

# The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXVI

MARCH 1960

No. 3

## Education: State Control vs. Popular Control

By S. K. De, M. A. (Cal.), H. Dip. Ed. (Dublin), Cer-in-Psyy. (Edin.), Calcutta.

The British administrators in India were at first very indifferent to the education of the people of the country. Between 1813 and 1853, the attention of the Court of Directors and of Parliament was turned to waging wars and signing treaties and maintaining law and order in the newly conquered areas. By 1854, however, the whole of India was either conquered by the company or brought under its influence, and law and order was restored everywhere. Naturally, before 1813, education was the most neglected subject, and a very meagre portion of the total administrative expenditure was allotted to it. When this was the condition, the Charter Act of 1813 was passed, which was a turning point in the history of Indian education, and this was followed by the agitation of Grant and Wilberforce, who fought relentlessly in Parliament for twenty years for the spread of education in India. As a result of this long and strenuous agitation, the education of the Indian people was included within the duties of the East India Company, and a comparatively large sum of money was annually secured for the spread of education, and missionaries came in large numbers to India and established English schools. But the Court of Directors was still very reluctant to implement the direction of the Charter and spend the sum of one lakh of rupees on education as required by the Charter Act of 1813. Fortunately, however,

some responsible officers of the Company pressed for a vigorous educational policy, and pointed out that it was the sacred duty of England to spread education among the people of India. For example, the names of Lord Moira, the Governor General of India (1813-1823), Sir Charles Metcalfe and Charles Grant may be mentioned here in this connection.

Lord Moira wrote a minute in 1815, urging upon the Directors to make the means of education available to the people of India:—

“In the infancy of the British administration in this country, it was perhaps a matter of necessity to confine our legislation to the primary principle of justice..... The lapse of half a century and the operation of that principle have produced a new state of society which calls for a more enlarged and liberal policy. The moral duties require encouragement and experiment. The arts which adorn and embellish life will follow in ordinary course. It is to the credit of the British name that this beneficial revolution should rise under British sway. To be the source of blessings to the immense population of India is an ambition worthy of our country. In proportion as we have found intellect neglected and sterile here, the obligation is the stronger

on us to cultivate it. The field is noble; may we till it worthily!"

The Court of Directors feared that, if Indians were educated in Western knowledge, they might demand freedom. To meet this objection, Sir Charles Metcalfe, in this despatch dated the 4th September, 1815, wrote as follows:—

"Similar objections have been urged against our attempting to promote education of our native subjects, but how unworthy it would be of a liberal Government to give weight to such objections! The world is governed by an irresistible power which giveth and taketh away dominion, and vain would be the impotent prudence of man against the operations of its Almighty influence. All that rulers can do is to merit dominion by promoting the happiness of those under them. If we perform our duty in this respect, the gratitude of India and the admiration of the world will accompany our name through all ages, whatever may be the revolutions of futurity; but if we withhold blessings from our subjects, from a selfish apprehension of possible danger at a remote period, we shall not deserve to keep our dominion; we shall merit that reverse which time has possibly in store for us, and shall fall with the mingled hatred and contempt, hisses and execrations of mankind. These remarks are offered in reply to objections which may be and have been urged against our conferring on our Indian subjects the blessings of independence and education. My own opinion is that the more blessing<sup>s</sup> we confer on them, the better hold we shall have on their affections and in consequence the greater strength and duration to our empire. It is for the wisdom of Government to decide whether this

expectation is visionary or founded on reason".\*

Charles Grant was another Englishman who argued in favour of spreading education in India. He said that England, in her own interest, should take up the sacred task of educating the people of India in Western arts and science, as that would bring a better understanding between the rulers and the ruled and would finally lead to a greater expansion of British trade and commerce in India. But he was a bigoted Christian, a typical missionary, and had a very exaggerated idea of the culture and civilization of his own country. We will quote here a few lines from his *Observations*, safely omitting the remark that he passed on the condition of India and Indian society:

"It would be extremely easy for the Government to establish, at a moderate expense, in various parts of the provinces, places of gratuitous instruction in reading and writing English; multitudes, specially of the young, would flock to them; and the easy books used in teaching might at the same time convey obvious truths on the different subjects. The teachers should be persons of knowledge, morals and discretion; and men of this character could impart to their pupils much useful information in discourse, and to facilitate the attainment of that object they might, at first, make some use of Bengalese tongue. The Hindoos would, in time, become teachers of English themselves and the employment of our language in public business, for which every political reason remains, in full force, would, in the course of another generation make it very general throughout the country. There is nothing wanting to the success of this plan, but the hearty

\*Adam's Report (Calcutta Edition)—page 406

patronage of Government. If they wish it to succeed, it can and must succeed”.

should be less easy to rule, and our dominion over them be exposed to any risk”.

The greatest objection that was raised against the education of the Indian people was that Indians, being well-versed in English language and ideas, might rise in revolt, cast off their subjection and assert their independence. Even this discouraging idea did not frighten Grant; for, he said:—

Between 1823 and 1833 the unwillingness and stiffness of the Directors seemed to have been removed; for, we see that the work of organising a State system of education was begun simultaneously in all the three provinces by about 1823 and continued to expand till 1833, and the educational grant of India was raised from one lakh to ten lakhs of rupees per annum. Then the Court of Directors sent down their greatest Educational Despatch known as Wood’s Education Despatch, on the 19th July, 1854.

“This subject (education) has not hitherto received a formal consideration; but the objection which would resist all improvement, lest future inconvenience should arise from it, necessarily brings on this decisive question whether we shall, in all time to come, passively leave our subjects in the darkness, error, and moral torpitude in which they now grovel, or shall communicate to them the light of truth, and the means of amelioration, and of happiness, personal and social. The question may more properly be—whether we should keep our subjects in their present state? For if improvement ought to be communicated to them, we should not be merely passive, but be careful to exclude it; as, on the other hand, it ought to be communicated; or if it is possible that any rays of light may fortunately break in upon them, we should not leave the task to others, or to chance, but be ourselves the dispensers of new principles they receive, and regulate the administration of them..... Whether we shall make it our study to impart to them knowledge, light, and happiness; or under the notion of holding them more quietly in subjection, shall seek to keep them ignorant, corrupt, and mutually injurious, as they are now?..... Whether, in a word, we shall do all this merely from fear lest in emerging from ignorance and error, they

In the preamble, the Despatch explained why the Company undertook the social duty of spreading education in India; and the results that it expected therefrom:—

“Among many objects of importance, none can have a stronger claim to our attention than that of education. It is one of our most sacred duties, to be the means, as far as in us lies, of conferring upon the natives of India those vast moral and mental blessings which flow from the general diffusion of useful knowledge, and which India may, under Providence, derive from her connection with England..... We have, moreover, always looked upon the encouragement of education as peculiarly important, because it is calculated not only to produce a higher degree of intellectual fitness, but to raise the moral character of those who partake of its advantages, and so to supply you with servants to whose probity you may with increased confidence commit offices of trust.

“Nor, while the character of England is deeply concerned in the success of our efforts for the promotion of education, are her material interests altogether unaffected by the advance

of European knowledge in India; this knowledge will teach the natives of India the marvellous results of the employment of labour and capital, rouse them to emulate us in the development of the vast resources of their country guide them in their efforts, and gradually but certainly, confer upon them all the advantages which accompany the healthy increase of wealth and commerce; and at the same time, secure to us a large and more certain supply of many articles necessary for our manufacture and extensively consumed by all classes of our population as well as an almost inexhaustible demand for the produce of British labour."

A cursory glance at the passage will show that it does not breathe that noble and selfless spirit which marks almost every line of Sir Charles Metcalfe. The Company had no altruistic motive: it thought of raising a dividend, as it were, out of the money that would be spent for the spread of education in India. Still, we find good wishes in it, and we see that the system of grant-in-aid was introduced. The plan of mass education, as visualised by the *Despatch* was not, however, realised. Departments of Public Instruction were established in 1855-56, the Universities were incorporated in 1857 and some Government institutions (schools and colleges) were established. But the *Despatch* of 1854 even at this early stage, looked forward "to the time when any general system of education entirely provided by Government may be discontinued, with the gradual advance of the system of grant-in-aid, and when many of the existing Government institutions, specially those of a higher order, may be safely closed, or transferred to the management of local bodies under the control of, and aided by the State".

It clearly shows that the object of the *Despatch* was the Doctrine of State-withdrawal, i.e., to transfer the Government institutions to the management of

local bodies. But between 1858 and 1882 the officials of the Department did not observe these directions of the *Despatch* and brought about a rapid multiplication of Government educational institutions. The existing Government institutions, specially those of the higher order, were not "closed or transferred to the management of the local bodies under the control of, and aided by the State."

The higher pay and better prospects of professors and teachers in Government institutions in comparison with the pay and prospects of the professors and teachers of private institutions, roused the jealousy of many, as in these days, and specially of the missionaries who managed, by this time, a large number of educational institutions and whose interest was greatly affected. We do not think that the missionaries were unjustified in their philippics. The controversies that were raised in those days, have not ceased even today. Even now, people think Government have no justification to create an invidious distinction between Government institutions and privately managed institutions, and to spend the major portion of educational grants for a handful of Government institutions which did not in the past (specially in the regime of the League Government) and do not, at present, show better results than the private institutions where teachers are paid starvation-salary. It would be interesting to see that people in those days, and specially the missionaries started a crusade, both in India and in England demanding that, in the spirit of the direction of the *Despatch* of 1854, the Government schools and colleges should either be closed or transferred to private enterprise. The Reverend Mr. Johnston observed:—

"The prestige and influence of a school or college, under the direct management of the Government, makes competition by private enterprise almost impossible on the part of natives, and extremely difficult for any (mission) society, especially in a

country like India, under a system of paternal despotism. The high pay of professors and teachers in Government colleges and schools intensifies the difficulty of maintaining private institutions. So long as Government maintains its own colleges in competition with private ones, it is next to an impossibility for Directors of Public instruction, as Government servants, to overcome a feeling of partiality for institutions with which they naturally feel themselves identified, more specially when, as is now the growing custom, Government professors are elevated to this responsible position. They would be more than human, if they did not favour institutions from which they had risen, and old associates with whom they had wrought, rather than institutions and men, whom they had formerly regarded as rivals, if not as antagonists. We charge none with conscious partiality; but facts prove that, in such a case, impartiality is in most cases impracticable”.\*

Out of this tirade of the missionaries the Indian Education Commission was appointed in 1882, which reviewed the rate of increase of Secondary Schools and pupils in the period between 1854 and 1882 and argued both for and against the doctrine of State-withdrawal. The Commission, at first, argued for the retention of Government institutions, on the ground that they were very successful, that they might serve as models to private institutions, that there were no agencies to whom such institutions might be safely transferred, and that the withdrawal of the State from higher education would necessarily throw it into the hands of the missionaries who would wound the feelings and susceptibilities of the people by preaching the Gospel in the name of education and would thus rouse the distrust and apprehension of the great

mass of the native community etc. Then the Commission passed many valuable remarks which hold good still today against the retention of State control over education. The Commission observed: —

“If ever education is to be adequate, it must be national in a wider sense than is implied in mere State management; and must be managed in a great measure by the people themselves; that the very success of Government institutions is itself a bar and a discouragement to that local combination and self-reliance which it is the primary object of the grant-in-aid system to encourage; as a matter of course, the people will not exert themselves to supply their educational wants, so long as it is understood that Government is ready to undertake the task; therefore, the greatest stimulus which Government can give to private effort is to put an end to arrangements which make it needless; that there is some analogy between the action of Government in the matter of education and in the matter of trade, because though Government can do more than any one trader, it cannot do so much as all, and yet it discourages all, for none can compete with Government; that Government action thus represses free competition and creates a monopoly injurious to the public interest; that the absence of bodies willing to manage higher institutions is rather the effect than the cause of the unwillingness of the Department to withdraw from the direct provision of the means of education; that closing or transferring Government institutions of the higher order would not result in any diminution of the means of higher education, but would provide fresh funds for its extension in backward districts, so

\* See Roper Lethbridge: *High Education in India*, Page 85.

that education would soon be far more widely diffused than at present; and lastly, that if the policy of withdrawal be accepted, it can be readily guarded by provisions that will bar its application to any missionary agency, and that this policy will, on the contrary, so develop native effort as to make it in the long run vastly superior to all missionary agencies combined”.

The Commission, therefore recommended that secondary education should, as far as possible, be provided on the grant-in-aid basis, and Government should withdraw, as early as possible; from the direct management of secondary schools.

The *Despatch of 1854* recommended the adoption of a regular scheme of grant-in-aid, but complaints were made, as they are made even today, that Departmental institutions absorbed the major portion of the inadequate funds. And this had been corroborated by the Commission which observed:—

“Departmental institutions have absorbed a large part of admittedly insufficient funds, so that means have not been available for developing private enterprise to the full. Such enterprise has probably been checked in many cases by the manifest impossibility of its competing successfully with institutions backed

by the resources of the State; and in some Provinces the steady development of the departmental system has undoubtedly fostered in the native community a disposition to rely more and more on Government for the whole provision of the means of advanced institutions”.

A close analysis of the observations, both of the missionaries and of the Commission, will show that they were one-sided and had some ulterior motives. The missionaries thought that, if Government withdrew from the field of education, they would get a fair chance to establish a network of educational institutions throughout India, as there were no suitable agencies, public or private, to carry on their work, and thus they would utilise them for the spread of Christianity in India. The Commission supported the doctrine of State-withdrawal as enunciated by the *Despatch of 1854*, only to be relieved of the huge expenditure that would be necessary for running educational institutions. It was a pretext only to hide the inability of the Government to expand its educational activities as a noble administrative policy.

In another article, I propose to discuss whether education should be controlled by the Government or by the people; that is, whether education should be State-regulated or be in the hands of educationists.

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# Ideal 'Ism' in Education

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Laws passed by the Lok Sabha in India by the majority rule on problems of language and culture indicate that educationists are more psychological beings than economic things. Intelligence has come to mean not growth but manufacture, and reason on national levels dictated emotions to conform into a pattern and fall into line with reason as it is understood by the Vice-Chancellors, Professors and teachers in the Universities. This parallelism between the politicians on the one hand and educationists on the other hand seems to have established itself as an integral part of the educational system in India at the present time. As they differ while functioning on different levels of organisation, any synthesis happens to be the combined operations between an "Ism" and an Ideal. Education in India represents now a conditioned thinking, not of the Law or the Book, but of the Birch and the Pedagogue.

On the face of it, nationalism reflects an ideal in its activity, but takes its flight on the official trajectory of an 'ism'. With the result, education itself seems to swing like a pendulum between an ideal and an 'ism' without being the onward movement of an intelligence. Students in India are called upon to learn their mother tongue for the sake of an ideal and the national language for the benefit of an 'ism'. All other educational values seem to have been given a long vacation.

The science of psychology asserts that consciousness is not the whole of mind. There are some complexes inducing the individuals and nations to function in a compulsive way. Any action on the part of an individual becomes the activity of nationalism, indicating that the Indian student is not the master of his ideal but

the servant of an 'ism'. Just as objects do not cease to exist if you do not perceive them, so memories do not cease to act, if you do not remember them. Normal thinking in this manner has been converted into a replacement complex.

It is very easy to locate this replacement complex at the present time. This has started functioning when the Lok Sabha passed a law that Hindustani should replace English sooner rather than later. With the result, all Indians could not help getting into the behaviour pattern of Hindustani towards the English language.

There is not even a benefit of 'doubt' here. Any 'ism' belongs to the field of the majority rule, and an ideal occurs in the realm of education and takes a longer time than an 'ism' to materialise. Then, why should Indian citizens try to combine these two, which have their origins in different sources altogether?

It is just possible that some politicians thought that cultural concepts took a long time, a generation or even more, to materialise; so long they could anticipate security of power at the Central Government of India. This should not be misunderstood to mean a political bias, but this statement is made to show the variations of the replacement complex. National education happens to represent the nervous system of the body politic in India.

The day school education in India indicates now that a student learns about an ideal during the hours of the school but afterwards gets into the extra-curricular activities of an 'ism'. Normal students in North India ridicule the English language and culture. They call this the extra-curricular activities of nationalism. Which student in India

cares about culture, the live and let live policy or Pancha Shila, so long as the national drive is that an ideal should become an 'ism'? Some Professors and teachers of languages anticipate lower and want to become ministers in order to dictate culture. What educationist in India accepts that an ideal speaks in many languages, but an 'ism' dictates the official policy of culture? There are some others who might show us the way out for the ideal from the enclosure of an 'ism'.

It has become a habit for some Indian statesmen and even for some educationists to argue that students have a superiority complex now and do not like to mix with the common men and women of India. On the other hand, the people are what the rulers are, and students are what their teachers want them to be. According to the majority of the students, education in India is as good and even better than education in other democracies of the world, and education is a two-way traffic and always differing at the poles.

Let us now consider what a language is from the beginning. Language isolates and develops individuality and tends towards incompatibility in social behaviour. In man, intellect is incompatible with his environment and culture, and not a single language functions on the level of unity in diversity, which is not gathering a large number of citizens under a national language enclosure. The British, when they ruled in India, excluded English-knowing Indians from their clubs and institutions; of course, from real positions of power too. Those Indians who rubbed shoulders with the British, were not their friends but followers. This is the ancient history of a national language, but the modern history of an Indian language could not be better.

Languages were, when nationalism was not. Nations were, before a national

language was not. There is the Negro problem, even though English is the mother-tongue of these American citizens. In Europe, Great Britain and America, nationalism itself seems to divide the English-speaking citizens. The Western Front is more divided even with the benefit of a common mother-tongue, while the Eastern Bloc seems to cooperate in many tongues. A common language concept has created more national problems than solved them. A common language formula has created more national problems of unity, when the diverse cultures contemplated unity. This conclusion is found in the records of the United Nations Organisation, without any doubt at all.

At the present time, education in India is not an ideal of discipline, cooperation, and mutual admiration for different ways of life. On the contrary, it has become a conflict at cross purposes and an arena of acrimonious debate and even abuse. All Indians should understand now that to be aware of an 'ism' is to get into a conflict, while an ideal is always there to find out a way when it is not circumscribed by an 'ism'.

Some readers might think that the writer himself is suffering from a replacement complex. On the other hand, he knows Hindusthani very well. He knows also that throwing stones at the English language would harm him, as he himself is living in a glass house. It is just possible that national forces would make Hindusthani the official language of India. But other languages in India would have grown into nations themselves, leaving Hindustani far behind as a national language only and not more than that. It is not a complex or an illusion, but this is to point out a danger to the unity of India.

Before independence, national leaders called upon the Indian citizens to learn a common language. At the present time, Indians are taught an 'ism'. No wonder



there is conflict in every walk of national life, and reason seems to have been lost in emotions. Education in India needs to be rescued from this wrong path of getting into an ideal and then landing into an 'ism'. The educationists themselves should clearly understand now that an ideal should beware of the blind alley of an 'ism' at the risk of being lost for ever.

## Tercentenary of the Royal Society

The Royal Society, which is celebrating its 300th anniversary in London from July 18 to 26 this year, is the oldest scientific society or organized scientific academy of any kind in continuous existence. Announcing plans for the event, the president, Sir Cyril Hinshelwood, himself a Nobel prize-winner for chemistry, said there would be a great gathering of fellows of the Royal Society from all over the Commonwealth.

Invitations to attend had been widely accepted, and 31 representatives of national academies and 125 nominees of universities had notified their intention to join in the celebrations, Sir Cyril said. Of the 63 foreign members of the Society, 38 had already accepted, including some of the world's greatest scientists. This was, indeed, a fine tribute. In addition, 430 fellows would take part.

From India, acceptances have so far been received from Prof. M. N. Das, Principal of Ravenshaw College, Cuttack, and Head of the Department of History, Utkal University, Prof. N. R. Dhar, Director, Institute of Soil Science, University of Allahabad, representing the national Academy of Sciences, Dr. S. C. Ganguly, representing Jadavpur University, Dr. A. C. Joshi, Punjab University; Prof. M. B. Lal, Lucknow University; Dr. W. Mohammad, Aligarh University; Dr. B. Prasad, Patna University; Prof. V. A. Sarabhai, Gujarat University; and Prof.

M. S. Thacker, representing the Council of Scientific and Industrial Research.

### Principal Ceremony

The principal ceremony of the anniversary will take place in the Royal Albert Hall on July 19, when a selection of visitors will present congratulation and an address will be given by the president. Honorary degrees will be awarded by the Universities of Oxford, Cambridge, and London. In the last instance, the ceremony will take place in the Royal Festival Hall, where Queen Elizabeth the Queen Mother, as Chancellor of the University of London, will confer the degrees.

Ten of the Society's fellows will deliver lectures on present-day British achievements and current research work. Receptions will be given by the British Government, the Lord Mayor of London, 12 of the great City companies, and three universities. The Duke of Edinburgh is expected to take part, and at the conclusion of the celebrations on July 26 the Prime Minister, Mr. Harold Macmillan, will propose the toast of the Royal Society at a banquet.

Sir Cyril Hinshelwood said the Society was not just a historic institution. It had taken the initiative in Britain in—among other things—promoting scientific investigation of the upper atmosphere and in space research.

# Curriculum Trends and Problems in Secondary Education

Curriculum trends and problems in secondary education were recently reviewed at the fourth annual meeting of the International Advisory Committee on School Curriculum held at Unesco House in Paris. The Committee, composed of school authorities and education experts from various parts of the world, seeks to promote international co-operation in the improvement of school curricula.

At this session, the Committee concentrated its attention on curriculum problems at the first stage of the secondary level (i. e., for ages 11 to 13 or 14). Some of the main questions discussed included the lightening of overcrowded programmes, maintaining a proper balance between general and specialized education, and adapting the programme to individual differences.

The Committee finds in its report that too many subjects are being taught in secondary schools of most countries—or too much of the subjects. “There is, generally speaking overerowing of the curriculum in most countries and often a lack of adaptation to individual needs and differences.” Correction of that situation “cannot be achieved unless educationists give up the idea that knowledge is synonymous with education or culture, or that the greater the amount of knowledge, the more educated will be the student’s mind. What is important is not additional courses, but the quality of the educational process and of the experience gathered by him from various sources inside and outside the school.”

The Committee points out that in “an almost new world” created in the last century there has been a great increase of knowledge in all fields, while the complexity of modern life itself calls for increased knowledge. Crowding the curri-

culums is not, however, the way to meet that exigency in secondary schools, the Committee warns t“ Perhaps a way out may lie in the direction of introducing better methods of teaching, which will give the student a mastery over the tools and techniques of learning and train his capacity to learn independently”, says the Committee.

The elective system is upheld as a means of lightening the secondary curriculum, but “reasonable options” are held necessary to ensure a balance between general and specialized subjects in the student’s classes. As a further guarantee to the success of such a system, a well organized guidance or counselling service would be useful to help the student to make his choice, and the Committee urged that “such a service should be established in all countries”.

In talking about easing the load of instruction, the assembled educators conclude that the real purpose of schooling at the secondary stage at least, is education of the mind—“the training of the child’s capacity to learn intelligently and to understand, within his limitations, the world of ideas and the world of men and things.” Knowledge, “acquired actively and with precision, is an indispensable tool for life...But knowledge is mainly a tool, for achieving the child’s growing purposes and giving him an insight into the world of culture...which in this sense includes the aptitude to go straight to the essentials, to have a courageous and intelligent mind capable of making the right choices in life.”

In considering the claims of liberal and vocational education, the Committee agrees that “the balance between the two—“both can contribute in

of the total personality"—and that specialized subjects, if taught with vision, can train the mind and develop new ranges of interest. The "newcomer" subjects, i.e., vocational and practical subjects, are necessary to meet the needs of the new world as well as the requirements of a democratized education: "since a larger sector of the age group is being brought to school drawn from various social, economic and vocational levels, we cannot be content with the rather narrow concept of the traditional curriculum which cannot meet the needs of students with such varying aptitudes and expectations." "However," the Committee warns, "while we think of the features and claims of the new world, we should not forget that we cannot afford to throw overboard the basic values which have stood the test of time; we should assimilate the new forces into our culture, but we must not ignore its roots in the past."

In view of the fact that only a small minority of the secondary school graduates manage to get places in a higher education institute, the Committee recommends that secondary school courses should serve "not only as college and university preparation for the intellectually able to profit from such education, but also, indeed more so, as preparation for life among those who, having other attributes which are equally important for achieving the goals of citizenship education in a free society, find it difficult to continue their schooling any further."

Closely related to this is the Committee's attitude towards what subjects should be taught. "Teachers", the Committee recommends "should give up, the wrong assumption that it is necessary to teach everything included in the syllabus, which should be viewed as indicative rather than prescriptive". To achieve the real goals of secondary education, "it is desirable to place far more stress on techniques of learning, on training in the

art of independent study and use of reference materials."

The claims of formation and information are not, according to the Committee, rival claims. We must bear in mind, however, that "the information that we provide is useless unless it becomes organized into knowledge, and knowledge is of dubious value unless it deepens into wisdom...But even wisdom is not enough, unless it leads to the quality of charity or compassion which breaks down the rigid frontiers of the ego and increases our sense of kinship with mankind."

A final important question which the Committee discussed concerns transition from primary to secondary school and closer integration between their syllabi and methods of teaching. "Education" the Committee agrees, "should be regarded as a continuous unbroken process. In particular there is a specially close link-up between the later years of the primary and the earlier years of the secondary school, which is largely a period of exploration and of differentiation rather than specialization." To achieve a "closer integration" and avoid "duplication and unbridged gaps", the Committee recommends frequent joint consultations and conferences between teachers of primary and secondary schools.

The conclusions and recommendation reached at the Paris meeting are made known through educational circles for consideration by educators in various parts of the world who must prescribe secondary school curricula. The next session of the Committee will be held during September 1960. It will discuss the curriculum of the upper stage of the secondary course. The main items on the agenda will deal with transition from the first to the second stage; the content and organization of the curriculum; and some special problems such as secondary education in rural communities, educational and vocational guidance, and provision for individual differences.

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# STUDIES IN KINGSHIP-GENERAL

T. K. VENKATRAMAN, M. A., L. T., MADRAS.

Mental infirmity has always been of melancholy interest. But it comes to the notice of the historian only when it afflicts illustrious personages. King Charles VI of France became mad soon after he began to rule. It is said that, while ailing from a fever, he had to pursue an unruly vassal. He was passing through a forest one hot day in July. Suddenly, a mad man rushed at him and seized his bridle, exclaiming: "Turn your horse. You are betrayed!" Just then, a sleepy page dropped a lance on a helmet. The words of the mad man and the clang which followed drove the King out of his wits. He imagined that he was surrounded by traitors, drew his sword and attacked his own men. Amongst those pursued by him was his own brother. Ever since that sad day, he became completely insane. His wife, Isabella of Bavaria, became a harlot, and was so wanton that she cynically ascribed illegitimacy to her youngest son.

Charles II of Spain was perhaps the worst instance of an insane ruler. His mental malady made him quite incapable of ruling. Afraid of ghosts, he believed himself to be bewitched. It is said that he was too weak even to lift his food to his misshapen mouth. He succeeded at the age of four and remained a child in intellect all his life. He could not read or write and liked only games.

What are we to say of sovereigns who brought contempt on themselves by their want of intellect, or weakness of character? Louis the Pious, son of the Great Charlemagne, was more fitted to be a monk than a king. He dismissed the wise ministers of his father as he did not find their lives sufficiently ascetic. His son, Charles the Bald, fought several wars without success. It is said that he was usually the first to run away when defeated. His nephew, Charles the Fat, was equally feeble. Softening of the brain and ever increasing corpulence forced him

to abdicate a throne which he could scarcely keep.

The name 'Humayun' means 'Lucky'. But there was no ruler more unlucky than Humayun, the Moghal ruler. Losing his throne, he spent many years in exile. After he regained his throne, he died under tragic circumstances. One evening, he rushed down the marble steps of his palace to attend the evening prayer. He slipped and tumbled down. In the words of Lane-poole, "he tumbled through life and tumbled out of it".

Even rulers, who were otherwise normal had their own idiosyncrasies. The mother of Queen Christina of Sweden reproached her for her masculine ways. This produced results quite opposite to what was intended. A curious story says that once Christina shook the hand of the Pope so heartily that a doctor had to be called in to attend to it later.

Henry II of England, his face ruddy and freckled, and arms long and powerful, was so restless and busy that his servants prayed God to make their master more quiet. Peter the Great astonished the people of Europe by his rough manners and simple ways. In Holland, he worked in a ship-building yard as an ordinary craftsman. Then, he visited England and spent three months at Deptford learning all he could about ships. During his stay, he liked British beer very much.

Ludwig II of Bavaria was fond of building castles and hunting lodges all over his land. Joanna of Naples sought men with large noses. The Prince-Consort (husband of Queen Victoria) was notorious as a cry-baby. Louis XI of France had misshapen legs, and his face was rendered ugly by the Valois nose, which, in his case, reached a grotesque size and pendulousness. His dress was unostentatious, and he preferred to live, not in a castle, but in an ordinary house. He

spent great sums of money in his crafty intrigues against others, always choosing the most crooked path.

Mahmud Begarha of Gujarat had an enormous appetite and ate each day 40 pounds of food. In the morning, he had a cup of honey, a cup of butter and 150 plantains. When he slept at night, he kept rice on both sides of his bed, so that he could have something to eat on whichever side he awoke and, then, could go to sleep again. There is also a legend that his skin was so saturated with poison that, if a fly settled on it, it would drop dead. Another peculiarity was that his moustaches were so long that he used to tie the ends over his head and his beard flowed down to his waist. Mahmud I of Malwa was so fond of war that he spent all his life in a military camp. When not engaged in bloodshed, he engaged himself in listening to the warlike annals of different kings of the world.

The Tsars were held in such veneration that even the highest dignitaries of the Church were considered unworthy to crown them. They crowned themselves.

Timur made high towers with the heads of the enemies he killed. King Thebaw of Burma came to the throne after murdering his brothers. It is said that he killed them by knocking their throats with bamboo sticks, as royal blood should not be shed. He used to walk to his throne on the hair spread by two rows of women kneeling face to face. In accordance with custom, he married his stepsister (daughter of his father by another queen) who exercised great influence on him and occasioned periodical purges of royal princes and princesses.

George III's obstinacy earned for him the bitter hatred of the American colonists. On March 5, 1770, a group of men and boys threw stones at a sentry. A squad of soldiers sent to his help fired on the crowd without orders, and four were killed. This 'Boston Massacre' in-

flamed feelings further. In New York, a gilt statue of the King was dragged down and the head cut off. In Savannah, a mock funeral of the King's effigy was performed. If a man did not openly declare for independence, he was denounced as an enemy of American liberties.

We cannot tar all the sovereigns with the same brush. Ahmad Shah of Gujarat (1411-41) was such a great lover of justice that he publicly executed his own mother-in-law at the bazar for injuring an innocent person. Firuz Tughluq was so soft-hearted that, when on his first expedition against Ilyas of Bengal, he raised the siege of Ikdala and withdrew, overcome by the wails of the women inside the fort. Ahalya Bai of Malwa was an exemplary ruler. Maria of Austria had commissioners of chastity to punish illegitimate love. She said: "I am aware that, in Rome, people are so indulgent that every Cardinal has one or more mistresses. But, in Rome, the climate demands certain concessions which are not needed here." Casanova records that he was warned off by one of her officers when he was making water, as a woman in a storey near by was using a telescope with which she could find out whether he was a Christian or a Jew. Her husband, Francis I, was a gallant, but the queen appeared not to notice it as she did not want it to be known that her charms could no longer hold her spouse.

We must also remember that the throne was not, often, a bed of roses. Henry IV of England was poisoned by a cloak given to him by an enemy. Francis II of France was poisoned by a valet who put venom on a night-cap which came into contact with a wound in the King's ear. Many rulers have been assassinated.

To understand the depravity of royal courts in the 18th century, we must remember that the period itself was coarse. Even churchmen followed the example of Pope Alexander VI who,

amongst his other misdeeds, was said to have insisted on remaining to watch the nuptials of his daughter, Lucrezia.

In spite of outward polish, life in the 18th century was often crude. Madame de Maintenon had herself bled twice a week in order not to blush at the stories told in court. Casanova records that he gazed at the entirely exposed bosoms of the queen and daughters of Louis XV as they went to church and of the women of the harem which he kept at *Parce-aux-Cerfas*.

It is a matter for speculation whether marriages of convenience which necessarily prevailed among the royal families had anything to do with these aberrations. Matilda, daughter of Henry I of England, was married at the age of twelve to Emperor Henry V. After he died, she was married to Geoffrey Plantagenet, who was fifteen years younger than her. Her son, Henry II of England, married Eleanor, who was twelve years his senior in age. Eleanor, though beautiful, was a born intriguer. She had been married to Louis VII of France; but her love of gaiety did not match with the austere temperament of her husband. A divorce followed and, within two months, she married Henry.

Isabella, daughter of Philip le Bel of France, was married at the age of 13 to Edward II of England. The King not only ate and drank immoderately, but was also frivolous, and his unnatural affection to Piers Gaveston disgusted the queen. Her annoyance increased, when Edward gave his favourite some of her wedding gifts. She quarrelled bitterly with Gaveston; but had the mortification of seeing her husband siding with him. Finally, she went away to France with her lover, Mortimer, who helped her later to get rid of her husband.

Richard II of England, after the death of his first wife, Anne, daughter of Emperor Charles IV, married Isabella, daughter of Charles VI of France, though

she was only eight. At the age of 11, she became his widow. Disparity of age between married couples was very frequent. When Sir John Oldcastle was condemned by Henry V for his Lollard views and burnt to death, his elderly widow calmly married a fifth husband. Catherine of France, another daughter of Charles VI, was barely 20, when her husband, Henry V of England, died. She took as her lover a Walsh groom, Owen Tudor, whom she later married. From him, the Tudor dynasty was descended.

Henry VIII forced his sister Mary to marry King Louis XII of France, even though that King was ugly and was suffering from elephantiasis and a repulsive skin affection of a scrofulous nature. The young girl, just like Catherine of Valois who fell in love with Owen Tudor, had already fallen in love with a Charles Brandon at the tilting ground, when he defeated all his enemies in a tourney. However, Louis XII had no marital relations with her, though she had to submit to his other caresses, which were rewarded each time by so many handfuls of diamonds, pearls or rubies. After his death, Brandon saw her in France, while she was still in mourning. The Dowager Queen surprised them and had them married off. At that time Louis was dead for only four months. Brandon was made Earl of Suffolk; but after the birth of a son and two daughters, he ceased his attentions to his wife, and both lived apart.

Queen Mary of England, prematurely old, married Philip II of Spain, who was then only 28 and remained to the last a neglected wife. In 1555, she joyfully declared herself to be pregnant; but it only proved to be dropsy.\* Anne Hyde married unwillingly James II of England who was twelve years older. But, happily, she later learned to love him. The only sister of Conde, a beautiful woman, had to marry the Duc de Longueville, a man twice her age. But, she solaced herself with a lover, the Duc de la Rochefoucauld.

\*Her passion for a child was so great that she developed hysterical pregnancy, including morning sickness. But, at the end of ninth month, the false pains disappeared. Disappointment drove her to violent hysterics.

An unscrupulous use of this device of marriage to secure selfish ends happened in 1846. King Louis Philippe of France tried to secure the Spanish throne for his family by a cunning trick. He brought about the marriage of Queen Isabel of Spain to a man who was carefully picked out as being physically incapable. At the same time, the queen's sister was married to the French prince with the idea that the throne would come to him, failing heirs to the queen. But, this scheme failed, because, ultimately, the queen had children, apparently from someone, not her husband. Despite the irregularity of his life, Charles II was fortunate in retaining to the end the affections of his wife.

The courtships of Elizabeth had always a political character. She flirted

with Archduke Charles to conciliate his cousin, Philip II, and prevent him from siding with the friends of Philip's new French wife, whom he married, after being rejected by Elizabeth. Apart from other considerations, the marriage of Elizabeth with Philip would have needed a Papal dispensation. In spite of his rejection, Philip was anxious to prevent an Anglo-French alliance, which would have threatened his communications with Netherlands. Hence, he strongly supported the Hapsburg suit which Elizabeth finally discarded, when the danger from Mary of Scotland passed away. After 1568, France became friendly to England and Elizabeth gave out first that she wanted to marry Anjou and then, his younger brother, Alencon.

## Community As An Agency Of Education

BY

SHAMSUDDIN, M A., B T., M Ed, RAIPUR. M. P.

There is a heated controversy over the problem when society or community came into existence, but there cannot be any difference of opinion on the point that it is the foremost duty of society or community to provide its citizens with equal opportunities for education and, thus, to raise their culture and standard of life.

Our life today is full of struggle, and hence our culture and civilization too have become complicated. The influence exercised by home on the education of the child, in the past, is now gradually diminishing. Parents are more anxious to throw the responsibility of educating their children on some outside agency. All this has necessitated the establishment of social institutions which may help in spreading real education and culture in the community. All the achievements of society are preserved and utilised

through the agency of the school for the coming generation.

This does not mean that the establishment of schools makes the society or community free from its responsibility. As the schools today fail to exercise their full influence due to so many reasons, society has to act as an important agency to build the personality of the child to enable him to be an useful member of State. In fact it is society which inculcates and fosters the spirit of culture and education among all its members.

Thus, the duties of the community are innumerable. First of all, it should try to establish all types of educational institutions, such as ordinary, industrial, technical etc. This will enable all to select schools suited to their liking and ability, and thus every member of the community will be benefitted. At present, we find



arts education more common. The reason is that, in the absence of other vocational and technical institutions, even scientific talents have no other alternative but to fall back upon arts education. This has also led to the increase in educated unemployment.

Secondly, as far as possible, the community should endeavour to give free and compulsory education to all. As in the present economic status of the society it does not seem possible to make all education free, and also as fear is expressed from some quarters that this will make the parents more careless, it is desirable that at least up to the primary or even up to the secondary school, education should be compulsory and free. This will give impetus both to parents and children to get the minimum education up to that standard.

As our state is a democratic state, there should be democracy of all types in society such as educational, economic, cultural etc. Equal opportunities should be given to all, irrespective of caste, creed and sections. Besides, the talented should be encouraged by giving them more facilities and economic aids. Scholarships should be awarded to the promising children of the poor families so that they may be able to come up to compete with the rich. The State should help the community in this respect.

Thirdly, State control on education should be lessened. Up till now, educational institutions had been more or less in the hands of the State. They were rigidly controlled and directed by it. The curriculum of studies in schools is framed and determined as per directions of officials of the Government. This is a wrong method and leads to a theoretical

set-up instead of practical progress. In fact teachers and members of society should be left free to decide the 'full make-up of the method and procedure of education. The community will naturally look at the changing time and needs of the people, and will frame the curricula accordingly. The teachers will adopt the methods best suited to the time and opportunity in the institutions, and will not stick to the stereotyped and prescribed methods. The State, however, can give helpful suggestions from time to time. This does not mean intervention from outside. Rather, they should be discouraged from taking advantage of the poor ignorant parents who are sometimes bluffed by these institutions.

The efficiency of education largely depends on the skill and intelligence of the teacher who is the main figure there. The personality of the teacher should be effective and influential. To give him impetus and encouragement to take interest in education, the State should give all possible facilities of life to him. They should be paid handsomely. Their status in society should be encouraged. They should be provided with opportunities to make research and experiments in education. This will broaden their knowledge and outlook of life.

The community should help and cooperate with other agencies of education in society. It should know and understand the aims and ideals of those agencies and should always try to give its helping hand to achieve their ends. The community should see that there is proper unity and compromise between its members and in the life of society. The ideal of life should be kept at the highest level, enriching the community as a whole.

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# Adult Education And Cooperative Farming

BY

L. N. GUPTA, M.A., M. Ed. Allahabad

## NEED OF ADULT EDUCATION

No one can deny that India requires mass education and especially for the adult mass, because of two reasons: (1) to meet the challenge of the time in the fields of Science, Agriculture, Technology, and other allied useful knowledge; and (2) to meet economic distress, to facilitate control of rising population and utilization of family planning schemes. How we plan the education of our children is not so important as to provide means of intellectual expansion of these elderly parents who have to plan their children's education suited most to their future wellbeing. In this light, one has to think of the great need of adult education in the field of home and national economy and scientific and technical education.

## ADULT EDUCATION AND COOPERATIVE FARMING

India is a land of agriculturists, where 80% of the population depends upon agriculture alone. The output from agriculture in India is lower than that of other countries. India should follow better methods of agriculture and thereby eke out the national income. Because of this, the Government is concentrating in the Third Five-Year Plan on agriculture, and this was adopted as a resolution in the Nagpur session of the Indian National Congress. The resolution aimed at increasing agricultural wealth by means of cooperative farming. Hence the two major problems before the country now are: (1) Adult Education, and (2) Cooperative Farming. Both of them have assumed greater seriousness, although the former is left out to progress without any

proper handling. Both are collateral problems,

## COOPERATIVE FARMING

Before this move, there was another step taken by the Indian Government, consolidation of holdings. After the abolition of the Zamindari system, it was felt that small plots of cultivable lands would not give better yield, if they remained separate units. By combining many small plots into one big plot and by using new methods and new implements used elsewhere, the yield could be increased. It could save some labour also, and give a lesson in joint farming. But what we miss in India is lack of a proper sense of utilizing opportunities. Therefore, the Consolidation Scheme could not go well.

The next move in continuation, we can say, is Cooperative Farming. This is new to India, although it has been practised in many foreign countries. The newness lies in the basis of ownership. In foreign countries, the State became the owner of all the lands and the farmers get only the usufruct. But here farming is to be on a cooperative basis, that is, the owners will contribute their land, labour and capital, and they are to share the profits in accordance with the land, labour and capital contributed. It is just like other cooperatives working in India and elsewhere. The land owners will organize a cooperative society based on mutual help, and they will in the end distribute the yield of the land. It clearly shows that this organisation or cooperative shall be voluntary. The landowners and farmers will form the cooperative, according to their ambition of getting more wealth. In fact, the primary aim is better villages and better village life.

## MANNING THE COOPERATIVE FARMING :

The question at once arises: who shall manage and organize these cooperatives?

Will the ignorant villagers solve the problem of cooperatives and form these cooperatives in agriculture, or will other people be required specially trained to work out the plan? Both aspects are very important. In the absence of trained personnel, cooperative farming will not be possible, because of illiteracy. The Government of India have started the training of cooperative workers. They will be selected on the basis of their integrity, and knowledge. But whether the selection will be made from the rural population, ought to be considered. It is best to select the personnel from among the villagers with the requisite qualifications. It will give impetus to the villagers to remove their ignorance and prepare themselves for the work. No doubt, in the beginning a large number of such people cannot be found in the villages, but later on, the real rural democracy can prevail, if they themselves are trained to share the responsibility and carry it out.

## ADULT EDUCATION FOR COOPERATIVE FARMING :

The first thing required to be done is to educate the villagers. It does not mean that illiterates have to attend schools like the small kids. An altogether new scheme of education will have to be chalked out. The best way to fill their minds with new ideas and knowledge is an informal method of education. Adult education (now called social education) conceives of radio, cinemas, travels and other such devices as means to make the rural people rise up mentally. These are therefore most potent instruments. The Gram Panchayat Ghars should be built in larger numbers and regular meetings and assemblies should take place there. There should not be only discussions for settling village disputes. These should be limited to the select bodies known as 'panchayat

adalats'. There should be discussions, shows and talks on radio regarding cooperative farming, its utility and how to achieve that end. Through these agencies mass consciousness is to be aroused. And this is possible only when the adult population gets interested in their education. The success of cooperative farming rests on this education.

## ATTITUDE OF GOVERNMENT :

But success in the end also depends on the attitude of the Government. At present the Governments at the Centre and in the States have not been able to make the idea of cooperative farming clear to the masses. There is an apprehension that behind this scheme lies a plan for the nationalization of all agricultural land. Besides, those against this view both in the Congress party and outside express resentment and expose the defects of cooperative farming. It is therefore very essential to convince the people of the good of cooperative farming by making the whole plan crystal clear. Education is necessary for this.

## THE BEST COURSE :

The best course to be followed then is to link up adult education or social education with the cooperative scheme. More attention should be paid to adult education on a mass scale. It shall be very proper to employ education as the means for propaganda and achieving success in the field of cooperative farming. Agriculture shall also serve as a medium of literacy. The adult education scheme could not succeed singly, as it could not give people in the villages any impetus either economically or otherwise. Here the cooperative basis of farming will give the agriculturist some economic benefits. The agriculturists shall have shares in the profit, according to their contributed land, labour and capital.

The greater share will come to those who use all the three in larger bulk. No

doubt, there is then the greatest possibility of gaining education willy-nilly, while working for the greatest share. It is therefore easy to combine adult education and the cooperative farming movement for the good of the villages.

### ADULT EDUCATION :

Adult education movement is now being conducted by many agencies, viz., Community Projects, Community Centres, Welfare Centres, and S. E. C's. All these resources should be properly organized and unified. The aim of cooperative farming is to increase the material happiness of the people, especially the village people. So is the aim of community centres and welfare centres. The only difference is that the former has adopted agriculture as its means, whereas the latter have the social or the communal means. The training of S. E. O's is specially meant to further education in its widest sense. The five-point programme of adult education includes agriculture and its development also. It is essential that the coop. farming movement should be linked with the social education movement, and the S. E. O's and other trainees at different centres should also be imparted training in running cooperatives not only in agriculture, but also in trade, business and service as the present situation demands. So it would be economical that the training of special personnel should not be made separately, but jointly with the above scheme.

### THE FUTURE :

The future of cooperative farming and other cooperatives seems to be very hopeful and bright. Indeed, India suffers greatly because of the bickerings of her people, and there is need of integration and consolidation. In the words of Sri Jawaharlal Nehru: "Our immediate task is to have service cooperatives all over the villages in India. I do hope that progressively this will lead in the future to cooperative farming. But that is the next step. It must be remembered that the essence of cooperation is its voluntary character. There can be no imposed cooperation. I have been laying stress on the basic necessity of training for cooperatives. All the enthusiasm will not be enough, unless we have trained personnel to run our cooperatives..... What is necessary to-day is a proper administrative apparatus. If this apparatus and trained personnel are available, I have no doubt that the resources will be there."

To these words it can be added that the trained personnel is possible only if village people are fully educated and there is good provision for adult education. One should not think of agricultural reforms alone to be achieved from cooperatives. With the movement of cooperatives the villagers will realize their educational needs and they will do away with their ignorance and illiteracy first. And thus in cooperative efforts both adult education and agriculture will mutually profit.

## Our Educational Diary

BY

'PEPYS'

11-3-60. Speaking in Madurai the Education Minister said that Tamil should be the medium of English as well as technical education. It would help to educate the common man in technical subjects.

[It would indeed be useful to bring out books in Tamil dealing with technical and scientific subjects. It would also help illiterate technicians to learn the theoretical side of their work.]

He also said that starting of Junior Technical Schools for the benefit of those who had studied up to the eighth standard, was also under consideration.

x x x

According to Minister Pallam Raju of Andhra, the teachers also contributed to the student unrest by their own behaviour and conduct like smoking in the presence of students. He also said that teachers should handle first year classes to create interest among the students for the various subjects.

x x x

The Fourth Commonwealth Broadcasting Conference stressed the need for collaboration between Broadcasting and educational authorities in order to achieve a fuller utilisation of school broadcasts at the listening end. This assumed great importance in undeveloped countries where special University courses could be given through Radio.

x x x

Sri Subramanyam, speaking in Tirunelveli, said that he was not for neglecting English. He advocated the teaching of three languages (English, Tamil & Hindi) at the elementary stage. This alone could solve the problem. He praised the Bala Vidyalaya's step in teaching English from the third standard. In Bombay, four languages were taught at the elementary stage.

[The best way of teaching three languages at the elementary stage is first to teach Tamil for the first and second years, than start Hindi and English in the third year and fourth standard respectively. But during the early stages of learning, i.e. for the first year of study, we have to devote atleast two hours daily for the language to be newly studied. Then we could reduce the duration of study to one period daily. As it is we allot very little time (two to three periods a week) for the new languages,

and naturally the boys learn very little.]

13-2-60. Dr. A. L. Mudaliar said that higher education in the regional languages would offer many practical difficulties. Narrow parochialism, he said, will have a disastrous effect on the blossoming of a nation like India.

x I x

Mr J. Ghandy, Regional Chairman of the All India Council of Technical Education, suggested that the existing technical institutions should offer to impart technical education through part-time study as in the U. S. S. R.

x x x

Sri K. Chandramouli, Andhra Minister, said that the entire cause of student indiscipline was the present system of education and that it should be changed.

14-2-60. Minister Subramanyam expressed the view that co-education was harmful beyond the primary stage. He said that the type of education for girls should be such as to help them to become good housewives.

10-2-60. The Union Home Minister, delivering the convocation at the Nagpur University, said that increasing specialisation had resulted in the neglect of some of the essential aspects of general education. Foremost among them is the study of the languages which would discipline thought.

18-2-60. The D. P. I., Madras, paid a tribute to mission schools which were able to maintain good discipline in their schools.

x x x

The D. P. I. also hinted that teachers might benefit under the 1960-61 budget, for the State Government was alive to the plight of teachers and had been initiating many beneficial schemes since 1955.

x x x

The Ford Foundation has announced Rs. 83,583, grant for a study of the feasibility of introducing T. V. instruction in India's secondary schools. In fact almost all the schools in New Delhi have facilities for such an education programme.

x x x

A scheme for the admission of students desirous of obtaining the B. A. degree of the Bombay University without attending regular Colleges will come into force from June next. It will consist of three terms of 90 working days. Each group of students will not exceed fifty. Instruction on Sundays and public holidays will be allowed. The teacher will be paid at Rs. 15 per lecture.

x x x

Dr. Stanley Jones exhorted the teachers to set an example to students by their own conduct and behaviour.

23-2-60. The U. G. C. has expressed itself in favour of restricting University education to those who, by any acceptable test, have the necessary aptitude and from among whom the nation may draw for filling up onerous positions.

25-2-60. Sri M. Bhakthavathsalam, Minister, said that moral and religious education is necessary to curb immorality.

27-2-60. Mr. Basheer Ahmed, retired High Court Judge, opposed the proposal of the U. G. C. to restrict admission to Universities to those fit for it. He also said that the medium of instruction at the University stage should not be changed overnight. He declared that student discipline depended on the teachers' influence and on discipline at home.

x x x

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# EDITORIAL

## The Sri Prakasa Committee's Report

It may be remembered that the Government of India had appointed a committee presided over by Sri Sri Prakasa, Governor of Bombay, and including as its other members Sri G. C. Chatterji, Vice-chancellor of the University of Rajasthan, Sri A. A. A. Fyze Vice-chancellor of the University of Jammu and Kashmir, and Sri P. N. Kripal, Joint Secretary, in the Ministry of Education, to go into the question of moral instruction in schools and colleges. The Committee recently submitted its report, and its main recommendations have been accepted by the Central Board of Education.

The terms of reference to the Committee were: (i) to examine the desirability and feasibility of making specific provision for the teaching of moral and spiritual values in educational institutions; and (ii) if it is found desirable and feasible to make such provision (a) to define broadly the content of instruction at various stages of education and (b) to consider its place in the normal curriculum.

The Committee reached the following important conclusions: (i) The teaching of moral and spiritual values in educational institutions is desirable, and specific provision for doing so is feasible within certain limitations. (ii) The content of such education in moral and spiritual values should include a comparative and sympathetic study of the lives and teachings of great religious teachers and at later stages, their ethical systems and philosophies. The inculcation of good manners, social service and true patriotism should be continuously stressed at all stages.

Specific recommendations include (i) the practice of starting the day's work in school or college with a few minutes of silent meditation, as suggested by the Radhakrishnan Commission; the preparation of suitable books for all classes from the primary to the University, describing briefly and sympathetically the basic ideas of all religions and the essence

of the lives and teachings of the great religious leaders, saints, mystics and philosophers; promotion of reverence and courtesy through traditional ways of learning good conduct; and compulsory physical training.

The Committee have made an interesting study of Articles 28 and 30 of the Constitution dealing with religious education. These Articles prohibit the instruction of religion in educational institutions maintained wholly out of State funds and compulsory attendance at classes on religion in any educational institution whatsoever. But the State is not precluded from assisting schools or colleges where religious instruction is provided to serve denominational needs or under any endowment or trust.

This reading of the Articles is certainly correct, and the Committee claim that the type of instruction they recommend cannot offend either the Articles or the susceptibilities of any religious group. They are also right in pointing out that planning in education should not omit to recognise the value and force of religion in shaping conduct.

But instruction of the kind envisaged by the Committee runs the risk of being ineffective. Vague eclecticism is apt to dehydrate religion of its life-giving sap, depriving it at once of intensity and individuality. Recently, Sri C. D. Deshmukh, in the course of an address to the Ramakrishna Mission at New Delhi (published in the *Bhavan's Journal*) observed: "I have come to the conclusion that, if moral instruction is to have any effectiveness at all, it has to be part of some specific religious dogma or creed, and the instruction has to be made imperative as part of the creed..."

Another danger is that the type of instruction offered may create a particular bias towards religion and give rise to conflicts with the attitudes observed at home and in one's own denomination. For instance, the Committee appear to

have an anti-ritualistic bias. They observe that it is unsatisfactory to leave religious education entirely to the home and the community, as the young could then get too much attached to ceremonial to the neglect of ethical teachings and spiritual values. It may be that religion is more than ritual, but to foster indifference to ritual is not the best way of creating interest in religion. The programme proposed by the Committee may not have this effect, but here is an obvious danger that must be guarded against.

Not that we are against the recommendations of the Committee. We wish

merely to observe that in carrying them out the above-mentioned perils are to be avoided. Moreover, facilities should be promoted for religious instruction, formal and informal, on traditional lines. Even if the State cannot provide finances here, it can at least cease to adopt a purely negative attitude to religion. We are afraid that the secularist approach now in vogue is not in consonance with the spirit of Indian History. What is required is a positive and friendly relation with all religions, creeds and sects, as has been practised for thousands of years in Indian History. Only in such an atmosphere will the Sriprakasa Committee's recommendations get a fair chance of success.



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