works of the individual and I believe that a Government which can give or provide greatest opportunities for the development of its personalities to its fullest extent is a form of government that is worth saving. Can war then make the world safe for democracy? It may be an excellent slogan but I am afraid war can never make the world safe for democracy for the simple reason that war is a negation of democracy. They are a contradiction in terms.

What shall we do under the present circumstances? Can we make democracy work? Working democracy would then mean that it is necessary to make a Government of the people, by the people and for the people a reality. Unless we make that form of government a reality we certainly cannot make democracy work. In a certain place it would mean the maintaining of civil liberties and freedom of expression for minority groups and just treatment of all minority groups and particularly it would also mean honest and persistent attempts to secure adequate economic opportunities to all people. Now if we really believe in working democracy we have got to see that these three things are realised. On the other hand because of the fact that the present political democracies are dominated by the economic interests, it becomes, in my opinion, impossible to make the democracies play its part correctly. Now take, for instance, democracies of the west. They do not believe that the great ideals of democracy should be extended to the non-white races and even within the democracies certain cherished ideals of democracy are made the prizes of the privileged people.

Now if the failure of democracy is really due to certain weaknesses in meaning it stands to reason that those aspects may be corrected

and can be corrected by education. It is important that in developing a system of education emphasis should be laid on those aspects which we consider important characteristics of a citizen in a democracy. In other words we need to develop a system of education which would socialise human beings. If we can develop such an education not for developing the self-interest of the individual but which would help to develop the higher social interests of the society it seems to me that we would be able to accomplish the ideal in working democracy. And, therefore, I believe that education, if it is to be reorganised, must be so reorganised as to help to bring about the social idealism of the people and to a large extent human ideals also.

V.

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German and Italian broadcasters frequently assure us that the mass of the British people are misled into opposition to the Nazi regime by the leadership of the plutocratic and privileged persons who were educated at English Public Schools ; that the public school influence has been one of the important obstacles to the absorption of Britain into the new European order. An opposite point of view is always put forward by the journals of the Left Wing in England such as the *New Statesman* ; the *New Statesman* in its book reviews and correspondence columns is consistent in attributing to Public School education and the Old School Tie certain dangerous Fascist tendencies among the British Ruling Class. I want to examine the truths underlying this contradiction for it concerns not only Public Schools but all who are engaged in Education.

Certain features that were originally developed in the schools in England that are known as Public Schools have been spreading into Secondary Schools and in the New World we hope for after the war I hope that the main change in the older Public Schools will be that their facilities will no longer be limited to members of the privileged classes but will be much more widely spread. In the same way, in India, I believe that the important features of the Public Schools that are now starting are by no means exclusive but may be spread throughout schools that are less fortunate in their endowment and financial position. It is therefore most necessary to see that these features are applicable to a democratic country and not to a totalitarian state.

What are these things ?

First, the Public Schools place very great emphasis on Leadership. Does it or does it not mean that we are training boys to follow Gauleiters or Fuehrers ? I think that the suggestion that the Public School training is aimed at encouraging the blind following of a Leader is quite mistaken. We aim rather at training in Leadership. If a conjuror wants to impress an audience with the magic of his powers, the last thing which he will do is to teach them the secrets of his art. In the same way, if the mass of individuals is taught the principles of Leadership, they will cease to have a blind faith in any leader, but will follow him only in so far as the direction in which he leads them is the one which they have chosen. In school therefore we must aim at developing in every boy those powers which will make him capable both to act himself as a leader and to understand leadership. Those powers may be summed up in self-discipline, self-confidence and judgment. People who have been able to learn these things will not blindly follow a leader in a direction that is anti-social.

The second main point on which misunderstanding may arise is esprit de corps. In a Public School we are likely to encourage this in various ways—by the use of a school uniform, by team games, by house competitions and loyalty to the units to which a boy belongs. All these things, accompanied possibly by pageantry, flags, school songs etc. would also be part of the method by which a Fuehrer will endeavour to make his followers submerge their reason and their power of criticism and their whole personality into adherence to the aims he sets before them. How, then, is it possible for a school which employs these devices to a greater or less degree to claim that it is educating its pupils for Democracy ? I believe that the secret of the apparent paradox is this : We have a double aim ; we wish to teach our boys the capacity to submerge their own personal and selfish desires in order to be able to cooperate with their fellows and for this reason we encourage team games and keenness and pride in the welfare of the house and the school as a preparation for service to their country and to humanity. But at the same time we aim at developing their own individual capacity in the diverse ways in which their talents may be shown, in order that they may contribute as much as possible to the common good. Without the things which develop esprit de corps the school will only produce selfish individualists. Without a wide choice of opportunities for self-expression the school will develop only so many pawns to follow a stereotyped, unthinking and uncritical path at the behest of a leader. So it is essential to provide in schools as many outlets as possible for the development of all the faculties of the boy or girl—their mental faculties as well

as their physical and artistic faculties.

There are, I believe, two important ways in which the organization of the older Public Schools has failed to make their training free from danger. First, in giving to the praefects personal powers which are exerted in a way that will exaggerate the dangers. These personal powers are concerned first with fagging ; i. e. in making junior boys perform for them certain personal services. People often defend the fagging in an English Public School by saying how good it is for boys to learn to do menial tasks. This is certainly valuable, and there is no form of work that a boy brought up as he should be should be afraid of or ashamed of doing. But the harm in fagging lies in wait for the fagmaster ; by having when he is at the top of the school the power to get a junior boy to do the tasks he is too lazy to do himself, he will leave school dependent on the power to exact personal service from others.

The second way in which praefects may suffer harm is in exerting their powers of punishment in an arbitrary and undesirable way. There are certainly among my countrymen still a good many people who believe that a naughty little boy should be given six of the best by a praefect. This shocks many educationists and psychologists very deeply. In most cases I do not think it does the harm they fear to the patient, but in more cases than its supporters realize it does harm to the praefect, and in any case it does no good and in a modern school corporal punishment will be ruled out altogether. But more important than the nature of the punishment is the way in which it is decided upon. I believe it is a most important part of a democratic training that any punishment should be decided by a judicial body of praefects rather than at the whim of one individual and that a proper record be kept of it. Such punishment, or even reprimand, by a body representing the majesty and dignity of the public welfare will be very much more respected and effective.

In addition to the misuse of the powers of praefects I think that Public Schools and for that matter nearly all schools have gone wrong in their use of competition as a spur to achievement. Without any competition effort may very probably evaporate ; competition is necessary but it should be competition with oneself to reach an abstract standard and not competition to beat your fellows. That is to say, there should not be anyone first in the class but credit should be given to those who reach a standard and such credit should be within reach of all. It should be gained not only in examinations but also in the daily work. In the term's work credit will come from effort and industry more than for achieve-

ment. Examinations on the other hand are bound to measure mainly achievement, but here again a class of boys must have an examination that is set with regard to their average standard.

In athletics there should be no Victor Ludorum or school champion. Race should be as far as possible team races and relay races, and a boy must be limited in the number of events in which he can compete, partly so that he will be encouraged to practice so as to develop his full powers in the directions in which he is talented and partly so that those with less initial physique will not be discouraged.

And of course there must be no Gold Medal for the best boy in the school.

In connection with physical development, I believe that a great deal may be done in the institution of Standard Tests to encourage every boy to get the most out of his bodily powers. Tests in sprinting, long-distance running, jumping and throwing, all of which develop physical control and physical endurance.

Such things are available to all. Distinctions of birth and wealth can make little handicap and the badge which might be awarded for passing these tests would be a truly democratic thing. In England at the present time the Educational Journals devote much space to the County Badge Scheme which develops this idea in detail and I believe that in India we would be wise to give careful consideration to it. This is very much in accordance with the true spirit and function of Democracy—to develop in all the citizens their fullest individual powers of body, mind and spirit for the service of their generation. It is for the politicians to organize an economic system in which they can be used.

VI

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The purpose of education is to train the individual to live his life *not only for himself, not only not against society*—a purely negative attitude—but to live his life in a state of full and active cooperation with society.

This education, in the words of Gandhiji, is “to bring about an equalisation of Status between the son of a weaver, of an agriculturist and of a School

master." Therefore in this scheme of education for bringing about a co-operative Social Order, there is no place for separate schools either for the old rich or the new rich. Indeed, in an education intended to bring about a democratic, cooperative Social Order, there is no place for any kind of separate schools, either for the rich or for culture or for vocations before the pupils attain the age of discretion and decide for themselves. Equality of status can never be achieved by separating learning from labour, by giving literary education to one class of people and vocational education to another.

Even Englishmen have begun to recognise this. Lord Percy, in his book, *Education at the Cross Roads*, acknowledges it and pleads for a uniform system of education for all.

All pupils, rich or poor, rural or urban, should be educated together in the same kind of schools. Years ago Ruskin said :

"Every one, from the king's son downwards, should learn to do something finely and thoroughly with his hands."

Why ? Not that he may earn his living thereby. It is to make him realise what work means, and thereby to create respect and sympathy for the manual worker. It is an education in itself.

This is the reason why, to the question, "*What kind of education would he recommend for the urban population ?*" Gandhiji replied "*The same kind though the crafts may differ.*"

This ideal of 'equal status' is not new to the educational world. The latest report on Educational Reconstruction in England, The Spens Report, devotes a considerable amount of space to this question. It postulates that "*the removal of the inequality is the very foundation of education for democracy.*"

There is no doubt about the fact, that both on psychological and social considerations, the first consequence of our accepting the Equality of status aim, the democratic aim, is that we must have only one system of education for all, rich or poor, urban or rural, and that *manual work should form part of the education of everybody.*

One system for all does not mean the same thing for all and at all stages. Until the pupil attains discretion to think for himself, the education must be identically the same. Afterwards, each may be allowed to take courses according

to his own abilities and aptitudes. But in an education for Democracy based on a co-operative basis, there is no place for diverting pupils to separate vocational schools at the age of 11 or 13 and thus create an inferiority complex in the minds of pupils in the vocational schools. At the same time, how to give different kinds of education to pupils of different abilities and aptitudes without creating an inferiority or superiority complex as the case may be is a problem. It is not an easy problem.

But we claim that the scheme of All India Federation of Educational Associations is a fair solution to the problem. In this scheme, till the pupils are 18, all the pupils rub shoulders in the same school. Up to 13 or 14, they have the same education based more or less on the Wardha Scheme. For 4 years after that, they get their secondary education in the same school. But only a part of the Curriculum is the same for all. The other part is intended to satisfy the different desires, abilities and aptitudes of pupils.

All other proposals are based on the idea of separating the goat from the sheep at the early age of 11 or 13. Whom are we going to divert to Vocational schools ?

In the words of the Madras Government, it is proposed to divert two classes of pupils— (1) "Those that do not desire to enter the University", (2) "Those that are unable to benefit by a university course."

With regard to the first class, the question is, "*Are there such pupils ?*" Even if there be some, are there parents who do not desire their children to enter the University ? Will any of the authors of these proposals divert by choice their own children from the University ? So long as high emoluments and honours go to the University graduates, the first choice for every pupil will be the University. Therefore, the University, whether you like it or not, will dominate the situation. The Educational Commissioner with the Government of India bears out this point. He found that the vocational-bias schools were not popular. Therefore the only way of making this domination wholesome is to make the University responsible for both literary and vocational education and thus co-ordinate the Secondary with the University education.

Regarding the second class, on the assumption that our Intermediate and pass B. A. courses do not confer some *net* benefit on our students— which is questionable— the argument is plausible. But the trouble is, no educationist of

standing will venture to say that he has discovered a measuring rod by which he can, with any amount of fairness or justice, predict that a particular boy of 13 is unable to profit by a University course. This is one of the reasons why The National Vocational Guidance Association of America is particularly emphatic that

“Care should be taken that the choice is made by the individual himself—absolute freedom of choice is his inherent right.”

This is the rational of the Federation Scheme of National Education which provides for

(1) Basic Education ; same for all till the age of 13 or 14,

(2) Secondary Education for four years ; the same school for all but having different parallel courses partly general and partly vocational.

(3) *A University course of three years leading to the first degree.* The University should offer both literary and technological courses of such a nature that even the one who has gone through the predominantly vocational course in the high school must be able to enter the University and continue his studies there.

I venture to say that this is the only scheme that would not only satisfy the main principles of a democratic education and those of modern educational psychology but keep out any form of undesirable ‘Bolshevism’.

Childhood and Home Education.

I. PRESIDENTIAL ADDRESS :

H. P. Maiti Esq., M. A., Lecturer, Calcutta University, Calcutta.

Nursery Schools are essential from many points of view. The teacher's point of view may be considered first. The elementary school teacher gets the raw child in the school. He feels that the child should have been given a pre-school education which would facilitate the child's work in the elementary school. That would mean an economy of time. Then pre-school education will economize the time that many children who shy away from the school waste at the beginning. No time will be wasted by the pampered and inhibited children in acclimatisation. The class will not be disturbed at all.

Secondly, our ideas and higher intellectual processes are developed on the basis of sensory motor training, perception and experience of handling common objects. This sensory motor training and this experience of handling common objects take place naturally when the child is sent to a Montessori School or a Nursery School. This training would help the child greatly in the elementary school.

Thirdly, there are children who may rightly be called as damaged goods. These problems have not only not been given the training but have actually acquired such habits and dispositions as result in their awkward behaviour towards those with whom they come in contact.

In England it was the sociological point that led to the introduction of Nursery Schools. When they found during the Boer war that one recruit out of three was rejected, it was realized that this was due to insufficiency of food, lack of fresh-air and healthy surroundings. This led to the starting of schools in the slum areas when it was realized that the loss was as much to the nation as to the sufferers themselves.

Next we come to the psychological reasons. Within the last ten years or fifteen, very radical changes in our psychological conception have taken place. Primarily this is the result of scientific studies of mental diseases and direct

scientific study of children. As a result of these two lines of study we know now what the essential psychological needs of children are. As a result of these new ideas in the psychology of the pre-school child, we are going to shift the emphasis from formation of habits to the proper development of emotions in children.

There are four needs of the pre-school child. There is of course the physical need. The child requires sufficient food and nutrition, good exercises and free air. Another very important requirement is freedom from frequent illness. It has been found that if a child suffers frequently from illness, like catarrh or liver trouble or some sort of consumptive trouble, then the child will suffer throughout his life, not only physically but also psychologically. Such a child can never be saved from an anxiety within his own mind and that anxiety leaves a permanent impression on him. It gives rise to emotional difficulties. Later on an ailing child growing into a short-statured man, will feel himself afflicted with an inferiority complex and will give rise to a particular type of temperamental nature.

Then there is the intellectual need. The child is born helpless, a tiny creature. But he has to grow and make the world his own and so he cannot always afford to remain dependent upon others. The child is born not as a sociologically independent unit, but a biological unit. He has to acquire biological independence. Now the child, therefore, requires to move, to acquire power and to handle objects, to know things, to discriminate between one object and another. And every child from the beginning of the end of the first year, comes into contact with various objects, handles them, gets sensations from them, discriminates one from another, feels their weight, gets hurt from those objects and learns thereby so that the child has the need to perceive and observe and thereby learn about objects. Here the parents ought to help, they ought to supply play materials, common objects, which the child can handle without feeling anxious, without feeling that he is in danger.

The third is the Social need. The child forms an integral part of its mother. Gradually he feels that he is not only a part of the mother, but also of the household, of the father too. Soon the time comes for moving away from the parents and for mixing with other people and children. He has acquired sociality of a wider type. There are many foolish parents who do not allow their children to move away from themselves. They are hampering the natural growth of the child in his social development.

Then there is the fourth need, the emotional need. Modern psychology will place this need as the most fundamental one. If the other needs are not properly satisfied, if for example the intellectual need is not properly satisfied at its proper time or the child is not allowed to mix with other children, then there will be emotional difficulties in the child. Emotional difficulties give rise to other difficulties too. For example, if the child is not properly loved in the early days then he will cry very much, he will develop bowel troubles, and will become anæmic. Physical development is bound to suffer if emotional development is not of the normal type.

If the child is troubled by emotional conflict early in life, the first intellectual powers do not grow properly and he does not acquire the necessary knowledge about common objects. His curiosity is dulled. Sociological development also suffers on account of emotional difficulties. If a child suffers from emotional conflict, fears his own impulse, is himself of an angry and hating nature, has egotistical feelings, then naturally he will not feel inclined to mix with others, especially those whom the child loves and as a result of these his capacity to move happily with others or to mix with others becomes very much hampered. So modern psychology regards the need of emotional development as of fundamental importance.

We may have nursery schools, but we can never dispense with the intimate personal contact between the child and his parents atleast for the first two years. We may have nursery education, but parent education still is of fundamental importance and our parents are ignorant in most cases.

There are many parents who are intelligent and many teachers who have read a lot about child psychology. When they come, however, to deal with their own children, they are involved in emotional tangles. Why? Because it is so difficult to master one's own emotions. We grown-ups were little children at one time and we were treated by our parents in one particular way, either loved too much, or too little and when we grow up, we unconsciously reproduce in our relationship with our children the same relationship we had as children to our parents. If the parent were strict then the person will bring a number of arguments for being strict with regard to his own children. I will give you an example. Ordinarily we find two types of parents. First, parents who have not had sufficient love themselves as little children. They fear to love their own children. The mother will feel from the very beginning that it is very necessary to educate the child even from the very first day. So she will try to

form the habits from the very beginning, like regular hours for breast feeding. The moment she feeds the child she puts it down coldly without giving the child a little happy contact. The poor mother does not understand that what the child requires badly is not only the feed, but also the love and the caress. After the feed the mother takes the baby to bed. 'I am teaching the baby to be regular' she feels. What happens to such a child is that it cries. It will cry in vain. The mother becomes docile when such a child grows up. The child is always hankering for the sweets of the primary stage of life. What psychology describes as fixation has taken place on account of too early deprivation or frustration. The child could not feel secure in the early days and therefore in his adult age he will always feel a hankering for going back to the security of our life. The child is bound to feel a certain amount of anxiety and the anxiety expresses itself in the form of hatred and anger for the mother. The mother is the most beloved object in the world and at the same time anger is directed to the mother. This is called Ambivalence—loving and hating the same object. If these two impulses are equally strong then we get the condition for future neurosis, the beginning of mental conflict.

Take the other type of the mother, the indulgent mother. If the mother has had as a child too much hankering for the breast, then she will give the breast to her child too often. She is only projecting her own desire into the little baby. She is convinced that the baby cannot live without having too frequent feeds. It will very probably give rise to liver troubles, because the little child cannot digest too frequent feeds. Further, such a mother will be in course of time the slave to the little child. The child uses the mother as a slave.

You find here the two extremes of parents. The first type of mother would force the development too early, would prevent the child feeling secure in loving relationship with his parents. The second type of mother would prevent development and growing up. I refer to these two types in order to tell you that proper child upbringing has to take note of these two facts. So you must know when to indulge and how much to indulge and when not to indulge, when to know that the child should move up to the next higher stage, when to form new habits, when to exchange old habits and pleasures for new habits and pleasures. Most children have an ambivalent attitude towards their parents. They feel hatred and love at the same time towards their parents. This becomes acute by the age of two or three. Hence at the age of three there is the natural tendency on the part of children to go outside the home and mix with other children and to

play vigorously. We can derive a lesson here. It is nature which has been promoting the child to reserve his ambivalence by getting pleasure in company with other children, by relieving emotional tension through play. What nursery education, therefore, does is to follow this cue. Let us have then a substitute parent who is properly qualified.

Every one of us has some good impulses, loving impulses, constructive impulses and at the same time we have bad impulses in us, jealousy and other destructive impulses. Now the true index of proper education of the child lies in this fact : How can we make the child realise that in spite of his bad impulses he is on the whole good ? And the parents cannot usually make healthy approach in this matter, because they themselves have their own emotions. Hence we require another person. The nursery school teacher can help the child to control his own emotions gradually. What really matters is this : human relationship between the teacher and the little child, who is finding emotional difficulties in his relation to his parents, in his relation to his brothers and sisters at home. What we want in the nursery school is a good teacher who possesses the requisite personality, who has got a balanced emotional nature, who is tactful, who can be patient, who can trust the children to grow up out of their selfishness gradually and who can produce the feeling of trustfulness in the children themselves. We want also the companionship of other children. Children must fight with each other but settle their own fights and learn to be good in spite of this fighting, and learn cooperation. Should we have nursery schools all over India ? A nursery school can be provided at a running cost of £ 15 to £ 17 with a capital expenditure of about £ 3,000/- for a school of 80 children. The very cost is against founding nursery schools all over India. Even in England the progress of nursery schools has been very slow. In 1927 there were 27 schools with 1,500 pupils. In 1937 the number of schools was 87 with 5,000 children. There has been a considerable amount of progress in nursery school movement in India. For this we are specially indebted to the Nursery School Project in Madras. We are indebted to Madame Montessori. But I am sure that we can never send all the children to nursery schools. At the same time it is necessary that some sort of pre-school education should be provided. What then can we do ? In 1935 while presiding over the Childhood and Home Education Section of the All-Bengal Teachers' Conference I made a proposal. We can have a play group school which would cost us much less than the nursery school and in that play group school we may miss the most essential features of nursery education but at the same we shall have some of the advantages of nursery education. I can just refer to that scheme very briefly here.

We require a little space, say a part of a public park or some compound and there we can have a little shelter. This would not involve us in more than Rs. 1,000/-. We can have a qualified lady teacher, a widow, with a considerable amount of motherly affection in her and if we make a selection of the right type of woman and train her for one year or nine months, then we can engage her for this type of supervising playground activities of little children. We can collect from a Mohalla, children between the ages of 2 to 5 or 6, and give them playground activity for two hours in the morning and two hours in the evening. There would be some cheap play apparatus like see-saws, or ladders etc. We can pay Rs. 30 to Rs. 50 to the widow or to the teacher who will supervise the play activities.

You have understood from what I have said that what is most essential in pre-school education is the training of emotions, an opportunity for emotional outlet for children. Children by mixing with others and by coming into contact with the teacher can feel that they can control their own emotions. And this is done mainly through play so that we can dispense with the regular Montessori apparatus but at the same time we shall get the most essential advantage of nursery education.

Now this scheme requires development and I have not the time to go into the details but I think this is the scheme which would be very suitable for our country.

II. SECRETARY'S REPORT :

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In making this survey one cannot but feel depressed at the utter apathy and indifference of people in our country towards this important aspect of education. The childhood stage is the most important one from the point of view of the development of his personality. The habits, mental attitudes and temperament which a child acquires during the period last throughout his life, because the whole personality of the individual is woven round the experiences of early childhood. Each trait of an individual on analysis can be traced back to its earliest stages of childhood. Most of the criminal tendencies and other diseases of the human mind are caused by repressions of early childhood. Teachers and

parents waste much of their time in fighting against these evils but their efforts bear no fruits because they only tackle the symptoms and not the diseases which are deeply rooted in our unhappy homes where children are unwanted, where they lack love which is the greatest stabilising force in the human personality. Children are like flowers which can only grow and flourish in an atmosphere of love and happiness. Unfortunately the majority of our homes have become seats of family feuds, poverty and ignorance, the withering effect of which deforms the personality of the child from the very beginning.

Family quarrels are largely due to maladjustment among the different members of the family but quite often they are also due to a clash of ideals between the two parents. Our contact with the complications of western civilisation has further produced changes in our family life. This lack of harmony among the parents creates difficulties for children even at an early age when they are unable to think and choose between different ideals. Due to this ambivalent attitude towards the parents they cannot make a choice without developing some sort of fear and anxiety. This state is very often responsible for a state of mental confusion and indecision.

To my mind it is in the centre of our home and within these family relationships that we can find the key for a better world. If we ever hope to build up a cooperative social order free from violence and vindictiveness, we must make a start in our homes by building up wholesome personalities through better family life. It is not only a biblical threat, but also a scientific fact that the sins of parents are visited upon the children. It is therefore essential that the parents are educated first in the art of upbringing children. Modern psychology has thrown considerable light on the art of upbringing children and if this advice were forthcoming to parents and if they were ready to receive it much of the labour of teachers would be saved. There is therefore an urgent necessity of bringing about an effective cooperation between teachers and parents, the two agencies which can be said to be the makers of manhood. In our own country we must establish an organisation like that of the Child Study Association of America which has been in existence for more than half a century or the Home School Council of Great Britain which has done immensely valuable work for the promotion of child study and parent-teacher cooperation. These Associations publish magazines and books which give practical help to those seeking a solution to the every-day problems of Home and School, organise study groups, lectures and discussions for the study of children and their problems and other forms of family guidance and consultation services.

In our own country similar efforts have been made though on a much smaller scale. The pioneering work in this direction was done by Mr. Kulkarni of Gwalior and the late Syt. Gijubhai Badheka of Bhavnagar. Gijubhai's "Sikshan Patrika" which was translated into other Indian languages also has rendered invaluable services. The torch which was lighted by Gijubhai is now kept burning by his friend and colleague, Tarabai Modak of Bombay, who, besides editing the "Sikshan Patrika", is also the editor of "Sikshan Patrika" in Hindi. Similar work is carried in Gujerat and Kathiawar by Harbhai Trivedi who is editing "Nootan Sikshan Patrika" in Gujerati and has recently started another magazine "Ghar aur Shala" (Home and School). In Rajputana, the Parents' League of Udaipur is making an effort to educate parents by organising lectures on child psychology. Mention must also be made here of the work done by Dr. & Mrs. Ellen Sharma of Madras who besides getting effective parental cooperation through their Nursery School, are also editing a small monthly pamphlet named "Fraternity in Education". Another small monthly pamphlet for the guidance of the parents is published by the J. K. Happy School of Delhi. Recently a useful journal, namely "Indian Home" has been started in Bombay. This survey will be incomplete without mentioning the pioneering work which is being done by the Child Guidance Clinic of Delhi which organises useful lectures for the benefit of parents and teachers and the clinic that is under the control of the Tata Graduate School for Social Work which gives advice about difficult and problem children.

These are the beginnings of a great movement and I think it is time that we combined our efforts and consolidated them so that we might benefit from each other's experience.

So much about the parent education. But this is a work of generations. The attitudes and the emotional equipment which parents bring to bear in their dealings with children have been transmitted to them from generations and it will take years to eradicate these influences. In the meanwhile, what are we to do with the present generation? Should we allow them to suffer and grow like wild animals on account of the ignorance of their parents? This will be a great mistake, because if we do this, these children in no way become better parents. For better parenthood and for the uplift of the society it is essential that we should bring up the young generation with full understanding of their nature.

From the point of view of emotional education, the Nursery School is indispensable. Personality maladjustments which are difficult to treat in the

family, are easily treated in a group. Parents who send their children to the Nursery School have experienced that the problems of young children, such as aggressiveness, temper tantrums, stubbornness, fears and jealousies are lessened after only a few days of their stay in the Nursery School. The reason is that the children cannot express their aggressiveness and hatred in the home without developing a feeling of guilt whereas in a Nursery School they find opportunities for expressing these feelings without the resultant feeling of guilt. The child can hit a doll while playing in the Nursery without any feeling of guilt but he cannot do the same to his newly born baby brother. It is therefore good both for the parents' mental health as well as that of the child that the latter should go to play in a group under the trained leadership of a Nursery School teacher. Besides social adjustments in a good Nursery school an atmosphere for good health habits, such as washing at proper time, good toilet habits as well as good habits of eating are acquired early and without the accompanying resistances which unskilful handling often induces.

Some private efforts are already being made by a few pioneer institutions the most noteworthy being the Besant School of Allahabad, the Nursery School of Calcutta, Vidya Bhawan of Udaipur, the Nursery School Association of Madras and some Schools of Bombay and Ahmedabad and a few others. It is regrettable that Dakshinamoorti of Bhavnagar which had rendered unique services in the field had to be closed down on account of financial difficulties. The presence of Dr. Madame Montessori in our country will give a great impetus to the progress of pre-school education. She has already completed the first Training Course where more than one hundred teachers were trained and she has recently started the second Training Course. It is a welcome news that this great educationist is thinking of settling down in India having Adyar as her permanent headquarters.

It is true that in India the Nursery schools and Parents' Associations can be counted on our finger tips. But this fact, instead of discouraging us, should only lead us to further efforts. The importance of the task cannot be too greatly emphasised because if we change the conditions of our homes and educate our children on the right lines from the very beginning, I have not the least doubt that we shall change the whole face of the country. A well-known psychiatrist recently made the observation that in the present-day Russia there are very few neurotic symptoms among children and young people. This scarcity of neurotics he attributes largely to the fact that changing conditions in that country

had all but eliminated unwanted children. By improving our homes and taking proper psychological care of our children it is possible to build up a new social order. If we wish to establish permanent peace and save democracy, it is not by fighting on earth or air or sea but by improving our relationships in the home because it is there that the roots of democracy and foundations of peace are laid.

III. THE INFLUENCE OF THE HOME ON THE CHILD :

I

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It is only in this century that there has been a marked change in our attitude to children. In respect of physical education like food, clothing and fresh air, this change has been particularly marked. This change can be briefly mentioned as one from custom and tradition to science. What the child needs is not only our affection and sympathy but also our effort to know their mental growth. As the child grows he presents a number of problems. Some of the problems which were presented by a particular case— I am taking my own child's— were such as the following. I shall mention the problems and also the ages at which they appear :

Thumb sucking.	From 6 months to 1 year.
Biting.	1 year.
Wheeling.	1 to 2 years.
Touching high things.	About 1½ years.
Destructiveness, throwing away things etc.	About 2 years.
Doing things which might perhaps hurt them.	About 2 years.
Asking awkward questions like : Where did other children come from ?	About 3 years.
Jotting letters all over the house, on the floor and on the walls and on the table and everywhere.	About 4 years.

For such problems there may not be any ready-made remedies because not only children differ but even their parents differ. We have to understand how the emotions of children grow and then find out what is to be done. This study

and understanding of how children's minds grow is a recent one. It was started by Dr. Stanley Hall. It has soon grown to large proportions and has spread over most of the civilised countries. The aim of this movement was to interest parents, teachers and social workers in the study of children with a view to gaining insight into child nature and securing more sympathetic and scientific treatment for the young. The traditional method of psychology, introspection, was soon found to be unsatisfactory. So investigators turned to other methods like observation and experiment. I think observation is a method which most parents can follow and you will derive useful results without much training. Experimental method is limited to those that have got special training for the purpose. A number of investigators thus study children and arrive at norms or the averages of the various mental functions as children grow and these norms are very useful in a number of cases because from them we can find out whether a particular child's development is normal or whether it is sub-normal or super-normal or often abnormal. It is only then that we can suggest remedies for such abnormalities.

For example take the case of a shouting child. Often young people speak so loudly that their parents and persons round about them are very much annoyed. Probably their throats' muscles want exercise. This is not recognised.

We must understand that the speech of children is not always rational. It is often bound up with emotional tendencies, feelings and wishes. Very often the undesirable actions of children — by undesirable I mean those that give trouble to elders — are normal ways for them. For example biting is quite normal. We will find that in the majority of cases being dirty also is very normal behaviour for children. Children love to play in mud, in water, etc. while parents want them to be clean. This anxiety and hurry to make children behave like grown-ups should be avoided. Harsh and hasty methods should be avoided because they bind children to their infantile ways. Even harsh criticism leads to the same results in the case of sensitive children.

We must not also be very high and exacting in our standards for our children. Our aim should be to lessen the emotional element in the behaviour of children and also in ourselves.

The problem of childhood is to avoid trying to make students comply to our wishes through the motive of fear and to wait patiently and confidently so that with our cheerful and confident behaviour and with time for development children will grow out of their troubles which are often a passing phase.

II

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The most potent education is that which we receive in early childhood. It is not connected with direct teaching. Parental admonitions, advice, threats, ideals, attitudes, aspirations, preferences and dislikes, repressions and complexes—in fact anything that enters into the child-parent relationship—profoundly influence the child's life and serve to 'educate' him. The child begins as a primitive, egotistical, unreasoning animal. The problem of education is to transform him into a civilized and social being. The credit for bringing about such a wonderful transformation should undoubtedly go to the parents.

How is this change brought about? It may occur either through conscious influences or through the operation of unconscious forces. First about the conscious influences: From the dawn of history, man has tried to mould the minds of the young by various means. And running through all these various means we can detect one single thread—a stern and rigid suppression of primitive impulse. Curiously enough, although the prohibitions have been repeated in and out of time throughout the centuries, man has not changed essentially in his nature. He is about as good and as bad as he was some thousand years ago. Time was when civilized man prided himself on his immense advance over his savage brother, but the wars of this century have given a rude shock to his complacency, so that he is now wondering whether his much-vaunted civilization, culture and education have really changed his inner self at all.

As this method has failed signally in achieving its aim, let us examine it more closely in order to find out its flaws. What happens when a child is forbidden to do something? Ordinarily what happens is, the child, because of its love or fear of its parents, complies with the parental injunction. But is the original wish destroyed by this seeming compliance? We have no right to infer this, although we always act upon this assumption. Wishes cannot be destroyed. They can either be satisfied directly or diverted into other channels. What energy is in the physical sphere, that wish is in the mental sphere. No one would speak of destruction of energy in the physical sphere. All this is commonplace but the tragedy of it all is that throughout our lives we act under the dangerous assumption that suppression means extinction. Religion, with its "thou-shalt-nots" education, with its insistence on unpleasant duties and the suppression of crude impulses, society with its conventions and regulations, the state with its

suppression of aggression in many forms,— all act under the impression that 'out of sight is out of mind'. The ostrich is not the only animal that plays for safety by burying its head in the sand.

This method of suppression comes so easily to us all. When a child has something bad, the obvious thing is to forbid it. Life is hedged in with a thousand and one 'Don'ts', more particularly child life. As the child desires the love and approbation of his parents, he naturally falls in line with them and absorbs all their prohibitions, so that in time he views with hatred and disgust all those things in which he once took pleasure. An adult, who twenty years ago had found supreme pleasure in splashing about in dirty water, would now turn up his nose at this dirty habit and speak in a superior manner, about 'Pigs'. So that, when a psychoanalyst rakes up the dustbin of our minds and brings to light our long-forgotten repressed wishes, we reprove him roundly for his filthiness and wonder whether the Lunatic Asylum has not been cheated of one of its worthy inhabitants.

Even a superficial examination of our minds will reveal a multitude of such "reaction-formations", as they are called in Psycho-analysis. The idea of filth and dirt, for instance, rouses feelings of disgust in an adult, but this is not the case with children. Babies love to play with their fæces. But soon there is a change. The baby has taken the parental injunctions to heart— has 'introjected' the parents in psycho-analytical terminology— and has become 'good'. Hereafterwards unless his mind breaks down as in insanity, he shows the most lively feelings of disgust for fæces. He has taken the first steps in social adjustment, but at a price. Hereafterwards a portion of his mental energy is expended in keeping down his anal erotism or love for filth. There is a conflict deep down in his mind, the outward manifestation of which is the feeling of disgust. So much of our energy is thus wasted in maintaining these reactions that we emerge from our childhood with all our capacities seriously crippled, and with a host of disabilities, weaknesses and inhibitions.

We shall now turn to the other method of Home Education. It is a general rule of human nature that whenever we love or admire a person we tend to imitate his behaviour. Nowhere is this imitative tendency so prominent as in infancy and childhood. The baby will repeat the words of his parents, will make the same gestures, will play the role of a parent to its nondoll. This imitative process is not conscious. The child has incorporated the parent into himself and now

acts as a parent to some other object. In psychology this process is called "Identification" and the resultant action is called "Sublimation".

To illustrate, suppose the child who plays with its faeces has a father who paints or is interested in gardening. If the child is not punished for his bad habit, in the natural course of development it will switch over from playing with dirt to playing with colours or mud. Here we can notice a second aspect of sublimation. The energies connected with primitive wishes are diverted into other channels of a socially more desirable character. There is no factor of inhibition present. The wishes find satisfaction through the substitute activities. So, not only is there no wastage of mental energy through inner conflicts, but the personality is enriched by nearer interests and achievements.

Sublimation, therefore, is a process of immense import to education. And yet, outside the circle of psychoanalysts, no one has taken the trouble of studying it. It is time that educationists should take up the problem of sublimation seriously and conduct researches into its origin, nature and composition.

How is it that, while we have been so prolific in our use of the method of 'reaction formation', we have not made more use of this process of sublimation in education as well as in life. The reason is not far to seek. One is as easy as the other is difficult. In one we advise others, in another we set an example. A. S. Neill says somewhere that if we can do a thing, we do it, otherwise we become teachers and advise others how to do it. The child is influenced by the behaviour of the parents. If the parents' mind is full of reaction formations, the child psyche too will reflect the same state of affairs. On the other hand the sublimations of the parents are reflected in the creative activities of the child. So the problem reduces itself to this. If we want to bring out the best in the child, we should see that the parents are free from reaction formations, inner conflicts and repressions. How can this be done? The best method would be by 'Psycho-analysis', which is the only radical course of altering our minds that we know of.

Short of psychoanalysis we should make a thorough study of our own minds in order to discover our own complexes, repressions and reaction formations. We cannot bring out all the capacities of the child unless we have first of all brought out all our own capacities. There is no short cut to perfection. The only golden rule, according to George Bernard Shaw, is that there is no golden rule. But we can note one thing. Sublimation is a product of love, while reaction formation is the child of hate. Anything which promotes love and controls hate furthers

development. We can only control our hate when we have taken stock of all the aggressive forces that operate in the secret corners of our mind. Only then can love come out of its hiding places and show us the path of production and creativity. We can at last be certain of one thing. The Education of the future will be Education through Sublimation.

III

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What a man learns during his first year is not learnt during the whole of his life. The first year is more important than any other period of human life. The new-born child has reflexes and instincts. It has no habits. There is only one instinct which is properly formed, i. e. milk sucking. He enjoys it. For the rest of the time he feels as if he is in a bewilderment. The other important thing is sleep. He sleeps as much as he can and in the waking hours he enjoys feeding. The other important thing is food. Every mother and father particularly mother, now realises that food at regular intervals is most important for an infant. He must not be fed as soon as he cries.

Feeding at regular times not only makes him healthy, but it is the first moral education that can be given to the child. If the mother feeds him whenever he cries, the future of the child is condemned.

Children are more cunning than what we think them to be. If they feel that their wishes can be satisfied only by crying, they cry and later on when they grow up they have the same complaining habit. If at the stage when they become adult men and women the habit persists they become abnormal and they are to be treated either by psychoanalysis or considered unfit for society. This does not mean that we should neglect the child. There should be a very delicate balance between neglect and indulgence. If he cries on account of wind, draught etc., he must be taken up, consoled and kept warm. But then he must be taken care of only when necessary and required. Every mother knows when he cries for necessity or for pursuit of pleasure.

The child should not be made to feel that he is the only important person in the family. If he feels like that he develops the instinct of self-

importance. This instinct will develop and will cause a lot of trouble later on. From the very beginning mothers and fathers and other members of the family should see that although they take every care of the child it should not be to such an extent that the child feels himself very important. When he is sick let him cry. Try to induce sleep but do not sing lullabies to him to make him sleep. If this habit is created he will only go to sleep when someone sings a song. Create in him the habit from the very beginning that he should sleep when he should and not by any external stimuli. Regular habits of food, sleep, evacuation, etc., are the things which must be taken care of from the very beginning. If you have done these you have done enough for the child. Do not sacrifice his future to the present convenience or your pleasure in making much of the child.

IV

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Childhood is to man as budding stage is to the flower. The father's watchful care, the mother's caressing love and the experiences of home and neighbourhood educate the child in the most impressionable and formative period of his life.

The child exhibits constant bodily activities— running, hopping, skipping, laughing and shouting, and also some mental activities such as restlessness, excitement and curiosity, — and all these are due to the fact that the indomitable dynamic energy that is caged in so small a confinement is too much for the child to control. An adult cannot continue doing what a child does. The child cannot but show childish fickleness and inconsistencies. If he does otherwise, we should consider him abnormal.

Home is the fit place where all that is good in the child and all that is good for the child find scope to grow. Prof. Rayment says, "Home is the soil in which spring up those virtues of which sympathy is the common characteristic. It is there that the child learns the difference between generosity and meanness, considerateness and selfishness, justice and injustice, truth and falsehood, industry and idleness, and it is there that his habitual leaning to the one or the other of these is first determined. It is there too that he learns to speak, acquires a full or scanty vocabulary, and, corresponding therewith, a wide or narrow range of common ideas." Again according to Pestalozzi, "Home is the indispensable

factor in the young child's training, and the mother is the fount and source of all true education."

The marked characteristic of a child is that whatever he sees and hears he imitates. Imitation to the grown-up is self-tiring but imitation to a child is self-teaching. The child imitates every action, copies every gesture and mimics every sound—and he learns by this process of "*representation*".

The mother, the most outstanding personality in the family, is the guiding star of the child. The personality of the father fills the child's mind more with a sense of awe and respect than that of love and affinity. Father does not play a great part in the education of the child in childhood. The child's brothers and sisters are his playmates. In imparting education to a child his sentiments, instincts, hobbies, obstinacy or docility must be taken into account.

Schools can never take the place of a good home. But there are some residential institutions, nursery schools and orphanages where the functions of school and home tend to combine in one. All the resources of both home and neighbourhood are utilised in educating the child.

Now, as the home and the neighbourhood are indispensable factors in the child's training, it is imperative that no disturbing elements should come in the way of the child. Some hold that an all-round development is not possible without crosses and trials. It may be partly true with the adults but "any violent disturbance of a child's first attachments may have a serious consequence." Perhaps it is due to these disturbances that children differ considerably from one another in their general make-up.

In educating a child we must take into consideration various agencies that are at work in the child's mind. Home, the earthly paradise, is the fittest place for the education of a child. But still we cannot altogether discard the *out-of-home* circumstances. If a child is taken to visit a fair, to see a cinema or Jatra performance and to witness a case of animal sacrifice, the different spectacles will give rise to different sentiments in the mind of the child and, to some extent, mould his education.

[ii] University Education.

I. PRESIDENTIAL ADDRESS :

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It may be asked, what is the university spirit ? It is a spirit which like man, looks before and after. It is at once the spirit of youth as well as that of age. It is the spirit of vital traditions and dynamic reforms. It is structural in the sense that while it gives us a general view of the whole, it does not blind us to the value of the parts. It knows that all the departments of knowledge should be inter-connected and that no single department should flourish at the expense of another. This spirit is catholic in the sense that while it cherishes the legacy of the past, it is also hospitable to things new. Moreover, in the domain of knowledge it does not recognize any barriers based on caste, community, creed, race or geographical boundaries. The university spirit is equalizing in the sense that it makes for the brotherhood of hearts. It promotes fellowship not only in the superficial social sense but also in the deeper spiritual sense. It makes the rich and the poor alike inheritors of its great dreams and ideals, its hopes and its mission. It is chastening in the sense that it makes every student feel how humble he is. It demands hard thinking, hard intellectual discipline and severe concentration. Someone expressed this idea very wisely when he said that a university should be made impossible for fools and difficult for the wise. When Sir Isaac Newton said that he was only a little child picking up pebbles on the shore of knowledge, while the sea of learning lay uncharted and unnavigated before him, he expressed this aspect of the university spirit most admirably. At the same time, this spirit is historical. It has its roots in the past, but it also takes cognizance of the present and anticipates the future. Above all, this spirit is personal. It is that influence which is transmitted, as it were unconsciously, by one student to another, by one teacher to his other colleagues and by all of them to each other. It is the play of one personality upon another, essentially a matter of personal touch. It is this university spirit which should emanate from a university in any part of the world and it is this which should be the hall-mark of all its activities.

It should, however, manifest itself, in the three primary functions of a university. Ideally speaking, a university stands for the advancement of knowledge in this world. It is not merely academic knowledge, professional equipment

or technical advancement, it is in a way the search for truth. But gone are those days when universities had such lofty conceptions of their functions. We live these days in a world where we worship the goddess of utility or the demon of the nation state. It should be remembered that the university exists mainly for the advancement of learning— learning which is a boon not only in a particular area, province or country but which is beneficent for mankind at large. In some universities the goddess of utility has been enthroned to such an extent that education as a liberalizing influence has ceased to interest people. But if we place utility or a nation state at the centre of the scheme of studies at a university, we forget that primarily it is to be a centre of culture and of higher learning.

The second function of a university is “to produce an elite in thought and leadership”. It is to produce men who can shape the life of their country in all departments of human activity and who can by virtue of their scholarship, learning, research and originality add to the sum total of human knowledge. Such persons are to be head and shoulders above others. Their ideas and example and constructive fervour trickle down even to the masses. They are, in fact, like the Samurai described by H. G. Wells, whose influence is infectious and whose example is catching.

The third element in the character of a university is to be found in the political, social and economic life of a people. This only means that a university should be mainly in consonance with the genius and culture of a people. This does not, however, mean that it should merely reflect them. It means, on the other hand, that it should guide the genius of the people along higher paths and should seek to improve things in every way. Thus the university should be a force for good in every direction.

When we judge the universities of to-day by these tests, we find them in a state of chaos. The universities all over the world have lost their sense of direction and their work is not animated by those lofty ideals which they should cherish. Of the university spirit which I have already described we find very little evidence anywhere, and we find strange variations of the constituents of a university. The pursuit of knowledge for its own sake is very rare and the production of the elite has assumed strange forms. In most of the countries of the world universities have all subordinated themselves to the programmes of the dominant political parties. It is not possible to take stock of all the universities of the world, but it may be helpful to glance at the universities of Germany today to find out what is happening to the university education there. There the

universities are an expression of the Nazi philosophy. The main purpose of education there is "to create the political soldier, the only difference between him and the active soldier being that he is specially trained." Says an educational theorist Heldegger, "The university is a community of fighting between teacher and pupil."

Most of the universities of the world today are engaged in war, either of aggression or of self-defence. Under these circumstances in most of the countries of the world the finer ideas of university education and the finer graces of university life are entirely forgotten.

If this is the situation in some of the countries in this world, the situation in India is not very hopeful. The Indian universities of to-day as compared with the universities in some other parts of the world are young. Moreover, their foundations are not laid in any broad and vital principles. They lack a unity of aim and a unity of ideals.

Without going into any details of which there is no end I would only say that the universities in India should engender and safeguard that intangible spirit which I have described as the university spirit. They should preserve all that is best in our country as well as assimilate wholesome ideas from the west. They should present a synthesis between the old and the new and should embody the finer aspects of the soul of India. They should neither be the homes of snobbery based on intellectual distinction, social privilege and economic well-being, nor the nurseries of any kind of false pride. They should be, in a way, an expression of the intellectual, national and spiritual life of the people. They should stimulate that kind of spirit which is favourable to intellectual advancement, to the growth of the spirit of India and to our national weal.

There are four types of universities in India, affiliating, affiliating and teaching, teaching, and unitary. At all these types of universities the real university spirit is generally conspicuous by its absence. So far as these affiliating universities are concerned, they are the worst in this respect. There the people think in terms of their respective colleges and not in terms of the university. Even the unitary universities show the university spirit in its narrow and parochial aspects. At the teaching universities there may be some manifestation of the university spirit, but generally it is vague and weak. It is no wonder then that the universities in India have remained mainly examination boards. Under the leadership of an educationist like Sir Ashutosh Mukerjee and under the guidance of first-rate men

like Sir C. V. Raman, Sir P. C. Ray, Sir Radhakrishnan, and Sir Akbar Hydari, a university may extend the bounds of knowledge, but generally our university education is examination-ridden. Yet the promotion of knowledge is one of our most vital needs, and it is our duty to make our universities homes of culture and learning. It is true that we need practical men but it is also equally true that we want these practical men to be touched by the finer qualities of scholarship.

The university should produce professional men and even technicians, but all these should not represent the spirit of narrow specialization but a spirit that does not lose sight of the whole while it is looking after one of the parts. Again our university should promote research in all subjects. We have established traditions of research in science but we should include the arts subjects also in the field of research. Above all, our university should try to bridge the gulf between the pure student and the practical man, between theory and practice. It should be remembered that it is only by contributing to the sum total of knowledge that our universities can fulfil their destiny. More important than this, our universities should produce what I would describe for the sake of brevity the New Indian. Those of us who have studied the growth and development of universities know that every age has its own conception of the university man. The universities in India should produce that type of Indian who thinks in terms of his country and not in terms of smaller groups, who loves freedom not only for himself but also for others, who places before himself the ideal of service in order to bridge the gulf between the educated and the uneducated, who is a custodian of the culture of India, and who wants to make India a powerful unit in the comity of nations. Lord Asquith was right when he said that universities should be training grounds of individual character.

It is, however, a pity that the universities in India are getting a bad name because some persons have forgotten that discipline, whether physical, intellectual or moral, is the most distinguishing feature of a university man. Some of the ugly incidents of intolerance and lack of discipline that have been reported in the press of late cannot do credit to our university students. India has always prided itself on the spirit of tolerance and the students of world culture have always said that this is the most priceless possession that Indians can give to others. Yet at our colleges we have sometimes students who give an undesirable exhibition of the spirit of intolerance. On the slightest provocation they resort to those methods which are unacademic, exhibit a temper which is not worthy of university men, and hold demonstrations which show an utter lack of discipline.

This renewal of ourselves is a three-dimensional undertaking. Our wondrous human organism is a trinity of functions : physical, mental and moral. If we are to experience the joy of being fully alive, and of making our own individual contribution to cultivation, we must discipline ourselves on all three planes of life. Unless we achieve a powerful fusion of body, mind and spirit, our human salt loses its finest savour.

"The instrument that man must employ in the reconstruction of himself is discipline. Discipline summons from our deepest calls unsuspected stores of energy. It is essential to man's harmonious functioning."

Discipline is therefore what is needed most at our universities, and unless we acquire it by systematic practice, we cannot hope to produce that type of Indian who will be an asset to his own country.

As regards the social and political context of our university education, I wish to say only this that our universities should not augment separatist tendencies but should try to lead India towards unity. As for the economic context, our students should know something about the economic condition of their country. In many cases our students come from villages where the monthly expenditure of an average family is about Rs. 5, and where even the most prosperous person does not spend more than Rs. 12 a month. Viewing the problem of university education from this angle it becomes almost heart-rending to see our university students cultivating expensive habits. In some of the provinces of India the university student is the subject of a great deal of criticism, because he has forgotten the old Indian ideals of simplicity and austerity. He dresses in a very fashionable style, believes in having a good time and gets the reputation, whether well-deserved or ill-deserved, of being a wastrel and a spendthrift. All this is highly undesirable. Our students should therefore cultivate the spirit of economy, and they should try to impress others not with their good clothes and the long strings of their purses but with their intellectual eminence or the sterling qualities of their characters. They should aim at the simplicity of Gandhiji or Sir P. C. Ray and not at the foppishness of any alien model.

This is what I would like the universities in India to be. Perhaps you will say that I have said nothing about the university teachers and about the one hundred and one problems that face us at present. I have been deliberately silent about them because I feel that the tragedy of the university education in India has been this that we have cared more about the means than about the end, more

about the methods than about the spirit. We have never tried to be clear about our aims and ideals, and therefore we have not been able to mould the universities in the way they should have been. We have tinkered with them here and there through committees and commissions, but we have never faced this problem as a whole. In India the universities have come into being owing to political stresses, provincial needs, communal aspirations, but we have not as yet seen to it that these universities embody national consciousness of our country as a whole with due modifications demanded by regional necessities and conditions. The time has come when our universities should be so overhauled as to become the homes of our national and cultural aspiration. These should be the centres of academic freedom but also the expression of our will to make India a leader in the domain of the mind and the spirit. They should be the preservers of our ancient culture, but they should also lead the world towards light and freedom and humanity.

II. SOME PROBLEMS OF HIGHER EDUCATION IN INDIA :

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In 1937 British India had a total school-going population of 14,146,038 persons of whom 128,623 were in Universities. During the same year 13,749 persons took their degrees in one Indian University or another. The total expenditure on education for the year was Rs. 28,05,69,374 out of which Rs. 2,74,10,989 were devoted to collegiate education. In other words about 10·7 % of the students in British India are in colleges and Universities and about 9·8 % of the Government's total expenditure on education goes to the maintenance of colleges and universities. Nevertheless higher education is of incalculable value to the progress of the country in every sphere of national activity.

In the present century, however, higher education has been taking giant strides. There were only five universities in India in 1915 ; between 1916 and 1920 seven more were added ; and the two decades since have seen the birth of another seven ; so that the total number of universities in India now stands at 19. Similarly, the total number of students in Universities and colleges in British India in 1920 was 61,225 while the total number for 1937 is 128,623. This growth in the number of Universities and in the number of University

scholars shows clearly a greater appreciation in the country of the value of higher education. And Universities too, in their turn, have increased very much the scope of their activities. In the 19th century they were content to be merely examining bodies granting degrees to persons who had acquired sufficient proficiency in different branches of learning ; and these persons mostly entered the services of government which were then open to them. The idea of teaching, residential and unitary universities came to public attention in the days of Lord Curzon ; and the passing of the Indian Universities Act of 1904, the resolution of the Government of India on Indian Educational Policy in 1913 and the Report of the Calcutta University Commission in 1919 became landmarks in the progress of higher education in the country. Universities have recognised the need for organizing departments of study and turning themselves more and more into centres of culture which provide facilities for advanced instruction and research, with libraries, laboratories and other accessories for the spread and advance of learning. Universities today are stressing the need for training the young men who are committed to their care and of moulding their character. They endeavour to give personal attention, atleast, to the advanced students. But still a large part of their energies is taken off for the imparting of mass instruction to undergraduate students. More attention has to be paid to post-graduate work and greater encouragement given to higher research if India is to keep pace with the advanced countries of the world. A glance at the following table will make the position clear :—

S. No.	Name of University.	No. of students.	Post-graduates.	No. of students engaged in research.	Research Degrees Arts.	Research Degrees Science.	Publications.
1.	Agra	4246	1608		2 (Ph. D.)		University Journal.
2.	Aligarh	1674	562				
3.	Andhra	4487	136		4 (D. Phil.)	6 (D. Sc.)	University Studies.
4.	Allahabad	2217	653	15	2 (M. Litt.)	4 (M. Sc.)	Research Journal.
5.	Anamalai	741	40	21			University Journal.
6.	Benares	3385	460		1 (D. Litt.)	1 (D. Sc.)	Publications University Journal.
7.	Bombay	18193	904	12	1 (Ph. D.)	6 (D. Sc.)	Publications 400.
8.	Calcutta	35357	1611	20	1 (Ph. D.)	2 (D. Sc.)	Dacca University Studies.
9.	Dacca	1691	528				No Publications.
10.	Delhi	2609	116	1 (Fellow in Economics)			
11.	Lucknow	2429	377	12 (Fellowships)	1 (D. Litt.)	5 (D. Sc.)	135 books
12.	Madras	12076	1164	40	4 (M. Litt.)	13 (M. Sc.)	University Journal.
13.	Mysore	3418	59				14 books
14.	Nagpur	3801	757				University Journal.
15.	Osmania	1461	175				400 books Research Journal.
16.	Punjab	17447	793	8	7 (Ph. D.)		...
17.	Patna	5926	438		No research degree offered		37 Lectures.
18.	Rangoon	1950	56				13 books.
19.	Travancore	2984	230	8			
Total		126092	10667	138	17	20	
					6	17	

This table has been compiled from figures from the Handbook of Indian Universities, Inter. University Board 1940 ; also from Eleventh Quinquennial Review.

About 8·4 % of the students in Universities are Post-graduates and ·1 % are engaged in research. It must also be remembered that most of the post-graduate students are to be found in the professional colleges. It is true most of the Universities have instituted high research degrees ; but the number of candidates who take these high degrees is very limited. The figures in the above table show that in one year approximately six candidates qualified themselves for M. Litt., eleven for Ph. D., two for D. Litt., four for D. Phil., seventeen for M. Sc., and twenty for D. Sc., bringing the total only to 60. Some Universities— notably Calcutta and Madras— have large post-graduate departments and adequate facilities for research and publication ; there are also others where there are no full time University Professors and no research degrees. No doubt some Universities have definitely kept before themselves the needs of the community. The Bombay University, for instance, has a department of chemical technology one of whose definite aims is to form a link between science and industry. So too its department of Sociology is designed to meet definite needs. The Travancore University— the youngest University in the land— has as its definite aim research in applied science— especially in Biochemistry, Marine Biology and Fisheries— designed to promote the industries of the Travancore State. This University has a department specially devoted to publications in Malayalam and Tamil. Special attention is paid in the Osmania University to the publication of Urdu books and the Mysore and Annamalai Universities have led the way in the promotion of Kannada and Tamil studies respectively. Even apart from the Universities, research work of the greatest importance is being conducted in the Indian Institute of Science at Bangalore, the Bhandarkar Oriental Research Institute at Poona and the Bose Research Institute at Calcutta. Though much has been done yet still more remains to be done. And in setting about this a study of the methods and organisation of graduate studies in the United States will be instructive.

It is the spirit of research, the eager and organized effort to enlarge the area of human knowledge, to replace guesses by certainties, to open new areas of knowledge, that is the most characteristic work of the modern university. We shall still try to know what men of the past thought, because we appreciate that all increase of knowledge comes by an evolutionary process advancing stage by stage, but our emphasis will always be on the facts accurately observed, and our ultimate appeal will always be to them.

American higher education has no greater achievement to its credit than Johns Hopkins, Clark and Chicago. And in essence the methods and organiza-

tion of these three seats of learning followed similar lines. First came the insistence on the importance of original research, next, the recognition of the value of the personal element ; and thirdly the effort to make education meet the needs of the time. The special methods pursued were the visiting lecturer plan, the seminar system and the establishment of scholarly journals and the publication of valuable books.

If the Universities of India are to be able to give a training to young men which would fit them to occupy the highest positions in the realms of thought and action they must take a planned and concerted step forward along these lines. And the scope for research and the need for training are almost unlimited in India. Young men and women have still to go to foreign countries for receiving the highest training in the study and investigation of their subjects. The highest positions in Universities and public services have not yet been manned in any considerable numbers by those who have received all their education in India. And the problems that confront our country are many and baffling. It has been suggested that it is the task of the Universities to evolve a formula which will reconcile the claims of rival interests in a future constitution for the Government of India. It has been recognised on all hands that in the harnessing of science to industry, in the development of the material resources of the country, in improving the standard of life of the people, in discovering the cause and cure of diseases most prevalent in the land we have as yet touched only the fringe of the problem. Again there are the problems connected with a new interpretation of our history and culture.

It is sometimes contended that the study of English and foreign languages in India is valuable only for the information they convey. Even if this were so, these languages enshrine the most advanced knowledge that humanity possesses in modern times. Apart from this the study of foreign literature should be a guide to the improvement and development of Indian languages. The importance of the study of foreign languages for Indian linguistics can scarcely be over-estimated. Whether creative work in English and foreign language is possible or ought to be attempted by Indians is a much debated point. But there can be no question that Indians can attempt critical studies of foreign works and make thus a substantial contribution to their critical literature ; and what is more the study of Indian literature in the light of foreign modes of critical approach will be of undoubted benefit to the appreciation and improvement of the languages of the land. A proper study of foreign languages would undoubtedly lead to a quickening of

creative activity in the languages of our country. It seems desirable therefore that professors of English and foreign languages in Indian Universities should as far as possible be persons who have a fair knowledge of Indian literature in addition to acquirements in the foreign language and that professors of Indian languages should have proficiency in foreign languages. Consequently the scope for research and a new orientation of studies is as great in the study of languages as in other departments of learning.

III. METHODS OF INSTRUCTION IN ARTS COLLEGES :

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There is a wide divergence of opinion as to the best method of teaching suitable to students of different grades. Of those suggested, eight methods should be reviewed and examined.

1. Some educationists are in favour of careful tuition and home exercises. This method implies dependence on the teacher, and the higher the stage of education the less suitable it is. And yet home exercises are the only methods by which the teachers can constantly watch the progress of the pupils' study.

2. Some educationists praise the lecturing system "which, in the hands of a competent professor, enlarges the student's vision and transports him to the higher regions." (*Altekar's Education in Ancient India, p. 145*). This is the system at present prevalent in Indian Colleges. But the results described in the above quotation are rarely seen. One reason is that learned professors are not necessarily competent lecturers. (Nor, for the matter of that, are eloquent lecturers necessarily learned and accurate). But a stronger reason is that there is too much lecturing administered to students. Then there is the obsession of the impending examination ; students prefer 'notes' which remain with them to lectures which they forget ; and demand for 'notes' ensues. In some colleges many of the so-called lecture periods are converted into notes-dictation periods. The knowledge of the student, expected to extend at least to the prescribed books, is narrowed down to 'notes' — a result quite the opposite of 'enlarging the vision'.

3. Some think that no teaching is at all necessary at higher stages ; it is quite sufficient for the teacher to supply a good bibliography. It is essentially a method of self-reliance and of spontaneous interest in study through books.

The method deserves to be adopted. But, especially in the earlier stages, it has to be modified in the direction of detailed guidance by professors, and supplemented by lectures. Secondly, there is a danger that knowledge acquired through it might be bookish, and the process might be wanting in sufficient interest; so that an attempt should be made to provide the students with life-experiences to make knowledge more real and to stimulate interest.

4. Perhaps the most useful method is that which is not much dissimilar from the one described just now, and which is advocated by Bertrand Russell. That method seems a development of the Dalton Laboratory Plan, which in its turn is the logical continuation of Montessori Method. It is best to describe it in the words of Bertrand Russell himself. "In the new Universities in this country, there is a regrettable tendency to insist upon attendance at innumerable lectures. The arguments in favour of individual work, which are allowed to be strong in the case of infants in a Montessori School, are very much stronger in the case of young people of twenty, particularly when, as we are assuming, they are keen and exceptionally able. The teacher should, at the beginning of the term, give a list of books to be read carefully, and a slight account of other books which some may like and others not. He should set papers, which can only be answered by noticing the important points in the books intelligently. He should see the pupils individually when they have done their papers. About once a week or once a fortnight, he should see such as care to come in the evening and have desultory conversations about matters more or less connected with their work. All this is not very different from the practice at the older Universities." (On Education, p. 240—41). The Dalton Laboratory Plan is designed for elementary and secondary Schools, educating boys upto 20 years of age, and is considered by its author, Miss Parkhurst, to be the logical continuation of Montessori Method. It demands that first of all, the instructors outline the work of the year (the curriculum or projects) so that each pupil may be intelligent about the scope and nature of the work that he is expected to accomplish. This whole is sub-divided into as many parts as there are months in the School year. "A complete month's work is mapped out for each standard form, subject by subject, in separate assignments of work. Each individual pupil.....accepts the work of his standard form as a contract..... He, as an individual pupil, is held responsible for the entire contract in all its parts. The pupils refer to the assignment as a 'Contract Job'. When a pupil completes all of the work of any one contract job, he may request the next contract. It is given to him if, after inspection, he is found to have satisfactorily completed all of the work required in each subject for the month A pupil is not permitted to do more than the

month's requirement in a single subject, i. e., go on to the next month's requirement for that subject, before he completely finished the month's requirement in every other subject of any given contract." (Davis : *Matter and Method of Modern Teaching*. p. 325 to 326). Both, the method suggested by Bertrand Russell and the Dalton Plan may be summarised as elaborations of the method of "Silent Reading" or "Private Study". It is desirable to supplement this method by establishing a more direct contact of the pupils with life, through some form of activity and through direct observation.

5. The four methods which remain to be considered are all designed to create a more genuine interest in the subjects to be studied. They include instruction in handicrafts or through handicrafts (or both), regional survey method, democratic training through consideration of local public questions, and cooperative project method. They are all intended to give a bias to the curriculum, in order that the curriculum should be coloured by the environment. The value of such a bias lies in the fact that instruction with it seems real to the pupils. As Zakir Hussain Committee say of education through handicrafts, "greater concreteness and reality can be given to the knowledge acquired by children by making some significant craft the basis of education. Knowledge will thus become related to life". They further point out, "The craft or productive work chosen should be rich in educative possibilities. The object of this new educational scheme is *not* primarily the production of craftsmen able to practice some craft *mechanically*, but rather the exploitation for educative purposes of the resources implicit in craft work." Handicraft as the channel of instruction, however, appears unsuited for the University stage of education. In the first place, it is doubtful if a substantial portion of even the Zakir Hussain Committee's curriculum can be taught through a handicraft, however full it is of educational possibilities. Secondly, one may expect that, with the widespread adoption of the Wardha Scheme, the educational possibilities of the handicrafts will be fully exploited and exhausted by the time the student is admitted to the University. Thirdly, the curriculum of the University stage is too extensive. And lastly, the mind of a student entering the University is more advanced ; it is capable of doing some abstract thinking, and at this stage it is not necessary to relate knowledge to so concrete a thing like the handicraft. It is possible, at this stage, to impart the quality of reality to knowledge by relating it to experience of regional surveys, efforts to consider and solve local public questions, and cooperative projects.

6. Professor Patric Geddes was a strong advocate of the regional survey method. "The essential idea...is that the child's *environment* should provide

the material for, and contain the immediate interests of, his schooling. Having learned of what his environment consists, its actions and reactions, and its history, he is set the problem of pursuing it into the future, or of helping to create its future on lines that seem desirable. Such a curriculum...has the advantage of being usable not only in rural areas but in Semi-urban, and city areas." (Davis : *Ibid.*, p. 157). The students are asked to collect observations and facts about 'folk, work, and place', to record these facts in maps, photographs, and diagram ; but the centre of the whole survey is man, not matter. Sociological surveys may be utilised to make real many observations, theories and discussions in social sciences, philosophy, and literature. The advantages of regional survey method to 'Arts' education in the University are easy to see. But it should be remembered that the method does not obviate the need for direct instruction in how to read, describe, narrate, calculate, analyse, synthesise, and reflect. Secondly, if the method is to yield substantial results in limited time, the steps and the directions of survey should be thoughtfully planned by the teachers. Thirdly, there arises the problem that many students may not be interested in undertaking surveys. This problem may not arise in schools, but is certain to arise in colleges. To solve this problem will require the whole of the teaching skill of professors. By skilful questioning on personal matters, on local gossip, and by giving bits of news about different places, the professor should be able to rouse in a reluctant student a desire to collect necessary facts.

7. An outcome of the regional survey method is democratic training through consideration of local public questions. The institution may be made a laboratory in which community problems are studied and possible solutions proposed for the consideration and action of the citizens (See p. 395, and p. 418, John Dewey Society : *Democracy and the Curriculum*). In an urban community the college might undertake a sociological survey, make a searching analysis of the community, bring unknown problems to light and suggest, and even agitate for, solutions for those problems. In some American schools study groups were organised, which discussed housing problems and suggested several projects. In rural communities, the college may undertake periodical surveys, and address itself to rural problems such as agricultural practices in the locality.

8. The project method is designed to train the pupils to cooperate during their school or college life. "A project is a problematic act carried to its completion in its *natural setting*. The word project thus crystallises in a single term a tendency...in the gradual transition from the academic to the practical." (Davis : *Matter and Method of Modern Teaching*. p. 354). "Give the class a

real life project to bite at, and watch the result", say the advocates of this method. "Projects may be individual or cooperative, large and small. Thus the boys of Manchester Grammar School were engaged in a project in the grand manner, when they drained, levelled and turfed their playing fields." (Davis : Ibid. p. 354). Co-operative projects afford excellent opportunities for democratic training. Provision may be made for democratic organisation and direction of the school or college community. (See page 418, John Dewey Society : *Democracy and the Curriculum*). This presupposes a wide range of common activities. This method of education, however, can form only one of the activities of a college ; it can not replace, though it may supplement, other methods.

The following conclusions emerge from this survey of educational methods. The method of silent reading without any teaching, and the method of teaching through handicrafts, are ruled out, being unsuitable for the college stage of education. The lecturing method should be employed. But (a) the less it is employed the greater will be its usefulness. Perhaps one lecture a day for each student and also one lecture a day for each teacher is the ideal number. (b) The notion that a teacher must cover the whole of the prescribed curriculum by his lectures must be given up. (c) The lecturers should make fullest possible use of newspapers, local gossip, and results of regional surveys to stimulate interest in the principles or ideas to be discussed for study. The method to be chiefly adopted is the ultimate development of Montessori principles, laying stress upon individual freedom and spontaneity of effort. This method should be followed as stated by Bertrand Russell with modifications, for more systematic supervision and guidance by teachers, suggested by the Dalton Plan. While regional surveys and teacher's lectures and discussions should stimulate interest, the chief place of receiving instruction should be the library ; but it should be the duty of the teachers of a college, meeting in a council, to divide up the year's work in monthly 'assignments', each of which a student must complete before he takes up additional work in any single subject. Perhaps the University itself, which lays down the curriculum, should draw up monthly and weekly 'assignments' and 'units' of work, subject to modifications and amplifications by the teachers. The teachers should include, in these assignments, the regional survey work and questions of local importance connected with the subjects. The regular course of study will be deemed to be complete only when all the assignments are completed by a student in the order in which they are given. At least one day in a week should be devoted to the regional survey work. This will considerably reduce the number of days available for instruction ; the difficulty may be overcome by

closing the college on holidays only for half the day, Sundays and long vacations only continuing as 'full day' holidays. In the first instance regional surveys should be planned for the whole year, and the purpose underlying the plan should be to relate it to all the topics in all prescribed subjects. Each survey should be preceded by a lecture by and conversation with the teacher, calculated to stimulate interest and enthusiasm. The students should be encouraged to propose schemes of reform in local life, and to popularise them. Provision should be made for democratic organisation of a wide sphere of College activities, such as the College restaurant, and disciplinary questions.

IV. ENGLISH STUDIES :

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The hindrances to right thinking, says Bacon, should be removed ere one can view a question properly. I shall therefore refer to an illusion arising out of our political and economic conditions.

It is often asserted that the study of English hinders Swaraj. My reading of the situation is different. Ten years ago I warned the Congress that it should not raise the question of the *lingua franca*. Before the outbreak of war I made one more appeal to political parties to avoid issues likely to divide the country. But the Congress tried to define Hindustani with results unfavourable to nationalism. The speeches made at the All-India Hindi and Urdu conferences reveal what depths of passion have been roused. It was not merely an accident that the split in C. P. was between the Hindi and the Marathi ministers. Some Bengalis claim that Bengali deserves to be the *lingua franca*. In Madras even Congressmen say in private that Hindustani will give political importance to North India. The premature tackling of the language question has roused the worst prejudices and let loose the forces of disintegration. If the present opportunity had come ten years ago, we would have won Swaraj ; but, having spent a decade in attacking the unreal foes of nationalism like English, we are powerless to act now.

English has been the friend and not the enemy of nationalism. Macaulay foresaw that the study of English would kindle patriotism, and that prophecy was so thoroughly fulfilled that Lala Lajpat Rai in "Young India" mentioned "English education imported in schools and colleges" as the first and foremost among nationalising influences.

English is a liberating influence not only because Mill and Milton advocated liberty but also because a foreign language shakes off mental inertia. European nations were roused from slumber by Latin and Greek. Oxford and Cambridge made Latin a compulsory subject, but English was not even included in the curriculum. In Rome, the study of Greek was compulsory but the study of the mother-tongue was optional. The Indian vernaculars cannot keep our thinkers in the current of modern thought. Some of the vernaculars are undeveloped. As things stand, English alone facilitates inter-provincial and inter-national contacts.

If the liberating influence of English has not yet been experienced in full measure, it is because English has been used as a way to secure jobs and not as a discipline to transform character. The belief that English studies have a cultural bias now and that it is necessary to introduce a vocational bias is absurd. When English is studied as the means to secure jobs under government, people call it cultural ; and when the object is to win jobs in firms, people call it vocational ! Culture widens outlook, deepens sympathy, and enables a man to respond creatively to his own environment.

For this we must study English literature as Indians. In my book, *Shakespearean Criticism*, I have tried to show that one need not renounce Indian domicile to feel at home in the world of English literature. Some of my critics have said that the Indian can read about England and thus feel like Englishmen ; but it is one thing to feel like Englishmen and quite a different thing to feel that we feel like Englishmen. The purpose of books is to enable us to respond to our own environment ; if we treat them as foreign things, they will make us foreigners in our own land ; if we treat them as fossils, they will make fossils of us. The true pattern of Sir Willoughby Patterne is in the mind of every reader and also everywhere around him ; and so it is unnecessary to ransack the British Museum to ascertain whether Meredith was irritated by any of his acquaintances. Even British Universities are beginning to realise this.

Our attempt to read English literature like Englishmen has produced something worse than barrenness. A student of science who reads in a text-book by Jones that the atomic weight of mercury is 200.61 gets information, but a student of literature who reads in a text-book by Saintsbury that a poem is thought-stimulating kills his own thought if he accepts the statement. I have been examining the essays written by the students of our M. A. classes and what strikes me is this tendency to accept opinions. On "The Characteristics of the Modern Novel" a student wrote a magnificent essay, but cross-examination

revealed that he had not read a single modern novel. The syllabus that we have borrowed from British Universities induces professors themselves to be guilty of intellectual dishonesty. For example, a professor has written about the musical qualities and other characteristics of the Odes of Horace and Pindar, the pastorals of Theocritus and Virgil, and the sonnets of Petrarch and Giovanni dell Casa, and the book has been prescribed by his University ; but he knows no Latin or Greek, never heard a line of these tongues read, nor ever saw a translation of any of the poems referred to by him.

In short, the attempt to approximate our syllabus to that of Oxford, Cambridge or London has led to intellectual stagnation and intellectual dishonesty.

Professor Jha's plea for the recognition of "Indian English" is a protest against a similar unhealthy tendency in our study of the English language. English is an international language, and the variations introduced from time to time by a particular class residing in a particular locality have no special validity. It has been observed that, over and above the persistence of regional and class dialects, one meets with a peculiar phenomenon at Oxford. Once in three years a dialect takes birth and dies there. The Indian who spends a couple of years there carries back to India the impression that what he heard there was idiomatic English, and generally develops into a harsh critic of other people's English. One who is specially vehement in the denunciation of "Indianisms" has written a book to help Indian students to write good English. From that book I culled a few expressions and referred them to Professor Abercrombie who opined that they were "good examples of bad English". Some years ago an Indian University could not prescribe a book written by an Indian because some members of the Board of Studies detected hundreds of "Indianisms" in it ; but the British Universities subsequently acknowledged the merit of the writer and of his style. Instances like this ought to open our eyes to the fact that the phobia of "Indianisms" stifles expression and stunts personality.

This does not mean that every province of India should evolve its own English. I maintain that correct English, sufficient for India's purposes, can be studied in India. Englishmen who have become alive to what Prof. Ifor Evans calls the international responsibilities of English are realising that the steadying influence which counteracts disintegrating tendencies is provided by the great writers like Shakespeare and Burke.

The issues I have raised are so fundamental that detailed suggestions for the

improvement of the teaching of English can be made only after the issues are settled. Nevertheless I make a few stray suggestions.

There is a general complaint that many of the students who pass the Admission examination cannot express their ideas in English. Three months after the students join the University, there should be a test, both oral and written ; and those who fail should give up English or join a special class. To teach English, the high schools should employ only those who have passed the M. A. in English. While a teacher who knows only the first two theorems of Euclid can teach the first, a matriculate, however well trained in the methods of teaching, is likely to familiarise students with incorrect English.

The practice, at present, is to prescribe a few books for the Intermediate and B. A. examinations, it being assumed that students develop critical insight through intensive study. "The place of Addison in the development of English prose", "The history of the modern one-act play", "Shakespeare's handling of his sources" are some of the questions that students of the Intermediate class have been asked. The questions are generally such as can be answered without any reading of the books prescribed. So boys waste time for one year and eight months, and just before the examination, study by heart a few questions and answers. To ensure steady work throughout the year, it is better to prescribe a number of books and confine the questions to the subject matter. Each week the students should read one book at home and appear at a test. All questions need not be summaries. After reading *The Spectator*, an essay on the dress of Indian women may be written. Good essays produced thus should be published in the magazine, and good plays staged.

It is necessary to have a special English B. A. course. Benares has introduced one already, and the experiment is proving a success.

The training imparted to M. A. students should be such as to enable them to fix the date of Valmiki, for example, to adapt foreign books to our needs, and to find out the vocabulary common to the Indian languages. If a comparative grammar of the Indian languages on the lines of Wright's Comparative Grammar of the Germanic languages is prepared, it will be seen that Basic Indian exists already. That will be a lasting contribution to Indian nationalism.

V. THE TEACHING OF ENGLISH LITERATURE :

Prof. K. L. Bordia, M. A., Holkar College, Indore.

English Literature is a valuable treasure-house of things of beauty and a study of it would go a long way to enrich and ennoble the lives of Indian youth. But unfortunately the teaching of English Literature is a great failure particularly in the undergraduate classes. To fulfil its purpose literature must be enjoyed. But to our students it is more or less a dead weight. They lay so much emphasis on the annotations and commentaries on a piece of literature that they miss the beauty of the piece itself. Their study consists of hunting up all that various critics have said about a particular poet or novelist and reproducing it slavishly. And this criticism from various sources mixed together makes a strange medley. However much you insist on having their own appreciation it is all in vain. Very often they do not read the text at all. For example the books prescribed for general study at the B. A. Examination are not all read. The same treatment is meted out to a part of the M. A. Course.

This is a sorry state of affairs. Our students know so much about literature and so little of literature itself. Our examination system and the emphasis in our teaching must be radically changed if the teaching of English literature is to be of any substantial use.

I humbly suggest a few changes. First of all students should be allowed a choice of books. Arrangements should be made to teach a number of books of whom the students should have the right to select some for their study. It is no use at least in literature to teach books which the student does not enjoy. All efforts should be made to tempt the student to read books outside his course by references to the beauties of those books.

Questions should be so framed that they cannot be answered without a study of the text, even in general study books. I do realise that it is very difficult to examine people properly in literature but there is a lot of scope for improvement in the present system. If questions contain quotations or references to the text even in general study books it would go some way to encourage the study of the text. A much wider choice should be provided, each question at the same time requiring first hand study of the text.

All possible efforts should be made to discourage bazar notes. They are a very great corrupting influence. They deserve to be proscribed by legislation

though I know that it is not easily possible to do so. So often short stories or plays prescribed for general study *are not read at all*. Only their summaries are read from "exhaustive notes". Personally I have failed utterly in preventing students from copying summaries from notes, not to say of critical appreciations. All that is possible should be done to fight this enslaving nuisance.

VI. RESEARCH IN INDIAN UNIVERSITIES :

B. Ramamurti M. A., Government College, Ajmer.

Scientific Research to-day is making head-way against great difficulties. Scientific Research, knows no race, no politics. Its achievements are meant for the benefit of humanity as a whole. The wresting of the secret of nature is not possible unless the mind is given free-play. To-day we witness under the Hitlerian regime, the suppression of Scientific freedom and the merciless persecution of renowned scientists like Einstein and Freud. Not only that, the youths of Germany are taught to worship the idol of war and the highest achievements of science are placed at the disposal of the demon war. Herein we have the greatest obstacle to scientific progress.

The next is the undue emphasis on the utilitarian object of science, i. e. on the applied aspect of science. Some of the greatest discoveries of great benefit to humanity—the wireless waves, the X-Rays have been discovered during the pure pursuit of science. Science should be pursued for its own sake, and the questioning mind should not be oppressed by the utilitarian point of view.

The third difficulty is the tendency for authorities to insist on discovering results to order, and in a stipulated time. This works great havoc on the young researcher and affects adversely the quality of work too. It takes about two years for the post-graduate student in Mathematics, to go down into the mine of Mathematics and just when he has finished the labour and discovers the veins of gold, his services are dispensed with and he is thrown out into the world to join the ranks of the unemployed. Surely it is an act of cruelty against the young researcher and not only that, this is a colossal waste of intellectual effort. The promising young research student is badly in need of encouragement, and an assurance of a decent future.

VII. TUTORIAL METHODS IN UNIVERSITIES :

*Dr. H. L. Srivastava, M. A., Ph. D.,
Dungar College, Bikaner.*

I am intimately acquainted with the internal working of one of the five universities in the United Provinces, at which I spent five years as a student and as a research fellow. It is a unitary teaching and residential university, and the institutions of *House Tutorship*, *Seminars* and *Tutorials* are supposed to be its special features. But I speak with inner knowledge of things, when I say that although all these find a prominent place in the university calendar and prospectus, none of these has really been given a fair trial.

Take for example the scheme of *House Tutorship*. In conformity with the newly framed rules I, like other students, was placed under the supervision of a House Tutor, when I joined the I Year Honours Class in August, 1922, and he was expected to be my friend, philosopher and guide in all matters, social, academic and moral, relating to my welfare. Fortunately, as it appeared to me then, a very distinguished scholar of all India fame and head of the department of the very subject in a branch of which I wanted to specialise, was appointed my House Tutor. I was given to understand that the university rules made it necessary that we should meet once a week. With what enthusiasm and hopes I went to meet my tutor for the first time, it is possible only for a young man burning with the ambition of distinguishing himself as a student to realise. But my zeal was somewhat cooled down, when without any ceremony and without a second word the learned professor dismissed me with an order that I should write out an account of my career and show it to him. I obeyed the order and placed a paper of 25 pages in his hands, when I met him next week. This was my second and last meeting as a ward with my tutor who was supposed to be my guide throughout my stay in the university, as he gave me no opportunity to see him and I am sure that he threw away my paper into the waste paper basket without reading it. My friends did not fare better, and the noble scheme of House Tutorship became a dead letter within a year of the establishment of the university.

Far worse was the fate in store for another scheme of reform, namely, the *Seminar Classes*. Every year in the university calendar and prospectus we come across the *advertisement* that the heads of the Persian and Arabic departments will conduct seminar classes with the Honours and M. A. students of medieval Indian history. But not a single class of this kind was held during 1922-1927,

and I learn from an authoritative source that none even has been held since 1927.

Tutorial classes in other subjects except English have failed to serve the purpose for which they were instituted. In several subjects such classes are discontinued and in others they have become formal and stereotyped.

Although Honours classes are still maintained in the Lucknow and Allahabad universities, the failure of the Honours scheme is well known to one who has even a slight acquaintance with the working of this scheme.

Therefore I suggest that first of all this conference should examine the schemes in the light of the experience from those institutions where they have been tried. To me it seems that the question of questions for us is how to make the schemes already known to us a success, before undertaking new ones.

Later, discussion centred on the question of *research* in the universities. The chairman deplored that the university professor has to witness the spectacle of students joining research classes in the beginning of the year, and leaving them off, one after another, till there remains no research scholar at the end of the session. Under these circumstances little research is possible in the Universities. While I agree with the chairman I suggest that professors should keep themselves in intimate touch with the students in their respective departments and discover as to which of their students were really possessed of originality and aptitude for research, and such students should be given research-scholarship and encourage in other ways too. Research scholarships should not be given merely on the results of the M. A. Final Examination. The whole career of a boy during his six or four years' stay at the university should be taken into consideration at the time of awarding research scholarship. Unfortunately the right type of student is not encouraged in our Universities.

[iii] Vocational Education.

I. PRESIDENTIAL ADDRESS :

K. P. Chattopadhyaya Esq., M. A., Calcutta University, Calcutta.

The necessity of vocational education is admitted by every one ; but its exact place and importance in any scheme of education is not always clearly understood. Since the purpose of all education is to develop the mind as well as to form habits of work that will enable the individual to take his place in society, it follows that education will always include some instruction that will help the student, later on, to earn his living. The term vocational education is however generally employed in a narrower sense, excluding from its scope, what is termed liberal education, or education for culture. We have to consider how far such a distinction is justified.

Education is admittedly a preparation for life. One of its purposes is to train the child, so that it may pass from social contacts in the family to the wider group known as society, without any conflict or mal-adjustment. A certain amount of teaching of general subjects, like reading, writing and arithmetic is considered to be an essential minimum in education in all civilised countries. This portion of teaching is generally finished quite early in life, in what may be called the lower primary stage. There cannot be any question of trying to equip the child for vocations during this period, when his age would probably range from five to eight. But even at this stage, the child can undergo manual training in its simpler forms, such as working with heads and strings, paper, raffia, clay and similar material. Such training is of value in vocational work later on ; and is by itself of educative importance. Modern educationists are well aware of the benefits of hand and eye training. They know that it confers a double blessing on the child, in as much as it stimulates his mind as well. Such instruction, though often labelled wrongly as vocational in our country, is quite different from it.

Actual training in crafts, which is one kind of vocational education, cannot be taken up before the age of ten or eleven for physiological reasons. The beginnings of vocational training may however be made towards the end of this stage. The approach may be made through more developed forms of manual training which blend gradually into handicraft. The graded course of cardboard and book-binding followed in many schools of Sweden, and adapted to our requirements by Sri Laksmiswar Sinha, at Wardha, is a good example of this type of transitional handwork.

Types of Vocational Training.

The kind of vocational training to be followed in our schools in India, can only be settled by a survey of the needs of each region. In the field of education it is necessary to realise that planning for the entire social group, known as the nation, is essential. We can draw up our plans only on the basis of facts.

A reference to the figures of the last census shows that nearly 44 per cent. of our people are earners, while the rest depend on them for their livelihood. Of the earners nearly 64 per cent. are engaged in agriculture, 2 per cent. in cattle and poultry raising, and 10 per cent. in crafts and industries. Half the agriculturists again, till their own land ; the rest are practically landless day labourers. Among the artisans and industrial workmen, a fourth are employed on textile production, and nearly another fourth are absorbed by dress-making and allied work. A little over one-tenth of the artisans work on wood and bamboo. The other crafts account for the balance. About 5 per cent. of the earners are found in trade and commerce, while the professions beloved of our upper and middle classes—the lawyer, the doctor and the clerk—bring livelihood to barely 3 per cent. of the income-earning public. Transport absorbs nearly 2 per cent. and domestic service 7 per cent. of wage earners. The others are employed in occupations which do not promote social welfare, if not actually anti-social in their nature.

The figures noted above clearly indicate that in a scheme of vocational education for the nation as a whole, provision must be made for equipping at least two thirds of the children after the primary stage, to be agriculturists. It is also evident that different arrangements will have to be made to meet the different needs of the two classes of agriculturists, the landless day labourer and the farmer.

Apart from the landless day labourer and the peasant who tills his own land, there will be a third and very small group of agricultural workers who cultivate special and valuable crops. They are, strictly speaking, not peasants but plantation managers. Barely one per cent. of our earners come under this category. They grow tea, coffee, rubber, sugarcane, valuable fruits, and flowers. In these occupations, the need for training and education is much greater than in general agriculture. Brains count here much more than mere ability to put in strenuous physical labour. The training for such work cannot be undertaken in ordinary post-primary schools but in special advanced institutions teaching to a standard comparable to University work in other subjects.

Business in our country is intimately connected with agriculture. Fifty per cent. of our businessmen are engaged in occupations connected with the grain trade. Six per cent. live by supply of cooked food ; while five per cent. are engaged in the textile business. Nearly four per cent. work in insurance houses and banks.

Work connected with commerce and trade comes under three categories :— (1) Export and import, and sale of raw materials and finished products ; (2) Keeping accounts and papers of such transactions ; (3) Financing such undertakings.

Post-primary schools in cities and even smaller towns should provide facilities for training in commercial work in the last year of the course. Arrangements should also be made for training more promising pupils for another year or two in the more advanced branches of commercial practice. Grain trade, as I have said, is the basis of half the business in our country. The school should therefore link up its work with that of the surrounding rural areas. In course of time, it should also be possible to link up the work in rural schools with the work in such central towns, and complete the study of production and distribution of grain.

More advanced students, necessarily few in number, should also have facilities for work as apprentices to business houses, supplemented by courses of instruction on such subjects as :— (a) Variety and quality of grain ; (b) Factors regulating production ; (c) Details regarding export and import, and factors controlling the same ; (d) Grain markets and factors determining price levels. The last type of work can with profit be undertaken by a body of the status of a University.

I shall now deal briefly with the third sub-head of business training. Banking and Insurance require careful training along with long apprenticeship. Special institutions— preferably working in the evening— can best meet with the need for higher and specialised instruction for such apprentices.

Handicrafts

The number of men engaged in handicraft and factories is double that of businessmen. Hence the facilities for training should be correspondingly greater.

As I have noted before, a good proportion of those classed as artisans are really factory workers. Most of them are engaged in the textile industry. Textiles take also a very important position among handicrafts and cottage

industries. Next in importance to textiles comes work in wood and bamboo. Dress-making may be considered an adjunct of the textile group of crafts and is also important. Obviously these are the handicrafts to which manual training in earlier year at school should lead to, for more intensive work in the post-primary stage.

I have so far said nothing about the special education needed for factory workers of ordinary and advanced grades. The training of higher grades of technical staff requires careful planning in co-operation with industry. Such work can be undertaken only at the level of University teaching. On the side of industry, the best form of co-operation would perhaps be to organise separate "nursery" work-shops by the firms, linked with the University laboratories. This device has been widely employed in Central Europe with success and has been recommended as worthy of imitation in Great Britain.

A very important question has to be considered at this stage—the question of cost. Attempts have been made by many well meaning persons in our country to teach handicrafts in secondary schools. But it has been found that the capital expenditure on the workshop and the recurring expenses of the pay of the instructor have rendered the experiment abortive. If however the schools in any town work together, they can easily surmount the difficulty.* The capital and recurring expenses can, in this way, be shared by five or six schools and reduced to reasonable figures.

Some arrangements may be made for disposal of these products, without difficulty, to keep down the cost per capita of such schools. The suggestion that has recently been made that vocational schools should be self-supporting is however a different proposition.

The fact that in my limited experience Calcutta Corporation schools have produced practically no returns need not be counted as evidence against this scheme. It is however different when we find that well organised industrial schools in the city attended by adults—and not by children as in Corporation schools—require subsidies to the extent of forty to sixty per cent from public funds, in one shape or another. The experience of schools in western Europe, where the organisations are older and better linked up with sales agencies also do not go against these facts. I took the trouble to inquire of teachers of the L. C. C. schools on this point when I visited them in 1934. Everyone agreed that such manual or vocational work is not self-supporting. The wastage involved in teaching was less in areas where the children came from middle class homes and

greater in working class areas. The scheduled rate of wastage allowed by the Council was exceeded in the last named areas, which certainly are not more backward than our rural or urban working class areas. The experiment of trying to make schools self-supporting, should therefore not be tried as it will definitely fail.

I shall now take up certain general questions of importance in vocational education. It was pointed out earlier that the distinction of education for culture from what is termed vocational education has to be examined carefully to ascertain whether there is a real basis for the same, and whether the two should be kept apart. A narrow specialised training in a craft or trade may prove valuable in its limited sphere ; but such an education will not equip the citizen of our modern state to meet with success the rapidly changing environment in the economic sphere. We cannot claim to have planned education for the nation if we do not give them this generalised training essential to survival. We are therefore faced with the problem of combining vocational with what is known as cultural education. Psychologically, this is desirable for two reasons. The traditional association of "cultural education" with the ruling classes, and of apprenticeship in trades and crafts with the lower strata in society is likely to create a belief that purely vocational schools not linked with the general educational system are inferior to the more orthodox institutions. The fear that vocational courses might be shunned as side tracks leading away from the University has led, for example, the Toronto University and other Canadian authorities to recognise such courses for matriculation. Students following any of the principal courses of training in commerce, trade, craft or agriculture can take admission to the University.

While devices like these meet the difficulty half way, they do not go to the core of the matter. It is overlooked that a person lives the type of life by which he earns his bread. The imparting of prestige to vocational training will therefore satisfy his *amour propre* ; but will not furnish means whereby he can cultivate his mind as in the case of the person who follows a profession linked with cultural education. We can get over this difficulty if we make vocational training, a real equivalent of cultural education, and not merely confer on it an equality on the basis of University Regulations. We can succeed only if the cultural studies for our future peasants and craftsmen, are taken up, not separately, as additional work divorced from vocational training ; but approached through such vocations, as their integral part. In other words we should try to centre the education of the child round one or more basic vocations. The Wardha scheme contemplates a training of this type. Some of

the basic education schools have carried out experiments on these lines, with a fair amount of success. The choice of vocation made— spinning and weaving— does not however take proper account of the statistics of the type of vocations followed by the large majority of our people. A very comprehensive and graded course of instruction in most of the subjects considered necessary for teaching in village schools, can be drawn up, centering round agriculture and its evolution ; or in cities round a group of crafts and trades. As an example of the type of syllabus that may be drawn up, I may mention a course that I suggested some years ago to the Hindusthan Talimi Sangha for agriculture centred schools. We can begin our work by narrating to the children how men lived in the old days by collecting fruits and roots and by simple hunting of animals. Pictures may be shown of such primitive folk living in India or close to India. The lesson may be completed by dramatising the narration. The children can play at being members of such tribes. Play activities of various types will easily lead through a series of graded lessons to a fair knowledge of human geography and nature study. Arithmetic and drawing may easily be linked with such work. Formal reading and writing can also be based on the names of people, places and objects studied in such fashion. The importance of social co-operation may in addition be emphasised from the beginning of education. History will not need to be taught formally but a historic sense will be developed through the study of evolution of arts and crafts.

Vocational Training For Women.

I shall conclude with a reference to the special question of vocational training for women. As girls are more easily liable to fatigue and are less strong than boys, the selection of handwork and crafts training should be made accordingly. Earlier manual training may not differ much ; but it is broadly recognised that wood and metal work are more suited to boys ; and weaving and dyeing textiles, embroidery and dress making, more agreeable for girls.

It is however necessary to remember that the principal vocation which is followed by most women, certainly in our country, is that of the house manager or housewife. The importance of this vocation and the necessity of training for it is apt to be over-looked and has led to the idea that house-craft is not of the category of skilled occupation. The family is however the fundamental social unit all over the world ; and on the efficient management of the affairs of the family— represented by the home— depends the health, happiness and welfare of the nation. Instruction in house-craft is therefore essential in girls' schools—

being even more important than handwork for boys in its practical bearing. The courses should be planned so as to render girls fit on leaving school to undertake intelligently various household duties which most women are expected to perform. This work, like handicraft, can be organised without much expense on centre system.

II. LEARNING THROUGH LABOUR :

*Dr. F. G. Williams, M. A., Ph. D., Ushagram Educational Colony,
Asansol, Bengal.*

I. Objectives To Be Achieved.

One cannot live in Bengal for many months without becoming acutely conscious of the problem of the idle literate class. The curse of idleness has grown out of the curse of misdirected education, an education so-called which has deadened the brain with endless memorizations and allowed the hands to become fat with disuse.

The cornerstone of the Ushagram Educational Program is Work. Not only Learning and Labour, but Learning Through Labour. Labour is the best teacher, an exacting teacher, a satisfying teacher, a teacher which demands and a teacher which rewards.

It seems unbelievable that there should be any question as to the inclusion of a vocational program in the school organization, but the schools with such a program are still few and far between in India. The most frequent argument one hears is that the boys need their full time for the mastery of the literary subjects required in the curriculum. If education has anything to do with the development of character and preparation for intelligent citizenship, then the school must make vocational opportunity for its students. A boy may cheat and defraud and be completely untrustworthy in his classwork and yet be successful in his examinations, completing his course to enter the world an irresponsible social parasite. These traits of character and attitudes being built up in his school life may not be detected until too late—unless he has had vocational opportunity. A boy cannot cheat—he must follow his instructions and do his work well—in the school paper factory. If he has been careless in the selection of waste fibre, that carelessness will show up in the finished paper and he will be brought

to task. Indifferent work at polishing will tear the precious sheets, and lack of concentration while lifting sheets from the pulp vat will produce sheets too thin or too thick. If one wants to really know a boy he has only to watch him carrying out a vocational task for half an hour. In that time one can discover almost all about a boy.

The following objectives have emerged from the vocational program in Ushagram. Others might be set up, but we feel that these are of chief importance.

1. To Dignify All Honest Labour.

India with its social divisions, caste, religious and vocational, is in peculiar need of an educational emphasis which will remove from any form of honest labour any social stigma. Poverty has given India an over-abundant supply of servants and menials, while caste has degraded millions to the so-called "untouchable" tasks connected with sewage disposal. Even the comparatively respectable trades have erected about their premises social barriers which prevent entrance from without or expansion from within. These social mores and folk-ways place upon education in India an added responsibility. Let it be written across the school certificate of every boy who leaves school that the boy is willing to put his hand to any honest work.

2. To Create An Interest In Productive Work.

'Opportunity to produce brings new interests both in the processes of production and in those who work.' These interests often lead to adult vocational decisions. Let one of the school ideals be : Every boy a producer. A great Indian leader has said : "He who does not produce is a thief."

Not only should every boy have an opportunity to produce, but he must get a sympathetic understanding with those who carry on the work of the world. The boy cannot get this through books. He gets it by engaging in productive occupations. 'We have found that boys appreciate more and waste less paper when they have seen or engaged in the processes of paper making. A boy who has taken raw cotton through the processes of spinning and weaving has a new appreciation for cloth. The printed page takes on new meaning for the boy who has set up type.'

3. To Give Opportunity For Self-Help.

The educational experience of vocational work should not be emphasised to the exclusion of the actual money value of truly productive work. Work that has no value is not work. If it has no value we call it "busy work" and we

cannot include it in our vocational opportunity. But the opportunity for self-help will be most valuable to the boy whose parents find themselves unable financially to give him an education. This boy will have the added incentive of self-support and will find a sense of security in this opportunity. He should not be compelled to throw himself on the mercy of a "mission" or of "scholarships" given indiscriminately to one and all regardless of merit.

A boy learns to earn by earning, but in order to earn, the work he does must be productive and worthy of payment. He must learn to work on his own without supervision. This is one of the most important (for future living) lessons which work opportunity must teach him. In the world of work the man who goes ahead, once he knows what is required of him, and does his work honestly and well without the continual compulsion of close supervision is the man who will make good and always be in demand.

4. To Give Definite Vocational Training.

While the school is not vocational, the very organization of the work program offers opportunity for boys to learn trades, or at least the rudiments and fundamentals of the trade. Keen boys with developed interests will be able in out-of-school hours to learn the work of a shop well in the space of three or four years. This is a concomitant factor of any work program. Then too, there must be a chance for special students to avail themselves of the shop work without being required to take the full courses of literary work offered by the school. A short period of from three to six months' intensive work in a school shop may send the boy out with a new self esteem and courage to meet the world of work.

II. Groups To Be Served By The Vocational Programme.

In planning a vocational program one must think of all the groups of students, regular and special, who should be served by the program. Usually the school will have a hostel connected with the day school and there may be a special group as there is in Ushagram. To serve all these groups a comprehensive program must be set up and a time schedule properly worked out. While we discuss this problem under three heads, let it be understood that the vocational or work offering is a single program, the same shops and personnel serving the three groups.

1. The Day School Group.

The most difficult task facing the educator is that of integrating his vocational

program with that of the school curriculum. The Government or the University has set up a curriculum which must be carefully followed and fully covered if the student is to be properly prepared for the final examinations. The subjects of this curriculum are usually literary allowing no vocational offering. For this reason the vocational offering must be extra-curriculum, that is, over and above the required curriculum. Under the circumstances the only plan was to give six classes or groups vocational work for six periods a week— three double periods on alternate days.

Only six classes or groups can be accommodated in the program for the reason that only six periods (the first six each day) can be allotted to this integration, and also because there are only six days in the week for this program. If six separate classes can avail themselves, then the six classes should be Class IV to Class VIII. We have always allowed the top classes IX and X free from vocational work because of heavy study and preparation for the final Matriculation Examination.

The number of students who can be absorbed profitably in a shop is very important. In some schools we find the last period or two of the day turned over to handwork and all the student body turned into the woodwork shop with the result that the boys mill around and accomplish nothing but a grand waste of time. Only the number of boys who can be given work and properly supervised should be allowed in the shop.

2. *The Hostel or Resident Group.*

Boys who live in the hostel connected with the school can get additional shop work to that which they get during the school hours with their classes. Two hours a day is the minimum amount of time which should be allowed for work for resident boys.

3. *The Special or Apprentice Group.*

It would be unfortunate should such a program of vocational opportunity exclude the boy who for some reason is not able to continue his literary school career. Town and village boys who have dropped out of school and are too old to be apprenticed to artisans are often anxious to enter the school shop and learn a trade. This opportunity should be made available. There is the equipment and the teacher. Often the apprentice boy is a great help and a definite asset to the school shop. In order for the shop to pay school boys wages, it must produce marketable products. Skilled workmen are required. Not only does

the apprentice give this skilled labour at the time it is most needed, but he often assists the shop teacher in the handling of boys and in their supervision. The number of apprentices admitted to a shop must be limited. The small shop cannot take more than one, the larger shops perhaps two. Too many apprentices take away the work opportunity from the school boys.

In conclusion let me say that the vocational program of the school must be related to the life environment of the students of the school. A rural environment calls for certain vocational offerings, while an urban environment calls for other offerings. However, the fundamental philosophy of vocational education remains the same and the responsibility falls on the school administrator. I often ask school boys this question : "What are you learning to *Do* in school ?" The reply is usually, "Nothing". I hope to live to see the day when our school boys will be able to give a concrete, meaningful answer to this question.

III. CURRICULUM OF VOCATIONAL SCHOOLS :

*M. S. Nimbkar Esq., Deputy Educational Inspector,
Thana, Bombay.*

Before I begin to deal with the subject, "curriculum in vocational schools", I must see the difficulties in the way of vocational education that have misdirected our energies so long in a channel not leading to the material prosperity of the Indian nation. The first difficulty is the cultural background of our people which very often set all the vocations in the background and kept only the salvation of soul in the forefront. Then in the present and the last century theories of liberal education borrowed in toto from western countries were propounded in India which practically ignored the training of hands. Much was heard of project method but very little attempt was made to make it popular in this country. Besides therein also full justice was not done to the hand as a regular subject for training as hand training was not a subject provided in the school curriculum. The Wardha scheme alone first established the principle of equality of hand with heart and head.

Is a basic school under the Wardha scheme a vocational school ? The answer is "no". However the present basic scheme by proper training of hand and creating the necessary virtues required for vocations offers a good preparation for vocational training.

India's industries are in the stage of infancy. There was very little vocational education in this country because there were very few flourishing industries. Industries and vocational schools go hand in hand. If the growth of Indian industries is accelerated and there are signs of it in the last two or three years, different provincial Governments had plans to start some industries on national basis and an all India planning committee had been set in motion. Now again it is hoped on account of war many more factories will be brought into operation owing to increasing want of ammunition and other war material. It is said that these factories will continue to work even after the war. Let us hope these factories will stimulate vocational education in India.

Assuming as present circumstances indicate that vocational education will be in demand the question remains as to who should receive it. Vocational education is essentially utilitarian education on which those who mean business only can spend their precious years of life. There is no room for misfits in vocational school. And so how to avoid these misfits is another important question the answer of which can be found in intelligent bifurcation.

There is no difference of opinion as to the age of bifurcation. Fourteen is the age admitted by all. But bifurcation is not an easy thing for an ordinary teacher or a guardian to do. He or she will have to study the psychology of the children. Some seem to think that it should be left to children themselves but this too will be risky. Bifurcation cannot be lightly made. Teachers will have to study in the first place various capacities required for various industries. Some boys may have to go again as mere workers while others may have to go as managers or leaders of men. In short teachers will have to train themselves as vocational guides.

Even in western countries very little literature is available to study this science of vocational guidance. However, a few suitable books can be found in the bibliography given at the end of the book 'Handbook of Vocational Guidance' written by Messrs Oakley, Macrae and Mercer. The bifurcator will have to form a current estimate of the Boys' abstract and practical intelligence, his aptitudes and attainments, general scholastic level, mathematical ability, arithmetical ability, linguistic ability, reasoning ability, scientific ability, his machine sense, perception of form relationship, manual factor, his æsthetic ability, physique, social ability, leadership, methodical ability, and the last but not of the least importance, his character.

This is only one side of the picture. Another is still more difficult for an ordinary teacher to achieve. He will have to get himself acquainted with the requirements of different industries. For instance, an industry such as textiles will require more of mechanical ability, constructional ability, manual dexterity, muscular strength, physical stamina, leadership and ability to be careful and attentive to details. Another going in for training as a librarian will require to have high scholastic level, reasoning power, linguistic spoken ability, leadership and ability to be careful and attentive to details.

After considering bifurcation one is naturally led to the problem of the starting of industrial schools. It should be the business of various industries to conduct such schools. Every businessman should be required to register his concern and should be required compulsorily to join some guild of his particular branch of business. All the plumber merchants in a locality should for instance have a plumbers' guild and it should be obligatory upon it to conduct a vocational school for plumbing.

There is no necessity of having two kinds of schools as suggested by Mr. Abbott in his report on vocational education in India. There should only be one school running a course for four years. The certificate of this course should be considered as equal to the matriculation. Whether the boy gets the university degree or not is not of great importance though parents yet fondly cling to the university degree.

The curriculum of the vocational schools cannot be framed in detail at the present stage because it is not certain as to what vocation will be undertaken first. However, a few principles can be laid down for the consideration of the people. The vocational school should be directly under the management of the manager of a factory who should be bound as by law to start and run such a school while the factory goes on successfully. He may engage full-time or part-time teachers as circumstances may require and Government may pay the grant-in-aid to such schools after due inspection by the Department of Education. The Director of Public Instruction should be in touch with the vocational schools but the efficient running of the school should be the concern of the manager so that the vocation side of the school should not be thrown into the background.

The school should meet in two sessions. In the first session one period may be given to the reading of the regional language and study of English. The second period may be devoted to the training of mind and head for the

profession, for instance, drawing, mathematics, book-keeping and the elements of commerce and the economic geography of the vocation and one or two periods may be given to the teaching of the machinery required for the vocation. The second session should entirely be given to the practical work for which boys should work as apprentices under some workmen in the factory. The manager should keep the boys according to the curriculum in charge of a suitable workman who will ordinarily keep the record of the boy working under his supervision and the boy will go step by step to the higher and higher workman till he reaches the top and acquires mastery over the vocation. At the end of the course the manager of the factory will conduct the examination and give a certificate describing the ability of the boy in all the physical, mental and temperamental requisites of the vocation.

It has been rightly said above that the curriculum should be prepared by the school itself. But as the theme of this essay requires I shall endeavour to give one (enclosed herewith), for a textile school in Bombay.

Following are the conclusions drawn :

- (1) Every factory as a guild should have a vocational school.
- (2) These vocational schools should be given grant-in-aid by the Education Department.
- (3) Bifurcation for the vocational school should be made at the age of fourteen.
- (4) There should be a scientific working for bifurcation and the cases should be reported to the Director of Industries through the local education officer.
- (5) Each boy in the vocational school should be required to pay moderate messing charges. Tuition should be free.
- (6) There should be no remuneration for the manual work the boys do for their practicals in the factories.
- (7) The number of boys under training should be limited to the requirements of the factory or the group of factories.
- (8) The administration of the school will be in the hands of the management.
- (9) As a preparatory for the course the boy to be admitted should have received sufficient manual training of some basic craft.
- (10) The method of teaching in the vocational school will be that of correlation with the vocation of the school.

Subject.	Regional Languages and English.	Drawing and Geography.	Mathematics.	Textiles.
First Year.	<p>(1) A novel of two hundred pages, 500 lines of modern poetry. 5 essays on the descriptive side of the factory.</p> <p>(2) Conversation in English, building of easy sentences.</p>	<p>(1) Different 15 designs.</p> <p>(2) General knowledge of the places where cotton is grown.</p>	<p>Algebra, signs, addition, subtraction, multiplication, division, brackets.</p>	<p>Transformation of raw cotton into finished yarn. All important operations in general.</p>
Second Year.	<p>(1) Historical book 200 pages Middle age. Poetry 500 lines.</p> <p>(2) 50 pages of English including poetry.</p>	<p>(1) Drawing of textile machinery.</p> <p>(2) General knowledge of the places of textile industries with them and environments.</p>	<p>Equations: simple simultaneous and quadratic.</p>	<p>Solids, liquids, gases. Pressure and volume. Boyle's law, the thermometer. The principle of Archimedes, Capillarity of surface tension. Friction and its coefficient. Advantages and disadvantages. Work done in overcoming friction, oils and lubrication. The use of ball and roller bearings.</p> <p>Work and energy, principle of work, power efficiency of the machine. Principle of moments. Stress and strain. Hooke's law, fatigue of materials. Dynamics, Newton's law of motion, falling bodies, Kinetic energy, Momentum, Centrifugal force.</p> <p>Horse power. Work transmitted by the effective tension of a rope or belt. Machines. Mechanical advantages. Efficiency.</p>

Subject.	Regional Languages and English.	Drawing and Geography.	Mathematics.	Textiles.
<p>Third Year.</p> <p>(1) A book on economics. 500 lines of adi. poets.</p> <p>(2) 75 pages of English including poetry.</p> <p>Fourth Year.</p> <p>(1) Critical study of the languages. History of the language. Life sketches of prominent writers.</p> <p>(2) 100 pages of English including poetry.</p>		<p>(1) Dimentioned sketches of simple parts of spinning machinery.</p> <p>(2) The markets of the grown cotton and cloth.</p>	<p>Trigonometry.</p> <p>Logarithms and graphs.</p>	<p>Communion of motion ; belt driving and velocity ratios of simple and compound straight drives ; the convexity of pulley rims ; the effect of slip on velocity ratios ; tooth gearing ; the velocity ratio of a simple and compound train of wheels ; different motions ; chain drives, worm drives, and racks ; calculation on the surface speeds of roller and drafts between rollers ; intermittent motion derived from ratchet wheels.</p> <p>Heat, Temperature, Expansion of solids etc., Melting and boiling points. Vapour pressure, Humidity, Wet and dry bulb thermometers, Specific and latent heat, Conduction, Convection, Radiation.</p>

[iv] Primary and Rural Education.

I. PRESIDENTIAL ADDRESS :

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The topic I have chosen for my Address is "Rural Education". Firstly, this subject is of vital importance to us. Then again, to judge by the reference to rural education in the reports of the educational authorities in this country it may be reasonably held that not much attention is being paid to this kind of education. If you turn over the pages of the latest quinquennial review of the progress of education in India you will be surprised to find therein little reference to rural education. In fact if I am not mistaken, the phrase "rural education" occurs only twice or thrice in that lengthy review of about three hundred pages. So there is no harm if I take this opportunity of reminding ourselves as well as our educational authorities of the vital importance of what I consider to be the problem of problems in the field of Indian education.

It is true that the reports do make lengthy references to primary education. It is necessary to define "rural education" clearly in order that in future there may be no such loose use of the terms. The word "primary" denotes a stage as distinguished from a type whereas the word "rural" signifies a type as distinct from a stage. Sometimes, no doubt, the word "rural" is used to indicate the extent as distinguished from the content of education. In such cases it is true the two terms "primary education" and "rural education" are to some extent synonyms. But such use is liable to lead to a confusion of ideas and we should guard ourselves against such confusion. As far as extent is concerned a major part of primary education in this country is rural. India today has a predominantly rural population. However all primary education is not rural education. There are primary schools in urban areas. The education that is imparted there cannot certainly be called rural education. Again, all rural education is not primary education. There may be rural primary schools and rural secondary schools. There may even be rural colleges of the type of the People's Colleges in Denmark and other western countries. So it becomes necessary to define the term "rural education" and to clarify our ideas about it.

What then is rural education? Rural education is that type of education which meets the intellectual needs of the people living in the countryside. It

deals with the content and materials of education. It denotes a type and not a stage. The word "rural" has a qualitative sense and not a quantitative one. If the education is linked with the rural environment, if the school-work is brought into a close association with country life and surroundings ; if the schools use the rural background of life in all their activities the education that is imparted in them will be rural education. Where these are not done, the education, though the schools may be situated in rural areas, will not be rural. You may have urban education in rural areas as theoretically speaking you may have rural education in urban areas.

The only way we can make education real is to associate it with the mental background of our children and to base the foundation of education on this background. That is real education, that is true education. But are we in our village schools imparting that true and real education ? Is it not a fact that situated though they are in rural areas most of our village schools are in reality imparting an urban education ?

Historical reasons are responsible for the origin of the modern system of education in the cities. From cities this education spread to the countryside. But while it spread to the villages its character did not change. It remained urban in outlook. When the old village schools were replaced by the new schools imparting the new type of education it did not try to adapt itself to its new environment. The results were that the village schools became mere replicas—and often poor replicas—of the schools in the cities. The same curriculum was followed, the same books were used, the organisation and outlook were the same and even the hours of work and holidays were the same. The result was that the education they imparted often became unreal. From the very outset the pupils were faced with a mental conflict. They heard of things which were not familiar ; they read of things which they did not understand—things which had little, if any, reference to their immediate environment. Such education was bound to create senseless dissatisfaction and meaningless cravings. It was inevitable that there would be a mad rush for the cities and almost neurotic desire to escape from the unreal life in the countryside to an equally unreal life in the cities.

It is certainly not the duty of the village teacher to teach his pupils with the intention of anchoring them to the soil. But can there be any divergence of opinion that it is his business to use and interpret the immediate environment of his pupils for their education ? Education is concerned not with determining

as opposed to revealing the future of the child. Its chief purpose is to allow a free and unhampered development of the individual child's aptitudes and interests. And in doing so it freely derives its content and inspiration from the environment of the pupils. When it does not do so it becomes unreal.

If anyone has doubts about the tyranny of urban education over rural education I would only refer him to the curriculum and text-books in our village primary schools. What will you say when you find that the folktales and folksongs are not utilised in introducing the children to the priceless heritage of their literature ? How will you feel when you see that a village boy knows all about the capes and bays of distant lands but knows nothing about his own locality ? Would you like to see a boy study botany from books in preference to the abounding nature around him ? When his parents are working in the fields the child is labouring through the mazes of uninspiring words ; and yet he could learn so much by sharing the activities of his parents provided only such participation is intelligently guided. In fact the rural environment offers better and more scope for natural education than urban environment does. But the child must be taught to read from his environment. He must know how to use this marvellous book spread about on all sides and the main job of his teacher is to help him to do that.

There are people who believe that in the primary stage the main object is to train pupils in the basic skills of expression and computation and these do not lend themselves to any local colouring, urban or rural ; this is perfectly true. A boy reading in a village will learn addition in the same manner as a boy reading in a city school. But the medium must necessarily be different for different environments. The problems which will urge a city boy to learn addition will necessarily be different from the problems which will enthuse a village boy to learn the same addition facts. The difference is due to the mental background of the two classes of children. The fact is that the entire curriculum and organisation of rural schools should have a rural 'bias' and this is exactly what is lacking.

It is now many years since the Royal Commission of Agriculture emphasised the importance of rural education and pointed out the need for establishing a closer relationship between the life of the people in the country and their education. They said that it was most desirable that every element in the education of the children in rural areas should draw strength and inspiration from the life of the countryside.

In 1929 the Hartog Committee once more pointed out how a curriculum unrelated to the conditions of village life resulted in a divorce between the interests of the schools and the interests of the home and so they suggested the modification of the curricula in use in the village schools. But what has been done to give effect to this laudable suggestion ? In course of the last ten years the curricula for primary schools in most of the provinces in India have been revised but the needs and requirements of rural education have not yet been fulfilled. In fact the general system of rural education today is much in the same position where it was twenty-five years ago.

Indeed it is a patent and tragic fact that our education is largely divorced from the intellectual and spiritual environment of our pupils. This is true with our city schools but it is all the more so with regard to our village schools. Uptil now very few attempts have been made to evolve an organic and a correlated curriculum for our rural schools. The few attempts that have been made have been restricted to special schools and the general system of education has not been profited by them. The result is that the general system of rural primary education has been more or less a failure. This failure had had disastrous consequences. It has led to a disintegration of the national culture and an all round intellectual and spiritual impoverishment. And unless immediate and effective steps are taken the process of disintegration will continue and lead to further impoverishment.

The Wardha Scheme has been the first bold attempt on a large scale to evolve an organic curriculum for the village schools. This is practically the first recognition of the rural culture as an educative medium. The Wardha Scheme provides ample scope for linking instruction with the natural environment of the child. But, for many reasons it will be years before this scheme will find general acceptance. Meanwhile some steps must be taken to vitalise the curriculum and organisation of the general system of rural primary education in the land. Such steps are already overdue.

What should be the lines of future reorganisation ? The first and the most urgent reform would have to be in our own outlook and in the outlook of our teachers. We must clearly understand what rural education is. We must stop the tyranny of urban education over rural education. We must give rural education a rural outlook. The contents of rural education must be built upon the contents of rural life and culture. The curriculum for rural schools must be adapted to the needs and requirements of rural life. The organisation of rural schools must be tuned to the organisation of life in the countryside. The

holidays and working hours should be adjusted to local requirements. Ample scope should be provided for the proper exploitation of country life and pursuits for the purposes of education for the children in the countryside. The curriculum of rural schools must be interpreted in terms of activities rather than subjects. The motivation to learning must come from real problems of the countryside, problems which are within the cognisance of the children and so are real to them.

In this connection I would like to point out the importance of a flexible curriculum for rural schools. This curriculum should be broad enough to allow scope for variation ; it should vary from place to place, from one area to another so that the curriculum is properly adjusted to the needs of the locality. Regimentation of curriculum is undesirable everywhere but it is specially so in rural schools where there is so much of variety. In order to make a flexible curriculum it is necessary that there should be constant experimentation. Experiments should be conducted in selected rural schools and these should give lead in the matter of curriculum construction.

It is also necessary that the text-books in rural schools, which should be sparingly used, should be of an experimental nature and that such text-books should be written mainly by teachers in rural schools under proper guidance. But the main thing is that those who would teach in rural schools and those who would guide these schools and organise their curriculum should have the proper outlook. They should be persons who know the countryside, who are familiar with rural life and have genuine admiration and love for such life. How you will attract the right type of men for the rural schools, is a different and difficult problem. Its solution will require a very large expenditure, much larger than perhaps we are now prepared to undertake. But the crux of the problem is not so much the expenditure involved as the outlook of persons who are connected with the administration and organisation of rural education. Here I am not concerned with the question whether urban life is better or rural life is better, whether urban culture denotes a higher standard than the rural culture. Whichever is better and higher at least for the present in India we shall have a rural culture flourishing side by side with an urban culture. Personally I do not believe that we shall, in the near future, be able to transform the seven lacs of villages in India into small urban units. It may also be doubted whether such transformation would be desirable.

Anyhow desirable or not, such transformation is not an immediate practical possibility. So rural life has to be preserved, it has to be revitalised and

reoriented and it will be the great task of a properly articulated and organised system of rural education to give vitality to our rural life and to reorient it for the best interest of the national life of the country.

II. SECRETARY'S REPORT :

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During the last quinquennium Bombay among the provinces had the largest number of boys and girls at school. Her percentage of scholars in recognised educational institutions to the total population stood at 7·83. Next came Madras with 7·3. Central Provinces and Berar had the lowest percentage, namely 3·31.

Bengal led with the largest number of girls at school, her percentage being 6·61, but 9·91 per cent of the male population ; while Bombay gave education to the largest number of boys, whose percentage was 11·06 but to only 3·92 per cent of the female population. Madras had 10·2 per cent boys and 4·2 per cent girls receiving education. Central Provinces and Berar came last with 5·21 per cent boy scholars and 1·12 per cent girl scholars.

Madras spent most on education— over 5½ crores ; Bengal came next with about 5 crores— though the major portion of the burden came from private sources. The North Western Frontier Province spent least, namely 31 lakhs.

Taking the whole of British India, 5·38 per cent of the total population were in schools and colleges, the boys representing 7·87 per cent and the girls 2·31 per cent of the male and female populations respectively.

British India spent about 28 crores on Education of which about 8½ crores went for primary education— 7 crores for boys and 1½ crores for girls— the total enrolment being 8 millions boys and 3 millions girls.

The number of Primary Schools for boys fell from 164,894 to 158,602.

While the total educational expenditure in British India increased by 6·2 crores during the quinquennium of 1922-27 and by Rs. 2·6 crores in the quinquennium of 1927-32 it has shown an increase of a little over Rs. 87 lakhs only during

the last quinquennium. Although there was an increase in the amount collected from fees and other sources there was an actual decrease in the contributions made by the Government and local bodies of Rs. 9,65,274 and Rs. 3,68,960 respectively. Thus there has been a steady diminution of the total educational expenditure and Government contribution in the course of a decade. The figures speak for themselves.

Previous reviews indicated the male population of school-going age as 15 per cent and later 14 per cent of the total male population. Recent calculations on the basis of the last census has shown that the present figure is approximately 12 per cent. The difference is due to the fact that in the former census the higher mortality among adults had disturbed the balance by giving a higher percentage of children to total population. For purposes of calculation, 12 per cent of the total population as being the maximum number of children between the ages of 6 and 11 available for education was also accepted by one of the sub-committees of the Central Advisory Board of Education.

The total number of pupils reading in the primary schools for boys and in the primary departments of secondary schools for boys stands at a little over 8 millions while the enrolment of girls is about 3 millions making a total of about 11 millions where there should be 42 millions according to the basis of calculation stated above.

The number of boys who reached class IV, the lowest stage at which they are now assumed to have attained literacy, was a little less than 5 millions during the last quinquennium i. e. it has risen by about $7\frac{1}{2}$ lakhs during the period. Wastage among girls is even greater in primary education than among boys. Whereas out of every 100 boys, 27.7 reach class IV, only 14.3 per cent of girls who enter schools get to class IV in the whole of British India. The position of co-education, however, is encouraging and an awakening for education is discernible among the girls.

Let me now turn to some of the Provinces.

Bengal :— During the last three years the number of Primary Schools stood at 60,074, 55,852 and 54,460. Thus the number decreased by 5614 in the course of two years.

There was an increase in the number of pupils in primary schools (both for boys and girls) from 26,27,833 in 1938-1939 to 27,59,390 in 1939-40 although

the number of schools decreased from 55,852 to 54,460. The total number of pupils in the primary stage, that is to say, pupils attending primary schools and primary classes of high and middle schools was 22,70,151 boys and 7,60,678 girls at the end of 1939-40. Two new School Boards were established under the Bengal (Rural) Primary Education Act 1939, in the Districts of Howrah and 24 Parganas besides the 14 existing School Boards. The cess continued to be realised in the districts of Mymensingh, Dacca and Tipperah and was imposed in the districts of Chittagong, Noakhali, Faridpur, 24 Parganas and Jalpaiguri. Steps were being taken to introduce Free Primary Education in 6 more districts in addition to the 8 'Cess Districts' named above.

There were 1,152 night schools in the Presidency which taught 27,262 pupils, mostly adults, who could not attend day schools on account of their occupations.

Corporation of Calcutta :— The total number of children of age 5 to 10 was estimated to be 88,000 in Calcutta including the added areas. The total number included in the age grade 6-12 (limits fixed for the Corporation Primary Schools) was held to be a little over a lakh. The Five-Year Scheme when in operation was to provide only for the percentage (60 %) likely to attend school on a voluntary basis, if account was taken of another 30,000 provided for in other schools. There are 32 Wards in Calcutta (including the added areas) and Compulsory Free Primary Education has been introduced in Ward No. IX for boys between the ages of 6 and 10.

The Corporation is contemplating to introduce Compulsory Free Primary Education in other parts of the City and Census of school-going children between the ages of 6 and 10 was taken in Wards 4, 11 and 22. The number of Corporation Free Primary Schools was 234 and of these 1 was part time (morning), 228 day and 5 night schools. There were 36,338 pupils on the rolls of whom 20,040 were boys and 16,298 girls. Of the total number of boys, 15,191 were Hindus, 4741 Muhammadans and 108 Christians. Of the total number of girls on rolls, 14,057 were Hindus, 2,149 were Muhammadans and 182 Christians. The question of raising the present age-limit of boys from 10 to 11 was pending before the Government of Bengal. The Corporation accorded sanction for free supply of text-books to 150 poor students.

The cost of supervision including management of schools was only 2·8 (inclusive of clerical staff) per cent of the total expenditure on Public Instruction

as compared to 3·0 in the previous year. The rate of annual expenditure per pupil was 31·7 as against 30·0 in the previous year.

The total expenditure by the Corporation on Public Instruction amounted to Rs. 15,28,391 against Rs. 15,35,178 in the previous year.

Bombay :— Since the introduction of compulsion the number of children of compulsory age on the rolls of primary schools in compulsory areas has considerably increased. The average percentage increase in such areas is 56·6.

Out of a total of 21,668 towns and villages, 13,358 possessed schools, the average area served by each town or village with a school being 5·8 square miles. The percentage of male scholars under instruction in all kinds of institutions to the total male population was 14·3 as against 12·7 in 1938-39. The corresponding percentages of female scholars to the female population were 5·25 and 4·48.

The total expenditure on Public Instruction amounted in 1939-40 to about Rs. 4·4 crores of which the primary schools absorbed Rs. 2 crores (exclusive of expenditure on inspection, construction and repairs) as against Rs. 1·92 crores in 1938-39.

The number of primary schools for boys increased by 2,626 to 17,497 and the number of pupils in them by 156,776 to 1,286,612. The number of primary schools for girls increased by 54 to 1,618 and the number of pupils (boys and girls) in them by 21,012 to 213,844. The total number of girls under instruction in Primary Schools for boys and girls was 394,968, which shows an increase of 58,250.

Thus in 1939-40 there were 19,115 primary schools (17,497 for boys and 1,618 for girls) with about 1·5 lakhs of children (a little less than 13 lakhs boys and a little more than 2 lakhs girls roughly).

There were 1,503 schools for adults (including night schools) attended by 38,053 adults.

The following table gives details of primary schools by management :—

	SCHOOL	PUPILS.
Government ..	39	5,744
District Local Board	9,903	748,666
Municipal ..	1,690	401,126
Aided ..	7,342	335,759
Un-aided ..	141	9,161
TOTAL	19,115	1,500,456

Madras :— A notable change was made by reconstituting the District Boards and by appointing to each of these Boards an educational officer from the Subordinate inspecting officers of the cadre of deputy inspectors for the administration of elementary education. The Provincial Legislature showed considerable interest in matters educational. The number of elementary schools fell from 46,692 to 41,141 as a result of reaction in favour of concentration and elimination. There was the largest increase in the percentage (75%) of the male population of school-going age receiving instruction in classes I—V. A pyramidal distribution of pupils with large numbers in lower standards and progressive diminution of strength from class to class as we go higher is reported. This is the general complaint in all the provinces.

During the last quinquennium Madras is reported to have constructed 3,500 new buildings for elementary schools.

This Province has been a pioneer in girls' education and there was an increase of 178,677 girls under instruction during the last quinquennium. There was an appreciable advance in the staffing of elementary schools for girls with the increased employment of teachers with higher qualifications.

United Provinces :— In accordance with the recommendations of the Weir Report regarding the closure of uneconomical schools, the number of primary schools was reduced by 1,262. There was a decrease of Rs. 1 lakh in the total expenditure on primary schools for boys. At present only 26·7 per cent of those who enter a primary school become literate. The percentage of trained teachers increased to 73·6 per cent. It is refreshing to find that *the impetus given to girls' education gathered momentum.*

Punjab :— *Compulsion has been introduced in the Punjab far more extensively than in any other province.* A revised syllabus for the vernacular final examination was introduced in which rural science was made a compulsory subject.

Plans to reorganize the scheme of training of the junior and the senior vernacular teachers were formulated. The proportion of boys who reached class IV stood at 28 per cent. A five-year plan was adopted to raise this percentage to 65. The present aim of the Government is to have a full primary school or no school at all as the branch or the feeder single-teacher schools failed to send boys to the parent school. The number of primary schools (boys) increased by about 200 during the last quinquennium but there was a big drop of 79,979 boys during that period.

Co-education was encouraged since separate schools for boys and girls could not be provided in the majority of villages.

There was an evidence of wide-spread desire on the part of the guardians to get their girls educated.

Bihar :— As the result of the mass literacy campaign initiated by Dr. Syed Mahmud, then Minister of Education, a five-year plan was drawn for combating the curse of ignorance and illiteracy. Adult and Literary Centres were opened in the villages after a census of illiterates was taken. More than six lakhs of pupils are reported to have become literate in the course of a year. About 16,000 volunteers worked of which 5,000 were non-teachers. Steps were also taken to prevent the new literates from relapsing into illiteracy. The Literacy Movement was made the basis of a reformatory movement in jails. Out of 75,000 illiterate prisoners in the province 46,529 attended literary classes. The number of primary schools, which by the way offer in Bihar a 6 years' course, increased from 2404 to 2936 during the period.

Orissa :— The one year's course in the elementary training schools of North Orissa is going to be replaced by one of two years' course. The course of instruction in the South Orissa schools is reported to be defective in that it ignores the child, and when the North Orissa schools are ready to work on a two years' course, a new common syllabus for all the elementary training schools of the Province is likely to be drawn.

Central Provinces :— There has been some advance in the number of trained teachers and improvements in the standard of instruction have been effected but the conditions of service still leave much to be desired. The results of compulsory education were not very satisfactory partly due to the weakness and slackness of attendance authorities who were afraid of unpopularity. The aims and principles of primary education were, however, clearly defined and a new primary school syllabus was designed to ensure permanent literacy and to give the pupil a living interest in his environment. The primary education of girls, however, is making little headway in the interior.

Assam :— The percentage of trained teachers declined. The number of primary schools increased by 722 and the enrolment stood at fifty thousand students roughly. The number of venture primary schools without any grant was more than 2000 and there were scores of unaided middle schools. The

increase in the number of schools and pupils was not balanced by anything like the required increase in funds. The average annual cost to government in educating each pupil in a primary school for boys was about Rs. 4-3 as. and that for girls Rs. 4-1-10. Simplification of spellings and omission of compound words have been suggested as a possible remedy against wastage. The progress of education in the case of girls is far from satisfactory.

Sind :— The increase in the number of primary schools cannot be described as satisfactory as it falls short even of the very ordinary normal growth. There is an enormous wastage— only 20·8 per cent of the pupils pass the fourth standard. A teacher with a vernacular passed qualification is not recognised as efficient and at least a year's training is recommended. But in view of financial stringency the output of trained teachers was restricted to the minimum proportion i. e. 50 as fixed by the Primary Education Rules. The compulsory scheme succeeded in enrolling more pupils in certain cases but the benefit to the community at large has not been substantial.

Delhi :— There was an elimination of uneconomical and inefficient schools and the percentage of trained teachers rose to about 81. The single-teacher schools are reported to have worked fairly well and a scheme for training in plural class-teaching has been suggested. The municipal educational machinery was reorganised. The number of primary schools decreased and there was a drop in the average enrolment. Although there was a slight improvement in the daily attendance, it was felt that the provisions of the Compulsory Primary Education Acts by themselves were hardly sufficient for making primary education compulsory in the real sense of the term. It is to be regretted that the rural area which has about 31 % of the total population of the province gets only 1·6 % of the total amount of money spent on girls' education in the province.

Coorg :— There was evidence of some attention being paid to the subject of education from the discussions on matters of local interest in the small Legislative Council of Coorg. The male population of school going age was about 11,000 and the percentage of enrolment in the single-teacher primary schools for boys to that in all the primary schools for boys being 16·7, while 50% of the boys of class I reached class IV, this was the *highest available record in British India during the last quinquennium. Thus wastage and stagnation were the least in this area.*

Baroda :— Primary education is the main concern of the Education Depart-

ment and out of the total expenditure of Rs. 40,37,564, Rs. 21,71,848 were spent on primary schools. (This excludes scholarships and expenditure on school buildings.) Rs. 2,35,589 were spent on direction and inspection, and Rs. 74,774 for training schools. Thus nearly $\frac{2}{3}$ of the total educational expenditure was spent on primary education and for this the State is to be congratulated. There was a decrease in the number of institutions due to the abolition of higher primary classes with $2\frac{1}{2}$ lakhs pupils. Schools teaching upto the compulsory classes are classed as lower primary schools and those teaching the higher classes are classed as higher primary schools. The Compulsory Education Act requires parents to send every child of school going age (7 to 12), both boys and girls, to school. Children who pass the Vernacular V class are no longer under the operation of the Compulsory Education Act.

Population of towns and villages having school facilities	Number of pupils attending schools	Percentage
19,41,095	2,57,995	13.2

The enrolment of boys is 100 % while that of girls has advanced to 76.2 %. The percentage of pupils under instruction in primary schools to total population of school going age was 83.1 as against 81.7 in the previous year. The actual number of pupils attending primary schools was 2,57,995.

Marwar Jodhpur :— There are 55 primary schools and 160 lower primary schools maintained by the State besides the aided institutions. These cater for children upto the age of 11 or so. The number of pupils in the primary schools is 19,760 including 3,450 girls. The total school population is 30,456 which is approximately 1.425 per-cent of the total population. The average length of time spent in the primary schools by boys and girls is 5 years. Elementary Education is free and school children get free medical treatment in the State hospitals and dispensaries.

Patiala :— There are 222 Primary schools for boys and 53 Primary schools for girls in the State. Education is imparted free to all students of primary classes in the boys' and girls' schools irrespective of their being State subjects or outsiders. The following merit scholarships are provided for the students of primary schools —

1. Boys schools in the Hills, 6 of Rs. 2/- each tenable for 2 years in classes III and IV.
2. Girls schools, 9 of Rs. 2/- each tenable in classes IV and V for 2 years.

Tripura:— No school fees are charged from the students of the primary schools of the State, the number of which at present stands at more than 100 with an annual expenditure of Rs. 20,000/- and the numerical strength is about 6,000. Scholarship examinations are held every year for the students of the primary schools and scholarships, tenable for 2 years, numbering 22— amounting to Rs. 1,000/-, are awarded.

Alwar:— The area of the State is 3000 sq. miles and there are 169 primary schools, thus there is on the average one such school in 18 sq. miles. Ten new schools are opened every year. During the last 7 years 16 primary schools were raised to the Vernacular Middle Standard. The enrolment is about 8500. Grant-in-aid is given to 10 primary schools. The State maintains a Normal School where 20 primary school teachers are trained every year. Books and slates are supplied free to the sons of agriculturists and harijans and to all girls whatever community they belong to.

Gwalior:— A detailed report was not available from the State. The number of Primary Schools on 1-12-40 was 1352 for boys and 162 for girls. The annual amount spent on Primary Education amounted to Rs. 6,32,000/- for boys and Rs. 1,18,000/- for girls.

Indore:— Primary Education is free both for boys and girls. There were 281 primary schools for boys and 58 for girls on the 30th September 1940, maintained entirely by the Government. The programme of continued progress by opening 20 new primary schools every year is being followed since 1937. The total number of scholars in the primary schools including those in the primary department of secondary schools maintained by the State was 22006 boys and 5326 girls. In addition to it private enterprise is being aided by the Government in running 24 primary schools for boys and girls with an enrolment of 1689 in September 1940. The question of free and compulsory primary education in the State is being considered by the Government.

Bikaner:— The total number of primary schools in the State is now 381 including 33 schools for girls and 18 Compulsory Education Schools in some of the larger towns. Of these 198 are in the towns and the rest in villages. The number of scholars on the rolls at present is about 25,000. In accordance with the Compulsory Education Act several Municipal Boards have opened Compulsory Education Schools in their respective towns. The State pays subvention equal to $\frac{1}{8}$ rd of the running expenditure of these schools.

Bundi :— There are 55 primary schools which run more or less on the same lines as in the United Provinces. No handicraft has yet been introduced in the curriculum. Some Night Schools were started this year to educate the adults irrespective of their caste and creed.

III. SYMPOSIUM ON

STATE CONTROL OF PRIMARY EDUCATION :

I

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The topic chosen for discussion is a very important one. The question really is not whether state-control is essential but whether any other control can be thought of in respect of Primary Education. Much will depend upon how we interpret the word 'CONTROL'. Is it to be understood in the narrow sense of 'administrative control' or in the comprehensive sense of 'Responsibility'. There is even now direct administrative control and yet there is good deal of dissatisfaction with the present system of Primary Education. What is really meant in the topic chosen for discussion is, I venture to presume, the wider idea of responsibility.

To understand the need for state control in the wide sense of responsibility the present position must be clearly understood. The Eleventh Quinquennial Review of the Government of India furnishes valuable information and the statistics speak for themselves. They make clear to us the decrease in the number of schools, the very slow increase in the number of pupils, the appalling stagnation and wastage, the inadequate supply of teachers, the lack of qualified teachers, the ineffective teaching and supervision and the faulty administration by local bodies. Leaving aside the attempts at explaining away the disquieting features, it may be said that the Quinquennial Review places the situation in a nut-shell in the following statements : Unless these adverse influences can be removed there is little or no prospect of any appreciable improvement. The main obstacles in the progress towards general literacy are incomplete schools, single teacher schools, and inefficient schools. Unless these schools are properly organised and compulsion is made more universal and effective there is little prospect of removing illiteracy in India. It is recognised that a large sum of money is necessary, if the necessary improvements are to be effected, and this problem must be univer-

sally faced sooner or later. In the words of the Bengal report "After all nations manage to find the money they need for war. A war against illiteracy is long over-due."

It is clear then that the problem is far too big, for any local body or private management. The provincial government can hardly expect primary education to make the desired progress, unless it is prepared to take up direct responsibility for primary education. This responsibility has not till now been admitted in so many plain words but the time has come for the government to formulate a definite policy. The interests of education will suffer if the Government does not admit its responsibility to education in general and to PRIMARY EDUCATION IN PARTICULAR.

The defects referred to in the Quinquennial Review can be conveniently brought under the following headings: (1) Educational policy including the objectives of mass education (2) the financing of primary education (3) the managing machinery and (4) personnel and administration. If the present position is unsatisfactory it is primarily due to the fact that no attempt has been made to understand aright the implications of all these aspects and to adopt measures suitable and effective. Neither a local body nor a private management can ever be expected to fix the programme of expansion of elementary education or to lay down the principles that should govern the relation between the managing agency and the State. Again it is futile to expect education to make any worth-while progress so long as adequate finances are not allotted in the budget. The system of grant-in-aid is not a satisfactory method and it is certainly out of date so far as primary education is concerned. When the State itself pleads financial inability, it is obviously impossible to expect local bodies and private managers to be able and willing to bear the ever-increasing burden. It is imperative, therefore, that the Government should assume direct responsibility and take into special consideration the ways and means of securing adequate finances. The question of the managing machinery is closely bound up with the financing of primary education and the large number of "Single Teacher Schools" and "Teacher Manager Schools" will always remain as an obstacle to the progress of primary education. Whether private managers can hope to bear the burden of primary education is a matter to be seriously considered by the Government. Every reform in primary education involves expenditure but no reform can be delayed simply because managers are not in a position to take action on the lines suggested by the Government. It ought to be the policy of the Government to provide the neces-

sary resources but it may, wherever possible, give scope to *bonafide* private managers who may be regarded on account of their resources and outlook, as competent to carry on useful experiments in connection with education. The personnel is a very important element and provincial administrative reports make no secret of the deplorable conditions of service of teachers in non-Government Schools. Out of nearly a lakh and a half of elementary schools in British India only just two thousands are under Government while local bodies manage about 60,000 and private managers about 90,000.

It is well-known that the schools under private managers are many and that they are ill-staffed and ill-equipped. The conditions of service in these schools are admitted to be very very unsatisfactory. The Review itself admits here and there that efforts should be made to improve the quality of teachers through affording better facilities and through increasing their remuneration.

It is plain therefore that primary education can hardly attain a decent standard so long as the Government does not take direct responsibility but prefers to rely upon the efforts of local bodies and private managers. State control involves a re-examination of the questions of the traditional state-aided policy of education and there is sufficient material in the quinquennial review to show that the solution lies in the assumption of direct responsibility by the State. There cannot be two opinions about the State assuming direct responsibility. This does not mean that the State should not permit bodies with resources to carry on schools but they must be either for experimental purposes or they must be required to satisfy the conditions laid down for effective teaching. Otherwise these privately managed schools will degenerate easily and they will always be a standing obstacle to the progress of primary education.

II.

Rai Bahadur R. S. Misra, M. A., Director of Education, Rewa.

In his famous essay 'Education and the State' Lord Macaulay has conclusively found that it is the duty of every civilized Government to educate its people. Once it has been admitted that the primary duty of every Government is to maintain law and order in the State, it follows that the foundations of Law and Order must be laid deep, so that the superstructure may not topple down like a house of cards, at the slightest gust of wind. If the people living in a State are educated they will not be agitated by imaginary wrongs. On the other hand if they dwell in ignorance, they will be easily excitable like the mob in 'Julius Cæsar' and will

perpetrate wrongs incommensurate with the grievance they are labouring under.

In a country like India which is more of a continent than of a country, it is necessary that people should be broad-minded, liberal and tolerant of the views of others. These can be acquired by human beings through proper education only. This can be done only by Government, for private agencies can neither be so resourceful nor influential as Government is.

In all systems of education, great stress is laid on Primary Education, for this is the foundation of all higher education. Unless Primary Education is what it should be, secondary and University education will not be satisfactory. At present Primary Education is chiefly in the hands of local boards (District and Municipal Boards) in British India. These boards vary from one district to another. Many members constituting their boards are either uneducated or narrow-minded. One constantly hears of favouritism being rampant in these boards in the matter of appointment of teachers, and selection of candidates for Normal and Training Schools. In such a state of things it is impossible to impart the right type of Primary education to the masses. Several committees appointed from time to time to report on the present state of Primary Education in the country and to suggest ways and means for improving it have unanimously said that if Primary Education is to be put on right lines and if it is to be universal (compulsory) in the country, it should be a state concern and should not be left to the care of local boards and private agencies.

It has been seen in many places that persons with little knowledge open private schools in order to earn a living. These schools, whether primary or of any other type, do more harm than good and I am strongly of opinion that such schools should be penalised.

It may be urged that Government has not money enough to finance a system of compulsory Primary Education for the whole country and without adequate funds at the disposal of Government it is not practicable to give effect to the aforesaid proposal. But when Government can find money for schemes involving much greater expenditure this argument falls to the ground, for the first and foremost duty of every civilized Government is to spend sufficient money on its nation-building activities, for it is only by so doing that it will be laying strong foundations of lasting peace and prosperity in the country.

In any scheme of compulsory Primary Education, provision has to be made

for schools at reasonable distances from the abodes of the people, so that they may be within easy reach of children of school going age.

Some people might come forward and say that this will be officialising education too much and the results of such a system will not prove beneficial to the country. But I have already said that by Government I mean a civilized Government. My definition of a civilized Government is that it is a Government in which the people of the country have a full hand— in other words it is a democratic form of Government. If this definition be accepted, the objection that it will be placing education under too much official control falls to the ground, for it will be representatives of the people themselves, who will be in charge of education— especially of primary education in the country. In all highly civilized countries primary education is a State concern and every subject has to send his or her children to school in the Primary stage. At the same time local advisory committees exist to advise the departmental experts in the location of schools and other local needs. It will thus be seen that such a system of education will ultimately be in the hands of the people themselves for whose children it is meant and will therefore be quite popular with them.

In a country like India where people are so religious-minded and where crores of rupees are given away in charity to temples and mosques, it should not be difficult to find adequate funds for placing primary education under State control. A certain percentage of income pouring into the coffers of religious institutions in the country may be realised by Government for this purpose. When this is done I am sure the day will not be far off, when there will be myriads of beautiful and attractive primary schools, spread all over the country like so many stars shining in the sky bringing light and happiness to every humble cottage in the countryside and contributing largely to the material well-being and mental peace of the country as a whole. May that day soon dawn upon India !

III

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Upto the end of nineteenth century education was almost confined to cultivation of literacy or to intellectualism or to vocational skills. But the unrest and uncertainty created by the last Great War demanded a change in this outlook

with the result that education is looked upon as an important instrument of social control and social reconstruction. Education is related to the whole of life-health and physical well-being, political and social training, adaptation to a machine-age and cultivation of mind.

■ Primary Education cannot be looked upon as one that merely educates masses and prepares followers. If nationalism is to be developed, the curriculum is determined by national concept and its definition of the relation of the State to the individual. And hence subjects relating to development of nationality play more important part than the theoretical considerations of educational philosophy.

The present-day education in self-Government countries represents in the main the conscious efforts to conserve what it regards as most precious and fundamental. Its nature and organization are strongly coloured with the character and outlook of a nation, shaped and moulded by many other factors. Naturally the State claims its supreme right of control of education. Since it represents the will of its members, it alone should have the right to determine the nature of means which will guarantee both its own stability and welfare of its citizens. But this claim of the State does not go undisputed. There are others—the family, the church and the educational theorists who put forth their rights to educate the children in their own way. The problem “Who shall have the control of the education of the child ?” is not new. Plato and Aristotle had asserted the supreme right of the State in the matter of education, since by education the citizens would be made reasonable men and they would readily see what questions were fundamental to the stability of the State. From time to time it was seen that the State assumed a larger share of control and it began to increase with the awakening of political concept of nationalism and the realization that national welfare and security depend upon education.

At present there seem to be two principles underlying the relation of the State to education. First that the State has a right to a virtual monopoly in education, including complete control over all types of education both public and private and second, the doctrine of *Laissez Faire*, with the implication that the State may step in to supply the deficiencies. Democratic principles are becoming more popular in political field and this has contributed to a certain extent to educational theory, that all individuals should have equality of educational opportunity for the fullest development of their abilities irrespective of their social origin. Hence the new thought is that the function of the State is to provide

educational facilities for all rather than the control of education, and the task before the State is to create the best machinery giving equal opportunities for education, accessible to all. Accordingly, the State cannot dismiss private schools if they are maintained by private bodies, but can exercise such supervision as will guarantee adequate standards in all schools, giving advice, and financial rewards to encourage variety and flexibility.

The idea that Primary Education is to prepare pupils whose mind is filled with knowledge, facts and information supplied by teacher or obtained from books, has been radically changed with the result that Primary Education emphasising intellectualism, bookishness, memorization, repetition and discipline has been discarded by the Western Countries. "An education which produces drags and parasites, stands condemned." The changing attitude of the present century, that the spirit of nationalism and patriotism should be developed amongst the budding generation of the State, began to be felt in case of the Primary Education too.

In India things are altogether different from those of the free countries. The result of this is clearly seen that the system did not fit the Indian youth "to perform justly skilfully and magnanimously all the offices, both private and public, of peace and war." The Government did not show admirable zeal in cause of promotion of Primary Education even for the improvement in mass literacy. From time to time the Indian Government encouraged private enterprizes for the progressive devolution of Primary Education, to a limited extent, retaining a general control, by means of efficient inspection over all public institutions. And as late as 1911 the Central Government opposed the Bill tabled by Hon. Mr. Gokhale, which would have made education free and compulsory.

It has been now admitted on all hands that an uneducated populace is dangerous for any form of Government and more so for a democratic Government. Great educationists all over the world have advocated free and compulsory education for the masses. Since education has become a transferred subject a move in this direction of compulsory education is taken by Provincial Governments. By the Act of 1919 the administrative control was transferred to Local Bodies but the Government retained the power of accepting or rejecting any resolution passed by Local Bodies on compulsory education, and of "declaring what shall constitute 'elementary education', 'elementary school place,' 'school age', and 'attendance at school'." This means the right of control as regards the policy of education was not transferred, that is why no change in the outlook of Primary Education is seen since the passing of the Act of 1919, though literacy might have

gone up by one or two per cent.

The Government of India Act of 1935 gave us Provincial Autonomy. All the ministers now being responsible to the popular will, they began to take a keen interest in matters of education, which now is regarded as 'the question of questions'.

Accordingly the Zakir Hussain Committee appointed by the All India National Education Conference framed a syllabus which is expected 'to meet the urgent and pressing needs of national life and the pressing demands of the country'. But it is rather doubtful whether these Provincial Governments in India are given statutory powers as regards educational policy, as all the treasury is not thrown open to them by the new Act.

All countries— democratic as well as dictatory— have recognised the value of Primary Education in the life of the State. But the question is : Should the State enjoy the fullest control over matters of education ? And here we find a difference of opinion. If the State is given full control over matters of education the greatest danger in doing so is that the State would emphasize uniformity and deliberality and no room for local initiative and adaptation to local needs would be left resulting in creating narrow-mindedness in the citizens. It would be highly centralized system preventing intellectual development from all sides. The present German State would serve as the best example in this respect. On the other hand if education is controlled by agencies other than the State, there would be chaos and variety though there would be ample scope for local initiative and experimentation, and there would be steady progress in educating the masses.

The first thing necessary for us is that all, irrespective of social origin, must receive at least primary education and this could be achieved in a short period if the State is given statutory powers to make primary education free and compulsory. But this should not mean that all public schools should be run by the State. If there are private enterprises the State should give them ample financial aid but it must have the power to see that individuals learning in private schools receive the minimum of education, broadly defined by the State, for the intelligent exercise of the rights and duties of the citizens and that he becomes an active member of the society, able to repay in the form of useful service what he owes to it as a member of an organized civilized community. Thus ample scope for experimentation would be left for the public. In Ancient India the State enjoyed no control over education giving full freedom to the experts in education, though

all the cost of education was borne by the State. But the education did not remain responsible to the public opinion, with the result that it was divorced from social life. In order that this defect should not creep in the State must seek expert advice on social needs of the country, through Central Education Board as proposed by the Zakir Husain Committee, to maintain a desired level of efficiency in matters of education in relation to the needs of the State. The Board should consist of persons eminent in the field of education as well as in other spheres of cultural activity, who will advise the State on matters of educational policy and practice. Details to be filled in and the administration should be left to Local Bodies.

In Free India the power of making free and compulsory education must rest with the State ; also the power to enforce the private enterprizes to attain the minimum standard and efficiency broadly defined, whether they receive the State aid or not, must be the concern of the State. But education should not mean propaganda.

IV

L. Brij Lal, B. A., LL. B., Inspector of Arya Schools, Punjab.

The holders of both views— State Control and Public Control— seem to err on the side of extremism and the true path lies in the middle. In our present state of transformation from autocracy to democracy, it is essential that while the local bodies should be given certain freedom of action, the government should keep an eye on and check the idiosyncracies of the local boards. No scheme of public education which does not evoke public enthusiasm can succeed and compulsion carried beyond a particular point is bound to breed hatred and contempt. While it is good that the Government should lay down broad principles in the matter of education, it is always more paying to leave the details to be worked out by the local boards. A just and reasonable adjustment of functions and powers of the Provincial Government and the Local Boards should solve the problem of Primary Rural Education in our country as it has done in the west. The only condition is that educational questions be looked at from purely educational point of view and should not be made to depend on extraneous considerations. India is passing through a transitional stage where diverse considerations of religion, caste and creed are spoiling our outlook even on educational matters. So long as this state of affairs continues to exist, things are likely to remain as bad as they are at present whatever system of control were adopted.

IV. A PROPOSAL FOR PROGRESS OF PRIMARY EDUCATION :

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The U. P. Education Rule 51 makes it compulsory for District Boards to appoint a local Committee of management for each primary circle of three or more of the residents of the villages included in the circle. Where an administrative organisation already exists such as a local Panchayat or a Co-operative Association it is to serve as the local Committee. This Committee is authorised under this rule to have almost complete control of Primary Education of all villages included in the circle.

Thus the British Government gave a key of Swaraj in education in the hands of the elected representatives of the people. But so far as I know in almost all districts these representatives failed to use this key for the benefit of their constituents. They do not appear to have used their activities and energy in a constructive work of laying solid foundation of primary education but continued to cry for more powers. They left the schools, teachers and students unsupervised and uncontrolled in accordance with the rule with the result that discipline became loose, expenditure increased and enrolment could not rise in proportion to the vast efforts put forth by the Government to improve and extend primary education. The inspecting staff did not receive any cooperation from the District Board in appointing local committees and had therefore no means of doing any constructive work for progress of primary education.

However, let us now forget our past mistakes and act in the living present to avail of this useful and important rule of education leading us to Swaraj. Let all Co-operative workers help in appointing these Committees which have full authority to manage and control primary education irrespective of caste, creed or colour in the best way they can.

V. SOME ASPECTS OF PRIMARY EDUCATION IN INDIA :

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The problem of primary education in India is predominantly a rural problem. Only 13 % of the people of India live in towns ; and as regards their occupations, 75 per cent depend upon agricultural or pastoral pursuits, 10 per cent upon

industries and about 6 per cent upon trade. This being so, it is quite clear that if the whole country is to have a well-organised system of primary education, innumerable primary schools will have to be set up in the seven lakhs of villages which represent the real India.

To establish a sufficient number of primary schools in order to serve the needs of nearly 400 million people is a formidable problem by itself ; but if this population is spread over a vast country of $1\frac{1}{2}$ million square miles, the problem becomes even more difficult to solve.

In spite of the pious wishes and declarations of Government policy, the ship of Indian Primary Education has always been wrecked on the rock of finance. The question has always been, How are we to find the money ? The following statistical table of certain essential facts will probably furnish a valuable commentary on the progress (or the lack of it) of primary education during recent years :

PRIMARY EDUCATION. (Provided by Government)

Years.	No. of Pupils.	No. of Schools (Boys.)	Expenditure.
1917.	6,404,200	124,081	29,313,545
1922.	6,897,147	137,437	50,908,107
1927.	9,120,458	162,666	69,521,696
1932.	10,427,980	168,835	81,260,290
1937.	11,465,709	165,894	83,780,039

The total population of India may now be estimated at nearly 400 millions. It is customary to take 14 per cent of a population as within school-going age ; and this would mean that there are about 56 million boys and girls for whom some kind of educational provision must be made. Actually, however, only under 12 million children are attending schools that is to say, less than one child in every five attends school. And as regards cost although this varies very widely among the provinces from Rs. 3 and 4 to Rs. 5·79 per head in Bengal, Assam and Orissa, to as much as Rs. 20·09, 21·63 and 44·16 per head in Sind, Delhi and Baluchistan, still the average cost may be put down roughly at Rs. 10/- per year for the whole of India. If this estimate is correct, then we need something like 560 million rupees per year as provision for primary education. This would work out at nearly one-half of the total annual revenue of India.

The great question is, Will the Government of India ever be able to provide such a large sum in their annual budget ? It is safe to assume that this cannot be

thought of in any imaginably near future.

From a study of this situation two things seem to stand out clearly. One is that the people of India, the educated classes as well as those who never send their children to school, have lost their faith in the value of education as at present conducted. The second is that the present method of financing education is never likely to be successful in a nation-wide programme. Now let us consider each of these statements. The value of the present system of education is being doubted in an increasing measure, partly because the products of the system have failed to secure lucrative employment, or even any kind of employment, during recent years. The growing problem of the educated unemployed has shorn education of most of its market value. This is perhaps not a bad thing in itself, since many people seem to believe that the utilitarian view of education is not the proper one. While this may be true to some extent, the demand that the products of our schools should be employable, that they should readily find their place in the economic structure of Indian society, is a reasonable one.

While these considerations may apply more appropriately to education higher than the primary level, the idea that the primary school should enable the pupil to lead an enlightened life in the village, that it should help him to pursue his traditional avocations with better results, is one which should commend itself to all. The existing schools have woefully failed to achieve these ends. On the other hand, they have done a disservice to the country by turning the attention of the country lad towards the towns, making him believe that the desk is preferable to the plough. In this manner, the village tends to lose its brightest minds and continues to stagnate.

It is this line of thought that gave rise to the formulation of the famous Wardha Scheme. The fundamental object of the scheme is to root the villager to the soil, to make him a useful individual in his own home and surroundings. But in order that this may be achieved it is necessary that a new orientation should be given to primary education. It should no longer emphasise the purely literary aspect; it should be centred in the village crafts and avocations. As to the proper balance between the literary and the handicraft sides, there may be differences of opinion; and as to the manner in which the Zakir Hussain Report works it out there may be no wide agreement; but as regards the value of a craft-centred scheme of primary education itself, there can hardly be any doubt. It may be that in this machine age our boys may have to be taught how to work with mechanical power rather than with their hands. Perhaps the problem of village

education in India will finally be solved by the establishment of small factories run by electric power, which will give the necessary vocational bias to the literary side of education.

The second important problem, namely the problem of finance, is also dealt with in the Wardha Scheme of education. There, it is suggested that the sale proceeds of the articles produced by the children should yield a substantial sum towards the support of the schools. To many educationists this seemed to be the least satisfactory aspect of the Wardha Scheme. The idea that children should be made to pay for their own education could not naturally commend itself to many. It is not necessary for our purpose to go into the economic implications and educational drawbacks of such a proposal. A great deal has already been said, on all sides, in the press and on the platform about these matters. It is enough to notice here that a scheme of nation-wide primary education on sound lines cannot be supported by this means.

Hence, in order to remedy this serious defect in an otherwise not unsound plan, the Vidya Mandir Scheme was devised. This scheme is really a complement to the Wardha Scheme. The latter indicates, what kind or type of education, Indian primary schools shall have, while the former works out how it shall be financed in accordance with the genius of the people of this country. It accepts the curriculum and methods proposed in the Wardha Scheme but lays, as it were, a financial foundation for it.

The political changes which have taken place in the country in recent times have unfortunately prevented the Vidya Mandir Scheme from being tried out in practice. They have, moreover, led many people to think that the scheme belongs to the limb of the past. This is hardly the right way to think about it ; for if India as a whole is to have a national system of primary education suited to the genius of her people, and free from the financial exigencies of the Government, from year to year, the Vidya Mandir Scheme provides it. According to this scheme primary education is fundamentally to be supported by permanent endowments in income-yielding lands. A little thought and imagination will show that this is precisely how Hindu religious foundations have been supported from time immemorial. If this is so, then why should not primary education, which is as much a necessity as religion, be supported in the same manner ?

There are certain other proposals in the Vidya Mandir Scheme with which some educationists may not be in agreement. Perhaps some think that it places

too much emphasis upon the spirit of self-sacrifice which cannot be counted upon as a enduring foundation for a national scheme. Others perhaps believe that the salary scales of teachers suggested therein is far too low. But as regards the fact that the Scheme opens up a new and a practicable way for the permanent financing of education there can hardly be any doubt.

In a short paper such as this it is impossible to deal with all aspects of such a big question as primary education. It has not been possible, for instance, to consider the question of wastage or stagnation in primary schools, nor to make reference to the problem of adult literacy, which is so closely connected with primary education. But, these, however, are all problems which are only second in importance to the two main questions, namely, the rapid expansion of primary schools, and the new orientation to be given to their activities. These are matters which demand the careful consideration and bold action of educationists and politicians.

[v] Teachers' Training.

I. PRESIDENTIAL ADDRESS :

*Dewan Bahadur Sir T. Vijayaraghavacharya, K. B. E.,
Prime Minister, Mewar Government, Udaipur.*

The question of the training of teachers is one that has interested me for a long time. The origin of that interest was not spontaneous. As a young District Officer I was ex-officio President of a District Local Board. In that capacity I was Manager, or to use the official vocabulary, Correspondent, of a large number of schools which used to receive grants from Government. In signing applications for grants, I noticed that the Department of Education refused grants to those members of the staff who had not been trained. Later on, I used to be bothered by inspecting officers to send out this man or that for training, and as the training was always imparted at the local board's expense, which meant not only paying the man's salary and expenses but also paying a salary to the man deputising for him in the school, my financial conscience revolted against the tyranny of the educational department. This first experience combined with a natural inborn antipathy to any kind of training led to my forming the opinion that all this talk about "training" was the talk of pedants and the outcome of a trade union spirit.

But as time went on, my experience of men in my own department which was the Land Revenue Department, showed me that the various kinds of training to which young officers were subjected by an insistent Government, such as village patwari's training, survey training, settlement training, training in plan-drawing and estimating, judicial training, made the officers all the more competent for their duties. The conviction that my previous view was the outcome not of reason but of prejudice was strengthened by an incident which happened at a board meeting over which my chief, the Collector, presided. He was a man of the old-fashioned type, a man who believed that all University education was a useless waste of time and money. I had sent up a proposal for revising the pay of the Headmaster of a High School under my control. The Collector asked me why I wanted to raise the pay of the post. I said I could not get an M. A. for the post at the salary attached to it, and that I wanted to get a man with that qualification by offering a better salary. The Collector burst out, "I think a B. A. is superior to an M. A., an F. A. to a B. A.,

and a Matriculate to an F. A." This argument did not, however, impress the members of the Board who voted the sum I had asked for.

The fact is that this feeling against training and the introduction of scientific methods in education or in any other branch of activity is just prejudice. Have there not been distinguished men who have condemned economic planning and trusted to crude, empirical methods? The days when we trusted to luck and native genius to help us through to success in our aims without a definite objective and a definite plan are gone. In the strenuous days before us, we cannot hope to accomplish anything worth accomplishing by merely relying on chance.

I have heard it said that the training of a man for a teacher's career only makes the good teacher bad, and the bad teacher worse. This kind of extreme statement only reminds me of my Collector who said that a B. A. was superior to an M. A., an F. A. to a B. A. and so forth. It is doubtless true that there are a few men who are born teachers to whom training is superfluous, and a few men who are naturally so stupid that no amount of training will improve them. But thank God, the vast majority of us are neither born geniuses nor born fools. There are resolutions before us which avoid this kind of extreme statement and which admit of useful, practical discussion. For instance, there is a proposal to extend the course of training for the Teacher's Degree from one year to two years. There is another which suggests that if the lengthening of the course is not practicable for financial reasons, the subjects of educational theory and applied psychology may be introduced as optional subjects to be offered in the B. A. or B. Sc. degree courses. Yet another resolution seeks to encourage private effort in the field of teachers' training instead of making it the preserve of State or quasi-State effort. It is my firm belief that there is an almost unlimited scope for training institutions. With universal education of some kind or other as our ideal, the great difficulty we meet with is the lack of teachers. And just like other professions, there is need to train recruits for the teacher's profession.

I look forward to a very interesting debate.

II. SECRETARY'S REPORT :

*N. Kuppaswami Aiyangar Esq., M. A., L. T.,
31, Ranganatham Street, Theogroyanagar, Madras.*

If I am allowed to call a spade, a spade, I shall have no hesitation in defining the present day teacher training institutions as those institutions in which you

preach one thing and practise the opposite. The professor of education can wax eloquent over the evils of dictating notes, but this preaching is usually done through the dictation of notes. He will ask you to allow the pupils to learn for themselves and dilate on the folly of spoon-feeding, while he himself will do most of the work that the students should do, read books, take notes, put them together in a concise and cogent form and dictate them to his students.

If we remember Kilpatrick's dictum that "we learn what we live" we need not wonder that most of our teachers soon forget all the good maxims of method they mugged up in their colleges, remember only the dictating-of-notes method followed by their professors and faithfully copy it in their school rooms. The result is exemplified by the fact that an experienced headmaster of a school had the boldness to say at a meeting of the Faculty of Teaching in Madras that the present day training made a good teacher bad and a bad teacher worse.

As in every thing else, our training institutions are third rate copies of English institutions of the previous generation. So long as we depend upon foreigners or foreign educated men for guidance, it must remain so. By the time the foreign educated teacher adapts himself to Indian conditions, gathers experience and obtains sufficient influence, the educational world has undergone a change. But his ideas remain more or less the same as those he received when he was at college. To give one example from a field in which I have special knowledge, since the beginning of this century, profound and far-reaching modifications both in the aims and in the methods of teaching mathematics have taken place in the Western World. But, in India, we are more or less exactly in the same position as we were 30 years ago. Where changes were made, they betray a very shallow knowledge of the principles behind them.

The fact is, just as our educational system was designed not to educate pupils but to produce clerks so our training colleges are not designed to improve either the theory or practice of education but to produce another kind of clerks. Teachers have no voice in either shaping policy or fixing the curriculum—not even in choosing their own methods of procedure. Lack of trained teachers is a convenient excuse for not expanding education. To give the air of sincerity to this excuse, training institutions had to be established. Naturally, the organisation was a copy of what prevailed in England at the time. Very little chance, opportunity or facility was given for real improvement. Practically all the training institutions are under the direct control of the Government. In

a subject country, it is dangerous to allow originality or independence of thought to prevail.

The Status of Training Institutions : The Status of training colleges is lower than that of an Arts College, though the former deal with Post-graduate study. The staff of Training Institutions occupy more or less the same position in the teaching profession as that of the teaching profession among the various professional bodies like law and medicine.

It is common knowledge that very few take to teaching if they can find any other job. And even these, I know, consider employment in a training institution as a punishment unless they are put there to give them a promotion. I know, that in a number of cases, men from the Arts Colleges and the Inspectorate are transferred to Training Colleges as a punishment.

Among students, very few go to training institutions with the object of equipping themselves better for the profession. The object is to get the label L. T. or B. T. so that it may be easier for them to get a job.

Naturally, therefore, the organisation, the teaching, the learning and the examining fell into line with this supreme object of labelling some people every year, B. Ts. and L. Ts. The theoretical aspect of teaching is given the greatest importance. It is here you can get the greatest success, numerically speaking, with the least effort. You can easily dictate notes, and produce results by examining the candidates to see whether they have mugged up your notes. In most of the universities, the papers on subjects like Principles of Education, Educational Psychology, Hygiene, School Administration and General Method, in which reproduction of notes can carry the day, occupy the most important positions ; sometimes they carry four fifths of the total marks. The papers on the teaching of special subjects in which an intelligent application of principles may be required, play an insignificant part, if at all, in the Examination. Even here, very often, a mere mechanical application of routine methods is more useful than an intelligent and a critical application of the theoretical principles taught in the lecture-room.

As the main object is mass production of labelled men and the method, written examination on the dictated notes, one is not very particular about the number, qualifications and method of admission or the duration of training. In one of the premier colleges in Madras, as many as 200 teachers are manufactured each year. How the college was able to give to each of these 200 students sufficient amount of Teaching-Practice required by the university is a mystery. The

average number admitted into each college in India every year is about 90. The duration of training is about 9 months. One of the universities, I am told, trains teachers in about four months. Apparently the argument is, if dictating notes and examining on them is to be the method, why waste 9 months over it. All this is possible because we have not yet realised that in the professional education of teachers, just as in the professional education of doctors, there should be an intimate and constantly interactive relation between theory and practice.

Such is the present state of affairs with regard to Teacher-Training in India. In suggesting reforms, if I confine myself to some of the most important aspects of Teacher-Training, it should not be thought that no other reform is required.

Experience has shown that sending students for 'practice teaching' after a course of theoretical training is of no value and often more harmful than beneficial. It often intensifies resistance to change.

If mere verbalization and empty generalisations are to be avoided in the teaching of educational theory, and if we really believe in the principle of 'learning through doing', the theoretical study and discussion should be based upon direct and, as far as possible, on immediate experience, in class room situations. These experiences are to be got by both observation of and participation in the actual teaching going on in the co-operating school or schools, for a sufficiently long time. If this observation and teaching are to be useful, the student-teacher's work should not be determined by any other consideration, such as prevailing practices of the cooperating school, the established courses of study and the convenience of the headmaster, except that of providing the student with suitable experiences ; and the teaching done in the schools should be under the direct and full control and guidance of the theory lecturer concerned. If this plan is to work effectively the college and the cooperating schools should form one unit. The permanent teachers in the schools should really be assistants to the professor concerned. These assistants, in course of time, will become professors in their turn.

It has been found over and over again that the massing of students in Lecture-rooms does not train teachers. Professional training is largely individual and should be based mainly on the individual's own experiences. To ensure this, close supervision and guidance of students' work is necessary. Over-loading the work of the professor will defeat the purpose. My experience is that unless he falls into a stereotyped mass production formula, no professor can train more

than 15 students.

At present there is no correlation between general educational theories and the work of the subject lecturer. If theory and practice are to be correlated, there is no place for a separate Professor of Educational Theory in Teachers' Colleges. Everyone of the professors is a professor of educational theory and the application of the theory to the practice in his own line of work is his special field. As the prospective teacher should not only learn general theory but also the application of this theory to his own special line of work, it is better for him to learn these things from the same professors. I would divide the students into groups of 15 each according to their special subjects and entrust the training of each group to a separate professor. In order to promote coordination of effort the several professors should be in frequent consultation with one another. Occasionally, common lectures to all by each of the professors may be arranged for. You cannot do any of these things effectively in a short period of 9 months. The period of training should at least be two years.

III. WHAT PSYCHOLOGIST CAN DO IN SCHOOL AND OUTSIDE :

N. P. Mukerji, Esq., Teachers' Training Deptt., Calcutta.

One of the critical problems in the educational world of today is how to harness the energy supplied by the knowledge of psychology for propelling the gigantic machine of education. We need now some concrete suggestions, which could be turned into practice for the benefit of education.

Psychologists' services, in short, could be employed in connection with the schools in two directions—in schools and outside the schools. As it is not possible here to deal with all the topics, we shall dwell on those only which may be supposed to be of immediate benefit to us.

A. Within the Schools :

1. Sectioning the students in schools, i. e., grouping the classes has been one of the problems which baffles every headmaster. He has got neither time nor adequately equipped teachers at his disposal to help him in this direction. Tests of intelligence or other mental functions which are the fundamental instruments for sectioning or grading classes require some knowledge of the technique of using them and psychologists could be usefully employed for this purpose. A

single psychologist or a couple of them could help all the schools in a district, otherwise, a teacher from each school could be specially trained in using the tests properly.

2. It is now being realised, though at a lamentably slow rate, that students themselves should have complete freedom in selecting the school subjects, when he is given an option. Though it sounds paradoxical yet it is true that in most of the cases either the guardian or the popular teacher or the conditions of the school determine which subject-milk is good for the student-babies. In return the students curse their god-fathers in education only when it is too late. Even when the student chooses a particular subject himself it would be unsafe to surmise that he has got real aptitude for it. Every child at a certain stage of life, we know, wants to be an engine-driver. It may be the youthful fancy, attraction of novelty or the best subject for achieving pass marks without much effort that may drive him to select a particular subject. But it would not be difficult for a psychologist to determine for him what subject or subjects would be most suitable for him, the subjects of which he can make use in his later life.

In this connection we may consider the topic of vocational guidance. It is the advice given to a person for the selection of his vocation or career after analytically examining his native mental capacity and checking his natural aptitudes and propensities for his success in the suggested vocation. The utility of vocational guidance has been shown though in a glimpse in one of my previous papers †. I had submitted a questionnaire to several principals of colleges in Bengal and outside, the intention being to assess the amount of financial wastage on the college students who, it could be said assuredly, would not profit by higher education. The sample collection of the replies showed that we were wasting at least a million every year on the students, higher education for whom is of no avail. It should be possible to guess the amount of money and energy that are being wasted by forcing a particular vocation on a lad. I would not bring the question of the wrecks that we prepare in this manner. Of course, I am aware of the practical difficulties arising in this connection; still, personally, I feel quite confident that our efforts for planned economy if introduced in the system of our education from the beginning would not go unfruitful.

3. The third and the most embarrassing dilemma that faces every educational institution is that of the problem cases in the schools. To put it lightly, a problem

† Mukerji, N. — "Some aspects of measurement of intelligence." Paper read at the 26th Indian Science Congress.

case is the case presented by a student to his teachers in the shape of unending personal problems. A simple instance would show the nature of psychology which usually guides the headmasters in treating such cases. I had the opportunity to ask a number of headmasters in Calcutta as to how they dealt with such cases. One of them gave the reply that such cases did not exist in his schools as he was clever enough to overlook them. Analytically, a problem may be an outcome of a number of underlying reasons. Backwardness, dullness, physical handicap, unbalanced emotion, maltreatment or negligence at home or school, unfair treatment by the guardians, poverty, sexual perversion are some of the primary factors which help to create problem cases.

Mere backwardness in class work and intrinsic dullness in the field of intellect are apt to be confused. The former may be due to wrong placing of a student in a particular standard or class, it may be due to prolonged illness and absence of the student from the school or it may be that he has had to change his schools several times within a short period and thus could not make himself at home anywhere. Backwardness can be remedied without much difficulty when the basic reasons of the individual cases of backwardness have been traced out. Dullness, on the other hand, is due to the absence of the desirable amount of intellectual capacity as such which cannot be increased. The only helpful suggestion which can be extended in such cases is the change of the unsuitable environment. And surely it is not so easy as it superficially seems to distinguish between backwardness and dullness without any systematic training in psychology.

But mischief of the worst sort can be traced not in the intellectual but in the emotional field. Lack of harmony in the different aspects of emotion in a child may be either due to imperfect or unsuccessful repression of the instinctive urges or it may be ascribed to the physiological defects, mainly glandular. It is sometimes difficult to distinguish the two factors as they are manifested in overt behaviour. How often the parents and teachers forget that they vex the children to the point of madness by their set of don't-do formulæ, and how difficult it is for the laymen to trace the origin of the child's conduct to the guardians and teachers themselves. Without proper training in psychology it is not only difficult but even dangerous to handle such cases. Also, the very relationship existing between the student on one side and the school together with the home on the other makes it delicate to deal with the child without rousing suspicion and a feeling of antagonism in him. Only an outsider who can appreciate the intricacies in such cases can show any success.

4. In schools whenever the question of problem cases arises invariably they think in terms of the students. If a school be supposed to be an educational unit, are students the only members of the unit ? I wonder if the teachers always represent angels with clipped wings. If we do believe that even teachers, being just human beings, can sometimes be as much problematical as the students and may show difficulties in behaviour and shadows in personality then their treatment is as much recommended. More than that, they being teachers and thus being liable to be imitated should be considered more seriously. And once more we find that an outsider with greater amount of skill and knowledge in human nature would be more appropriate than the headmaster alone. Official supervisors would simply tend to make the matter worse.

B. Outside the School :

1. It may be said in short that here a psychologist's activities would be more or less like a liaison-officer ; he is to be the responsible person for making contacts with schools and outside bodies in various ways. If he is helping a difficult child in the school to become desirably adaptable, information regarding his behaviour at home is essential. It is preferable, in such circumstances, that the psychologist and not the teacher should form a link between the home and the school of the student. By following this procedure the psychologist would not only get direct information, but, thus, he would be able to command faith and cooperation of the student in question.

2. The psychologist can directly help research work in education, to a very great extent. The problem in education in each district is different from the other. Further, every institution has its own specific problems to solve. The teachers in the schools and the headmasters are best judges of their schools, perhaps. And the best person to cooperate with them is a psychologist who can assist in transforming the vagueness of the problems into clear-cut channels of experimentation or paths which would lead to the solution of the problems.

3. In most of the provinces in India we find that an examination for awarding scholarships is held after the first four years of primary school life. Our purpose would be served, and more satisfactorily too, if a reliable battery of intelligence or attainment tests be given in place of the customary examinations. Instead of sending the tots to a central school, which are sometimes at miles' distance from the students' home, for the usual examination, we can cut down expenses and trouble to a very great extent if test material together with standardised directions be sent to the schools to be administered by the

headmasters or preferably psychologist who could suitably be employed for this purpose.

4. While selecting curriculum for the different classes, the greater part of attention is paid towards the amount of knowledge that can be gorged down the throat of the child irrespective of the capacity of his age. From the psychological point of view students in education are told that mental abilities required for doing long division do not mature before the 10th year of life. But the very students were given long divisions when they were 8 years old and these students in education will find themselves repeating the same error when they enter their profession. Teachers can not be blamed for this gross error as they have to follow the curriculum. I wonder how many people who belong to the inspecting staff care to ponder over such psychological problems of absurdity in the systems of our education.

IV. TEACHERS' TRAINING :

I

Syed Raza Hussain, Head Master,

Monia Islamia High School, Ajmer.

It is generally noticed that the training given to teachers in the Training Colleges does not ensure their making much use of it in their daily work. There is little keenness noticed for applying the principles of Child Psychology and little interest disclosed for research in post-war reforms and institutions and replacing the examination system by more suitable tests.

It is generally felt that the shortness of the training period is largely responsible for this indifferent result. All the same, considering the emoluments available to a trained teacher in the market, it will be a real hardship if the period of training is extended to three years, as in the Engineering, or to five years, as in the Medical Profession.

To meet the situation it would be better if the Universities introduced the subjects of Child Psychology and History of Education in the B. A. degree. These subjects will afford the cultural back-ground and the utilitarian value expected of a degree subject. Those who secure their B. A. degree with these

subjects are likely to lend themselves better to the training imparted by our Training Colleges whose period for a degree should be two years and for a diploma one year. It would also be a good arrangement to institute the M. T. degree to be taken after three years' work as a teacher after the B. T. degree.

Under the above scheme, it should be possible for a province to get sufficient number of men to carry on research in Education with particular reference to local taste and circumstances.

II

*N. P. Mukerji, Esq., M. Sc. (Cal.), Ph. D. (Lond.),
Calcutta University, Calcutta.*

1. A period of nine months is not sufficient for the training of a B. T. student of average merit. The syllabus is too heavy and the standpoints— at least of the majority of the subjects taught— are quite novel, the result being that the students have mostly to rely on memorisation without understanding and this they have to do keeping one eye on their bread-and-salt.

2. Unless it be expected that all such students have previous knowledge of psychology it is not possible for them to have any clear conception, within the period of time allotted for the B. T. course of study, of educational or child psychology which form the two fundamental subjects on which the systems of education are based. The students are seldom encouraged to be acquainted with the practical aspects of educational psychology and this negligence seems to be one of the chief reasons why the subject of psychology becomes a bogey to the students. It is highly desirable that some of the most important experiments in educational psychology should, at least, be demonstrated before the class, e. g., on the Learning Curve, Types of Memory, Normal Probability Curve etc.

3. It is true to say that the various methods which have been introduced in the realm of education have been responsible for a good deal of improvement. nevertheless, a little observation induces one to maintain that the problems of individual difference among tots have been neglected to a dangerous extent. Education in India has never been based on totalitarian principles. Hence it would not be too much to expect that if our ideal be democratic, sufficient attention must be paid towards the fundamental difference between the mental make-up of the different students, mental 'gestalts' which are created in each child by his hereditary traits and the environmental circumstances.

III

*Mr. Chandra Bhan Singh, M. A., B. T.,
Bhopal Nobles' High School, Udaipur.*

If Teacher-Training is to be made more efficient, better care should be exercised in selecting candidates for admission to Training Colleges than is exercised today. Instead of being simply seen or talked to for five minutes at the interview, they should be watched at actual teaching regardless of any methods of teaching, for say half an hour, in order to discover whether they have got in them the *promise* of a budding teacher. They should not be admitted merely on the strength of any teaching experience, recommendations howsoever authoritative, reliable and strong, and academic distinctions, for these might be misleading so far as one's capacity of teaching is concerned, teaching being as much an art as any other.

[vi] Secondary Education.

I. PRESIDENTIAL ADDRESS :

*Dr. A. A. Puri, M. A., Ph. D., Headmaster,
Muslim University High School, Aligarh.*

Whatever has been the aim of education in the past, whatever is going to be the end of education, one thing is definite : that we are not satisfied with the present state of affairs. Then the question arises how we should start to reconstruct. Our president of the General Session warned us in his presidential address that we should not change everything drastically from the past.

Whether we have got to that stage of secondary education is a question for educationists who are assembled here today to decide.

We should have some form of residential schools. They should have games and sports. I for one believe that there must be some training which should be able to develop the corporate life of the student. Religious instruction has played a very important part in the past. There must be some sanction behind that.

Moral education should be given to children so that they might be proud of the institution, proud of their country. That is a point which we must inculcate and we cannot run away from this question. Absence of moral education from our curricula has been responsible for diverting the minds of young men from frontiers that would have inspired them to great heights.

Religious education would not make them communalistic, fanatical, or hateful. Look back to the past. We had good Muslims, good Hindus, and good Sikhs, living together and they were very religious. I cannot understand why a good religious person should feel like cutting the throat of another. I cannot see why a good religious person would, for the matter of that, try to undermine the position of his neighbour.

If you are giving that culture, that moral culture, you cannot neglect physical culture. Physical culture, however, should not be an end in itself but the means to attain the end. There must also be some uniformity throughout India. There are some who have specialised in physical culture. There are others who have never touched the question of physical culture. We can start games that do not cost us

much. The management could not object to that. We have to see that not a single student in the institution is left out.

As regards library reading, it should be left to the students themselves and they should be enabled to utilise their time to the best use.

I find that some social workers would expect students in secondary schools to be given some training and I do not deny that we must inculcate in the minds of these students at this stage that they should not pride themselves on being of a higher status or more educated. We started long ago a sort of reformation of the country-side.

II. SECRETARY'S REPORT :

N. Subramaniam, B. A., L. T.,

P. S. High School, Mylapore, Madras.

The reorganisation of Secondary Education which, at the instance of the Government of India, the Provincial Governments began to take up for consideration is still under discussion. Committees have been appointed in certain provinces. The main idea which may be considered as a deviation from the present scheme is the bifurcation of studies in the upper forms. This idea has been suggested with a view to make it possible for a large number of secondary school pupils who may have no aptitude for the University Course to qualify themselves for some occupation or other immediately on leaving the school. Just a third of the students completing the school course are found to go to the University and there is a widespread feeling that the Secondary Education Course should not be aiming merely at preparing pupils for the University. Thus provision for vocational or technical courses for the benefit of a large number of students intending to enter life on leaving the school is regarded as essential. The idea underlying this bifurcation is meeting with the full approval of the Government and recommendations of the various Committees appointed by several provinces lend support to this idea of bifurcation. What vocational subjects should be introduced, what degree of proficiency should be aimed at, whether the vocational courses should be given in the same school side by side with pre-University courses or whether vocational courses should be given in separate schools, how the pupils should be selected for the one course or the other are questions on which there is difference of opinion. There is also the financial aspect of the

scheme and the point has been raised whether the provincial governments would be willing to place necessary funds needed for the introduction of vocational courses.

The Government of Madras convened a conference of expert educationists when the Congress Ministry was in power and vocational courses with syllabuses were formulated by the Secretary of the Educational Conference. In pursuance of these recommendations a communique has been issued by the Madras Government, the prime object of which is that the University will conduct an entrance examination of its own while the S. S. L. C. students taking up technical courses in the S. S. L. C. will be awarded certificates by the Government on the successful completion of the courses. Here again there is no financial provision without which no scheme of bifurcation can be successful. In view of the several aspects to be considered in connection with reorganisation of secondary education it is necessary that the provincial organisations should take up these aspects for special consideration in a detailed manner and should help the All India Federation to indicate the lines on which action may be taken.

In considering these aspects it will be good if the various provincial organisations should, in the course of this year, take up the national scheme adopted last year as the basis and suggest suitable points for consideration.

One important aspect relates to the reorganisation of the curriculum, whether for the pre-university course or for the technical courses suited to the localities. It is hoped that the proposed symposium on the curricula in the Secondary schools will indicate certain useful points for the consideration of the provincial associations.

III. SURVEY OF THE PRESENT CONDITIONS OF SECONDARY EDUCATION :

*S. C. Bose, Esq., M.Sc., Principal, Maharana's College,
Udaipur.*

The formation of the institutions for imparting secondary education and their control can be divided into the following groups :—

(1) Intermediate and High School Sections linked together and controlled by Boards.

(2) Intermediate classes linked to the Degree classes and High School section separate from them but both controlled by Universities.

(3) High School section separate from the Intermediate section but the former controlled by Boards and the latter by the Universities.

Under group (1) there are two types of institutions. In one type there are only four classes viz. two classes of the High School section and two of the Intermediate section, and in the second type there are all the classes from the Primary to the Intermediate stage.

Thus it will be seen that there is no homogeneity in the control and the management of secondary education in the country. There is therefore a lack of co-ordination. That India is too large a country for a common clear-cut division of the different stages of education should not produce insurmountable difficulties. I think, it is time for the educationists of the country to evolve a common scheme.

Some of the Provincial Governments seem to be anxious to relieve the Universities from their burdens. With this object in view, Bengal Government have brought forward a Bill which is going to be an Act very soon. This Bill has evoked a storm of criticism and considerable amount of opposition. Being far away from the scene most of us are not, I believe, competent enough to judge its merits and demerits. One thing is, however, clear that the composition of the Board to exercise control over Secondary Education of the Province has got a communal basis.

Changes in the Curriculum :

Since the publication of the Abbott Wood Report and the Wardha Educational Scheme the Provincial and State Governments have been making serious efforts to introduce changes in the curricula of the Secondary Education also. The educational authorities are trying to give Vocational bias to the secondary education, so that boys and girls may receive education of more practical character intended to fit youths for commercial and non-literary pursuits. The Intermediate Board at Ajmer has created a separate examination, called High School Vocational Examination keeping various kinds of Vocational subjects in the curriculum. The U. P. Board has already got in its curriculum several vocational subjects, one or other of which can be offered by a High School candidate. One of the Government managed High Schools at Delhi is going to

be turned into a Poly-technique Institute on the lines suggested in the Abbott Wood Report. The Secondary Education Board at Mysore has got in the curriculum of the S. S. L. C. Examination, a group of several vocational subjects, the study of which enables students to take up a particular art if desired.

Mysore Educational Board is going to change the syllabus of History for the S. S. L. C. course, which is a compulsory subject. It proposes to have History of India in outline and General History of the world on Biographical lines.

In Bombay Presidency certain Government High Schools have been converted into commercial schools. Students passing out from these schools are equally entitled to any of the Government jobs with ordinary Matriculates.

The Government of H. E. H. the Nizam of Hyderabad have very recently introduced a scheme for the successful reorganisation of education. According to this scheme education has been divided into four stages viz, Primary, Lower Secondary, Higher Secondary and University. The Lower Secondary course extends over a period of 4 years, and the Higher one for 3 years. The former includes classes V to VIII and the latter classes IX to XI. At the end of each course they propose to hold one examination to issue certificates. This has been done with a view to give facilities to students to choose special subjects and lines at the end of the Lower Secondary stage. Finishing this course a student can either go to a Vocational High School or Higher Secondary Schools. After the Secondary stage a student is eligible for admission to the University or Commercial or Medical schools, or to the central school for Arts and Crafts or the Teachers' Training Schools. Under this new scheme Elementary Science, and Arts and Crafts are given special attention as compulsory subjects in all secondary schools. In order to improve Secondary Education and give it a vocational bias in general the Primary section is being removed from the Government High Schools and qualified manual training teachers are being appointed in every Government Secondary school.

The Government of Madras issued a communique at the beginning of this academical year about the reorganisation of the Secondary Education in the Province.

The Government have decided to bifurcate the Secondary School course at the end of the IV form into a pre-university side and a vocational side on lines similar to those adopted in Hyderabad. Thus both in Hyderabad and Madras the degree

course is likely to extend over 3 years and the Intermediate classes are going to be eliminated. In Bengal serious efforts are being made to give vocational bias to secondary education. A new type of schools, called Middle Vernacular Schools, have been established to give education suited to an agricultural environment. Manual training has found an important place in the curriculum of secondary education. Elementary Science will be a compulsory subject with effect from the Matriculation Examination of 1943. History and Geography have been made compulsory subjects.

Medium of Instruction.

The media of instructions in non-language subjects of the secondary courses in the Anglo-Vernacular Schools of various parts of the country are gradually changed from English to Indian languages. It is time now to effect this change in toto and carry this reform upto the University stage, which is expected to draw the serious attention of the educationists of the country.

The eleventh quinquennial Review of the Progress of Education in India in regard to the Secondary stage will show that there has been an all round progress.

The following facts and figures taken from the notes supplied by some of the provinces will be interesting.

Madras :—

The number of secondary schools decreased from 533 to 530 in 1939-40, but the strength of these schools rose from 204,947 to 210,282, the number of girls reading in them rising from 13900 to 14351. There was considerable increase in the number of successful candidates for the S. S. L. C. Examination.

The expenditure on secondary education increased from Rs. 87.79 lakhs to Rs. 91.15 lakhs, towards which public funds contributed 33%.

Bengal :—

The number of secondary schools (H. E., M. E. and M. V.) have increased considerably. At present there are 3321 schools for boys and 256 for girls. The number of male pupils in these classes of schools increased by 25011 and that of female pupils by 10029. The Calcutta University has been permitting the graduate teachers of secondary schools to appear at the B. T. Examination

as non-collegiate students under certain conditions for the last two years.

Punjab :—

8·31% of the male and 2·57% of the female population was educated in 1938-39. The number of High and Middle Schools for males in the same year was 3443, and the pupils in these schools increased by 8762 over the number for the preceding year. The same numbers for females were 272 and 3999 respectively.

Expenditure on these schools increased from Rs. 155·72 lakhs to Rs. 157·40 lakhs.

U. P. :—

In the academical year ending with March 1939 the U. P. Government considered the question of reorganisation of the secondary education in the province and adopted new methods for primary and middle education based on the Wardha Scheme. A Basic Training College was established at Allahabad to train teachers. The teachers trained in this college were sent to different centres to train others. Girls' education received special attention and the number of female scholars in secondary schools increased by 6569. Co-education gained much popularity and the number of girls reading in institutions meant for boys and men was 13977, there being an increase of 5801 over the figures for the previous year. There was an increase of 11431 scholars in all secondary schools and the expenditure increased by Rs. 278621. Even then only 5·99% of the male and 1·06% of the female population were under instruction. About 48% of the total expenditure was borne by the Government.

Assam :—

The number of High and Middle Schools for Indian boys rose from 374 to 420 in the year ending 31st March, '40, and their enrolment from 56,647 to 62,776. The number of Girls' High and Middle Schools rose from 70 to 75 and their number from 12265 to 13535. There were 3867 girls reading in boys' schools. The total expenditure for boys' schools rose from Rs. 16,13,165 to Rs. 17,67,402; about 49% of this was met from Government funds. Expenditure on girls' education increased from Rs. 2,70,234 to Rs. 2,87,968, Government paying about 51%.

Conclusion :—

In conclusion I will request you to take stock of the present situation in regard to secondary education in our country, and see what results we have achieved in our efforts to stop wastage of the national wealth and energy over a purely literary education. It is for us to consider also if it is possible to take a concerted action in this matter and evolve a more or less common scheme with slight modifications suited to the environments of the different parts of the country.

As for the heterogeneity that at present exists in the stages of education I think we can easily remove it if we put our heads together. The curricula will of course be different in different parts as required by local conditions; but their standards should not be unnecessarily lowered anywhere. At present about 50% of the total expenditure on secondary education is contributed by the Governments. We may therefore consider if this burden on Governments should be lightened to enable them to spend more money for Primary Education to remove mass illiteracy which is one of the most important factors for an all round progress of the country.

IV. THE OPINION OF ADULTS REGARDING THE PRESENT STATUS OF
MATHEMATICS AS A SUBJECT FOR THE HIGH SCHOOL EXAMINATION :

F. M. Khan, Esq., Teachers' Training College, Aligarh.

I propose to give you the opinion of Adults regarding the present status of Mathematics as a subject for the High School Examination.

A questionnaire was sent to those responsible for the education of the boys directly or indirectly and they were asked to give their opinions regarding the retention of Mathematics as a compulsory subject or its exclusion from the list of compulsory subjects for the High School or equivalent Examinations.

These replies can be conveniently divided into four groups :

- (i) Those who wish to retain it a compulsory subject as it is.

- (ii) Those who favour its division into two parts compulsory and optional.
- (iii) Those who favour its exclusion from the list of compulsory subjects.
- (iv) There is also a fourth group, a small one, who wish that the subject be made compulsory but the syllabus be much curtailed.

The details are given in the following table :—

Group	No.	Personnel of the Group.	I	II	III	IV	$\frac{I+II+III+IV}{4}$	P. C. desiring change	Remarks.
A		Administrative Staff.	16	17	12	—	45	65	<p>Replies were received from :</p> <p>(1) Director of Education, Jodhpore.</p> <p>(2) Supdts. of Education, Delhi and Srinagar.</p> <p>(3) Inspectors of Schools of Ambala, Benares, Bareilly, Fyzabad, Jullundur and Lucknow circles.</p> <p>(4) Assist. Inspectors of Jammu and Baramulla.</p> <p>(5) Deputy Inspectors of Ambala, D. I. Khan, Delhi, Hissar, Jhelum, Jullundur, Kangra, Ludhiana, Rohtak, Sheikhpura and Peshawar.</p> <p>(6) Sub-Deputy Inspectors of Ferozpur and Gujrat etc.</p>
B		Staff of the Training Colleges.	8	8	4	5	25	68	<p>Replies were received from the staff of the following Training Colleges :—</p> <p>Aligarh, Allahabad, Agra, Bombay, Cochin, Jubbulpore, Kolhapore, Lucknow, Patna, Trivendrum.</p>
C		Principals and Head Masters.	32	25	23	20	100	68	<p>The following places have been represented :</p> <p><i>United Provinces</i> : Aligarh, Allahabad, Agra, Azamgarh, Budaun, Bareilly, Bulandshahr, Cawnpore, Dehradun, Fatehgarh, Fyzabad, Hapur, Hamirpur, Hardoi, Jaunpore, Jhansi, Khurja, Lansdown, Lucknow, Muzaffarnagar, Mainpuri, Meerut, Moradabad, Mirzapore, Muttra, Nainital, Rajghat, Saharanpore, Unao.</p> <p><i>Punjab</i> : Ambala, Ahmadpore, Bhawalpur, Ferozpur, Hissar, Jullundur, Kalanaur, Khanpore, Lahore, Nakoder, Patiala, Rahon, Rohtak, Srinagar, Simla, T and a, Sangrur.</p>

N. W. F. P. : Abbotabad, Bafa, Kalat, Kalachi,
Peshawar.
Rajputana & C. I. : Ajmere, Alwar, Bikaner, Indore,
Ujjain.
Other places : Amraoti, Asansol, Bhimwaram,
Cuttack, Delhi, Jubbulpore, Madras.

The following institutions are represented :

Aligarh Muslim University, Allahabad University,
Lucknow University, Agra College Agra, Loyalla
College Madras, A. C. College Guntur, Govt. College
Lahore, F. C. College Lahore, and High Schools of
Aligarh, Adyar, Cuttack, Delhi, Jhung, Karnal, Lahore,
Madras.

The following institutions are represented :

Muslim University Aligarh, Bareilly College Bareilly,
Xian College Indore, Govt. College Lahore, F. C.
College Lahore, P. W. College Jammu, Agra College
Agra, St. John's College Agra, Herbert College Kotah,
D. S. College Aligarh, and various High Schools of
Aligarh, Agra, Delhi, Hathras, Jind, Jagadhari, Kalanaur,
Lahore, Nakoder, Patiala, Rampore, Sikandra Rao,
Sangla, Simla, Tijara.

Replies were received from :

Pleaders 25 ; Medical Practitioners 8 ; Civil Offi-
cials 4 ; Military Officials 5 ; Police Officials 5 ;
Engineers 7 ; Businessmen 7 ; Others 39.

D	Teachers of Mathe- matics in Univer- sities, Colleges and Schools.	66	30	4	—	100	34
E	Teachers of other subjects in Univer- sities, Colleges and Schools.	25	20	50	5	100	75
F	Members of other professions and servi- ces.	35	18	41	6	100	65

In all the categories a clear majority demand a change, the single exception being the teachers of Mathematics themselves. Well, are these men satisfied with the present scheme? Surely, not. They do desire a change. I sent these teachers a questionnaire to prepare a model syllabus in Mathematics for the High School or equivalent examination. From the replies so far received, I conclude that an overwhelming majority does not wish the inclusion of Surds, Ratio and Proportion, harder Factors and Fractions, Indices, Elimination etc., the topics included in the syllabus of several Universities. Similarly they would curtail the syllabus in Arithmetic. Thus they have the syllabus of the High classes very close to that of Middle classes and virtually they have wrought a big change. Should such topics be altogether removed or should they be included in a separate curriculum will be discussed later.

Now let me give you the arguments advanced by members of various groups.

Members of the first group say that Mathematics be retained as a compulsory subject. The most important reason put forward by them is its utility. They say that in this age of scientific development the unfortunate fellow who has not studied Mathematics even in his school days, may soon find himself groping in the dark, although everything round him may be highly illuminating.

The second argument in its favour is its cultural value. The subject enables a man to think and reason well. The supporters refer to Plato who wrote on the gate of his academy the following words "Let no one who is ignorant of Geometry enter here."

One of the members of this group gives his personal experience regarding the result of mathematical training on his mind. He says "From my personal experience I can say that logical powers developed by studying Mathematics have caused me to reason correctly and easily and to solve all sorts of non-mathematical problems with satisfaction. This power was at my highest when I actually studied Mathematics and it continued for about three or four years after I had given up this study. Now it is gradually becoming weaker and weaker."

Members of the III group desire its total exclusion as a compulsory High School Subject. They wish that the subject should be made optional. The chief argument advanced by them is that the syllabus in the High classes is merely a duplication of the syllabus for the classes upto the uppermost class of the Middle standard (upto class VIII) with a little more of Algebra and Geometry, the only

difference being the medium of instruction; that these additional topics of Algebra and Geometry are not useful in everyday life and if at all some of them are useful, they can be added in the syllabus of the Middle classes.

I think every body would admit that Indices, Surds, Fractions and H. C. F. and L. C. M. are of little avail in everyday life problems. Ratio and Proportion as taught in Arithmetic is quite enough. Here I may add my own experience. I was teaching the rules of Proportion viz. Alternando, Invertendo, Componendo and Dividendo and Componendo et Dividendo to the boys of class X. I taught these rules to the boys very very carefully because I knew that nobody would like to listen to these 'unsounding words'. I gave illustrations from Arithmetic, then its application to general quantities A, B, C, D, the Algebraic proofs of these rules and finally their application in Geometry. I spent clear 6 days over the lesson. The boys followed it perfectly well. To my astonishment one of the boys stood up on the last day and said, "Sir we have never heard the use of these typical words in everyday life, will you give some of the uses?" The question perplexed me. It was apparent that I myself never knew any use. My only answer was that Componendo is often used in Geometry and combined with Dividendo it helps us to solve certain Algebraic examples, which would otherwise have been solved with greater difficulty. "Damned are these dendos" said the boy and he sat down disappointed. In fact I was really ashamed to have wasted six days over nothing. Now the only useful thing left is "Quadratic Equations" which are useful in the solution of certain problems. As Quadratic Equations are easily solved by factorization, so easy factors must also be taught. Hence these two topics may be added into the syllabus for the middle schools.

In Geometry the only useful topic in the additional syllabus is Mensuration. India is an agricultural country and it is full of farmers possessing lands of different shapes and sizes. Lands are redistributed when they pass from father to son; consolidation takes place occasionally. Hence to know the exact area of certain pieces of land, we require Mensuration. A period of 8 years in a school is quite enough to cover the important parts of the curriculum in Mathematics. We find these topics in the Middle School Examination of so many places. The Wardha Scheme Committee emphatically desire their inclusion for boys upto the age of 14. The curriculum of Kashmir and Jammu States desires their inclusion in the Middle section. These topics are prescribed for V. F. examination of the Punjab and the U. P. Hence this can safely be included in the curriculum of the Middle classes.

Hence the argument put forth by these advocates seems fairly correct and sound, in as much as, from a strictly utilitarian standpoint, the amount of Mathematics which an average man needs in life, a boy learns in the middle section of Schools.

The second argument is based on some psychological grounds. The supporters assert that it has been recognised that there are differences in the abilities of children, some are mathematically minded and others are not. It is unfair therefore to those, that are less mathematically minded to be subjected to the same test in Mathematics at a Public School Examination, as those who are more mathematically minded. Reference has been made to Spearman who admits that besides a general factor (g) present in every person there are some special abilities which are present in some and not present in others.

Dr. Wheeler however admits only three chief special abilities when he says, "There are certain special abilities which do not appear to correlate closely with general intelligence. They may be found in high degree with almost any level of general intelligence. The chief of these are musical ability, representative drawing and mechanical ability."

Let me put down the remarks of some of the supporters of the group :

1. "I have seen boys wasting too much of their valuable time in pouring over Mathematical problems which are of no good to them in their lives."
2. "Many promising young lives have come to a life-long grief because of Mathematics. It has caused more worries, more tears, more heart-aches and more sleepless nights than any other subject."
3. "It (Mathematics) has ruined the career of many young men who have no Mathematical minds, but would otherwise have attained to literary heights, had not the wretched Mathematics stood in their way."

The next argument in favour of the exclusion of Mathematics from the list of compulsory subjects pertains to the age of the High School students. The advocates of this group are of opinion that at about the age of 14 or 15 at the most boys should be given a wide choice in the selection of the subjects. As a matter of fact the average age of a boy appearing for the High School Examination is something like 17. Hence the curriculum should be of a generalized nature only upto the Middle classes where the average age of the boys would be nearly 15.

If the curriculum for a High School becomes of a specialized nature there is no reason why Mathematics should be given a preferential position over other subjects. There must be a wider choice and hence Mathematics should be included in the list of elective subjects. This view is also strongly supported by Dr. Paul Monroe.

The committee who analysed the Education system of Philippine Island some 15 years back is of opinion "That Algebra and Geometry occupying their present position because of historical accident and the strength of tradition, should be required of all pupils, is without justification. In the life of the ordinary individual there is practically no need for these subjects. A few scientists and engineers find them useful and a small number of other folk think them interesting, but the great masses of educated persons can make no use of them. Most of those who have pursued these subjects in schools, unless they seek refuge in vague and unsupported generalization about the development of mental faculties which no Psychologist can discover, must admit that their chief value is to serve as a form of intellectual impediment which marks them off from other persons."

I have given you the views of the two groups. Both the groups have gone to extremes. Now let me give you the ideas of the third who love the "Golden Mean". They are of opinion that Mathematics should be divided into two parts at the High School stage. Part I should be compulsory for all students and part II optional and meant for those only who have special interest in it. The compulsory course should be simplified and Higher Mathematics should be included in the optional course. The compulsory course should include the topics which are useful in daily life and the optional course may include topics which may help the students in the study of the subject at a University or the application thereof in studying a profession requiring knowledge of Higher Mathematics.

I may add that the convener of the Mathematics Committee of Teachers' Association, Meerut, strongly supports this view.

On the occasion of its Annual Session held at Benares in 1936, the U. P. Secondary Teachers' Association Mathematics Section also passed a resolution regarding the division of Mathematics into two parts. The resolution runs as follows :

"That Mathematics should be divided into minimum compulsory pass course and optional Mathematics."

Such plans have already been adopted in Calcutta, Patna, Hyderabad and Dacca Universities. In the Punjab the Syllabus for S. L. C. class contains neither Algebra nor Geometry but consists of Arithmetic alone. In Madras too, the syllabus in Mathematics for the S. L. C. class is different from the syllabus for Matriculation class. Not only in some parts of India but in foreign countries too the plan is in practice.

Arithmetic, literal arithmetic and certain concepts of Geometry viz. Angles, Lines, Perpendiculars, Experimental Geometry enter copiously into our lives. They should form a part of the curriculum for the first public examination—i. e. High School Examination. Other parts such as Higher Algebra, many theorems of Geometry which are only applicable in the study of other sciences are simply ornamental appendages to our curriculum and serve no useful purpose.

This is the case with the curriculum of all the English Universities as London, Cambridge etc. There Arithmetic forms a compulsory subject but a student may take up Algebra, Geometry and Advanced Mathematics.

Doing so would serve two useful purposes. First an unnecessary burden of useless topics would be taken away from the shoulders of the much harrassed and less inclined students. Secondly our school graduate who takes up optional Mathematics would fairly compete in standard with a school graduate of other countries.

Why should our brilliant boys be grinding the same ordinary topics in Mathematics at the age of 17 when an Italian boy or a German boy should have the knowledge of Mathematics of a higher nature at about the same age ?

V. SECONDARY EDUCATION IN BENGAL :

Mr. J. C. Sen of Bengal.

We have about 1400 High Schools in Bengal spread throughout the length and breadth of the country, most of which are running only through the sacrifice of the teachers who are mostly ill-clad and half-fed. Out of these about 500 got grants-in-aid from Government and 46 are managed by the Government. The rest have to depend on the fees realised from the students and on the sacrifice of the teachers who accept nominal allowance and sometimes public charity.

It is to private enterprise that most of the institutions owe their existence and Government have never tried to improve their lot.

Our Government spends about 300000/-/- on High Schools out of which they have to maintain a top-heavy Inspectorate and 46 Govt. Schools. So the few schools which have been fortunate to get grants-in-aid are paid grants ranging from Rs. 100/- to Rs. 150/-. Of course there are some more fortunate schools which may be counted on fingers' ends that get more than Rs. 150/-/-.

The Government and the Department of Education control the institution through the Inspector. In my experience of about forty years I have never found an Inspector, European or Indian, make any suggestions for material improvement in teaching. But I have seen some of them looking for "Vande Mataram" in the Exercise books of the students, some suggesting changes in the arrangement of benches while his successor in Office upsetting the whole arrangement when his turns come; yet another gentleman had grey hair phobia and would invariably control the managing committee to remove him as soon as possible.

The Sadler Commission submitted its report more than twenty years ago in which drastic changes were suggested regarding secondary education in Bengal. It recommended the establishment of a "Secondary Education Board" with a grant of at least one crore of rupees. And it emphatically asserted that the board should be perfectly autonomous and free from any Government control. But to our peril the present Government have introduced a bill in the Legislature which is not at all autonomous, proposing a reduced grant of Rs. 25 lacs only to be placed in the hands of the Board which shall have an executive fully officialised. Now we have protested against the bill on the following among other grounds :

(1) The bill completely ignores the academic and cultural point of view and seeks to introduce politics and communalism in education.

(2) It seems to officialise secondary education and place it under Government control thus aiming at stifling private enterprise which is so far mainly responsible for the spread of education in the province.

(3) The financial provision is totally inadequate.

(4) Its constitution is unsatisfactory and it totally excludes the representation

of teachers on the executive and gives them inadequate representation on the board. It also excludes the managing committee.

(5) It seeks to reduce the number of schools as all the schools will have to seek its affiliation after two years.

(6) It is in all its essential features contrary to the recommendation of the Sadler Commission.

We have asked the Government to withdraw the Bill and replace it by another according to public demands. All of us in Bengal want a change in the system of education but we never wanted a log of wood. But if it is forced upon us, we are determined to burn it to ashes. I appeal to you to stand by me in this hour of peril and pass a resolution strongly condemning the Bill.

VI. SECONDARY SCHOOL AS A SOCIAL UNIT :

*V. S. Mathur Esq., M. A. (London), F. R. G. S., F. R. Met. Soc.,
Diploma in Teaching (Cambridge), Madhava College, Ujjain.*

In recent years it has been increasingly realised by most thinking people that a secondary school of today should not be merely a 'place of learning' but an effective social institution in which the teachers and the taught should share corporate existence. This necessary unit should be created and maintained more particularly as a means of bringing to bear, upon the young, formative influences of importance not only for their own development but also for the continued prosperity of the community. But if real benefit is to be derived from such a school, it should represent a natural society in its pristine purity and simplicity and not an 'artificial entity' 'encrusted with lifeless formation and hard conventions'. The conditions of life in it should enable its members to live in natural harmony, the older moulding the character and growth of the younger, to an ideal pattern of discipline and order and the younger having freedom for manifold individual activities. Therefore, it is of vital importance that besides the usual class-curriculum there should exist vigorous and potent activities of a less formal nature.

The ideal of the social life of a school and also of any other social organisation, should be a liberal and comprehensive one, that is to say it should conceive of its members as 'human beings' of warm flesh and blood, and still

more warm thoughts, feelings and emotions, whatever may be their position in life. It should exclude anything that may render those in tutelage 'servile-minded' or may discourage the growth of the best that is in them. It is, therefore, at once non-individualistic ; it encourages initiative and discards self-advancement and is, naturally, the most important instrument for character-building. It is also a classless society naturally, for the simple reason that it draws its members from varied walks of life and home-conditions at an age where the instinct of companionship is the strongest and social position means nothing.

Every school-going boy or girl is certainly conscious of belonging to two societies, the home and the school. It is quite natural, however, that the conception of the school as a society can be better developed in the boarding school where, as a famous educationist once remarked, "the welfare of the community depends largely on the organisation of the out-of-school hours". Home and school, therefore, monopolise the boarder alternatively while the day-pupil belongs to them both simultaneously. In this case, therefore, every activity pursued out of school hours encroaches on his leisure and clashes with the arrangements at home. Here is a difficult problem which confronts us.

Now let us see what happens in Indian schools regarding this. In my own school days there was no social life at school except in the playing fields and that too for only three hours a week, out of which at least for once a week I was always absent owing to some 'event' at home. During recent years, however, I have noticed, to my great pleasure, that schools have started debating, and other societies.

I do not deny that both home and school contribute to the education of the young but I do wish to impress that the child's schooling is not merely a part-time job and that it does certainly make more demands on his emotional as well as his physical side than is often realised. I do wish to ask of parents that the home should, as far as possible, refrain from making social and other demands on school-going children except in holidays when home environment has a rightful opportunity for asserting itself. This requires from parents their understanding and sympathy for the work of the school and if possible their moral support. French and English schools attach high value to "Parents' Associations" and other organisations in which the aims and plans of the schools are discussed. Increased support is also being given to such institutions on the other side of the Atlantic. And I see no reason why we also should not introduce similar devices into our schools so that the pupils may breathe a freer and fresher air. To copy others may seem

a confession of weakness to some, but it appears to me as it should appear to all my right-thinking country-men, that there is nothing but immense and incalculable benefit to be derived from such healthy, rational, laudable imitation provided that the copying is not made blindly or for the sake of merely imitating 'Western' institutions. I have invincible faith in this conviction and I emphasise it with all the force at my command, since my personal experience has convinced me that our children are not infrequently kept from school and more particularly from attending school games on such trivial excuses as the visit of a relative or the preparation of a special dish. The success of Parents' Associations in Western countries encourages me to plead earnestly for their introduction in India.

I am sanguine that the lively interest of parents in the work of our schools will help to clear up many misunderstandings. My appeal is specially addressed to those high class parents who regard school teachers as below them in social standing and respectability and think of them as servants drawing humble pay and therefore deserving of little respect. Education is the nation's biggest concern and therefore teachers who are the instruments of education and the torch-bearers of learning are deserving of the highest respect and consideration, the most ungrudging help and moral co-operation. It is a deplorable fact that school teachers in India are looked down upon as inferior members of society and I make bold to assert that this cold contempt and cruel neglect is due to the wrong belief that teachers wield no potential authority like a 'Police-officer' or a 'civil servant'.

It must be obvious to all that the success of certain aspects of social life of schools depends very largely on the adequate provision for playing fields or school buildings and also on the availability of both playing fields and buildings outside regular school hours. Speaking of buildings and playgrounds I must state frankly that our average schools are most backward and deficient in this respect. I have come across many schools in my school life where there was no provision at all for an assembly of students in an informal environment. Our hostels lack common-rooms and facilities for indoor games. In better schools big assembly halls are provided but generally they are reserved for functions such as the annual prize distribution. I do wish to press, therefore, for the provision of students' common-rooms equipped with light magazines and newspapers, easy chairs and indoor games. This room should be open for most of the day and students should be encouraged to use it. Teachers should have free access to such rooms so that they can mingle with the students not as teachers but as

'friends'. To me a hostel without any such provision seems little better than a jail. Further I should like to see the introduction of 'school-dinners' at least once a term, and, in every boarding house, a dining-room system where the students can take their meals, and the warden can always be present.

A useful step forward may yet be taken by letting the students share in the school-government and the formation of school rules. In this connection I should like to see that a students' body (composed of senior boys only) tries all cases of irregular behaviour and gives its verdict to the headmaster who may deal with the case on that basis. The personnel of this body should of course be changed at certain regular intervals in order to give opportunities to all. And after a certain time school rules may also be made by such student bodies, subject, naturally, to the approval of the staff. In this way, I hope, we may provide scope for the exercise of responsibility, drive, initiative and public service which qualities are the very life-blood of an ordered life. These experiments were enthusiastically commended to me by an American head-mistress who had achieved magnificent success and glorious results by introducing these methods into her schools. She made it an invariable rule to entrust to a group of girls "powers of action and legislation within a defined sphere". The use of such devices may also be profitably made in individual class-rooms and games organisations. Such contrivances are used in our class-rooms to some extent in the shape of monitors but personally I think that out-of-classroom responsibility will be much more useful and in this connection I would like to advocate the abolition of our tradition of staff-supervision of games and athletic tours and staff-management of school parties and other functions. The pupils should on such occasions be completely freed from the leading-strings of the teacher, because an excessively 'teacher-ridden' pupil cannot develop his personality to the fullest extent.

Scouting and Girl Guide Movements also offer a vast field for the pupils' gregarious tendencies but to my mind more important than this is the Boarding School where there is better ground for such training. Our hostel life in India is characterised by its utter simplicity in schools and exuberance of luxuries in colleges. More freedom of thought and action must be given to the school-boarder. He should be entrusted with responsibilities so that he may be prepared for the struggle of life to come. The English Public School House System may well be adapted to our conditions and requirements. Under this system pupils are assigned to a particular House for the whole of their school life and the House becomes a permanent group within the school. Properly devised and maintained

such a House should have the psychological advantage of being a real microcosm of the larger Hostel of school unit, reproducing in its student-run organisation the main features of the school and hostel organisation and it has the practical advantage of extending the opportunities for students to run competitive games and activities within the school.

A 'school society' founded on the lines I have indicated above may help to make its members regard themselves as valuable members of the community and perhaps much of their attitude commonly known as 'inferiority complex' may be done away with. Loyalty to the school and its members and pride in their school and its achievements and *esprit de corps* will ordinarily follow such a training and the scope of these sentiments will broaden as the students advance in years.

In conclusion I may say that a wrong idea that school social activities involve high expenses with consequent increase in students' personal expenses and school fees has crept in. Perhaps the few Public Schools that exist in India and indulge in 'Eton' traditions give an exaggerated and false impression of the facts. Such schools, some of which claim to be actual copies of Eton and Harrow, while doing useful work in their own sphere, cannot serve as the model for Indian needs. Their unnecessarily high expenses, their snobbish mentality and their 'Public school training' tend to encourage students to feel super-human and as a result, I have often noticed that these students find it difficult to adjust themselves to Indian life in its bare realities on leaving school. We are members of the big Indian society and our schooling while it may include good points of foreign institutions should not be such as may produce misfits or hybrids. We want a humanising spirit to prevail in our schools. We want our children to respect their country. Unless this spirit prevails in our schools they have no claim to national recognition. And our teachers while they may have the benefit of foreign experience and training must remain at heart real Indians. While I do believe in making use of all that is good abroad, I do not believe in blind adoption. And it seems to me that snobbish public schools have little claim on our sympathy or even our patience.

VII. LEISURE AND HOBBIES IN SCHOOLS :

*R. V. Kumbhare, Esq., M. A., B. T., T. D.,
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Education, it is said, seeks to prepare a child for life. Apart from the question as to what kind of life it should prepare for, whether physical, intellectual, moral or spiritual, taken singly or all taken collectively or something more still, let us see if our present educational scheme takes into consideration the whole life or part of life. Even the claims of the child's body were recognised quite recently in theory almost universally and in actual practice at a very few places in our country. It is very doubtful if we provide for the moral and spiritual development of our children. Voices are beginning to be heard that religious education should also find a place in our curriculum.

The result of this one-sided educational system has been baneful. It may have fed the mind but it completely starved other faculties, equally — nay even more — important. We have, therefore, a spectacle wherever we go of youngmen who are familiar with borrowed ideas, theories and catch phrases but miserably ignorant of those accomplishments or graces which make life fuller and richer. Imagine our educated youths in any situation that is different from the one to which they are accustomed, and it will appear that they cannot turn their hand to anything useful, anything which they will enjoy doing and give delight to those who are watching. They cannot sing or dance. They can hardly play upon a stringed instrument. They know very little about places or persons that are worth knowing. They cannot tell a story effectively at a moment's notice. They do not know the art of conversation. While in company they will either monopolise the talk or seal their lips. Sketching, painting, gardening and things of this sort are regarded as special accomplishments which only a privileged few acquire. Knitting, weaving, washing and pursuits of like nature are considered too trivial to require any training or practising. In consequence our lives are dull and monotonous. If there is a holiday we do not know what to do. In longer holidays or vacations the problem is how to pass the time which begins to hang heavily upon us.

Our life does not merely consist of our professional work which keeps us busy for a few hours in the day — may be a couple of hours in the case of the leisured few and ten or more in the case of the willing millions — but of many things besides. If it consists of work, it also consists of

rest. While our overcrowded curricula provide training for work there is no training for leisure, and yet we say that our educational institutions should take life as a whole. Before going to work and after returning from it there is some time which everyone can call his own under normal conditions and we are not trained to fill this leisure usefully and profitably with the result that our lives are literally wasted and whether individually or nationally we prove to be unproductive. If everyone knew how to fill his leisure joyfully the whole nation would have been productive in the broad sense of the term. Unfortunately, in our country we have got extremes : either there are traders, lawyers, industrialists, officials, school masters and people of this sort who know no leisure or there are others, such as the peasants, village folk and so on who, except on special times such as harvest seasons, have nothing but leisure.

It used to be different in the past. There was a happy balance between work and leisure and there was training for both, if not formally in school at least at homes. The lives of the people were so regulated that even in the homes men, women and children, whether in towns or villages, could not help leaving and doing things in their leisure hours. In fact there were leisure activities for all ages and stages. I am for reviving these beautiful arts. Every nation is doing so. England has revived its folk dancing. Even now we can introduce a variety of hobbies in our schools and colleges, such as folk dancing, flower designing and arranging, music (vocal or instrumental), guiding, decorating the home and surroundings, embroidery, crochet work, knitting and other varieties of needle work, painting, sketching, some forms of social work such as teaching hygiene to illiterate women or reading and writing and so on.

Our young men can also take inspiration from the past and take advantage of the many useful pursuits of the present to fill their leisure. A definite provision must be made in our schools for a variety of these pursuits, so that the students can choose any they like according to their own tastes. Art subjects, such as drawing, painting, sculpture, music including singing, playing on instruments and dancing, acting and so on are provided for in some of the progressive institutions of our country. Some form of handwork is also done in an indifferent fashion in quite a large number of our schools while the institutions where a conscious or deliberate aim is to train the young for leisure are very few and far between.

In Marwar this principle was recognised more than about three years ago and one or the other of the following hobbies are being tried in schools from the primary to the College stage :

Paper cutting ; flower making ; knitting ; Niwar, Nada and Asan making ; carpet and galicha making ; soap making ; toothpaste making ; chick making ; ink making ; clay work ; cotton stuffed toys ; book-binding ; glass painting ; spinning, weaving and dyeing ; collecting (stones, feathers, leaves and stamps) ; sewing ; gardening ; music ; acting ; painting curtains and scenes for school theatricals ; chappal making ; wicker work ; scouting ; fretwork ; photography ; varieties ; wood-work.

More specialised pursuits, such as moulding, net-making, wood polishing are also provided. It has been found that paper cutting, flower making, clay modelling, Niwar and Nada making are the cheapest handicrafts and can be easily introduced in the primary stage, though a good many of these listed above have also proved popular at this stage. Others such as fretwork, wood work, varnishing, painting curtains and scenes, cane work, etc. are found suitable for the middle stage while others for the high school and college stage. It is surprising what an enormous amount of useful and beautiful things the children can make. Some of the senior students of the high schools and the college take up hygiene, sanitation and other forms of social uplift work in the urban and rural areas during the week-ends and holidays. Disciplinary troubles are conspicuous by their absence in these handwork periods. Even the dull and the backward feel that they can do something ; a number of poor children are helped (one school makes soaps and distributes them among those who cannot afford to buy them) ; the dull monotony of the subjects teaching is considerably relieved ; the hand gets the required training ; the school and the premises look neater and more beautiful ; material aids to teaching and learning are multiplied and ample scope is found for self expression. Handwork even of the most elementary type, such as paper work, trains not only the hand but the eye, the mind and also character, for handwork has been defined as thinking in the concrete, since as the hand works the brain thinks. What the child cannot complete in school he can complete at home, at any rate he can carry over those habits home and thus a profitable use of leisure is no small gain to the education of the child. If we wish our youngmen to be efficient all round they must not only be able to work for livelihood but also use their leisure profitably and interestingly ; and this can only be done if opportunities and training are given in our schools.

[vii] Adult Education.

I. PRESIDENTIAL ADDRESS :

*K. G. Saiyidain, Esq., M. Ed., Director of Education,
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While in other countries, which have had a luckier political and educational past, adult education is directed to the objective of raising the general standard of people's knowledge and culture and is a part, as it were, of the scheme of continuation education, in India we are still grappling with the immense and depressing problem of liquidating actual, stark *illiteracy*. It is a sobering thought that over 90 % of God's creatures living in this ancient and civilised land are unable to read a line of the printed page or sign their own names. It is still more sobering to reflect that, till a few years ago, even this limited problem was complacently regarded by most administrations as insoluble, as beyond the range of practical politics. It pricked the conscience only of a few enthusiasts who were looked upon as having more good intentions than commonsense. The average sensible administrator, whose experience of difficulties often petrified his vision, did not consider it— and often does not still consider it— a practicable proposition to launch a concerted and persistent attack against this citadel of ignorance and illiteracy. The quick, implacable march of events in the world has made him no wiser and the example of other nations like Japan, Russia and Turkey, who have struggled against like odds with considerable success, leave him cold. "India has been steeped in ignorance for centuries and is doomed so to remain indefinitely." This situation offers, I think, the most exacting challenge of the century to the self-respect, patriotism and enlightened commonsense of the educated generations of today. Shall we be equal, I wonder, to meeting this challenge with the fervour and courage of true crusaders ?

I have just remarked that, till a few years back, the situation was fairly desperate. But it must be admitted that, partly as a result of the quickening of political conscience and partly as a result of the establishment of a certain measure of provincial autonomy— which recently has again disappeared in the wilderness in most provinces— more serious attention is beginning to be devoted to this urgent problem and various measures have been adopted in different British Indian provinces and some Indian States to combat illiteracy. These measures are very far from being effective enough and adequate to the magnitude

of the situation but it is good to feel that the ice has been broken. I do not propose to survey the lines along which work is proceeding in different parts of India, partly because it would entrench on the sphere of the Sectional Secretary's work and partly because a fairly good summary of the existing position will be found in the report of the Sub-Committee for Adult Education recently published by the Central Advisory Board of Education. I should perhaps more profitably devote myself to a study of certain important aspects of the movement which are fairly general in their import. They have to be considered irrespective of the geographic milieu in which we might be working.

Let me in the first place reaffirm the well-known truism which will not lose anything by one more repetition, that literacy *by itself* is neither the goal of adult education nor a very prized possession from the point of view of the values which constitute the "good life". The western countries are still struggling with the problem of a literate, but semi-educated electorate which can read but does not know, or has not the sense to select, what to read. Reading is just a skill whose significance for the enrichment of human life depends on the use to which it is put. It is a key which may— or may not ! — unlock for the individual the treasures of the human spirit, enshrined in the literatures of the world. Our business is to link up the newly acquired literacy with facilities for the reading of good and useful literature so that, on the one hand, the minds of the adults may be enriched with knowledge pertaining to their every-day life and, on the other, they may learn to enjoy reading as leisure time hobby, as an activity which adds to their cultural and æsthetic appreciation. That is why it is essential that an expanding Library service, covering both rural and urban areas, should be established side by side with the growth of adult education centres. Wherever these two integral parts of a single, indivisible cultural movement have been torn asunder, there has been great loss of effort either in the form of actual relapse into illiteracy or the curtailment of the benefits of literacy even in those cases where it has been retained.

But books and literacy centres are not, by themselves, enough ; more must be done if the adults are to be spontaneously drawn to our centres. Since we cannot enforce their attendance by law we have to make our centres as attractive as possible from the very outset. The acquiring of literacy is a somewhat tedious process and, if the adults are to get nothing in these centres but the dry husks of mechanical instruction in reading and writing, they will soon cease to take interest and will altogether stay away. "Knowledge comes but

wisdom lingers", said the poet of men in general. Of the new literate it may perhaps be said that literacy comes but knowledge lingers and wisdom, which is the fruit of knowledge and good taste and appreciation are plants of very slow growth. While they are still in the process of growth, we have to make a bid for the adult's interest and this we can annex by making his attendance worthwhile from the very first day of his attendance. Let the teaching of literacy be supplemented by aural and visual instruction, by interesting and simple talks to the villagers on their every-day problems, by the use of various kinds of illustrations, by reading to them suitable stories, poems, extracts from newspapers or any other writing likely to appeal to them. If they feel that their attendance is having an impact on their life, here and now, shedding light on their problems and difficulties, giving them new insights or interests or appreciation, they will stay long enough to acquire literacy ; for, then they will be able to see some meaning and use in the technical skill that they are learning. Even more. Let the adult education centres become, through the sympathetic guidance of the worker with imagination, *social centres* where facilities may be available for games, songs, dramas, discussions and other popular forms of entertainment. I wonder if many of us, who have had the benefit of higher education and who enjoy the amenities of modern urban life, adequately realise what poor, limited, hard driven and harrassed lives our fellow countrymen in villages and over-populated industrial areas lead. There are whole dimensions which are missing in their life. Preoccupied with the nerve-racking struggle to eke out a scanty living, many of them get no opportunity to enjoy those cultural pleasures which the progress of Science has placed within the reach of all human beings, because a vicious and unjust economic and social system stands in the way. Forces are in motion which will inexorably change this system but, even with the quick tempo of modern changes, this may take time. The only way in which we can in the meanwhile, make amends for our responsibility, whether direct or indirect, conscious or unconscious, for this state of things is by utilising these centres to bring some light and cheer into the dull and drab lives of the illiterate villagers. It is a duty which we dare not shirk, not only because of the moral obligation that we owe but also from the point of view of enlightened self-interest. A people cannot become truly cultured or civilised when they are being constantly dragged down by the terrific weight of 90% illiteracy and we, the 10% or less, cannot enjoy with ease and confidence the fruits of our culture which really wears the complexion of stolen property or ill-gotten gains. And this pin-point of light and culture, in which we are sometimes tempted to bask complacently is being constantly infected and swamped by the darkness of ignorance

and superstition which surrounds us, even as the wild and untamed jungles in Australia and Africa reclaim inexorably the small but ill-defined settlements of people which may grow up on their margin. Such is the ironical justice of Nature ; it will not permit an indefinite lease of life to any small educational or cultural group which is hemmed in, on all sides, by masses steeped in illiteracy and ignorance. Unless we can break into the gloom which envelopes their life we shall not be able to build any lasting structure of culture in the country. This means that, inspite of our difficulties and limitations, we must envisage a richer and more comprehensive conception of Adult Education than is the case to-day. Even if it operates within a limited field, for want of sufficient resources and workers, its quality must be carefully guarded. It must enter into the life of the adults as a releasing and liberating influence, breaking down gradually the narrow walls that cramp their minds and their interests.

The Secretary's survey will give you an idea of the different types of agencies that have been employed for this work— teachers of schools, voluntary workers, social organisations, religious groups. But it must be conceded that this cannot be done effectively by every worker though every one may attempt it within his capacity : it is only an enriched mind gifted with intuition, that can emit sparks through its contact with its fellow men and women. Hence the special and peculiar impact of this social responsibility on our educated young men who have had the benefit of College and University education. The only way in which they can repay the cultural debt that they owe to society, which has given them of its best, is by utilising their leisure— as well as that period of enforced inactivity through which most of them have to pass before they are lucky enough to secure some employment— in sharing their cultural achievements and knowledge with their less fortunate fellow men. Let them also remember that there is nothing which demoralises a man more quickly than the feeling of social worthlessness, the feeling that one is neither remuneratively employed, nor doing any socially useful work of one's own accord. On the other hand, if they make use of their enforced leisure for some form of social service — say adult education work— they will not only be saved from the feeling of futility ; they will also acquire a new and more realistic understanding of social problems. Contact with the workers in the field or the factory will be an educative experience of great value, supplementing usefully what they have acquired through their mainly academic education. It will give meaning and concreteness to the abstract conceptions which their text books in History and Geography and Economics have taught them. So both as a measure of social

service and as a measure of self-education, this work should be undertaken by educated young men who will find it twice blessed— blessing him that gives and him that takes— and, slowly but surely, raise the intellectual and cultural level of this great but unhappy country that we inhabit. Perhaps you will permit me to conclude by quoting from an account of the work done by Chinese students during recent years in the cause of education. They had to grapple with difficulties which are in no way less than in our country ; they worked under political conditions which were far more unsettled and disturbing. But nothing could daunt their courage and their patriotism and they seem to have achieved what would strike any sophisticated observer as an impossible task. A report published in Canton Times says :

“Since the spring of 1938, when, under secret Government instructions, the orderly retreat of China’s civilisation began, 77 Chinese Universities have been moved 1,000 to 2,000 miles beyond the reach of Japanese guns ; and to-day China has the largest College enrolment— some 40,000 students — in its history.

From Sian 1500 students, including 300 girls, set out on foot, climbed the Tsingling Mountains, finally reached Hanchung and Chengku and started Universities. In Nanking 1086 students loaded boats on the Yangtze with books, laboratory equipment and shop machines, and after 1000 miles and 43 days reached Chungking’s gray-stone buildings started by the foresighted Chancellor Chang Po-ling before the War.

The Universities have brought to the former wilderness of western China medical facilities, new manners, new dress, new farming methods, reading and writing (*since 1938 nearly 50,000,000 Chinese have been taught to read and write*). The students, of whom a third are entirely supported by the Government, live in bamboo and mud huts, eat bean soup, a few vegetables, and often suffer from acute undernourishment. But active, patriotic, brave, these students are the hope of China.”

Is it enough excuse for our young men to say that the Chinese could do this because they were politically free while we are still under foreign rule ? Did not the Chinese students do all this while they were — and they are — struggling for the very preservation of their national life ? And can we succeed in our national objectives unless we strive simultaneously on all fronts, social, political, economic and cultural— each doing his bit or her own special sphere ?

II. SECRETARY'S REPORT :

N. L. Kitroo Esq., B. A., B. T., P. W. College, Jammu.

Adult Education has long had an honoured place in the schemes of National Education in all the civilized countries of Europe and America. In those countries the activities of those engaged in this field of education have been mostly centred on the cultural, educational, hygienic and general information phases of the work. They have not had to tread the more difficult path of imparting elementary literacy to the people.

In India, with its appalling illiteracy, the attention of Congress Governments, which first initiated adult education on a mass scale only two or three years back, was necessarily limited in the beginning to work of a more elementary kind. A countrywide propaganda for adult literacy was initiated—a propaganda in which the Governments, public bodies and individuals vied with each other with a real enthusiasm which was unique. The larger part of Indian India and almost all the provinces not under Congress rule also took up the work and placed before themselves programmes of literacy which they earnestly tried to follow.

Among the British Indian Provinces the most notable results were achieved by the Provinces of Bihar and Orissa and the U. P. The report of the Provincial Mass Literacy Committee of Bihar for the year ending March 1940 forms very interesting reading. The expenditure incurred by the Province on Mass Literacy work was more than a lakh and a half of rupees and the number marked was over 5 lakhs in the case of men and $12\frac{1}{2}$ thousand in the case of women.

The report issued by the Education Expansion Dept. of U. P. on the Literacy Day on Feb. 4, 1940 indicates that the number of persons made literate during the preceding year was more than $2\frac{3}{4}$ lakhs. In this province 768 rural libraries and 3,000 reading rooms were opened during the course of the year and the number of books supplied to the libraries was more than 2 lakhs. That effective use of this Library and Reading Room service was encouraged is evidenced by the record number of 40 lakhs of visitors to these institutions in the course of the year.

Assam initiated a campaign for mass literacy. Adult literacy centres in this province have been opened by the Govt. as well as by aided and unaided organisations. Among the latter are the garden concerns, mills, factories, workshops etc. This province enrolled 6,000 adults and sanctioned Rs. 74,000 for the

work from Govt. funds.

The North Western Frontier Province had enrolled at the end of March 1940 about 2,600 scholars and incurred an expenditure of Rs. 1200 for the purpose. It budgetted Rs. 6000/- for adult literacy for the new year.

The province of the Punjab made a beginning in this work when Dr. Lanbart visited the province and as the movement expanded and the demand for books grew in consequence, funds were provided by the Govt. and the local publishers offered to print, at nominal cost, and in certain cases free of cost, a large number of books. In this way an adequate number of books was available for free distribution among those who were attracted to acquire literacy.

In 1939—40 the Punjab Government embarked on a five years' programme for the eradication of illiteracy and in the first year sanctioned Rs. 22,800 for the purpose. This scheme was intended to embrace both the illiterate adults and children of school-going age who could not or did not attend ordinary schools. The Education Dept. purchased for distribution 3 lakhs of primers and 56 thousand books on follow-up literature. It also purchased 54 thousand books for the 600 travelling libraries set up in the province. At the end of March 1940 there were more than one lakh of people under instruction and those who attended libraries numbered more than 50,000.

Madras Government considers that under the existing conditions, adult education classes are of doubtful value and gives priority to the claims of primary education.

Reports from other provinces have not yet been received but Sind, Bombay and C. P. have already initiated work on adult education and the Govt. of Bengal also is understood to have taken steps to allot funds for adult literacy in the province.

Among the Indian States, Bhopal has so far started only 4 adult schools, but the Education Dept. has under consideration a scheme for the expansion of adult education both in rural and urban areas.

The Jammu and Kashmir Government sanctioned Rs. 55,000 last year for the scheme of adult literacy and appointed a whole-time officer with assistants to carry on the work and expand and coordinate the efforts of the Government and public bodies. As many as 2,800 centres with a total enrolment of 67,000 have been open in the State. More than 20,000 have been

declared literate in the course of the last year. A steadily expanding library service both in rural and urban areas is being provided and the issue of 34,000 books in the last year is an indication of the useful purpose served by the libraries. More than 2,60,000 readers were distributed free among the people during the last year. Workers in the cause of adult education are given an honorarium on the basis of their outturn and the librarians of adult libraries who are mostly teachers get small allowances.

Trichur State has recently set up an organisation of both officials and non-officials which has been made responsible for the establishment of adult literacy centres in the State. Six centres have been opened and six more are likely to be opened soon.

Baroda State has budgetted Rs. 10,000/- for adult literacy and during the year ending July 1940 it has been able to impart literacy to nearly 9,000 adults. More than 11,000 are on roll. The satisfactory progress of the scheme in the State has encouraged the Dept. to expand the scope of its activities and to hope for still better results in the future.

The Government of Travancore has entrusted the work of adult education and library service to private organisers which the Education Department helps by reasonable grant-in-aid. In 1936 the Education Department introduced a rural library scheme for promoting adult education in the State. These libraries have helped to maintain literacy in an effective way and the Government has been budgetting for about Rs. 15,000/- per year for the upkeep of these libraries.

The work done by private teachers and individuals in this field of social service deserves to be mentioned in this summary. The Indian Adult Education Association under the chairmanship of Sir Shah Mohamed Sulaiman and laterly of Mr. Masani, Vice Chancellor of the Bombay University, is trying to coordinate the work done in various parts of India and through a monthly bulletin acts as a clearing house of ideas and information for the benefit of the associations and field workers. It is under the auspices of this body that the N. W. India Adult Education Committee has come into being with its headquarters at Lahore. This regional Committee is engaged in surveying conditions and is about to call a Conference of Adult Education workers at Lahore early in January 1941. It proposes to coordinate and supplement the work of persons and societies engaged in adult education. It will also arouse and encourage interest in adult education among educated men, conduct research into methods of adult education and

produce post-literacy literature for the use of workers and literates.

Mr. S. R. Bhagwat of Poona who is doing so much as the Chairman of the Provincial Board of Adult Education, Bombay, has long been interested in adult education and other allied activities. He has set before himself the laudable ideal of making the whole of Poona literate before the next Census to be held in March 1941. His is a unique example which should inspire all workers engaged in social service.

The Adult Education League, Poona, have made the interesting experiment of dispensing with the printed word, and conveying useful information through pictures. These pictures convey in a realistic way much useful information to the illiterates. The results of this experiment will be awaited with interest by those who are in any way associated with this movement.

This is, in brief, the position of Adult literacy in India today. The survey indicates that public conscience has been aroused everywhere to this important aspect of national reconstruction. The measures adopted in Provinces and States are necessarily as various as are the local conditions. The phenomenal growth of the movement has struck the imagination of educated people and opened a way of social service which can be taken up by all irrespective of political loyalties or differences of view, belief or community.

III. SOME ASPECTS OF ADULT EDUCATION :

I

*A. N. Basu Esq., M. A., T. D.,
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The problem of adult education is fourfold. First there is the problem of a planned extension of adult education, secondly the problem of working the plan, thirdly the problem of the right type of literature for adults and finally the most important problem, the problem of funds. Mr. Saiyidain has elaborated a fine plan for adult education. He has rightly pointed out the real significance of adult education and its objectives. It is necessary for workers in the field of education to keep in view this high ideal, this ultimate objective of adult education.

The next problem is of work. In this connection I feel that we shall have ultimately, to eradicate the evil of illiteracy from this land of ours, to adopt some

methods of work as in western countries. I hope reference to Germany is not taboo, but perhaps here we might imitate Germany when she enlisted thousands of her students as social workers for the improvement of an impoverished land. Prof. K. T. Shah once gave us an idea of conscripted social service. I suggest that conscripted social service for young men and women in the top classes of high schools and colleges should be instituted. We are conducting an experiment on these lines in Santiniketan where the young students go out into the villages to do social service. They learn a lot themselves and teach the villagers also. It destroys the bars that are a curse to this country. Perhaps this form of social service will be able to remove many of these bars and ultimately help us to become one united nation.

The next problem is of suitable literature. I am afraid not many of us have as yet realised that adult education must have its own literature. It has its own methods, its own techniques. I know in many places adult education work has suffered because of wrong methods. Supposing we were to use in Bengal the stories or poems of Tagore or Bankim Chandra, many long years have to be spent before a boy or girl can appreciate these works. In spite of quick methods of literacy, nothing would make them appreciate such high literature. But we can adapt this literature for the purpose as in England. The National Adult Schools Union publishes a handbook every year for the use of adult classes and such handbooks have been found useful in that country. We may have something of that type in our country too. Adult education requires a special kind of literature and the sooner we create the literature the better it would be for adult education.

Now comes the question of funds. I was interested to know what our Secretary, Mr. Kitroo, had to say about Madras. The Government there thought that primary education was much more important than adult education. The Madras Government needs some adult education itself inspite of its enlightened men. In a sense adult education is much more important even than primary education. I would not neglect our young children. The adult of today is the arbiter of the destiny of the nation. Their votes make representatives and these representatives shape the destiny of the nation. Unless you have an educated electorate, you cannot have a reformed government. We have not got an educated electorate in our country today. We have to wait a generation or more before the primary school children become voters. For the next twenty years at least the affairs of our country are in the hands of people for whose education we do not want to do anything. Shall we accept such a position? No. The State must be made

to realise its responsibilities in the field of education. The State must take up adult education under its direct instrumentality and must find the money for it, if for no other reason, at least for its own safety. The safety of the State depends on how it tackles the problem of adult education and so the State must come forward and must spend money on that. If it means additional taxation, then we will have to bear it. The State must come forward with additional grants and also adopt the grant-in-aid system. I have not much faith in the latter, but for the present it has to be adopted because voluntary efforts on the part of the public can go a long way in the field of adult and primary education. The system of grant-in-aid was introduced in 1857 and primary education has not made much progress. The State said that it was the business of the people to educate themselves. If the people want to be the masters of the State, no doubt they should educate themselves. We must bring the State to realise its responsibilities for adult education.

II

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Teachers' Training College, Indore.*

There is a very clear distinction between literacy and education, a subject already referred to by Mr. Saiyidain. I am afraid much harm has been done to the cause of education in India because of this confusion between literacy and education. We are still shamelessly confused between the two and pride ourselves on enabling a large number of men and women just to write their names or to read their names or read a line of print. That sort of thing will not do. It is more than a century when national governments in the West committed this mistake of confusing education and literacy. Literacy is not education. It is a tool to ultimate education. Education is a much bigger thing and may be given even to people who have not acquired literacy, without the aid of literacy. Visualise the two systems of adult education. Under one system run on traditional lines, you have adults taught to read and write and after that left to themselves to take care of. Under the other reading and writing are left to take care of themselves and you open a course of lectures, talks, field work, observation etc., with a view to create an intellectual doctrine developing certain attitudes towards current social problems and thus equip the adult for the very important work of social re-construction. I would certainly declare in favour of the latter.

That is real education. Give adult members of the community a chance of getting acquainted with current social and political and economic problems. Encourage them to do field work. Show them different industrial processes by means of inexpensive magic lantern lectures, talks and discussions. That sort of educational programme is absolutely essential if we want to form their minds and develop them on right lines. That does not mean that we should not have literacy as one of our aims. Literacy is just the means to the end. We both begin and end with it. We must give it its proper level and follow a more ambitious programme. The objectives, therefore, we should have before us as educators of adults, should be more comprehensive. Our objective would be cultural. Liberal education above all should be the motto. Initiate the adult members of the community into the culture of India and the world in various ways. It is the very essence of a liberal education and we must not deny the members of the community this facility. The second thing is some vocational methods. Adults are always members of a particular profession and in order that education may have meaning and significance, it is necessary to enrich it with a certain amount of activities which would help the member in his vocation or profession. Work along these lines has already been done in western countries and has succeeded very well. We must have a programme of adult education to incorporate both these elements, namely cultural and vocational.

With regard to conscripted social service I do not believe very much in conscription of this kind, or any kind. If the interests of the nation need conscription, it must be treated as something that has got to be resorted to during the transition period. You may begin with conscription, but eventually our objective should be to develop the right spirit of social service in our students through proper education so that they may realise the urgency of the problem and so address themselves to this work of social reconstruction. I do not consider education expensive at all. I should call education an inexpensive necessity. It is most certainly a necessity and inexpensive because it justifies any amount of expenditure incurred on it. It is false economy to cut down expenditure on education. We have to beware of false economy in the matter of education.

[viii] Moral and Religious Education.

I. PRESIDENTIAL ADDRESS :

*S. L. Pandharipande, Esq., M. A., Principal,
City College, Nagpur.*

I take interest in this Section because, as a teacher and the head of an institution I desire that the pupils who cross the portals of my institution should be good human beings ; that they should have attained a certain standard of decency ; that they should be such as could be called 'educated' in the true sense of the term ; that they should be courageous, upright, trust-worthy, conscientious and useful ; that they should be disciplined in the institution as well as outside ; that they should be democratic in spirit and outlook ; that, in short, they should be worthy of the degrees and diplomas conferred on them by the Universities, both in their behaviour and conversation. It is neither enough nor of any value that they are good for fear of disciplinary action or the rod of the policeman. They should be so out of their own free will and because they value these qualities above all and would feel ashamed to descend below a certain level.

How is that to be achieved ? There are two ways open for educational institutions, one direct and the other indirect. The indirect method of impressing the above qualities on the minds of students through games, scouting, social activities and the side-remarks of the teachers in the class are being followed on a large scale even at present and some people feel that this is enough and if not quite enough the activities may be increased and improved. But the question is, is that really enough and should we be satisfied with what is being done when the subject to be tackled is the real aim of education ? Moreover, do the activities mentioned above really produce the results claimed for them ? My personal feeling is that these activities are neither enough nor do they often have the desired results. On the contrary, I am afraid, the results are, often, quite the opposite. Those who have seen the players and sportsmen both on the playing fields and in the class-rooms know this very well.

The other way, then, is the direct one. There are some weighty objections to this method. They are :—

1. That direct teaching of morals and religion is not possible as morals

and religion are not taught but caught from the personality of the teacher.

2. That any direct teaching of morals and religion is not desirable as it will enhance differences and communal hatred.

3. That it is very difficult to get a suitable teacher who would find his way out of these difficulties and bring about any good results.

These are very important objections indeed as they are based on the experience of the direct teaching done at present at exclusive places, where morals and religion are both taught and caught from the fervour of the Mullahs and the Pandits.

But the main points to be remembered in our present discussion are that we are to do the direct teaching not in exclusive but in all-inclusive places and that it is not to be the teaching of a religion, but religion in general and morals in general with a distinct aim of bringing about unity and harmony in the place of differences and disputes and of bringing out the best points and features of all. Moreover, it has to be borne in mind that in most cases it is ignorance both of one's own religion and moral code as well as that of others that is really at the root of mutual suspicion and differences. If we proceed on the basis of this aim, the only difficulties that may remain are : (1) how to find a suitable teacher, a teacher who has studied all great religions and is a model of perfection to the pupils under his charge and (2) what he should teach. But if we decide the second question first namely, what to teach, the first difficulty will disappear very soon, as in the case of other subjects such as economics, civics, political science, poetry and even in history. Imagine what a chaos there would have been, had there been no prescribed and defined courses in these subjects. But since there are prescribed courses and books, the teachers have to and do adjust themselves. Thus our difficulties ultimately resolve into one main difficulty viz., that of having a defined course to be taught and how. But this no longer will be an unsurmountable difficulty if representatives of great religions from amongst teachers qualified for this task sit together and evolve a scheme with a clear idea of what they have to achieve and what they have to avoid and eschew. It is true that these people will have to sink their differences and will have to be broad-minded enough to accommodate themselves to each other so as to evolve a harmonious scheme. But I am sure there are at least some among us who may rise to this level for the great ideal that is our aim.

Now, even when such courses are framed, it is true that there will still be

the need for suitable teachers and a large part of the teaching will be intellectual. But we need not and should not disparage intellectual study. Intellectual convictions do prepare a very strong back-ground, nay, form the very foundation of our actual life and behaviour. Are not our present hatred of un-touchability and inequality based on intellectual convictions ? In fact, is not this very meeting of ours for this purpose in this room based on intellectual convictions ? We must not despise intellectual convictions. From time immemorial people have appealed to reasoning even in matters of religion and morals. We may appeal to the same reasoning for a wider purpose so that we might get better results.

When this aspect of the question is kept in mind, the difficulty about suitable teachers need not loom large. Suitable teachers are bound to be the products of this very system and are sure to improve it in their turn. Let us not be very ambitious in the beginning. Even a modest start for a good and noble purpose is bound to save us. 'स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्।' as the Bhagwat Gita says.

II. A NEW ORIENTATION IN EDUCATION :

D. D. Kanga Esq., M. A., I. E. S. (Retd.)

The present Scientific and Technological civilization has, more or less, turned out to be a failure. The present civilization is materialistic, and so carries with it the seeds of its own destruction, it is not built on a sure foundation.

The present civilization is one in which matter and lower concrete mind are held supreme and higher mind and spirit are given a subordinate position or sometimes ignored altogether. This has resulted in utter chaos and confusion and brought about moral and spiritual anarchy. The present civilization, again, is based on "lust of greed, lust of power, lust of prestige". Within this civilization are found fear, suspicion, mistrust. Within this civilization are found force, aggression and the belief that might is right. Within this civilization are found competition and exploitation of the weak and the ignorant. In it man is regarded as a machine and in which the dignity of the human being is ignored. It is a civilization in which man has gained control over the forces of nature but not over himself. It is a civilisation in which the centrifugal force in man is most active but in which the centripetal force is practically dormant.

If the development of human personality is the ultimate goal of our civilisation then so far it has failed, for it has created an environment which is not suitable to the growth and development of the finer qualities of man. "Modern business organization and mass production are incompatible with the full development of the human self." †

Hear what Taylor says in the latest edition of Encyclopædia Britannica in his article of food : "The food resources of the world have never been more ample for the population than at present. This is the result of developments in agriculture, perfection of transportation, improvements in distribution, reduction in wastes, and efficiencies in finance and commerce." And yet we have the sad spectacle of "Poverty in the midst of Plenty". In the words of Upton Sinclair, people are starving *because* we have produced too much food, that men and women have only rags *because* we have woven too much cloth, that they cannot work *because* we have too many factories, that they must sleep in the open *because* we have built too many houses. "Science has no doubt the power not only to produce but also to transport and distribute, *but there is no desire and will to distribute*. There is, again, something radically wrong with the human nature which can permit foods to be destroyed by consuming in fire, sinking in the sea or throwing in the drains rather than transport them to places where they are most needed."

"These considerations have brought to the forefront the problem of the individual. It is the individual who must change ; this change must come from within ; his inner attitude must change ; no amount of external change will bring us nearer to the solution of the present-day world-problems. Solve the problem of the individual and the world-problems will automatically solve themselves." ("Where Theosophy and Science Meet." Part II, pp. XIX, XX, edited by D. D. Kanga.) The achievements of Science have been many and varied. There is a material linking of the different parts of the world, but there is not yet a friendly union, a union in cultural and spiritual friendship. Time and space have been conquered and yet one nation does not understand another nation, and tariff walls are raised between nation and nation, while big gulfs of misunderstanding are created by false propaganda, nor does one man understand another man, simply because he does not understand himself. Once more the problem turns round the individual. Further, the forces of nature which science has placed in the hands of man are misused or rather abused during the war.

† "Man The Unknown," by Dr. Alexis Carrel.

"International morality, at present, does not exist. Murder within the family, the tribe, and the nation is marked as a crime..... But multiple murder outside the nation — War — is not regarded as criminal, nor is theft 'wrong', when committed by a strong nation on a weak one."

Different schemes and institutions and different administrative systems have been and are being tried, viz. Monarchism, Republican institutions, Democracy, Fascism, Nazism, National Socialism, Communism, to solve these problems but none of them have brought us nearer to the solution of these great problems.

The idea then begins to dawn upon us that it is the individual again who must be tackled, for what is wanted is not new schemes and institutions so much as new types of men and women who will solve these problems in their own unique ways.

The conclusion to which we are driven by a brief survey of the world situation given above is that there is something wrong with the present system of education which makes a man a so-called civilised being but not a cultured man. If we go a little deeper into the question we shall perceive that the present conflict in the world and the consequent dire threat to civilization are due to fundamental maladjustments arising from a lack of perception of the essential values of life. The present menace to society is due to a lop-sided development of human nature. What is wanted is an all-round development. Man's ethical and spiritual progress has not gone on side by side with his intellectual progress. We find from a perusal of articles and editorials in papers and magazines that too much stress is laid on "The bread and butter studies" and on the question of economics and politics and they are given precedence over cultural studies. These studies are undoubtedly important studies and their importance is by no means to be under-rated or minimised. But if we understand the constitution of man, for man is spirit, mind and body, and not merely mind and body, then we shall be able to see this question in its proper perspective and assign a rightful place to each. From what we have stated above, it will be seen that the present-day problems of poverty, unemployment and war cannot be solved by Science and Engineering alone, nor by Economics and Politics alone, nor by Ethics and spirituality alone, but they could be solved by the combined help and co-operation of all the three. But in the right ordering of society, the spiritual and ethical values (which means, recognition of the unity of all life, the mutual inter-dependence of life and respect for life) must come first, next the intellectual values (represented by Science and Engineering)

and lastly, though by no means to be under-rated or minimised, the values of material satisfaction (represented by Economics and Politics). In support of what I have stated above I could only quote the examples of the two great countries, U. S. A. and Great Britain, which have not yet been able to solve the problems of poverty and unemployment in spite of the fact that they are politically free, have ample material resources, and further have power, money and brains to utilise them.

So the problem is not merely a bread and butter problem ; it is not also a question of Politics. The problem is much deeper. It is a problem concerning human nature ; it is a problem relating to man's whole constitution, his origin, purpose of life, his goal and destiny.

In taking a brief survey given above of the present situation we stated that the problem of all problems was the study of man himself ; modern science has also come to the same conclusion. Ancient wisdom has proclaimed the same great truth "Man, Know Thyself".

If the present-day problems of poverty, unemployment and war can be solved as we have seen above only by new types of men and women with a new outlook on life, with a new vision, whom could we look forward to help us in giving us this new type, this new orientation but our teachers and parents and particularly mothers who come in such intimate contact with boys and girls for many years in the early part of their lives ? That is why I am putting forward this view-point of mine for your careful consideration.

Let us now see how the teachers and parents could bring about this new orientation. In the first place they should keep themselves abreast of the main events happening in the world and in touch with the current thought in different fields of activities. Next they should divest themselves of some truths of science which were considered, as it were, as absolute truths of nature and which have done the greatest possible harm to humanity and to the world. They are : (a) The law of competition which follows from the mistaken notion of Evolution by the law of "the struggle for existence", and (b) Man is primarily body and mind or rather body and brain.

These are half-truths of science and so the teacher should have his ideas quite clear on the subject and see that the pupils under his charge should not grow up with these half-truths as if they were eternal truths and base their conduct on them.

The result of accepting this half-truth, namely, evolution by the law of "the struggle for existence" as if it is the whole truth and obeying it, consciously or unconsciously, has been the "*competitive hatred* that we feel all around us, among us, everywhere, pervading the whole atmosphere of human life". This half-truth of science, "accepted by all as the only true philosophy of life and followed in all human affairs diligently, from the smallest to the largest scale, individual and national, is ever intensifying that hatred and discord in family, farm, factory, school, college, court, office, transport, all professions whatsoever, and international relations, which necessarily explodes from time to time in vast wars. It has brought about the prostitution of science to the service of the sword and the purse, for the misery of humanity, where those two should have obeyed and served science reverently for the welfare of mankind." (Bhagwandas : "The World's Dire Need for a Scientific Manifesto.")

Evolution by the law of "the struggle for existence" is partially true in the vegetable and animal kingdoms, but is not true and should not be applied in the human kingdom, for in the first place, man is not a brute and if he follows this law of the jungle in human affairs, then he is no better than a brute. Growth in the vegetable kingdom is the result of systematic biological cooperation, or what is technically known as symbiosis. The law of evolution in the human kingdom is the law of co-operation, law of alliance. It is because this simple truth is forgotten that we find ourselves in the midst of a great war and an attempt is made to settle points of difference between nations by the application of force on the principle of "Might is Right", instead of by the use of peaceful methods of discussion and arbitration.

The world has again wrong notions about competition which follows as a corollary to the principle of the use of force. It is now high time that the old idea of competition which involves the idea of victory or defeat by one party or another, by fair means or foul, must go and be replaced by a *new idea of competition*. Competition always involves the idea of two parties. The new conception of competition also has the same idea of two but with this difference that the two personalities are here in the same person and act differently at different times. The idea of competition with another should be replaced by the idea of competition with one's own self. The boy and girl of tomorrow must be better than the boy and girl of today. The child and pupil of the next week, month or year should be better than the child and pupil of this week, month or year.

The parents and teachers should also see that *the spirit of co-operation and team-work* is inculcated among the youngsters from the very beginning and that working for the whole class or school and not for the individual self is kept as an ideal.

The teacher should again see that his pupil is made familiar with the idea that *the whole creation is one and that we all stand or fall together* ; that one individual, community or nation cannot be happy at the expense of the happiness of another individual, community or nation. The teacher should also see that his pupil does not gulp down all that he has been told as gospel truth but that he is made to use his reason, highest intelligence and intuition to discover the truths for himself and that he is taught to depend more upon himself than upon any outside agency.

Above all, it is very essential that the teacher should have a thorough knowledge of the constitution of man and the universe and a clear grasp of the scheme of evolution and try to find out the place he occupies and the part he has to play in that scheme. At the same time he should find out what his pupil's dharma is and help him to fulfil it. *The bond between him and his pupil should be one of love and not fear.* The teacher should be the very embodiment of love, devotion and service to his pupil. Teaching should be to him "not only a holy and imperative duty but the greatest of pleasures".

The ideal which is to be put before the pupil is the *duty of the strong to help the weak*, and not that of the strong to outstrip the weak by giving him valuable prizes for their success in doing so. The prize giving system creates jealousy among many young men and women and discouragement in others and *stimulates a spirit of struggle amongst them and then they become entangled in the vicious circle of the "struggle for existence" with the dire consequences we have seen above.* This is the first most urgent reform that is needed to bring about the new orientation in education. This reform will give a new angle of vision to the students, will help them to look at their own personal problems and problems confronting society and the State from a new perspective — and this will bring about a "change of heart" which is so much needed at the present day. This will help to produce the new type of men and women who alone will be able to solve the many complicated problems facing us. Here is a splendid opportunity for us all. It requires courage to bring about this reform and I have no doubt both teachers and students will co-operate and lend their hearty support to the University and School authorities to bring that about. The teacher should see

that the students under their charge grow up with the idea that the highest reward for meritorious work and service in the class-room, the field and society is increased power and more opportunities to do more work and render greater service and not prizes.

I should like both teachers and parents to be LIFE-CHANGERS, without imposing their will and authority on the dear loving souls under their charge, and I should also like them to point out that the next step in education is the development of the faculty of INTUITION whose dominant characteristic is Love, Union and Co-operation, as contrasted with the dominant characteristic of the Lower Mind which is Separativeness and Exclusiveness. The dominant note of the present "mind-ridden" civilization is "grabbing for oneself", whereas that of the new civilization which you will help the new generation to bring into being will be "co-operation and sharing with others". The clearer this goal is put before the girls and boys under their charge, the sooner it will be reached by them.

III. INFLUENCE OF DIRECT MORAL AND RELIGIOUS EDUCATION IN INDIA :

Rao Bahadur Sardar M. V. Kibe, M. A., Indore.

One of the first works in Sanskrit to be translated in languages of the countries out-side India was the Panchatantra. The object of the work, as well as of its later expanded edition, the Hitopadesh, which was also translated into many languages, was to teach morals and rules of conduct by means of illustrative moral tales. In the former work these mostly relate to the doings of animals other than human beings while in the latter both are inter-mixed, although the former predominate.

It appears from the texts of these works that the imparting of such knowledge to the sons of rulers of men and business-people was a common practice. This is also confirmed by the existence of several such or similar books in the indigenous languages, such as the original Brihad Katha.

The Mahabharat, Kautilya's Artha Shashtra and Vatsayan's Niti Shashtra are great store-houses of such knowledge and guidance of conduct. They contain moral science even as understood in modern science, philosophy, practical religions, economics, politics, biography and history.

What was the case in countries which before coming under the domination of Buddhism, Christianity, or Mohamedanism such as China, Egypt, Europe or Arabia and Africa can only be known, if at all fully preserved now, from the hyroglyphic pictures or the works like the Gilgamesh Poem, discovered from the writings on bricks. The fragments of the writings of Greeks would have been known had the ancient libraries, like that at Alexandria, been kept intact. It appears, however, Confucious in laying down his moral teachings, also resorted to pre-Budhist works. The old testament of the Bible also gives some guidance.

While the virility of Budhism became lukewarm the vigour of the Christians and the Mahomedans remains unaffected. They have regular organisations for not only enforcing ritual but also teaching the moral science. The organisation of the Dandi Bohras in India is a complete example of the kind and is still pursued in towns and villages, fully supported by funds, not to say of the Catholic Christian countries, even in a reformed and advanced country like England, where the predominance of religion, which is more moral than philosophic, is seen in every walk of life. Not only Schools, Colleges and Universities but Political bodies like the House of Parliament have their chapels, not to say of private establishments like those of the King. On national occasions as well as to avoid calamities prayers are said and believed to be efficacious.

In India alone the foundations of morality and religions have been continuously shaken since the last twelve hundred years. During pre-Budhist days the Yajnas were the great binding forces of society. Budhism replaced them by means of pilgrimages to holy places, made sacrosanct with remnants of past or present or future associations or the existence of centres of natural or spiritual forces. The reading of the Epics like the Mahabharat and the Ramayan both in Sanskrit or the regional languages keep some religious or moral knowledge going. But with the changed economic circumstances and the stress caused by them, leisure of all classes has become scarce and they are making inroads on the time devoted to the enlightenment of the mind according to the past wisdom.

It appears from that unique work, called the science of Politics written by the great Minister of Shivaji Chhatrapati and his successors, Ramchandrapant Amatya, that the teaching of such works as have been enumerated in the opening paragraphs was insisted upon in the case of persons called upon to rule men. As described in the preceding paragraphs, for the common people of the Hindu persuasion, the knowledge contained in the works mentioned therein was imparted and held to be desirable.

With the advent of the systematic British regime, public education was organised and made departmental. The failure of the missionaries to convert people to Christianity by means of education made the Government wary.

It is argued that the intensification of the teaching of different cultures will lead to isolation and strife. To avoid this some learned people have undertaken to the synthesis of cultures and they attempt to evolve a joint culture. Laudable as the endeavour is, it cannot be a success since as recognised in the Bhagwat Geeta, there is the difference in status due to difference in the ability to understand or grasp wisdom. This is called **अधिकार परस्वता** and therefore Shri Krishna says “**ये यथा मां प्रपद्यन्ते तान्स्तथैव भजाम्यहम्**” i. e. those who approach me in a particular manner I receive them in the same way. This statement is much misunderstood and is held by some to be equivalent to the Jewish doctrine of “a tooth for a tooth and an eye for an eye”. A synthetic morality, philosophy or religion will fail because it cannot equally appeal to all and will neither get adherents nor create any enthusiasm. The highest and basic principles of all advanced human thoughts cannot but be the same, but that does not mean that there can be agreement in the intermediate stages. Therefore the enlightened propagation of the ancient culture of the nation is the only means for universal harmony, paradoxical as it may seem. As Shri Krishna says “**स्वधर्मे निधनं श्रेयः परधर्मो भयावहः**” It is better to die for one's own culture, as a different one is dangerous to follow.

But even then if an attempt had been made to impart such education as would promote nation-hood, the many evils given birth to by the system — aimlessness, want of planning, diversion between ideals and practice, irreverence, license— would not have been so apparent, if not born at all, amongst the products of education.

There is not the least doubt that the effect of direct religious and moral education, as indeed of any training, is the greatest in shaping life. Avoiding the pit-falls of the synthetic moral science and especially religion, avenues should be opened to the study of the different cultures. Instead of leaving them to private efforts it is both possible and desirable to bring them under the state system without debasing private efforts. This is all the more necessary as families are splitting up and there is no home education and little training. The propagators of different religions should agree to simplify their daily or occasional practices of ceremonial or rituals. There need not be any synthesis but e. g. all prayers can come under one name, prayer, though differently made. It is possible to work

out a syllabus as of education as well as training for all sorts of pupils jointly and severely. If this is done then alone the growing younger generation will bring to bear its strength upon making India as great a nation as it once was.

My definite suggestion is that through governmental agency as all India Commission, with sub-Committees of members of eminence and eminent followers of different cultures could be formed in India, and constantly sit in a session, or sessions, with vacations intervening, to think over the problem and find a solution to the question raised in this article. Such a commission should have Mahatma Gandhi as President and men like Sir Radha Krishnan, Doctor Bhagwandas, Sir Shah Suleman, Dr. Arundale as members and should be immediately constituted in anticipation of the new order, which is coming to the world.

[ix] Examinations.

I. PRESIDENTIAL ADDRESS :

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The subject for discussion this year is put down as "Recognition of class work at Examinations". I take it to mean that the day-to-day school records of a pupil should be taken into consideration along with those of the final examination in deciding the ability of a pupil. To me it is a matter of surprise and humiliation that in the year of grace 1940, after all the investigations made on the reliability of our examination system, and after the publication of the International Committee on Examinations, "recognition of class work at Examination" is still a matter for discussion.

No educationist of standing to-day will venture to say that a single Final Examination is either a fair or a reliable test for deciding the ability or the attainments of a pupil. And all are agreed that the School records of a pupil are a better index of the pupil's ability and attainments than any other record that you can think of, provided the records are made by a competent and honest teacher and in the proper way. It was on this principle, that the S. S. L. C. system was introduced in Madras some 30 years ago. According to this system there was no pass or failure. When leaving school, each pupil was given a certificate, a book, which contained the records of his work both in the class and in the examinations. It was left to the employer or the university to assess the value of the certificate. The history of this system so far as the university is concerned is not very edifying.

Whatever may be the present rules regulating the matriculation of candidates the central fact is that we have gone back to the system of deciding the merits of a pupil by means of a single, external, Final Examination.

I have already stated that it is agreed on all hands that the school records of a pupil are a better index of the pupil's ability and attainments than any other record that you can think of, provided the records are made by a competent and honest teacher and in the proper way. Certainly the proviso is not an unimportant one.

The Plea of Dishonest Practices.

To call a spade a spade, suspicion of dishonest practices seem to be the main reason for the neglect of school records by the University. Here the action of the University is not consistent either with its own dignity or with that justice that is due to teachers. Is our University so perfect that it can afford to cast a stone at the teacher? Have we not heard of College Professors who happened to be examiners also, giving out questions to their students even to the point of writing them on the black-board? Have we not heard of examiners 'ploughing' individual candidates on account of previous grudge or political opinions? No human institution is perfect. Teachers on the whole are as honest as if not more than the members of the other professions.

This dishonesty of teachers may be of two kinds. A particular individual who does not deserve a pass may be made to get through. The only practical effect of this is that the teacher merely helps the parent to transfer some of his ill-gotten money — only such parents will or can influence the teacher — into the coffers of other people including those of the University. No other harm is done. The College teacher and the University take care or ought to take care to see that the boy finds his level in the University.

The other possible variety of dishonesty is what is done by the teachers for the sake of the school. In order to get a reputation for efficiency, the headmaster or the manager wants the teachers to manipulate the marks of the pupils in such a manner that a greater percentage of his candidates may get through the examination. Though the motive here is dishonest, the actual thing done is not far different from what the University itself does when it raises the percentage of passes on account of public agitation or for some other reason. Apart from the demoralisation that sets in by making the honest headmaster suffer for the manipulation of the dishonest, the main effect again is the same. A few foolish parents are allowed to spend some of their money on the University education of their boys.

I am not at all defending these practices. Both as teacher and as headmaster, I set my face against these practices. I have nothing but contempt for those who practise these methods. The fact that the teachers themselves wanted and approved of the abolition of the consideration of the school records shows that teachers as a body do not like these practices. They want to be honest. Only they feel they are not strong enough to withstand the influence of headmasters

and managers. The remedy is not to abolish the thing altogether and go back to the unsatisfactory method of judging pupils by a single final external examination. The remedy is to devise means and methods by which the teachers can honestly record what they feel to be true.

Moreover now we have competitive examinations for even ordinary clerkships. It serves no purpose to influence teachers to give a pass to undeserving pupils. Even if teachers are so influenced, the harm done is practically nil. The undeserving pupils are sure to be thrown out in the service examinations.

Proper Method of Keeping School Records.

Very often the teachers consider giving school marks as a kind of ceremony which has got to be gone through somehow or other. The result is one or two examinations are held every year and very often the marks obtained therein are taken as the standard for fixing the class marks of the pupils. This method defeats the very object of giving school marks. The school marks are intended to indicate the progress and attainments of the pupils from day to day, week to week, month to month. That is why the class marks are more reliable than examination marks. There should be a large number of entries. The average of a large number of entries is much more reliable than the result of one or two examinations. So the school records are not worth much unless *a large number of entries* are made systematically, the entries being distributed more or less evenly throughout the year.

No Secrecy in Marks.

Periodically say, once in a month or two, both the pupils and their parents should be informed of the progress made by the pupils preferably by means of progress cards. This will, not only give both the pupils and the parents a chance of taking remedial measures if the progress is not satisfactory, but will also reduce very considerably the possibility of dishonest practices. Secrecy breeds dishonesty and publicity kills it. The alleged manipulation of the marks was made possible because the teachers and the headmasters were allowed to postpone giving the class marks or at any rate the entering of these marks in the registers to the end of the year. For this state of affairs the Inspecting and Directing authorities are not free from responsibility.

The Inspecting authorities must make surprise visit to see whether the school records are adequate and up-to-date.

Again, there is nothing to prevent the University from appointing their own Inspecting Officers solely for this purpose of seeing that there are a large number of entries, that they are distributed more or less evenly throughout the year and that the entries are made then and there and the registers kept up-to-date. The expense involved is a legitimate charge on the income derived from the matriculating of candidates. Therefore the abolition of school marks altogether is a counsel of despair not consistent with the prestige of a learned body like the University.

Standardising of School Marks.

It may be argued that while the school record is the best index of a pupil so far as his ability and attainments relative to those of his class-fellows under the same teacher are concerned, it cannot be said that a pupil getting 50% in school A is equal in ability to another getting the same 50% in school B. Some teachers may have very high standards and others rather low. Something may be done to equalise the standards in different schools through the training given in Teachers' Colleges. But the personal equation cannot altogether be done away with if we do not use standardised objective tests. It is partly because of this, the Principals of Colleges are allowed discretion in the matter of admission to College courses. In a large number of cases the Principals know what the schools are that serve as feeders to their colleges. It would not be difficult for them to get acquainted with the standards prevailing in those schools. In other cases it should not be difficult for the Principal to devise simple half-hour tests to see whether the boy's marks correspond to his ability and attainments. The Public Examination marks and the statistics connected with the same will also help the Principal in appreciating the standard prevailing in a particular school.

Secondly, by taking the average of a large number of entries, the effect of almost all the other sources of inaccuracy is minimised except that of a particular teacher giving uniformly high or low marks. To obviate this difficulty rules like the one devised by the university to standardise class marks are good enough.

Criticisms of Objective Tests Examined.

A plausible criticism against this type of questions is that consecutive and continuous thinking and the ability to make out a case and present a thesis are valuable attainments and the New Type questions do not test these abilities. The criticism is not valid so far as the thinking portion is concerned. The New

Type Examinations do contain questions that call for consecutive and continuous thinking though the answer itself is only a word or a mark. The answer to the other part is two-fold.

The essay is not a reliable test.. Experiments have shown "that a pupil's essays show a greater variation in merit than any other intellectual product". "The same pupil with equally good intentions produces an excellent essay today and an atrocious essay tomorrow." "An essay written under examination conditions is very often different from the one written at leisure." Therefore, the testing of this ability is best done in schools by the teachers. Good educational practice demands that pupils should often be made to write out essays and that the teacher correct and value them. It is claimed by those who have made experiments in the matter that the score obtained in the New Type Tests represents correctly the ability to write an essay or present a case. So it becomes unnecessary to examine this ability separately.

Secondly, if you are not satisfied with this position you may have a separate test to test this ability. Though standardising is not easy here, there are standardised tests for this with detailed instructions for the marking of the same. These are sure to help you in minimising the variation in the marking of essays.

Some of the more cautious of the educationists advocate the use of the New Type Examinations as a kind of check on and a basis for standardising school records. The school records as moderated in this way and the results of both the Old and the New Type Examinations are used to decide the merit of the candidates. In all these devices the main principle is that the average of a large number of tests represents more accurately the merit of a candidate than any single test can. The greater the number of tests the surer your average is.

Thus it will be seen that though there is a case for improving the methods of giving school marks, there is no case for abolishing the consideration of school marks altogether. By abolishing the consideration of school marks altogether, innocent boys are punished for the incompetency of the controlling and directing authorities.

**II. SOME DEFECTS OF THE INDIAN CIVIL SERVICE EXAMINATION
AND METHODS OF REMOVING THEM :**

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The present system of determining the order of ranks in the Indian Civil Service examination seems to be defective in many respects. It is the purpose of this paper to point out some of these, and to suggest methods for removing or minimizing them.

1. Variability in the Standard of Marking.

Any variability in the standard of marking is sure to affect the aggregate marks. A liberal examiner will inflate and a stiff examiner depress the aggregate. Candidates of equal proficiency will get a higher or lower rank merely because the examiners in their respective subjects maintained a lower or higher standard of marking.

The Indian Civil Service examination employs a very large number (about 77, excluding the members of the Interview Board) of examiners. It is very unlikely that all of them shall maintain a uniform standard of marking. The Public Service Commission admit a "disconcerting inequality of standards" in the Vernacular Language (compulsory) examination. In reviewing the work of candidates in this subject, in a certain year, they remark : "Candidates offered 16 languages and their work came under the valuation of 16 examiners each with a standard of his own. How widely their standards varied is revealed by the following table"† which shows the examiners' estimate of the work they had to value and the average percentage of the marks they awarded.

German	...	Poor	...	19
French	...	"	...	24
Italian	...	"	...	27
Bengali	...	"	...	38
Burman	...	"	...	40
Malyalam	...	Good	...	46
Kanarese	...	"	...	47
Sindhi	...	"	...	47

† Pamphlet for the competition for the Indian Civil Service held in India and Burma in January 1937. Delhi, 1937, p. 138.

Tamil	...	Good	...	49
Hindi	...	„	...	56
Oriya	...	„	...	57
Telegu	...	„	...	58
Urdu	...	„	...	59
Marathi	...	Very Good	...	64
Assamese	...	„	...	66
Punjabi	...	„	...	68

What the Public Service Commission have discovered in the case of examiners in the Vernacular Language (compulsory), we believe, is also true of examiners in the other subjects taken up by candidates. The following table compiled by us on the lines of the above table gives substance to our belief :

Vernacular Literature :

(a) Bengali	...	Deplorable	...	14
Higher Mathematics (Pure)		Bad	...	28
Everyday Science	...	Disappointing	...	39
Persian Language	...	„	...	57
English Literature, Period I		„	...	47

Vernacular Language :

(b) Hindi	...	„	...	39
Indian History, Period II	...	„	...	39
Lower Zoology	...	„	...	23
Social Anthropology	...	„	...	31
Lower Physics	...	Rather Low	...	52
Public Economy	...	Satisfactory	...	46
Political Theory	...	„	...	48
Indian History, Period III	...	Fair	...	45
British History, Period II	...	Average	...	45

Vernacular Literature :

(c) Tamil	...	Moderate	...	46
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Modern European History, Period I	Moderate	...	51
Logic	...	„	49
Statistics	...	„	36
Lower Botany	...	„	45
Lower Mathematics	Moderately Good	...	33
Economic History	Fairly Good	...	46
Lower Chemistry	„	...	49
Arabic Civilization	Good	...	69
English Literature, Period IV	„	...	50
Vernacular Literature :			
(d) Punjabi	...	„	70
Moral Philosophy	...	„	54
Metaphysics	...	„	54
Higher Mathematics (Applied)	„	...	42
Higher Chemistry	„	...	52
Higher Physics	„	...	44
General Knowledge	High	...	50
British History, Period I	Very Good	...	62
Pali Language	Brilliant	...	74

It will be noted that our table reveals even larger fluctuations in the standard of marking than those shown by the table prepared by the Public Service Commission. Work considered “good” is marked from 42% to 70% in our table, from 46% to 59% in the Commission’s table. In short, the whole Indian Civil Service Examination betrays a marked variability in the standard of marking.

It is difficult to remedy this disconcerting inequality in the standard of marking. But it is possible by means of a device technically known as “Scaling” to make this inequality ineffective so far as the order of ranks is concerned. And that, we believe, will serve the purpose of the Public Service Commission.

Two forms of “scaling” may be considered here : (a) in which the marks of the top candidate in a subject are equated with the maximum marks

allowed in that subject, and the marks of other candidates increased in the same proportion ; (b) in which the marks are so scaled that the top candidate gets the maximum marks allowed and the bottom candidate the minimum mark obtainable (i. e. zero mark).

Suppose in a particular subject, say Logic, the examiner does not give more than 50 out of 100 marks to any candidate, and in another subject, say Latin, the highest marks awarded are 80 out of 100. Now other things being equal, the aggregate marks, and hence the rank of the top candidate in Logic, will be lower than the top candidate in Latin. In other words, marks in Logic will be of lesser significance in the aggregate than those of Latin ; they would not carry their true weight. If, however, the marks of the top candidates both in Logic and Latin are scaled to 100 (the maximum allowed), then both the candidates are placed at an equal footing so far as the aggregate is concerned. Form (a) of scaling thus seems to be an excellent device for neutralizing the effects of variability in the standard of marking *so far as the ranks of the top candidates are concerned.*

Again, suppose in the example given above, the marks in Logic range from 5 to 50, and in Latin from 20 to 80. On scaling the marks of the top candidate to 100, we get for Logic a range of 5 to 100 and for Latin, 20 to 100. The bottom candidate in Logic still shows less marks than the bottom candidate in Latin, and so to be at bottom in Logic is a bigger handicap than to be at bottom in Latin. If, however, we give the top candidate the maximum allowed, and the bottom candidate the minimum obtainable, and scale the marks of other candidates accordingly, no candidate would be at a disadvantage so far as the aggregate is concerned. Form (b) of scaling thus seems to eliminate the effect of inequality in the standard of marking upon the ranks of both the top and bottom candidates.

So much for what scaling accomplishes. Next, how is it done ? Three methods are possible : (1) by arithmetical calculation, (2) by the use of squared paper, and (3) with the help of "slide rule". Each may be briefly described.

(1) **Calculation :** For form (a) of scaling the calculation is quite simple. The ordinary principle of ratio-proportion is used, i. e. Maximum mark obtained *is to* maximum mark allowed *as* mark to be scaled *(mark obtained) is to* mark after scaling. For form (b) of scaling the following formula may be used :

$$X = \frac{(\text{Maximum allowed}) \cdot (\text{Mark to be scaled} - \text{Minimum Obtained})}{(\text{Maximum Obtained} - \text{Minimum Obtained})}$$

where X is the mark after scaling.

(2) **Graph.** One axis is taken to represent the Actual mark, and another the Scaled mark. For form (a) of scaling, a point A is marked to coincide with the origin of the axes. For form (b), the point A is marked to correspond to O on the scaled mark axis and to the minimum mark obtained on the actual mark axis. Another point B is marked, for both the forms of scaling, corresponding to the maximum mark allowed on the scaled mark axis and the maximum mark obtained on the actual mark axis. The line AB is drawn and any actual mark OQ converted into a scaled mark QP by reading it off on the graph (See Fig. 1).

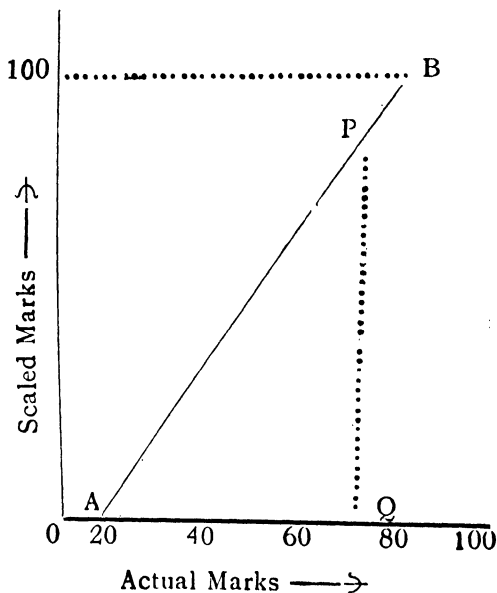


Fig. 1 (Form b)

(3) **Slide-Rule.** For scaling marks on the slide-rule, the latter is so adjusted that the maximum mark obtained on the rule corresponds to the maximum mark allowed on the slide. Any mark on the rule thus will show immediately below it the scaled mark on the slide.

Form (a) of scaling can serve the purpose of any examination, for it can leave no sense of unfairness in the minds of unselected candidates. Form (b), however, is more thorough for a competitive examination, for the ranks of the top candidates alone are considered in selection. It may therefore be recommended. Its application will not only produce a more "scientific" order of ranks, but also have an important practical consequence. It will check the tendency deplored, and sought to be remedied by the Public Service Commission in the following words :

"Time and time again it was found that a candidate who had offered one set of subjects for his university degree up to B. A. or M. A. standard, abandoned the subjects in which he had graduated and offered other subjects in which admittedly he could only study for a short time, in some cases for a period of months only. This was specially the case with Arabic, Persian, Urdu, and other eastern languages. The candidates frankly admitted that the marks obtained for these subjects in previous years had led to their decision. The system and not the candidates must be blamed, but some remedy should be devised by which such cramming can be penalized." *

2. Arbitrary "Weight" of Subjects.

The rank of a candidate depends not only upon his proficiency in certain subjects, but also upon the "weight" given to each subject. Suppose in an examination the maximum marks for two subjects, English and Arithmetic, were 100 each, and the 4 candidates A, B, C, D who took the examination scored marks as follows :

Name.	English	Arithmetic	Total	Rank
A	74	49	123	4
B	73	53	126	2
C	71	54	125	3
D	77	52	129	1

Now, suppose we double the maximum marks for English (200), retaining those of Arithmetic (100), then the result will be as follows :

A	148	49	197	2
B	146	53	199	1
C	142	54	196	3
D	154	52	196	3

On the other hand, if we double the maximum marks for Arithmetic (200), retaining those of English (100), we get the following result :

Name.	English.	Arithmetic.	Total.	Rank.
A	74	98	172	4
B	73	106	179	2
C	71	108	179	2
D	77	104	181	1

The tables given above clearly show how the ranks of candidates in an examination depend upon the maximum marks allotted or the "weight" given to each subject of the examination. A subject with a high maximum will always be a predominating factor in determining the relative ranks of candidates.

In the present I. C. S. examination the maximum marks allotted to subjects do not seem to have been fixed upon any experimental basis. Two considerations seem to underlie the present allotment : (i) the complexity of, or amount of study involved in, a subject, so far as the optionals are concerned ; and (ii) the degree of importance of ability (sss + G) tested in the obligatory subjects. But the degree of this complexity or importance seems to be largely determined by convention or guess-work. How else can we answer the question, why *Viva Voce* should carry 300 marks and not 250, 200, or 350 ; or Essay and General Knowledge 150 and 100 respectively, and not *vice versa* ?

The problem of the arbitrary weight of *optional* subjects may be neglected for the time being ; for the element of choice in the case of these largely compensates for the evil of arbitrariness. An experimental basis for the weight of compulsory subjects has a significant bearing on the order of ranks of candidates. An unscientific and arbitrary weight of these subjects can lead to the selection of inefficient candidates in the service.

The following method of determining the weight of obligatory subjects is tentatively suggested. The method is briefly this : Find the correlation of each compulsory subject with the final order of ranks as revealed by the aggregate, over a number of years, say 10 ; average up the correlation coefficients for each subject ; and determine the weight of subjects on the basis of the ratio obtaining between the average coefficients of correlation. For instance, if the values obtained for the various subjects, column (1), are as shown in column (2), then the maximum marks would be assigned as shown in column (3) of the following table, which also shows in column (4) the maximum marks allotted at present :

Subjects.	Av. Corr. Coeff.	Weight.	Present Maximum.
Essay	·34	100	150
English	·34	100	150
General Knowledge	·67	200	100
Everyday Science	·50	150	100
Vernacular Language	·34	100	100
Viva Voce	·84	250	300

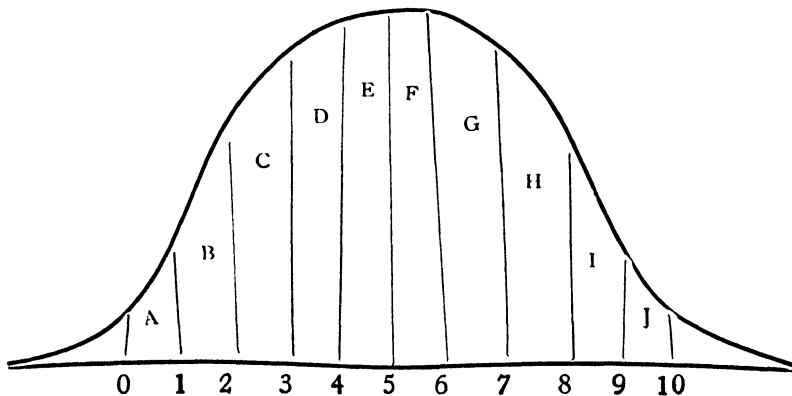
The method suggested above presupposes that papers in all the subjects have been of the same standard from year to year, which is very unlikely. That is why, we have characterized the method as tentative, to be replaced by a more satisfactory one when evolved.

3. Equal "Weight" of Questions.

In the present I. C. S. papers, all the questions, except the compulsory one (s), are generally said to carry equal marks. But these questions carrying equal marks are seldom of *equal* difficulty. The result is that candidates who solve difficult questions, and hence imply a superior ability, are placed on the same footing as those who solve the easier ones and therefore show an inferior ability. Candidates of unequal merit get the same credit. And the order of ranks produced turns out to be not the true order of the abilities of candidates.

It seems, therefore, necessary in order to arrive at a true order of ranks, to allot marks to questions in proportion of their difficulty. This can be readily done by utilizing the properties of the well-known Normal Probability Curve. Assuming that the ability to solve questions distributes itself in the form of the said curve, it follows that very few candidates will show the ability to solve the most difficult questions, very few will show the inability to solve the easiest questions, and the majority will show the ability to solve the questions of average difficulty.

Let us suppose that an examination paper consisting of ten properly graded questions has been drawn up so that on plotting the numbers solving each question we get an ideal distribution curve as shown in the figure given below :



Problems or Grades of Ability.

In the above figure, the scale of difficulty of problems is shown to be identical with the scale of ability. Question 1, therefore, is a measure of ability of grade 1 (i. e. lowest grade), and question 2 of ability of grade 2, and so on. Again, the area A represents the number of candidates who fail to solve question 1, and the area AB the number who fail to solve question 2, and the area ABCDEF the number who fail to solve question 6, and so on. Now a person who solves all the problems up to including 6, will have ability of the order 6. Hence if the marks are to be proportional to the difficulty of the problem and to the ability required to solve it, question 6 will carry 6 marks.

From the properties of the probability curve it can be shown that the area ABCDEF is approximately 70% of the area of the whole curve. Hence, we conclude, that question 6 would be too hard for 70% of the candidates, but it would be solved by the remaining 30%, who are represented by the area GHJ. Conversely, if a problem is solved by 30% of the candidates that problem should rank as of difficulty 6 and should carry 6 marks. In short, if a question is easy, only a few percentage will fail to solve it, so that this question should carry few marks ; if a question is hard many fail to solve it, so the question should carry many marks.

Working on these principles, if we convert the ideal frequency curve given above into a percentile curve showing the percentage of candidates failing to solve each individual question according to the grade of difficulty, we find if about 1.65% of the candidates fail, the question should carry 1 mark. If approximately

6% of candidates fail, the question should carry 2 marks ;

15%	„	„	„	„	„	„	3	„
30%	„	„	„	„	„	„	4	„
50%	„	„	„	„	„	„	5	„
70%	„	„	„	„	„	„	6	„
85%	„	„	„	„	„	„	7	„
94%	„	„	„	„	„	„	8	„
98%	„	„	„	„	„	„	9	„

The converse of the above table is given in the following table :

Percentage doing a question	2	6	15	30	50	70	85	94	98.35
Mark value of that question	9	8	7	6	5	4	3	2	1

It is possible to construct a more refined table giving the figures to decimal points, but the above will serve the purpose of ordinary examinations.

The procedure of using the above table is as follows : The question of each candidate would be marked as right or wrong. The total number of correct answers to each question would then be found and expressed as a percentage of the total number of candidates. Suppose there were 60 candidates and 18 solved question no. 1. Then the percentage passing on this question is 18 upon 60 into 100 which is equal to 30%. Hence the mark value of question no. 1 is 6. Other questions should be treated in the same way.

"The marks a candidate has obtained are then totalled and the order of the candidates will be found. *This order would almost certainly be different from the order produced by giving each question equal weight.* Hence it is true to say that mark weighting of the question will determine the final order. Thus it is of importance to weight each question properly."*

4. Unbalanced Aggregate.

One of the reasons why candidates in the Indian Civil Service examination are examined in a number of subjects may be the desire to select all-round men. The present system of finding the aggregate, however, does not guarantee a full realization of this desire. It is possible, at present, for a candidate to be selected in the service, even though he shows a pitiable performance in certain subjects. For the selection is entirely dependent† upon the total marks obtained by a candidate in the subjects of his examination. No premium is put on a steady performance in all the subjects, nor any penalty imposed upon unsteady and erratic type of performance. If the latter objective is to be achieved, we should, before calculating the final total of marks, make certain deductions in proportion to the unsteadiness revealed by a candidate, from the marks in each subject. These deductions may be called *deductions due to mean variation*, because in effecting these deductions a certain mean has to be found, and variations calculated therefrom.

* Thomas, T., *The Science of Marking*. London, (1930), p. 123, Italics ours.

† An exception to this generalisation seems to be Rule (21) of the examination. It runs : "From the marks assigned to candidates in each subject, such deductions would be made as the Public Service Commission may consider necessary in order to secure that no credit is allowed for merely superficial knowledge." (p. iv). As we have no idea of the manner in which effect is given to this rule, we are unable to consider it.

The method of calculating these mean variation deductions (MVD) may be illustrated as follows. Suppose a candidate obtains the following marks in a certain year :—

Subjects	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	Total
Max. Marks	150	150	100	100	100	300	200	200	100	100	100	100	100	1800
Marks Gained	60	96	59	33	74	280	116	145	59	65	62	58	72	1180

Now we observe here that the number of subjects in which the candidate has been examined is 13. But the subjects carry unequal maxima. We have, therefore, in the first instance to equalise the maximum marks in each subject, and secondly to scale (using Form a) the marks obtained according to this new maximum. In the present case, if we take 300 as the maximum marks in each subject, we get a second table as follows :—

Subjects	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	Total
Max. Marks	300	300	300	300	300	300	300	300	300	300	300	300	300	3900
Marks Gained	120	192	177	99	222	280	174	219	177	195	186	174	216	2431

The deductions due to mean variation (MVD) can now be calculated from this table by first finding the mean of the marks, which is $2431 \div 13 = 185.5$ in the present case, and then finding the variation of mark in each subject from this mean. Thus we get a third table as follows :—

Subjects	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	Total
Marks Gained	120	192	177	99	222	280	174	219	177	195	186	174	216	2431
Variation	65.5	6.5	8.5	86.5	36.5	94.5	11.5	33.5	8.5	9.5	0.5	11.5	20.5	403.5

The total amount of variation (signs ignored), 403.5 should now be divided by the number of subjects, 13, in order to arrive at the mean variation, 31.0, which should be subtracted from the raw aggregate, 2431, as a penalty for unsteady type of work, in order to find an aggregate (2400 or 61.6%), which puts a premium on all-round proficiency, and which should therefore be taken as the measure of the final order of ranks.

[X] Health and Physical Education.

I. PRESIDENTIAL ADDRESS :

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Physical Education being the indispensable means of promoting and preserving the general health of the people, it is the duty of the Government to take the necessary measures for the purpose. It is deplorable, however, that Government Departments of Public Instruction have hitherto failed to recognise their responsibility in the matter and to include this subject in the school curriculum *pari passu* with subjects of mental education, such as language and literature, history, geography, mathematics, and science. It is necessary, therefore, for an All-India Conference, such as this, to educate public opinion on this subject and create a public demand for adequate provision by Government for the purpose. In making such provision, it would be necessary for Government, in the first place, to recognise Physical Training as one of the subjects of the primary and secondary school curricula ; next, it would be necessary to frame simple graduated courses of physical training suited to local conditions and to the different stages of growth and development of children of both sexes and to facilitate their introduction in schools by the offer of substantial grants to their managers for the supply of play-grounds and play-ground equipment ; and lastly, to appoint a staff of playground supervisors to see that the system of physical education introduced was kept going.

II. SUGGESTIONS FOR THE PROMOTION OF PHYSICAL CULTURE IN SCHOOLS :

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Lahore.*

In recent years there has been a good deal of talk about the promotion of the physical well-being of school boys. The Physical Instructor of the old type, who was in most cases, an ex-soldier of some demobilised army, is being replaced by a better and more qualified man with a wider and more extensive knowledge of the sure ways of creating in the minds of the school boys a real desire for physical culture. Movements like 'Play for All' and 'Physical Fitness for All' are in the air ; and the chances are that in all schools a real effort will be made to arouse in our coming generation a desire for the care of their health.

It is a happy sign of the times that in certain provinces, such as the Punjab and Madras, institutions for the training of physical instructors have come into existence, and batches of young men are being sent out from them for a career of useful work in the domain of physical culture. The prospects of a better state of things as regards the physical efficiency of the coming generation are in sight.

It cannot be denied that until recently the physical efficiency of the entire school has been neglected for the sake of a few selected boys, specially prepared for competition in sports tournaments or annual athletic meets, organised by the Y. M. C. A. or the Olympic Association or some inter-school sports organization. Let us fervently hope and pray that in the better days of enlightenment that are forthcoming, every school boy will receive his due share of attention at our hands. For the achievement of this object we shall have to note the following things particularly :

(i) Each school should improvise methods of giving every boy opportunities for physical exercise every day, not on alternate days or twice a week. For this purpose each school shall have to fit a gymnasium with appliances calculated to give each boy an opportunity to develop his muscles and tone up his health. It will hence be absolutely necessary to fix hours for exercise, so that each class comes in for exercise at a fixed time every day.

(ii) After a careful examination of boys, a list of weak and defective boys should be prepared in each class, and sure methods to improve their health should be devised for them. It should be the chief concern of each school to look after

the poor and underfed. The management of each school should never rest until adequate arrangements are made to bring the underfed boys to a desired level of fitness.

(iii) The demonstrational side of physical instruction has an educative value of its own, but it should not be allowed to intercept the gymnasium work.

One teacher is too insufficient to carry on his work effectively. It is most necessary that there should be at least three or four physical culture experts to work out a well concerted plan of work with great success.

It will be quite in the fitness of things if every pupil teacher, undergoing training at a Teachers' Training College, is equipped with a thorough knowledge of facts relating to Physical culture.

III. THE HEALTHY CHILD :

I

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Health is fundamentally physical, as the whole foundation of the child's personality is based on his physique. The super-structure cannot be of lasting service unless it is basically sound.

Educational authorities have not yet paid adequate attention to this basic subject. It is unfortunate that even the 'Wardha Scheme' dismisses this vital subject of Physical Education as a trifle allocating it only ten minutes daily in its time-table.

There should be a trained teacher of Health and Physical Education on the staff of every school and he should conduct a thorough medical examination of every pupil, organize Health Service, Health Supervision and organize a programme of Health Education with the assistance of the Medical Officer.

It must not be forgotten that above all health education does not consist in reading books on Health and Hygiene but in instilling in a child health habits, health attitudes, and health ideals at home as well as in school. This can be done only if parents and teachers are educated to this effect first.

Unless Health education is practised in daily life and remediable diseases and defects attended to, many a child will develop inferiority complex and it is bound to have an adverse effect on his mental and emotional health. The child is bound to be handicapped all his life-time and will suffer mentally and be socially unhappy and become a problem child.

Physical Education is a hand-maid of Health Education. They are inseparable and inextricably bound together.

Physical Education for the child is a training of the body, mind and spirit. It is a training in sportsmanship otherwise called citizenship.

To-day we want children to be developed neither as literary gymnasts nor as senseless brutes. We want children with a happy combination of the qualities of head, heart and hand— children who will maintain their creative vitality, their vitalizing glow, throughout their lives for the service of Society. We want children who will be at once inviting and inspiring to build a new social order.

Health and Physical Education given its rightful role in the curricula of the schools and colleges will fulfil its unique contribution and will develop "The healthy child".

II

*Dr. G. F. Andrews, M. A., Ph. D.,
Senior Physical Director, Madras.*

Definition :

The healthy child is one whose condition of life enables it to live best and serve most.

Living best implies freedom from all that which hampers life such as congenital defects, illness and disease, physical ailments, emotional disturbances, mental turmoil, economic distress etc., and indicates the balanced harmonious development of the whole child physically, mentally and morally into an integrated personality.

To serve is the *summum bonum* of living. A rich and full life can only manifest itself in service in whatever form it may be— simple or elaborate.

The nation marches on the feet of its children. It is the duty of one and all to see that children are given the best attention and afforded every facility for growing into efficient citizens.

The State and Society are responsible for healthy children being ushered into the world :

Heredity, pre-natal and ante-natal care are factors beyond the control of educational institutions. The state and society are responsible. Propaganda, legislation, provision of public health clinics for child and maternity welfare are essential.

The Healthy Child at School :

The responsibilities of the educational institutions begin with the nursery school stage and continue right up to the time the child leaves school or college.

At every stage of education, the constant care of the child's health is the duty and responsibility of those in charge of education.

The statement of policy re : Health, Physical Education and Recreation for School Board Members and School Administrators presented by the Society of State Directors of Physical and Health Education in the U. S. A., is pregnant with suggestions for guidance in this matter. After emphasising that the school, the home and the community have co-operating and continuing responsibility for the health of the pupils, the society lay down general policies. According to them the School Health programme should comprise of Health Service, Hygiene of the School Environment, Hygiene of the Instructional programme and Health Instruction, and should be supplemented by a sound programme of Physical Education and Recreation.

The suggestions of the Society for the development of the Healthy Child are in brief as follows :

I. SCHOOL HEALTH PROGRAMME.

A. Health Service :

1. The provision of health service is for the protection and promotion of health, its effectiveness depending almost entirely upon the quality of the administrative and teaching personnel such as pediatricians, physicians, nurses, dentists, dental hygienists, oculists etc.

2. All pupils should be examined periodically by a qualified physician at least once in 3 years (annual examinations are preferable) and the results of such examinations recorded on easily interpreted forms to become part of the child's

cumulative school record. In addition to periodic examinations, special examinations should be given to pupils wherever necessary. An examination by a physician should be required of all pupils planning to participate in the more vigorous physical education activities, specially in tournaments.

3. Correction of defects is the right of every child. A follow-up programme to secure the correction of remediable defects should be conducted.

4. On the basis of the results of health examinations the school programme should be adjusted to those children for whom adjustment is indicated. These adjustments may include rest periods, modified activity, proper feeding, modification of class work and seating to compensate for eye and ear defects, and modified programmes of study. In certain cases assignment to special classes or schools may be indicated.

5. Immunization programmes for the control of small-pox, typhoid fever and other preventable diseases should be sponsored by the school authorities, and when necessary should be provided by the State and local boards of health. The school should also provide additional measures aimed at the control of communicable disease.

6. Provision for wholesome noon-lunches should be made and the lunch-room service should constitute a worthy educational experience.

7. Adequate first-aid equipment should be provided in each school and school bus ; and teachers, bus-drivers and pupils should receive instruction concerning its use.

B. Hygiene of the School Environment :

School officials are responsible for the provision of school grounds and buildings which are conducive to the safety and to the healthful growth and development of pupils. Thus

1. School-building construction and equipment should meet recognised standards in size, quantity, safety, convenient availability, sanitation and safeguards to health.

2. There should be a planned routine to insure the maintenance of a healthful environment with regular inspections conducted by members of the school-health personnel and principal for study and report.

3. The playgrounds and athletic fields should be provided with safe apparatus, fence, available lavatories, surface suitable to the various types of activities carried on and should be of ample size to accommodate an adequate programme of play and physical education activities. Especially should there be an adequate space allotment for younger children on the elementary school playground.

C. Hygiene of the Instructional Programme :

1. The total programme of instruction of the school should be so organised that it serves the needs, interests and capacities of each individual child.

2. Teachers should be employed who possess well-balanced, well-integrated personalities, who have sound physical and mental health, and who have had preparation in health education.

3. Relationships between the teacher and the pupil should be democratic rather than dictatorial. Informality, freedom and co-operation should characterise class-room procedures.

4. Marks, credits, tests and promotions should be evaluated in the light of their effect upon health.

5. All study and activity assignments, including home-work, should be adapted to individual children, and should be of such a nature that they do not cause undue worry, or interfere with normal play and sleep.

6. The activities of the children in the elementary and secondary schools should be planned and regulated so that they do not cause undue fatigue, intense nervous stimulation or unsocial behaviour.

D. Health Instruction :

The aim of a health instruction programme is to aid in the development of healthful behaviour in pupils. Such behaviour should be revealed through daily habits, the expression of desirable attitudes, and the grasp of a body of scientific knowledge, which will give a basis for intelligent self-direction. It is recognised that all experiences of the child condition his behaviour and that health education is the product of a variety of experiences in home, school and community. The instructional programme in the school should be so organised that it will make its contribution to the development of a scientific, wholesome, intelligent attitude

concerning individual and community health, and the shaping of behaviour in accordance with recognised scientific knowledge.

I. NEED FOR CO-ORDINATIVE DIRECTOR OF SCHOOL HEALTH ACTIVITIES.

In every school and school system there should be a person in general charge of the entire health programme. This person should be fully prepared by training and experience to direct and co-ordinate the various phases of the health programme and to see that none of them is neglected.

II. PHYSICAL EDUCATION.

Physical education is that phase of the school programme which is concerned largely with the growth and development of children through the medium of big muscle activities, one of its many objectives being the protection and improvement of health and the development of organic fitness. The several phases of classroom instruction in physical education, intra-mural athletic and sports programme and inter-school athletic programme should be well planned and directed.

III. RECREATION.

The recreational aspects of art, literature, music, science, drama, nature-study, industrial arts, dancing, sports and games should be taught during the regular school programme for the sake of their contribution to the development of wholesome and enjoyable leisure time pursuits — a very important factor for mental hygiene.

Personnel and Leadership.

All persons engaged in leadership in the fields of health, physical education and recreation should exemplify high standards of personal behaviour, be reasonably well-skilled performers, have a fine degree of personal health, have well-balanced, well-integrated personalities and be well trained for their positions in well-equipped training schools. Fine leadership is particularly essential in this field because of the intimate nature of the contacts with pupils, and the unusual opportunities for influencing their behaviour and attitudes.

The care of the health of children in India is yet to become the prime responsibility of the educator or of the state and society. The emphasis on the 3 R's, on book learning, on examinations etc. — on the education of the mind — has pushed the other needs of the child into the background. Deterioration in

the health and physique of school children is daily becoming more and more marked. The physical fitness of the people is such that we are still a C 3 nation. The children's charter adopted by the American Child Health Convention of 1930 is well worth our study and attention. May the deliberations of this conference on this important subject be potent for the awakening of our slumbering and dormant consciousness regarding our responsibilities for the growth and development of the Healthy Child and spur all to immediate and definite action for the sake of a healthier and happier India.

IV. YOGIC PHYSICAL CULTURE IN EDUCATIONAL INSTITUTES :

S. B. Bhagtani Esq., Karachi.

With the beginning of the year 1940, an association called "Sind Yoga Physical Culture Association" came into inception, with intent to diffuse correct knowledge on the subject, to remove the prevailing misunderstandings and misconceptions and to essay its introduction in the educational institutes. An attempt in this last regard, I understand, was made by the Governments of C. P., U. P. and Bombay though this system has not as yet been adopted in the schools there. The present writer drafted a scheme and in this subsequently the teachers from various schools were initiated by him personally.

Firstly, the system is made up of various exercises that have been arranged on a progressive basis. It has to be noted that a mere ability to go through a particular lesson does not warrant a switch on to the next following. A practice of the preceding lesson so tones up the system that it can without any harm withstand the second. Let it be noted that the weakest has been considered and that therefore he has no fears when he follows this scheme. Only let him take a proper measure of time over each lesson and then proceed to the next higher.

Secondly, the positions are rather to be held for some time, than just hurriedly gone through. This has its own advantages which I need not dilate upon. Suffice it to say that this method of executing movements in addition to proving less burthensome on nerves provides an increased assimilation of oxygen by the system.

Thirdly, it imparts the requisite vigour to both the internal vitals as well as external musculature.

Fourthly, it incorporates practices that help in the acquisition and maintenance of good eyesight and eye health.

Fifthly, it strengthens memory.

Sixthly, it develops the ability to relax.

Seventhly, it leads to the sublimation of sex.

Eighthly, it circumvents all such advantages as accrue from other scientifically planned physical exercises to wit, proper posture, overcoming structural deformities, etc.

Ninthly, it covers all these advantages while requiring a practice of only ten minutes per day.

Tenthly, although primarily evolved for the student world, it may be followed with benefit by any one without hesitation.

The summary of the exercises is as follows :

Summary of the Yoga P. C. System Evolved By Sri Dharam Das Bhagani for Introduction in the Provincial Schools by the Sind Government.

1	2	3	4	5	6	7
Tadasan 1	Hastapada Angustasan 3 (a)	Shitijanu Shirasan 2	Hastapada Asan 1	Nasagra Drishti 3	Keval Rechak 1	Gomukhasan, Nasagra Drishti & Keval Purak 2
Konasan (a) 1					Sahit Kumbhak 1	
Gomukhasan 2	Konasan (b) 1	Hastapada Angustasan 2 (b)	Arda Shalaba Asan 2	Bhumadya Drishti 3	Mula Banda 1	Hastapadasan, Jalandar Banda & Mula Banda 1
Pavan Mukatasana (a) 1	Vakrasan 2	Trikonasana (b) 1	Arda Pavan Muktasana 2	Palming and Visualization 1	Jalandar Banda 1	
Prasta Vakrasana 1	Pavan Mukta Asan (b) 2	Konasana (c) 1	Uthit Sama Konasan 1	Dheerasana 2	Udyan Banda 1	Mayurasana and Brahmacharyasan 2
Arda Danurasana 2	Ardha Chakra Asan 1	Arda Vajrasana 2	Garudasan 2	Keval Purak 1	Palming and Black 1	Bhugasan & Keval Rechak 1
Trikonasana (a) 2	Sandhipada Asan 1	Bhujangasan 1	Utkatasana 1	Mayurasana 1	Keval Sunyak 1	Trikonasana & Keval Sunyak 2
	Relaxation 1	Viprit Danda Asan 1	Relaxation 1			Sandhipadasana & Udyan Banda 1
Total 10 Minutes	Total 11 Minutes	Total 10 Minutes	Total 10 Minutes	Total 11 Minutes	Total 7 Minutes	Total 10 Minutes

[xi] New Education, Research & Experiment.

I. SECRETARY'S REPORT :

*A. N. Basu Esq., M. A., T. D.,
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Calcutta University.*

Basic Education can still be looked upon as being the latest thing in the field of Indian Education. Experiments on Basic Education which were started in different parts of the country in the previous year, were continued and in March of this year the report of a Conference on Basic Education held at Poona in November, 1939, was published. In this Conference those who were conducting the experiments met together and discussed the various practical problems which confronted them in the first year of their work. The results of their deliberations are contained in the report which is entitled "One Step Forward".

This report will convincingly show that Basic Education is no longer a theoretical proposition. It is now an established educational process trying to evolve its own technique and elaborate its own organisation. "One Step Forward" will convince even the scoffer of the great possibilities of this great experiment. Indeed it is a most valuable report and even those who are not directly concerned with the experiment will profit by reading it. For those who are not following the developments of Basic Education I may mention that Basic Schools are now in existence in C. P., U. P., Bihar, Bombay, Orissa, and Kashmir. The resignation of Congress Ministries in different provinces has no doubt adversely affected the experiments. But in a sense this will be welcome. There was a danger of these experiments being taken up light-heartedly and by half-baked people who were more eager for quantity than quality. The present political situation will no doubt tone down the enthusiasm of such people leaving the experiments in the hands of people who have more faith and patience.

Turning now to the experiments in other directions we find the welcome signs of greater attention being paid during the year to the education of pre-school children. Institutions for imparting this type of education are growing up everywhere. I may mention here some of them. The Sisuvihar of Bombay, The Children's Garden School of Madras, The Jitendranarayan Nursery School of Calcutta, The Montessori Schools of Aligarh and Bombay, are all doing

valuable work. In October an interesting conference (The Nutan Bal Siksha Sammelan) was held in Bhavanagar (Kathiawar) to discuss the education of the very young children. Madame Montessori's presence in this country has also added impetus to this movement. It is a pity however that the Governmental authorities do not seem to have acknowledged the importance of this type of education. It is necessary that experiments in pre-school education should be conducted on a wider scale under the auspices of the Education Departments in the provinces and States of India, and that pre-primary education should be acknowledged as being an integral part of the national system of education.

Of late the problem of vocational education has come to the forefront for various reasons. The provision for vocational education must be accompanied with provisions for vocational guidance. Many training colleges and university departments of psychology have been busy devising tests for vocational guidance. We may mention the valuable work that is being done in the Experimental Psychology Department of Calcutta University and the Psychology Department of Lucknow University. Other Universities also have taken up similar work.

Several Provincial Governments have come to recognise the claims of practical and vocational education in the primary and secondary stages and they are revising the curricula in these stages. Bombay has converted some high schools into vocational high schools. Madras has launched a scheme of bifurcation at the secondary stage to allow more scope for vocational and technical education.

Social service as an important instrument of education is being experimented upon at the Doon School. The school council— a democratically elected body, consisting of 16 boys and 4 masters— drew up a scheme of compulsory service. According to the scheme each boy over 14 is required to do an hour's work a week for the public benefit. In the Doon school such service has taken the form of manual work on improvements to the school estate, beautifying the school buildings, the making of scientific apparatus, improving an adopted village and the like. There is an immense possibility for such work specially in high schools situated in rural areas and I hope the experiment of the Doon school will inspire the organisation of such activities in them. Incidentally I may mention that something of this nature has been and is still being carried over in Santiniketan for the last thirty years.

Preparation and standardization of educational tests has provided a fruitful field for experimentation to many of our investigators in the field of education.

Rev. E. W. Menzel reports that a supervisory scheme for primary schools has improved the tone and work of the schools experimented upon. According to the scheme a quarterly examination was prepared for the 40 schools in the supervisory scheme. The examination sought to cover objectively the ground of the syllabus for the quarter as thoroughly as possible, care being taken to ensure that the examinations were not used as much for record for or against the pupil or teacher, as for a teaching aid.

The Principal of Patna Training College reports that the test in reasoning arithmetic standardized by the members of the staff there last year was applied through Bengali during the current year to some high schools in Calcutta on the basis of random sampling. The training college also conducted an experiment to find a dependable index of physical efficiency.

The Teachers' Training Department of Calcutta University conducted an elaborate enquiry as to the effect of examining pupils instructed through the medium of their mother-tongue through questions framed in English. The result of the enquiry quantitatively expressed is that the testees could answer the tests fourteen per cent. better when they were framed in their mother-tongue than they did when they were couched in English.

The Osmania University has opened this year the Master of Education Course. The Principal of the Osmania Training College reports that the trained graduates who have taken up the course are conducting experiments and research into such aspects of secondary education as the teaching of Geography and Algebra, vocational aptitudes of high school pupils and the like.

Before I bring my report to a close I may mention that it is by no means a complete record of all the innovations and experiments that have been or are being attempted in the field of education during the year under review.

II. ABILITY IN ARITHMETICAL REASONING :

The object of the investigation was (1) to determine the relative difficulty experienced by the four classes, Middle School Fourth Year to High School, Sixth Form in certain types of arithmetical reasoning with a view to fix topics in Arithmetic as suitable for being introduced for instruction in the classes, (2) to

gauge the relative ability of the classes in arithmetical reasoning, and (3) to determine the differences in ability in arithmetical reasoning among different age-groups in each class.

A test in Arithmetical Reasoning was administered in common to 2210 pupils of the four classes early in June, 1940. The answers provided the material for the investigation.

The reliability of the test having been tested, the percentage of pupils answering each question was found. This was taken as an index for determining the difficulty of each type of reasoning as felt by each class. If a class shows 'satisfactory' ability in its grasp of a certain type of reasoning, it is concluded that subject matter in which that type of reasoning is primarily involved, is suitable for instruction in that class. On this basis certain tentative conclusions have been drawn regarding curricular matter. Graphs have been drawn showing the ability in arithmetical reasoning as revealed by the test of (a) each class, and (b) each age-group in each class. The ability of each group has been judged by the average of the percentages of pupils answering the questions.

<i>Results</i>	<i>Topic</i>	<i>Suitable for</i>
(A)	Problems on Time and Work.	Fourth Year.
	Problems involving simple proportion.	Fourth Year.
	Problems involving Square Root.	Sixth Form.
	Problems on Present Worth.	Do
	Problems on Time and Distance.	Fifth Form, but a portion of the topic to be postponed to the sixth form.
	Use of the percentage as a tool of comparison.	Fifth Form.
	Problems in cubic measure involving internal and external dimensions.	Sixth Form.
	Problems in Partnership.	Fourth Form.
	Number sequence. Even numbers whose general term is kn.	Fourth Form.
	Problems on work and wages.	Fourth Year.
	Problems on areas.	Sixth Form.
	Problems on profit, loss and percentages.	Fourth Form.

(B) As indicated by the graph, the ability in arithmetical reasoning seems to be in the proportion $1 : 1.7 : 2.1 : 2.6$. The reasons for the different increase in different years of instruction have to be gone into.

(C) In the pre-High School class, the ability of the age-groups increases with age from about 11 to 14 and then declines. A transition seems to take place when the pupils enter the High School. The ability of the groups decreases with age, younger boys showing greater ability than the older boys as a rule. The rate of growth of ability is lower in the case of boys of older age than those who are younger.

(D) There is a certain percentage of pupils in each class below their brethren in the next lower class and another percentage below those in two and three classes below. Per Contra, certain percentages of the pupils are more advanced than the average pupil in the higher classes. This shows the necessity for specially devised instruction both for the backward and the more advanced pupils either by grouping or otherwise.

It is surprising that pupils who meet the longer and more complicated questions at the examinations are not able to tackle much simpler and shorter problems in reasoning just because the situations offered to them are new. A suggested remedy to stimulate pupils to think is to offer to them a large variety of small problems presenting varied situations instead of chiefly putting before them problems involving continuous thinking and considerable mechanical work as well.

The investigation reported above is only a rough attempt to gauge pupils' abilities. More extensive investigations in this direction may help to make syllabuses more scientific.

III. EDUCATIONAL RESEARCH AND SUGGESTIONS :

*Peshotan Sohrabji Dubash, D. Sc., M. A.,
M. R. San. I., Dr. S. A. N. Sc. Dr. Chrom., Karachi.*

We see materialistic progress everywhere. Thus every generation is becoming more intelligent than the one before generally speaking. If some subjects were considered too difficult a few generations back they should not be considered such now. Even if diffident people consider such simple subjects as human physiology and hygiene too difficult to be taught in elementary schools, they should have no such misgiving for secondary education. After all teaching of physiology should be really speaking easier than even history. For the study of any other subject some material is to be produced or imagined. For teaching physiology in its most elementary stage the bodies of the students provide all the material needed. Nearly all parents use the material in teaching even babies the names and functions of eyes, ears, nose, hands, legs etc. This is the first lesson in anatomy which is a part of physiology and only some more information on the subject of human bodies is to be conveyed to children and the right use and care of these, form the hygiene. The greatest proof of the haphazard way in which various subjects have been thrown together in our school curricula is the fact that nowhere human physiology is the compulsory subject of either elementary or secondary courses of teaching. Not teaching anything about the very bodies in which we have to live and of which we should know how to care ! Can you think of anything more unreasonable ? Those who always want to augment imaginary difficulties are likely to argue that it may be easy to teach those organs and members of the body that are outwardly apparent but what about internal organs etc. Even those can be easily shown by different models as are shown in medical colleges, like hearts, lungs, livers etc. It is easier to produce those than models of Chandragupta, Akbar, Queen Victoria, or of so very many different historical characters etc. Teaching of these subjects will lay the foundation of healthier citizens and reduction of illnesses and thus of real promotion of human happiness. This may also produce more brotherly feelings between people of different religions when it is learnt that physiologically speaking people of all religions and races are practically the same. All have the same feelings and all live and die the same, which realisation is sure to remove some unpleasant distinctions.

CHROMATICS. Our spirits manifest themselves in this world through our bodies and the study of our bodies is of prime importance. Yet what is it

that surrounds our bodies always ? Colours. All objects and creatures that we perceive have colours. Colours may be only superficial, but the effect they produce on our bodies and minds are more incessant than the effects produced by other qualities of objects and creatures. The effects of colours are produced even without the sense of sight. In my researches in the psychology of the totally blind I found that they also could discriminate between colours. An average person is under the wrong idea that colours are only for the seeing and not for the blind. I found that some blind people translated their feelings of colours in terms of heat, such as calling green, cool and red, warm. Others translated them in terms of pleasure, such as violet pleasing and musical, and black, unpleasant and discordant. Some could hear with their ears even the difference in the range of vibrations of pieces of cloth by putting them on their ears. One boy, totally stone-blind, could arrange these pieces of silk of same texture in the order of the spectrum by merely hearing the vibrations of different colours that the pieces threw out. In our case, because of the visible impression that we know as colours, we have neglected to realise other finer impressions. Yet as all objects have colours and these keep on throwing out incessantly vibrations that make unapparent effects on us, which though unapparent in the usual way of thinking, are sufficiently impressive to hurt or help our nerves, and through that, our minds. Somehow the old Chinese had realised this and also that red was a very potent colour. One of the methods of torture employed in ancient China was to paint the victim red, dress him red, put him in a cell painted red and all its furniture and utensils also red ! Even the man who brought him his food was dressed in red and the food was also made to look red. The torture of this overwhelming with red, bright red, like scarlet, was so intense that most victims came out of the room insane. It is easy to see that as soon as a victim got sick of seeing red, he would simply shut his eyes and remain there. Yet if he stayed sufficiently long time even keeping his eyes shut, he suffered severely with his nerves and nervous break-down if neglected can bring insanity. Thus if we teach the people the use and abuse of colours we can prevent a certain extent of ill health. If a man sleeps regularly in a room that is painted red he is bound to become irritable or even if he passes his waking hours for any length of time he would be irritable. Cases of inexplicably contracted irritability in some people have been traced to long exposures to red. My inquiries in colour preference have shown that violet and green are the most beneficial colours for nerves. I maintain that the teaching of chromatics is desirable, beneficial and even necessary. Elsewhere I had shown about twenty years ago that by encouraging the study of colours, one can hope to check and perhaps even reduce colour-blindness.

GEOMETRY

The fact that mathematics are both beneficial in training the mind and absolutely necessary for human scientific advancement is so well recognised that no country has dreamt of having any educational system, in our times, without including mathematics in its course. Yet which is the most fundamental subject of mathematics is a question not as yet decided. It may be that it will be some day decided that arithmetic and geometry are correlatedly fundamental. At its most initial stage geometry seems to be the most intuitive, and so, most fundamental. In teaching geometry we are not following the most intuitive course, and that is why perhaps we find that many children find it uninteresting and some find it difficult. The drawing of as many regular figures as can conveniently be taught should be taught first. Every child feels happy when it learns the way to draw an equilateral triangle, and a square, but it is positively delighted when it can inscribe a regular hexagon. A child that has been shown that by cutting a circle into six parts by its radius and joining the point a regular hexagon can be made and then it does not make some such on books and walls etc. is certainly an abnormal child. The pattern that is obtained by drawing six arcs with the same radius and the six points of the hexagon as centres and filled in with colours is one of the most spontaneous and popular pattern-drawing done by nearly all children. There is the joy of creation of something pleasing. Geometry is about the only subject of mathematics that in some of its practical results can claim the joy of creation of the pleasing. Now it is this joy that we as educational psychologists should utilise in engrossing the attention of and creating interest in children for the subject of geometry. In most institutes geometry is reserved for secondary course of studies, whereas it should be started at some stage in the elementary education. The teaching of describing regular figures should be taught first, and say the latest in the third standard in schools that prepare students for the matriculation in seven standards. Once children find interest in geometry because of the opportunity it gives to draw beautiful pattern-drawings, the subject will be taken more willingly and will not be looked upon as some pedantic fumbblings with theorems which are no use to man or God in later life as seems to be considered now by most students. Geometry also trains the brain in seeing things in their right proportion and logical thinking of most matters. An average woman does not like geometry and is also known to be not logical. Yet women are intuitive and as geometry is the most intuitive of mathematics, if right at the start, it is taught as something that is capable of pretty designs, it will become the most favourite subject of girls. In this way when they become women they may also be logical. Teachers in secondary schools will find their

work easier if this suggestion of mine to create interest in and engross the attention of children in geometry is done by teaching this creative part of geometry as early in schools as possible. The methods for drawing equilateral triangles, squares and hexagons are simple, almost intuitive. The methods for inscribing regular pentagons were discovered by Drurer and De Ville and that for inscribing regular heptagons by Leonardo da Vinci. In most schools of art and crafts these are taught. However there are my own constructions for inscribing regular pentagons and heptagons that give results as good as those of Drurer, De Ville and Leonardo da Vinci. I submit that this conference recommends my constructions to be taught in all such institutions and also adopts them for teaching in elementary schools. At times some superficial thinkers argue that there is no need to teach children to construct these by geometric methods because one can draw these by means of a protractor. The absurdity of this argument can be best shown by saying that as now-a-days there are machines that add, subtract, multiply, besides the slide-rule, we should not be taught to add, subtract or multiply or calculate money as there are the cash-register machines etc.

ESPERANTO

Those who have not studied what Esperanto is and what it stands for, may out of sheer ignorance get upset at this suggestion. To these I say that your criticism in all probability is backed by want of inquiry into Esperanto and my opinion is after an inquiry and study of it. Besides the mother-tongue to be used for elementary education and English the language of our rulers for secondary education, we should adopt Esperanto. This may be made a compulsory subject or to replace all second languages. The learning of Esperanto makes it easy to learn almost any other language as Esperanto is the selective essence of all that is good in most languages and the science of language. Once you get hold of the idea of the very science of language you find it helpful in learning classical languages like Sanskrit, Latin, Greek etc. or even modern languages like Arabic, French or Gujrati etc. If thus Esperanto is made compulsory in elementary education then even a poor person that had studied no more than the third standard and leaves school can find at least the means of talking and writing to his fellow countrymen in any part of Hind, but he can even correspond with fellow Esperantists in England, Finland, Russia, Spain, Japan, Siam, Brazil or any other country in the world. Hind is the only country where there are not many Esperantists. Were Hind to make it compulsory in all schools, Esperanto would become one of the most important languages of the world and

the most potent instrument to promote goodwill between nations, as individuals of different nations can correspond between individuals and cultivate friendship promoting internationalism of the good and constructive kind.

After all learning of languages is not acquiring the knowledge of facts, but only learning to say the same fact in so many different ways. Take a fact like, say, two plus two make four. We learn this in our mother-tongue. Then we learn to say the same thing in English and if we wish again in some second language. If we are foolish enough we may keep on learning to say the same one fact in ten, twenty or more languages. So after mother-tongue and English there is no other language that can be taught to an average Hindvasi to such great advantage as Esperanto and thus open up to him the whole world for correspondence.

[xii] Women's Education.

I. PRESIDENTIAL ADDRESS :

Miss M. Young, Delhi.

What is the aim of women's education ? Women's education is different from that of man. If there was not this difference, why should the question of women's education arise at all ? Should there be a separate curriculum ? Even though education for men and women may be different, it does not necessarily follow that there should be different curricula too. It may be that different subjects be taught from different angles. Girls have equal ability with boys to learn things. They can pass examinations equally well. Woman's temperament is different from that of a man and it may not be proper to teach a girl the same subjects from the same viewpoint as a boy. A man has more power of generalisation than a woman. A woman has more power of personalising problems and situations. A boy is usually more objective and the girl is much more subjective. A boy thinks for himself superficially, whereas a girl would do so from the innermost. A woman is governed by intuition rather than a man who goes by reason. There is a fundamental difference between the temperament of a man and a woman. This difference does call for a difference in the curricula. The fact of child-birth alone is sufficient to bring about the difference in the functions of a woman. We should try to minimise these difficulties. There should be norms of education for males and females. The education given to boys seems the normal thing and something may be added or deleted from the same in the case of girls. There need not be a curriculum different in the sense in which it is discussed or understood, but that the angle of teaching the same subjects to both should be different.

II. SYMPOSIUM

“Should the Curricula be the Same for the Boys and Girls ?”

I

Prof. H. P. Maiti, M. A., Calcutta University, Calcutta.

Women's education is passing through a crisis at the present day. It has suffered in the past. Women have been subjected by man and made to believe that they are physically inferior and also socially and intellectually too. All those old ideas are being exploded. The rate of intellectual development varies in boys and girls. At a particular stage, boys can go ahead of the girls in the lower classes, but in adolescence, the girls go ahead of the boys. Their intellect develops more rapidly than that of the boys between the ages of 12 and 13. They have a sharper memory, their mind works rapidly. If we take two groups of boys and girls, we will find that the average apperception level of the boys is inferior to the average apperception level of the girls, provided the two groups had the same amount of intelligence, the same opportunities for learning, etc. This level of superiority is maintained by the girls till the age of 20. Girls on an average keep more to the norm. There is less chance of variations amongst them than in boys, in women than in men. You have worse criminals amongst men than amongst women. Perhaps more geniuses in men also than in women. You get extreme types in the males whereas you get the normal type in women. No doubt woman possesses the power of intuition to a greater extent than man. Men are less emotional than women. Creative education in simple language means that we not only try to develop memory in our children, but also teach them to produce and to create. Imagination should be exercised. New education lays more emphasis on original thinking than the use of memory. In this respect women are capable of more creative education than men are likely to be. My experience is that women prefer co-education. It gives the girls more adequate stimulus to compete with the boys than they would get in separate girls' institutions. That a woman is inferior in intellect to a man is a fallacy. They excel everywhere, in higher education, sports, etc. Our education has erred in the past grievously. Our present day curriculum is more suited for the genius of girls. The present curricula has tried to deprive a boy of his natural masculinity. They are made to believe that they should behave like girls.

Their spirit of adventure, daring, taking risks, is all inhibited and they are made to behave quietly like girls. I would say that we have yet to devise a suitable curriculum for our boys. Psychology is one thing, practical education another. For some time to come there should be no different curricula, because girls have yet to realise that they are intellectually the equals of boys. When women themselves feel that they should have a separate curricula they may do so. I wonder whether domestic science is domesticating science. Domestic science has created a feeling of inferiority amongst women. It should be only a special subject for women as also for men. There is no field where women cannot compete on equal terms, if not superior, with man. Woman should know a little more of child psychology and mental hygiene, and thereby better develop their natural aptitudes, their intuition and emotions. For every adolescent girl there should be a course of mental hygiene.

II

*K. M. Panikkar Esq., M. A. (Oxon.),
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1. It is indubitably true that educational thought until quite recent times concerned itself exclusively with the needs of boys. In fact, education was meant only for boys, witness the fact that till a few years ago women were not admitted to degrees at Oxford and Cambridge, though as a concession to modernism they were allowed to sit for examinations. Even when the principle was generally accepted that women were as much entitled to the benefits of education as men, the question, whether their requirements were the same, was not considered. It was men's privilege which women were merely allowed to share. That the education of girls presented special problems for the teachers and educationists was recognised only recently.

2. It will not, however, be correct to say that society, as different from educational theorists, did not recognise the existence of this problem. The very vogue of "finishing schools" evidences the fact that society recognised that girls cannot be "finished" at the ordinary Schools or Colleges. Something which could not be provided in ordinary Schools and Colleges had to be provided in order to make girls fit for their lives as wives and mothers.

3. The special problems of Girls' Schools arise from the simple and indubitable fact that everywhere—even in America—the recognised and uni-

versally popular career for women is marriage. However much some may protest against it, the main function of women remains the rearing up of families. No education, which does not fit them for these two primary objects, can be considered in any way as suitable. That means essentially a special curriculum for Girls' Schools *in general*.

4. A complicating factor in India, of which we have to take full notice, is the comparatively early age at which women marry. If we take 16 as the modern average limit, our curriculum has to be so arranged as to give to the pupil the maximum benefit within that limit of time. This inevitably means the exclusion of a number of subjects, like Algebra and Geometry, which, however useful from the academic point of view, are not of use in ordinary life.

5. The preparation of a special curriculum is therefore a matter of both addition and subtraction. In the primary classes there is very little that can be changed. After the primary classes, it is my view that, a bifurcation is necessary. Those girls, who desire to prosecute their studies with the object of a professional career, should be allowed to do so in other Schools, where the same curriculum as in Boys' Schools is followed. But others, and it is only in regard to them that a special curriculum is advocated, should be educated in Schools, where specially adapted courses, which will be completed in 6 to 7 years' time, will be prescribed.

6. What should be these courses? About the following subjects there can be no controversy:

The Mother Tongue
English
Arithmetic
General Indian History

The differentiation must naturally be in relation to other subjects.

7. The care of the home, including the maintenance of a cultured family life, is the first object we should have in mind. The problem should be looked at from an integral point of view, that is, taking into consideration the up-bringing of children, the development of proper atmosphere in family life and of equal co-operation between man and wife.

8. The essentials of hygiene and sanitation, elementary mother-craft, apart

from such subjects of domestic utility as cooking, laundry and sewing, have to form part of any special curriculum for girls.

9. Another subject, which is commonly over-looked, is the upkeep of the home itself—that the surroundings of the home should be beautiful and its atmosphere refined. A beautiful home is not a luxury, but a necessity. But the 'home beautiful' will only be a dream unless our Schools give to the girls a new attitude of mind.

10. The curriculum for Girls' Schools should, therefore, be divided into 3 major parts:

- (1) *Academic subjects of essential importance* : like Mother Tongue, Arithmetic, English and Indian History.
- (2) *Subjects relating to domestic science* : e. g., cooking, laundry, hygiene, elementary mother-craft, handicrafts, spinning, weaving, sewing, knitting, etc.
- (3) *Subjects relating to the culture of the home* : e. g., painting, music, interior decoration, gardening, etc.

11. Essentially, therefore, the difference would come with regard to subjects like Algebra, Geometry, Chemistry, Physics, Geography, detailed study of Indian History, all of which, though important, is valuable only in case the studies are continued. In the case of students, who complete their course at 16, these subjects can be of no value.

12. There is no doubt that a self-contained course extending over 6 years could be worked out on the basis of the subjects mentioned, which would give the girls a practical education immeasurably superior to what they would receive within the same period, if they attended the ordinary High Schools.

13. It should be clearly understood that the more ambitious and the more intelligent girls, who desire a professional career, should not be discouraged from going to the general Schools.

14. Apart from the fact that women teachers, doctors, etc., are necessary for the normal growth of national life, it is of importance that every profession should be open to women. Chances should also be available to them to contribute their share to the scientific thought of the world. In fact, there should be no exclusion of women from any field. But the fact that only a very small

percentage of girls in Schools can look forward to a professional career, makes it imperative that, while keeping the door open for those who wish to follow that line, there should be devised a general system of education which will take into consideration the special requirements of women.

III

*Dr. C. Narain Menon, M. A., Ph. D.,
Benares Hindu University.*

A separate curriculum for girls will necessitate the opening of separate schools, which our economic conditions will not allow. Even from the strictly educational point of view it does not seem that, for the development of personality, girls need a different course of studies.

The Committee appointed to consider the Differentiation of Curricula between the sexes in Secondary Schools (1923) pointed out that the nervous overstrain during adolescence created a difficult problem. Subsequent research has clarified the problem. During that period the girls' growth, physical as well as mental, is accelerated. For a time the boy falls back in the race. But the track is practically the same, so that the difference between the sexes justifies not the separation of curricula but the variation of standards. The adaptation of standards to the capacities of each student at each stage of growth is desirable.

Some thinkers like Ruskin say that the same subjects should be taught, but differently, as girls are meant only to help boys. This is akin to the sentimental theory of which Rousseau is the frank exponent. "Woman is made for man's delight. To be pleasing in his sight, to win his respect and love, to train him in childhood, to tend him in manhood, to make his life pleasant and happy, these are the duties of women for all time, and that is what she should be taught while she is young." The education intended to make women please men prevents the cultivation of natural abilities. At the Benares University, for example, most of the girls offer music, but boys do not. Is this not strange considering that the great musicians all over the world were men? In deciding whether a boy or a girl should study a subject, ability should be the only criterion.

Modern psychological research has shown that women are not intellectually inferior to men, and that the belief that there are inherent differences, is not

based on indubitable evidence. Lehman, Withy, Thompson, Goward, Sandiford, Starch, Freeman, Burt, Grant, Thorndike and Ellis are some of the outstanding names. The theory that psychologically some men are women and some women men only supports the argument that sex is an unsure basis for the differentiation of curricula.

If a girl is likely to become a better surgeon than men, why should she be debarred from studying surgery and forced to study "housecraft" or "domestic science"? As if her only duty is to trap a husband and domesticate him? Neither women nor men should look upon marriage as a career.

It is wrong to force women to marry; it is equally wrong to penalise a woman for marrying. In some European countries, if a lady surgeon or teacher marries, she is dismissed from service. The Legislative Council of a prominent Indian State recently discussed a similar rule. The reason given is that during pregnancy women are unfit for hard work. A rough calculation shows that a woman is disabled thus for about 10 per cent of the total period of service. Civil servants take more leave than this. It is universally admitted that getting children is a noble duty. Why should women not get maternity leave on full pay as we get duty leave for attending conferences like this?

In short I hold that modern educational psychology supports Plato and not Rousseau.

IV

Miss S. I. Vincent, B. A., B. T.

Of late schemes have multiplied and extra expenditure incurred to usher in a new era in our educational system and to make education more popular. There is also an encouraging readiness on the part of the enthusiasts, who suppose education to be an infallible cure of all ills—political, economic and cultural—to try various experiments in the field of education. In fact, there are evidences of a real improvement in quality within a limited range of schools and colleges, and yet, we must admit that even at this stage, when an honest effort is being made to bring education within the reach of the masses, that all the forces have not been equipped nor marshalled for a bold educational advance on a nation-wide scale. One of the weakest points in our educational system at present, which needs careful consideration and detailed attention, is the curricula for men.

and women as prescribed by the school and college codes. The aim of this paper, therefore, is to examine this question in its important bearings and to offer a few suggestions for the readjustment of the curricula to suit the actual needs and circumstances of men and women students in our country.

All educational schemes, if they are to prove successful, must aim to bring education and reality into line with each other by establishing connexions between the subjects taught and the natural inclination of the students. Almost every thing that is to be taught, be it natural science or such arts as music, painting, sculpture or such subjects as literature, history, philosophy, mathematics, logic, civics, and economics can be so linked up with the students' interests as to give a relative value to each of these in their eyes. The students then cannot be so misguided in the choice of their subjects as to think of certain ones as "scoring subjects", that is, those subjects in which they can easily secure passing marks. What cannot be so linked up with the students' own interest and their future career had best be omitted from the curricula. Room should be made to include for those subjects especially for which there are incessant demands, both on the part of men and women students and their parents and guardians. In this way much can be done to alleviate the strain and mental apathy of the students towards their academic studies. I know this will be true, at any rate, of women students, who are coming in almost as large numbers as the men students to the Intermediate and High School classes. We cannot overlook the fact that to a greater number of our boys and girls their studies are a compulsion in more ways than one, and this for nearly almost all their youth. The sooner this strain of study is removed, the better it will be with their health and mind.

Now I come to another important point—the imparting of true education. All our educational schemes should be devoted to impart correct knowledge and true education. What is true education? The aim of true education is to form and strengthen character; to fit men and women practically as well as intellectually for their work in life. Hence we must plan for such an education as would be functional, factual and practical and not merely theoretical. Curricula which are not related to the actual conditions and circumstances of the people produce nothing but an increased army of the unemployed. In India, more than in most countries, the general economic position of the people is unfavourable to the spread of education or even an appreciation of its true advantages. If education is going to be a success there must be a concerted effort to make the curricula an instrument of economic, political and cultural uplift and we must also consider

the best methods for fostering intelligence and imparting true knowledge. Mere changes in the curricula are not enough unless the teachers are also able to adopt them. At present the salaries of the teachers are too low and the pressure of work too great to allow them the opportunities of further research or joining even refresher courses. Teachers should be given periodically study leave on full pay. I know teachers and professors who have been teaching the same subject or subjects all through their years of service without giving attention to any other job entirely unconnected with the academic work. In my opinion the time has come to definitely assign a year for such teachers and professors as described above to go and work at some job entirely unconnected with the academic work. Then alone the changes in our present curricula will be effective and will yield the desired result.

My next point deals with the fact that academic education is given (through schools and colleges) to large number of boys and girls who are unable to derive much profit from it. This failure to profit by academic education is due to defects of our teaching system partly, or to the short-comings of the individual teachers, and again a great deal to the curricula. However, when all allowances have been made, it seems perfectly clear that an absolute majority of our young men and women are congenitally incapable of receiving what academic education has to offer. Many of those who are able to take the course of an academic education emerge from the ordeal either as parrots, remembering formulas which they really do not understand; or if they do understand, as specialists knowing every thing about one subject and taking no interest in anything else, or finally, as intellectuals "theoretically knowledgeable about every thing, but hopelessly inept in the affairs of ordinary life". Something similar is the case of the pupils of technical schools. They are highly expert in their particular job, knowing very little about any thing else.

Can these defects in our educational system be removed? Yes, if we are willing to accept frankly the scientific fact that human beings belong to different types according to gifts of talent and degrees of intelligence and sex. Each must have education best calculated to develop his or her capacities to the utmost. In its last analysis we arrive at the conclusion that we should recast the present curricula which does not meet the needs of our young men and young women, nor of the country nor of the age in which we are living. The existing type of education, technical as well as liberal or academic, is unsatisfactory. One suggestion that occurs to my mind is to amend them in such a way that technical

education shall become liberal and academic a more adequate preparation for everyday life in a society which is to be changed for the better.

It is impossible in the time at my disposal to discuss the curricula in its fullest details. It is sufficient to make these suggestions that upto a certain level men and women should study the same branch of learning say upto the metric standard. Even here there should be allowed a *wide* choice in the optional subjects which tend to be more practical in their application such as physiology and hygiene, a study of marketing and food values, elements of economics and civics, elements of science as applied to domestic and trade purposes, manufacture of simple toys and domestic and trade implements, weaving and spinning, painting, music, clay modelling, drawing, sewing including cutting out and making of garments, and short-hand and type writing and simple book-keeping and so forth. There should, of course, be always a margin for those who wish to continue their studies for higher forms of knowledge, and these should not necessarily be the majority. In this way our Matriculates will be equipped with necessary tools to work their way through life. Their education will have created in them an initiative and push which will help them to control their own future destiny. An education given with discipline for hard study and labour will raise up an active and progressing generation, law-abiding and peaceful.

In the Intermediate classes it will be observed that women students, a majority of them, who care to fit themselves with a college education in order to become better wives and mothers desire such subjects as domestic science and child study craft, home nursing and music and language study and a knowledge of elements of civics and history, rather than a knowledge of logic or economics as such. In this respect their curricula must necessarily be different to a certain extent from that of men. Beyond the Intermediate studies, only those women will continue their higher studies who would go in for teaching professions or medical profession, and of these the number cannot be very large when compared with those who would graduate from the Intermediate Class.

For men and women who make higher academic studies as their goal, it is necessary to enlarge the scope and humanise the character of academic education. It can be done by alternating periods of study with periods of labour in office, factories and farms, even in prisons and asylums. The intellectual should be taught to come into touch with life.

V

Mrs. Lakshmi Amma, M. A., Queen Mary's College, Madras.

The purpose of education is two-fold — to develop individual capacity and to fit the individual to be a useful member of society. These two aims sometimes clash with each other, especially in transition times. It seemed a fine thing, some fifty years ago, that the higher degrees and diplomas of the University should be taken by candidates from different castes and classes; every one was proud that so many young Indians should be capable of academic distinctions; now there is a reaction and the national demand is for more vocational education; there are already too many "unemployed and unemployable" graduates, and not enough craftsmen and technicians. This reaction, to a lesser degree, is felt in the sphere of women's education also. Some years ago, people rejoiced whenever a girl came first in the Matric or B. A. or M. A. examinations of a University. It was a proof that women had as good brains as men, and their claims to equality were well-founded. Now the reaction has set in, and advanced journals publish articles with such headings as "She was a Chemist but she could not cook". There is a feeling, that the capacity of women to study the same curricula as men and obtain distinctions in their studies has been sufficiently demonstrated; there is a demand for more vocational training for women as housewives; and hence the question is put "Should not the curricula be different to fit women for their part in Society?"

I think not; it is not degradable, because women's education is still in an embryo state; we want more girls and women with a liberal education before our society can be free of many clogs and superstitions. A knowledge of the mother-tongue, of English, Mathematics, Science and History is useful for that career which most women choose — marriage and house-management — and this is absolutely essential as a basis for higher education, whether academic or vocational. If some of our educated girls today find it difficult to run a home on the straitened and uncertain income which is all that their graduate husbands are capable of earning, the remedy is not to keep the girls uneducated and train them for a purely domestic career, but to create an atmosphere of right values in our society both for young men and women. In Madras, many educated girls contribute by their earnings to the house-management and also run their homes efficiently and thriftily. A capacity for freedom, hope and courage is the quality that is most essential in our national life today. This quality will be fostered by our girls following the same curricula as their brothers.

Besides, Co-education is spreading more and more, as a result of the people's desire for more education and the financial difficulties of the Government. A separate curriculum will be a set-back to girls' education. There is of course something to be said for girls choosing needle-work and boys choosing carpentry in the handwork class— or for some rich parents giving their girls a year or two of "finishing" in special establishments; but for the majority of our girls from the middle and poorer classes, education in schools and colleges should be mainly on the same lines as for their brothers; such an education is no bar to any womanly ideal and is theoretically and practically the only door to a freer world.

III. A BRIEF SURVEY OF CURRICULA FOR GIRLS' SCHOOLS IN INDIA.

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While constructing curricula we have to consider many points. The curriculum should represent men's life in epitome and as his life changes the curriculum also should change. The curriculum being only a means to an end, it must necessarily vary as the end varies. Its content is determined by the life and environment for which it is to prepare the child. Thus it should vary according to time and place.

We may divide the curriculum into three broad divisions:— 1. the humanities, 2. the natural sciences, and 3. the active occupations of men and women. But in early stages any line of demarcation between the three main divisions of the curriculum will be obscure. Again it is not what is taught that is to be stressed, it is what is to be learnt. Hence the method is all important, and for young children, must be largely based upon the utilization of play impulse.

For convenience let us divide the curriculum into three stages.

5—8 Years of age.

The child at this period is normally a creature of impulse. She is rather ego-centric, and is mainly interested in personal or general things. She does not attempt to explain the world around but is content to enjoy. She delights in

activity for its own sake. She plays with other children, but more often by herself. She simply asks questions for new experiences. Of course she tries to connect these experiences together. It is simply a need to weave her world into a unity. When she cannot find links between experiences, she will often manufacture them. She will have imaginary play-mates. This last may be utilized in dramatic activity.

The school should provide a centre rich in possibilities for play in which the desirable tendencies of child life may find legitimate satisfaction. Froebel says "To learn through life and action is more developing than to learn through mere repetition of words." Children should do things on their own account. They should be alive, alert, active, full of energy and should show no symptom of mental lethargy. For this reason the project method is applicable here. The centres of interest which may be developed in a school are many. These are not important in themselves, a project may be worked out in such a way that certain very good results are obtained, and yet it may fail to be educative. Unless interest is developed into new and wider channels, the teacher has failed in her task of stimulating and directing the children.

All the same, we may divide the curriculum into projects through observation, story, handwork, and play.

1. Projects through observation.

This period can be devoted to the study of one topic, and this may take more than one morning. It can be spent in studying flowers, fruits, birds, and animals, weather and the changing seasons, the town grocery stores and the neighbouring dwellings. Children will learn to read and write and figure only as they need it to enlarge their work. Children's occupations should be interesting in their own right. And learning to read, and write, and to calculate will take their place among the child's interests as soon as she sees how great an advantage it is for example to get information about flowers and trees from a book, or to be able to write about them or to bring things from a shop without any one's help. By these kinds of projects children's instincts which at times lead to cruelty, become tempered by the social forces of present life. In this way they will also learn unconsciously the relation between their own climate and the vegetation and the animal life about them. Children love this kind of work and so incidentally will learn many things—reading, writing, arithmetic, nature-study, drawing, gardening, and animal life. Children must learn to

observe things around them and observe intelligently. This will help them to adjust themselves to the world.

2. Stories.

Children love stories. During this period some stories children may read, some they may tell, some they may act, some they may listen, and others they may tell by drawing and singing etc. They would like to read new stories, this they would do by picking out the small story books from the children's library.

But whether told, dramatized, pictured, or read, the nature of the stories that appeal to children of 5 to 8 is common to all. The fairy tales appeal so strongly to these children. Nature stories also appeal to them, but they must contain representations of the joyous activities in plant and animal life. Thus the stories must be characterised by playful activity. Good stories have wholesome influence on children. One of the best ways of spending their leisure is reading good story books—in these we have the accumulation of the best thoughts of the ages.

3. Handwork.

This provides a general training for children. Children enjoy handwork—they love making things. But a child's constructions at this age are crude. Handwork teaches children a real control of themselves, as they have to repeat over and over again the same efforts of mind, hand, and eye. Children have a keen eye for beauty. They draw or paint for the pleasure of making something beautiful.

The handwork in school should contribute much to occupations at home. We must aim at increasing manual dexterity in order to train the child for more and more careful work and thereby gradually change the instinct of play into one of work. There is no interest which is so deep-seated as the musical. When children are doing handwork, we may have music, which forms a back-ground to their efforts and thoughts.

Play has a rightful place in the curriculum as a normal and wholesome activity of children. The period devoted to games is of the greatest educational value. The child at this age usually likes to play by herself, but she is interested in other children, because they are her play-mates. It is largely a social interest.

School children should be taught to play games for the sake of having the most wholesome fun possible. So its chief value is fun. There are also other educational values. Children are exercising their bodies, learning to control them, and make skilful motions. It also trains the mind. Play opens the way for emotions to express themselves. This is found in dramatization. The greatest contribution of play to education is its moral value.

Thus for this period the curriculum consists of the study of the child's immediate environment, including the habits and care of plants and animals—stories and singing, hand-work and games.

8—11 Years.

At this stage the child can read, write, draw, speak, so we may devote a little while every day to explore mankind in story, travel, and every kind of adventure. A class for a month at a time may follow some project. We may have several projects which are named after their dominant features. The observation period may include geography, nature-study and mathematics.

Closely allied to this is natural science. It is unwise to attempt formal teaching of science to little children, but nature-study properly taught is a concrete and practical subject capable of arousing genuine interest by its appeal to the collective instinct and protective instinct for pets.

Another subject which is closely allied to these two is mathematics. With small children the subject will be continued through shopping, buying, selling, measuring etc. In studying local geography we shall need to measure and calculate, and shall gain a working knowledge of form. Practical interest in circles, squares, and triangles of playground, field, garden and workshop will precede theorising about such forms. The ideal of exactitude and clear judgment will then spontaneously form themselves in the growing mind. The problem should come from the scholar's needs—from practical activities. Children all this period have very good memory so it is not necessary to have separate drill lesson in arithmetic.

In connection with stories of the earlier stage we may have what are called history and literature. They make an equally strong appeal to children. They are deeply interested in personalities and kings and queens and courtiers, like the fairy princes, princesses and god-mothers, whom they replace in children's imagination, represent permanent objects of phantasy in their lives.

The aim of historical instruction is to enable the child to appreciate the values of social life, to see in imagination how the world is changing.

Literature is approached through myths and fairy tales. The aim should be to feed the imagination with plenty of stories and poems.

Dramatization will help the child by practice in repeating a good piece of work and will also assist her to achieve the correct pronunciation of words and a good speaking voice.

Handwork becomes more and more connected with other subjects. Thus drawing, modelling, carving, binding, wood-work, needle-work and knitting are learned. These occupations are undertaken not merely from utilitarian motives, but for pure enjoyment. All children like to express themselves through the medium of form and colour.

From now onward children may have a separate period for music besides their incidental learning of the subject. So every day some exercise should be given partly to develop technique but also for sheer enjoyment of singing. The children must be taught many national or folk songs.

Play : As I have said before the child is full of life at this period, so a great variety of games are required. We may call this physical training, it includes systematic physical exercise, games, swimming, dancing, and indeed all physical activities. This helps further growth and harmonious development of the body.

Hygiene : We should not forget that 'Cleanliness is next to godliness'. Children must be taught to keep themselves and their surrounding clean and neat. They must also know certain hygienic principles.

Thus we have altogether a new type of curriculum. It means the whole reorganisation of the present education.

11—14 Years of age.

1. MATHEMATICS AND SCIENCE

These subjects always go together and help one another and hence it is not good to separate them. There should not be a systematic course of mathematics for those girls who are not going to continue study. It is injurious to the growth

of the children to follow a text-book page by page especially in this period. Children usually do not like anything mechanical or routine in nature. The child loses heart at her work and finds no interest or fun in working a course of fixed problems. So the problems should be incidental.

Children can use their technique of rapid calculation in the varied problems of measurement that require such skill. They may also learn quick calculation through book-keeping. They can keep an account of their shopping and house-keeping. They can also learn mathematics through projects like making a garden, taking care of lunch room, giving a small party and also whenever they make blouses, jackets, etc. or in any other handwork the exchange value of material can be ascertained and entered in the account books. This develops into valuable instruction in household economy which is far beyond the reach of ordinary arithmetic. An interest in arithmetic may be aroused in both the dull and the clever by a real small shop being opened which is well equipped with things—the articles made by the girls, the garden produce etc., and in which small saleswomen stand behind the counter and sell goods to a succession of customers.

Each step in arithmetic should be connected with human need and activity, so that the child sees the bearing and application of what is learnt. Then no one would dislike mathematics or would be hopeless or bad at it.

Mathematics and science are inseparables. The field of science is a very broad one, and we cannot limit it to a text-book or fixed course. But at the same time we should not leave the child alone to wander. Of course science should grow out of their own experiences such as gardening, cooking, care of animals, wood work, leather work, measurements of all kinds and so on. It is better for girls to have some real work *i. e.* to show that they can do wonders. There is no sense in wasting their time by dictating notes on water, acids, alkalis, salts, gases, pulleys, weights, thermometers etc.

Girls may have domestic economy classes in connection with science—these two often spring from one another. It should include cookery, laundry, household management including hygiene and infant care. It should form an integral part of daily life in school. Household labour, such as cooking, dish-washing, the laying, serving of meals, dusting, arranging the furniture and ornaments, washing and ironing afford excellent opportunities for developing a love for work and beauty in girls.

2. HANDWORK.

It cannot be separated from the subjects mentioned above. Handicraft brings about coordination of all senses of human being. The child should practise as many handicrafts as possible. The gaining of skill in handicraft is an aid and may be an essential step in true process of thought. It should form a part of daily lessons— children should be as familiar with tools as with books. If it is so then they will not despise manual labour.

3. MUSIC.

Children must have a separate music lesson. The teacher must be a musician. Girls may be taught to play on instruments. Those who have a good voice and aptitude for music must be encouraged by the teacher.

4. GEOGRAPHY.

We should take children out for excursions where they can study geography better than in the classroom. The recent introduction of the cinema as an educative instrument marks a distinct advance in the teaching of geography.

At this stage books and charts come to the aid of the hand and the eye. Children at this stage must know how to select and refer to books and make notes. They must be able to illustrate what they learn. They must be able also to draw the town in which they live.

Children of this age also love adventure of great men like Columbus, Drake, Marco Polo, Vasco da Gama, Magellan and Franklin.

Thus children may have the comparative, political, industrial, social, historical and regional geography. But they should not be pigeon-holed and made distasteful for children.

5. HISTORY.

Through history the child may be introduced to Civics and become acquainted with social forces around her. As soon as we finish with the girl's immediate surroundings we may go further and lead on to English and European history.

6. LITERATURE AND LANGUAGE.

At this age girls have a keen liking for literature. They love epics, stories of discoverers and explorers, lives of great men, historical novels,

adventure stories, and novels and plays. Sometimes very sentimental books may appeal to them. They also like history of literature. But unless they know the works of the authors, there is no sense in reading the lives of them. This love for romance and adventure may lead on to creative work— writing poetry. Here the use of library will become of great importance.

7. PLAY.

It should be mostly supervised play. The school should be equipped with a gymnasium, swimming pool and playground and should have special teachers. Children should have games like net-ball and tennis and badminton. They may be also taught Indian folk dances.

The playing group will often succeed in curing selfish individualism where parents have failed.

After learning the above subject-matter the girl may leave the school and begin life.

If the nation's greatness depends upon the education of its people, how much more should its future depend upon the education of its children? It is of great importance therefore to organise children's education on sound lines.

IV. A PLEA FOR HOME CRAFT IN GIRLS' EDUCATION :

*Dr. J. M. Kumarappa, M. A., Ph. D., Professor of Social
Economy in the Tata Graduate School of
Social Work, Bombay.*

The question of introducing vocational training for boys and girls in the primary and secondary stage has been engaging the serious attention of our leaders in recent years. In view of its social significance, one questions if such training should be the same for boys as well as girls. Since our present system of education, with its literary bias, is the same for the boy and the girl, it has made little, if any, appeal to the parents. It is natural for the parents to feel that the present system, which is so unsuited for the boy, must be even more so to meet the requirements of the girl. Even if it were modified, the education of the girl ought not to be the same as that of the boy, for the simple reason

that Nature has endowed both the sexes with special faculties, and ordained distinctive functions for each to discharge towards society and the race.

That our education is foreign in its character is not the only fault of our system. Another of its main defects is that it has been developed more with a view to meet the urban needs rather than the rural. In other words, this system tries to spread education from top downwards instead of building from bottom upwards. Unfortunately, those educational experts who were responsible for the organization of education in India ignored the most essential feature of our civilization in formulating their scheme. They missed the fact that our civilization is a product of the village and not of the town, of the forest and not of the city. If education is to be made truly Indian, if it is to serve the needs of our masses, we can ill-afford to neglect this national ideal. The future education of India must be so organized as to meet the needs of rural India, since India's civilization is rural and her population mainly rural. I am inclined to believe that it is this idea that is really at the back of the Wardha Scheme.

Being at present rural-centred in our thinking, we may now ask the question : If the boy's education is to have a vocational bias in the training of the boy, what is to be the nature of that bias in the training of the girl ? We cannot ignore the fact that training in the functions which a group is expected to discharge, must really be the objective of education in respect to that group. Since the function of the girl in society is not identical with that of the boy, her vocational education cannot be the same as that provided for him. The girl of to-day is the mother of tomorrow. Upon her depends, therefore, not only the happiness or unhappiness of the home but also the health and prosperity of the nation.

The hand that rocks the cradle, we believe, rules the universe. If that be so, should we educate the girl for home-life, or for a career outside the home or for both ? Is it sufficient to give her a general education, or some useful training that will help her to live in her surroundings with some prospect of success ? If it is true that for more than ninety-nine per cent of our girls the real vocation or life-work is home-making as daughter, or wife and mother, should not her education train her for the discharge of that duty faithfully and intelligently ? Should not then the objective in her vocational training be to make her an efficient home-maker ? Should not our ideal be to train girls for life,— that life which falls to the lot of a very large majority of our girls ?

Any system of education intended for the girl must, if it is to rebuild the

nation, provide the girl, in addition to some general knowledge, a sound working knowledge of how to run a home or manage a household. Upto now the teaching of homecraft and mothercraft have been woefully neglected in the education of our girls. Most of them have been left to pick up what knowledge they can from their ignorant mothers. In view of the appalling condition of our villages and rural homes, I am strongly of the opinion that instruction and training in home-making should be the principal vocational training in the education of the girl. Such a training is both essential and indispensable in the interest of the future health and efficiency both of the Indian family and the nation. It is surprising that even the educated among us have not yet ceased to think that women can do all things necessary in the home by a sort of intuition or woman-sense—a special gift of the benevolent Providence to women! Outside of flattering the woman's sense of vanity, this superstition can serve no useful purpose.

In the early days of milk and honey, there was, perhaps, no need for scientific training in home-making. But now with the advance of the so-called civilization, the life of the village is infected with disease, misery and appalling poverty. Do not the terrible toll of infant and maternal mortality tell the tale of how they could have been prevented to a large extent had the mothers been provided with adequate knowledge? Since a nation has no greater asset than her patriotic, energetic and healthy citizens, the vocational training of the girl should mean the training of the future mother to conserve her life and the lives of the little ones she brings into the world—a function which has been entrusted to her by Nature.

Now that so much thought is being given to the problem of educational reorganization, we should not fail to concentrate our energies on devising means to train our girls to play their part efficiently in the life of the nation. No doubt they must be given some general education to draw out their latent powers—physical, spiritual and mental. With this as foundation, they should be given their vocational training. Home-making is both an art and a science; all the love in the world cannot make a home the centre of wholesome family life unless the mother knows something of house management—how to cook, to economize, to mend; how to plan her work, to care for the family, prevent avoidable diseases, and keep the home, however humble, clean and attractive within the family income. As long as the State neglects to train the girl in this respect so long will it be guilty of failing in one of its most important functions in nation-building.

Most of the educated girls of today, girls trained in the educational system devised for the boy, think that house-keeping is beneath them. The present system has failed to teach them the dignity of labour and the supreme importance of caring for the family. It has not taught them to realize that nothing is really beneath one so long as it is within the scheme of life. Home-making, being an important part of a woman's life and work, must be given the highest place in the vocational training of the girl. No girl can aspire to anything higher than increasing happiness in the home, decreasing humanity's suffering and sorrow, and helping man in his upward struggle. To this end, a simple syllabus like the following, which has been tried out in some schools, may be adopted throughout India with necessary changes and additions to meet local requirements :

I. Cookery :— Buying and storing of foods ; the simple methods of cookery such as boiling, baking, frying, and some knowledge of foods best suited for each method ; classification of food-stuffs and their functions in the body ; and some knowledge of food values.

Advanced instruction may be given to older girls in book-keeping, buying and storing of agricultural products, and in food values. Those desiring to take to professions may be trained as matrons for hospitals, hostels and the like.

II. Laundry Work :— Instruction in how to wash, preserve colours, remove stains etc. with some knowledge of the materials with which to wash and stiffen clothes.

III. Cleaning :— The care and method of cleaning everything in a home—fittings, kitchen utensils, rooms, carpets, furniture etc. Methods of cleaning in order to save labour and expense, and also to economize time.

IV. Needle-craft :— Renovating and mending garments and household linen; simple patterns of garments and how to cut them and adapt them, and the management of the machine.

V. Personal and Home Hygiene :— Ventilation, drainage and stabling of animals ; disposal of waste, refuse etc. Some knowledge of infectious diseases and the use of disinfectants; first aid and simple household remedies; care of teeth, skin, hair and nails.

VI. Infant and Child Care :— Natural and artificial feeding ; clothing, ailments and habits ; dangers of the use of drugs, and the general management of children and their training.

VII. Simple Odd Jobbing :— Some knowledge of how to repair locks, taps, hinges ; how to use nails, screws, saw. In short, they should be taught how to handle the necessary and simple tools found in every home.

VIII. Home Planning and Kitchen Gardening :— Kitchen garden is a useful adjunct to every home, and some knowledge of how to grow ordinary vegetables, to care for the garden, preserve fruits etc.

Owing to such practices and obstacles as child marriage, purdah system, family traditions, suspicion of Western learning, most of the parents withdraw their daughters soon after their primary or high school education. Since a very large percentage of girls get married early and do not aspire to a college education, some training in homecraft must be given in the lower stage and it must be of the type discussed above if her life is to be enriched and society is to be benefited by her citizenship. If a simple syllabus, similar to the one outlined, is to be introduced in all schools for girls, special premises and equipment will, no doubt, be necessary. The ideal for this purpose is a small cottage attached to the school building itself where the girls can live in turn for a period with the teacher. Meals for teachers and pupils may be prepared by the cookery class, and their washing may be done by the laundry class. In this manner, the girl must be given practical training in homecraft. Even if the cottage is not used for residence, it is the best unit for teaching home economics.

It is not necessary, of course, that there should be one uniform scheme for the whole of India. Such schemes may be formulated by local bodies according to their special needs, making whatever variation necessary. But that the time has come for a radical change in the education of the girl cannot be too much emphasized. A scheme like the one outlined above has great possibilities. Therefore, every girl from the lowest to the highest in the land should be taught how to organize and manage a home just as she is taught how to read and write. This essential aspect of her training ought not to be sacrificed for a more decorative education. Homecraft is not without cultural value either. It makes the girl more observant, alert, methodical, energetic and skilful. Since the girl's life-career is home-making, her training must be in her special vocation. Such vocational education will mean happiness in the home and vitality to the nation.

V. COOKING : A PLEA FOR ITS UNIVERSALITY IN EDUCATION :

P. Kodanda Rao Esq., Servants of India Society, Nagpur.

The old division of labour between men and women has increasingly given place to a division of labour as between individuals, irrespective of sex. Men and women received the same education and entered in the same professions. Both got their food from a hotel or restaurant, the men because it was not their traditional vocation to cook any way, and the women because they had no time for it after doing all the work that men did. This division of labour as between individuals irrespective of sex has in more recent years been modified to some extent by the need and zeal for self-sufficiency of the individual. It is cheaper and more to one's taste to have a kitchenette and cook one's food than to buy it at hotels and restaurants. Women thus wish to retain the traditional vocation of cooking and also take on men's jobs at the same time !

But it is noteworthy that the movement towards co-education of boys and girls in the same courses has been unilateral in a sense ; women have invaded men's former preserves, but not *vice versa*. It may be that women felt that their traditional vocations were either inferior in some way to men's and therefore sought equality with men, while men, proud of their superiority, did not deign to seek equality with women. Women have taken to soldiering, but men do not seem to have taken to knitting !

Whatever that may be, it is time that the content of education was considered on its merits, as a preparation for life irrespective of sex. Most women are taught cooking but few men are. This is unfair and a severe handicap to men. All, men or women, must eat, preferably thrice, mostly twice and at least once every day. It is one of the most, perhaps the most, fundamental needs of human beings, irrespective of sex. An increasing number of men remain single for longer periods than before; when they marry, their wives might work in offices along themselves and not find time or the inclination to cook for both. At any rate, in these days of self-sufficiency of the individual, it is absolutely essential that no man should be without the knowledge and the equipment to cook his dinner, and be a helpless dependent. Men should claim equality with women at least in this field of cooking. Men should claim co-education with women in cooking, and be as self-sufficient as women. The old idea of superiority of men over women and of certain traditional courses of study over others should give place to equality of opportunity for all, irrespective of sex. *All boys and girls must be taught to cook.*

There may be some in India who shrink from this innovation. It may encourage them to know that the University of Hawaii, for one, offered courses in cooking in its Summer School at Honolulu, and among the students were some men and one at least of them was a graduate of the Yale University ! It may also encourage them if they remembered that a vocation which their mothers and sisters, if not their wives, revelled in is not *infra dig* for themselves. In any event, they may recall that most of the professional cooks in India, as elsewhere, are men. Cooking is not and has not been a women's monopoly; men professed it, and even excelled in it. If in these days cooking has been considered a good enough subject for formal education in schools, there is no reason why it should be taught only to girls and not to boys.

VI. THE WOMEN'S MOVEMENT IN INDIA :

Miss Wahida Aziz, Alkureish, Multan Cantt.

In less than a decade India has made many advances, but perhaps the most decisive factor in the country's progress is a movement which is spreading amid the ranks of women of every class. Rich and poor, educated and ignorant, all alike feel the dawning of an era of fresh usefulness for their sex.

In the earliest times of which we have any record men and women were grouped together in hordes, and seem to have led a nomadic life holding all their possessions in common. There they spoke the same language and venerated the same gods. In primitive times woman would appear to have been fully equal, both mentally and physically, to man, and observations made among savage races of the present day, who are presumably at a similar stage of civilisation, also point to this conclusion, since we find among them little or no difference between the male and female, either in physique or brain-power.

When the gleam of brightness breaks upon the pages of her early history, we find in most nations a heroic age, and woman holding the highest place of honour. In the ancient literature of India, dating from centuries before European culture began, in the great epics of Ramayana and Mahabharata, woman took distinguished part in her husband's work, aiding him with her love and counsel, accompanying him, like Sita and Draupadi, even into exile. She shared in the public ceremonies, and was accorded high rank and dignity.

In early ages the Muslim woman of Arabia was permitted equal instruction with men. The social position she occupied when the power of Islam reached its meridian proves that she possessed rights similar to those enjoyed by men. The Prophet's own women-folk were far from leading lives of idle seclusion. A life of empty idleness was no part of the Prophet's scheme of feminine existence. Moslem women held positions as sovereigns, teachers, theologians, and superintendents of religious communities, and, like Hindu women, were famous for learning, eloquence, and capacity to impart instruction.

Yet this early liberty was but a phantom dawn of freedom for woman. It passed, and a period in each case followed when her progress was checked. Among the upper classes a frivolous, or purely passive existence, now fell to her lot : among the lower ranks, a degrading, soulless toil.

Education Necessary :

Fortunately there is no longer need to ask by what means woman may rise to a higher and nobler position. The woman of the East, like the woman of the West, may depend on this, that in the proper use of education lies the salvation of her sex. As long as she is ignorant, so long will she remain dejected, oppressed, incapable of sharing man's pursuits and ideals. But educate her, help her to organise her efforts, and she will respond to the changed environment. It is education and useful organisations that alone can give true freedom and enlightenment.

The good of woman is the good of man. Many famous men have recognised the importance to the race of the well-being of its women-kind, and have agreed that it is by the character of its women that the standard of a nation's civilisation is judged. In the words of Sheridan, the well-known dramatist : 'Women govern us; let us render them perfect : the more they are enlightened, so much the more shall we be. On the cultivation of the mind of women depends the wisdom of men.'

Practical and Theoretical :

'It is through good education,' says Kant, 'that all the good in the world arises.' An ideal feminine education, leading to a wider, freer life, is difficult to realise. It must be one that will prepare its pupils for all human duties—those of the household, as mother, daughter, wife and those of the State, as useful members of the community. It must be practical as well as theoretical, physio-

logical as well as psychological. India, with her long centuries of philosophic teaching, may find her methods somewhat prone to abstractions, but she should remember that pure intellect is not all. The education that unfits a girl for the practical duties of the home is a progression on totally wrong lines, since the majority of women will always be called upon to direct household tasks. Here from the experience of England, the women of India may glean a warning.

Professions For Women :

When so many callings are now attracting women's attention, it would be just as well to find which suit Indian women best and with what advantage. First of all, it should be observed that the task of improving woman's position must be undertaken by woman herself. If she desires a higher and securer condition, she must work out her own salvation.

'There is a quaint old English saying, applicable alike to either sex that 'There are no foolish trades, only foolish people', and this brings us to the question of woman's capacity in the various branches in which she is engaged. Hitherto, for reasons altogether due to her own fault, she has frequently been lacking in efficiency, the main cause being that the majority of women are not educated with any earnest intention of gaining a livelihood. In India matrimony is the goal of all, for which no serious preparation is deemed necessary. Even in the West, only a small majority expend any ingenuity in choosing out an original career for themselves, and pursue their training with the same zeal as that which the boy devotes to his apprenticeship. The want of definite purpose in women is the rock on which they have hitherto split. In England many methods have been adopted to remedy the evil, and to fit girls for their several walks in life. Such are Science and Art Classes, Technical Art Schools, classes of instruction in manual training, cookery, needle-work, dress-making, basket-making, lace-making, gardening, wood-carving, lectures on such subjects as bee-keeping, and poultry-rearing, Domestic Economy Schools, Day Trade Schools, where girls are taught the latest methods in dress-making, upholstery, photography, etc. These methods and arts can be very well tried in India and with advantage. Various scholarships should be offered to these classes to assist the cleverer but poorer students. It should not be forgotten that to the learner the result of the scientific method adopted in teaching the trades, is a thorough and more speedy mastery of the subject.

Various Other Callings :

Besides, there are various other callings which Indian women can adopt with

success. Take agriculture, for instance. In this there is greater scope for a woman possessed of practical business interests. The advantages of agriculture as a profession for women are mainly two :

1. The healthy nature of the life; and
2. The fact that its adoption need be no hindrance to carrying on the duties of wife and mother.

In this calling, as in all others, efficiency depends on well-systematised instruction. To succeed, a technical education, practical as well as scientific, is essential, and naturally those who in childhood have been accustomed to life on a farm will have a great advantage over city-dwellers.

Similarly, dairying can be taken up separately and run at a profit entirely by women. A co-operative scheme for transporting the produce of small farms to the consumers would be an enterprise well worth considering.

Poultry-keeping is another section of farming which can be made to pay if worked on thoroughly business lines. This calling has for women the same advantage as that of farming or dairying—it need not take them from the duties of their own home.

In connection with nursery gardening, a profitable trade could be organised as florist in adjacent towns. In this calling a woman's deft fingers and taste in the fashioning of bouquets and flower-garlands, 'mallas', etc., are unrivalled.

Jam and pickle-making is still another in which a good profit and a practical monopoly of the work of the district might reasonably be expected. Again, pure ghi is difficult to get in Indian towns; it is for the most part scandalously adulterated by means most offensive to high caste Hindus. A business carried on proper lines in ghi can be a source of income, especially by virtue of co-operative movement which educates in thrift and self-reliance at the same time as it provides the desired capital.

Among home professions, domestic architecture, house decorating, furniture-designing and others are such as women can take up with success. Granted that a man must build the house, but it is only the deft touch of a woman that can make that house a home. The technical and scientific knowledge possessed by Indian women would have to undergo a vast improvement, but the field affords great scope for their artistic and practical talent, and an almost unlimited outlet for labour of feminine brain and hand.

In arts and crafts, women can also work wonders and make quite a successful living. Lace-making, embroidery, silk-weaving and such are trades which she can select according to her choice. In all these crafts it is of the utmost importance that the designing should be in the hands of an educated, artistic woman, otherwise it will degenerate, and from the artistic point of view the work will be worthless.

Education, organisation, specialisation— the women of India who purpose entering on any career of usefulness, will find these three points essential to their success in life.

VII. THE PROGRESS OF EDUCATION AMONG MUSLIM
WOMEN AND CHILDREN :

Rahmatunnisa Begam Sahiba,
Vice-President of Madras Muslim Ladies Association.

The progress of education among Muslim women and children in Madras has during the last decade been slow but steady. Now-a-days we see large numbers of girls taking to high school and college education. The strength and the attendance in the Govt. Hobart High School has been steadily on the increase; and the same institution, which is also a training institution, is sending out every year a fairly large number of trained teachers, who are mostly absorbed in the Corporation Muslim Girls Schools. Some students, who have passed S. S. L. C. are studying in the Queen Mary's College and the Women Christian College and Presidency College. A few have taken to the Medical course to qualify as doctors. One of the Sub-Asst. Inspectress is a Muslim lady. All this has been possible because of the growing realisation on the part of Muslim women of the value of Education.

Elementary Education has also made some strides. There are twelve Corporation Muslim Girls Schools all over the city giving elementary education for Muslim girls. There has been a good increase in the strength of these schools. Parents Associations have been formed in the important localities and parents meetings are frequently held to popularise the cause of Elementary Education. Ladies holding high official places or distinguished social workers give talks to the parents on educational and social customs. In this way a good

deal of adult education is given to the parents and at the same time they are being persuaded to send their children regularly to schools. The Corporation provides food and books to the poor children reading in Corporation Muslim Girls Schools. The Muslim Ladies Association and The Parents Association provide clothes, books, note-books etc. to the poor and needy ones. It is hoped that illiteracy will be wiped out within another ten years as a result of the wide-spread propaganda and the increased facilities that are being given.

VIII. AIMS OF ELEMENTARY EDUCATION :

Dr. (Mrs.) Muthulakshmi Reddi, Madras.

The aim of elementary or primary or basic education must be not only to bring all the school going boys and girls under instruction but also to make them stay in the schools till they become permanently literate. What is the purpose of education ? *Education may be defined as the training which will enable the child or the individual to develop his or her latent capacities to the fullest extent for the service of humanity.* It must, therefore, include elements for physical, mental, emotional, civic and spiritual development. The course of study arranged for this purpose must be so flexible as to allow of adaptation to the conditions of the individual, the locality and the community.

At every stage of education the spirit of social service should be inculcated and moral training, based on spiritual ideals, should be made compulsory for all schools and colleges. In all education of girls, teaching the ideals of motherhood, and making the home beautiful and attractive, should be kept uppermost.

As far as possible, *women teachers* should be engaged in the earlier stages of education, both of boys and girls; these early stages, should in fact be wholly the concern of women. More women should be trained as specialist teachers in domestic science and it is essential that the foundation of such teaching should be firmly laid in the elementary schools. Every educational institution for young children should make full provision for Kindergarten, Montessori or other similar classes. In the poorer districts a mid-day meal should be provided in the schools for those pupils who would otherwise have nothing to eat, and the Government should be asked to make a special grant to such schools for this purpose.

The *health* of school children is of vital importance to the well-being of the country. It is essential that matters connected with :

- (1) School hygiene and sanitation
- (2) Medical inspection of school children
- (3) School Clinics and Care-committees
- (4) Health education in schools
- (5) Physical culture
- (6) Adult classes for the study of Child Welfare and Child Hygiene, and
- (7) Dietetics with special reference to children's food

should receive special care. The sanitary code for Secondary schools should be extended to elementary schools and rigidly enforced in view of the high percentage of diseases borne by contaminated water. In my opinion, the health of the child should receive as much attention as cultivation of the intellect.

We have now in our elementary schools, regular inspection by either Inspectors or Inspectresses in regard to the attendance, syllabus, the school accommodation and the equipment etc., and it is very essential that the Government and the Local Bodies should attach as much value, if not more, to the regular and efficient medical inspection, of all children in the elementary schools. The Department of Education and the Government as well should not only legislate for a systematic medical inspection and treatment of school children but also see that a well qualified Medical Officer is on the staff of the school, so as to carry out the duties of Medical inspection and treatment efficiently. The State should contribute towards that item of expenditure.

Only clean, dry, airy and well-ventilated buildings with adequate playgrounds should be used as schools.

The Wardha Scheme of Education namely the Zakir Hussain Committee has made certain recommendations regarding the education of our children which should be taken into consideration. According to the scheme, there are two stages, namely pre-basic and basic, in child education. The pre-basic is similar to our nursery and the basic to our primary schools.

The programme of pre-basic education should consist of :

(a) Meals : Every pre-basic school should make adequate provision for nourishment of school children during school hours.

(b) **Medical care :** The ideal of pre-basic education should be that every child in a pre-basic school should be under the care of a qualified doctor. Teachers may be given elementary medical training. During the transitional period, they may look after the health of the children and treat ordinary ailments with simple remedies.

(c) **Cleanliness :** Habits of cleanliness— both personal cleanliness and cleanliness of surrounding— should be inculcated.

(d) The formation of good habits of living and of team work.

(e) **Free Play.**

(f) **Facilities for self-expression;** through speech, music, dancing, dramas, hand-work and art etc.

(g) **Elementary social training.**

(h) **Stories, poems and dramas,**

(i) **Nature study and care of pet animals.**

(j) **Sensory-motor training :** care should, however, be taken not to introduce expensive apparatus for sensory training. As far as possible this training should be given through objects of nature or simple locally available apparatus.

Basic education should be free, compulsory and universal for every child between the ages of seven and fourteen.

The mother tongue of the child should be the medium of instruction in the basic schools. Hindustani should be taught in grades V, VI and VII as a compulsory second language.

The knowlegge of a foreign language is very necessary for scientific, commercial, cultural and political purposes, and in order to maintain contact with the thought and developments of the modern world. We think, therefore, that the study of a foreign language is very desirable and should be encouraged wherever feasible, as an optional subject during the later stages of the Basic curriculum. Classical languages may also be optional subjects wherever feasible. Where English is taught, we recommend that Basic English should be used.

From our point of view of educational developments it is essential that a child's education throughout the first five years of the basic course should centre round a basic craft.

We, teachers and social workers, have realised that it is only through the educational institutions that all the meaningless distinctions can be abolished. Therefore we must do our very best to achieve that object by persuasion, propaganda, and by our personal example.

IX. A MEDICAL MAN'S OUTLOOK ON WOMEN'S EDUCATION :

Rao Bahadur Dr. T. S. Tirumurti, Madras.

With the spread of education among boys, there has been no corresponding increase in the education of girls in India. This great lag is attributable to various factors. Among the chief of them may be mentioned the purdah system among certain communities in different parts of the country, the early marriage, the stoppage of education with the approach of puberty and the general apathy towards education of girls, seeing that the same education of boys, which was being imparted to girls, did not produce results contributing to the happiness of their family life, the solidarity of the community or the welfare of the society. However, with the gradual spread of education of boys, the necessity for progress in girls' education is being now generally admitted. The championship of women's education is unnecessary, at present. The percentage of women's education is still much lower than men's in spite of the establishment of separate schools and colleges for women in many of the towns in India. Women's education has progressed more in the native states of Travancore, Cochin and Mysore than in the British Indian provinces.

In the matter of girls' education, the question naturally arises whether the curriculum should be the same as that of the boys. As to the subjects to be taught in the primary or elementary school, there is no difference between the needs of the boys and those of the girls in the compulsory subjects of study. But, as regards optional subjects and games, they should be varied to suit the physical condition of the girls and their future occupation. Subjects like music, sewing, weaving etc. and games like skipping, dancing etc. will be found more suitable to their constitution and tastes.

In the secondary school stage, the physical, biological and psychological differentiation between boys and girls become more pronounced. The kind of subjects which ought to be then prescribed should naturally be more and more different, if the divergent faculties of the sexes should be drawn to their maximum

extent to their individual benefit or to the common welfare of the society. In the secondary and high schools for girls among the optional and subsidiary subjects should be included music, painting, domestic and social sciences, nursing, needle-work etc. In the college classes the humanities, the classics, mental hygiene, sex hygiene, child psychology, philosophy and such like subjects of a complementary nature to those taken generally by men students should be studied by women students. As for games for girls and women students in the high schools and colleges, they should not be the same as those of the boys and men students. The manly games do not conduce to the preservation of the natural grace and modesty, which are inherent characteristics of women.

If the future education of our girls and women is going to be a copy of that which obtains for our boys and men, the existing evils of the latter, which we bemoan, will affect the society to a much more serious extent and with more than redoubled vigour. Our object should not be to create the same problems of unemployment as face at present the educated young man, professional and otherwise, in the country.

X. THE TRAINING OF PRIMARY TEACHERS :

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One of the great hindrances of modern education is the insufficiency of trained teachers.

Though most girls are taking to the teaching profession yet there is still a dearth of the trained teacher.

Nearly all our teachers are ordinary products of the University because the teaching profession offers no bright prospect to allure the gifted young women. They also have no especial aptitude or training for teaching but join the line only after being refused access to other professions and with no desire to continue a day longer than absolutely required. Therefore it is natural that some of them fail most miserably as teachers.

Though no one can become a lawyer, a dentist or an architect without passing any special examination, yet any one with some general education and without any special training, can become a teacher. Is it because the teaching work is the easiest of all? It is a fact that the teacher though flattered with the title of 'Nation-builder' is the most poorly paid worker in the country. It is

impossible for a teacher to do satisfactory work when she teaches for six or seven hours a day for thirty rupees a month.

Such being the pay and prospects offered to teachers, how can the authorities demand any special qualification or training for admission to the teaching profession ?

It is the duty of the public to improve the type of teachers employed in schools by

(1) Raising the salaries of the teachers so as to attract better workers.

(2) Selecting only those teachers for training who have strong character and a missionary zeal for service. A lowering of the standard of admission and of shortening the period would lead to wasteful and unproductive results.

(3) Bringing teachers together for the interchange of experience and the discussion of their problems. Courses might be held at intervals to offer an opportunity for revising and extending their methods.

(4) To prevent teachers from 'stagnating', reading rooms and public libraries should be started with suitable vernacular literature on education, sanitation, agriculture and physical education. Teachers who qualify for the primary teachers diploma have a scanty knowledge of the subjects they teach. I have known a teacher giving a nature study lesson on a coconut tree and describing it as having branches; also asking a child in the 5th class to define a participle and a gerund. Therefore a better type of teacher is required for the Junior Departments of a school for training in Kindergarten methods through the medium of the vernacular.

Childhood is the time when the seeds of character are sown. Consequently the teacher's influence over her pupils should be such as to definitely lead to the improvement of the character of the girl, hence the teacher should develop her own personality and character.

Lastly, the teachers who are entrusted with the earliest stage of education, must be sympathetic, loving, and kind. The mother should be in them. So it is most necessary to employ those who have a natural love for children. I have known of a case when a child of seven on the first day of admission saw another naughty child being severely punished by the teacher. It created such an impression of fear for school that the child refused to go to any school.

[xiii] Internationalism and Peace.

I. PRESIDENTIAL ADDRESS :

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The subject of this Section has indeed a peculiarly sad importance in these tragic times not only for the Conference but for the larger interests of Society. I am reminded of the World Education Congress held at Oxford in the year 1935 which I attended as an Indian delegate. Italy was then contemplating the invasion of Abyssinia. There was a general feeling of insecurity in the air. A large majority of the speakers at the general session of the Congress stressed the value of Peace and the need for effort to avoid the disasters of the Abyssinian War. Such extra-ordinary emphasis on a political topic appeared to me rather out of proportion in the proceedings of an Education Congress. I had anticipated at that great gathering the same amount of enthusiasm for the discussion of purely Educational problems. That was in the month of August. In September I went to Geneva to witness the Assembly of the League of Nations. You all remember the energetic efforts made by the European Statesmen to prevent Italy from undertaking her aggressive campaign in Africa. The atmosphere at Geneva was indeed heavy with grim fears and forebodings. The full significance and the justification of the warnings uttered in the Sheldonian Theatre under the quiet beauty of Oxford turrets had not vividly impressed themselves on my mind until I found myself in the halls and hotels of Geneva which were the arena of Diplomatic acrobatics, of international bluff and bargaining.

Now when the All India Educational Conference is meeting for its annual academic purpose there is not merely the threat of a minor colonial war affecting the fortunes of an African tribe, as was the fear of the educationists assembled at Oxford in 1935. Actually a major war with all its horrors is raging over a large part of Europe, directly involving three other continents including our own country. You cannot find today the peaceful atmosphere of this room anywhere in London or Berlin or Paris. The League of Nations has, as it were, gone off the map for the time being and the destruction of human life and treasure is going on with such ferocity and on such an extensive scale that the very civilization of our age will become discredited in the judgment of history.

It is therefore only right and much to be welcomed that the All India Educational Conference should devote one of its sections to "Internationalism

and Peace". In truth, educationists do owe it to Society to contribute their share in the solution of this extremely urgent and important problem which today threatens the arts and heritage of mankind. Later I shall return to this subject and examine the contribution which a sound educational philosophy can make to the building up of a new world order based on universal peace. That is indeed the core of our theme today. In the meantime war claims our attention.

I hope I can at once assume a complete consensus of opinion in my audience that war as the method of settling international disputes stands condemned as wrong and barbaric. Peace is absolutely desirable and necessary for the general progress of the human race. In other words we shall not waste time in examining those theories which uphold the institution of war as biological necessity and a sacred duty of man to preserve the race and to promote civilization. We are familiar with that view. General Von Bernhardt's book "Germany and the Next War", for example, prepared the German people for the catastrophe which shook the world between 1914 and 1918. I believe an attempt to disprove those opinions at this meeting will be to preach to the converted. Many of us will probably remember how the brutal experiences of the Great War had turned even hardened militarists into advocates of peace and of collective security as an insurance against the evils of war.

Some of the influences which caused wars in the past have lost their force now. For example, whole communities or countries do not now attack one another on account of an irreconcilable family dispute between their reigning monarchs. Again religious wars are becoming a thing of the past in the international sphere, although in the internal life of countries, — as unhappily in our own — political disputes and communal riots often have their origin in religious fanaticism. Race sentiment is another fruitful source of war. The concept of nationhood defies the common canons of a logical definition and yet during the last hundred years the feeling of nationality has influenced modern men to such a remarkable extent as to make it today perhaps the strongest factor for peace and war, cutting across many other causes. The failure of the French and German socialists to fraternise with each other when war broke out between their countries in 1914 affords an excellent example of the force of national sentiment. The communist dictum that "Working men have no country" sounds utterly ridiculous today. The lust for territory can be a pretext for resort to arms. Disparity of population and migration is another inevitable source of conflict, and will remain for a long time a troublesome problem for the statesmen of the world. In general, financial and economic interests, particularly the hunger

for colonial markets and sources of raw materials produce jealousy, hatred and friction. All these live wires are scattered about in the international field and consequently human beings are exposed to the risks of ruthless carnage at frequent intervals.

A study of the causes of war related above will leave us unsatisfied. It only tells us that man has persistently fought against his fellowmen from the earliest times and that in his wars he has given his allegiance to a group bound together by some common ties of race, religion or nationality. His team spirit and group loyalty have been time and again worked up to such a pitch as to draw out his primitive barbarity and make him ready and eager to kill his fellow being, whatever be the stage of his social evolution. Various thinkers have ascribed war to the political and economic organisation of society and in earlier times to religious differences of men. However, such phrases as "War is due to capitalism" or "Nationalism is the cause of war" will be found to be an inadequate explanation of this horrible phenomenon. History will reject these dicta. War is obviously a much older institution than either capitalism or nationalism, even older than organized church or formal religion. Undoubtedly, social and political, economic and religious considerations have, on innumerable occasions, brought about wars, but they are by no means their sole causes. Indeed we must dig deeper than the level of political or economic factors, and reach the human stratum in order to discover the root of the problem — the cause of causes.

The fundamental fact of wars lies in man's nature. This willingness to fight, and to kill, is a part of human behaviour and has become a habit. This aggressiveness is not only inherent in man but is nourished by his environment. From generation to generation, indeed from immemorial times down to our days, man has, as an individual and in group, adopted aggressiveness in his dealings with his fellow beings. Numerous and complex influences, both subjective and objective, combine to produce this tendency in man. He is, and can be, aggressive because of hate, fears and frustrations, and wars are due, as the psychologists would say, to displaced hate, to transferred aggressiveness. Social, economic and political discontent, the use or abuse of power by certain groups, feed this instinct of pugnacity in man to bring about a clash between groups with common interests. This is the explanation of international wars.

The most important aspect of this study relates to the question whether this aggressiveness in human nature can be restrained. Can we do away with war? A bitter controversy surrounds this subject. In my own mind I am convinced that

it is not only desirable but practicable for human society to work for and attain an era of abiding peace. War is indeed a chronic disease but that does not mean it is incurable. The causes of war lie very deep in man's nature and his environment, but they are capable of being removed. There is ample evidence to support this view. The evolution of human disposition and personality involves constant adaptation to environment which itself is not static, but flexible and changing. Then again there is a basic correlation between the development of individuality and sociability. "The last antithesis that Science can admit is the one between Man and Society." Even the pugnacity of man can, with an enlightened stimulus, turn away from anti-social expression. A daring dacoit, a brave soldier, a great explorer, a self-sacrificing leader have much in common among them. We notice that inspite of the strong tendency in man to fight, "a large preponderance of human impulses and inclinations has always been on the side of peaceful cooperation". A great majority of human beings spend a vast proportion of their energies in constructive arts of peace. The growth of the arts and literature of mankind have clearly manifested a high degree of universality which itself has a unifying force. No amount of national hostilities can affect the position of Goethe, Dante and Beethoven in English homes. And do we not know that Shakespeare was more popular and his dramas were more widely played in Germany than in England itself? It can be safely assumed that a greater part of the race is in favour of preserving peace rather than permitting a resort to war. We know how the animal world also exhibits a high degree of group cooperation in the life of insects and birds. "War like crime is the result of the existence of anti-social minorities." If war is due to minorities, cannot the majorities control them?

This brings us to cures and remedies, now that our faith in their practicability has been established. A chronic and deep rooted malady necessarily calls for sustained and systematic treatment. The quest for peace is an old old adventure and I cannot claim to suggest any new ways and remedies for its success. It needs patient, continuous and vigorous efforts. World opinion has to be constantly educated and organised for supporting peace and renouncing war in international relations. Power, profits and prestige have been the motives behind wars and preparations for war. Peace-loving citizens of each country should vigilantly watch the activity of their government with a definite end in view. The moral support of the community should be organised in favour of the system of collective security. The concept of unlimited national sovereignty is an impossible proposition. If human civilization is to survive, great and small nations

alike must be prepared to surrender some of their sovereign powers. International Law should be given the force and substance of Law, as it is commonly understood and administered in Society with proper sanctions. Nations should be willing without reservation to refer their disputes to arbitration, and agree to confer on the decision of the Hague Court greater authority and finality.

The competition between States for securing colonies, markets and raw materials is indeed a very powerful cause of international wars. On the one hand, there are thickly populated parts in the old world which maintain a high standard of living in the midst of a grinding struggle for existence. On the other, large areas of undeveloped land are found either in the possession of a small but fortunate body of colonists or they are inhabited by backward races or tribes too weak to resist a modern military power. Out of the sixty odd sovereign States, Britain, France, Japan, Belgium, Holland, Portugal, Italy and United States have under them nearly 24 million square miles of colonial territory and about 700 million human souls, as compared to 3 million square miles and 360 million people of their own in all the eight countries named above. Out of the twenty five essential metals, the British Empire has adequate supplies of 18, Japan of 3, Germany of 4, Italy of 4·3. These are striking figures. The colonies and the present distribution of the undeveloped parts of the earth are a chronic source of quarrel between the Have's and Have-not's among the European peoples. And they are likely to prolong the era of wars indefinitely. Besides, the system involves a ruthless suppression of the interests of the native inhabitants of those areas. This is a subject of vast importance having far reaching economic and political consequences. The White-Man should be, so far as possible, relieved of his "Burden" not only to give him the much needed relief, but also to remove a major cause of future wars. A sound and radical remedy lies in a more thorough-going and equitable Mandate system than the one hitherto applied under the Covenant of the League of Nations. The Mandates should be worked primarily in the interests of the native inhabitants with effective safeguards against abuse of power. The mandatory State should be charged with the duty of raising the social and economic standards of the local populations.

Turning from the international to the domestic sphere it must be recognised that war is incompatible with liberty. If we seek to establish peace we must have a democratic system of government. Dictators are avowedly war-mongers and dictatorship thrives as a war-machine. Germany, Italy, Russia and Japan train their peoples from their early childhood upto the militarists' ideal according

to which the whole country is one vast barrack; all its inhabitants to be ready, when the command is given, "Their's not to reason why, their's but to do and die."

The present economic organisation of most countries of the world is held responsible for much waste, injustice and discontent which indirectly help war and militarism. Our Society with all its boasted civilization and progress should have a better account to render of itself than the existing order which tolerates masses of men living under sub-human conditions of appalling ignorance, poverty and disease. This desperate state of life makes them an easy victim of the agents of war. Society cannot let its members be exploited for all time in the interests of a small though rich and powerful section, which controls the means of production, credit and commerce. Similarly, private manufacture of war armaments is an anti-social condition. This industry yields indeed huge profits, and arms manufacturers are believed to be actively interested in sabotaging attempts at peace and disarmament.

The remedies touched above are open to the State government in their internal and foreign policies. It is for the citizens to press for their adoption. They might be called the external remedies of the secondary causes of war. We cannot, however, expect satisfactory progress towards peace among nations unless and until the fundamental causes are radically attacked. And it is in this important sphere that education can render effective service. These primary aspects of war affect individuals as such, and individuals in their group activity. On the boundary line the two spheres shade off into each other.

Let us now enquire how an individual person becomes a factor of war or a messenger of peace. National attitude towards peace or war at a given time is unfortunately connected with the individual natures of the citizens as also of the persons who are Foreign Ministers or ambassadors on that occasion. We can still remember the difference it made in international negotiations at Geneva when Mr. Anthony Eden represented Britain at the League Meetings instead of Sir John Simon. We have already seen that man's nature, his willingness to fight and kill is the fundamental cause of war. Other external factors serve only to draw out this aggressiveness, but this is the root of the trouble. Frustration and suppression in childhood nourish pugnacity, and result in violence, revenge and anti-social behaviour in adult stage. The children who are treated with anger and harshness, or are beaten, or denied freedom of expression and joys of life grow up as violent-tempered, destructive and aggressive. Sex repression also produces similar results. Thus the misuse of parental authority

and repression, effectively though indirectly, hinder peace. Some frustration is perhaps inevitable, but unfortunately the value of an atmosphere of joy, freedom and friendliness for children as a factor of peace is under-estimated. We must learn to abandon the traditional ideas of "discipline". "Spare the rod" and make the child a free, happy, peaceful adult. Before leaving this subject, I should much like to emphasise the great usefulness of pre-school education. There is a real though apparently remote relation between Nursery Schools and world peace.

This improvement in the emotional life of an average child is a sure foundation for peace. But it will be a very slow process unfolding itself from generation to generation, as each understanding parent rears up less aggressive children for society. There are, however, far more direct and effective, and much less speculative ways of ushering in the age of peace. Its most simple and urgent requirement is a sound and universal system of education for the people of each country. It is also necessary that all education should be deliberately kept free from a militaristic bias. A thorough and scientific education aims at a maximum and harmonious development of the child, at the same time providing adequate opportunity for self-expression and independent thinking. Our youngmen should learn to think not only on scholastic problems but on all subjects of public life. They should criticize, sift evidence, weigh conflicting statements, detect fallacies, and discount prejudices. It will not be easy then to mislead them with slogans which often rouse the war-fever of people. Disraeli, for instance, justified the Afghan War on the ground of having a "Scientific frontier" for British India. Hitler's Germany has been nurtured on the battle-cry of "A place in the sun". In his speech this month, the Japanese Foreign Minister described the undeclared war in China as a "Moral Crusade". Preparation of War and its prosecution rely upon such propaganda. It has been aptly said that when war breaks out the first casualty is that of truth. "Historically" says Vivian Ogilvie "there has been an intimate connection between the belief in reason and freedom of thought and the pursuit of peace."

Teaching of the various subjects of study in our schools and universities should have a world setting. This observation applies particularly to History, Religion, Politics and Economics. Text-books of History and Geography, for instance, which merely treat of war and national antipathies of racial or religious differences tend to perpetuate distrust between nations, whereas a teacher with broad outlook can work for harmony and friendly feeling between them by bringing out in his lessons points of common interest and cultural affinity. Children

are not born with prejudices against other sects, creeds and nations, and they need not have any permanent place in our national life. We have seen how utterly statements in Herr Hitler's "Mein Kampf" have inflamed masses of Germans to commit brutal atrocities against the Jews. Society needs protection from biased historians and narrow-minded teachers just as much as from war-mongers.

National patriotism, a noble virtue in itself, is often misdirected in schools and by political parties and then it poisons the fountains of peace. This moral progress of a nation is paralysed when its citizens swear by the maxim "My country, right or wrong". It warps our reason and judgment. Patriotic sentiment often feeds the feelings of pride and jealousy which cause international conflicts.

Sound education fulfils its purpose by drawing on the national treasures of language, literature and culture, even using the local scenes of natural beauty and geographical importance. It aims at reconciling national antagonisms and bridging over religious intolerance. Thus it inevitably serves the cause of international goodwill. Beginning with one's State or Province the child in due course extends its knowledge and loyalty to the nation and finally to humanity. In fact, our war-weary world hungers for what Paul Gaheeb calls the Schools of mankind, in which the faculties and emotions of the child will be fully and harmoniously developed and they will be nurtured on the ideal of world citizenship. There is every advantage in giving to our schools an international atmosphere in their outlook and activities. Even in recruiting the staff this purpose could be pursued, so far as possible. H. G. Wells is right in thinking that World Peace is fundamentally a problem of education. We should endeavour to educate our future citizens to be peace-minded and they cannot be peace-minded without being world-minded.

Before leaving the subject of Education I think it important to emphasise briefly the value of the study of anthropology in the cause of world peace. The population of the world today can be roughly put in three large categories from the point of view of their social development: (1) the people of modern civilization who are highly advanced in applied science and industrial development (like the European nations), (2) people who had attained a high standard of civilisation in ancient days, but lapsed into a stagnant condition for a long time (like China and India), and (3) races and tribes which still remain backward and undeveloped. So far there have been competition and conflicts

between some parts of the first and the second group or between the members of either group itself. The vast populations which fall in the third category are not yet ready to take their proper place in the world scheme. Their interests and their potentiality are generally ignored in the consideration of world problems. This policy is obviously fraught with danger. In the interest of world peace the community of nations should recognise it as their moral obligation to study the conditions of the so-called backward races and steadily to raise their economic and cultural standards.

In conclusion, I would like to urge that the strongest argument in favour of peace is the colossal destructiveness of war. If a moral and financial balance sheet of the results of war were prepared it will reveal a shocking account. The Great War is said to have cost a hundred thousand million pounds, a sum which would have sufficed to provide every family in America, Canada, Australia, Great Britain, Ireland, France, Belgium, Germany and Russia with a house worth five hundred pounds, furniture worth two hundred pounds and land worth a hundred pounds. Every town of twenty thousand inhabitants and over in all the above mentioned countries could have been presented a library to the value of a million pounds and a University to the value of two millions. After which it would have been possible to buy the whole of France and Belgium (that is, all the land, houses, factories, railways, churches, roads, harbours etc.). This means that the money spent in imposing the treaty of Versailles on Germany would have bought lock, stock and barrel, five countries as large as France and five others as large as Belgium. This account does not include thirteen millions of human beings who were killed outright and many more millions who were maimed or lost their lives due to war conditions. These are staggering figures and eloquently prove how barren and pernicious is the remedy of war whatever its objects may be. The demoralisation which results from war both to the victor and the vanquished is common knowledge. The condition of present day Germany is the best evidence of how a nation's moral equilibrium is completely upset as a result of war. It will be no exaggeration to say that the end of the last war gave birth to the beginnings of the present one.

If civilization is to be saved or rather the human race is to survive we must rule out war as a mode of settling international disputes.

We are all aware of the earnest efforts made by idealists and statesmen in the past to achieve this high purpose. And yet as I speak these words, innocent

women and children and works of art are being ruthlessly destroyed. Unfortunately, it is true that the endeavours of pacifists have not so far succeeded. The Peace Ballot of the League of Nations Union and the Peace Pledge Union (of Canon Sheppard) which had been widely supported in England appear strange phrases today. We guileless people felt so jubilant when the Kellogg-Briand Pacts were signed. It was after all not so many years ago. The failure of the World Economic Conference, the Naval Conference of the great powers and the Disarmament Conference is also recent history. The story of these depressing defeats notwithstanding, I am convinced that the cause of peace will ultimately triumph. In fact, without the hope of abiding peace there is no future for mankind. The mission of peace has to make a long weary pilgrimage. Although its way is dark owing to the "Black Out" produced by man's selfishness and national arrogance, a few noble specimens of the race now and then send forth rays of hope from the light of their pure love of peace which will surely guide the pilgrims of peace. Mahatma Gandhi in our own time has shown, by precept and example in South Africa and India, the path of love and non-violence. In the American Civil War, Seth Loflin a Quaker, refused to serve as a soldier, and was condemned to be shot. In the presence of the firing squad, Loflin remained absolutely calm and asked for time to pray and in his prayer he said "Father, forgive them for they know not what they do." Only last week I read of an inspiring incident which happened not long ago. During an air-raid in Chung-King, every one was rushing to the underground shelter, but Marshal Chiang-kai-Shek did not. A Canadian friend asked him why. It was because he was praying. He was praying not for his own safety nor for the safety of his people, but for the Japanese airmen who were bombing the city. He prayed that "God would change them, for," he said, "they are my brothers."

II. INTERNATIONALISM AND EDUCATION :

Prof. Dewan Chand Sharma, M. A., D. A. V. College, Lahore.

I

Education deals with those things which are fundamentally vital and I must say eternal, and, therefore, a teacher has to look at a subject from a different angle than from that at which a politician looks at it. I believe, therefore, that the subject does show an understanding of the absolute values of education. Now, what do we mean by internationalism in education? In these days we have nationalism in education and nationalism spelt with a capital N. Look at



the educational system of Germany and other countries. Their nationalism is running amock. Look at some other countries of the world and what do you find? You do not even have nationalism. You have provincialism. Why do we talk of this internationalism in education? We have reasons for that. If the problem of the peace of this world is to be solved the solution is to come not from politicians but from educationists. Educationists have got to create the will to peace. Our schools, colleges and universities are going to be the nurseries for a kind of peace which may be described as creative peace and that will to creative peace will come from our schools, colleges and universities. But how are we going to bring about that peace? It is fundamentally a question of perspective. If you give a right perspective to your students the problem of internationalism and the problem of peace will be solved.

In the first place I would like that we should give our students some grounding in what you might call world history. How are we going to give them some understanding of this world history? World history is not such a difficult subject as it used to be. You can get world history in 200 pages. H. G. Wells has done that. It is written in a very informal style. Therefore give students a conception of world history with data and facts and look upon history as a cooperative venture which is aimed at binding the world together. That perspective also could be given to the students. Give people also a conception of world culture. All culture is one. Of course, there are some people who say that even in India we have two types of culture. I do not believe in that. All culture is one. They have shown to us that the different countries of this world are cooperating in building up what you might call world civilization. Therefore, give people that kind of perspective; world history, world culture. There is something like a world literature and in that world literature some of our own prominent writers figure very well. Valmiki is there, Tulsidas is there, and then some of our contemporary writers are there. Only the other day I was reading a book on world culture and I was delighted to find that one of our most distinguished country men Dr. Tagore was mentioned with a great deal of respect.

This kind of conception of world literature should be given to people and then, I believe, that for the purpose of science we are already internationalists. Of course, not internationalists for the purpose of German science, or Italian science, but for the purpose of that science which has led to the amelioration of mankind. Therefore, I believe, that if this problem of internationalism is to be solved we must give our students the right kind of perspective to the affairs of the world

by giving them the right kind of education and that can be done, as I have told you already, through world history, world culture and world literature and world science. And if once you have given these students that kind of perspective, I am sure, the problem of world peace will become much easier of attainment. Look at these books that we teach in our schools. I do not say that they are entirely bad. But in all these books there is a direct or indirect glorification of war. We are creating the will to war directly as well as indirectly in some cases. This will to war plays a most important part in every department of human life. There is a militarisation of schools and colleges. But this kind of militarisation for the purpose of aggression is an undesirable thing. But look at the teachers of Europe. Not the teachers of today but the teachers of 10 or 12 years ago. There was a book of short stories and in that book there was a particular story. It was a delightful story. But this story indirectly glorified war. It was a story about the last Great War that was fought. And the teachers of some of the countries of Europe, England, France, Germany, etc. made representations that that story should be eliminated. They made a representation because they thought that that story inculcated militarism in an indirect manner. Therefore, I think that the problem of world peace will become very simple if we try to debunk war, if we try to give free play to those impulses which I have described as peaceful, creative and constructive, and that, as I have told you already, can be done only through schools etc. and that can be done by giving students not the regional perspective, not the provincial perspective, not even the national perspective, but I should say the international perspective in a very well regulated and judicious dose.

II

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We are talking this morning about internationalism and education. What is internationalism? Let me say in the first place that I am not fond of the word internationalism. I would rather have cosmopolitanism to indicate what I mean. If I am defining this term, I would say that it is an attitude of the mind and an expression of that attitude, their governmental and institutional activity which looks beyond the confines of one's own nation or country. I believe that we are now living in times when nationalism is not enough.

Science has knit the world together in every sense. Isolated nations cannot exist. The solution lies only in the development of an international machinery and an international outlook. To achieve a satisfactory internationalism

we should give up the conception of national sovereignty. The world has now passed from the conception of independence to the much wider conception of inter-dependence. That isolated independence is not a safeguard for any nation has been proved by the present war. The world-order must be based on federal foundations.

I should now like to come to the question : what part education can play in the development of the world of the future. I believe it is not necessary for me to emphasise the need for internationalism for the conception of a world-citizenship, and, as I told you, in the development of this conception of world-citizenship and the development of world harmony educational institutions must play a leading part. During the last two days in the open Conference we have discussed the problem of education for democracy and some speakers suggested that it is very objectionable to give any bias to the education of the child. The child must become completely free to develop his own conceptions and ideas as to the form of government and form of society that would be to his liking. I could not understand the argument that no bias should be given to the education of the child. I remember a phrase of the late Pandit Motilal Nehru when he started the Independent party as a party of people independent of each other. If we do not give a bias to education we shall have no education at all practical. We must use education as a directing and guiding force. Education has been used in the Fascist States for regimenting the minds of children towards a particular ideal. We may differ from that ideal. I suggest that if we want to develop an international outlook we shall have to regiment the minds of children towards that conception. I think it is absolute humbug to suggest, as it has been suggested, that there should be no bias given to our education of children. And the minds of children must be allowed freedom to think of the facts of life. We have to develop in our schools and colleges that conception of world-citizenship.

We need a real orientation of the teaching of history. The teaching of history in our schools and colleges has gone on in a most unsatisfactory manner. I would suggest that, for instance, children should have books placed in their hands dealing with world figures who have worked for the cause of peace in every domain. We may even develop that universal mind which is essential and necessary for these. It would not be obtained by merely talking and then, we have to develop that attitude of mind which makes it a reality instead of a play-thing of diplomats and dishonest politicians.

PUBLIC LECTURES

I. TEACHERS AND LEISURE :

H. V. Hampton Esq., M. A., I. E. S., Principal,

Secondary Teachers' Training College, Bombay.

For various reasons leisure today plays a more important role than at any previous time and educationists and other social workers are greatly concerned with the problem of how people should spend or enjoy their spare time. For teachers the problem has two aspects — the education of youth for leisure and the utilization of their own leisure. It is only with the latter that I am concerned. I have seen many articles on the subject of "Teachers and Leisure", but, generally speaking, they were sloppy and sentimental ; they usually advise teachers to spend their vacations by attending refresher courses, joining study circles or (sometimes) by eradicating illiteracy and they tend to bar teachers from the healthy enjoyment of sports and hobbies which are popular among other sections of the community — including members of the learned professions. I urge that a teacher is (or should be) a normal human being and that he should be permitted the same freedom of choice as other people as regards the enjoyment of his leisure time. I must point out, however, that the ways in which teachers spend their leisure is of the utmost importance, because their tastes and hobbies will be reflected in their teaching ; these often give a fuller insight into the characters of teachers than is revealed by their academic attainments or professional qualifications. In conclusion, permit me to remind you of a pregnant saying of Dean Inge's — "a man's character is dyed the colour of his leisure thoughts".

II. A PSYCHOLOGICAL APPROACH TO LITERATURE :

*Dr. C. Narain Menon, M. A., Ph. D.,
Benares Hindu University.*

I propose to examine the operation of the principle of identification in our response to literature. Though the exact nature of identification remains a mystery, psychologists have to use the word just as scientists have to talk of matter. For aught we know, all conduct is determined by identification. Let us view our response to literature in this light.

It is necessary to settle which sort of identification characterizes the true response to literature. One reader of *King Lear* exclaims, 'Poor Cordelia !' but another cries out, 'This play must have been written by Bacon not Shakespeare'. One reader thinks of the author, the other reader feels for the character. Now, the human mind is so constituted that, at one time, it can grasp only one order of reality. In my *Shakespearean Criticism* I have endeavoured to show that a spectator swayed by identification with the author, or the stage manager, or the actor will think of problems like authorship, and that this activity of the mind will prevent the true response to art. The author, the stage-manager and others constitute the channel through which an imaginative experience is conveyed to us ; but the way to attain the experience is by paying attention to the presentation itself. The illusion that a play creates is its only reality. The scholar tries to guess what happens behind the scenes; he thinks he is deep; that is why he is shallow. Much of what is called higher literary criticism is neither high nor literary.

The æsthetic response is complete self-surrender. It is not merely intellectual, emotional or sensuous; it is all this and more. I have therefore called it integral response or imaginative identification. Identification is the basic *rasa*, that alone confers reality on art.

When we respond to *King Lear* we take sides with the old king against the wicked daughters. In this sense it is correct to say that the spectator identifies himself with some character. But what is felt as the character of Lear is the effect of many inner tensions. Different parts of the mind identify themselves with different characters, as it were, and their inter-action gives rise to the illusion of the existence of characters. Hamlet may thus be described as a meeting point of tensions.

On closer examination, each tension reveals polarity. Rama the ascetic and Ravana who molests women are both within us, such opposites being the obverse

and the reverse of the same identification. With great psychological insight our ancients depicted Ravana as striving for unity with Rama. Modern research indicates that the two aspects of an identification strive for unity. When the identification is complete, union is evidently established, for the tension disappears. Catharsis through pity and fear — feeling *for* and feeling *with* a character — also suggests a similar law.

We can thus visualize the progressive influence of art leading to the progressive integration of mind. Whether this is a process of unification or harmonization is hard to determine. Whatever it be, literature can be regarded as an automatic curative activity. There is a volume of evidence in favour of this view, but the way the cure is effected has never been properly explained.

The integration of personality implies social integration through sympathy. I may quote a few sentences from the review of my *Shakespearean Criticism* in *The Times Literary Supplement*, "We experience the Shakespeare characters as potentialities of our own being and enter into our true inheritance of universality. A great book is the Holy Communion by partaking of which men are transformed and united."

III. MATHEMATICS THE QUEEN OF SCIENCES.

*Dr. Ramamurti, M. A.,
Government College, Ajmer.*

The majority of school boys dread Mathematics. The College boys try to avoid it. The public although they realise that a little bit of Arithmetic is needed for every day transactions, regard higher Mathematics as a mere dabbling in tricks designed to show the stretch of human brain. The main purpose of this lecture is to examine the sorry state of affairs and show that the subject is not at fault. It is mostly due to the dry-as-dust and abstruse way of teaching the subject.

Elementary Arithmetic is indispensable for all. Going a step further to the big businessman, the long row of accountants is as important as the pushing salesmen. Going further up, higher Mathematics is of great use in the progress of science, but for which we cannot enjoy all the amenities of modern civilization. Every science seeks its aid for the analysis of its data. It is not merely the

Hand-maid of Sciences, it is the Queen of Sciences. Mathematics, developing a technique outrunning thought enables the physicist to discover new truths and laws. The most striking example is the discovery of the planet Neptune first by the Mathematician and then in the heavens. Today, Mathematics is asserting itself as the Queen of the Social and Biological Sciences like Economics and Agriculture. Mathematics works out the appropriate design for the scientist and points out how data have to be effectively collected. One cannot doubt the utility of Mathematics. Its importance as a piece of mental discipline, training one in precise and logical ways of thinking, needs no emphasis.

Such an important subject is imparted in a dry, abstract and undigestible manner to little boys joining the school. They get the fright of their lives. The boy's natural movements and spontaneous activity are arrested and replaced by a forced and mechanical activity with no interest. The first need is to create a love for the subject. The teacher should not try to force in, but to draw forth and stimulate. The child even before put to school has number-sense, which has only to be developed. Problems should be concrete, interesting and belong to the child's realm of experience. The teacher must have a wide historical background and enliven the class and introduce a living touch to the subject, by anecdotes of Mathematicians and Mathematical discoveries. It is a matter of great pride to the boys when they are told that it is our ancestors who discovered a symbol for Zero and the place-value rotation. The teacher must have at his command a number of interesting recreation puzzles in Mathematics. In fine, attempts should be made to understand the importance of the subject, and create a love in the pupils for the subject, and to this purpose all possible ways must be explored.

Exhibition Secretary's Report

*Thakur Ran Bahadur Singh, M. A., B. T., Head Master,
Bhupal Nobles' High School, Udaipur.*

It was only in the 1st week of November, 1940, that the Exhibition Committee could start work. The most important part of our duties was the collection of exhibits. We appealed to many institutions in all parts of India to lend us exhibits for the Exhibition ; but unfortunately only a few came to our assistance. Of those institutions, which could not help us some were having their own exhibitions or taking part in local ones, a few could not spend money on carriage to oblige us, and others either expressed their inability to comply with our request, or did not care to reply. But despite the poor response from outside, we could have done something substantial if Udaipur were a big educational centre and the time at our disposal not so short. The local institutions in that case could have made good some of the deficiency both in quantity and quality, but unlucky as we are, we could not have that advantage either. In view of these difficulties we hope you will not mind if this Exhibition suffers in comparison with the earlier ones under the auspices of the All India Educational Conference.

As soon as this work was entrusted to us we set ourselves to draw up a scheme of Exhibition and soon got it ready. We expected a good response, as we were new to the business. But we were soon disillusioned. We had been too ambitious and too optimistic. We proposed to have sections relating to Applied Sciences, Mechanical and Electrical Engineering, Technical and Vocational Education, and Industrial Chemistry ; but no Art School, no Engineering School or College and no University agreed to send us any exhibits. And they are not to blame, for in these days of forced economy it is difficult to find money to oblige an exhibition committee. We need hardly tell you that our disappointment was great, but we were helpless in the matter and had to content ourselves with what we actually were able to collect. The Exhibition as you will presently see is divided into 9 sections and the total number of exhibits is 604. The following are the Sections with the number of exhibits in each :

1. Arts and Crafts.	No. of exhibits	228
2. Fine Arts.	„ „	171
3. Domestic Science	„ „	88

4. History	No. of exhibits	46
5. Geography	„ „	29
6. Basic Education	„ „	26
7. Nursery Section	„ „	9
8. V. B. Psychological Laboratory	„	7
9. Library		

The first two of these Sections are more representative than others for the exhibits they contain are drawn from nine educational institutions. The number of exhibits in them too is fairly good and the quality of work, as we judge it, is of a good standard.

The Section relating to Domestic Science has exhibits lent by only two girls' schools. Although the number of exhibits is not so large it has some very interesting exhibits.

The History Section does not contain much work of boys, but we have tried to make up the deficiency in other ways. Udaipur is not a great educational centre, but it certainly is a great historic city. So we hope you will not mind if we go a little out of our way to show you some rare objects of great historical interest, for we wish you all to feel that you are in Maharana Pratap's country. And nowhere would your feelings be nearer to our wish than in this Section where you would see the armour that adorned the person of that tireless and indomitable fighter for freedom, the sword and the lance he wielded in his battles and the saddle of his favourite horse Chetak that he rode for the last time at Haldighati.

The Section relating to Geography is small, the number of exhibits being only 26 but it is by no means poor in quality.

The Basic Education Section too has a poor collection. We tried our best to have more exhibits in this section but we failed miserably. However, we were just able to have this section through the good offices of the Director of Public Instruction, Bombay.

The Nursery Section contains 9 exhibits.

The Vidya Bhawan Psychological Laboratory is also a very interesting Section. It will show you how even the mind can be studied with the aid of apparatus and how useful the instruments can be as a help in the educative

process. The 9th and the last Section presents the old system of library organisation and the modern model.

We are very much indebted to the heads of the following institutions for their cooperation in lending us valuable exhibits and sending them to us at their cost :

The Doon School, Dehra Dun; The Mayo College, Ajmer; The Birla College, Pilani; The Sadul High School, Bikaner; Rajasthan Balika Vidyalaya, Banasthali, Jaipur; Basic Training Centre, Dharwar; Teachers' Training College, Benares; S. S. P. High School, Jodhpur; The Maharana's College, Udaipur; The Vidya Bhawan, Udaipur; The Rajasthan Mahila Vidyalaya, Udaipur; and The B. N. H. School, Udaipur. We offer them our sincere thanks.

We are very grateful to H. H. the Maharana Sahib Bahadur for kindly ending us some very rare and valuable exhibits and to the Home Minister and the Minister of Education for their assistance in getting them for us.

Our thanks are also due to the Director of Public Instruction, Bombay, for permitting the Basic Training Centre, Dharwar, to lend us exhibits and to the Directors of Education, Bikaner and Jodhpur, for directing schools under them to send us exhibits. We also thank the Rajrana Sahib of Sadri, the Rao Sahib of Bedla and the Thakur Sahib of Badnor for lending us pictures of great historical interest.

Report of the Council Meeting

OF

THE ALL INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS

*D. P. Khattry, Esq., B. A., L. T., Headmaster,
Pandit Prithi Nath High School, Cawnpore.*

Foreword :

This is the Sixteenth All India Educational Conference which we are inaugurating today and this would not have been possible if Udaipur had not come to our rescue. We express our sense of indebtedness to His Highness the Maharana of Mewar, his learned Dewan Sir T. Vijayaraghavacharya, Dr. Mohan Sinha Mehta and our enthusiastic and business-like colleague, Mr. K. L. Shrimali, for making this gathering possible and for arranging for our comforts in every way imaginable. We are also grateful to all the members of the Reception Committee who have shared the labours of the authorities in bringing their arrangements to perfection.

Meetings of the Council and the Executive :

The Executive Committee held only one meeting this year at the Headquarters on the 4th October, with Pt. Ram Narayan Misra of Benares in the chair, at which it elected the President of the Udaipur Conference, drew up a tentative programme and made arrangements for the publication of the Report of the Lucknow Conference.

The Council held its second meeting at Ajmer on the 30th October, with Principal P. Seshadri in the chair, at which it framed the final programme, drafted resolutions and made recommendations for the consideration of the annual meeting.

Membership :

During 1939 there were 17 affiliated Association members, 8 associate Association members and 79 Individual members. During the year under report, the names of two affiliated Association members were struck off the rolls owing to non-payment of current dues and arrears while The All Gwalior State Teachers' Association which was an associate member was converted into an affiliated member. The affiliation of Hyderabad State Teachers' Association is still awaiting

the sanction of the Government of His Exalted Highness the Nizam, while the Associations of Assam and the Punjab are considering affiliation. Eight names had to be removed this year from among Individual Members while 34 more have joined us. The new enrolment includes a large number of distinguished teachers of the country. We have now on our rolls 16 affiliated Association Members, 7 Associate Association Members, and 105 Individual Members. There has not been much propaganda this year about establishing educational associations in those provinces and states where none exist and we shall like our individual members at these places to take up this work in right earnest.

Constituent Associations

In the United Provinces of Agra and Oudh, there are two Associations affiliated to the Federation. (1) The U. P. Secondary Education Association held its annual Conference at Dehra Dun during Dasehra holidays with Principal P. Seshadri in the chair. The problems of Security of Tenure, of Acting Teachers' Certificates, of re-organisation of the Board of Education and the Aided Schools Enquiry Committee Report loomed large in its proceedings. Considerable academic work was done at its subject conferences which were very well attended. The new Secretary, Mr. A. S. Sinha, who has been connected with the Federation for a long time, bids fair to organise its finances on a sound footing. (2) The U. P. Adhyapak Mandal is still battling manfully with the problems of primary and vernacular middle school education. It held a successful annual conference in April last at Lakhimpur-Kheri with Rai Saheb Pt. Sri Narain Chaturvedi as its President where in addition to passing a number of resolutions, it also planned some schemes of public utility.

The Bihar and Orissa Secondary School Teachers' Association has been registered now and its constitution has been thoroughly revised. It has formed a Defence Committee to safeguard the interests of aggrieved teachers which has persuaded the Government to make considerable improvement towards the security of teachers' tenure. The Association has also drawn up a scheme for medical examination and hygiene lectures in Secondary schools which is being examined by the Education Department. It has submitted an application to the Government for lease of a plot of land in the new capital area, for building a head office. The Inter-School test paper scheme under the chairmanship of Mr. S. K. Roy yields an income of Rs. 2,000 a year. The Teachers' Journal has been making steady progress.

There are two Associations in Bengal affiliated to the Federation. (1) The All Bengal Teachers' Association which has entered into the twentieth year of its existence has been mostly engaged in opposing the objectionable features of the Bengal Secondary Education Bill. It took up about 40 cases of aggrieved teachers during the course of the year and has been able to afford relief to the majority of them, while the rest are still pending. Another important thing that engaged the serious attention of the Association is the heaviness of the Matriculation syllabus for which it sent several deputations to the authorities of the University. 50 widows of teachers, 19 distressed teachers and 3 orphans were given monthly help and aid from The Teachers' Benefit Fund. The Association is endeavouring to found a central organisation to co-ordinate the activities of different Teachers' Co-operative Relief Societies functioning all over the province. Its publications "India Reader" and two other Bengali books were well received by the schools and have brought it a regular substantial income for its use. The Association has bought a plot of land worth Rs. 27,000 in the heart of the city and hopes to have a building of its own soon. Its annual expenditure has come to about Rs. 18,000 and its income is steady as before. (2) The All Bengal College and University Teachers' Association is the only Association of its kind in India. The Bengal Secondary Education Bill of 1940 now pending before the legislature and the question of students' strikes in colleges were the main items which engaged the attention of the Association this year.

There are two associations in Gwalior State affiliated to the Federation. (1) The All Gwalior State Teachers' Association has nothing special to report about. (2) But the Scindia School Teachers' Association has been fairly active during the year. Prof. V. G. Jhingran of Benares Training College gave a talk to the members on Intelligence Tests and their Application, administered a test to the boys and discussed his findings. Dr. Zakir Hussain and Dr. Saeed Ansari of Jamia Millia and Prof. Inder Sen of Hindu College, Delhi, also addressed the Association.

The Indore Educational Association held its 2nd annual meeting in March last with Rev. G. P. Bryce as Chairman in which it planned arrangement for a number of lectures and resolved to engage in some practical work to advance the cause of education. 7 Institutions and 17 individuals have now joined the Association.

The Federation of Recognised Educational Institutions of C. P. and Berar which could not hold its annual session during 1939 held it at Jubbulpore last

April under the inspiring presidentship of Pt. Iqbal Narain Gurtu. The proposed Teachers' Training College at Khandwa, which was very much needed in the province, could not come into being due to want of support in the University. Regarding the Government Grant-in-aid the conference resolved that it should be equal to the difference between the income and expenditure of a recognised institution. A new committee was appointed to examine the Model Constitution for the Managing Committees of educational institutions framed by a previous committee. A Teachers' Registration Committee has been appointed to suggest ways and means to start a teachers' registration council in the province. The journal is a losing concern entailing a loss of about Rs. 300 per year to the Federation. The membership of the Federation is increasing very slowly. During the year 1939-40 the income of the Federation was Rs. 518 only while the expenditure was Rs. 678.

The three constituent associations in the province of Sind have not flourished owing to the disturbed political conditions of the Province. (1) The Sind Secondary Teachers' Association held its annual general meeting on the 7th December 1940 to transact what is called routine business. During the year under report the Association organised Silver Jubilee Inter-School Athletic Sports, participated in a "Whist Drive" and two social gatherings and went on excursions to The Hindustan Safe Deposit Vaults, The Dumlotte Water Works and The Karachi Steam Roller Flour Mills. Besides these, they had 2 lectures, two symposia and a debate. The Nusserwanji Mehta Temperance Elocution Shield Competition was held in October last in which six schools participated. The Association also organised a Choral Music Festival, a Variety Entertainment and a Teachers' Training Class. They collected Rs. 727 to commemorate the services rendered by Rao Sahib Karamchand L. Hingorani, the retiring Educational Inspector of Sind. It is a matter of deep regret that the Association lost all its Reserve Fund owing to the failure of the Urban Co-operative Bank in which the moneys were deposited. (2) and (3) The Association of Heads of Karachi Institutions and The Primary Schools' Association have nothing special to report about their work.

There are three associations in the province of Bombay affiliated to the Federation. (1) The Bombay Secondary Teachers' Association has a membership of 1103. The association held during the year the usual lecture, debate and study-circle meetings which attracted a large number of teachers from all over the city. On the 9th of March 1940, the Association held its third Teachers' Day in the celebration of which about 900 secondary teachers participated.

Mr. B. G. Kher, the ex-Premier of Bombay, presided at the dinner, and Madam Maria Montessori, an educationist of international repute, was the chief guest of honour. The employment bureau started by the Association last year has been a means of helping some of the members to secure posts. A conference was also held by the association under the presidentship of Mrs. C. R. Billimoria, to consider resolutions regarding Provident Fund, Leave Rules, Appointment of Examiners, War-allowances, etc. The Association has been publishing since 1935 a four-monthly magazine called the "Bombay Teachers' Journal". (2) The Bombay North and Suburban Secondary Teachers' Association has a total membership of 625, and is the second largest Association in the province. It organised a free revision class for members appearing for the S. T. C. examination. The Association prepared a requisition signed by about 900 teachers requesting the Vice-Chancellor of the Bombay University to persuade the University authorities to allow teachers working in the Secondary schools of the province to appear at the University examinations without being required to keep terms in a college. A requisition was also sent to the managers of schools within the area requesting them to grant a war allowance to their teachers. The Association organised Teachers' Sports and Badminton Tournaments as well as the Inter-School sports. It held its annual Social Gathering on the 18th of February when Mr. K. M. Munshi, ex-Home Minister of the Government of Bombay, presided. The Association also arranged for common preliminary examination papers for 27 schools within the area. It publishes a News Bulletin. (3) The Bombay Provincial Secondary Teachers' Federation sent a deputation to the D. P. I. which urged the introduction of Provident Fund scheme and minimum salary scales at an early date, pleaded for the maintenance of a teachers' register and requested the acceptance of its resolutions. The Federation Executive appointed a committee at the request of the Programme Director of School Broadcasts, All India Radio, to assist him in drafting a programme of Educational broadcasts for 1940. There are 13 associations affiliated to the Federation and the annual income is about Rs. 150 only.

The main activity of the Nutan Bal Shikshan Sangh has been the conducting of the monthly magazine "Shikshan Patrika" in three languages : Gujarati, Marathi and Hindi, for parents and teachers, the object being a spread of new thought in child education. In March 1940 the Sangh invited Dr. Maria Montessori to Ahmedabad and gave her a grand reception thus expressing the gratitude it felt towards the great educationist who had mainly inspired Mr. G. B.

Badheka and others to enter and work in the field of child education. A public reception, three lectures by Dr. Montessori and a gathering of 1100 children to meet Dr. Montessori were the main features of the programme. The Sangh called a conference of New Education teachers at Bhavnagar in the D. M. Balmandir on the 20th October, 1940, under the presidentship of Mrs. Sarladevi Sarabhai. Acharya N. K. Bhatt and M. H. Pandya were the hosts on behalf of the Daxinamurti Bhavan. At this conference the Sangh decided to undertake two new activities : firstly the federating of the pre-primary schools in the Bombay Presidency and from outside if any, the Sangh giving them guidance and help from time to time ; and secondly, arrangements to conduct experimental schools for village children in villages with an idea of developing model pre-primary schools for Indian villages.

The Kolhapur Secondary Teachers' Association conducted Cricket Shield matches during the year under report and held Inter-School sports in which 400 candidates took part. A revision of its constitution is under consideration.

There are two associations in Cochin State connected with the Federation. The Cochin Teachers' Association and The Cochin Women Teachers' Association have both worked in collaboration and amity. (1) The Women Teachers' Association has a membership of 680 comprising of 8 groups which have had their usual conferences. As in other years the Inter-School sports and tournaments for girls were conducted by the Association. The 14th General Assembly was held jointly with the Cochin Teachers' Association at Trichur. (2) The Cochin Teachers' Association has now a roll of 2094 members of whom 101 are life members. The 1993 ordinary members are distributed among 29 groups. The Executive held seven meetings while the Standing Committee met 4 times. The Joint General Assembly was opened by Rev. John Palocasan and was presided over by Prof. S. K. Yegnanarayana Aiyar of Madras. The Mathai Memorial Lecture was delivered by Rev. Fr. Jerome D'Souza of Trichinopoly on "A Century of English Education— a Success or Failure" at a meeting presided over by Mr. P. Neelakanta Menon, Bar-at-law, the Chief Justice of Cochin. The usual reports and tournaments for teachers were also conducted and the prizes were distributed by the Diwan. The Association received this year Rs. 10,000 bequeathed by Mr. C. Mathai. A deputation of the Association waited on the Diwan to represent the grievances of Headmasters of aided schools and primary schools. In this connection mention must be made of the Mattancherry Group of Teachers under the guidance of its energetic Secretary, Mr. A. R. Narayan Pai. This group held four general meetings and one special meeting in addition

to the two days' annual conference. The T. D. High School has now shifted to a new up-to-date building ; the Venkatesh Seva Samithi held its 5th annual celebrations with great eclat : and the Gosri Scout Club has been doing much useful work including imparting of vocational education in printing work.

The Mysore State Education League organised an Education Week all over the State during August this year. Hundreds of meetings were held and great enthusiasm for the cause of Education was evinced by the public, who were invited to participate in the function. Lectures, demonstrations, exhibitions, displays were arranged for at every place. A large number of teachers have also been organising Adult Education centres. A Refresher Course for Primary School Teachers was organised by the Local Education Authority during the last summer at Tumkur.

The South India Teachers' Union has got 18 District Teachers' Guilds affiliated to it, four being in the Andhra area. The thirty-first Provincial Educational Conference was held in May 1940 at Ambasamudram under the presidentship of Dr. A. Lakshmanaswami Mudaliar. Mr. S. K. Yegnanarayana Aiyar having expressed his desire to retire from the presidentship of the Union, the general body unanimously elected Mr. M. S. Sabhesan as the president of the Union. In recognition of the meritorious services rendered to the Union by Mr. S. K. Yegnanarayana Aiyar the general body conferred on him the title of Upadhyaya Sangha Karya Praveena. A portrait of his, contributed by the affiliated guilds and associations, was unveiled by Prof. K. A. Nilkanta Sastri. A brief memorandum explaining the resolutions passed at the Provincial Educational Conference was sent to the Director of Public Instruction and a deputation consisting of Dr. A. Lakshmanaswami Mudaliar, Mr. M. S. Sabhesan and Mr. T. P. Srinivasavaradan waited on the Director of Public Instruction, and pressed on him to consider sympathetically the points mentioned in the memorandum. The Government issued a communique in July 1940 embodying proposals regarding the re-organisation of Secondary Education. The chief points about the re-organisation scheme are the bifurcation at the High School stage so as to divert pupils to courses for which they have aptitude, dropping of the public examination at the end of the Form IV and giving up the original idea of lengthening the High School course by one year. These views were already given expression to by the Union and the Union is glad to find that they were accepted by the Government. The details of the scheme are now under the consideration of the Government and the Union has invited the attention of the

District guilds to this communique and has asked them to report to the Union how the re-organisation would affect them and what vocational courses could be found suitable in their places.

Another important resolution which the Conference passed was that the Government should not grant exemption to any institution which wants to teach non-language subjects through the medium of English and from 1941 onwards all schools should adopt the mother-tongue as the medium of instruction. This step is in consonance with the resolution passed by the A. I. F. E. A. at the last Conference. The Union accorded a warm welcome to Mr. John Sargent, Educational Commissioner with the Government of India. In his welcome speech, the president of the Union, Mr. M. S. Sabhesan, suggested the desirability of giving representation to the A. I. F. E. A. on the Central Advisory Board of Education. The two journals, the South Indian Teacher in English and the Balar Kalvi in Tamil continue to function efficiently. The S. I. T. U. Protection Fund has been registered under the Insurance Act of 1939 as a limited liability company now. The next Provincial Educational Conference will be held at Rishi Valley, Chittoor District, in May 1941. A strong reception committee has already been formed and the work connected with the conference is being carried on vigorously. The Annual Education Week was celebrated with great eclat and was a great success. His Excellency, the Governor of Madras and the President of the All India Federation of Educational Associations sent messages of encouragement on the occasion. The main theme this year was "Education and the Challenge of To-day".

The Committees of Sections and Ad Hoc Committees :

The Committees of Sections and their Secretaries have done their best to further the objects of their Committees and have been considerably helped in their work by the Local Secretaries at Udaipur. The Ad Hoc Committees appointed last year have not been able to achieve anything. They have to be re-organised and re-appointed in order to get the best results out of them.

Individuals :

The Individual and Council Members have not been behind-hand in their activities to further the objects of Federation. The chief among them is Principal P. Seshadri to whose untiring zeal and qualities of leadership the Federation owes its existence and continuance. In spite of indispositions and being pressed for leisure he has always found time to look even to the smallest details connected with its

working and we cannot be too grateful to him for the financial support that he renders to the Federation annually.

Dr. G. S. Arundale, the president of our Fourth Conference, has an abiding interest in the welfare of the Federation. In spite of his being absorbed in war work and other activities he has been doing his best through lectures and through helping the schools which are working at Adyar to promote the interests of education in the country.

Principal K. S. Vakil has brought out again a series of booklets on Educational Information from the Kolhapur S. M. T. Teachers' College.

Rao Bahadur Sardar M. V. Kibe of Indore participates in the activities of the Federation and is the convener of one of its Ad Hoc Committees.

Prof. S. K. Yegnanarayan Aiyar, one of our most respected and energetic workers, has retired this year from the presidentship of the South India Teachers' Union. During his tenure of office he rendered sterling service to the teachers and the educational movement in the South and was chiefly responsible for holding the fifth All India Educational Conference at Madras. The Federation office and the Secretary acknowledge with grateful appreciation the invaluable help that they have always received from this veteran educationist of the South and wish him many happy years of repose and tranquility.

Prof. Diwan Chand Sharma of Lahore has been contributing a large number of articles on educational topics to the various educational papers of the country. He spoke several times on the Radio on subjects of educational interest and addressed a conference of adult education at Lahore. One of his articles on Education for Democracy appeared in *What India Thinks* and another appeared in the Bulletin of the World Association for Adult Education. He presided over the 10th annual social gathering at the City College, Nagpur, and is presiding over the University Education Section of this Conference.

Principal S. K. Roy of Ranchi attended the Executive meeting of 1940 at Cawnpore and is a regular advocate of the Federation ideals in Behar.

In addition to presiding over a District Primary Schools Teachers' Conference in Bengal, Prof. H. P. Maiti of Calcutta University, had the opportunity during the year to speak at Teachers' Conference at Serampore (Hooghly) on the present position of the Wardha Education Scheme and its progress. As the Secretary of the Lectures and Debates Sub-Committee of the 1st Western

Bengal Education Week held in Calcutta at the beginning of 1940, he had to organise more than ten symposia on different important educational topics and had himself to open the discussion in the symposium on Discipline and Problem of Educational Adjustment. He had also to edit the proceedings of the Week. He delivered a series of public lectures on different problems of Child Psychology, Child Training and Psychology of Parents at Y. M. C. A. and Y. W. C. A. He has also attempted some educational experiments in schools, and is at present the editor-in-chief of the Indian Journal of Psychology.

Sardar A. T. Mukherjee of Nabadwip, while delivering lectures on Primary Education at different places always sought to explain to the audience the aims, objects and the utility of the Federation and the important part that it has been playing for over a decade towards shaping the educational policy of the country. At the District Educational Conferences and while presiding over meetings of the D. T. A. held in the different sub-divisions of the Nadia district, he talked to the delegates of the activities of the Federation and has persuaded several to attend the Annual Conference. The Nadia District Teachers' Association organised by him in 1937 is thriving well and gaining in popularity every day. At the District Teachers' Annual Conference held at Ranaghat in February 1940, he was re-elected President of the Association. He was also re-elected the Chairman of the re-constituted Nadia District Teachers' Co-operative Relief Society. As the Secretary, All India Primary and Rural Education Committee, he has been doing commendable work and his survey of Primary Education in India, containing the Annual Reports for 1934-39, published by him in May, 1940, was appreciated in the October number of the Indian Journal of Education.

Rev. E. L. King's educational work is mainly confined to the Methodist Church in particular and Missions in general. He suggests that our Moral and Religious Education Section should concern itself exclusively with methods of character training.

Principal H. B. Richardson of Indore has attempted to forward the organisation of adult education throughout the country. The achievements in this connection were the organising of the first Punjab Adult Educational Workers' Conference, held in Lahore at the end of May under the presidentship of Khan Bahadur Mian Afzal Husain, Vice-Chancellor of the Punjab University, and the development of closer relations with the South Indian Adult Education Association. He published several articles on adult education, notably one in the

Adult Education Number of the "Punjab Education Journal" in January, 1940, and the joint publication with the National Adult School Union of Great Britain of the first Indian Adult Education Handbook. This book has been very favourably reviewed in leading English and Indian papers and is intended to develop an interest among the middle classes for adult education and to prepare their minds for the extension of the work in various directions. The Executive Committee of the Indian Adult Education Association is shortly meeting in Bombay to work out detailed plans for the extension of the work, especially with a view to the collection of detailed information about adult education throughout the country and the publication on a broad basis of all types of adult education literature.

Mr. K. L. Shrimali, Secretary of the Children and Home Education Section, addressed a circular letter to all the members of the Committee as early as February 1940 inviting their suggestions about organising the Childhood and Home Education Section, and has been carrying on his work of educating the parents through the journal "Balhit" of which he is also the editor. Since the month of September he has been busy with the organisation of the XVI All India Educational Conference of which he is the general secretary.

Dr. G. F. Andrews, the Regional Correspondent of the Federation to the Health Section of the World Federation, keeps himself in touch with Dr. C. E. Turner, the President and Miss Sally Lucas Jean, the Secretary of the Health Section. He participated in the 8th Biennial Conference of Health Section through the presentation of a paper on Health Education in India and contributed half a dozen articles to the various educational papers of the country. He has been also helping the Madras Provincial Physical Education Association in their preparation of a Health Education syllabus for Indian schools.

Syt. D. V. Kulkarni of Aundh is in charge of the primary and middle school education department of the State and has sent me a short report on the educational activities of Aundh which will be incorporated in my statement about resolutions.

Mr. K. S. Dikshit is now the Principal of the S. J. Rural Training College, Satara City, and has sent me a report with regard to Rayat Shikshan Samstha, which will also be incorporated in the above-mentioned statement.

Syt. Harbhai Trivedi of Bhavnagar has further developed his new venture called the "Home School". In October last he organised an exhibition for

parents' education which was taken advantage of by hundreds of mothers, fathers and teachers. He has also started a Child Guidance Clinic in which he personally attends to the cases of problem, difficult and abnormal children. He took advantage of an extensive tour in Gujerat to establish contacts with new schools and to form New Education groups. He presided over the first session of the Hindi Sahitya Parishad of Rajputana and took an active part in organising a psychological section of the Bombay Provincial Teachers' Conference at Ahmedabad.

Mr. E. N. Subrahmaniam of Madanapalle popularised the Federation scheme of National Education at the 31st South India Educational Conference at Ambasamudram, addressed teachers' associations in Malabar and Madanapalle on the same subject and has worked as the convener of the Vigilance Committee of the South India Teachers' Union and as the Propaganda and Publicity Officer of 32nd Provincial Educational Conference at Rishi Valley.

Mr. D. B. Kothiwale of Training Institute for Physical Education, Bombay, has helped in training 75 graduates as teachers of Physical Education in secondary schools and training institutions and 240 secondary school teachers to assist in Physical Education work in their schools. He organised an exhibition in Health and Physical Education and several demonstrations of Physical activities. He helped in preparing a project syllabus of Physical Education for Primary and Secondary Schools. In addition he delivered addresses and lectures on several occasions and gave demonstration lessons in Training institutions.

Prof. N. C. Chatterjee of Patna Training College, has been continuing his researches in the field of objective tests in the arithmetical abilities of the secondary school students. He has tested about 1000 High School students of Calcutta on the basis of "random sampling" with a view to compare the average ability of this group with that of a similar group already tested under similar conditions.

Mr. Kapildeo Narayan of Patna has devoted his time, energy and devotion to the organisation of the Bihar School Teachers' Association with the result that its strength has considerably increased and that its members have been infused with new life.

Mr. R. S. Misra of Nawalgarh has introduced many of the modern methods of training in Seth G. B. Poddar High School which is fast growing into a popular and efficient institution. He framed a constitution of Jaipur State Teachers' Association which has been accepted by the State authorities with

modifications with the result that a Jaipur State Teachers' Association has been established in November last.

Mr. G. P. Bhawe of Murtizapur arranged a meeting of Berar Secondary Teachers' Union there at which the importance of the Federation and its scheme of National Education was discussed.

Prof. S. P. Saksena of Lucknow University is managing two schools for the children and adults of backward and depressed classes and is closely associated with the management of a high school. He has also been taking active part in the Literacy Campaign of the province.

Thakur Lautu Singh Gautama of Benares has been busy as the Secretary of the U. P. Secondary Education Association, in ventilating the grievances of aggrieved teachers, in removing the disabilities of the A. T. C's. He has made extensive tours in the province and has started two new Funds called the Defence Fund and Building Fund. He has also given a substantial donation in memory of his father to start a new high school in the district of Ghazipur.

Mr. R. N. Bhargava of Lucknow has started a gymnasium in his institution under a trained physical instructor. He has also helped in starting a public gymnasium and a Health Club for all the children of the city.

Pt. Bhagwan Dayal Agnihotri has striven hard to get the Adhyapak Mandal recognised by the U. P. Government. He is keenly interested in Federation work and is a staunch believer in the ideals of the Federation.

Prof. A. N. Basu has been busy during the year in revising the B. T. syllabus of the Calcutta University which has been completed and would come into force from next year. He has also been actively connected with the adult education movement and has in this connection addressed lectures, organised training classes for workers and published Bengali primers and readers specially meant for adults. As a member of the general education sub-committee of the National Planning Committee he was connected with drawing up the final report of that sub-committee. He has been conducting some research work in education and is also editing Adam's Reports on Vernacular Education in Bengal which will be shortly published by the Calcutta University.

Miss Qamar Jahan Jafar Ali of Aligarh arranged 'a Childrens' Education Exhibition which was opened by Sir Shah Sulaiman. More than 500 exhibits

were displayed including clay models and paper cutting paintings. She has done considerable work with regard to first aid lectures and red cross films for purdah ladies.

Our Resolutions :

The resolutions passed at the Lucknow Conference were duly forwarded to the educational authorities in the Provinces and States. A summary of the responses to these communications is given in a separate note.

The Indian Journal of Education :

The Indian Press, Allahabad, having declined to continue publication of the Journal from January, 1941, its publication has to be entrusted to another press.

The Lucknow Conference Report :

The Reception Committee at Lucknow having expressed their inability to publish the report, the Headquarters had to arrange for its publication. We are grateful to Mr. Beni Prasad Agarwala of the firm of Messrs. Ram Narain Lal and Sons of Allahabad for coming forward to publish the report at the risk of his firm during such a short time. The report is ready now and orders for it should be placed with Messrs. Ram Narain Lal and Sons, 1, Bank Road, Allahabad.

The Secretary's Office :

The Headquarters have been managing the office anyhow which consists of a typewriter, an almirah and a part-time clerk. I appeal to the members to collect donations for the Endowment Fund and help in enrolling Individual Members.

In the end, I have to express my appreciation of the work of Prof. D. K. Sakhwaker, the auditor, and Mr. A. P. Khattry, the Assistant Secretary, whose services are too numerous to be mentioned.

Response to Resolutions 1939.

Introduction :

The resolutions passed at the Fifteenth All India Educational Conference 1939, Lucknow, were duly communicated to the authorities concerned and their replies are embodied in the following note.

It has not been possible for the Federation office to get in touch with the Government of India Education Office and Central Advisory Board. Their communications are rather delayed especially in times like the present.

The Education Department of the Government of Madras have referred us to their annual report on Public Instruction and have offered to furnish any information beyond what is contained in the report provided the points are specified. The Secretary, S. S. L. C. Board of Madras, has simply acknowledged receipt of the resolutions. I am grateful to Dr. G. F. Andrews, the Senior Physical Director of Madras, for his notes on the resolutions on Health and Physical Education and also to Mr. N. Subrahmanyam of P. S. High School for notes on other resolutions.

The Education Department of the Government of Bombay have sent us this year a brief note on the resolutions passed at our 14th Conference held at Bombay in 1938. The Secretary, Board of Secondary Education, Poona, informs us that our resolutions and the scheme were placed before the meeting of the Board of Secondary Education, held on the 29th of November 1940. The Board decided that the resolutions and the scheme be recorded. I am grateful to Mr. D. B. Kothiwale of Bombay and Mr. K. S. Dikshit of Satara for their notes on Health and Physical Education and Rayat Shikshan Samstha respectively.

The Director of Public Instruction, Bengal, has been kind enough to forward to us a copy of the Report on Public Instruction in Bengal for the year 1938-39. The Secretary to the Board of Intermediate and Secondary Education, Dacca, has informed us that the resolutions would receive due attention from his Board. Prof. H. P. Maiti of Calcutta University has sent us a note on some important educational events and trends in Bengal during 1940.

The Deputy Secretary to Government of Bihar Education Department has

informed us that most of the subjects of the resolutions have been covered by the reports of the Education, Re-organisation Committee appointed by the Government of Bihar to review the entire educational system obtaining in the province and to make recommendations. The Provincial Government will shortly be considering the recommendations of the Committee and their conclusions will be published in a resolution in due course.

The Secretary, Board of High School and Intermediate Education, United Provinces, has kindly acknowledged receipt of our resolutions.

The Secretary, Board of Secondary Education, Delhi, has informed us that our resolutions will be placed before the Board at their next meeting.

The Director of Public Instruction, Punjab, has kindly acknowledged receipt of the resolutions and noted their contents.

The Secretary to the Government, North Western Frontier Province, was kind enough to forward our communication to the Director of Public Instruction, who has sent us a brief note in reply to the resolutions.

The Director of Public Instruction, Cochin State, has sent us a copy of the Administration Report of the Education Department. I am also grateful to Mrs. K. M. George, the Inspectress of Schools, for her remarks on our resolutions.

The Minister-In-Waiting of the Government of Jodhpur has been kind enough to send our communication to the Director of Education for necessary action and direct reply to us.

The Prime Minister of Kolhapur State has very kindly sent brief notes on our resolutions prepared by the Inspector of Secondary Education.

The Pramukh Sanchalak, Education Department, Aundh State, has sent us a short report on some prominent activities of his department directed by the Pant Pradhan.

The Director of Public Instruction, Hyderabad State, has sent us a brief note on a number of resolutions, indicating the work done by his Education Department. He has also been kind enough to forward us a note received from the Commissioner and Secretary, Technical and Vocational Education, on the resolutions dealing with vocational and technical education.

The Registrars of the Universities of Nagpur, Bombay and Lucknow, have

informed us that the resolutions would be placed before the relevant bodies of the University and their decisions would be communicated to us in due course. The Registrars of the Universities of Annamalai, Andhra, Dacca and Calcutta, have communicated to us the views of their Universities. The Syndicate of Patna University at their meeting on October 2, 1940, resolved that the letter be recorded. Our sincere thanks are due to the members of the Syndicate of the Benares Hindu University, who at their meeting held on December 16, 1940, resolved that the resolutions be accepted. The Council of the University of Mysore has no opinion to offer just now but it will consider the subjects of our resolutions as occasions arise for action. I am grateful to Thakur Lautu Singh Gautma of Benares and Mr. S. P. Saksena of Lucknow for their notes on some of the resolutions as affecting the Benares and Lucknow Universities.

General Resolutions :

The National Scheme of Education, approved by The All India Federation of Educational Associations, has not yet received the consideration that it deserves. Most of the Provinces and major States had appointed Educational Re-organisation Committees whose recommendations still remain in abeyance owing to the kaleidoscopic changes in the Indian political sphere and the cataclism caused by the international situation. Mrs. K. M. George of Cochin does not consider it possible that in these days of retrenchment we can have an extended course of free primary education for a period of seven years nor does she consider it wise to introduce the compulsory study of Hindustani in the lower secondary stage.

All seem to be agreed that party politics should not affect education, that a concerted effort should be made towards service to youth, that men and women should have equal opportunities for advancement and that the education of rural children should not be neglected.

The Director of Public Instruction, Hyderabad State, reports : "For the adequate fostering and the efficient administration of education in its primary stage H. E. H. the Nizam's Government in 1939, while sanctioning a five-year programme decided that the burden of recurring expenditure on Primary Education should be borne by the State and that the contribution from the Local Fund should be set apart for such non-recurring items of expenditure as buildings, furniture, etc. Formerly, the total expenditure on Primary Education was Rs. 32½ lakhs contributed from the Local Funds. In the new scheme, Government in the Education Department have provided an additional grant of Rs. 7½ lakhs, rising by one lakh annually to Rs. 12½ lakhs during the next five

years, in order to enable the Education Department to convert the existing Local Fund Schools into Government Schools, to provide all villages with a population of one thousand and over with schools and to increase the salaries of teachers, the minimum salary fixed for an Assistant Master being Rs. 18 and for a Headmaster Rs. 25 per month. At the same time, for the provision of buildings the Local Fund Department has made a special grant of Rs. 25 lakhs from the Education and General Balances at the rate of Rs. 5 lakhs annually, in addition to the annual education Cess Income (3 pies per rupee) of Rs. 4½ lakhs. The Education Department is required to obtain the advice of the District Boards in regard to the programme for the construction of buildings. The scheme also contemplates the creation of School Committees for all schools, comprising leading local residents whose function will be to encourage attendance of pupils at schools and to bring the local requirements to the notice of the Inspecting Staff. Another important aspect of the scheme is that steps are being taken to ensure that pupils do not leave school before completing the primary course. The curriculum has been revised so as to bring it into greater harmony with the needs of the rural population and a new primary fifth class with special provision for training in the local crafts and agriculture has been instituted for pupils who drop off after the completion of the Primary course and do not proceed to a Secondary School. An Employment Bureau has also been established in the service of unemployed youth."

Professor H. P. Maiti of Calcutta University writes : "The most important event during 1940 has been the introduction of the Bill in August, 1940, in the Bengal Legislative Assembly by Hon'ble the Chief Minister for the establishment of a Board of Secondary Education in which complete authority over the secondary schools in the province is proposed to be vested. At present there is a system of dual control over the secondary schools, the University of Calcutta being the recognising and examining body and the Education Department of the Government supervising in a general way the working of the schools through its inspection system. The Government gives grant-in-aid to a number of schools and in their case the control of the Government is certainly greater. The purpose of the new Bill is to take away all powers from the University except that of examination at the Matriculation stage. The right of prescribing Matriculation Course as a minimum requirement for college entrance has so long been enjoyed by the University, but it is now proposed that it should go over to the Board. The Government advances the argument that there has been much unplanned expansion of secondary education in the province and hence the need for unified control has become urgent. But a vast number of educationists within

the province and a large number of members of the Assembly as well as the general public are inclined to the view that the proposed Secondary Education Bill would do more harm than good to the educational interests of the province. The Bill has been very strongly criticised within the Assembly Hall as well as outside it. The majority of educational institutions and a large number of institutions of other kinds generally interested in education have given expression to strong protest to the Bill. The most unfortunate thing about the Bill is that somehow or other it has taken a communal colour. This is a feature which educationists all over India must regret very much. The feeling of the general public with regard to the Bill is to a great extent due to the fact that some time ago the Government Department of Education had prepared a scheme for reducing the existing number of secondary schools in the province to one third. Another reason for public apprehension about the Bill relates to the constitution of the proposed Board. A large number of ex-officio members will find place in it and the chance of experienced and veteran educationists finding place in the Board in sufficient numbers is very much restricted. The Bill has however been referred to a Select Committee, the members of which represent one political party in the Assembly mainly. There has been a sort of non-cooperation from other political parties as well as from a large section of the educated public. According to a large number of educationists Bengal is passing through an educational crisis. Educationists directly and mainly interested in college and university education apprehend that the inevitable result of the passing of the Bill will be that higher education will shrink in course of several years and that would seriously affect the culture as well as the intellectual development of the Bengalees.

“Another important educational event during the year in Bengal is that the Primary Education Act has been extended in its operation during the year in one or two districts. But either on account of prevailing economic distress or on account of dissatisfaction with the nature of education imparted through the instrument of the Act, there seems to be not much popular enthusiasm over primary education through the new Act. There has been very little interest in the province in the Basic Education Scheme originally drafted and worked by Mahatma Gandhi.”

The expansion of the facilities for the manual education of Indian boys and the organisation of Air Defence Cadets in India have not yet materialised.

The proposal to make rudiments of sex education as an integral part of all

educational schemes has not been accepted anywhere. The Government of N. W. F. Province will consider it in future. Mrs. K. M. George of Cochin thinks it is better to leave it to the parents and the Inspector of Secondary Education, Kolhapur, concurs with her.

The preparation for a comprehensive scheme for the use of motion pictures for advancing the cause of child and adult education and the general adoption of the increasing use of mechanical and practical aids in teaching have not aroused much attention. The Government of N. W. F. Province consider the former proposal to be a very important one and hope that a time will come when every province will consider how the scheme can be worked in it.

In connection with the supply of adequate and suitable provision both of space and material, especially in handicrafts, for the teaching of general science and crafts in schools, it is interesting to note what is being done in Hyderabad State. "In the new curriculum which was introduced in June 1939, due weight is given to Crafts and to Elementary Science both of which are taught as compulsory subjects in all schools. With a view to placing instruction in these subjects on a sound and efficient basis, two special inspectors, one for Science and the other for Arts and Crafts, have been appointed by the Government. New syllabuses have also been framed with a view to develop in the pupils appreciation and love of these subjects and to bring the school work into greater harmony with their actual life and experience. Adequate provision has also been made in the school budgets for necessary equipment and contingency charges so as to avoid the financial burden for the necessary materials being placed on the students." In Cochin State the materials like cotton, paper, beads, coconut fibre etc. for the teaching of handicrafts are supplied by school authorities and not by the pupils.

The suggestion of forming "teachers' and parents' leagues" has not met with adequate response.

The resolution with regard to the reduction in the size of classes is considered to be a good suggestion by the Government of N. W. F. Province and they are paying every possible attention to it. In Cochin this is not practicable owing to paucity of funds. In Hyderabad State the Education Code provides that if the number of pupils in a Class exceeds 40, it should be divided into sections. But this rule is enforced in Secondary schools only as far as possible. The Director of Public Instruction, Hyderabad State, reports with regard to primary schools :

"In Primary schools in rural areas, owing to the insufficiency of the teaching staff, the shift system has been introduced as an experimental measure. Under this system every school engages half the number of classes in the morning sessions and the other half in the afternoon sessions. The results of the experiment have so far been encouraging. The teachers are able to give more individual attention to the pupils, with the consequence that not only has the teaching become more effective, but the standard of discipline has also improved. In virtue of the great economy of time made possible under this system, it has been specially welcomed by parents whose children are old enough to help them in their vocations. As regards children who are too young to assist their parents, while under the Shift System such children receive formal instruction only in one session, they are allowed, if their parents so desire, to attend school during the other session also, when they are engaged in interesting occupations, including hand-work and play, under the supervision of a teacher."

The suggestion of giving concession to teachers travelling for educational purposes and of giving full civic and political freedom to teachers have not received the consideration that they deserve.

The protest against the imposition upon teachers of extraneous non-educational duties and the affirmation of the full support of permanent tenure for teachers have received very little response. The Government of N. W. F. Province do not impose non-educational duties on teachers and always keep in view their security of tenure. Mrs. K. M. George of Cochin agrees with the resolution while the Inspector of Secondary Education, Kolhapur, reports that the resolutions do not apply to his State. In Hyderabad State "the imposition of extraneous non-educational duties on teachers is not allowed by the Education Department. The question of permanent tenure does not arise with reference to teachers in Government schools. As regards teachers employed in Aided institutions, greater security of tenure will be guaranteed for them when the changes in the Grant-in-Aid Code recently proposed by the Education Department are sanctioned by Government."

The Executive and the Council of the All India Federation of Educational Associations have not yet been able to undertake the preparation of a concrete scheme for organising the teaching profession on the basis of professional solidarity. They hope to do so in future years.

The following general remarks of the Government of Bombay deserve special notice with regard to the resolutions passed in 1938 :

(1) In this province Government has already appointed a number of Boards for various branches of Education, Primary, Secondary, Physical, etc. In due course it may be possible to establish a Central Board after sufficient experience has been gained of the working of the various Boards now in existence.

(2) Some of the existing educational associations and societies in this province are independent autonomous bodies with limited but definite objectives and it is difficult to visualise a central organisation co-ordinating the activities of such associations.

(3) The question of a Teachers' Registration Council has been considered by the Provincial Government before and it has been decided that the time has not come for the establishment of such a statutory Council.

(4) Government teachers and Local Authority teachers are employed under definite service rules and cannot be removed from office without a proper inquiry. In regard to teachers in aided schools, provision exists in the Grant-in-aid Code to safe-guard the interests of the teachers employed. One of the conditions of recognition is that the pay and other conditions of service shall be clearly laid down and communicated to the teachers and the conditions of service, salary, shall be such as will ensure Security of Service. Detailed instructions are shortly proposed to be issued in regard to what the education department considers as essential in this respect.

(5) In the case of teachers in Government institutions, definite scales have been laid down. In regard to non-Government Institutions the question was recently discussed with the representatives of the Federation of Secondary Teachers and Head Masters in this province, and it was decided that as the conditions varied to such an extent from school to school and from place to place, it would not be wise to lay down any minimum salary or scale. A number of schools are at present paying more than the minimum salary considered reasonable and there is every danger of schools lowering their scales of pay if any minimum scale is laid down.

(6) The value of Visual Instruction as an aid to Education has been fully recognised by the Provincial Government and a separate Visual Instruction Department has been maintained under a Deputy Educational Inspector for Visual Instruction who tours round the province to encourage the use of Magic Lanterns. His work, however, has been restricted to Magic Lanterns only. A

beginning, however, has been made to add Cinema Educational Films to the Library of the Department and as time goes on, it is hoped, a sufficient number of films would be available for distribution to schools. For the present some schools in urban areas only have Cinema projectors. Good use is being made of the Cinema by the Bombay Municipal Schools Committee for their Primary schools.

(7) The Provincial Government has also recently sanctioned the purchase of Radio Sets for all their Secondary Schools and Training Institutions and many private schools have been using them for the last few years. The value of these sets will depend upon the type of school broadcasts organised by the All India Broadcasting Corporation.

(8) So far as physically defective children are concerned, there are in this province schools for the deaf, the dumb and the blind run by private bodies. They are recognised and aided by the Educational Department and an annual grant amounting to about Rs. 12,000 is being paid to them. The question of establishing a separate school for retarded and invalid children is under consideration.

(9) Short Vacation Courses are held periodically by the Heads of Training Institutions for the benefit of Primary teachers and short term courses are also organised for Physical Instructors. Such Refresher Courses are held during vacations periodically for Secondary teachers as well in each of the Divisions of this Province.

(10) Provision for the teaching of everyday science exists in the syllabus of studies for primary and secondary schools and manual work is also encouraged so far as possible. The work in the primary schools, however, cannot be carried beyond a certain limit on account of the limited resources of the schools.

(11) The question of introducing compulsory military training in schools and colleges has already engaged the attention of the Provincial Government.

(12) In regard to the Education of Adults, facilities are being provided and it is hoped that in time to come the number of such literacy classes will increase. Further extension of facilities will depend upon the financial resources available.

(13) In this province provision is usually made in the budget for special grants to literary and research societies in all divisions of the province. During

the year 1939-40 an amount of Rs. 2,270 was spent on the purchase of books of merit with the special sanction of the Government.

(14) On all Committees appointed by the Provincial Government people intimately connected with Primary and Secondary schools have been appointed although no direct representation has been given to such teachers. All well-organised Teachers' Associations and other educational bodies get the fullest opportunity to represent their views to reorganisation committees appointed.

(15) The Provincial Government has already appointed a Board for Education in Hindustani. For the present Hindustani has been introduced practically in all secondary schools and whether it should be made compulsory for every school is under consideration.

Childhood And Home Education :

The paucity of Infant Schools is a standing reproach to our country and does not seem to evoke response from the Government or the public.

The institution and equipment of Nursery Schools is not generally considered to be one of the duties of the Government. The Government of N. W. F. Province will like the pioneer work in this connection to be done by the public. Mrs. K. M. George of Cochin considers it very desirable to start at least two or three nursery schools in the select centres of the State. The Inspector of Secondary Education, Kolhapur, deplors the unavailability of additional revenue for the purpose. "There are Nursery Classes attached to three schools in the City of Hyderabad-Deccan, viz., St. George's Grammar School, Government Model Primary Schools for boys and girls and the Government Mahboobia Girls' High School. There is also a Nursery School at Hyderabad for the children of the working classes. The establishment of Nursery classes or schools in the districts is not possible at present owing to the lack of qualified women teachers."

The resolutions with regard to the establishment of Child Guidance Clinics and the formation of a nation-wide organisation for the training of backward children have not received serious attention at the hands of the authorities concerned.

In the province of Bombay "a number of nursery schools and classes opened by private bodies are in existence and some of them receive grant as special institutions under the Grant-in-Aid Code. Although it is desirable to have as many nursery schools as possible for children under 5, it will be impossible to

aid these schools adequately under the present limited resources of the provincial government. It is not possible also to make it compulsory on all local authorities to start nursery schools when most of them have not even made adequate provision for primary education for all."

Primary and Rural Education :

Free and compulsory primary education is receiving attention everywhere. In N. W. F. Province steps are being taken to introduce it wherever possible while in rural schools the primary education is already free. In Cochin State, except in Chittur Taluk, 90 per cent of the children already attend schools and the resolution is not absolutely necessary there. In Hyderabad State, free education is given in all primary schools except in the Government Model Primary School, Hyderabad City. Under orders from Government, the Department has prepared and submitted a draft bill for the introduction of Compulsory Primary Education which is under the consideration of the Government. When the bill is sanctioned, steps will be taken to make Primary education free in the City of Hyderabad and at District Headquarters, to start with.

The problem of midday meals of pupils and the periodical examination of their health has not been tackled seriously. In N. W. F. Province children are allowed to go to their houses for their midday meals and the medical examination system is also being extended as far as possible to rural schools.

The introduction of the system of giving extra allowance to day school teachers if their services are utilised for adult night schools is prevalent in N. W. F. Province and Hyderabad State.

No local authority is prepared to provide agricultural college for senior boys and girls in its area.

The Government of Bengal reports as follows :—

(1) It is the declared policy of the Provincial Government to have universal free and compulsory primary education by progressive expansion. It is very doubtful, however, whether any rapid progress will be possible in view of the present financial situation.

(2) Educational opportunities in rural areas cannot possibly be the same as facilities for education in urban areas. Every effort, however, is being made at present to open primary schools in villages at present without schools. During 1939 some 2300 such voluntary schools were opened in school-less villages.

(3) Every secondary school has a library and a good many of them have a separate reading-room. Some large primary schools also have libraries for their own use but in majority of cases, it is not possible to provide a library for small primary schools. Most of them have not even a decent school house of their own, let alone a library.

(4) Under the existing Provident Fund Rules sanctioned by the Provincial Government, the contribution of local bodies has been fixed at one anna in the rupee.

(5) It is proposed to lay down certain general rules regarding the registration of voluntary schools conducted by private bodies.

It is interesting in this connection to note the progress made by the State of Aundh in Primary Education : "Under the new Constitution, the Primary Education is financed and controlled by the Taluka Samities. The Department has to inspire the Panchayats to take keenest possible interest in the training of the future citizens, thus building up a society based on the principles of Truth and Non-Exploitation. As a result we have 28 new schools opened in small hamlets with an increase of 1000 students. The Department, with the help of the supervisors of the Taluka Samities, is trying its best to remove every possible difficulty and to bring education within the reach of every child of school-going age in the village. So we have good many children in our schools attending morning session and some even for an hour or two.

"We are trying our level best, within our means, to inspire, guide and better our teacher, through whom the change is to be brought about. We have now one training class for the in-service teachers at Atpadi, where 6 teachers are relieved, from their daily tuition work for two hours a day, when they are given instruction in theory and practice of teaching. We have four Sunday Schools which give similar instruction to teachers in adjoining hamlets. Lastly we have monthly group-meetings of teachers in some central schools where the same type of work is done. These are held all over the State. In all these efforts, training in Physical Exercises and games, plays an important part.

"During 1940, we held two Education Weeks. The first was at Gundal (Bijapur District) in April last. All the teachers in the Taluka attended it, the total number being 25. The special feature of this week was to acquaint teachers with the Kannad literature ; as, since the beginning of the year the medium of instruction was made Kannad, that being the local language. Demon-

tration lessons in Kannad were arranged with the help of the teachers from British India. Some Kannad scholars of repute were invited to enlighten the teachers on the best in that literature. Physical education and spinning were among the other topics. Two to three hours at night were utilized in free discussion of the methodology and day-to-day instruction in different subjects, adult education and village uplift work (both by the teachers and the students). As an outcome of this week, we have two Sunday Schools in that Taluka to prepare teachers for day-to-day instruction in Kannad language and literature. A graduated course for three years with an examination in the end is being prepared. All the Panchayats and people in general contributed in every way to the success of the week. The second Week was held at Kapil, near Karad, for the benefit of the teachers of Kundal and Aundh Talukas. Preparation in training of physical culture course, was the main object of this week and hence Sanchalakas from other Talukas also attended it. The Week was held owing to a special grant by the Rajasaheb of Aundh. The Rajasaheb is pleased to have an annual grant of Rs. 100 for the training of teachers in physical culture and a handsome sum of Rs. 500 for holding annual Melavas at central places, throughout the State; four of such Melavas took place, by the end of December 1940."

The Rayat Shikshan Sanstha, Satara, owns and conducts the following institutions : (1) Chhatrapati Shahu Boarding, in which poor students who want to undergo secondary education are given boarding and lodging at a cheap cost of Rs. 3-8 p. m., boys working for a couple of hours each day in the fields and gardens of the Sanstha. (2) A Training College of Primary Teachers, aided by Government wherein 200 teachers are studying and which is conducted by Mr. K. S. Dikshit, a retired Deputy Educational Inspector. (3) Practising school attached to the above Training College.

The chief aim of the Sanstha is to open and manage Primary schools in villages where there are no schools. The Sanstha began to open Primary Schools in the Satara District (to which it restricts its work) in 1938-39, when 54 Primary schools were started. In the year 1939-40, as many as 113 Primary schools were opened, and since April 1940, 33 schools were opened. Thus at present the Sanstha has primary schools at 200 places. It must be remembered that all these places are villages with a population of less than 700. The total number of pupils learning in these Primary schools is six thousand, with an expenditure of Rs. 17,000 per year, so that the expenditure per pupil

is Rs. 3 only. Every year 50 teachers are undergoing training at the Training College, so that during the next five years all the teachers in these schools will be trained teachers. At the Training College the expenditure for training per pupil comes to Rs. 110 per year. After a few years the Sanstha hopes to offer every year to local bodies new trained men as recruits without any cost to the local bodies for training them. There are now only 150 villages in the Satara District without schools. The Rayat Shikshan Sanstha hopes to have one day no school-less village in the district.

In October last, the Sanstha opened a lending library for the primary teachers of the district. Educational and other books suitable for the enlightenment of primary teachers are circulated among primary school teachers from this lending library, which is named as Laxmibai Patil library, in memory of the wife of Mr. Bhaurao Patil, the founder of the Sanstha.

Secondary Education :

The Governments are not generally in favour of giving the mother-tongue the first position in the secondary school curriculum and thus allowing English to occupy a position only second to it. The Government of N. W. F. Province remark that this reform will require time and will be considered in due course, the secondary education being given in the province on the lines laid down by the Punjab University. Prof. H. P. Maiti reports that Bengal has been greatly in advance in the adoption of the mother-tongue as medium of instruction specially at the school stage. Under the present system, the Matriculation candidates can write their answers to all papers in their mother-tongue excepting the paper in English. In Colleges the English medium is still being largely used but where all the students of a class are Bengalees, instruction is often given in the mother-tongue. It is a matter of dissatisfaction with school teachers that while in the schools the medium of instruction has been Bengali, the questions set by the University are in English. Mrs. K. M. George of Cochin is of opinion that so long as English has the position it occupies to-day both in the commercial and official world the present position has to continue. The Inspector of Secondary Education, Kolhapur, is also of the same opinion. "The general policy of the province of Bombay has always been to use the mother-tongue as the medium of instruction in all primary and middle schools and so far as possible in all high schools. For the matriculation examination now candidates have the option to answer papers in the mother-tongue in respect of all subjects excepting English and other European languages. In some high schools,

however, particularly those in urban areas if the schools cater for pupils of various communities, the medium of instruction is English."

The proposal to regard the provision of materials for needle-work as recognised expenditure of schools cannot be accepted generally unless the financial conditions of the country improve. But in Hyderabad State a fairly adequate allotment is made in the budget of every Government Girls' Secondary School for the purchase of necessary materials for needle-work.

Most of the Governments now accept teaching experience as an essential qualification for appointment to the inspectorate but none are prepared to grant teachers one year's leave on full pay for every seven years of service for the purpose of travel or study.

The suggestion to provide midday tiffin and medical inspection grants to non-government schools is not accepted anywhere. But in several parts of the country including N. W. F. province medical inspection is carried on in non-government secondary schools by medical men paid by the Government.

In more advanced parts of the country, we have a scheme of government Provident Fund for non-government school teachers also. But the practice is not universal. And to make the scheme more liberal or generous is not possible in any part of the country.

The proposal to allow the same rate of Savings Bank interest on Provident Fund money of non-government school teachers as is enjoyed by Government officers as well as the other one to allow non-government school teachers also the benefit of subscribing to Postal Life Insurance Policies has not received favourable consideration by the Government of India.

With regard to resolutions passed in 1938, the following observations of the Government of Bombay deserve special notice :

(1) The present School Book Committee consists of officials and non-officials and amongst the non-officials care is taken to appoint representatives of schools and colleges. On such departmental Committees which are purely advisory bodies, it would hardly be advisable to give representation to a particular association. But while nominations are made, care is taken to see that all educational interests are well represented.

(2) It is difficult to frame a set of rigid rules for institutions managed by private bodies. Some of these schools are managed by missionary bodies,

educational associations and societies, local authorities and by private individuals. Care, however, is always taken to see that whatever the constitution may be, the school is run on efficient lines, the Headmaster being made solely responsible for the internal administration and discipline of the school.

University Education :

The suggestion with regard to the introduction of Aeronautics in Engineering Courses has appealed to the University of Calcutta which is taking steps to introduce a degree course in it.

The Annamalai University will arrange for a study of Comparative Religion in their Philosophy classes and at meetings held under the auspices of the Philosophy Section. The Andhra University has already made provision for it as an optional subject in Philosophy Honours.

The Senate of the Annamalai University has accepted the principle of the mother-tongue as a medium of instruction, though the authorities feel that the time is not yet ripe for the step. The Andhra University is of opinion that Provincial Governments must take the initiative in this matter as it is a complicated subject connected with different universities in a single province.

The Annamalai University agree to the suggestion that Universities should establish connection with commercial and industrial organisations. The Andhra University also consider it a very desirable step and are of opinion that if many universities did so, there would be mutual benefit by such contacts. The University of Calcutta has already given effect to the resolution. Some steps have been taken in the University of Lucknow also to associate the industrialists and commercial magnates with the education of commerce.

The Annamalai University cannot afford, for want of funds, to introduce Chinese and Japanese in their courses of study, neither is it possible to do so in Andhra University. But the University of Calcutta has special classes for Japanese, which is a subject for their B. Com. Examination.

Vocational Education :

The resolution with regard to technical training for girls has not proved to be a popular one. In the N. W. F. Province there is no such demand at present but necessary steps will be taken when the demand arises. In Cochin State, there is nothing to prevent girls from being admitted for training in all the vocational schools. The Inspector of Secondary Education, Kolhapur, does not

consider the resolution to be called for in the present conditions of the life of Indian girls. In June, 1940, a Girls' Industrial School was started at Hyderabad-Deccan with the object of training women in house management and in suitable vocations to enable them to carry on the same in their houses and thereby add to the family income. A brief report of its working is attached to these notes as an appendix.

A long term plan of vocational education has not yet been formulated by the National Planning Commission.

The recommendations about securing suitable avenues of employment and of the organisation of Boards of Vocational Selection and Guidance will be considered by the N. W. F. Government when necessary. Mrs. K. M. George of Cochin considers these to be very desirable. Mr. Fazle Mohammad Khan, Commissioner and Secretary to Government of His Exalted Highness the Nizam of Hyderabad and Berar for the Department of Technical and Vocational Education, has kindly supplied us a note on the working of his department which is also attached to these notes as an appendix.

The proposal for the establishment of multi-curricular schools in which adequate time may be given to vocational subjects has to remain in abeyance owing to paucity of funds.

Adult Education :

The proposals for the spread of literacy among adults and of aiming at an effective standard in this connection by making adequate provision for the training of adult education teachers, have been before the various governments for some time past and considerable headway has been made all along the line. The N. W. F. Government consider it a good suggestion and, in some schools there, adult education is imparted by trained teachers. Mrs. K. M. George of Cochin considers it desirable to open an Adult Education Section in the Training Schools for the training of a number of teachers every year. In this connection it is interesting to note that considerable progress has been made by Andhra State with regard to the removal of illiteracy from the masses.

As regards drawing up a comprehensive plan of adult education and the recognition of the claims of women to be included in it, no government is prepared to realise this ambition. Mrs. K. M. George of Cochin is of opinion that Education Departments should guide and control the activities of Adult Education Associations and that women's associations should organise and

conduct Adult Education classes under their auspices. Prof. H. P. Maiti writes : "The cause of Adult Education movement in Bengal was very earnestly taken up this year by the Calcutta University Institute and prominent members of the University who also hold important executive positions in it have identified themselves with this movement. Special mention must be made of Dr. S. P. Mookerjee, the President of the Post-Graduate Council as well as of the Institute. The Institute organised a short course of training for college students. A large number of them went out to villages during their vacations after receiving this course of training. The Government, however, has not been able to start any adult education work on any large basis so far. It is possible that there has been some work on Adult Education in certain places as a part of village reconstruction scheme. We have also in Bengal a regular organisation for Library Training of school teachers as well as of outsiders. There is a regular course of training and scope for practical work under the auspices of Calcutta University Library. A large number of school teachers have taken advantage of this arrangement."

It is interesting also to note the report of the Government of Hyderabad State in this connection :

"In the Hyderabad State there is a special curriculum for adult schools which is spread over a period of 18 months, and is divided into 3 stages of instruction. It consists mainly of the 3 R's, but it is provided that apart from the regular course of studies in the mother-tongue and arithmetic, lectures should frequently be organised on subjects which are likely to prove attractive and instructive to adults. Another provision is that on the completion of the prescribed course of studies, the pupils may be examined by the Inspecting authorities and literacy certificates awarded to successful candidates. In view of the growing importance of Adult Education, an Adult Education Committee consisting of officials and non-officials is to be constituted under the Board of Education on the inauguration of Constitutional Reforms in the State.

"Some of the more important questions connected with Adult Education are those of text-books and suitable reading material, training of teachers and the use of mechanical aids to learning, for example, the Radio, the Cinema and the Magic Lantern. As far as text-books are concerned, a special Urdu Primer for use in adult schools has recently been brought out by "The Anjuman-e-Adabiyat-e-Urdu", and efforts are being made to prepare a graded series of Readers for use in more advanced stages of adult instruction. The Education Department is working in close co-operation with the Rural Reconstruction Board

for the establishment of Adult Schools and Libraries in villages where rural reconstruction work has been started. The Osmania University is also giving a helping hand in furthering the cause of Adult Education by organising special courses of popular lectures for the benefit of literate adults. Experience has shown that adults acquire literacy more quickly than children, but since the psychological considerations in the case of the education of adults are fundamentally different from those in the case of the education of children, it is necessary to provide in the Normal Schools a course of training in the technique of teaching adults.

"In Hyderabad the Wireless has proved to be a very effective agency in the dissemination of useful knowledge among the adult population of the State. Radio talks on topics calculated to be of interest as well as instruction to adults are a regular feature of the programme, the Director of Public Instruction being a member of the Advisory Committee of the Hyderabad Broadcasting Department. The Cinema and Magic Lantern are made good use of by the Agricultural and Medical Departments for supplying timely information regarding such matters as small-pox, plague, malaria, cattle diseases and improved methods of cultivation."

The Director of Public Instruction of Bombay Province reports as follows :

(1) For the present the scheme of adult education is concentrated on attainment of literacy and it is doubtful whether with present limited resources of the Provincial Government it will be possible to do more.

(2) Government has been making special provision for adult education for the last 3 years in the Provincial Budget. Help from Central Government is not feasible in this connection.

(3) Government has established a Special Board to co-ordinate the work of Adult Education and a provision of Rs. 2,71,000 has been made in the budget for Adult Education. During 1939-40, there were over 2,300 literacy classes for Adults but on account of the reduction in the rate of grant a number of these classes were closed and at the end of the year there were about a thousand only. The scheme adopted at present has not proved a success and is under review. Experience has shown that for any large scale scheme, Government will have to depend a good deal on voluntary effort and it will not be possible to finance any comprehensive scheme purely from provincial funds.

Health And Physical Education :

Obligatory medical examination of students is already introduced in the universities of Annamalai, Andhra, Calcutta, Madras and Bombay but follow up work is generally inadequate.

The proposal to place physical education under specially instructed medical direction has not found favour at many places. In N. W. F. Province special instruction is imparted to a certain extent to the drill masters in organised refresher camps by the physical supervisor of the province, who is a graduate and a diploma holder of the College for Physical Education of Saidapet, Madras. Mrs. K. M. George of Cochin considers it enough if properly trained teachers are in charge of physical education. Dr. G. F. Andrews of Madras does not consider the proposal to be conducive to effective physical education work and approves of the practice of placing it in the hands of highly educated young men technically trained for the purpose. Prof. D. B. Kothiwale of Bombay writes : "Unfortunately Physical Education and medical profession have no correlation whatsoever in India. Doctors have not yet condescended to study the science of Physical Education. But physical education teachers are showing keenness to study the anatomical and physiological basis of physical education." At Madras physical education has been made compulsory in all secondary schools. In Bengal a college of Physical Education for Women is reported to have been started at Calcutta. The Annamalai University is already laying stress on the physical development of the students. In Hyderabad State Drill is obligatory in all the schools and in most of the secondary schools there are one or two teachers who have had special training in the College of Physical Education.

"In the Province of Bombay the provincial Government are fully aware of the importance of physical instruction and education, and a special Physical Training Institute has been established by Government for the training of teachers and special amounts have been allotted in the budget for grants for Physical Education to aided institutions and gymnasia. Physical Education is now compulsory for all Primary and Secondary schools including Vocational High Schools and special Short-term Courses in Physical Training are held for the benefit of teachers in various educational institutions. But as the scheme of physical education has been introduced only recently, it will take some time before suitable tests are held periodically in every institution for purposes of promotion. A beginning has been made with the appointment in each Division of two Assistant Deputy Educational Inspectors for Physical Education. These officers are

expected to go round institutions and inspect the work done by different institutions.

"Physical Instruction is included in the syllabus of Primary Training Institutions with a view to enabling class teachers to teach the subject efficiently. The question of starting short-term courses in Physical Education both in rural areas and district towns is under consideration. The syllabus in Physical Education has been translated into the various regional languages and will shortly be published to enable primary teachers to undertake the work of Physical Education more efficiently.

"Qualified teachers employed for Physical Instruction enjoy the same status as other teachers. But as it is contemplated the ordinary class teachers should teach this subject, the question of appointing special teachers for this purpose does not arise. If, however, under special circumstances the appointment of specially qualified teachers for this subject is made, the teachers will have the same status as other members of the staff provided they are equally well-qualified."

The suggestion to include Junior and Senior courses of military education in High Schools and Colleges respectively is not considered to be a practicable proposition anywhere. In N. W. F. Province steps are being taken in this connection in some colleges; but school boys are not generally of suitable age for military training; they are trained as scouts. Dr. G. F. Andrews reports that the question of military training in the University of Madras for college students is under consideration. The Annamalai University is of opinion that the suggestion must be made to the Government first. In the opinion of Andhra University this is a matter of finance, organisation and availability of the required persons and for all these Government's help is essential, if not their initiative, and it cannot be thought of at the present juncture.

The question of the supply of food to necessitous children cannot be accepted at a time of financial stringency. The Bombay Corporation and the U. P. Government supply milk to undernourished children to a very limited extent. It is also being attempted here and there in municipal areas in the province of Madras. The Bombay Government observe as follows :

"In any scheme of Physical Education, the question of nourishment is important but the cost involved in any general scheme is likely to prove prohibitive. The Provincial Government has, however, sanctioned Rs. 4,000 for the

distribution of pamphlets dealing with nutrition and Rs. 10,000 for the preparation of text-books on dietetics."

No legislation is possible to compel educational institutions to have at least minimum facilities for play and recreational programme. The N. W. F. Province Government are of opinion that time is not yet ripe for any legislation in this connection. The Kolhapur Government also do not favour the proposal. Dr. G. F. Andrews reports that educational rules in Madras province require schools to have adequate playgrounds and to provide necessary play facilities. In Hyderabad State, outdoor games have been made compulsory, every pupil being required to take part in some or other two or three times a week; inter-school sports and tournaments are conducted in all divisions; most of the schools in the districts have adequate playgrounds and efforts are also being made to provide playgrounds to such schools in the City of Hyderabad as have no playgrounds of their own at present.

No legislation has been framed anywhere forbidding street hawkers to come near school gates. The N. W. F. Province Government consider it to be a very important point and are asking municipal committees and district boards to frame bye-laws in this connection.

The proposal to associate a duly qualified medical practitioner with the staff of every school also has not met with success. The Inspector of Secondary Education, Kolhapur, reports that this is done in all secondary schools there. Mrs. K. M. George of Cochin suggests that a medical practitioner may be attached to the staffs of a group of schools. In the provinces of Madras and Bombay some of the advanced schools only have this facility.

The recommendation with regard to the compulsory medical examination of pupils in all educational institutions has met with greater success than others of this type. It is already being carried on in the provinces of N. W. F., U. P. and Bombay but it is not general in the province of Madras. In Hyderabad State, Medical Inspection of all the Government Secondary Schools is conducted by the Officers of the Medical Department twice a year; there is close co-operation between these officers and the teachers, and efforts are also being made to ensure that the advice given by the former is followed by the parents.

Moral And Religious Education :

The recommendations on this subject urged (1) the introduction of a course of religious instruction in training colleges; (2) promotion of the teaching of

religious subjects in schools; (3) continuity of religious education to the close of school life; (4) availability of an ordered scheme of moral and religious instruction; (5) provision for willing and equipped teachers.

In N. W. F. province religious instruction is being given as a private enterprise to students in the only training institution for men in the province and every possible attempt is being made in the direction of religious education in schools. Mrs. K. M. George of Cochin is of opinion that only moral instruction is necessary and that the study of religion may be introduced as an optional subject in college classes only. The Kolhapur Government cannot accept the resolution in view of the generally accepted policy of strict religious neutrality in education. In the opinion of Andhra University as there is no universal religion it is a difficult matter for organisation and moreover formal religious instruction to grown up students may not have much value. In Hyderabad State, religion is a compulsory subject of study in all the stages of instruction in the State for Muslims, and Ethics for non-Muslims.

Training of Teachers, Educational Research and Experiments :

The proposal to open more training colleges for secondary teachers has not met with any appreciable response. The N. W. F. Province Government consider the existing provision to be sufficient for their province. Mrs. K. M. George of Cochin does not consider the proposal to be necessary for her State and the Inspector of Education, Kolhapur, is also of the same opinion. The Annamalai University endorse our appeal to Government to open more Training Schools. The Andhra University considers it to be a matter of statistics and would not like to pronounce an opinion without data. In Hyderabad State there are 8 institutions at present for training teachers. Out of these 4 train men teachers and 4 women teachers. Besides, there is a Training College attached to Osmania University to train graduate teachers for the Diploma in Education and the degree of Master of Education. The University of Dacca concur in the resolution. Professor H. P. Maiti of Calcutta University observes : "A few years back the arrangements for teachers' training in Bengal were not extensive. Recently the University has taken active steps in the matter and has made arrangements for Short-term Training Courses for teachers already working in the schools as well as for a regular B. T. Course for secondary school teachers. During the year a New Syllabus for teachers' training has come into force and provision has been made in it for new lines of specialised knowledge and training, including Mental Testing, Comparative Education, Mental Hygiene and Child Guidance, and Education of the Visually Handicapped. The University has

also been running for several years summer refresher courses for school teachers and these have been always popular."

The recommendation that intending teachers should devote one year to gaining teaching experience has found general acceptance. The N. W. F. Government consider it a good suggestion and may be able to accept it after some time. The Government of Kolhapur has already accepted it.

The proposal urging provisions for the education and training of and publishing literature for the physically defective cannot be accepted due to paucity of funds. The N. W. F. Province Government consider it to be a very important point but in spite of several attempts it has not been a success in the province as there are many obstacles in the way.

The Section Committees have not been able to submit their reports on (1) investigation of the courses of juvenile delinquency, and on (2) collection of statistics regarding the weight and height of students. In connection with the work of this Section, Prof. H. P. Maiti observes : "Mention may be made also of the working of the Applied Psychology Section of the Psychology Department of the Calcutta University. A large number of tests are now being experimented on and are being standardised. A fair number of persons and school students have received vocational advice during the year. Besides, two Education Weeks were held, one in East Bengal and the other in West Bengal. Interesting discussions on current educational problems related to school work took place in these Weeks."

The following are taken from the Note of the Bombay Government on resolutions of 1938 :—

(1) The staff and students of Primary Training Institutions, it is considered, can hardly be expected to undertake research. In the Secondary Training Colleges, the position is different and research would be possible if provision is made for post-graduate students. The Provincial Government has under consideration the question of starting a Department of Experimental Psychology in the Deccan College Post-Graduate and Research Institute, Poona, for research in Education and Psychology. The University has also under consideration the same question.

(2) The Provincial Government considers that the main factors which militate against efficient education are economic and social.

(3) It is doubtful whether in their present financial difficulties schools will

be in a position to provide Clinics. The Local Authorities already complain of lack of funds even for their existing responsibilities.

Examination

The recommendations under this head urged (1) improvement of the present system of examination by giving due recognition and weight to school and college records of students and (2) replacement of the present external secondary school leaving examination by internal school certificates, universities holding separate entrance examinations. The N. W. F. Province Government introduced these reforms there long ago and kept them in vogue for a long time but ultimately they failed to continue with them. They still believe that internal examination is a necessity in secondary schools at least. Mrs. K. M. George of Cochin is in favour of the recommendations, while the Inspector of Education, Kolhapur, wants the Universities and the Provincial Departments of Education to take action in the matter. The Hyderabad State Board of Secondary Education has under consideration the first recommendation. The Annamalai University has both the suggestions under consideration. The Andhra University recognises class records in such subjects as require practical work in laboratories in the degree classes and proposes to do so in Intermediate classes also; in other subjects the scheme was tried at S. S. L. C. stage and was given up as unworkable and unreliable. The question of separate entrance examinations is under consideration by the Madras, Andhra and Annamalai Universities while the Calcutta University considers it desirable. The Bombay Government report: "The question of examinations was considered by the Vocational Training Committee appointed by the Provincial Government and in their report they have made certain recommendations on the subject of Secondary School Examination as well as the Matriculation Examination. In one of its recommendations the Committee has suggested that with a view to removing the tyranny of the Matriculation, the Heads of Secondary Schools might be permitted to hold their own examinations and to issue their own certificates. This recommendation can hardly be accepted but the question of a separate School Leaving Examination is under the consideration of the Provincial Government. Government has now started Vocational High Schools, and as these are essentially secondary institutions imparting general education of the Matriculation standard and include in its courses subjects which are not in the Matriculation syllabus, it will be necessary to hold a special School Leaving Certificate Examination." Mr. N. Subramaniam of Madras deplores the action of the

Government of Madras in proposing to hold one more public examination at the end of the higher elementary stage from 1941.

Internationalism and Peace

The resolutions of this section emphasised to establish the means to peace and strengthen the will to achieve Peace in this generation and demanded of educationists a constructive programme of moral rearmament in education and an effort to work intelligently, co-operatively and unselfishly for an honourable world peace. These have been noted and recorded everywhere. The Annamalai University is in agreement with them while the Andhra University affirms that these are great ideals to be always aimed at but seldom realised anywhere uptill now.

RESOLUTIONS, 1940.

PASSED IN THE GENERAL SESSION.

1. This Conference affirms its unswerving loyalty to the ideals of democracy and its determination to strengthen democracy in all its activities, including the practice of the democratic way of life in school management.

2. This Conference appeals to educational institutions throughout the country to make the most effective contribution towards the speedy attainment of National Unity.

3. This Conference recommends that the educational authorities in different Provinces and States be moved to accept the following principles :

- (a) That there shall be no interference with freedom of teaching in schools, colleges and universities.
- (b) No limitation on class-room discussion relevant to the subjects prescribed for study.
- (c) The same freedom to teachers, as to other citizens, to take part in public affairs in out-of-school hours.
- (d) No interference with the right of teachers to organise for the protection of their freedom in teaching and their other interests e. g. improvement of their service conditions.
- (e) No unreasonable interference by legislature with the courses of education or with the books recommended for study, the control thereof being left to educational authorities and the teaching profession.
- (f) No compulsory religious requirement as a condition of employment.
- (g) A guarantee of employment, pay prospects and protection against unjust discharge or dismissal or any other punishment.

4. That the next session of the All India Educational Conference be held in Kashmir on such dates and at such place as may be decided by the Executive Committee of the All India Federation of Educational Associations.

5. This Conference urges upon State and Provincial Governments the necessity for the revision of the grant-in-aid rules with a view to improving the equipment and conditions of service and to ensuring the security of tenure for teachers in non-Government institutions.

6. That an effective training in the duties of citizenship be imparted to our students.

7. That Military training be introduced forthwith in all secondary schools and colleges.

8. This Conference urges upon Government to create Provincial Advisory Boards of Education consisting of representatives of Government, Universities, Managing bodies of educational institutions and Teachers' Associations to advise on educational and professional matters.

9. That the Central Advisory Board of Education be requested to approach the Government of India to secure Railway Concession for individual teachers travelling to attend Educational Conferences.

10. That Safety Codes for road users drawn up by the Safety First Association of India should be taught in all schools.

ADOPTED AT THE COUNCIL ON 27TH DECEMBER, 1940.

Childhood And Home Education Section.

11. That a Teacher of an infant class should not be required to teach more than 20 pupils at a time.

Primary And Rural Education Section.

12. This Conference recommends that special efforts be made by governments to improve the educational opportunities of rural children and youth in order to enrich rural life both economically and culturally.

13. As the progress of literacy is very slow at present, this Conference urges all provincial and State Governments that a ten year plan of universal education be drawn up and put into operation without delay.

14. That midday meals and milk be supplied to necessitous pupils of primary schools; and clinics be started at various centres for their health examination.

Secondary Education Section.

15. This Conference is of opinion that in every Province or State, a Teacher's Service Conditions Act be placed on the Statute Book with a view to stabilising service conditions and promoting professional efficiency in non-Government institutions.

16. That versions of the Education Codes should be provided in the languages of the locality.

17. That this Conference recommends to the Governments concerned that teachers in Secondary education institutions should be given representation on the Secondary Education Boards, at least to the extent of one-fourth of each Board's total strength, these representatives being elected by the teachers of High Schools and Colleges under the Board's jurisdiction.

University Education Section.

18. That there should be a Faculty or Department of Education in every University.

19. That it is desirable to institute a system of exchange of University professors and advanced students between the various provinces of India.

Adult Education Section.

20. This Conference recommends to the Provincial and State Governments to frame and adopt adult education programmes in their jurisdiction.

21. This Conference advocates starting of province-wide organisations for the removal of adult illiteracy.

22. This Conference is of opinion that Adult Literacy is not an end in itself but is only a step towards higher goal of Adult Education, which should include hygiene and sanitation, economic improvement, civic training, better homes and other aspects of the larger life.

23. This Conference recommends the important part that libraries can play in improving the cultural level of the people and advises that the Provinces, States and other bodies engaged in adult education should provide wider and fuller library service in all urban and rural areas for the benefit of the people.

Moral and Religious Education.

24. This Conference is of opinion that the time has now arrived for introducing direct moral education in our schools.

25. This Conference urges that sustained efforts should be made in all Educational Institutions to inculcate in the minds of the youth the principles of mutual tolerance and due regard for the religious belief and faith of others.

Teachers' Training Section

26. There should be greater provision in the country for the training of

teachers for all stages of education and that private enterprise should be encouraged in this connection.

Health and Physical Education

27. This Conference is of opinion that no scheme of National Education can be completed unless it makes provisions for physical development of the youth of the nation.

New Education

28. That there should be more ample provision for educational experiments and researches in the training colleges and that additional grants and staff be provided for this purpose.

29. That provisions should be made for a closer study of the behaviour problems with special reference to discipline and training colleges and psychology departments of the universities should be called upon to cooperate in the matter.

30. That it is desirable that Child Guidance Clinics should be organised by the State as a part of the general education system.

Examination Section

31. This Conference recommends that at the end of each school stage there should be an internal school examination leading to a primary or secondary school leaving certificate awarded on the basis of the pupil's school record and performance at the examination.

Internationalism and Peace Section

32. Resolved that the establishment of communal schools should not be encouraged.

33. This Conference strongly urges the necessity of teaching the elements of World-citizenship in the educational institutions.

Vocational Education

34. This Conference is of opinion that Vocational Education should not be treated as different from general education; but that it should form an integral part of general education. In the Upper Primary stage the aim should be to impart a bias towards vocational training while in the Secondary stage, the actual teaching of crafts suited to the varying needs of pupils should be integrated with general education.

Resolutions of Courtesy

35. This All India Educational Conference places on record its deep sense of gratitude to His Highness the Maharana for his kindly inaugurating the session

and for his generous patronage and authorise the President to convey this resolution to His Highness.

36. That this Conference has heard with deep regret the melancholy intelligence of the death of the Maharao of Kotah and wishes to communicate its sincere sympathy to His Highness the Maharana of Udaipur.

37. This Conference is extremely pained to learn of the death of Mr. P. Ramanujachari, a reputed educationist of South India and offers its sincere condolence to his son Mr. P. Seshadri.

38. That a resolution expressing our gratitude to our President for his taking the trouble to come to Udaipur for presiding over our deliberations and guiding them so ably be placed on record.

39. This Conference expresses its sense of gratefulness to the Governments of various States of India for deputing delegates to participate in its deliberations.

40. This Conference appreciates the support of the Departments of Education of the various Provinces of India in bringing the Conference to the notice of all teachers under their jurisdiction and in granting to those in Government service facilities for participating in our deliberations.

41. This Conference expresses its appreciation of the support of the Universities in deputing delegates to represent them at the Conference.

42. This Conference records a vote of thanks to the Chairmen of Sectional Conferences whose labours have largely contributed to the success of the Conference.

43. This Conference authorises the Secretary, All India Federation of Educational Associations, to communicate the resolutions of the Conference to the authorities and persons concerned and take such steps as may be necessary to give effect to them.

44. This Conference records its appreciation of the spirit of comradeship and cooperation displayed by the delegates from various Provinces and Indian States and thanks the Organisations concerned for their hearty and sincere response.

45. This Conference conveys its sense of appreciation and gratitude to the Reception Committee, the volunteers and workers for their cordial welcome and admirable arrangements.

46. This Conference records a vote of thanks to Sir T. Vijayaraghavacharya for his eminent service as President of the Conference.

h 203

APPENDICES.

APPENDIX I.

OUTLINE PROGRAMME

Thursday, 26th December, 1940.

4 p. m. Opening of the All India Educational Exhibition.

Friday, 27th December, 1940.

9 a. m. to 12 noon. Annual Meeting of the Council of the All India Federation of Educational Associations for 1941.

12 noon to 2 p. m. INTERVAL.

2 p. m. to 4 p. m. Annual Meeting of the Council for 1941.

5 p. m. ... Opening Session of the Conference.

9 p. m. to 11 p. m. ENTERTAINMENT.

Saturday, 28th December, 1940.

9 a. m. to 12 noon. Sectional Conferences : (1) Childhood and Home Education; (2) University Education; (3) Vocational Education; (4) Primary and Rural Education.

12 noon to 2 p. m. INTERVAL.

2 p. m. ... General Session of the Conference.

4-30 p. m. ... AT HOME.

6 p. m. to 7 p. m. Public Lectures.

7 p. m. to 9 p. m. INTERVAL.

9 p. m. to 11 p. m. ENTERTAINMENT.

Sunday, 29th December, 1940.

9 a. m. to 12 noon. Sectional Conferences : (1) Teachers' Training; (2) Secondary Education; (3) Adult Education; (4) Moral and Religious Education; (5) Examinations.

12 noon to 2 p. m. INTERVAL.

2 p. m. to 5 p. m. General Session of the Conference.

6 p. m. to 7 p. m. Public Lectures.

7 p. m. to 9 p. m. INTERVAL.

9 p. m. to 11 p. m. ENTERTAINMENT.

Monday, 30th December, 1940.

- 9 p. m. to 12 noon. Sectional Conferences : (1) Health and Physical Education; (2) New Education, Research and Experiment; (3) Internationalism and Peace; (4) Women's Education.
- 12 noon to 2 p. m. INTERVAL.
- 2 p. m. to 4 p. m. Closing Session of the Conference.

Tuesday, 31st December, 1940.

EXCURSIONS AND SIGHT-SEEING.

APPENDIX II.

OFFICE-BEARERS OF THE RECEPTION COMMITTEE.

- Chairman :** Dewan Bahadur Sir T. Vijayaraghavacharya, K. B. E., Prime Minister, Udaipur.
- Vice-Chairmen :**
1. Dr. Mohan Sinha Mehta, M. A., Ph. D., LL. B., Bar-at-Law, President, Vidya Bhawan.
 2. Pandit Rati Lalji Antani, B. A., M. R. A. S., Education Minister, Udaipur.
 3. Major Rao Manohar Singhji, Home Minister, Udaipur.
 4. Rawatji Sahib Khuman Singhji of Salumber.
- General Secretary :** K. L. Shrimali, M. A., B. T., Head Master, Vidya Bhawan.
- Joint Secretaries :**
1. Mrs. K. Rangaswami, M. A., C/o Prime Minister's House, Udaipur.
 2. Pt. Laxmi Lal Joshi, M. A., LL. B., Director of Public Instruction, Udaipur.
 3. Kr. Chandra Sinha Mehta, B. A., Traffic Superintendent, Me. S. Railway.
- Treasurer :** Moti Lal Bohra, Accountant-General, Mewar State, Udaipur.

IV XVI ALL INDIA EDUCATIONAL CONFERENCE.

Sectional Officers :

- (a) *Organisation* : J. H. Wilkinson, Vidya Bhawan, Udaipur.
Keshav Chandra, Vidya Bhawan, Udaipur.
- (b) *Publicity* : S. S. Kulshreshtha, M. A., LL. B., B. Com.,
Professor, Maharana's College, Udaipur.
M. V. Amrith, B. A. (Hons.), M. A., Vidya Bhawan,
Udaipur.
Narain Lal, B. A., Vidya Bhawan, Udaipur.
- (c) *Exhibition* : Thakur Ran Bahadur Singh, M. A., L. T.,
Head Master, Bhupal Nobles' High School, Udaipur.
G. L. Joshi, Drawing Teacher, Vidya Bhawan.
- (d) *Accommodation & Boarding*^o : Thakur Mathura Nath Pancholi,
Hakim Deosthan, Udaipur.
Bherun Lal Gelda, Ayurved Seva Ashram.
Kanhyalal Bapna, Vidya Bhawan, Udaipur.
- (e) *Volunteers* : Ratan Lal Vardya, Physical Instructor, Maharana's
College, Udaipur.
Yogesh Chandra, Vidya Bhawan, Udaipur.
- (f) *Excursions* : Bansi Lal Bhatnagar, B. Sc. (Eng.), A. M. I. E.
(Ind.), Sub-Engineer, Me. S. Rly., Udaipur.
Hazari Lal, B. A., LL. B., Assistant Raj Advocate,
Udaipur.
- (g) *Entertainment* : Pt. Pyare Krishna Kaul, Judge, High Court,
Udaipur.
Devilal Samar, B. A., Vidya Bhawan, Udaipur.
- (h) *Collection Committee* : Syt. Moti Lal Bohra, Accountant-
General, Mewar State, Udaipur.
Pt. Pyare Krishna Kaul, Judge, High Court, Udaipur.
Babu Ram Gopal, Private Secretary to His Highness
the Maharana Sahib Bahadur, Udaipur.
Kanwar Chandra Sinha Mehta, B. A., Traffic
Supdt., Me. S. Railway.
Thakur Mathura Nath, Hakim Deosthan, Udaipur.
Syt. Bherun Lal Gelda, Ayurved Seva Ashram.
Prof. Taj Khan, M. A., Maharana's College, Udaipur.
Kanwar Bhagwat Singh, B. A., LL. B., Additional
Secretary, State Council, Udaipur.

- (i) *Tennis Tournament* : Rao Sahib Thakur Kesri Singh Ranawat,
Excise and Customs Commissioner, Udaipur.
J. K. Kaul, B. A., LL. B., Vakil, High Court,
Udaipur.
- (j) *Health & Sanitation* : Dr. D. Robertson, Mission Hospital,
Udaipur.

CONFERENCE SECTIONAL SECRETARIES.

1. *Childhood and Home Education* : Mrs. M. Wilkinson, B. A., L. T.
2. *Primary and Rural Education* : Thakur Vikram Singh, M. A.,
Dip. Ed. (Leeds), Bhupal Nobles' High School,
Udaipur.
3. *Secondary Education* : S. C. Bose, M. Sc., Principal, Maharana's
College, Udaipur.
4. *University Education* : K. L. Bordia, M. A., Professor, Holkar
College, Indore, C. I.
5. *Adult Education* : Shambhu Lal Sharma, Lambardar School, Udaipur.
6. *Examinations* : Thakur Ran Bahadur Singh, M. A., L. T.,
Head Master, Bhupal Nobles' High School,
Udaipur.
7. *Vocational Education* : S. D. Yagadhri, M. A., Maharana's College,
Udaipur.
8. *Moral and Religious Education* : Mrs. Robertson, Mission House,
Udaipur.
Pt. Pyare Krishna, Judge, High Court, Udaipur.
9. *Teachers' Training* : Suraj Narain Srivastava, M. Sc., B. T., B. Ed.,
Inspector of Schools, Udaipur.
10. *Internationalism and Peace* : Dr. D. Robertson, Mission House,
Udaipur.
11. *Women's Education* : Mrs. K. Rangaswami, M. A., C/o Prime
Minister's House, Udaipur.
12. *Health and Physical Education* : J. H. Wilkinson, Vidya Bhawan,
Udaipur.
13. *New Education, Research and Experiment* : N. L. Verma, B. A.,
Vidya Bhawan, Udaipur.

APPENDIX III.

EXECUTIVE COMMITTEE 1941.

President

1. P. Seshadri, M. A., Principal, Government College, Ajmer.

Vice-Presidents

2. Amarnatha Jha, M. A., F. R. S. L., Vice-Chancellor, University of Allahabad, Allahabad.
3. K. S. Vakil, M. Ed., F. R. G. S., Principal, S. M. T. Teachers' College, Kolhapur.
4. Dewan Chand Sharma, M. A., Professor of English, D. A. V. College, Lahore.
5. K. G. Saiyidain, M. A., Director of Education, Kashmir State, Jammu.
6. A. N. Basu, M. A., Head of Teachers Training Department, Calcutta University, Calcutta. (Secretary, New Education Committee.)
7. M. S. Sabhesan, M. A., Madras Christian College, Madras.

Secretary-Treasurer

8. D. P. Khattry, B. A., L. T., Headmaster, Pandit Prithi Nath High School, Cawnpore.

Woman Joint Secretary

9. Miss V. Dhurvapadi Amma, B. A., L. T., Headmistress, Victoria Jubilee Girls' High School, Trichur (Cochin State).

Assistant Secretaries

10. A. P. Khattry, B. Com., LL. B., Advocate, Post Box 52, Cawnpore.
11. Jogesh Chandra Sen, B. A., Headmaster, Pogose High School, Dacca.
12. C. A. Christie, B. A., B. T., Robert Money School, Bombay 7,
13. A. C. Subrahmanyam, M. A., L. T., Lecturer in English, Annamalai University, Annamalainagar (South India).

Auditor

14. D. K. Sakhwalkar, M. A., B. Com., LL. B., D. A. V. College, Cawnpore.

Secretaries of Sectional Committees

15. K. L. Shrimali, M. A., B. T., Headmaster, Vidya Bhawan, Udaipur (Rajputana). (Secretary, Childhood and Home Education Committee.)
16. Sardar A. T. Mukerjee, M. Sc., M. R. A. S., Headmaster, Hindu High School, Nabadwip (Bengal). (Secretary, Primary and Rural Education Committee.)
17. N. Subrahmanyam, B. A., L. T., P. S. High School, Mylapore, Madras. (Secretary, Secondary Education Committee.)
18. M. S. Sundaram, M. A., Agra College, Agra. (Secretary, University Education Committee.)
19. Vitasta Prasad Fida, B. A., Dayal Singh High School, Lahore. (Secretary, Vocational Education Committee.)
20. N. L. Kitroo, B. A., B. T., Prince of Wales College, Jammu (Kashmir State). (Secretary, Adult Education Committee.)
21. R. C. Bhargava, B. A., L. T., Principal, Kishori Raman Intermediate College, Muttra. (Secretary, Health and Physical Education Committee.)
22. V. K. Joshi, M. A., S. T. C., C. L. Boys' High School, Dadar, Bombay 14. (Secretary, Moral and Religious Education Committee.)
23. N. Kuppuswami Aiyangar, M. A., L. T., 31, Ranganatham Street, Theogorayanagar, Madras. (Secretary, Teachers Training Committee.)
24. A. S. Sinha, M. A., L. T., D. A. V. College, Dehra Dun. (Secretary, Examination Committee.)
25. P. D. Gupta, M. A., Principal, N. R. E. C. College, Khurja. (Secretary, Internationalism and Peace Committee.)
26. Mrs. K. Rangaswami, M. A., C/o Prime Minister's House, Udaipur (Rajputana). (Secretary, Women's Education Committee.)

Members.

27. Mannoo Lal Misra, M. A., Senior Lecturer in Mathematics, Agra College, Agra.
28. Mrs. S. Bose, B. A., Principal, Balika Vidyalaya Intermediate College, The Mall, Cawnpore.

VIII XVI ALL INDIA EDUCATIONAL CONFERENCE.

29. S. K. Roy, M. A., P. O. Kanke, Ranchi.
30. A. R. Narayan Pai, T. D. High School, Mattancheri, Cochin State (S. India).
31. Dr. A. A. Puri, M. A., Ph. D., Headmaster, Muslim University High School, Muslim University, Aligarh.
32. Nagendra Chandra Parial, Madarat Popular Academy, P. O. Baruipur, 24 Parganas (Bengal).
33. Ramani Mohan Roy, M. Sc., Ripon College, 24, Harrison Road, Calcutta.
34. Mrs. Yamuna Hirlekar, M. A., 151, Vrindavan, Dadar, Bombay 14.
35. Kapildeo Narayan, Headmaster, Miller High School, Patna.
36. Ram Narayan Misra, B. A., Principal, D. A. V. College, Benares.
37. Mrs. L. J. Aaron, 29, Kelly's Building, Byculla, Bombay.
38. P. K. De Sarkar, M. A., Headmaster, Bholanath Bisheshwar Academy, Rajshahi (Bengal).
39. D. V. Kulkarni, M. A., B. T., Pramukh Sanchalak, Education Department, Aundh (Satara, Bombay Province).
40. J. H. Trivedi, B. A., Principal, M. N. K. Bhatia High School, Hornby Road, Bombay.
41. Rai Saheb Manindra Chandra Mukerjee, Feni H. E. School, Feni, Noakhali (Bengal).
42. B. Abreo, B. A., B. T., "Goolshan Mahal", Lady Jamsetji Road, Mahim, Bombay 16.
43. Behram S. Rustomji, B. A., T. D., L. C. P., M. R. S. T., B. V. S., Parsi High School, Victoria Road, Karachi.
44. N. L. Inamdar, M. A., T. D., Headmaster, New High School, Amraoti (Berar).
45. S. L. Pandaripande, M. A., Principal, City College, Nagpur.
46. Dr. Mohan Sinha Mehta, M. A., LL. B., Ph. D., Bar-at-Law, President, Vidya Bhawan, Udaipur (Rajputana).
47. Miss Qamar Jahan Jafar Ali, Head of Montessori Department, Muslim University High School, Aligarh.
48. A. L. Mazumdar, B. A., S. T. C., Block No. 147, Prabhu Nivas, Vithalbhai Patel Road, Bombay 4.

49. Ram Chandra Shukla, M. A., L. T., Principal, Kanyakubja Inter. College, Cawnpore.
50. C. Ranganatha Iyengar, M. A., L. T., L. M. High School, Gooty (S. India).

APPENDIX IV.

Statement showing the number of Delegates from the different Provinces and States of India who attended the XVI All India Educational Conference, Udaipur, in December 1940.

Provinces.

1. Madras	.. 11	6. Bihar	4
2. Bombay	.. 20	7. C. P. and Berar	6
3. Bengal	.. 20	8. Sind	3
4. United Provinces	.. 35	9. Ajmer-Merwara	15
5. Punjab	.. 6		

Indian States.

1. Alwar	12	15. Jodhpur	... 15
2. Bhavnagar	3	16. Jaipur	... 6
3. Baroda	2	17. Jind	... 2
4. Bikaner	7	18. Kalat (Baluchistan Agency)	2
5. Bharatpur	1	19. Kashmir	4
6. Cochin	3	20. Karauli	1
7. Dewas Junior	3	21. Mysore	2
8. Dhar	1	22. Partabgarh.	3
9. Dungarpur	3	23. Patiala	2
10. Indore	8	24. Rampur (U. P.)	2
11. Idar	6	25. Sangli	1
12. Gwalior	1	26. Sitamau	2
13. Hyderabad (Deccan)	4	27. Udaipur	87
14. Jhalawar	4		
		Total	307

APPENDIX V

MEMBERS OF THE COUNCIL FOR 1941.

I. Presidents of Conferences Under Para. VII (d)

1. P. Seshadri, M. A., Principal, Government College, Ajmer.
2. A. R. Wadia, B. A. (Cantab), Bar-at-Law, Professor of Philosophy, University of Mysore, Mysore.
3. Sir C. V. Raman, D. Sc., F. R. S., Nobel Laureate in Physics, Director, Indian Institute of Science, Bangalore.
4. Dr. G. S. Arundale, M. A., LL. B., President, Theosophical Society, Adyar (Madras).
5. Sir P. S. Sivaswami Iyer, B. A., B. L., C. I. E., K. C. S. I., "Sudharma", Edward Elliot Road, Mylapore, Madras.
6. Sir S. Radhakrishnan, Kt., M. A., D. Litt., Vice-Chancellor, Hindu University, Benares.
7. N. S. Subba Rao, M. A., Bar-at-Law, "Narsimha Prasad" Basavangudi, Bangalore.
8. Dr. Zia Uddin Ahmad, Kt., C. I. E., Ph. D., D. Sc., M. L. A., (Central), Zia Manzil, Aligarh.
9. Rao Bahadur Thakur Chain Singh, M. A., LL. B., Pokran House, Jodhpur.
10. Dr. Shyama Prasad Mookerjee, M. A., B. L., Bar-at-Law, 77, Ashutosh Mookerjee Road, Calcutta.
11. Iqbal Narain Gurtu, M. A., LL. B., 15, Hamilton Road, Allahabad.
12. Dr. C. R. Reddi, M. A. (Cantab), M. L. C., Vice-Chancellor, Andhra University, Waltair.
13. Dewan Bahadur Sir. T. Vijayaraghavacharya, M. B. E., Prime Minister, Udaipur. (Rajputana)
14. Hon'ble Sir Shah Sulaiman, M. A., LL. D., D. Sc., Kt., Judge, Federal Court, New Delhi.

II. Chairmen or Conveners of Reception Committees**Under Para VII (d)**

15. D. P. Khattry, B. A., L. T., Headmaster, Pt. Prithi Nath High School, Cawnpore.
16. D. N. Sen, M. A., Ex-Principal, B. N. College, Patna.
17. M. R. Paranjpe, M. A., B. Sc., 520, Narayanpeth, Poona.
18. S. K. Yegnanarayana Aiyar, M. A., "Kumari", Mowbray's Road, Mylapore, Madras.

19. Ram Narayan Misra, B. A., P. E. S. (Retd.), Principal, D. A. V. College, Benares.
20. C. Krishnaswami Rao, B. A., Government High School, Chikmagalur. (Mysore State)
21. Diwan Bahadur Raja Narendra Nath, M. A., "Fairfields", Ferozepur Road, Lahore.
22. Jamshed N. R. Mehta, Ex-President, Karachi Municipality, Karachi.
23. Dr. Zakir Husain, M. A., Ph. D., Principal, Jamia Millia Islamia, Delhi.
24. M. B. Niyogi, M. A., LL. M., Judge, High Court, Nagpur.
25. Rao Bahadur L. B. Mulye, B. A., Ex-Minister, Gwalior State, Lashkar. (Gwalior)
26. Sanat Kumar Roy Choudhary, M. A., B. L., Ex-Mayor, Calcutta Corporation, Calcutta.
27. V. N. Chandavarkar, B. A. (Cantab), Bar-at-Law, Malabar Hills, Bombay.
28. Dr. Rai Rejeshwar Bali, B. A., O. B. E., D. Litt., Fyzabad Road, Lucknow.

III. All Bengal College and University Teachers' Association

29. Dr. D. N. Mallick, D. Sc., Principal, Carmichael College, Rangpur. (Bengal)
30. S. P. Agharkar, Ph. D., F. N. I., 35, Ballygunje Circular Road, Calcutta.
31. Dr. H. C. Mookerji, Ph. D., M. L. A., 2, Dehe Serampore Road, Entally, Calcutta.
32. K. B. Chakrabarti, Principal, Ananda Mohan College, Mymensingh. (Bengal)
33. R. M. Roy, M. Sc., Professor, Ripon College, 24, Harrison Road, Calcutta.

IV. All Bengal Teachers' Association

34. Jogesh Chandra Sen, B. A., Headmaster, Pogose H. E. School, Dacca. (Bengal)
35. Rai Saheb Manindra Chandra Mukerjee, Feni H. E. School, Feni, Noakhali. (Bengal)
36. P. K. De Sarkar, M. A., Headmaster, Bholanath Bisheswar Academy, Rajshahi. (Bengal)

37. Nagendra Chandra Parial, Madarat Popular Academy, P. O. Baruipur, 24 Parganas. (Bengal)
38. Dharanidhar Mookerjee, Nalhati H. E. School, Nalhati, Birbhum. (Bengal)

**V. Bihar and Orissa Secondary School
Teachers' Association**

39. Sukhdeo Narayan, Organiser, Basic Education, Brindaban, P. O. Bettiah. (Behar)
40. A. L. Tirkey, Headmaster, Gessner High School, Ranchi.
41. Bindeshwari Prasad Misra, Headmaster, H. E. School, Sultangunj. (Bhagalpur)
42. A. K. Mohd. Ashraf, Headmaster, M. A. A. School, Patna City.
43. Kapildeo Narayan, Headmaster, Miller High School, Patna.

VI. U. P. Secondary Education Association

44. P. D. Gupta, M. A., Principal, N. R. E. C. College, Khurja.
45. Thakur Lautu Singh Gautama, M. A., L. T., M. R. A. S., U. P. Kshattriya College, Benares.
46. R. C. Bhargava, B. A., L. T., Principal, Kishori Raman College, Muttra.
47. A. S. Sinha, M. A., L. T., D. A. V. College, Dehra Dun.
48. A. N. Gupta, M. A., L. T., Principal, S. D. Inter. College, Muzaffarnagar.

VII. U. P. Adhyapak Mandal

49. Vigyan Ratna Jagdeva Singh Visharad, R. K. T. Middle School, P. O. Jalalpur. (Jaunpur)
50. Gulzari Lal, Headmaster, Middle School, Ajitmal. (Etawah)
51. Harishchandra Sharma, Primary School, Baghpat. (Meerut)
52. Maulvi Maqbool Ahmad Siddiqi, Basic Teacher, Municipal Branch School, Lakhimpur. (Kheri)
53. Hari Shankar Saksena, English Teacher, Middle School, Itaunja. (Lucknow)

**VIII. Federation of Recognised Educational
Institutions of C. P. & Berar**

54. N. L. Inamdar, M. A., T. D., Headmaster, New High School, Amraoti. (Berar)
55. T. N. Wazalwar, B. Sc., LL. B., B. S., Superintendent, Neill City High School, Nagpur.

56. S. L. Pandharipande, M. A., Principal, City College, Nagpur.
57. N. S. Hadas, B. Sc., LL. B., L. T., Superintendent, Sule High School, Nagpur.
58. Mrs. S. Mohoni, Lady Superintendent, Bhide Girls' High School, Nagpur.

IX. South India Teachers' Union

59. N. Subrahmanyam, B. A., L. T., P. S. High School, Mylapore, Madras.
60. M. S. Sabhesan, M. A., Madras Christian College, No. 4, Nallathambi Mudali Street, Triplicane, Madras.
61. T. P. Srinivasavaradan, B. A., L. T., Hindu High School, Madras.
62. S. Natarajan, B. A., L. T., St. Gabriel's High School, Broadway, Madras.
63. C. Ranganatha Iyengar, M. A., L. T., L. M. High School, Gooty. (S. India)

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64. Khan Bahadur S. D. Contractor, B. A., Katrak Parsi Colony, Bunder Road Extension, Karachi.
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67. M. Murti, B. A., B. T., City High School, Karachi.
68. C. K. Jaishinghani, M. A., S. T. C., S. C. Sabner School, Karachi.

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71. Rev. S. N. Spence, Principal, C. M. S. High School, Karachi.
72. Miss E. Talker, Principal, C. Indian Girls' High School, Karachi.
73. Balwant Singh Lala, Principal, Khalsa High School, Karachi.

XII. Bombay Provincial Secondary Teachers' Federation

74. V. K. Joshi, M. A., S. T. C., C. L. Boys' High School, Dadar, Bombay 14.

XIV XVI ALL INDIA EDUCATIONAL CONFERENCE.

- 75. Miss R. Rege, B. A., B. T., G. E. J.'s High School for Girls, Dadar, Bombay 14.
- 76. A. L. Mazumdar, B. A., S. T. C., Block No. 14, Prabhu Nivas, Vithalbhai Patel Road, Bombay 4.
- 77. Dr. G. S. Khair, M. A., Ph. D., Maharashtra High School, Poona.
- 78. N. K. Desari, M. A., B. T., Kadod High School, Kadod, Dist. Surat.

XIII. Bombay Secondary Teachers' Association

- 79. Mrs. L. J. Aaron, 29, Kelly's Building, Byculla, Bombay.
- 80. B. Abreo, B. A., B. T., "Goolshan Mahal", Lady Jamsetji Road, Mahim, Bombay 16.
- 81. J. H. Trivedi, B. A., Principal, M. K. N. Bhatia High School, Hornby Road, Bombay.
- 82. C. A. Christie, B. A., B. T., Robert Money School, Bombay 7.
- 83. C. B. Shah, S. T. C., R. K. Building No. 2, Second Floor, Khetwady 9th Lane, Bombay 4.

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- 84. K. S. Acharlu, M. A., B. T., Secretary, Text-Book Committee, D. P. I.'s Office, 534, 17th Cross Road, Malleswaram, Bangalore. (Mysore State)
- 85. Dr. K. R. Ramaswami, M. A., D. Litt., M. Ed., Headmaster, Fort High School, Bangalore City. (Mysore State)
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- 87. C. Rangachar, M. Ed., Asst. Professor of Education, Teachers' College, Mysore University, Mysore.
- 88. Miss. K. White, B. A., L. T., Superintendent, Vani Vilas Institute, Bangalore City. (Mysore State)

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- 89. Mrs. Saraladevi Sarabhai, "The Retreat", Shahibag, Ahmedabad.
- 90. Mrs. Sarabi Modak, Uma Sadan, Hindu Colony, 4th Lane, Dadar, Bombay.
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- 92. Seth Ramji Hansraj, Amreli. (Kathiawar)
- 93. Mrs. Sarojben Yodh, Bai Ka Mansion, Napean Sea Road, Bombay.

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102. K. A. Patwardhan, M. Sc., Professor, Daly College, Indore.
103. Mrs. F. S. Beckwith, Residency Area, Indore.

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105. Dr. H. R. Divekar, M. A., D. Litt., Madhava College, Ujjain.
106. N. R. Chitale, M. A., V. C. High School, Lashkar, (Gwalior)
107. Dr. Y. G. Apte, B. A., L. M. S., Jayendra Ganj, Lashkar. (Gwalior)
108. R. S. Rawadikar, M. Sc., Madhava College, Ujjain.

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109. Abdul Hameed Qureshi, M. A., LL. B., M. Ed., Headmaster, Alexandra High School, Bhopal.
110. Afaq Hussain, B. A., Headmaster, Jahangiria School, Bhopal.
111. N. G. Deo Bhagat, B. Sc., L. T., High School, Sehore. (Bhopal State)

XX. The Scindia School Teachers' Association, Fort, Gwalior

112. J. N. Dar, B. Com., Scindia School, Fort, Gwalior.
113. U. L. Pathak, B. A., B. T., Scindia School, Fort, Gwalior.
114. S. V. Naik, Scindia School, Fort, Gwalior.

XXI. The Government Secondary Teachers' Union for Berar

- 115. G. N. Joshi, B. A., L. T., Craddock High School, Wardha.
- 116. S. Y. Solapurkar, M. A., L. T., Government High School, Akola.
- 117. G. P. Bhawe, Government A. V. School, Murtizapur.

XXII. Cochin Teachers' Association

- 118. N. R. Ramchandra Iyer, M. A., L. T., Professor, Maharaja's College, Ernakulam. (Cochin State)
- 119. T. Paul Verghese, B. A., M. Ed., L. C. P., Headmaster, High School, Ollur. (Cochin State)
- 120. T. Kunjunni Menon, M. A., L. T., Inspector of Schools, Irinjalakuda. (Cochin State)

XXIII. Cochin Women Teachers' Association

- 121. Mrs. K. M. George, B. A., L. T., Inspectress of Schools, Trichur. (Cochin State)
- 122. Mrs. A. Velayudha Menon, B. A., L. T., Headmistress, Girls' High School, Ernakulam. (Cochin State)
- 123. Miss V. K. Dhruvapathi Amma, B. A., L. T., Headmistress, Victoria Jubilee Girls' High School, Trichur. (Cochin State)

XXIV. Primary Aided Schools' Association, Karachi

- 124. Miss B. Brenton Carey, C. E. Z. Mission, Staff Lines, Karachi.
- 125. Sansar Chand, Headmaster, D. A. V. School, Sushila Bhavan, Karachi.
- 126. Mrs. G. S. Contractor, C/o Khan Bahadur S. D. Contractor, Retired Educational Inspector (in Sind), Karachi.

XXV. Bombay North and Suburban Secondary Teachers' Association

- 127. M. A. Donde, B. A., Principal, R. M. Bhatt High School, Parel, Bombay 12.
- 128. C. J. Bhatt, B. A., S. T. C., Principal, Seth M. A. High School, Andheri. (Bombay)
- 129. M. L. Joshi, B. Sc., B. T., C/o C. L. Boys' High School, Dadar, Bombay 14.

XXVI. Individual Members Under Para VII (c)

- 130. Amaranatha Jha, M. A., F. R. S. L., Vice-Chancellor, University of Allahabad, Allahabad.
- 131. A. C. Subrahmanyam, M. A., L. T., Lecturer in English, Annamalai University, Annamalaiagar. (S. India)

132. Dewan Chand Sharma, M. A., Professor of English, 1-A, Court Street, Lahore.
133. Anathanatha Basu, M. A., T. D., Head of the Teachers' Training Department, Calcutta University, Calcutta.
134. N. Kuppuswami Aiyanger, M. A., L. T., 31, Ranganatham Street, Theogorayanagar, Madras.
135. Mannoo Lal Misra, M. A., Senior Lecturer in Mathematics, Agra College, Agra.
136. A. P. Khattri, B. Com., LL. B., Advocate, Post Box 52, Cawnpore.
137. Sardar A. T. Mukherjee, M. Sc., M. R. A. S., Headmaster, Hindu High School, Nabadwip. (Bengal)
138. Dr. G. F. Andrews, M. A., Ph. D., Senior Director of Physical Education, Saidapet, Madras.
139. K. P. Chattopadhyaya, M. A., Professor of Anthropology, 2 Palm Place, Ballygunge, Calcutta.

XXVII. Udaipur Reception Committee

Under Para VII (b)

140. Dr. Mohan Sinha Mehta, M. A., LL. B., Ph. D., Bar-at-Law, President, Vidya Bhawan, Udaipur.
141. Kanwar Chandra Sinhaji Mehta, B. A., Hony. Secretary, Vidya Bhawan, Udaipur.
142. Mrs. K. Rangaswami, M. A., Prime Minister's House, Udaipur.
143. Laxmi Lalji Joshi, M. A., LL. B., Director of Public Instruction, Udaipur.
144. Thakur Ran Bahadur Singhji, M. A., B. T., Headmaster, Bhupal Nobles' High School, Udaipur.

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Under Para VII (g)

145. P. A. Inamdar, M. A., Aundh. (Satara)
146. C. V. Chandrasekharan, M. A. (Oxon), Pro-Vice-Chancellor, Travancore University, Trivandrum.
147. D. V. Kulkarni, M. A., B. T., Pramukh Sanchalak, Education Department, Aundh. (Satara)
148. K. L. Shrimali, M. A., B. T., Headmaster, Vidya Bhawan, Udaipur.
149. K. S. Vakil, M. Ed., I. E. S. (Retd.), Principal, S. M. T. Teachers' College, Kolhapur.
150. N. L. Kitroo, B. A., B. T., Prince of Wales College, Jammu. (Kashmir State)

XVIII XVI ALL INDIA EDUCATIONAL CONFERENCE.

151. Rai Bahadur Pandit Ram Saran Misra, M. A., Director of Education, Rewa, Baghelkhand.
152. K. G. Saiyidain, M. Ed., Director of Public Instruction, Kashmir State, Jammu.
153. A. R. Narayana Pai, T. D. High School, Mattancheri, Cochin State. (S. India)
154. R. A. Adke, M. A., L. T., Headmaster, King Emperor George V High School, Dewas Senior.
155. K. K. Nanavati, Director of Education, Alwar State, Alwar.
156. Harbhai Trivedi, Home School, Hill Drive, Bhavanagar. (Kathiawar)
157. S. P. Bhargava, M. A., Principal, Raj Rishi College, Alwar.
158. Dr. Syed Husain, M. Sc., Ph. D., Registrar, Osmania University, Hyderabad. (Deccan)
159. Habibul Rahman, M. A., M. Ed., Principal, Teachers' Training College, Indore. (C. I.)

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160. D. K. Sakhwalkar, M. A., B. Com., LL. B., Professor, D. A. V. College, Cawnpore.
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162. Miss Kapila Khandwala, 22-B, Willingdon Colony, Santa Cruz, Bombay.
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164. S. R. Bhise, B. A., Principal, S. P. Hakimji High School, Bordi. (Thana)
165. M. S. Sundaram, M. A., Professor of English, Agra College, Agra.
166. Ram Chandra Shukla, M. A., L. T., Principal, Kanya Kubja Inter. College, Cawnpore.
167. Rao Bahadur Sardar M. V. Kibe, M. A., Indore.
168. Vitasta Prasad Fida, B. A., Dayal Singh High School, Lahore.
169. Dr. A. A. Puri, M. A., Ph. D., Headmaster, Muslim University High School, Aligarh.

XXX. Lady Members Under Para V (h)

170. Mrs. Hannah Sen, Directress, Lady Irwin College for Women, New Delhi.
171. Miss Qamar Jahan Jafar Ali, Zahur Ward, Muslim University, Aligarh.

172. Miss Shakuntala Bhargava, Headmistress, Kishori Raman Girls' High School, Muttra.
173. Mrs. S. Bose, B. A., Principal, Balika Vidyalaya Inter. College, Cawnpore.
174. Mrs. Yamuna Hirlekar, M. A., 151, Vrindavan, Dadar, Bombay 14.

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11. K. P. Chattopadhyaya, M. A., Professor of Anthropology, Calcutta University, 2, Palm Place, Ballygunge, Calcutta.
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13. M. S. Sabhesan, M. Sc., Christian College, Madras.
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XXII XVI ALL INDIA EDUCATIONAL CONFERENCE.

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23. Miss E. Chauner, Chief Inspectress of Girls' Schools, Jammu and Kashmir State, Residency Road, Jammu.
24. Hansraj Bhatia, M. A., Lecturer, Birla Intermediate College, Pilani. (Rajputana)

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26. M. S. Mirza, M. A., Principal, Osmania Training College, Hyderabad. (Deccan)
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37. A. V. Kutti Krishna Menon, M. A., B. L., L. T., P. O. Anakkara, Via Kuttipuram. (S. Malabar)
38. Mrs. Saroj Yodh, C/o Dr. Yodh, Napean Sea Road, Bombay.
39. Miss Qamar Jahan Jafar Ali, Muslim University High School, Aligarh.
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41. R. A. Adke, M. A., S. T. C., Headmaster, King Emperor George V High School, Dewas Senior.
42. Anand Behari Lal Mathur, B. Com., C. T., Sub-Deputy Inspector of Schools, Etawah.
43. J. M. Kumarappa, M. A., S. T. B., Ph. D., Professor of Social Economy, Sir Dorabji Tata Graduate School of Social Work, The Neighbourhood House, New Nagpada Road, Byculla, Bombay.
44. E. L. King, Secretary, Council of Christian Education of M. E. Church in India and Burma, Leonard Theological College, Jubbulpore, C. P.
45. A. P. Khattry, B. Com., LL. B., Advocate, High Court, Post Box 52, Cawnpore.

XXIV XVI ALL INDIA EDUCATIONAL CONFERENCE.

46. A. C. C. Hervey, M. A., Principal, Government College, Ludhiana.
47. Dr. Inder Sen, M. A., Ph. D., Hindu College, Delhi.
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49. Nandagiri Krishna Rao, B. A., L. T., Headmaster, Board High School, P. O. Bhadrachalam. (East Godavari Distt.)
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51. D. B. Kothiwale, B. A., B. T., Senior Assistant, Training Institute for Physical Education, Post Malad, Bombay.
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53. Mrs K. H. Jamkhandi, B. A., B. T., T. D., Asst. Inspectress of Girls' Schools, Southern Division, Dharwar.
54. Prabhash Chandra Gupta, M. A., L. T., Government High School, Hardoi. (U. P.)
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56. Dr. C. Narayana Menon, M. A., Ph. D., D. Litt., Assit. Professor of English, Hindu University, Benares.
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58. Dr. V. S. Ram, M. A., Ph. D., Head of the Department of Political Science, Lucknow University, Lucknow.
59. A. J. Shaw, M. A., Head of the Department of Civics, Lucknow Christian College, Lucknow.
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61. Vitasta Prasad Fida, B. A., Asst. Headmaster, Dayal Singh High School, Lahore.
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64. Pyare Lal Gupta, B. A., B. T., Headmaster, Chirawa High School, Chirawa. (Jaipur State)
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