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THE EDUCATION QUARTERLY

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In This Issue

The Indian National Commission for Unesco organised a symposium on "Education and Traditional Values" at New Delhi on September 28th, 1962. The importance of the topic, when there is a tendency to spreading out purely technical and utilitarian education, cannot be over-emphasised. There is no doubt that Science is changing the conditions under which we live and it is essential that people should become aware of its principles and implications.

But Science is developing at such a fast pace and has endowed man with such instruments of power that it has created an imbalance in him. Faced with the magnitude of the problem and in search for its quick solutions, he is likely to forget those values which were once his strength and which now seem to him outdated. What are these values handed down by tradition and what part can they play in meeting the demands of education adapted to the needs of the modern man ?

Eminent Indian thinkers and educationist participated in the symposium and expressed their views on the subject. Owing to shortage of space, we are compelled to publish only a selection of the papers read at the symposium—a selection which, we hope, adequately reflects the learned and divergent opinions. In addition, we have also included Vice-President, Dr. Zakir Hussain's inaugural address to the symposium.

We hope that the thoughts and ideas that are collected in this issue on this theme of great moment will not merely be of interest to our readers but will also provide them ample food for thought.

EDITOR

EDUCATION AND TRADITIONAL VALUES

A Symposium

ZAKIR HUSSAIN*

I CANNOT begin more appropriately than by thanking my respected friend Dr. K. L. Shrimali for inviting me to join this distinguished gathering this morning.

Having done that, I may be permitted to preface any remarks of doubtful value that I may have to make about the subject of your deliberations, by an observation regarding this business of 'inauguration' which seems to be growing rather fast. In days when I was young—long time ago now—we had our conferences and congresses besides just 'meetings'; we had once in a while a convention and even less frequently seminars which seem to have rushed in with a bang much later. It was considered enough for a meeting, conference, a congress and even a convention to have a president or chairman and when seminars began, it was enough to have a director of the seminar. Then sometimes somewhere someone almost stealthily started this business of 'inauguration'. But it was a rare event to begin with and enjoyed some scarcity value even if the utility element was even then rather dubious. When persons who could not find the leisure to join serious deliberations for any length of time or held out the promise or shall

I say the threat, of proving insufferable bores if they did; persons whose reputation in some field of endeavour was sought to be utilised, mostly for purposes of publicity, in some other field without any justifiable warrant for presuming a transfer of competence; persons in a hurry without the time or inclination to write books of their own and with just enough time and civility not to refuse to contribute a "foreword" to books written by others; busier persons just obliging enough to send in a 'message' to every new journal, every special number, and every conference anywhere; where persons like these had to be harnessed in the service of efficient organisers and successful salesmen of ideas, and movements or tamashas, this business of inauguration was perhaps initiated—I had almost said inaugurated. And the practice has increased and multiplied in the fertile and hospitable climate of our country where plants and weeds can coexist merrily and some day someone who may not be able easily to say 'no' may agree to perform the inauguration of a seminar on the planning of inaugural ceremonies! And how can I, with my past record, be sure that I would not be that person?

So much for this business of inaugurations. And now that I am with you

*Inaugural address

to perform this rather redundant ceremony, I may as well use these few minutes to share with you some reflections about the theme that would engage you in this seminar.

You propose to consider the role of traditional values in education. It might be well to clear the semantics of the proposition. It would be conceded, I think, that the indissoluble complex of human individuality manifests three groups of functions: the physical or vegetative, the psychical or animal, the intellectual and spiritual or the specifically human. The physical and the psychical manifest themselves first. In the exercise of these physical and psychical functions the child experiences his first satisfactions and his first frustrations. He begins to like and dislike particular things and actions, to evaluate them, to set values on them. This process of associating positive or negative value with his experience is fundamental to mental growth. As these evaluations gradually accumulate in the child's memory, a great step forward is taken in his mental life—the consciousness of ends and means is awakened. The values, however, experienced in these early stages of development, are exclusively sensual material values. The scale of values registers only the pleasant and the unpleasant, the comfortable and the uncomfortable, bodily freedom or bodily restraint, sensual enjoyment or sensual annoyance. The whole scale is on a level which is shared by the higher animals with man in varying nuances. It is a pity that some human beings are content to stay at that level.

But normally the human individuality develops a third group of functions—the intellectual and moral. The satisfaction of these functions also leads to an experience of values, but these are values, of quite a different order. One has only to mention the True, the

Beautiful, the Good, the Holy, and the Just as against Physical Health, Pleasure of the Senses, Material Gain or Sensual Love to indicate the essential difference that separates them. The concern of education as the agency for making the full growth and development of human individuality possible is with these specifically human values which have also been designated absolute eternal values. The chief and primary concern of education is with the individual and with the specifically human in him. Its process is to provide for the growth of this inherent sense of values by means of the goods of culture which, in their turn, are the product of the mental effect of some other individual or groups of individuals who have concretised these very values in them. That is why education has been rightly characterised as “the individualised subjective revivification of objective culture”. It is the transformation of objective into the subjective mind. The congruence between these is an essential precondition of true education. For sound education is not the shaping of the educand according to set patterns determined as necessary for this scheme or that project. It is a helpful awakening into growth of the unique and specific human element in the individuality of the educand. This is exactly why no educational agency that confines itself to putting just some—even if much—information into a supposedly empty head really educates. This is why indoctrination is not education. Education is the process of the mind getting to its full possible development. It is possible only by contact with goods of culture which are the product of the mental effect of similar mental structures and in which some objective values are enshrined. These are values embedded and crystallised as it were, in the goods of culture which, when they come to be grasped, understood, appreciated, experienced by a

mind bearing an affinity or similarity to them in its own make-up, awaken these values in the receiving mind and start it on its progressive growth.

These values when experienced, bring with them a characteristic satisfying sense of validity, permanence and absolute worth. One gets committed to them and strives to realise them. They become determining factors in a person's scheme of life, his structure and scale of values, his choices, his preferences, his motivations. Educating, in the true sense, is helping the individual mind to experience these specifically human, objective, moral and spiritual values, so that these may urge him on to get committed to realise them, as best as he may, in his life and in his work. It is like lighting a lamp, which enables one to march forward with sure step in darkness and in gloom. It is lighted at the centre of one's being. It is education's noblest task to light this lamp in each individual breast. It can do so only by means of the goods of culture, its literature, its art, its science, its technique, its religion, its moral and legal codes and last, but by no means the least, by its moral personalities all of which are, each in its measure, embodiments of intellectual and moral energy.

The important thing to remember, however, is that one cannot get to utilise this energy by being told about it, just information is not enough, they have to be lived and experienced in order to be operative. The chief business of education is to make this confrontation, this experience, this commitment, possible. Education has to mediate, as it were, between the subjective mind of the educand and the objective mind, stored, as it were, in goods, of culture. Education is mediation between the individual and his culture, between the individual human being and human culture.

The problem of how to make this mediation fruitful is the central problem of the educational process. This is not the occasion to dilate on it, but one thing seems to me to be established beyond doubt and it is this: effective and fruitful mediation, that is good education, has to set its face resolutely against the tacit acceptance of the view that information about things can be substitute for experience and discovery. In the anxiety to familiarize the younger generation with what are called traditional values of a culture, this propensity to be satisfied with information and dispense with experience and discovery, can lead to insufferable superficiality and demoralising hypocrisy.

The main concerns in the matter of educating through traditional values are those of making the most conscientious selection and planning the most effective devices to let these values have their full impact on the educand by providing situations in which he should experience the values congruent with the structure of his own mental and spiritual being.

Yes, we have to make a judicious selection out of the richness of our corporate cultural achievements. History is the treasure house from which we can select these educative goods, for a people's roots are, indeed, embedded in the soil of its history and they penetrate deeper and deeper and spread wider and wider into the past in order that it may shoot up higher and higher into the future and secure for itself something like timelessness in the constant flux of time. Tagore has said in some place :

"I have felt your muffled steps in
my blood,

Everlasting Past,

Have seen your hushed countenance
in the heart of the garrulous day.

You have come to write the unfinished stories of our fathers
In unseen script in the pages of our destiny;

You lead back to life the unremembered days for the shaping of new images."

Yes, but the Past is immense. Education must select. And here is one of its difficult responsibilities. For selection is choice and choice must have some principle of discrimination. Some would select the old and ancient, some the new and recent; some would select the achievements of one element of our composite nationhood and composite culture, some another. Our inheritance contains both the old and the new; it contains the contributions of the Dravidian, the Aryan, the Arab, the Turk, the Mongol, the European; it has contributions from the Hindu, the Buddhist, the Muslim, the Christian, the Sikh, the Parsi. In the rich treasure of our history nothing is good or bad just because it is old or new; nothing good or bad because it is Hindu, Buddhist, Muslim, Sikh, Christian or Parsi. The valid differentiation is between the genuine and the spurious, the passing and the permanent, the ephemeral realisation and the eternal value. It is the function of education, the thinking activity of society, to sift the rich heritage and make it available for the moral and spiritual nourishment of growing generations. Education should be able to distinguish between the heritage that helps and the heritage that hampers, the tradition that undermines and the tradition that fortifies. It is the tradition that embodies objective eternal values which has the seminal quality of ensuring growth, and development—it alone is education, all tradition that retards growth and development is not only sterile but harmful. It is the objective eternal values that give direction to life—individual and social. They promote, nay, demand their own

renewed realisation and stimulate constant growth. Yes, I have deliberately said realisation, for no concrete realisation of the absolute eternal values may be regarded as final and eternal. The value is eternal, but each generation, nay each individual, when once started on the quest by its existing realisation, seeks to realise it in his own way. The role of absolute values enshrined in our traditional inheritance is not to ensure the static fossilised perpetuation of the past. It is essentially a dynamic role that of starting the coming generations of our people on the quest of newer realisation of the eternal values for the creation of a richer culture.

We should confront our coming generation with the realisation of these objective values in our history. We should provide a situation in which these will awaken the inherent perceptive capacity of individual consciousness to experience one or some of them and then help it in every possible way to work for the realisation of the experienced value, be it that of the True, the Beautiful, the Good, the Holy, the Just, in his own life and his surroundings. Only then will the specifically human in him grow and develop, only then will he be educated. For, as has been rightly said, "true education is but this awakening of the sense of values by the action on the individual consciousness of the goods of culture embodying them".

Our tradition will be found full of such goods of culture, in their rich variety, and they should be made to exercise this educative quality on our young generation at school and college and university. But there is one value which in the present situation of our national life would need extra attention. It is the value of justice as incorporated in the State. Surely our tradition has always sought to subordinate the State to the *dharma*, the moral law. We cannot do too much to have this

value experienced by the vast masses of our people through our agencies of education in these formative years of our national statehood. The State as merely the embodiment of power is no moral value. It is a part of our national temperament, a lesson of the best in our history, and a precious inheritance from the great leader of our liberation movement that power should be used only for just moral purposes. The peace of the morally strong is what we should dedicate ourselves to. Our concept of national destiny will, I hope and trust, never display the expansionist urges of imperialist domination—we have come up from under its feet and know its crippling weight. We shall ever eschew chauvinism. We shall work for providing the essential minima of decent human existence by removing poverty, ignorance and disease. But we shall also drive out of our system baneful customs and crippling superstitions and let no one help to sustain them as our tradition. We shall eradicate all narrow corporate selfishness, all hatred of creed against creed and caste against caste and let no one defend them as national tradition. And we shall do all this as a measure of our allegiance to the eternal values of justice and fair-play inherent in the tradition of our people, we shall do these as the willing acceptance of a moral duty, as a joyfully undertaken ethical task. We shall seek to combine power with morality, techniques with ethics, action with meditation. And we shall be enabled to do this difficult task by our education making the eternal values, enshrined in the goods of our own culture, awaken our sense of values

and set them into operation in our consciousness—and not only our own goods but also those of the rest of humanity, for our allegiance to these values makes us the inheritors of all the embodiments of these values anywhere at any time. Our education shall, like most that is worthwhile in human life, move between the two poles of the eternal and the temporal, between an awakened conscience and skilled efficiency, between moral conviction and physical achievement. The first terms in this series are indeed difficult to formulate. But it is exactly these that education should consider its first assignment to engender. It can hope to do so by the wise choice of the goods of culture which it uses as the instruments of educating young minds and it can do that ever more effectively by the living presence among its teachers of the manifestations of these eternal values, it can hope to awaken them by the vision of moral greatness in personalities of the past and present and by the knowledge of great ethical decisions in circumstances of difficult complexity. The Indian historical tradition is illumined by the moral radiation of such personalities and I hope the Indian education of the future will not be without such teachers. Let no one hope to embark on the great project of providing good education with bad teachers!

I am afraid I have taken much of your time and may now proceed to inaugurate this seminar. I am sure your deliberations will prove of great help in clarifying many issues of great significance to our education. I wish you all success. *Jai Hind.*

AT THE OUTSET I must confess that I cannot see the complete relevance of our traditional values to education, even if I knew which traditional values are still operative in our society, and whether we mean by education a system which is fixed or a changing and developing process in accord with the changes in human life. Specially is this so, when the tempo of advance, from the ancient and mediaeval periods in our country to the modern age, is marked by radical changes in the environment through the impact of science. If we understand by our traditional values moral values upheld during various periods in the past, in the face of certain contingencies, then those values were relative and may not accord with the scientific and rationalist temper of our age. They may not help the development of man in our country, which is conditional on wider world understanding and the emergence of some kind of international morality.

In order, therefore, to understand which traditional values if any, are applicable to contemporary education, it may be necessary to define the two concepts of traditional values and education.

Concepts of Traditional Values

I suppose by traditional values we mean those permanent or eternal values of our culture, during its history of more than three thousand years, which may be valid for all time.

Now, it is true, that, for a long time in our cultural history, certain concepts of the main philosophies and religions

of our country survived, in a more or less recognizable form, or were redefined, revived or practised as custom without the sanction of genuine belief. For instance, the basic hypothesis of Hindu, Buddhist, Jain and Muslim thought about the transitoriness of this illusory world, against the background of the search for a higher reality, continued to dominate the upper strata of Indian life as an all-enveloping ideal. But then the lower orders, which means a vast number of the population, were forced to give assent to this hypothesis even though they remained immersed in magical and animist beliefs, or were in revolt against the ideals espoused by the highest caste in the social organism of caste which formed the basic structure of our society. And then so many ideas, beliefs and impulses were evolved, to qualify the general hypothesis of idealistic thought, that what we know of these philosophies today is certainly quite different from what they were in the context of the social facts of the various ages of our past. If the traditional values have themselves changed at various times and flourished in different forms from one time to the other then which particular form of these traditional values shall we accept as traditional?

The truth seems to emerge that the ideas and forms of any given time have an organic relationship to the social facts of that time. These ideas and values can linger into another period even for centuries, as customs or habits, but then they are nearly always hangovers of sentiment without any deep and intimate relationship with the

human needs and interests of a new age.

Traditional Values Valid in the Present Age

It is possible that the basic social facts of the various centuries in our country were rooted in the simple agrarian economy, of which the self-contained village republic was the basic organic unit. And though the dynasties changed in the capitals, the ideas of the ancient past seemed to be constant.

Actually, however, even the conservatism of the village economy was also subject to the impact of new governments. And the addiction to the traditional values often became a defence against aggression from outside rather than the deep awareness of the values themselves. We know, for instance, how the free choice by women of men in marriage through the *swamvara* of the earlier periods lapsed as an ideal and yielded to the practice of the arranged marriage. In fact the very denigration of women may have been the result of the closing of the doors against attack from outside. Also the caste system itself, after its first inception as a colour bar and rough division, became hide-bound, and excited the revolt of the Buddha. Again the frequent division of men and cultures, within the main cultural pattern, due to the schisms of religions and small state-mindedness, which followed the earlier unity based on the awareness of the universe as one cosmos, destroyed universalism for long periods. All this will go to show that few traditional values remained operative through the centuries after their first acceptance, and have come down to us in broken, or partial forms, without the conviction that once lay behind them. And we cannot integrate them into our modern education system, to any extent, without seeming to put on our old ceremonial clothes at a time when robes of honour cannot be worn with any degree of convenience.

What are the traditional values which have survived until today and which may be infused into our education system because of their possible relevance to our time ?

If one looks intimately into the psychological patterns of the past, it is possible that three strains emerge, which have even in their broken forms, lingered as attributes of our historical Indian personality.

The first of these values was the belief in *universalism*, arising from the speculations of our remote ancestors about the universe, or the macrocosm of which every part was a smaller microcosm. This idea may have been reinforced from time to time, because of the need for the co-existence of the variety of the races, tribes and peoples, who came to co-exist in the vast landscape. Certainly, the concept owed a good deal to the bold philosophical hunches of our ancients, who envisaged the seas as the connecting links of the lands.

Also the belief in the *One* omnipotent Brahman, of which *Many* were the parts, always lay subconsciously behind the minds of our people as a kind of race memory. And, in spite of the ups and downs of our political history, even when the whole land was decimated and broken into fragments, some of the more courageous minds held on, tenaciously, to this value as a unitary approach towards world culture.

The second value, which seems to have been rooted in the process of adjustment and absorption of the various tribes and races and people, who came to settle down by force, or through migrations, was the attitude of *intolerant-tolerance* or *tolerant-intolerance*. This was not so much an idea as a growing habit of mind, rendered

necessary by the exigencies of the terrible circumstances of history brought by hundreds of invasions, infiltrations and movements of peoples. During many years it manifested itself in the form of psychological tension between group and group. After breaking out into violences, deep discriminations, and even hatred, it revealed itself as an intolerant-tolerance or a tolerant-intolerance. I am not quite sure, however, to what extent the mass murders of the communal riots of our recent political history, have not destroyed this value through the seething bitterness it has left in our sub-continent in the two different States of Pakistan and India which were arbitrarily divided as the price of freedom and through the other linguistic, communal and casteist disruptions in our midst.

The third value, which has accrued to us mainly through the absorption by our peoples of the teachings of the Buddha may be described as *compassion* or *understanding*. Our literature, specially of the epic period, is full of it: the more positive doctrines of the *Dharmashastras* are imbued by this value; and our mediaeval poet-saints constantly preached this doctrine in the face of the miseries of prolonged feudal oppression, the cruelties of caste and the quarrels of religions.

There may be some other good traditional values, but they are mixed up with bad social habits in our part of the country, and are indifferently practised in the others, so that we cannot truthfully claim validity for them all over the country.

Concepts of Education

And then what exactly do we mean by education?

Clearly, in the new dispensation of a politically free India, education cannot mean what Rabindranath Tagore called the 'machine shop' for manufacturing clerks of the British period. And,

although some of the defects of the era of Imperialist rule have been removed, we are, I take it, likely to undertake radical reforms in order to rid our education systems of the vestiges of obscurantism, or absent-mindedness practised by alien authority for generations.

It is equally clear that we are unlikely to accept the old fourfold *ashram* ideal of society which divided human life for the agro-craft communities, and gave education an important place in the pattern of existence. *Brahmacharya*, or almost ascetic studentship, was an essential preliminary for the profound cyclical time sense, in the living of a dutiful life through *Artha* (deeds) and *Kama*, (marriage) before aspiring to *Moksha* or release from the trammels of existence. This ancient scheme was essentially based on the conception of this world as *Maya*, or relative illusion, and the individual was supposed to be an exile while he went through the cycles of pain and joy as he worked for transmigration to a higher social status in the next life. The introduction of a purposive utilitarian hypothesis, in our secular democratic structure, to be built on the basis of a five-year-plan economy, brings a quite new life—concept of the worship of man and the provision of his needs and interests, in the here and the now, through the conquest of happiness. The old transcendentalism has yielded to the liberal and socialist European theory of the possibility of the achievement of the happiness of the greatest number as the *summum bonum*. Furthermore, the western concept of the State as the custodian of the interest of people, until it (the State) withers away, cuts at the root of the old anarchic individualism which left people to perfect themselves and to seek their salvation on their own, unaffected by much social responsibility for others. If this fundamental shift in the emphasis from individual

salvation to general human happiness is, to any extent, a true description of the change from the past ages to the contemporary period, then, ostensibly, only a few *motifs* from the *Brahmacharya* concept are applicable to any possible new education system, and not the whole philosophy that was evolved for quite different social needs and interests.

Worship of Man—the Ideal of New Education System

In fact, if education is to play any part in training people for democratic citizenship in the completely changed circumstances of our time, and if this democratic citizenship is to be interpreted as part of a 'socialist pattern of society', then the new education system has to build more securely on the new formulations about the psychology of modern man attempted by Rabindranath Tagore, Mahatma Gandhi and Zakir Hussain. The concept of Basic education, which seeks to release the creative, kinetic faculties of the young in early childhood, goes against the primary education once afforded to the tune of the Pundit's, or the Maulvi's rod in the compound of the religious shrine. The bias in favour of technology in secondary and higher education, which we are now evolving, will seriously militate against the emphasis on the humanities, and we have to evolve certain checks and balances from the experience of the failures of modern western education in the machine age where they retain much of their anti-science obsessions, rather than hark back to our own pre-scientific ages, when there was poetry for a few but poverty of body and spirit for the vast majority of the people.

Again, if we are to include adult education, for the training of those who were bereft of the privileges of both literary and human knowledge, through no fault of their own, but must assume

citizenship in the new democratic age, then we cannot leave the training of character to the teaching by rote, from father to son and son to son, as in the past historical periods, but we have to place man more firmly in the centre of the picture.

I feel that even if the aim of our evolving system of education be the very narrow and limited one of training men and women for careers, the revolutionary impact of the inventive sciences requires adjustment to contemporary needs and interests rather than to the curricula of the old times.

The failure to grasp the significance of the changes which have become inevitable in the theory and practice of education, and the vague attempt to see if the morality implicit in traditional values can be introduced into our new schools and colleges, is due, in my opinion, mainly, to the failure to see the meaning of the phrase 'Destination Man' which Jawaharlal Nehru, has put before us.

This slogan emerges from the groping after a possible philosophy of Humanism, which is really part of an international scientific Humanism, and which has been now, consciously, or unconsciously, accepted by the intelligentsia, except when it has to make compromises with obscurantism. The lead given by the great philosopher of education, Radhakrishnan, who has himself shifted his stand of the pre-war years, to an alliance of idealist thought with the claims of social justice, has been missed. And the younger thinkers have not been listened to until the necessity for the reform of education became imperative and the three new committees were appointed to revise the whole process of integration of education into our new life.

It is possible that if the worship of man, of even the lowliest man, is the main postulate of our humanism, then

the influence of the traditional values on education can only percolate if these values are absorbed into the new attitude towards man.

Synthesis—Tagore's Way

And this kind of synthesis between the traditional values of universalism, tolerant-intolerance and compassion, with Humanism was attempted, in our time, by Rabindranath Tagore. And it is his example which can guide us in regard to the possible assimilation of the relevant things of the past with the present. In his earlier work, even he was indiscriminate in leaning back to the past rather too heavily; but, later in his career, he corrected this undue emphasis by a rational adjustment of the balance between the old and the new, through his discriminating analysis of the weaknesses of the past doctrines and the strength of the new impulses wherever he thought them to be life-giving. For instance, his whole concept of a university was based on the fusion of the ancient Indian tradition of absorbing nature (as against conquering it) in order to become part of this universe. This led to his acceptance of the whole world, known and unknown, and the opening of the doors of his seminaries to peoples of all countries. Visva-Bharati was deliberately named the World University. And acceptance of other people's points of view, even when these points of view were opposed to his own, constituted Tagore's way of the acceptance of the old tolerant-intolerance. Also, he seized upon an important philosophical truth, through his alliance with the Buddhist concept of *Karuna*, that man retains many violences in his nature because of a lack of awareness of his defaults.

And these he sought to treat in the light of the new psychology, which had been trying to verify, under scientific laboratory conditions, before applying to the education he imparted in Santi-

niketan. Typical of his synthesis of our ancient yoke of pity and the modern psychological method, was his emphasis on rhythm as the basis of education. Through the release of the suppressed exuberances in the child, or the adult, Tagore believed the teacher can stimulate poise, or balance, in the pupil; and by slow stages of emancipation of the savage energies in the unconscious life, the untoward imbalance, or the fundamental instability of man, be made the reservoir of the creative talent incipient in each of us.

If this kind of application of traditional values is intended, then there is much in our philosophies apart from the three values I have mentioned (universalism, tolerant-intolerance and compassion), which can benefit the educationists of today. But if it is intended to revive some of the outmoded moral values, which were evolved by a relatively 'primitive' agrarian society, in the context of a modern industrial-agrarian India, then the talk of such values will assume the form of sermons which none will listen to or which will be listened to but forgotten as soon as the meeting is over or the newspaper sold to the *Jari-purana-wallah*.

Science for Inquiry and Music for Harmony

These tentative thoughts are offered only as cautionary words at a critical juncture in our transformation of the feudal society into a modern society, which may avoid revivalism on the one hand and the imitationist acceptance of everything from the West.

In essence, my plea is for a synthesis of the most genuine operative values of the past (and not of everything under the cover of a vague Indian spiritualism) and of the really vital values of dynamic, often too dynamic, Europe (without labelling everything western materialist).

I believe that, first and foremost, we must consider how the new man is to be lifted from the cinder heap of our unequal, chaotic and violent civilisation, and then how all his creative potentialities are to be released, in order to provide him that freedom of choice which the libertarian ideals of our democracy demand. If the traditional values I have mentioned, reinforce the fundamental postulates of our new humanism, then let us embody these general ideas in our curricula.

At any rate, we must remember that we are already involved with other countries in the second greatest industrial revolution of the world. And if there is no war, mankind might enter a new age of advance towards happiness. This happiness is baulked by the present miseries produced by our own darkness of mind, our apprehensions of each other, our lack of generosity, and our incapacity to love.

Certainly an enlightened, new education for freedom, could help man

across the hurdles he has put in his own way.

But it is the new possible man whom we wish to worship, the lowliest brought to the surface of life, and not the fanatical men of the old religions, always fighting their *Kurukshestras* in the vain belief that 'we are right because we are right'. The categorical imperatives of morality are no substitutes for the deep inchoate urges of the human heart, with their many drives, urges, pulls and passions which we are just beginning to understand, even if ever so haltingly.

Creative education in our time demands new values, according to a new Humanist philosophy,—which may also give us, beyond cleverness, a new wisdom to live life, as whole men, which has never been possible except for the few, in all the past ages—but which is within the reach of many more men, if we cultivate the attitude of science on the one hand, for our inquiry, and music on the other, for achieving human solidarity which is a kind of harmony.

2

KAMLADEVI CHATTOPADHYAY

THE CONCEPT of tradition as we understand it, is historically rather a recent one. Because in the early society, the pattern of living with all the concurrence of faiths and beliefs, formed the sum total of the people's existence and followed almost uninterrupted, as a kind of timeless continuity. As someone has said, passage of time was more like the movement of water in a bowl. Tradition seems to begin to get a build-

up as a concrete pattern with a certain amount of inviolable sanctity when faced by a generation that challenges this structure and tries to assert its right to sketch out its own pattern of living. This was, however, not an everyday phenomenon, as it is in current times. For one thing, the transition from childhood to adulthood was very early in life amongst the early communities. From early childhood,

the groove was set for the child and it slipped into its curves automatically with hardly any exposure to violent outside currents.

The birth and growth of a historical consciousness, brings with it a keen awareness of the past and the present, the old and the new as two distinct entities. A rising generation is moved by a consciousness of a destiny of its own making. It realises that it is not only an inheritor of a tradition but also the creator of a new one, which endows it with a deep sense of its own importance and significance. Until the later industrial period, however, the thread of continuity was preserved intact and a balance maintained. A part of the past fused into the present to flow over into the future. The rich experiences of generations gone by, the epics, tales, parables, proverbs, songs that their lively imagination gave birth to, fertilised the growing minds and yielded immeasurable wealth.

The maturing of modern industrialisation with its compelling and overpowering mass production has borne down on the creative urges with a stifling pressure, filling the atmosphere with a depressing sense of frustration leading to the inevitable urge towards escapism. In such an age men and women become disproportionately preoccupied with the future with a capital 'F'. They are irresistibly attracted by everything new with little concern for proper values, for the new symbolises the flight towards the future, and an escape from the stresses and tensions of the present. While science may open up the fourth dimensional effects, the individual in a mass producing society gets compressed into a single dimension as it were, tied to the endless monotony of the assembly-line production pattern. The past fast recedes and the promise of compensation lies in conjuring up a

future. The comics-devouring generation has little or no sense of being heirs to any worthwhile heritage.

It is against this background that we have to view the traditions with their illusions of timelessness and the present with its current realisation that time not only moves forward but rushes with the astronaut's speed.

Machine, the Eliminator of Man

The thinkers of the world today feel that civilisation is on trial. The finger of fate is pointed towards education which has to find the right solutions. Basically, the aim of education is defined as the unfolding of the inner personality to make for a fuller life. And yet there is a difference. A distinction has to be made between knowledge and knowledge, as between information and values, the essential and the non-essential. There is the knowledge of the self and the knowledge of the things, the essence and the phenomenon. In India, from time immemorial, while not minimising the importance of the latter, the emphasis has been very much on the former. A Greek philosopher said that Ruin and Recovery are within ourselves. Similarly, the ancient Indian aim of education was the blossoming of the full personality leading to a sense of liberation, and breaking of the heavy bondages that imprison us within our senses. This was not through austere asceticism but a gradual loosening of the ties through experience which is regarded as an essential part of knowledge. In my school days, this personality to be unfolded was spelt with a large 'P'. Today the concept of personality has become a cult. Papers and journals carry hints on how to build up the personality; the right cut of clothes, the right colour for the complexion, the right perfume for the evening. This is more of exhibitionism than the evolution of the real human being. There are

also personalities in the world of films, sports and now astronaut stars. Each no doubt calls for the cultivation of talent, skill and courage. But it is not the whole of personality. This full personality, it has always been believed, is fostered on ideals, towards which the course of life is set and worked out through the observance of certain disciplines. Perhaps ideals have fewer chances of survival in an atomic age. Moreover, the inventions of sensitive machines and instruments place less premium, in a way, on human beings. The trend, in fact, is reversed and the effort now is towards the elimination of man by machine. In fact, in a world where life gets more and more geared to predominantly physical targets to be achieved through highly complicated mechanical processes, the role of man may be reduced largely to one of maintainer of machines.

The Indian Way Towards a Full Man

Learning as such is in danger of losing its meaningful purpose. The old respect for knowledge as a means of discovering oneself, the reverence for the learned on which was founded our entire edifice of life, that tradition in which kings and generals bowed before sages, where society accepted its responsibility for the care and well-being of the learned, is today a thing of the past. Learning in that age beckoned the young and the old alike. A man willingly retired from a busy life to the quiet of remote places up in the mountains, to the seclusion of forests, to pursue studies, *Brahma Vidya* as it was called, and live a life devoted to learning, meditation and peace. It was this enshrinement of learning as the highest instrument of realising the aim of life, which set the tone for education and which is absent today.

The aim was carefully nurtured in a setting of close intimacy binding the

teacher and the pupil. The latter looked up to the former as the great source from which knowledge was imbibed, great truths imparted and interpreted. The student shared the life of the teacher, did little duties for him, his family and the home of which he was a member, temporarily no doubt. This eliminated the current tension between school and home, and did, to an extent, transform the school into a social institution. Here the teacher taught as much through his own personal conduct as an individual, as a husband, as a father and a head of the family as through academic studies. And these were not insignificant or superficial lessons, for these experiences got moulded into the make-up of the students and the shaping of their personalities. These ideals have been voiced in our midst time and again by teachers like Tagore and Gandhi: "My life is my message". In this the student accepted willingly a life of hard work, austerity and stern discipline, as a part of the studenthood. The teacher too enjoyed a dignified social status. He was not regarded as the servant of any institution or in the pay of anybody. He only owed allegiance to learning to uphold which he had dedicated his life. Teaching was a service enjoined upon man of learning to offer it to society which too owed an obligation to him. These could not be translated in mere terms of money. The teacher and pupils lived a full life, through simple life, for the sense of fulfilment came not from possessions, the acquisition of a lot of things, but rather from the adventures of new experiences and voyages into new mental realms. Bana's *Harscharita* describes a Buddhist University in a forest, where students and teachers belonging to different religious faiths and following different gods, and even non-believers foregathered from different parts of the country, sat under trees or perched on rocks, vigorously debating,

arguing, controverting and ultimately arriving at agreed conclusions and harmonising their ideas. The University or seat of learning set the task of seeking and finding the truth in which the exercise of tolerance and charity were an essential experience.

Traditional Qualities, the Bed-rock of Future Life

Today, these qualities have assumed enormous importance, for they are the very bedrock of our future, life, if we are to survive. It is called co-existence in modern terms, which may not be a very happy phraseology. The forces of cooperation and unity are too often challenged by divisive and contentious forces. It has to be remembered that genuine respect for the human being is the base of harmony, and faith in the intrinsic good in humanity, the foundation of co-existence. Then they fall into their places. You agree to disagree on the several points of differences on forms of thought and living, economic patterns or political structures. There can still be peace and harmony if there is mutual faith and respect. It is this that education in the olden days fostered. There were forums where leading thinkers fought out great battles of the intellect. They stimulated and enriched life. Today ideologies generate dangerous fanatical emotions, reminiscent of the dark ages. India has long been a mingling of oceans. This was not just a mixture of thought-patterns and cultures, rather mutual respect between entities and recognition of parallel creative forces, thoughts, beliefs, not a superficial juxtaposition but that genuine appreciation which comes of study and assimilation, each influencing the other, not one submerging the other. Then, as the Vedas have said: "The world becomes a single nest". There is no temptation for steamrolling of differences. For culture, if it is to become

an organic growth, has to have roots. Asoka created a corps of officials to help build mutual goodwill and eliminate conflicts. This is our tradition which has tried to assert itself time and again.

India's Cultural Tradition—A Vital, Absorbing and Assimilating Force

Our entire history is an astounding record of cultures existing side by side. Culture is hard to define, for it is intangible. It is a sense of values arising out of mental attitudes and modes of self-expression which but reflect one's own inmost being to which a form is given, social content and organisation, which gets a definite stamp over a fairly long period. Even over small regions entities have got formed, each with its own language, religious faith, dress, costume, food, habits of living marriage and other customs and taboos. Yet through it all, a thread of human unity has been maintained, broken at times no doubt, but more from external impacts and outside pressure predominantly political forces struggling for power than inner urge.

Our traditional values have been organic and alive, not mere dreams and shadows of a bygone age. We were not meant to merely touch their pulse but live them. Basically, most children were rooted to the traditions: the family, parental authority, rituals, listening to the reading of epics, hearing stories from the family members, chanting verses, singing *bhajans*. Most of these influences had flowed over into the school life, for the two were thinly divided. Cultural vitality manifested itself in thought and creative arts which had their being in this rich living. Thus art education was not divorced from the historic social continuity. Our ancestors seemed to have aimed at what may be called an inclusive culture, absorbing and assimilating so many cultural streams. We have thus

a whole gamut in our cultural world from the very primitive to the highly stylised classical, each having a respectable niche of its own.

Life Impoverished in the Present Education

Today the school education has become a thing apart. By its very nature it swings the student into a totally different atmosphere. The traditions are less and less embraced by the new school system. Secularism has been translated in terms of a dull and drab life. Festivals like Diwali, Id, Holi, Dussehra are celebrated by schools and clubs alike, as sort of "official functions". They are marked by social gatherings and entertainments like dances at Christmas and the New Year's Eve. It is no more an equally subjective experience as the objective, that is one of inner participation. Even the outer participation is sometimes missing. Fewer now take part in the actual rituals and ceremonies. Whole generations have grown up whose education has completely bypassed this knowledge. They know neither these performances nor do they keep the rigours of fast and other self-denying observations. This necessarily impoverishes life, depriving it of a good deal of colour, music, dance, gaiety, abandon, that are emotionally so satisfying and enrich life infinitely. Gone are the excitement of gathering special flowers, and the ingenuity of preparing floral articles and cooking special dishes. Equally lost are the once living store of sparkling tales, inspiring epics, the wise proverbs, the witty fables, the tilting couplets. Even where some retain remnants of the old, the original vigour is missing as also their basic relationship with the family, community and the society at large.

Bane-ful Influence of the Last Conquerors

In the past when conquerors came to

this country, they either looted and departed with their loot or settled down after the usual trials of strength and got assimilated, for travel was too hazardous. Those who came to stay brought with them their arts and crafts, mingling the same with the local and working out a new synthesis. For the first time in India's history the British did neither. They chose to be only birds of passage. The safe and regular mode of travel made this possible. They stayed here not as part of this vast country but within a fortress of their own making. Here they created 'bits of England for ever' and continued to live their own lives, observing their own habits and customs, which they made no attempt to modify in any way. To them the Indian way of life was inferior. They clung to theirs which gave them a sense of superiority, and of fulfilling a noble mission by impressing this on the Indians. The essence or core of their own culture could never be fostered here, for they never stayed here to take roots. Only the end products of their various complicated industrial processes were brought here for sale, spelling ruin for the many beautiful indigenous crafts. True they did not have any powerful impact on the masses. But on the growing educated, the effect was pretty nearly disastrous. The impact came more because of political and military domination than any cultural convictions. The English seemed a perpetual challenge to the self-respect of the Indians because of the former's dominant position as the rulers. Even though the foreign social pattern had an unreality for the Indians, and their values rung false to the Indian mind, the foreign became equated to the modern, while Indian was equated to the outmoded. Logically the Indian wanted now to imitate his ruler. Determined to claim equality with the masters, some of the Indian middle classes began the pursuit of an

alien culture which could best be captured only in a pale imitation form. These new influences instead of enriching by giving renewed strength, only served to undermine what was there.

Anthropology puts on record increasing evidence of the destructive results of adulteration, where people are robbed of faith in their own culture. Culture is more than a mere expression. It is a vibrant pattern of living and where people get divorced from an intellectual and emotional activity which has no link with their own pattern of life, pernicious pervasiveness and sterilising consequences often ensue. The pattern may be traced on the surface, but the potency at the core is gone, leaving a vacant cell and disturbing sense of emptiness. Our traditional objective was not isolationism but seeking universalism while conforming to a particular pattern, for we have always realised that our own problems are but the variants of the universal ones. Nor has India been averse to economic prosperity. Self-negation as is often suggested, is not the hypothesis. All the old arts and crafts testify to that. What the teachers of old taught their pupils was statesmanship, warfare, aesthetics and not asceticism. The essence of success, they declared, lay not in acquisition, but in detachment towards achievement, for material acquisition was just the means to a greater purpose.

It may be said that the new attitudes and approaches and the new sense of values are confined to certain sections of society and not the entire people. The general impact, it has to be admitted nevertheless, falls widely and powerfully on practically all, because of rapid industrialization.

Reconciling Heritage with Technology—the Need of the Hour

Today more than ever, the need for rethinking on the content of our education has become compelling. Under the pressure of our present emphasis on developing our skills for producing marketable commodities or services, the more fundamental aim to develop the inner self and gearing our emotional and mental attitudes and behaviour towards this aim is getting lost. The cultivation of our aesthetic faculties to refine our sensitivities, a deepening of our consciousness and our relationship to the world—animate and inanimate—around us is neglected. In the present overpowering fascination for technology, there lurks the danger of its being accepted as an end in itself and the corrosion of the basic human values by a continuous super-imposition of the cold scientific knowledge as a means of providing certainties and facts and a measure of progress and power.

An emphatic reiteration of the value of traditional heritage, purged and tempered by a critical spirit and a conscious acceptance of its intrinsic adequacy and soundness is our immediate need. It is only when we can reconcile our inherited value with our current problems that we can give direction to our life. Philosophy in our tradition has always been an activity. For knowledge helps us to *become* what we *know*. As has often been stated, the knower and the known become one. In the current mad rush under the competitive incentive, the introduction of this essential experience is most necessary. It is the common quest for the realisation of certain truths through experience which gives us the sense of unity and oneness with the universe, which is the fundamental of our tradition.

I MUST CONFESS to a feeling of dissatisfaction at the title of this symposium—Education and Traditional Values. It implies a pre-judgement in regard to the nature of values; it implies that education can dispose of values, maintaining or discarding them as appears fit to those who determine the content of education, as if man's belief and conduct were entirely a matter of choice. There was, indeed, what might be called our traditional pattern of life. This was shattered by the political and economic changes that took place. But has our nature also undergone a similar revolution? Are our actions now determined by moral and psychological forces that did not exist before? Do we not throw doubt on the existence of the values themselves if we classify them as traditional and modern?

'Traditional' might be comprehended in a definition, but what does 'modern' mean? I remember a time when it meant: arrogantly opposed to every habit, belief and practice that was not of British origin; dressing and behaving like a European; anxious to be regarded as eligible for English society; reluctant to buy and use anything not made in Great Britain or Germany; showing off knowledge of English treating Indian languages with indifference or contempt. Now 'modern' seems to mean: sophisticated; considering all values to be utterly relative; impatient of any tendency to insist upon accord between belief and practice; suffering from dizziness because of the stupendous technological development in the West; passionately desirous of reproducing in India all the ideas and edu-

cational practices of all countries that provide travel and maintenance grants; able to make eloquent reference to the possibility of the annihilation of mankind through nuclear warfare. The use of the word 'modern' gives all our thinking a wrong direction. It confuses truth with the novelty or the general prevalence or the market value of ideas. Certainly it cannot be regarded as synonymous with 'wise', 'appropriate' or 'reasonable'. Let us freely use the word 'modern' with reference to time, as meaning our own days or the recent past, and scrupulously avoid it in all discussions of value.

Present System of Education—Its After-effects

The present system of education was gradually established in the nineteenth century and we are still suffering from the after-effects of the spirit and the manner in which the new replaced the old. It was like the young generation in a family turning an old relative, under whose guidance and care it had been brought up, out of the house with kicks and curses. Nothing in the old system appeared worth retaining because it was based on Sanskrit or Arabic and Persian, because it imparted knowledge that was extremely limited and out-of-date and insisted on the virtue of accepting the beliefs and practices that had remained almost unchanged for centuries. The knowledge which the new education provided was limited too, and because the knowledge came through the medium of a foreign tongue, there was hardly any question of Indians making material contributions to its advancement. The beliefs

and practices, adherence to which was all-important according to the old system, were a mass of superstition, rituals and taboos. The new education fostered a feeling of intellectual superiority; the educated looked down upon the ignorant and superstitious, and thought it a blessing that they could do so. But there were obvious advantages in the Hindu continuing to call himself a Hindu and the Muslim a Muslim. Religion was gradually converted into what we now call communalism; and the impatient among us regard it as the cause of most of our tensions. The new education taught us to exploit religion without being religious, to be free thinkers without being thoughtful. It also transformed the loyalties which derived mainly from religion, and were unconditional, into formal and contractual relationships. It reduced life to a combination of colours which, no matter from which angle one looks at it, does not appear to be a picture.

Old System of Education Fostered Beliefs and Aimed at Excellence

Let me, before I proceed further, indicate my views about the character of the old system of education. It was not a system in our sense of the term. There were no schools and colleges and universities as we know them, no graduated courses of studies. But it was known which books should be studied, and in which order. These books were classics or commentaries on classics, and attention was concentrated on them. Their knowledge content was limited, but they were not merely books. They became powerful formative influences, moulding men into the patterns approved by society. The teacher, mainly because of personal contact with his pupils, also became a formative influence. Books, teacher and the environment together instilled into the young mind the fundamental impor-

tance of belief and of the achievement of excellence.

There is hardly anything to be said in justification of the beliefs themselves. But even if the insistence on things that were, according to our standards, patently erroneous or unjust, was almost fanatical, the underlying principle was a complete dedication of thought and action to what was believed to be true or beautiful. Let us try and visualise what this meant. Life was conceived as subject to unalterable laws; it was the duty of the individual to obey them. He had to regard his material, intellectual and spiritual resources as property held in trust, for which there would be a strict accounting. He had to cultivate an attitude of understanding and reverence, to grant to others the right to act according to their belief. Hindu and Muslim theologues were known to reject each other; this rejection was neutralised and converted into a means of looking beyond prevalent customs and habits to what was human and universal. As religion was not only a matter of doctrines but also of conduct, cultural forms acquired the force of religious injunctions, and the whole of life came to be governed by rules and precedents. Of course, the rules were disregarded by some people, as laws today also are, but the cultured man was he who abided by them. The difference between the old rules and modern laws is that while modern laws are essentially negative in character and concern themselves mainly with the prevention of wrong-doing, the old rules were positive prescriptions of doing the right thing. There were precedents for doing the right things, and doing them in the right way, and these precedents derived their validity from concepts that were both aesthetic and moral. It is true that they made relationships of all kinds and the routine of daily life into

an elaborate ritual. They subjected the expression of opinion to a severe discipline; agreement and disagreement, love and hate, pleasure and pain could not urge intensity or necessity as an excuse for not appearing in the cultural form prescribed for them. But whoever the person and whatever the occasion, one had to aim at excellence. This ideal of excellence is reflected in the products of the period, in the textiles, the pottery, the jewellery; it is reflected in the literature; till about fifty years ago, it could be observed in the speech and manners of the scions of old families. We gave up patronage of our arts and crafts, preferring products of western machines to the products of our culture. We have convinced ourselves that we have no time to be courteous and polite, that the writer does not need to bother about idiom if he thinks he has something to say, that refinement in behaviour can be subordinated to considerations of personal pleasure or profit. We regard the anarchy that has resulted from this attitude as a phenomenon of transition, which means that we are indifferent towards it and not anxious about what will follow.

Problems of New Education—Need for Positive Action

But problems which have arisen in education are already warning us that the principle of *laissez faire* cannot be applied any further. Committees on moral and religious education and on emotional and national integration are admissions of the need to take positive action.

The Roman Catholic Church is an example of institutional religion challenging and defeating tendencies subversive of belief. Communism has provided examples of indoctrination. But for obvious reasons these examples do not help us. Institutional religion, as we had it in India, cannot justify its

claim to restoration, and revivalist movements have generally given evidence of narrowness and irrelevance to the real needs of the time. We have kept religion—but not communalism—as far away as we could from our educational institutions. But now we have to ask ourselves whether organised, healthy life is possible without any commonly shared beliefs, whether the ideals embodied in our Constitution can be realised if we believe in them as tepidly as we believe in the value of truth and honesty, whether the socialist pattern of society can be established just through legislation and the rule of a particular political party. Of course, an optimistic reply can be given to any question, but even an optimist will have to give serious thought to the present situation if he does not wish to appear evasive or flippant.

Establishment of the Independent Nation-State—the Focal Point

A discussion of what education can do in respect of values associated with religion and ethics cannot be fruitful unless we recognise the significance of the greatest change that has taken place in our country—the establishment of an independent nation State, a State which is entitled to effective loyalty, competent service and that idealisation of civic duty which is essential for the cooperation of the citizens among themselves and of the citizens and the administration.

It will be obvious to anyone who is unwilling to be deceived by slogans and platitudes that we have as yet only a very vague conception of loyalty to the State. Political loyalty is not one of our traditional virtues. The Hindu and the Muslim states whose record constitutes our political history were governments by minorities in their own interest. This is true of governments all over the world till the discovery of democracy, and it cannot be said of all

democracies even now that they are not governments of the majority by minorities which are able to prove that they represent the common and the genuine interest of the people. But in the western democracies the sentiment of loyalty has become so deep-seated that in spite of differences of opinion the solidarity of the people is maintained. In India, unfortunately, that very system of education which should have created and fostered the sentiment of loyalty has been made a means of undermining it. The British Government, which introduced the new education, needed subordinate officers who knew English. The expansion of the administration and the relaxation of discriminatory rules and conventions in recruitment and promotion enabled Indians in the administrative services to push their way up. But they were not responsible to the people and they could not become full members of the ruling class. From the beginning of the present century, loyalty gradually became a term of political abuse, because it meant attachment to the interests of a foreign power. The few years preceding 1947, during which it became apparent that India would become an independent, sovereign state, were quite insufficient for the revolutionary change in attitude that was necessary. The swiftness of the change was not the only difficulty. The new education had brought with it a new interpretation of Indian history and culture which divided the people of India into Hindus and Muslims and Sikhs and Christians in such a way as to rouse feelings of hatred, fear and vindictiveness, and effectively prevent the development of a loyalty which embraced the whole Indian people and not only one particular part.

Fostering Belief in the Oneness of India

The first task which education must

accomplish, if it is at all to reinterpret values and thereby justify itself, is to establish by all possible means the belief in India being one country and Indians being one people. Unity and integration are words that are on everybody's lips, but a cross-examination of most of the people who talk of unity and integration will at best lead us to the conclusion that we are just keeping alive a very necessary illusion. If we are historical and realistic, we will understand that to mention a few persons like Ashoka and Akbar and a few incidents from the upheaval of 1857 is not proof enough of unity and integration. We have to realise that the intellectual and religious isolation of small and large communities, the conflicts of states and religions have been almost continuous. We can become united only if we create within ourselves individually and in consonance with our dispositions and our tastes an overriding passion for a unity which can bear the moral burden of the wrongs we have committed and the mistakes we have made. This is the first step—the repentance from sin. We shall be aware of the nature of virtue only if our repentance is sincere.

The acceptance of this approach to unity will be a spiritual effort and can succeed only if it receives sustenance and power from the traditions of religiousness which are a part of our history. The State, by declaring itself secular, has thrown out a challenge to each and every citizen to show that he can enrich civic life by drawing inspiration from the institutional religion which he professes. Secularism is a challenge to education to give tangible form to the view—or hope, or dream—that all religions are fundamentally the same. The resources of the State cannot be utilised to teach religion; but they can be utilised to impress upon young minds the qualities of belief which make it indispensable in our life.

It would not have been necessary to mention religion, or belief amounting to what is understood by religion, so explicitly in this context if it were psychologically possible to provide a moral observation-point apart from the affiliation or identification with the ethical teachings of particular religions. It is the gravity of historical associations that enables us to stand on our feet. Otherwise human beings float without any sense of direction from one hastily adopted viewpoint to another. If education can inculcate thoughtfulness and reverence and demonstrate the need to believe it will have fulfilled the real objects of religious and moral instructions.

Excellence All-round

The second traditional value I have mentioned which it was the function of the old system of education to maintain was excellence, excellence in speech, in behaviour, in the cultivation and enrichment of personal relationships. We cannot restore the old not only because

it has been destroyed, but because merely to seek revival of what once existed is a form of imitiveness and makes men into social anomalies. Our new concept of excellence must seek to derive inspiration from the beautiful wherever it is found, in the past or in the present, and to give the idea of the beautiful the necessary functional value.

Twin Tasks for Indian Citizenship

If education undertakes the twin tasks of promoting thoughtfulness through search for personally satisfying and socially stimulative beliefs and of realising ideals of excellence in the performance of duty and in the creation and maintenance of relationships, it will not only remain within its proper sphere of search, discovery and appraisal, but will also enlarge its sphere to include essential features of life and conduct which it has so far ignored. It will not lose its value in terms of employment, and will contribute to the making of Indian citizens.

THERE CAN BE NO difference of opinion as to the importance of education as being basic in life. We may differ as to what should be taught, when it should be taught and how it should be taught, but there can be hardly any difference of opinion that education is the only means a society has to mould the life of its members by building up their character and giving them knowledge of the basic values in life. Primitive societies have the

advantage that they are content with what they have inherited from their ancestors. They do not want to change or add to their needs. They have a simple code of life which they observe with all the tenacity of their ignorance and all the strength they get from a sense of contentment, a sense of feeling that there can be nothing better to aspire to, nay that there can be anything better than their life and the simple values on which it is built up.

But a growing progressive society has to pay the usual price of knowledge: discontent, creation of new problems and a severe struggle to overcome them. All the great civilisations we have inherited are the results of great acute suffering on the part of martyrs like Socrates and Christ, Bruno and Copernicus to mention but a few. Nothing new has ever been accepted by humanity without a phase of acute opposition and a struggle, but Truth has always triumphed and it is education through which it ultimately reaches the most distant corners of the earth or the deepest recesses of the human heart.

The Present Bears the Impress of the Past

Today we have attained a stage in the evolution of humanity where we have mastered the material components of life, including the depths of the seas and the heights of outer space. But we have not added to human happiness because of a sense of distrust, a corroding sense of fear, an anxiety to build up terrible arms of destruction. India too has been shaken out of her sleep of centuries. Willy nilly she has been drawn into the eddies of world politics. In her long history India has had to face many crises. In the earlier years of her history she was somehow able to absorb the conquerors that came one after the other. But the impact of the British conquest and the virile western civilisation it introduced into India has been perhaps the most important event her history. There is no department of life it has not influenced and created problems, inevitable when two civilisations with conflicting scales of values clash with each other. The India of the future cannot possibly be the same as the India of the past. But in the course of centuries India had evolved ideals and patterns of life which in many ways have served her

well and need to be preserved even under modern conditions. It requires a fresh harmonisation and this can be brought about only by education. No revolution involves a complete breach with past, the old has to melt into the new and the new bears the impress of the past. The French Revolution from the beginning was intermingled with the old and this made it possible for the Napoleonic Empire to supplant the old Bourbon regime. Even the latest Russian Revolution carried within it the seeds of the old Czarist regime as seen in its police system and in the foreign policy centring the Black Sea and the Caspian Sea. The Hitlerite Germany was a replica of the old disciplined militarism of Bismarck. I am sure the same story will repeat itself in the case of China too, for China of old was a most conservative country and old values may assert themselves after the first flush of Marxism has cooled down.

Traditional Values that India Inherited

India on the whole has witnessed a most peaceful and bloodless revolution in spite of the excesses which marked the birth of independent India and Pakistan. If Gandhiji was a revolutionary in some respects, he had also a supreme passion for the old in Hindu culture and he was most anxious to preserve the old values. If *prima facie* we find the Gandhian ideology overshadowed by the rapid march of western democracy and western industrialism, the task of harmonisation has been facilitated by the lingering memories of Gandhian life and ideology. What are these traditional values which India has inherited from the past and which went to the making of Gandhiji? Briefly we may summarise them under three heads.

1. SPIRITUALITY:

One of the most common traits in

rogue in India is to contrast the spirituality of India with the materialism of the West. One must in the beginning admit that this is too dogmatically stated and for that very reason it is very misleading, if not false. The people who have accepted Christ cannot be dubbed as unspiritual, however haltingly they may have followed in his footsteps. The people who produced a St. Francis of Assisi and a host of other saints and who have continued to produce the saint of Lamprene in the life of Dr. Schweitzer cannot possibly be dubbed unspiritual. What gives an air of plausibility to the West being predominantly materialistic is that it has given the first place in its life to politics and introduced industrialism with a blind zeal for material profits, oblivious of the cruelty imposed on the western worker and on the subjects of the colonial empires. The communism does not even admit God and religion in its philosophy. The vast masses of Indians are still spiritual in their outlook. Rightly or wrongly the old zest for the places of pilgrimage still continues. Old festivals and *ekadashies* are still observed not merely by the masses in rural India but even by the most highly educated in western humanities and sciences.

The present generation of India continues to be the product of the old values. Will the rising generations be able to maintain the old values in the face of secularism which independent India has brought into existence? *Prima facie*, it is a simple solution of the old religious rivalries which has ultimately led to the partition of India. A ban has been placed on all religious instruction in all government schools, and if private schools aspire to a government grant they must not teach religion during school hours. They may do so only outside school hours. Here is a challenge to educationists. Is religion so evil that its shadow must not

be allowed to fall on the young boys and girls of India? Fanatics of any religion can be a danger to the political unity and emotional integration of Indians, but have fanatics the monopoly of religion? How easily have we forgotten that Gandhiji engendered political enthusiasm among the millions of India through his evening prayer meetings, and no meeting started without some inspiring lines from the Gita or the Bible or the Quran or some *bhajan* of a Hindu mystic or a Muslim *quawali*, or a Christian hymn? And for all this Gandhiji was not less a Hindu and his audience did not cease to be Hindus or Muslims or Christians. More than three decades ago the Government of Mysore appointed a committee under my chairmanship and representatives of all the main religions of India to prepare a book which could be used in schools. We resolved to produce a book of selections from all the different sacred books which would bring out the ideas and ideals common to all religions. No one was allowed to select passages which sought to exalt any particular religion at the expense of the others. Even the Christian missionary member of the committee accepted this self-denying ordinance. The book was produced at considerable expense. But I am not aware that it has ever been made use of and I would not be surprised if the copies have been the food of moths or sold as scrap. The climate of our educational world was not such as to encourage the searchings of a soul. In our secular State religion is not openly banned, but it has been given a status which impresses on the minds of our young that religion and all it stands for is markedly inferior to the study of any language, arithmetic or algebra or science. It is fit only at best to be taught outside school hours. It bears a close analogy to the times when the children of the so-called untouchable

classes were allowed to sit in the last rows in a classroom, and at times even outside the school building itself.

Far be from me to suggest or to cherish the illusion that mere religious training can turn out saints any more than the products of Christian seminaries have all turned out saints. But I do believe that it tends to introduce a certain atmosphere which brings out the existence of the best and the highest in human history.

We in India have to grapple with the fear of religion which our recent struggles have made us inherit along with our independence. There is such a thing as universal religion, which transcends all historical religions and the claims of the prophets of all religions as its exponents. This was the religion which Gandhiji preached and which our President Dr. Radhakrishnan advocates. It should find a rightful place in our schools and the atmosphere of Gandhiji's prayer meetings can be reintroduced to the sweet strains of religious music. It cannot but have some effect on the budding minds of our young. The Jesuit who said, "Give me a child till he is seven and you can do what you like with him afterwards", was correct. The Jesuits have been the most successful educationists the world has ever seen, because they know how to train the young human sapling and then it will take its own course of development.

II. THE SPIRIT OF REVERENCE :

In ancient India it was nourished within the portals of the Hindu joint family. Reverence for the elders generated obedience. Obedience generated discipline. Discipline fostered a spirit of give and take in the daily problems of life that arose. The family had its roots in the worship of ancestors, which made each member of the family conscious of his inheritance and

engendered a will to keep up that spirit of sacrifice and love which went to the making of the family. Then there was reverence for the *guru*, the teacher. Education was paid for not in money but in service. Instruction in those days was more religious than secular. Life was simple, but the education imparted in those days did fit one for life. Under the changed conditions of today the Hindu joint family has become more a relic of the past than a live institution. Individualism that we have had to imbibe as a part of western education has corroded our sense of loyalty to our family. Joint family was evolved out of the agricultural stage of Hindu civilisation. With the introduction of western industrialism the members of the family have come to be scattered. Urbanisation is the handmaid of industrialism, and the allurements of city life have made life in villages a painful memory. Even thirty years ago the Chandrasekhar Iyer Committee appointed by the Government of Mysore to report on the rights and status of women in Hindu society mentioned explicitly the decay of joint family and spoke of it as "a phenomenon which could not be arrested and need not be regretted". Today after thirty years the situation is even more markedly changed. Independent India has gone in for industrialism up to the full limits of her resources and very often even beyond her resources. Woman did not have a very fair deal in the old Hindu law. Now with educated women occupying the highest offices and sitting as members of Parliament, there is nothing surprising that they have brought the full force of their education and a new sense of self-respect and independence to bear on their fight for their rights and won so that the Hindu joint family today, though not abolished, is a pale shadow of its former self. With it have gone the old will to obey and the

reverence which was the root of that will.

Another powerful force has worked to undermine the spirit of reverence and discipline to a dangerous extent. The lack of discipline among our students has created a great problem and has made many of us nervous about the future of India. Here too the *Zeit Geist* has been more responsible for the present state of affairs than any inborn perversity in our young men and women. With the rise of Gandhiji on the political horizon of India there spread over the length and breadth of India a vigorous political awakening. Gandhiji was all out for a total war, though of a non-violent variety. In this war all Indians were called upon to play their part. The young were not excepted. In fact the virgin enthusiasm and the vigour of the youth put them in the forefront. Many of them obeyed the call of Gandhiji to give up their schools and colleges. Many of them obeyed the call, even if it meant an open defiance of their parents and teachers. It is for the future historians to decide whether this was a right move. Many who had grown grey in the service of India were not slow to see the dangers ahead, and amongst them was the late Mrs. Annie Besant, who with all the eloquence she could command, advised Gandhiji to leave the young students alone. The advice went unheeded. Both won. Gandhiji got the independence for his country and the proudest and the biggest empire the world had ever seen saw its defeat at the hands of the half-naked unarmed *fakir*. But the students he led to victory had not the balance and the wisdom that marked him out as the greatest politician of his age. Unfortunately the habit of defiance of authority has not died out with the attainment of independence and has created problems for our schools and

colleges and has made parents feel helpless.

Add to this the decay of the old family ties and an utter lack of any education in the vital fields of moral and spiritual values. The situation is indeed heart-rending but as one who has lived for fifty years in the company of students I see no reason to despair. There is a core of goodness in our students and if they are not exploited by the so-called leaders there is in them the making of good students and citizens. It is the mischief of a few that is responsible for the bad name that our students have got. Here again as an educationist I would venture to say that the future of our students lies in our hands, provided educationists are left to do their work unhampered by the political leaders and others.

III. THE INHERITED SET OF IDEAS :

We have inherited a set of ideas which we can give up only at the peril of being lost in the maze of life. The old Hindu society had a balance of outlook which expressed itself in the formulation of the four aspects of life : *artha, kama, dharma* and *moksha*. *Artha* emphasises the fact of life : living on this solid earth and getting the best out of it in the form of food and drink. It is not manna that falls into our laps from the heavens. It is something which implies hard labour, which finds its reward in the abundance of produce. *Kama* recognises the biological urge in life and must find a place in any scheme of human life. The evolution of marriage and the family emphasise social duties. *Dharma* represents the way of life, a total attitude to the varied problems of life. It has led to the evolution of morals and religion as the stabilising forces in every human society. Hindu philosophy has faced the problems of life, has recognised its joys and sorrows and has evolved the

theory of *karma* and the transmigration of soul. But the prospect of an endless series of births and deaths is appalling and so the seers have recognised *moksha* as the ultimate goal of life, which sees the end of all births and deaths. *Moksha* comes to the *bhakta* as well as to the *gyani* and the *karmayogin*.

There is another set of ideas which gives a framework for the Hindu to achieve his goal. There is the stage of *Brahmacharya*, the stage of preparation, of education. It marks a life of severe discipline, inclusive of strict celibacy. Then comes the stage of *grashta*, when he undertakes the responsibilities of a householder marrying and rearing a family. When he has fulfilled his responsibilities and has grown up sons to take up responsibilities, the father can retire to a forest with his wife as a companion. Lastly comes the stage of *sanyas*, when all worldly ties are given up and life is spent in meditation or pursuit of *Brahmagyan*. This was an ideal meant for a few only, provided they have fulfilled all the prior stages with their duties. It was unfortunate when it came to be taught that the stage of a *sanyasin* could be attained without the previous discipline of a householder's life. A Buddha or a Sankara can do it, but it is dangerous for lesser mortals as they can easily sink into a life of sloth and beggary in the guise of piety, and India has paid heavily with her army of *sadhus* and *sanyasins*. Some indeed do play a part as the spiritual leaders living a high life and educating their followers but the vast majority are just social parasites at their best and rank hypocrites at their worst.

The Spirit of Defiance, A World Disease

Assuming that there are certain traditions that the India of today should maintain in her interests, the

question arises how it could be done. It has often been said openly even by our leaders that we are an indisciplined people, who cannot even walk in step and our students have lost their sense of reverence and at times even ordinary respect for their teachers. If this evil is to be checked it can be done most effectually in homes, but our homes suffer from the illiteracy of parents and in our villages and in towns even educated parents have lost their hold on their children. The spirit of defiance has corroded our home life for reasons which have been noted before, and parents turn to schools and teachers to help reclaim the lost values and restore the integrity of family life. It has to be admitted that this phenomenon is by no means peculiar to India. It is a world disease. It is to be found in the most advanced countries of the West. Russia has banished religion in the ordinary sense of the word, but has put in its place the creed of Marxism with its stern discipline. This is a remedy which other countries with traditions of spiritual values may not accept. The democratic countries in their attempt to achieve socialism without losing political liberty have gone to the length of endowing the State with more and more responsibilities to look after its citizens literally from before birth to their death. The parents have been greatly relieved of their responsibilities, as free education at the primary stage and heavily subsidised university education, free medical service, doles during periods of unemployment, old age pensions are responsibilities which have been taken up by the State. It means heavy expenditure and of course heavy taxation. But this is a remedy which is far away from a poor country like India, that has just freed itself from the shackles of foreign conquest and is keen on standing on her own legs.

Experiments in Discipline

In the midst of all our difficulties I am glad to discover one ray of hope. Two years ago through the efforts of General Bhonsle the Ministry of Education sponsored the scheme of national discipline. The core of the scheme is to train instructors from all over India who could, after about nine months' training, go back to their schools and inculcate discipline among their students. *Prima facie* it looks like a drop in the ocean, but it has immense potentialities. The six hundred trainees, including more than one hundred and twenty-five young women undergo a very vigorous course of training: physical, mental, cultural and spiritual. On the physical side rigorous drilling of the type found in the training of armies teaches them not merely to walk in step but also to parade as platoons, though without arms. It is a fine exhilarating sight to see these young trainees as soldiers of peace. Equally remarkable is the development of the trainees on the cultural side manifested in community singing and dancing. There is special emphasis on folk dancing and it was heartening to see Indians from various States learning one another's songs and dances. It was something new for me to hear Bengali and Marathi songs and dances participated in by non-Bengalis and non-Maharashtrians. In fact all this creates a new sense of national integration of which we hear so much. In Sariska we find a new India, integrated and vitalised, taking its birth. On the mental side instruction is given of a varied type of general knowledge. Though one need not find a replica of ordinary school teaching reproduced in the princely precincts of Sariska, it is clear that it needs to be better organised. But the total effect is a really disciplined community with each one assigned his or her duties, performed not grudgingly but with a smiling face and a will to serve and please.

This interesting experiment goes to show that there is nothing fundamentally wrong with the young Indian. He only needs a sympathetic handling to bring the best out of him. Any scheme of education which aims at turning out men and women who could be orderly and courteous, willing to soil their hands when at work, yet knowing how to keep themselves clean, which can make them perspire and yet keep up their spirit in a joyous chorus of song and dance, is undoubtedly a scheme which needs to be encouraged.

I should like to refer to another institution or rather a set of educational institutions which I had an opportunity of visiting recently. I refer to the institutions run by the Birla Education Trust at Pilani. It is a wonderful example of what men and money can create even in a desert. Whatever prejudices some people may have against the Birlas as industrialists and business men, it will have to be said to their credit that they have known what use to make of their wealth. Let it also be said to their credit that they have entrusted the management to a genuine educationist and have given him a free hand to do as he thought best. Pilani is a most unique place in India. It has every type of educational institutions from the primary school to the high school in the more or less traditional style side by side with up-to-date public schools, both junior and senior run on western lines. There are also colleges, both arts and science, and an engineering college which can challenge comparison with any similar institution in India. But what struck me most was the superb cleanliness and orderliness visible in every nook and corner of the colony. The secret of it lies in the atmosphere created by the temple dedicated to Saraswati, the Goddess of Learning. It is the most beautiful Hindu temple of modern times. It is in marble, rising in three

tiers. Outside, it has carvings of traditional Hindu figures and also of men of science and philosophers who have transformed the face of the western world and also now of India. Also included in that pantheon is the bust of Lenin. It speaks of the catholic outlook of the people responsible for building the temple. Every morning at six there is the play of *sehnai* and this beautiful melody is the best alarm clock that one can think of. Every evening there is *aarati* and it is preceded by music. Morning and evening troops of students march in perfect silence and orderliness. There is no compulsion but the atmosphere creates a sense of discipline which is so markedly absent from most of our educational institutions. Perhaps the highest compliment paid to Pilani was by a Bengali friend in Calcutta who asked me: "Why is it that there are strikes in our colleges, even in Visva-Bharati, when there is no strike in Pilani?" The answer is simple. There is in Pilani a sense of community feeling, a sense of discipline born out of moral and religious atmosphere which prevails in this remarkable campus. One sees in this creation the unostentatious working of Lt. Commander S. D. Pande, who for the last thirty-three years has been in charge of the place. He has transformed the desert into a blooming garden and he has moulded the lives of students as they need to be moulded.

These examples go to show that there is nothing intrinsically wrong with our young men and women. They are sound at core. All that they want is sympathy and proper guidance. The fear of God is there and there is also the love of God and love for men.

In such a disciplined atmosphere it should be possible to revive that sense of reverence for the parents and the teachers which used to be the pride of ancient India.

Tightened Strings for Best Music

It has become fashionable in some quarters to decry religion as a superstition and a relic of a dead past, which deserves to be dead. But truth can never be killed and belief in spiritual values which have their home in religion and emanate from a belief in a righteous God come up all the more after every epoch of repression. Even in Russia, faith in God revives and manifests itself in strange ways. Even in countries where science dominates as in America and Europe, the history of contemporary philosophy goes to show how great thinkers nurtured in science soon come to a stage where metaphysics or religion asserts itself. From zoology both William James and Bergson came to evolve metaphysical systems going beyond materialism. Whitehead and Russell began with mathematics but soon flowered into metaphysicians. Whitehead's genius has sought to produce a synthesis of values rooted in spirit. Russell, *prima facie* a rationalist and even perhaps a materialist, has shown in his life a triumph of spirit over matter and his essay on *Free Men's Worship* is an eloquent expression of man's spirit crying with Goethe for more and more light. Einstein could not find full satisfaction in his mathematics or its world-destroying potentialities. He found comfort and joy in his violin and he lived a good Hebrew proud of his inheritance from his Jewish ancestors. Compton, a Nobel Laureate in Physics, found it necessary to become a founder of a world organisation which seeks to place religion at the centre of human life. Thus it is that spiritual values always assert themselves. India cannot do without religion. Only there is need for a Kabir, a Raja Rammohan Roy, a Ramakrishna or a Vivekanand or a Gandhi to cleanse up the muddied waters of religious life and assert it

purified to serve as an inspiration. India as a State may be secular to show her tolerance but it cannot be secular in her outlook. It is the responsibility of our educationists to keep this stream of religious life of India pure and clear, for only in its crystal waters the soul of India can find its home. The young Indians have to be taught that their body has all the sacredness of a temple to be kept strong and clean and healthy,

their life is bound up with the well-being of their fellow countrymen and their fellow men in the world at large, that their life can flower best only under discipline, for as Count Keyserling pointed out so beautifully it is only out of the tightened strings that the best music comes forth to rejoice minds and hearts.

This is a challenge which only educationists are competent to meet.

5

G. C. CHATTERJI

CONSERVATION AND creation are the twin essentials of life. Neither the individual, nor any institution can hope to survive unless it can conserve the lessons of past experience and on that basis probe into the future seeking fresh adjustments. Individual well-being and social welfare lie in the maintenance of a proper balance between these two factors.

The balancing of these factors is as essential in education as it is in any other form of human activity.

The question we are asked to face is whether we have been successful in maintaining such a balance in our prevailing system of education in India, and if not wherein lies our failure and how best we can overcome it. In fact the manner in which the theme for this seminar has been posed, it seems to be implied that such a balance is lacking in so far as we have not been able to integrate in our system, the traditional values which are enshrined in our culture.

I feel that we should approach this

problem with an open mind and not with any preconceptions however widely shared. The subject bristles with difficulties, and whatever opinions one may express are liable to offend some one or others' susceptibilities. Yet the matter is of such importance that it is necessary to face it courageously and pronounce one's views in clear cut terms and not hedge around. I shall, therefore, not hesitate to put forward my views with such force and clarity as I can command. When thus stated some of these views may sound dogmatic or one-sided. But this is far from the truth. Such views as I shall express are in fact tentative and subject to correction, in the light of discussion and exchange of experience. If they are expressed somewhat more emphatically than intended, it is only to promote free and frank exchange of opinions.

I am closely connected with a number of educational institutions, organisations, and committees, it is necessary to make it clear that the views expressed in this paper are purely my personal views and do not in any way represent these organisations.

Ungrounded Criticism of the Prevailing System of Education

With the advent of freedom, or even earlier the system of education prevailing in this country came in for severe castigation from several quarters. Some condemned it wholesale and clamoured that it should be scrapped from top to bottom. It was condemned for being anti-national, for breeding slaves and not free men, for cultivating a materialistic outlook in our young people, which was out of harmony with our ancient spiritual tradition. But while such critics were vociferous in their destructive zeal, there is little they had to offer when asked what we should replace it with. In a vague way they urged us to go back to something which existed in the golden past, and which we had lost through misguided pursuit of modernity.

Such criticism still goes on after fifteen years of independence. It is the outcome of prejudice and no amount of reasoning will prove effective against it.

It represents the views of the pure traditionalists, the people who want no change. They forget that change is the law of life and there is no way of meeting it, except through fresh adjustments, through novelty and creation. Assuming that India did once enjoy a golden age, how is it that it has passed away and not a vestige of it is left, except a few archaeological remains, including human specimens of the same kind.

Surely its decay was due to its over-emphasis on conservation and its neglect of novelty.

Leaving aside such whole-hoggers, let us turn to more moderate critics. These while not condemning the existing system of education wholesale, urge that we have gone in for too much modernity and have scrapped too much of

what was of value in our old tradition. According to them we had in the past certain spiritual values which we held dear, and which we are gradually losing hold of as the result of our imitation of the West, which they dub as materialistic. Some of them would have us abjure all western ways including its scientific achievements, its inventions, its mechanisation of industry. As they put it, India should remain wedded to its bullock-cart civilisation and not hanker after aeroplanes, tractors, and atomic weapons. Others while willing to accept the fruits of western science and technics, desire that such modernisation should be counterbalanced by a revival of devotion to our traditional values. In their view our current system of education suffers from an imbalance. The factor of modernity has almost submerged the factor of tradition, and salvation lies in the restoration of a proper balance between the two.

Crisis in Education—Not Peculiar to India Alone

Against such critics we must urge that there is no hope for the survival of our teeming millions unless we industrialise and produce more by way of food, clothing and shelter. Man no doubt does not live by bread alone. But he must have bread, before he can indulge in the more exalted pursuits of art, literature, and philosophy. The contention that because the West has achieved an affluent society it is necessarily more materialistic is not well-grounded. Let us not forget that even in this so called materialistic age the West can produce men like Einstein, Bertrand Russel and Scheiveitzer.

Educationists in the West are just as aware of the dangers of materialism as we are. They are aware that a society which ignores spiritual values implies a throw-back to barbarism and is a menace to itself as well as to others. The need for the preservation and

strengthening of values as a guiding principle for life, is a world need and not merely an Indian need.

The crisis which education faces to-day is a world crisis, and if it is to be met successfully, it must be met through a world effort. To this effort each nation must bring its own contribution. If India has in its tradition certain values which it had discerned and cultivated to a more marked degree than others, its contribution will be welcomed the world over.

Defining Values in Precise Terms—A Difficult Task

The difficulty arises when we attempt to define in exact terms what these values are and how they are to be integrated into our educational system.

India has a long history. During this history it has undergone many changes. When we talk of our traditional values, to which period of this long history do we mean to refer? Do we mean to refer to the Vedic age, or the Buddhist period of Ashoka, or to that of Shankra? Do we mean to include or exclude the Medieval period, the Moghul Empire and the rise of British Power?

Our leaders are fond of saying that in spite of the great variety of our cultural heritage, there runs through it all a major current of continuity. "Unity in diversity" is their favourite phrase. While I do not wish to deny such a unifying factor, I do think that we are inclined to exaggerate it. We also forget that other civilisations which have persisted over a long period, exhibit a similar measure of continuity. Has not European civilisation originating with the Greeks some two thousand five hundred years ago, and passing through Roman, and Christian influences, and shaken to its roots by religious and political revolutions at various times, still preserved some kind of continuity and unity in diversity?

Personally I believe that the distinction between Eastern and Western, Indian and non-Indian values is, meaningless. Values are ideals or goals which man ought to seek. If they are worthy of pursuit, they are as important for the West as they are for the East. There is no such thing as a private or national sector in the realm of values.

Denominational School—A Serious Problem

So far as I am aware no public system of education prevailed in India, till the time of Macaulay and John Adams. A great battle was fought at that time, as to whether the public system of education should be traditional or modern. The modernists won the day. But they compromised with the traditionalists and agreed to let the Orientalists go on with their own preserves. But there were two groups of Orientalists, viz., the Sanskritists and the Arabists. In other words, one stood for the Hindu and the other for the Muslim tradition. The encouragement of these rival religious groups, while useful as a political dodge for the colonial power, proved to be the greatest menace to our national integrity.

Within each of these major groups there were rival sub-groups, which caused inner dissensions. In addition there were other minorities, such as Parsees, Christians, and Sikhs who also claimed the right to preserve their religious and cultural integrity and to have educational institutions under their own influence.

In the face of such diversity of claims, the foreign rulers took shelter under the policy of religious neutrality. The State as such was not to give any religious instruction, but religious communities were free to open schools of their own and impart such instruction if they so desired.

As the desire for education was widespread and educational institutions few and far between, persons of all castes and creeds sought admission into denominational schools.

At a later stage Government passed a law called the Conscience Clause, under which such schools were debarred from giving religious instruction to children whose guardians objected to such instruction. It has been necessary to mention this as under the secular character of the Indian Constitution the policy of religious neutrality is still in force. But the Constitution itself permits religious and linguistic minorities to maintain educational institutions of their own and to give religious instruction to their pupils subject to the provisions of the Conscience Clause. Nor are such institutions debarred from receiving financial aid from Government. There was a very large number of these private denominational educational institutions in the country before independence. Their number has increased vastly, partly due to partition as a consequence of which every denominational institution disrupted in Pakistan has resuscitated itself in India, and partly because of the increasing demand for education a very large number of new institutions of this kind have sprung up in the country. As Government meets a very high percentage of the cost of running such institutions, not much is required by way of financial resources from the promoters to start them.

I believe that the existence of such denominational schools poses a major problem to the framers of educational policy today. While some of them can claim a very high measure of efficiency both in instruction and character-building, others are narrow in their outlook and are a menace both to academic standards as well as to the emotional integrity of the country.

I do not include in this category, those schools which go by the name of Public schools and which do not claim exclusive loyalty to a religious, linguistic, or regional tradition.

Contradictions in Our Educational Policy

We have made a good many changes in our educational system during the last fifteen years of independence. I need not go into the history of all the commissions and committees that we appointed. I venture to express the view that all the changes we have made have been in the nature of tinkering with the system instead of subjecting it to a complete overhaul. What is more we proceeded in the matter in a topsy turvy fashion, starting at the top and coming down to the bottom. We decided without any proper enquiry or preparation to adopt the Basic system for the primary stage of education. This we did because Gandhiji's name was associated with it. For Gandhiji it was a part of his social philosophy, that is a society which would cut down its wants, abjure industrialisation and the use of power-driven machines, and live by the labour of its own hands.

But the India which we are now developing under our various five year plans, is very different. We are told by our topmost leaders, that we must industrialise as fast as we can, or we shall perish. We must harness power from whatever source it is available on as gigantic a scale as possible. With this object in view let us beg, borrow, and do everything possible short of stealing.

A system of education which is craft-centred, which looks to hand-spinning, basket work and clay-modelling as the best means of cultivating the intelligence and skills of our children, is hardly suited for the welfare state which we are now trying to bring to birth.

But quite apart from that our highest

authorities including our Vice-President who next to Gandhiji has been regarded as the greatest champion of Basic education has declared that it is a farce wherever it has been tried. But in spite of this the powers that be insist that we must go on with it.

It is not possible to dwell at any length on the changes introduced at the secondary and university levels. These have been more of an arithmetical rather than an educational character. Putting one year more in the secondary and taking one out of the university course hardly amounts to improving either. No doubt the intentions behind all these changes were good. The trouble is that due to the scarcity of resources of all kinds, the anxiety to change the medium of instruction too rapidly, and intensification of group rivalries, the objectives set out have not been achieved.

By this depressing appraisal it is not my intention to throw blame on any particular party and still less on any individual or group of individuals. What I am after, is an improvement on the present state of things. Our main faults have been too much of sentimentality, too much dogmatism, and if I may so say, too much of self-righteousness. We must shed these weaknesses. Let us forget our Ram Rajya and grapple with the present.

We are far behind where academic standards are concerned. Our syllabuses in science are out-of-date. Our technical courses are not up to the mark. Where the humanities are concerned we are not producing the liberal outlook and the critical faculty which is the essence of humanism. We must put these things right as fast as we can.

Character Formation—The Basic Task

This does not mean that our education must ignore the task of character formation. I feel diffident in using such terms as "our traditional values, our

way of life, synthesis of past and present". I prefer to use an old fashioned term like character.

It is obvious that the youth of India, or indeed the youth of any country should not be allowed to grow up without loyalty to an ideal. But just as I do not recognise any frontiers in the realm of knowledge, so do I refuse to accept any frontiers in the realm of morality. It is not possible to enter into the psychology of character in this paper. It is assumed that character consists in certain attitudes an individual builds up in relation to certain objects. In a certain sense we may say that a person has as many attitudes as the objects he loves. But if there is to be any kind of unity in his self, all his many attitudes, must be subordinated to a master attitude or sentiment, which dominates all the rest. In the highest type of character this master sentiment must be the love of some ideal of life which is noble and uplifting.

The formation of such attitudes in the individual is a life long process, but certainly the earliest years of one's life, and right through that period which we call formative is most important in this process.

We cannot look to the school, the university, and the educationist alone to influence the attitudes of the youth of a country. First, the home is the most important. By the time children come to school some of these attitudes have already taken shape, and though they are capable of modification by later influences, they cannot be radically uprooted.

Secondly, you cannot impart to others attitudes which you have not developed in yourself, and in order to do so, you must have close and constant relationship with the person whom you wish to influence. When we think of the millions of our teachers, the vast bulk of them ill-educated, ill-paid, and

living insecure and stunted lives, what kind of attitudes do we expect them to foster in their pupils?

Thirdly, the growing child is subjected not only to home and school influences, but also the influences of the group or groups to which he belongs. It is the boys and girls with whom he plays, or wanders in the streets, or gets into a scrap, who exercise a powerful influence on his character.

The subject is too big for me to pursue any further. But certainly the school can do something in the matter, and it is up to us to see that it contributes its share.

Educating the Educators—The First Priority

With this objective in view I think our first priority should be the education of our educators. They must not only be armed with academic efficiency, with professional skill, but also devoted to a certain ideal of life, which they can impart to others.

This, I fear must be a slow process and limited in range. It will not produce the dramatic effects that our many integration committees expect to achieve. But all I can urge is that no amount of preaching, signing of pledges, and enforced social service will have the slightest effect on the character of our youth.

6

RAJA ROY SINGH

THE TITLE OF THE symposium suggests to my mind that it is intended to have a wider reference than its application to the conditions of only one country, because traditional values are older than the concept of a nation State.

I take it that the term 'traditional' is used in the original sense, namely, relating to a tradition and not merely as a synonym for a word to connote the opposite of 'modern'. Traditional values would suggest to me values arising out of a tradition and, therefore, it would be useful perhaps to give some thought to the nature of a tradition.

Tradition—Its Nature

A tradition may be a living tradition or one which is no longer operative. There can be only an antiquarian interest in a dead tradition. I would hazard

later on a definition of a living tradition, but a dead tradition is one to which one looks back, i.e., there is no sense of historical continuity in thinking of such a tradition; there is no sense of the simultaneity of the present and a continuing past.

Even a living tradition may lie dormant, unchanging, ungrowing over stretches of centuries. From one point of view the medieval ages in Europe present an illustration of this kind of tradition. We in India have had more than one medieval ages. Speculation is possible that in the context of some ultimate grand design that governs the Universe, these fallow periods of history may have their inner significance just as in land husbandry the land is laid to fallow to regenerate its powers. However that may be, the traditional values

in a fallow period of history are functionally different from the traditional values encountering the challenge of change. Consequently, the role of education in these two sets of circumstances cannot be the same.

Anatomy of a Living Tradition

I should like to suggest that in this symposium we may consider particularly the traditional values at the point of their encounter with the process of change. The values of all traditions—and there are more traditions than one in a country and more than one value in any tradition—have had these encounters, the challenge may have arisen from a new set of religious beliefs or a new pattern of social and economic relationship or a new view of political power, or a new cosmology. These encounters are the growing points of history. There is undoubtedly a crisis of moral beliefs in the world today but it is not the first time such a crisis has occurred. History is full of these moral crisis. There is a crisis of moral beliefs when one pattern of society gives place to another. These mark what I have called the growing points of history.

A living tradition is therefore one which has lived through the periods of change, and has become a part of the sensibility of the people who profess that tradition, involving their habitual actions, habits and customs. A tradition is larger than a set of religious beliefs because religious beliefs are but a product of a tradition. Hence there are traditional values which are not religious values.

To my mind, there are mainly four areas where traditional values, if they are part of a living tradition, have had to make their reconciliation with the processes of change :

- (i) The concept of the individual;
- (ii) The individual as part of a primary social unit, for example, family or the immediate community;

(iii) The concept of political authority, whether it is Kingship or the State or the Nation or a Party; and

(iv) The view of the Universe, internal or external—cosmology.

Education and Tradition—Their Relationship

The role of education has to be considered in relation to the nature of the tradition. Education is a tool, an instrumentality. It does not set its own ends. That is done by other factors and influences. I wish it were otherwise; I wish we could say that education is an autochthonous activity, but the weight of evidence of history is decisively against any such proposition. In a tradition which is ungrowing, dormant, education has been used as a means for perpetuating set beliefs and set patterns of behaviour. It transmits; it does not transform. That was the role of education in the medieval ages; it is the role of education today in those parts of the world where dogmas, old or new, are sought to be perpetuated. Education can easily be made to serve as a perpetuating medium even during periods of change. Education then becomes a bulwark against the new. An excessive concentration on traditional values and disregard of the factors which are making for a change will lead to education being used as an instrument for perpetuating a dormant tradition.

Education—Its Interpretive and Mediating Role

It is my belief that in a living and growing tradition the role of education should be primarily interpretive, and the mediating agent between the pressures of change and the stability and order that traditional values give. A tradition grows through its values being constantly reinterpreted. Consider, for example, the concept of the individual, the human personality. The ethos of

modern times has given a new emphasis to the dignity of the individual, his inviolable sanctity. This ethos itself is a distillation of the best in the various traditions, but the affirmation of the dignity of the individual is the single most outstanding contribution of modern times. It is reflected in the best modern educational thought which gives to individual personality the primacy of attention. The traditional values have something noble to contribute to the concept of the individual, but there is also in them much that is repellant to moral judgement as we form it now. Some of the noblest sentiments about the individual contained in the traditional values are confined to a particular class, social or religious, or to an *elite*. They are exclusive and not inclusive. The Hellenic tradition, for example, had a noble concept of the individual but at the base of it was a slave society. We have parallels nearer home. Here is the task of education, to sift, discriminate, reevaluate, to reconcile. Take another example, the internal and external view of the Universe which I have referred to as cosmology. The picture of the Universe, internal and external, as the physical sciences and the psychological sciences have disclosed, is different from the view of the Universe as handed down by dogmas, and the values which arise from such a view are also therefore different. But

the moral judgements involved and the questionings are the same. Only the replies have to be stated in different terms. This is again the point where the interpretive role of education comes in.

If education has an interpretive and mediating role, there is little justification for treating secularism and religious education as two opposite terms. Religious beliefs are part of the material of traditional values which have to be interpreted anew.

Spirituality, but with a Difference

The attitudes which education has to foster follow from the role that is assigned to education. Education in a dormant society where it acts as a perpetuating medium would aim at the virtue of obedience. The attitude of obedience is inseparable from dogmas, whether they are dogmas of science or technology, or the dogmas of a religious character. Where education is a mediating and interpreting function, it has to be based on the spirit of free enquiry. Free enquiry, discovery, discernment—these have to be cultivated through education. Without them, interpretation and reconciliation are not possible. They are the attributes of reason; and reason is of the spirit, and it is only this kind of spirituality that I am prepared to accept.

IT IS EASIER to keep water flowing as it has always done than to re-direct a channel; it is easier to move with than against the tide. The older the

country in which you live and learn, the sooner you realise that the easiest way to live is to agree; the most abiding thing to learn is what your fathers

taught. Tradition appears to need no defence. It has stood the hardest of all tests, the tests of Time that includes history with succeeding waves of revolution and reaction, enchantment, disenchantment and re-enchantment with inherited values. In such countries as ours the last word resembles the first more nearly than it does any of those valuable intermediate words upon which discussion turns and hangs and upon which (so it seems to me) the present and the future of education rest.

What is Education ?

Are we agreed on the basic question of what Education is ? There is bound to be pretty general international agreement on what it is not, and I hope that by 1962 the peoples of the world are agreed that education is not the accumulation of information in this or that culture or study or ology or social or physical sciences or fine art. Information is an aid to the educationist. It builds up a language that makes the birth and growth of ideas possible; but it does not provide him with the tools of thought. Those lie elsewhere in the evolution of a reasoning process and technique, the steady growth of the imagination, the sharpening of insight till the point at which, thrusting aside the pedestrian movement from fact to fact Gradgrind-wise, the student sees to the heart of the matter in a leap at once intuitive and logical, for all intuition is ultimately fed by the logic of centuries. The function of education *now, then and always* is to make men and women and children think clearly, think steadily, think deeply and think truly. This implies the ability to distinguish between what is true and what is false, between the real that is the rational, and the real that is not susceptible of rational explanation, the notion that has been acquiesced in without scrutiny and the abiding certitude that is greater than the certainties of measurement. In this process there is

room for reason and imagination, for logic and intuition, for intelligence and understanding. In it there is no room for acceptance on faith, for reverence on and through emotion, for devotion through mysticism to the customs of ages that are perhaps picturesque, but do not stand up to the clear-eyed scrutiny of ruthless honesty.

Tradition sits upon us in India today with a complacency that is frightening to all young educationists and paralysing to those, like me, who are in the middle years. A part of our tradition is reverence for the inherited idea, way of thought and life, for the *guru* full of years who is presumed also to be full of honours, for age and for experience against youth and experiment.

Habit of Critical Thought

This paper is a forthright plea for the rejection upon reason of reverence in education, and for the acceptance as imperative educationally of the habit of critical thought.

To convert the full stops of ages into question marks is the first step towards getting men and women and children in the Indian sub-continent to prepare the ground for modern education. Blind faith starts with religion of all kinds, sometimes basically grand because it appeals to that which is larger than man, sometimes less grand because it is involved in a mesh of ritual and leads to an unthinking exclusiveness. This is true, more or less, of all the religions of India today and of the persisting bias in education that favours faith against criticism. In itself neither is good; both require to be examined.

I do not suggest that all spiritual problems are resolved by reason. I suggest that to hold credos without subjecting them constantly to the scrutiny of reason is always dangerous and sometimes dishonest. For belief is a kind of refuge for the unthinking. It

provides that psychological and ethical citadel upon which the blows of reason leave no mark, and the trumpets of commonsense sound and resound in vain. Unhappily the walls of the citadel are very strong and do not fall. But within them rest men who have steeled themselves against the education that we seek in India and in 1962.

One of the dangers of the reverence I refer to is that, starting with religion, it comes in time, and sooner rather than later, to encroach upon and infect an entire way of education. To learn by rote, to use quotation as if it were argument, to cite authority for principle and precedent all these are the consequence of placing upon a pedestal what should be on the floor. There is a tendency in our schools and colleges, (and this is generally fostered), though there are splendid exceptions, to encourage this attitude of mind and behaviour. To judge an answer paper in literature, history and philosophy, sociology by its length, its volume of fact, its wealth of quotation and to miss the main point which is the author's own contribution to the subject, is sufficiently general in India today as to be alarming. Has the student, having diligently collected his fact, thought round it? If so, what is the evidence? Is he merely reproducing what he has assimilated in the course of this reading and listening, or is he judging that reading as a scholar should? These are questions that require constantly to be asked. It does not fall to all of us to making original discoveries in metaphysics, logic or even literature. But it surely falls to all of us to hold opinions and to make judgements that are not necessarily the transferred judgements of authority and pseudo-authority in such fields.

In my view it is better so thinking, so judging to make mistakes than unerringly following the traditional path to arrive at a conclusion that posterity and the stodgy present "know" to be

true. As if knowing were ever final, as if Einsteins did not follow Newtons! For three-parts of the business of the educational process is to travel, not hopefully necessarily, but vitally, with a constant responsiveness to stimuli, with sensibility and intellect bound together in that process of illumined integration in which idea and image and impression fuse into the streamlined pursuit of truth and excellence. Good tutors in India do not abound but they exist, and these are people who know it to be their function to get students to question what has been too easily accepted in the humanities and the sciences. Especially true is this of such a study as history in which the popular idea that thinking is not as necessary as it is in science and technology is also (as always) the wrong idea. By what strange process of reasoning such a decision has been arrived at and becomes first current and then rampant, till good students influenced by the topical prestige and marketability of science desert the history classroom for the laboratory, I cannot tell but there you are. Following the stream, good potential teachers of history are diverted from this vital species of discovery into the more popular and paying ways of science.

Lest I should be thought to be partisan between history that is in decline in India in 1962, and science that is moving steadily upwards to its appointed Everest, let me allay all fears. The only partisanship of which this paper and its author are guilty is the partisanship for reason against superstition, for the lonely, unpopular thinker who refuses to be stampeded by waves of popular opinion and economic pressure into sacrificing the abiding truth that history, like science, has to be exacting to be good. It may even be more exacting than science because it is harder to verify. The student has, therefore, to be more cautious, not less so in his

judgements. In dealing with the story of that which is not measurable or predictable, history has necessarily to draw upon imaginative experience. No doubt, science has also to do this and the stroke of genius that comes once a century or so is in reality the climax of a long procession of routine good work in which somewhere the flash of inspiration lies in nucleus awaiting the appropriate moment for discovery.

For Austerity, Comfort and Beauty

The second traditional value with which I would like to concern myself today is the value that places simplicity and austerity in living above comfort and a high standard of living. The whole treasury of the world's proverbs would appear to support the traditional Indian position on this. Cut your coat according to your cloth. We ants never borrow, we ants never lend. Waste not, want not. Kind hearts are more than coronets. Many a mickle makes a muckle. It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven. All this has a place somewhere in our thoughts as a corrective to the opposite that makes wealth a virtue and its pursuit the business of the common man. Yet today in India what our education most lacks is the ability to think with large, clear-eyed, feet-on-the-earth practicality.

Not long ago I was in the Philippines to attend an Education Editors' Conference, and was introduced to the Community School of that country. Wherever I went I saw gaily coloured schools with gaily coloured flower pots, neatly gravelled paths and all the paraphernalia of daily routine entertainment. I was not surprised to see the schools so well attended and the children so clean and tidy. For surely this is clear to men the world over today, as it has always been clear to women and children—a pretty school is the

first step towards a good school. A school must attract children, not repel them by its hideousness. It is true that brick and mortar do not make a school, but no school can stand for long without brick and mortar. Yet with our traditional notions of austerity the last thing that we seek to make a school is "attractive". A school is a building into which you send children to be rid of them. Stern, dark, uninviting, the inflexible laws of simplicity and austerity combine to make these places, that should be so well-remembered for joy and light and that sudden insight into what was often felt to be but is now seen to be, places of cold instruction.

It is not surprising that this background of poverty informs the lives of our children for many years after they have left an elementary school. The slipshod is accepted; we can do no better. Dirt is accepted; we can do no better. It costs money to have shining floors and clean walls. I returned recently from a tour of colleges in a big city and can testify that every time I came across a good airy new modern building my heart leaped, my mind expanded to take in new ideas. For even we in the middle years can be educated by beauty, and beauty today appears to demand expenditure. Yet it is part of our insistent way of life to put money by, that should not be spent. Savings campaigns from time to time may be patriotic, but there is by and large and in the long run, no virtue in either saving as a technique of living or in poverty as a way of thought and life. Such attitudes breed meanness, deprive the mind of its elasticity and run the risk of translating themselves into mean human relationships. They oust magnanimity, the generous impulse, the sustained habit of giving. I have observed for many years with unspoken distress the acceptance in my country as a tradition of the second-rate in preference to the first-rate even where we can

afford the first-rate. And all this because we are putting by for that proverbial rainy day that may perhaps never come, what should be spent today. If whole families over a sub-continent go on with this for ever we shall never have communities such as those of the Philippines that regard it as their bounden duty to support pretty schools. We shall never be able to shape public opinion to the wisdom of public and private expenditure on education and the social appurtenances that make education possible. A wise man once said perhaps to offset the traditional omnibus of proverbs in favour of caution and providence: For every ten men who can save money, there is only one who knows how to spend it. For that is what economy means: it means wise expenditure, wise management not the automatic impulse to hoard and then to pass barren gold or jewellery down to those who, to have diamonds in their ears, cast away the pearl of great price that lies in "Education". This calls for a re-statement of priorities in national living so that those who live well and not merely the meek shall inherit the land.

Banish Mystery Round Sex

Abolish the tradition of reverence and replace it by the critical habit. Abolish the traditional notion that simplicity and austerity are good in themselves and replace them by the ability to spend and to live one's life with joy and vitality. We come to a third traditional value that modern India cannot afford to perpetuate, namely the tradition of clouding in mystery what should be clearly understood and discussed in our classrooms and universities. I refer to the mysteries that surround sex. All this is bound up with our notions of what is right for society. Order, above all things. Women shall, therefore, be placed upon a pedestal that was not too high for Sita but may be too high for her modern opposite. The virtues that

we have venerated without sufficient examination—Purity, Chastity at any price, now require to be examined. Again, as a choice between these and their opposites—licentiousness, looseness, one would obviously prefer the Indian tradition. But the old virtues must not be taken for granted, since they close the mind to its natural impulses and duties. They must be re-examined. In themselves these vaunted virtues may, indeed, stultify and reduce mental energy. They may keep a nation clouded, dark and weak. If science ever had a part to play in the life of the nation, surely this is it—that it should invade the private life of every citizen, male and female, and cast the light of candour, reason and forthright good sense upon what has been tucked away under a false sense of propriety and because we are—let's face it—afraid to see the implications of knowledge. But knowledge in this kind protects: it does not expose young girls and boys to the dangers that beset them with ignorance. In every college of every university in the country and even in the upper classes of higher secondary schools, sex instruction is essential today. It is also essential in our present economy to explain and re-explain that large families are not divine gifts but prodigality that India cannot afford.

With Analysis, Executive Action

And this brings me to my last point. It is part of our inherited temper to ask to be analytic down to the smallest implication of an idea. We have no difficulty spelling out the theoretic implications of an idea, a proposition, a relationship. The educational problems of all nations today demand that this analytic faculty shall be exercised and we might be presumed therefore to be a fortunately gifted people. The educational problems of old countries also, however, demand that they shall in their old age be adaptable countries that, having seen a problem, shall

address themselves to its solution first with courage, then with commonsense and finally with whole-heartedness.

With our analytic insight we often see to the heart of a problem. As we have not inherited any gift for swift or concerted executive action and as we often enjoy the exercise of analysis, we do not go on to the business of constructive healing action with anything like the speed with which we revolve analytic implications in our minds. Result: What is to be done is clear. What is in fact done either lags behind what should be done for months and years or gets done in a rather haphazard blundering way. Concerted, responsible, timely, efficient action is still not a traditional way of life in India, and it is this more than anything else, that accounts for the tardy solution of educational problems.

Having, for instance, accepted the theory of democracy we have seen to the heart of its implications in a country of over 400 million people. We have not been slow to see the need for compulsory primary education. In the more difficult reaches of secondary and university education we are as yet feeling our way and, we are feeling our way for the reason primarily that the implications of democracy are at conflict with our capacity to pay for it in ordinary economic-cum-educational terms and to decide what, with limited resources, we shall list as priorities.

The problem of numbers at university level is soluble on a national scale only if you have decided effectively to make secondary education a terminus for all those who are for one reason or another unfit for higher education. This effective terminus—action at secondary level, we have not yet succeeded in taking, 15 years from independence. The problem at university level has, therefore, squarely to be faced. The maintenance of standards

demands that only those shall be admitted to universities even in a democracy who are fit for such an education. Not the wildest interpreters of democracy in 1962 in any part of the world would insist that with limited resources for education we could declare university education a fundamental right. Even if these resources were not limited, I doubt if educationally such a case could be made out. And yet the argument swings backwards and forwards in the press and on public platforms in India. Admit them all. Admit third divisioners. Do not have entrance tests or vivas. Provide for everybody. And all this is urged in the name of democracy.

Wanted: Strong Brooms

In these matters, with all her traditional values of persuasiveness, gentleness and tolerance, India has now to take a stand that is categorical, firm and rigid. A university education like a scholarship in 1962 has to be earned; it cannot be assumed to be a right. It has to be earned on and by merit exclusively. It is no more the prerogative of the rich and the noble than it is of the pushing and the greedy. It is the reward of academic ability and industry. If we "accept" too much, we go in danger of acquiescing educationally and socially in what should be wiped out with the inflexible determination with which a democracy at war can work. And we are at war—educationally we are at war with ignorance, superstition and the dead-weight of centuries. We cannot afford to accept or tolerate these things. We need strong brooms to sweep away the cobwebs of the years. If, therefore, we wish to cling to the traditional value of much-vaunted tolerance, let us not misinterpret it to mean the acceptance of what is without relevance or value for the times. We live in 1962. If we must accept the traditional values of patience and persuasiveness, let us also recognise that Time is our master and that

it is vital *here and now* in 1962 to abandon the luxury of analysis for urgent executive action that is practicable and implies collective and harmonious work in the immediate present. For in the long run we are all dead. Too much tolerance in anything is bad; an intellect that retards action is also bad. Both must be reformed.

I am sorry to have seemed so iconoclastic for one who is actually in favour of much that exists, and is certainly not against the essential values of har-

mony, persuasiveness and basic human tolerance. But there never was any national or individual progress that did not involve the rejection of what is outworn, and traditions that have outlived their usefulness are too obvious a liability for India to continue to bear. If, finally, you find it hard to forgive my unorthodoxy on national grounds, let me seek with a flippancy that is also a departure from our traditional value of solemnity, international forgiveness. You cannot have a Unesco omelette without breaking a few Indian eggs.



“Nowadays learning and wisdom whispers, while money shouts. It is unfortunate that this change in standards has come about and money plays such an important part in our lives. Still I suppose in India something of the old values still remains and I should like them to be emphasised and to be respected.”

Jawaharlal Nehru

roundup of activities **m**inistry of education

PRIMARY AND BASIC EDUCATION

Regional Centre for the Training of Educational Planners, Administrators and Supervisors in Asia, New Delhi

The second course in the Centre which started on December 24, 1962 ended on March 22, 1963 and sixteen participants from eight countries received the training.

A paper on "Educational Planning in Developing Countries with special reference to Asia" was prepared by the Centre and was discussed in the meeting of Experts on Social Development Planning in Asia, held at Bangkok in April, 1963.

Scheme of Orientation of Primary Teachers to Community Development

Under the above scheme, jointly sponsored by the Ministry of Community Development, Panchayati Raj and Cooperation and the Ministry of Education, the third round of seminar for principals and one-month training courses for teacher-educators of the primary teacher training institutions was held from February 24 to February 26, 1963 and March 4 to April 3, 1963 respectively in Social Education Organiser Training Centre at Belurmath, Bakshi-ka-Talab (Lucknow), Gargoti, Sriniketan, Udaipur and Gandhigram (Madras) and from May 1

to May 3, 1963 and May 13 to June 12, 1963 respectively in the Orientation and Study Centres at Nilokheri.

Midday Meals Programme

The details of the grants sanctioned during the quarter to the State Governments under the Centrally Sponsored Scheme of Midday Meals are given below :

<i>State</i>	<i>Central Share</i>
	<i>Rs.</i>
Andhra Pradesh	1,12,343
Kerala	6,51,638
Rajasthan	66,666
Madras	30,19,513
Punjab	52,310

With the assistance of CARE, Mysore Government will introduce midday meals programme covering 5,00,000 children during 1963-64. The programme will start functioning from June, 1963.

Gift of Paper from Australia

Out of 2,000 tons of paper gifted by Australia under the Colombo Plan, 588 tons of paper were received in April, 1963. 810 tons had been received earlier.

National Council for Women's Education

The fifth meeting of the National Council for Women's Education was

held at New Delhi on the 19th and 20th April, 1963. The Council considered *inter alia* the revised enrolment targets for girls and the reports of the committees on part-time employment and training and curriculum for girls. The following are some of the important recommendations made :

(i) *Emergency and Women's Education*

(a) There should be no cut in women's education programme on account of national emergency because such a cut is likely to be detrimental to the defence effort.

(b) Services of women teachers should be utilised for starting training on part-time basis for jobs like canteen management, driving, home-nursing, first aid etc. by the State Governments.

(ii) *Special Programme for Girls Education*

The special inducement programme for girls' education now included in the State Sector should be made a Centrally Sponsored Scheme.

(iii) *Special Schemes for Increasing the Supply of Women Teachers*

The programme of increasing the supply of women teachers should be placed on a special footing and all measures like increasing facilities of training, opening of new training schools and colleges, pre-selection scholarships, provision of staff quarters for women teachers, village allowance etc. should be included in a special Centrally sponsored scheme and a provision of Rs. 10 crores should be set aside for it.

(iv) *Women's Polytechnics*

The Council recommended that 26 polytechnics for women should be started as early as possible. It has also recommended a scheme for starting separate junior technical schools for women.

Scheme of Assistance to Voluntary Educational Organisations Engaged in the field of Women's Education

Five institutions were sanctioned grants amounting to Rs. 40,500.

Scheme of Assistance to Voluntary Educational Organisations Working in the Field of Pre-Primary, Primary and Basic Education

Under this scheme grants totalling Rs. 1,05,512 were released to 13 organisations during the period from February 1963 to April 1963.

Organisation of Sahitya Rachnalayas

During the quarter, February to April 1963, sanctions amounting to Rs. 27,963 were issued to the Governments of Maharashtra, Orissa and Rajasthan in connection with the reimbursement of expenditure incurred by them in organising Sahitya Rachanalayas.

SECONDARY EDUCATION

Central Institute of English, Hyderabad

Grants amounting to Rs. 5,16,760 were sanctioned in favour of the Institute for meeting expenditure on its maintenance and running, and the construction of its buildings.

Promotion of Gandhian Philosophy

A grant of Rs. 50,000 was sanctioned in favour of the Gandhian Institute of Studies, Varanasi, towards meeting expenditure on the running of the Institute during 1962-63.

Grants totalling Rs. 5,765 were sanctioned in favour of six universities as reimbursement of the honorarium and T.A. etc. paid to them for arranging lectures on Gandhiji's teachings and way of life.

Distribution of Books on Swami Vivekananda

An expenditure of Rs. 57,375 was

sanctioned for the purchase of 15,000 sets of three books published by the Ramakrishna Mission, for distribution to high/higher secondary schools in the country on the occasion of the Birth Centenary of Swami Vivekananda.

Loans for the Construction of Hostels Attached to Secondary Schools and Training Colleges (Excluding Basic Institutions)

Loans totalling Rs. 4,64,176 were sanctioned during the quarter in favour of the Governments of Gujarat, Mysore and Rajasthan for meeting outstanding commitments under the scheme.

Educational Facilities for Children of the Defence Personnel and Central Government Employees Liable to Transfer

Grants-in-aid amounting to Rs. 1,50,000 were sanctioned for the strengthening of regimental schools at Delhi Cantt., Agra, Jamnagar, Bangalore, Bombay, Kirkee, Khadakvasla, Lonavala and Trimulgherry, which were being taken over from 1963-64 for development as Central schools under the scheme.

State Bureaus of Educational and Vocational Guidance

This scheme was formulated and circulated to the State Governments in February, 1962. It envisages the strengthening of existing bureaus and the establishment of such bureaus in States where they do not exist. The scheme also provides for the appointment of guidance counsellors in schools. Cent per cent Central assistance is given to the State Governments under this scheme. Proposals were sanctioned for the States of Assam, Madhya Pradesh, Maharashtra, Mysore, Orissa and Punjab. The proposals for Uttar Pradesh, Rajasthan, West Bengal and Gujarat are under consideration.

Establishment of Educational Evaluation Units (Examination Reform Unit)

A scheme was formulated and forwarded to the State Governments for the establishment of State Evaluation Units. Under the scheme cent per cent financial assistance during the current Plan has been offered to the State Governments. Sanctions to set up such units have so far been issued to the State Governments of Andhra Pradesh, Bihar, Gujarat, Kerala, Maharashtra, Mysore, Orissa, Punjab and Rajasthan.

HIGHER EDUCATION

University Grants Commission

Rs. 1,99,69,000 and Rs. 96,72,000 were sanctioned to the University Grants Commission on account of Plan and non-Plan schemes respectively during the period February to April, 1963.

Jamia Millia Islamia, New Delhi

A sum of Rs. 90,000 was sanctioned to the Jamia Millia Islamia as the fourth and final instalment of the Government of India's grant-in-aid to the Jamia during 1962-63 towards its maintenance expenses. This brings the total amount paid to the institution during 1962-63 to Rs. 5,32,500.

Correspondence Courses and Evening Colleges

A sum of Rs. 25,000 was sanctioned to the University Grants Commission for payment to the University of Delhi to meet expenditure on certain non-recurring items connected with Correspondence Courses. This brings the total amount sanctioned for running these Courses at Delhi University to Rs. 60,000 during 1962-63.

Loans to State Governments for Construction of Hostels by Affiliated Colleges

A loan of Rs. 2 lakhs was approved

for P.S.G. Arts College, Coimbatore, for construction of its hostel. The first instalment of Rs. 1,50,000 was released to the Government of Madras for reloaning to the College.

A loan of Rs. 1 lakh was also sanctioned and released to the Government of Gujarat for reloaning it to the U.P. Arts and Sarvodaya Science College, Pilvai, for construction of a students' hostel.

Standing Committee on University Education

The third meeting of the Standing Committee on University Education to the Central Advisory Board of Education was held on 19-4-63 to consider items concerning university education that were included in the agenda of the 30th session of the Board held at Pachmarhi on 6th and 7th May, 1963.

Grants to Sponsored Colleges in West Bengal

A sum of Rs. 1,51,610 was sanctioned to the Government of West Bengal on account of recurring expenditure on four sponsored colleges during 1962-63.

Inter-University Board of India

A sum of Rs. 32,000 was sanctioned to the Inter-University Board of India as Government of India's grant to the Board for 1962-63 towards its maintenance and other expenses.

Deshbandhu College, Kalkaji, New Delhi

A sum of Rs. 17,650 was sanctioned to Deshbandhu College, Kalkaji for expenditure on library (Honours Classes) and laboratory equipment. This brings the total amount sanctioned to the College for recurring and non-recurring items during 1962-63 to Rs. 47,650.

Education Minister's Discretionary Grant

On the occasion of its Golden Jubilee, Andhra Jatheeya Kalasala, Masulipat-

nam was granted a sum of Rs. 5,000 from E.M.'s Discretionary Fund for improvement of its Science Department and revival of its Fine Arts Section, if possible.

Foreign Examinations in India

During the period under review special permission was granted to eight students to take the General Certificate of Education Examination (Ordinary/Advanced level) of the University of London/Oxford to be held in 1963.

Low-Priced Re-publication of Foreign Educational Standard Works and Books of Reference

The following books have since been re-published under the scheme for Low-priced Re-publication of Standard American Educational Works :

1. *Laboratory Manual of Vertebrate Embryology*
by Roberts Rugh

Original American price : Rs. 20.00
Re-published price : Rs. 7.50

2. *Comparative Morphology of Vascular Plants*
by Adriance S. Foster and Ernest M. Gifford, Jr.

Original American price : Rs. 45.00
Re-published price : Rs. 15.00

3. *An Illustrated Laboratory Manual of Parasitology* by Raymond M. Cable

Original American price : Rs. 17.50
Re-published price : Rs. 7.50

This brings the total number of books published under the scheme to 20.

A meeting of the Joint Indo-American Board on the scheme was held on 19-2-1963 to consider further expansion of the scheme.

Scheme for Low-Priced Re-publication of Standard Educational Works on Science, Technology and Humanities at University Level by Indian Authors

The above scheme has been finalised

in consultation with the Ministry of Finance and other Ministries concerned.

Grants to All-India Institutions of Higher Education

Grants of Rs. 1,70,800 and Rs. 12,500 were given respectively to Sri Aurobindo International Centre of Education, Pondicherry and Kanya Gurukula Mahavidyalaya, Dehra Dun.

Gurukula Kangri, Hardwar

A sum of Rs. 27,800, being the fourth and final instalment of the maintenance grant for the year 1962-63, was released to the Gurukula Kangri, Hardwar.

Exchange of Professors

Under the Indo-U.S.S.R. Cultural Exchange Programme, 1962-63, two professors arrived in India on a study-cum-lecture tour for a period of three months. It has been decided to provide monetary and other facilities to these professors to visit Delhi, Calcutta, Hyderabad, Madras, Trivandrum, Bangalore, Poona and Bombay.

Publications

The Publications Section of the Ministry brought out 13 publications during the quarter under report.

Rural Higher Education

Grants

Grants amounting to Rs. 7,39,850 were released to the Rural Institutes.

The Ministry of Commerce and Industry has finally allotted Pilot Production-cum-Training Centres to three Rural Institutes, namely, (i) Gandhigram Rural Institute (Madras State), (ii) Rural Institute, Amravati (Maharashtra), and (iii) Vidya Bhavan Rural Institute, Udaipur (Rajasthan). This Ministry released second instalment of

grant for buildings in order to enable these Rural Institutes to go ahead with the scheme.

The Ministry of Community Development and Cooperation has chalked out a scheme of intensive development work in at least five villages near the training centres during the Third Five Year Plan period. The Rural Institutes, which had already been doing work in this direction, were advised to implement this scheme.

Examinations

The annual examinations were held at thirteen centres in April, 1963. In all 1,042 candidates appeared in the various examinations.

Recognition

Post-Diploma Course in Rural Economics and Cooperation has been recognised as equivalent to M.A. degree by the U.P.S.C. for two years.

The Certificate in Sanitary Inspectors' Course to be awarded by the National Council for Rural Higher Education has been recognised by the State Governments of Rajasthan and Jammu and Kashmir for purposes of employment.

SOCIAL EDUCATION AND SOCIAL WELFARE

Sahitya Shivirs

Two Sahitya Shivirs for training authors in the technique of writing books for neo-literate adults were held during the quarter—one each in Andhra Pradesh and Mysore. Grants of Rs. 12,800 were released for each Shivar.

National Book Trust

During the quarter, the National Book Trust published the following seven books :

Eighty-Four Not Out (Hindi)

The Grand Rebel (Marathi)
 Lachit Barphukan and His Times
 (Hindi)
 Jwalamukhi (Kannada)
 Science Makes Sense (Kannada)
 Voice of the Uninvolved (Hindi)
 Sant Tukaram (Marathi)

Third Competition for Books for New Reading Public

For the Third Unesco Prize Competition for Books for New Reading Public, 41 entries in Hindi, 5 entries in Bengali, 2 entries in Tamil and 6 entries in Urdu were received till 30-4-63, last date of entry for the Competition.

Books for Neo-Literates

A sum of Rs. 1,725 was sanctioned for the bulk purchase of 1,500 copies of Gujarati version of "Char Pharar" and Telugu version of "Sheel Ane Sadachar", additional prize-winning books for neo-literates.

Standing Committee of the C.A.B.E. on Social Education

The Standing Committee of C.A.B.E. on Social Education held two meetings during the quarter under review.

Assistance to Voluntary Educational Organisations in the Field of Social Education

Grants were sanctioned to two voluntary organisations under the above scheme for development of their activities in the field of social education.

Adult Literacy

The Education Minister addressed a communication on the 6th March, 1963 to Education Ministers of all States and urged them to explore all possible ways

for further strengthening the literacy effort. He suggested that if an appeal were made to the teachers of primary, middle and secondary schools to come forward to donate their spare time and make *vidya-dan* by educating illiterate adults it would evoke enthusiastic response. Further, the teachers might also concentrate on literacy work in the ensuing summer vacation.

Institute of Library Science, Delhi

A grant-in-aid to the tune of Rs. 80,000 was sanctioned for the running of the Institute of Library Science, University of Delhi, for 1962-63.

Model Public Libraries Bill

Copies of the Model Public Libraries Bill have been sent to all the State Governments and Union Territories for their comments.

Workers' Social Education Institute

A sum of Rs. 8,039 (under Plan) and Rs. 22,534 (under non-Plan) was sanctioned to the State Government of Madhya Pradesh, for the running of the Institute during 1962-63.

SOCIAL WELFARE

Integrated Services for Child Welfare— Demonstration Project

A sum of Rs. 10,000 was sanctioned to the Mysore Government for establishing a Demonstration Project for integrated services for child welfare in Anakel Taluk, District Bangalore.

Financial approval has been given to the Tripura Administration for setting up a Demonstration Project for integrated services for child welfare in Kamalpur Block.

Bal Sevika Training Programme

Bal Sevika Training course conducted

by the Indian Council for Child Welfare has been recognised by this Ministry.

The certificate awarded to the successful trainees of Bal Sevika Training Centre by the Indian Council for Child Welfare has also been recognised for the purpose of employment as Bal Sevikas for Integrated Services for Child Welfare Demonstration Projects, teachers in pre-school education centres, Balwadis, Foundling Homes, creches and similar child welfare institutions.

Assistance to State Branches of the Indian Council for Child Welfare

A sum of Rs. 47,642 was sanctioned to the Indian Council for Child Welfare, New Delhi, for the maintenance of a nucleus administrative staff at its headquarters and State branches.

Central Social Welfare Board

The Central Social Welfare Board was reconstituted for three years with effect from the 7th February, 1963 with a more broad-based membership.

A sum of Rs. 16,66,000 was sanctioned to the Board as the first instalment for the year 1963-64 to enable it to carry on its general activities.

Surveys, Training Programme and Pilot Research Project in Social Welfare

A sum of Rs. 3,061 was sanctioned to the Kashi Vidya Pith, Varanasi, as financial assistance for a research project.

A sum of Rs. 4,920 was sanctioned to the Indian Council for Mental Hygiene, Bombay as financial assistance for carrying out a pilot research project on "What promotes good parent-child relationship and what causes poor parent-child relationship".

A sum of Rs. 8,000, on account of second instalment, was sanctioned to the Gujarat Research Society, Bombay

as grant-in-aid for undertaking intensive study of the problem of juvenile delinquency in Greater Bombay.

A sum of Rs. 1,650 was sanctioned to the Bodhi Peeth, Calcutta, as financial assistance for a research project on "Scientific studies for improving the technique for training the mentally deficient".

Grants to Voluntary Organisations

A sum of Rs. 1,42,539 was sanctioned to seven voluntary organisations as grant-in-aid for the maintenance of the Central offices of the organisations and for completing the construction of a building in case of "Shishu Vihar" under Mahila Charkha Samiti, Kadamkuan, Patna.

State Social Welfare Programme for Women, Children and Handicapped etc.

A sum of Rs. 18,38,000 was released to 15 State Governments as Central assistance on *ad hoc* basis under this Centrally aided scheme.

Social and Moral Hygiene and After-Care Programme

A sum of Rs. 2,98,456 was released to seven State Governments as Central assistance for the year 1962-63.

Welfare Extension Project

A sum of Rs. 1,49,811 was sanctioned to the State Governments of Andhra Pradesh and Uttar Pradesh as Central assistance for welfare extension project.

Material and Equipment under T.C.M. Programme

A sum of Rs. 2,190 was sanctioned to three institutions for the adjustment of cost of books, equipment etc. received under O.A. 44 projects for develop-

ment of social work education in India under TCM Programme.

Rehabilitation of Displaced Persons and Students

Homes/Infirmaries etc. for Persons Displaced from Pakistan

Of the 55 Homes/Infirmaries at the end of the last quarter, one in Maharashtra has since been closed. It was decided to close down two of the institutions in Rajasthan and one in Jammu and Kashmir during the next couple of months by shifting their inmates to the nearby Homes/Infirmaries where accommodation was available.

The total number of beneficiaries under the scheme during the period was about 55,000.

The Government had under consideration plans to utilise the available accommodation in Homes/Infirmaries for housing the needy families of Jawans. One of the Homes, namely, Kasturba Niketan, New Delhi, had already been thrown open for admission of such families.

Financial Assistance to Displaced Students from Pakistan

Assistance amounting to Rs. 7,92,223 was released to the State Governments and Social Welfare & Rehabilitation Directorates for giving financial assistance to displaced students from Pakistan. Of this sum, Rs. 7,990 was earmarked for assistance to the displaced students from East Pakistan.

Education of the Physically Handicapped

84 blind, 64 deaf and 132 orthopaedically handicapped students were selected for the award of scholarships during 1962-63 on the basis of the recommendation by the State Governments/Union Administrations.

Assistance to Voluntary Organisations for the Handicapped

During the quarter ending April, 1963, grants-in-aid amounting to Rs. 1,85,408 were sanctioned to 16 institutions for the handicapped for construction of buildings and purchase of equipment. Out of this, an amount of Rs. 1,71,408 was sanctioned during the year 1962-63.

National Advisory Council for the Education of the Handicapped

The sixth meeting of the National Advisory Council for the Education of the Handicapped was held in Vigyan Bhavan, New Delhi on 29th and 30th March, 1963. The Council made many valuable recommendations which are being examined

SCHOLARSHIPS

Selections under the following schemes were made :

Schemes for Studies Abroad

- (i) Belgian Government Scholarships, 1963-64.
- (ii) Commonwealth Education Co-operation Plan—Administrative Awards offered by the New Zealand Government, 1963.
- (iii) Commonwealth Education Co-operation Plan—Scholarships for Observation Tours offered by the New Zealand Government, 1963.
- (iv) Commonwealth Education Co-operation Plan — Visitor's Award offered by the Australian Government, 1963.
- (v) Foreign Languages Scholarships Scheme, 1962-63.
- (vi) Imperial Relations Trust (London University Institute of Education), London, Fellowships, 1963-64.

- (vii) Institute of Social Studies, the Hague Scholarships, 1963-64.
- (viii) French Government Scholarships for Higher Studies, 1963-64.
- (ix) Newnham College, Cambridge (Old Students') Fellowship, 1963-64.

Schemes for Studies in India of Foreign Nationals

General Scholarships Scheme, 1963-64.

Scheme for Indian Nationals

Merit Scholarships in Residential Schools, 1962-63.

National Loan Scholarships Scheme

The details of the National Loan Scholarships scheme, administrative instructions and the allocation of awards were communicated to the State Governments/Administrations. They have been requested to set up their Advisory Boards and to take steps for awarding loan scholarships with effect from 1963-64.

PROPAGATION AND DEVELOPMENT OF HINDI

Grants to Voluntary Hindi Organisations

Twenty-three grants amounting to Rs. 2,56,954 were paid during the period February—April, 1963, to various voluntary Hindi organisations for the propagation and development of Hindi.

Hindi Encyclopaedia

A further grant of Rs. 25,000 was sanctioned to the Nagari Pracharini Sabha, Varanasi for the preparation of Hindi Encyclopaedia bringing the total grant so far paid to Rs. 5,15,000.

Free Gifts of Hindi Books to Non-Hindi Speaking States

Orders for the supply of 2,000 copies each of the 25 books at a cost of Rs. one

lakh were placed with the various publishers on the basis of competitive selection. The books are to be distributed free to non-Hindi speaking States. Besides, seven books were purchased on an *ad hoc* basis and supplied to the universities and State Governments.

Appointment of Hindi Teachers

Grants totalling Rs. 9 lakhs were given to six non-Hindi speaking States for the appointment of Hindi teachers in their schools during the year 1962-63.

Opening of Hindi Teachers' Training Colleges in Non-Hindi Speaking States

Sanction was accorded to the Government of Mysore for the setting up of a new Hindi Teachers' Training College in the State in addition to the one already sanctioned during 1961-62.

Translations of Manuals/Codes and Forms etc.

During the quarter 46 manuals etc. containing 2,710 printed pages were translated and Hindi translation of 26 manuals etc. was forwarded to their respective Departments. Besides, 1,340 forms were translated and finalised version of 617 forms was sent to the respective offices.

Compilation of Technical Terms as Used in Daily Papers in Indian Languages and A.I.R. News Broadcast

The work of a comparative study of the technical terms actually used in modern Indian languages on the basis of daily newspapers and All India Radio news broadcasts has since been completed by the K.M. Institute, Agra. Manuscript has been received and the question of its printing is under consideration.

Distribution of Bilingual Charts

Bilingual Charts in 11 regional languages with Hindi as the main language

were supplied free of cost to the various Ministries/Departments/Offices of the Government of India, State Governments, Union Territories and voluntary Hindi organisations. These Charts have been supplied with a view to enable the Hindi learners of non-Hindi speaking areas to learn Hindi alphabet more easily through the medium of their own respective mother-tongues.

Scheme of Translation of Standard Works of University Level into Hindi and Regional Languages

The translating agencies participating under the above scheme have completed translation of 900 pages into Hindi.

A sum of Rs. 15,000 was placed at the disposal of the Universities of Rajasthan, Saugar and Vigyan Parishad, Allahabad (Rs. 5,000 each) in connection with the implementation of our translation scheme.

Copies of books whose agreements have been executed with the publishers have been sent to the concerned translating agencies. The agreements in respect of translation rights of 22 more books have been finalised.

Four books have been allotted to the Punjab University for translation into Punjabi and the University has been recognised as one of the translating agencies.

Translated version of 'In the work of Isotopes' was brought out.

Translation and Publication of Books in Collaboration with Publishers

A meeting of the Departmental Committee was held on 4th and 5th March, 1963 for selection of books proposed by publishers for translation and publication under the scheme and for appraisal of the matters connected with the scheme.

The Committee selected 59 books for

entrusting the work of translation and publication to 13 publishers. Another 16 books of standard works level were found suitable for publication in collaboration with publishers.

Promotion of Sanskrit

Grants to Voluntary Sanskrit Organisations/Institutions

Grants totalling Rs. 1,76,434 have been given during the period under review to voluntary Sanskrit organisations/institutions/pathshalas etc. for promotion of Sanskrit. Besides, grants amounting to Rs. 1,42,682 have also been paid to the various Sanskrit Gurukulas for their schemes relating to promotion and development of Sanskrit.

Sanskrit-English and English-Sanskrit Dictionaries

A sum of Rs. 15,000 was paid as second instalment to M/s Shri Jainendra Press, Delhi for the reprinting of Apte's Sanskrit-English and English-Sanskrit Dictionaries, Students edition.

Production of Sanskrit Literature

Sanskrit books worth about Rs. 86,000 have been purchased to encourage the production of Sanskrit literature.

A sum of Rs. 29,870 was sanctioned to M/s Motilal Banarsidas, Delhi for purchase of 333 copies of 'Index to the names in Mahabharata, a concordance to Upanishads and Ganaratna Mahodadhi'.

Kendriya Sanskrit Vidyapeetha Society, Tirupati

A grant of Rs. 14,000 was sanctioned to the Kendriya Sanskrit Vidyapeetha Society, Tirupati for meeting its day-to-day expenditure.

INDIA AND UNESCO

Executive Board of Unesco, Paris

Shri B. N. Malhan, Deputy Secretary, Ministry of Education was

deputed abroad for a period of about four weeks in connection with the 55th session of the Executive Board of Unesco which was held at Paris from April 29, 1963 to 17th May, 1963.

Participation in Meetings Abroad

Shri B. N. Malhan, Deputy Secretary, Ministry of Education participated in the meeting of Member States of Unesco who have agreed to offer voluntary contribution for the preservation of Aby Simbel Temples. Following this meeting Mr. Malhan also took part in the meeting of the Executive Committee for the International Campaign to save monuments of Nubia, on which India is represented.

Unesco Exchange of Persons Programme

The following Unesco grantees visited India during the period under report :—

- (i) On an award of a five-month fellowship tenable at the Unesco Research Centre, Delhi, Mr. L. B. Alaev, Junior Research Worker, Institute of the Peoples of Asia, Moscow, carried out a research assignment on Economic History of India during British and Independence periods with special references to the comparative growth of the public and private sectors.
- (ii) Prof. M. Rocabado, Principal of the Experimental High School, Santiago and Professor of Guidance at the Institute of Pedagogy, University of Chile visited India for a period of three weeks for study of new trends in the teaching methods, curriculum and vocational and educational guidance at secondary school level.

- (iii) Miss Nataria Tambunan, General Supervisor, Mass Education, North Sumatra Division, Indonesia is currently on a four-month visit to India for the study of literacy and social welfare campaigns in India.

Reading Materials Project

Training/studies of the foreign nationals, visiting India on a short-term fellowship was arranged for the following :—

- (i) Mr. Ahmed Kamrul Hassan of Dacca University Library and Mr. Gulistan of Liaquat National Library, Karachi, for training in Bibliographical techniques at the National Library, Calcutta, for two months.
- (ii) Mr. Tajuddin Ahmed, Chairman of Pakistan Publishers and Booksellers Association for studies relating to improvement of book production, promotion and distribution techniques at the Southern Languages Book Trust, Madras.

CENTRAL ASSISTANCE TO STATE SCHEMES

An amount of Rs. 1,674 lakhs was sanctioned to the State Governments as provisional Central assistance on State schemes implemented during 1962-63.

NATIONAL ARCHIVES OF INDIA

Accession

Private papers of the eminent Indian leader G. K. Gokhale, six microfilm rolls of Dalhousie papers and 18 rolls of Salisbury papers were acquired by the Department. In addition, three rare Persian manuscripts (*Shigarfnama-i-Walayāt*, *Sair-al-Manazil* and *Kitab-i-Falahat*) and 712 books were also accessioned.

Compilation of Reference Media

Listing of microfilm copies of records of Indian interest acquired from the Bodleian Library, Oxford, and Library of Congress, Washington, was completed.

A number of maps in foreign languages from the Survey of India collection were listed. Press-listing of the Secret Department records for 1782 was completed. Subject-list of about

2,000 files of the late Reform Office was prepared. Handlisting of Persian Correspondence for the years 1819-20 made further progress.

Technical Service

A number of institutions and individuals from abroad as well as within the country availed of the technical service of the Department for preserving and photocopying their collections of manuscripts and records.

SECONDARY EDUCATION

“SECONDARY EDUCATION” is a quarterly journal published by the Union Ministry of Education in March, June, September and December each year.

The journal is devoted to the problems faced and the developments and progress made in the field of secondary education in India and abroad.

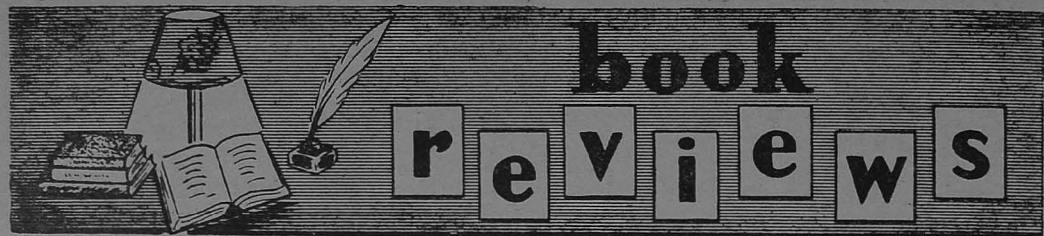
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Back numbers of the journal at 50 naya paise per copy, are also available and can be had from the Manager of Publications, Government of India, Civil Lines, Delhi.



Human Development—from Birth Through Adolescence by *I.J. Gordon*; published by Harper & Brothers; pages XIV+400.

To attempt the story of human development in not more than 400 pages would at any time be an ambitious, if not risky, venture. It would be particularly so if the object was to centre the story exclusively round research and experimental data. Yet this is precisely what Dr. Gordon has attempted. He combines an external approach "of looking at the child's home, his peer group, his school and his society" with an internal approach "of looking at how he perceives these various situational forces and how he perceives his own body and his own growth". Happily enough Dr. Gordon never loses sight of the need to interpret rather than state.

The story introduces the child as an organism entering into the world with a highly complex system of bodily subsystems functioning at different levels of efficiency. His ability to respond sensitively to his internal being and his inability to meet his own physical and psychological needs sets the stage for the development of the child's self-system. Slowly but steadily the interplay of maturation and experience enlarges the dimensions of his world. Long before he has stepped out of the pre-school years, the child has already begun to differentiate his self from others. Experiences in the family guide him as to what he

should expect of the world and what the world expects of him. He is not without egocentricity at this stage but has unmistakably learnt that others count too.

The child's experiences in school and in the world outside serve to elaborate his self-structure further. The school is an unfailing reminder of the manner in which he is expected to behave and of the values the society cherishes. The peer culture begins to function as an additional force shaping his personality. The years of middle childhood are characterised by the child's emergence from home and the great broadening of his horizons to include the school, the peers and the other culture groups as constituents of a single real world.

The greatest concern of the pre-adolescent child is for personal acceptance by his peers and for success. He is not worried about his past or future; he really "comes bounding into adolescence". Adolescence is a period of intense mental conflict and bodily change. A major function of the peer group at this age is the provision of opportunities to meet his needs for status and achievement. During late adolescence, that is from about 15 to about 20, the adolescent regains its bodily equilibrium. "The erratic pattern of peaks of great activity and valleys of lethargy diminish for both boys and girls...." During this period the adolescent needs fundamentally the same emotional climate which he needs

in infancy and childhood. It is vital that the parents preserve an attitude that recognizes his needs to grow, to become independent and to stand on his own feet.

These are the main facts of the story of human development as told by Dr. Gordon. Considering the complexity of the task of presenting an interesting and at the same time authoritative account of human development, the book is by no means a mean achievement. On account of its bias for research, it is likely to interest the teacher and the specialist more than the lay reader. The select bibliography at the end of each chapter serves to bring the reader up-to-date on the topic concerned.

VEDA PRAKASHA

Education for Fulness: A study of the Educational Thought and Experiment of Rabindranath Tagore, by H. B. Mukherjee; published by Asia Publishing House, Bombay, 1962; pages XIII + 495; price Rs. 30.00.

Complete man and the completest self-expression were basic to Tagore's concept of the *summum bonum* of human existence. 'Life aims at fulness' he stated, and fulness of life as Tagore conceived it, consists of the "totality of all existences both in thought and feeling, and of creative self-expression, in acts of beauty and goodness, through art and service, of all the aptitudes and talents possessed by an individual. It consists, in other words, of an infinite realization of the self in the sphere of 'being and doing'."

The above is quoted from the chapter where H. B. Mukherjee tries to define Tagore's "Aims of Education" and incidentally explains the title of his study, *Education for Fulness*. The present work, the author tells us, is an abridgement of a doctorate thesis undertaken by him in 1946 and sub-

mitted to the Allahabad University in 1959. Thus, fourteen years of hard and sustained work must have gone into the preparation of this study which Professor Humayun Kabir rightly described as "the first full-length study of Tagore's educational theory... which brings within the compass of one volume almost all relevant data in understanding Tagore's educational thought."

The special merit of the volume lies in that it draws upon practically all the available material, and is a vast store-house of information on the three broad stages of Tagore's career as an educationist, the Pre-Santiniketan Period (1892-1901), the Santiniketan Period (1901-18) and the Visvabharati Period (1918-41). This chronological survey of Tagore's educational writings and institutional activities, is followed by the fourth and last part of the book, entitled 'Review and Estimate', which is a critical discussion of some major aspects of Tagore's educational philosophy followed finally by an 'overall estimate' of Tagore as an educator.

This interpretative section suffers from one drawback: the author's estimate, be it comparative or critical, appears to be mostly based on values and canons of the West. He himself admits that "the merits of Tagore's educational theory and practical achievement has, perforce, to be adjudged in the light of the theories and practices that have come to be most widely accepted as the best features of western education". There is no reason why this should continue to be so, or why we cannot or should not assess Tagore's contribution in the Indian context. This will probably necessitate re-orientation of the contents of teacher-education in India. If that happens, Tagore's educational writings and other people's writings on Tagore, *the Educationist* (including of course

the present book) should form part of the curriculum.

There are certain sub-sections in the concluding portion which the book could well do without. One such chapter is 'The Question of Practical Fulfilment' where the author deals with the new developments that have taken place since the incorporation of Visva-bharati as a University. The chapter ends with a refreshing note of hope and confidence :

Even those who feel sour and frustrated at the present developments have not entirely lost hope. There is a general readiness to accept some aspects of the new set-up as inevitable in the nature of things. It is also widely believed that if the controlling authorities urged by the old well-wishers of the institution and the nation at large, step in at the right time whenever there is serious danger of the fundamental ideals getting clouded, the institution will still be playing its usual distinctive role in the life and education of the nation in spite of the changes within and without.

We would like to share this hope with the author as also his faith that 'once the dark cloud of obscurity is removed, the sun shall reveal itself with all its glory and refulgence.' He has himself lifted some of this cloud of obscurity by throwing light on Rabindranath's contribution to education and his true significance 'as one of the greatest educators of the world'.

KSHITIS ROY

School Leavers, by *Thelma Veness*; published by Mathuen & Co. Limited, London; pages 252; price 25 sh.

In the morning, throngs of children pour into the school; at prayer time they raise their faces upward and sing in praise of God and the country; in

the classroom they are by turns scolded and encouraged and at the end of the day they rush out with joy. How familiar the scenes are; for teachers, almost a routine. Yet, has anyone tried to look beyond those faces to find out what lies hidden in the young minds? Every year in this country and other countries, a large number of children pass out of the schools but with what hopes? Has anyone tried to find that out?

Some years ago an attempt was made in Britain in this direction by Thelma Veness, Lecturer in Psychology at the University of London, who was at one time a teacher and an industrial psychologist. Browsing through her work is a fascinating experience. Not only does this book allay the fears of many alarmists about juvenile delinquency and moral laxity of the young but it also gives one a vivid picture of the adolescent mind of the English youth.

The investigators visited a West England country. Five schools were made available to them in four towns, spread over an area of about 60 miles. The children were asked to write a short essay on 'The Best Moment of My Life' and a retrospective autobiographical essay in which the writers were asked to imagine themselves at the end of their lives. The extracts from some of the essays should be made a 'must' reading for every teacher as a guide for getting an insight into the minds of the children they teach. Some of the conclusions drawn from the essays are very interesting. The girl who intends to devote her life to a job alone was 'rare'. In most cases, 'marriage was confidentially expected'. Marriage was mentioned by 94 per cent of the girls and by 69 per cent of the boys. The survey also revealed that for 'the large majority' of the young people, work plays a substantial part in the scheme of things.

In India, we do need to make a survey whether our schools really succeed in kindling any ambitions in the young men they turn out by thousands each year. What do they look forward to in life after they leave the portals of the educational institutions? Without this survey, we find many a square peg into a round hole and many a youth going from pillar to post failing to get a vocation for which he is best suited.

The scheme adopted by the author to study the attitudes, inclinations of young school leavers through carefully devised questionnaires on job characteristics, day-dreaming, work, family pre-occupations and national service has led to valuable assessment of the types of students studying in Modern, Technical and Grammar schools and of the quality of work being attempted in these institutions. A similar probe into the Indian schools is bound to yield results and divert energies of thousands of our children into correct and constructive channels besides improving the standards of work within our institutions. Thelma Veness's example is worth emulating by teachers and educators in India who should put their heads together to find out the ambitions of our students studying in State, public, private and technical schools. An all out effort must be made by parents and teachers alike to take a leaf out of this book.

DIN DAYAL

Administration of Education in India, edited by S. N. Mukherji; published by Acharya Book Depot, Baroda, 1962; price Rs. 30.00; pages 679+XVI.

In writing the foreword for this remarkable publication, Dr. K. L. Shrimali, Union Minister for Education, has observed that "Professor S. N. Mukerji has brought out an excellent book on Administration of Education in India.

There are very few books on this subject and I feel sure that this book would be of great benefit to the students of Teachers College and the educational administration in India." He has expressed the hope that this book would give our educational administrators some vision of the great task which they have been called upon to perform.

In the words of the author, "The main purpose of bringing out this book is to present to the educated world, in India as well as abroad, a comprehensive picture of how education and its different branches are being administered at present." The book is a great tribute to the author's perseverance in obtaining the contributions from thirty authors from all parts of India. Prof. Mukerji has displayed unusual ability in editing and weaving together the chapters written by diverse authors. The publication of this book satisfies a long-felt need of students of M.Ed. class all over the country. It also fills up some important gaps in our knowledge and understanding of various administrative problems in the field of education. The book is a commendable effort in bringing out a standard reference book on educational administration in India.

The book is divided into three parts. Part I deals with educational authorities—Central Government, State Governments, local authorities and private agencies. This part contains 138 pages and presents in one place the role of the above agencies in the administration of education. It not only presents the existing picture but also discusses the major issues at each level of educational administration.

The second part of the book contains seven chapters and runs from pages 139 to 295. These chapters are devoted to pre-primary education, primary education, secondary education,

university education, technical education, social education and educational finance. They contain a wealth of information about the above branches of education. Each chapter presents the development of one branch of education; efforts for expansion and qualitative improvement through five year plans; budget provision in the States; increase in the number of institutions, students and teachers; and the major problems and issues in that branch of education.

Part III consists of eighteen chapters from pages 296-624 dealing with the administration of education in the States and Union Territories. Three chapters are devoted to Union Territories, Delhi and Tripura. Fifteen chapters are devoted to 15 States—Andhra Pradesh, Assam, Bihar, Gujarat, Jammu & Kashmir, Kerala, Madhya Pradesh, Madras, Maharashtra, Mysore, Orissa, Punjab, Rajasthan, Uttar Pradesh and West Bengal. Each chapter presents the picture of educational administration, pattern and duration of education; pay scales of teachers and educational administrators, grant-in-aid rules for non-government school; details of expenditure on education; policies regarding the control, financing and supervision of schools; delegation of powers to the officers of the State Departments of Education; and the new schemes in the field of education. There is no doubt that all this information is extremely helpful in giving the reader a broad picture of the educational activity in the States. Unfortunately, there is no uniformity in the presentation of facts and figures under discreet headings. Therefore the reader does not get a comparative picture; nor can he draw any conclusions about the strengths and weaknesses of a State Department of Education.

Pages 625—642 contain eight items of Appendix which present a wealth of

information regarding educational statistics of India, universities in India, educational statistics regarding institutions, student enrolment, literacy in India and expenditure on education. Pages 643—657 present "Select references" pertaining to each chapter of the book. This bibliography helps the reader to look for a more detailed treatment of the subject discussed in each chapter. The editor deserves our congratulations for including 88 Tables which enhance the value of the book and make it a unique reference book. Also there are 25 charts which occupy a place of pride in the book. The editor and the artist have shown an admirable sense of harmony in these charts. Each chart is a piece of art. It impresses the reader with its individuality and conveys the information in a forceful manner. If these charts are enlarged and displayed in schools and colleges they would present a delightful exhibition. They should enrich any State Department of Education!

Prof. S. N. Mukerji has divided the British educational policy into four main periods—(1) the period from early days of the British rule till 1812 was a period of indifference; (2) 1813-1853 marks the period known as introduction of centralisation; (3) 1854-1919 is the period of extreme centralisation; and (4) 1920-1947 is the period of provincial autonomy. In concluding his survey of this long period of educational development, Prof. S. N. Mukerji has observed, "The Centre and the States are today working in close partnership—partly because the country is free today, partly because it is one political party that is ruling the country, and partly because of the commitments of the Five Year Plans." He has rightly stated that a number of schemes of educational reforms are operating in the country today and their success depends upon the spirit and confidence of the

teachers. But it is idle to hope for consistent improvement in the service of education unless administration is efficient. The author has further suggested that if teachers are to be given a chance of doing good work, two things are necessary—integrity of administration and continuity in educational policy. Prof. S. N. Mukerji says, "Unfortunately, things are not very happy in this country so far as these two aspects are concerned. The reasons are several. The fact which stands out most prominent is that the educational policy of the country is not directed by educationists but by politicians." These are controversial remarks. But it is no use bewailing and blaming the politicians. The present state of affairs is a great challenge to the educational administrators and greater challenge to the teachers' colleges which are responsible for the education of educational administrators. We have done precious little in this direction. Will Prof. Mukerji's book herald a new era in educational administration?

G. CHAURASIA

'The Boundaries of Science' by *Magnus Pyke*; published by George G. Harrap, London, pp. 218.

This book by Dr. Magnus Pyke, Director of the Distillers Company's research station at Glenochil (UK), has a challenging title. It covers a wide range of subjects. There are chapters on Physics; Biology; Physical Energy; Evolution; The Brain as an Electronic Machine; Approximations of the Truth; and Scientific Astronomy.

It is an interesting book, in parts—the style being easy and informal. The last Chapter on 'The Boundaries of Science', which mentions of Godel's epochal and astounding work is stimulating reading. But this is all that the reviewer can say in favour of the book. A reader with even an elemen-

tary knowledge of science would find the book on the whole disappointing and at places misleading. For example, on the opening page of the book we come across the statement: "Even apparently simple facts may not be quite so simple as they seem. For example, one of the basic scientific tools is the balance—that is, an accurate instrument for measuring weight or rather mass. But the mass of, say, a golf ball is different on the top of Mount Everest, at sea-level, and when measured in the laboratories of the Palestine Potash Company on the shore of the Dead Sea." Here is confusion between mass and weight: Mass remains the same whether the ball is on the ground or high-up in the air or on the Moon; what changes is its weight.

On page 15 there is a mention of Pasteur's great work (1860) on tartaric acid crystals. It says: "...it enabled Pasteur to reach the deduction that only living cells would produce one of the unsymmetrical kinds of crystals in preference to the other." To avoid a possible misunderstanding in the readers' mind it should have been added that we now know that Pasteur was wrong in his deduction. (It is interesting to recall that living organisms often contain only one form of the active compound, its mirror image being absent. For instance, the human body contains the sugars dextro-rotatory glucose and laevo fructose. Another interesting example is provided by laevo-phenylamine, which when taken with food produces a form of dangerous mental illness, but the dextro form has no such effect.)

On page 28 we read: "In biology the science of genetics is essentially based on mathematical concepts. Vitamin testing and the measurement of the toxicity of drugs alike depend in great part on mathematics." The reader is left wondering why vitamin testing

in its dependence on mathematics is different, say from milk testing.

Chapter 3 is on 'Physics as a topic'. On page 55, the number of electrons passing each second along a wire carrying a current of one ampere is given as 624×1018 . The number actually should read 6.24×1018 . Again, the author says that the mass of a photon is only about 0.000005 that of an electron. He says nothing about the wave-length of the photon. The mass of a photon can be anything depending on its wave-length.

In describing the bending of light under the action of gravity, it is stated on page 58 that Professor V. L. Ginzburg has estimated that an angle of 1.75 seconds "is approximately that subtended by a matchbox at a distance of three miles." Is this reference to Professor Ginzberg intended for the sake of completeness or to lend weight to simple high-school physics. Also, the discussion shows a confusion between the value obtained on the basis of the special theory of relativity (using Newton's Law of attraction between the photon and the deflecting mass) and that given by the theory of general relativity—the two values differ by a factor of 2.

The author refers to artificial radio-activity (p.61) but the date of discovery is wrongly given as 1924. There is a reference to the breakdown of parity, but it can be said to be hardly illuminating. "Lee and Yang, however, conceived the idea that the curious oddity of the tau and theta mesons might be an example of a general group of facts which proved that under some circumstances energy might not be balanced by an equal and opposite reaction, that, in fact, parity might be overthrown."

One could multiply these instances, but then as the jacket-cover says Dr. Pyke is "well-known for his provo-

cative and iconoclastic views on scientific matters".

D. S. KOTHARI

No Place Like School by Kathleen Gibberd; published by Michael Joseph, 1962; price 18 sh; pages 142.

A fine documentary film could be made with this book as manuscript, for in this report on British education today, Miss Gibberd's method is to present a series of scenes from school life. Confining herself to the State system of schools, she deals, in three sections, with primary schools, secondary modern and comprehensive schools, and special schools for the backward. In other words, she describes the education provided for the less academic children and the less privileged sections of the community. What is interesting is that she visited and describes a variety of schools, good, bad and indifferent, and hence what emerges is a portrait of the average school in the State system. That portrait is staggering in its implications.

Here is the ordinary run-of-the-mill British primary school—every classroom a buzz of contented activity, children moving about or working in one place, singly or in groups, with earnest concentration, the teacher offering a firm helping hand whenever necessary. All around, on walls, floors, and shelves are the tangible and visible results of the children's work, and of the enormous preparation put in by teachers whether in the form of graded reading and arithmetic cards, books, charts, pictures and notices, a model railway, aquarium of pet house. Intense individual efforts are being made—there is real learning as well as fun here. What a contrast to the outmoded concept that still dominates the Indian primary school—serried ranks of children made to sit still for several hours a day while a continuous stream of information is poured into, or over, their heads. It

makes one wonder when ideas and techniques which have become commonplace in education elsewhere will find a place in India.

Equally interesting are the accounts of secondary modern, comprehensive and E. S. N. schools. What emerges, time and time again, with striking clarity, is the *quality* of the teachers—the enthusiasm and their devotion to their work, the intelligence and sense of responsibility towards their charges, the cool courage, resourcefulness and wit so often displayed against heavy odds, the enormous hard work, and the genuine affection for their pupils. Miss Gibberd's concluding paragraph is worth quoting in full. Talking of the varied reasons for which teachers enter the profession, she says, "Whatever the original motive, they almost all become fond of the children through being res-

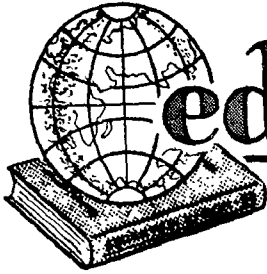
ponsible for them. I asked a school mistress once if she agreed about this. 'Yes, nearly all of them,' she replied. And when once in a way you do meet a teacher who does not seem to feel affection, it sends a cold shiver down your back". This is a picture of the average teacher in the average school—and it hardly needs to be said that teachers form the base of the whole educational structure.

Perhaps every country gets the education it deserves. But perhaps, if there were more people to cry out, "Why can't we have schools like these?", we should get something better. And perhaps they would cry out, if they knew what they could get. For this reason alone, all teachers, planners, parents and teacher-educators should read this book.

MINA SWAMINATHAN

It you can't think of a snappy retort, a carelessly concealed yawn is often just as effective and much less dangerous.

From Wisconsin Journal of Education



education today

GUJARAT

National Loan Scholarships Scheme

On the suggestion of the Government of India, the State Government has constituted a 12-member State Advisory Board on the lines of the National Advisory Board to advise Government in all matters relating to the efficient administration of the Loan Scholarships scheme. The Board will function under the chairmanship of the Education Secretary and will *inter alia* include the vice-chancellors of the three State universities and the Chairman of the Secondary Education Board as members.

KERALA

Evaluation Unit

In view of the necessity of reorienting the prevailing system of examination, the Government has sanctioned the establishment of a State Education Evaluation Unit. The Unit will study the problems of examinations with reference to the conditions in the State.

Physical Education

With a view to implementing the Integrated Programme of Physical Education, as suggested by Government of India, the State Government has decided that the scheme be implemented in a phased manner and directed that (i) 1,200 teachers may be selected from among the suitable drillmasters and

craft teachers in service and training be given to them for a period of two months; (ii) twelve training centres may be opened, nine for men and three for women; (iii) selection of trainees may be made by the District Educational Officer with the assistance of Physical Directors/Directress attached to the Directorate of Collegiate Education; and (iv) there shall be a ten-day refresher seminar for the teaching staff selected to be in charge of training explaining the syllabus and the programme.

The State Government accorded sanction for the creation of posts of a Special Officer and staff for the implementation of the scheme and also sanctioned an amount of Rs. 3,48,450 for the purpose.

MADRAS

Midday Meals

Out of 28,597 elementary schools in the State at the end of March, 1963, the Midday Meals scheme was in operation in 27,518 schools, the number of pupils fed being 13.20 lakhs. Except in the case of a few schools where the entire expenditure on the provision of midday meals is met either by the Government or by the Corporation of Madras, 60 per cent of the recurring expenditure on the provision of midday meals is met by Government and the balance of 40 per cent by the local community.

In addition 17,804 pupils are also provided with midday meals in 649 secondary schools on a purely voluntary basis without any Government subsidy.

More Libraries

Government have sanctioned the provision of libraries in 4,400 lower elementary schools including junior basic schools and 1,000 higher elementary schools including senior Basic schools, during the year 1963-64. Grant towards the provision of libraries is given at the rate of Rs. 15 and Rs. 25 respectively for each of the lower elementary and higher elementary schools. The managements should contribute on a matching basis.

MYSORE

Reconstitution of Primary Education Board

The Primary Education Board has been reconstituted. It may appoint sub-committees to examine the problems on primary education and may also invite experts to attend its meetings. The Board may also visit Basic and other primary schools and training institutions. It will advise the Department on (i) the curriculum of the primary and Basic schools; (ii) policy and development of nursery and primary education; (iii) the Five-Year Plan relating to nursery and primary education; (iv) matters relating to expansion and improvement of Basic schools; (v) matters relating to the expansion of compulsory primary education; (vi) the provision of amenities like midday meals or milk, supply of free books to poor children, and award of scholarships to children; (vii) measures for enlisting public philanthropy for the provision of land and construction of buildings and provision of equipment and other amenities to school children; and (viii) propaganda for the development and improvement of primary education.

In pursuance of Government's deci-

sion for the introduction of a uniform pattern of primary education of seven years' duration in a phased manner and the subsequent introduction of the New Syllabus in Primary VII Standard during 1962-63, the Primary School Certificate Public Examination in the former Bombay region was abolished from 1963 onwards. New rules and the scheme for the conduct of the Primary Standard (New) Examination as common examination at the district level throughout the State of Mysore have been approved. These are to come into force from the year 1962-63 onwards.

Regional College of Education, Mysore

The foundation stone of the building of the Regional College of Education, Mysore, was laid by the Union Minister for Education, Dr. K. L. Shrimali, on March 16, 1963.

The Regional College of Education, Mysore, is one of four such institutions being set up by the N.C.E.R.T. during the Third Plan for preparing teachers for the various subjects of the multi-purpose and secondary schools. The other three colleges are being located at Ajmer, Bhubaneswar and Bhopal. The college at Mysore will serve the southern region comprising the States of Mysore, Madras, Andhra Pradesh and Kerala.

The College will offer in the initial stages one-year teacher education programmes in Technology, Agriculture, Science, Commerce and Home Science. It will also provide one or two-year teacher training programmes in crafts. Four-year integrated programme of teacher education may also be introduced as the institution develops.

ORISSA

Orientation Seminar of Headmaster

Fifteen headmasters from different elementary training schools of Orissa took part in a seminar held at Belur

Math (Dist. Howrah) on "Programme of Involving Primary Schools and Teachers in Community Development and the Role of Teachers' Training Institutions therein". The subject was divided into four topics—(a) School as a basic institution—its responsibilities in fostering community education and ways and means of associating parents and people in school activities; (b) Organisation of social service programme in the teachers' training institutions and the principal's role and responsibilities for involving the staff and the trainees in the same; (c) Teachers' training in the context of national emergency and development and (d) Review of the content and programme of teacher-educators' training in community development.

U.P.

Introduction of Three Language Formula in Uttar Pradesh

The U.P. Government have approved the implementation of Three Language Formula from the academic session beginning from July, 1963, in the following form :

1. Hindi (Regional Language)
2. An Indian language other than Hindi given in the VIII Schedule of the Constitution of India.
3. English or any other modern European language.

Under this formula the languages will be introduced in class VI of all the institutions of the State and the teaching of the languages introduced under this scheme will be extended progressively up to class X in due course. There will be a regular examination in all the three languages and the students will be required to obtain the same minimum pass marks in the language subjects as in other compulsory subjects in the home as well as public examinations conducted by the Department.

Education Part of Long-Term National Investment

Shri Shriman Narayan, Member of the Planning Commission, while inaugurating the All-India Convention of University Teachers at Kanpur said that education could not be regarded as merely a social service meant for peace time; the educational institutions had necessarily to play a vital role in the national programmes of defence and development also.

Education in the modern world, Shri Narayan added, must be viewed as a long-term national investment in training the requisite manpower for running various developmental activities with integrity and efficiency. The Government of India and the Planning Commission had, therefore, decided to intensify educational programmes particularly of a technical nature to meet the pressing needs of defence and development during the emergency.

WEST BENGAL

Establishment of Kalyani University

The West Bengal Government has sanctioned a sum of Rs. 21,66,000 for the establishment, development and maintenance of Kalyani University and for research in agricultural projects in the University.

Cuts in Education Budgets Opposed

The first All-India University and College Teachers' Conference, Calcutta, protested against the pruning of the Five-Year Plan in relation to education on the ground that a greater Plan allocation under the head was necessary in the context of the country's defence needs. It also opposed the proposed cuts in States' education budgets.

The convention on national defence, held in connection with the Conference, passed a resolution expressing the teachers' determination to help drive the Chinese out of India.

West Bengal Introduces Midday Meals

The Government of West Bengal have accorded sanction to the introduction of a midday meal programme in 120 Basic schools, both senior and junior, in the rural areas covering 18,000 students. 30 schools with about 4,500 students are to be taken up each year beginning from 1962-63 and the target of 120 schools with about 18,000 students will be reached by 1965-66. Midday meals worth 16 nP. of which 10 nP. will be borne by the State Government will be given to each student of the selected schools for 120 days in a year.

HIMACHAL PRADESH

It has been decided to make a token provision of Rs. 10,000 for each of the three schemes viz. (i) supply of free textbooks to classes I—V, (ii) provision of textbooks of classes VI—VIII in school libraries and (iii) provision of textbooks for classes IX—XI for school libraries.

The programme for improvement of girls' education was amended to include rural allowance for lady teachers at the rate of Rs. 15 per month.

FOREIGN SCENE

Australia Plans Education for Space Age

The Australian State of Queensland has plans in hand for great changes in its high school syllabus for 1964 to bring education into the space age.

Although the new syllabus has not yet been completed, the general pattern is expected to include the following changes.

Broad introduction to first-year students of :—

English, mathematics, geography, history and citizenship, general science, art, music, physical education, religious education, home-

craft or manual arts, group activities, and the opportunity to begin study of foreign language (if desired).

A major change in the science teaching approach may introduce 12-year-olds to astronomy, biology, zoology and geology.

Australia has One Teacher to 28 Pupils

According to a recent survey, Australia had an overall average in its schools in 1961 of one teacher to each 28 pupils with 2,187,609 pupils and 78,194 teachers, in all Australian schools. This compared with one teacher to 29 pupils in 1957.

Science Education for Flexibility of Mind

The purpose of education in science should be to give the student flexibility of mind and not merely train him in the techniques of a particular subject, Dr. H. Bondi, Professor of Applied Mathematics of King's College, University of London, said in a radio broadcast in Sydney, Australia.

Dr. Bondi said that because of rapid changes in science a man trained in a particular technique would probably find that technique quite out of date early in his working life. "What we must surely do is to give him a flexible mind"—a mind that can absorb the new theories and the new discoveries of the days to come. He must be able to adapt himself to new circumstances—to see new subjects arise with an outlook all their own, with techniques that no body dreamed of even a few years back.

Settlement of International Disputes Arising from Convention against Educational Discrimination

Conciliation machinery to settle international disputes arising from the Unesco-sponsored convention against Educational Discrimination was adopted

by a meeting of Governmental experts held from June 12 to 22, 1962 at Unesco House in Paris.

The meeting approved a draft protocol instituting a conciliation and good offices committee to handle such disputes among States adhering to the convention. It was attended by experts from twenty-six Unesco member States and observers from four other member States and nineteen non-Governmental organisations.

The convention has now been ratified by six countries (the Central African Republic, France, Israel, Liberia, the United Arab Republic and the United Kingdom) and went into force on May 22. Based on the Universal Declaration of Human Rights which proclaims that all persons have a right to education, the convention defines discrimination as any distinction on the basis of "race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth". It covers both "access to education and the conditions under which it is given".

The Convention is one of the most important diplomatic instruments that Unesco has been asked to create. In effect, it is destined to offer protection in the field of education to all minorities, whether ethnical, religious, social or political.

Geneva Conference Discusses Educational Planning and Further In-Service Training of Primary Teachers

The International Conference of Public Education at its XXV meeting held at Geneva considered the problems of educational planning and further teaching of primary teachers in service. Some of the important recommendations made by the Conference to the member countries were :

EDUCATIONAL PLANNING

Efforts to introduce, improve or expand educational planning must take

into account not only the stage reached by each country in the efficient and successful organization of its education but also the characteristics of the educational system concerned.

In countries where planning is undertaken in respect of all State activities, it is important that educational planning should be conceived within the context of the plan or programme of economic and social development and that the place allotted to it in this plan or programme should be in proportion to the part it is called upon to play in the country's over-all development.

Although no pronouncement can be made on the desirable duration of plans for educational development, it should be stressed that such plans should cover a fairly long period, though they could perhaps be subdivided into shorter periods which would enable any necessary rectifications to be made in the estimates of the long-term plans.

It is important for each Ministry of Education to have at its disposal a body responsible for educational planning in close liaison with other ministerial departments, in particular those which are also concerned with education and training.

The educational planning agency should be set up at national or federal level according to the centralized or decentralized governmental structure of the country concerned; this does not, however, exclude the possibility of establishing planning committees at the regional or local level.

It is important to secure close co-operation between specialists in educational planning and planning experts in other fields, especially in those most directly related to education.

Whatever type of planning exists, the preparation of an educational plan should include among other things :
(a) an analysis of the educational and

over-all situation of the country; (b) a determination of the educational needs to be met; (c) a survey of the human and material resources available; (d) the fixing of the objectives to be attained within a given length of time and of the order of priority to be observed; (e) a statement of the steps to be taken or the changes to be made in order to reach the set goals.

In view of the very important part played in the preparation of an educational plan by the quantitative evaluation of the current situation and of foreseeable needs, it is essential that access to sound, comparable statistical data be ensured.

The use of studies in comparative education should be regarded as an indispensable element in the preparation of an educational plan; such studies help in determining a country's position in relation to that of other countries, serve to establish educational standards of international range, and facilitate the drawing up of estimates by revealing the direction of educational trends.

An educational plan should not be drawn up without consultation of those most directly concerned with the financing and development of education.

Very special attention should be paid to the preparation of those parts of the plan which concern the financing of education, school buildings and equipment, teacher education, and the training of skilled workers and of technical and scientific staff.

Before an educational plan is finally adopted, it is desirable to submit some of the projects to preliminary experiment or appropriate trial so that if necessary some part of the plan may be readjusted or possibly eliminated.

Very special attention should be paid to means of financing educational plans; not only must the cost of each

project be calculated with care, but it must be ensured that the allocations provided for will be available for use when they are required.

Supervision of an educational plan's implementation and possible adaptation is also one of the determining factors in its success; in this respect, the collaboration of the school inspection services at all levels and of local education authorities must be considered as indispensable.

It is desirable that in each country particular care should be taken over the training of specialists in educational planning.

While proclaiming the principle of the cultural autonomy and independence of each country, and the necessity for the educational plans of each nation to grow out of the experience and problems of that nation, it is important to stress the importance of international cooperation in educational planning which recognizes the existence of competing conceptions of planning and the value of being able to draw upon a variety of sources for trained personnel and expert opinion.

FURTHER TRAINING OF THE PRIMARY TEACHERS IN SERVICE

It is becoming ever more necessary to organize systematic further training for primary teachers in service, whether they be insufficiently trained teachers requiring to complete their general and pedagogical education or qualified staff wishing to keep abreast of new methods and techniques, to broaden their general culture or, in some cases, to acquire further qualifications.

Whatever form the organization of further training for primary teachers in service may take, it is essential that its practical application and the evaluation of the results obtained should involve the full and co-ordinated asso-

ciation of heads of schools, the staff of teacher training establishments, educational advisers, primary school inspectors, institutes of education of university level, and scholars or specialists in other subjects the teaching of which could help to broaden the teachers' general culture.

From the increasingly numerous means available for promoting the further training of primary teachers in service, it would be an advantage to select those which best correspond to: (a) the specific needs of each category of teachers involved; (b) the material or other resources available; and (c) the characteristics and needs of primary education in the country concerned.

Further training programmes for

primary teachers in service should not be exclusively theoretical in character but should also include practical work, demonstrations, model lessons, etc.

Provided that teaching does not suffer from it, the education authorities should grant the widest possible facilities to encourage primary teachers to avail themselves of the various means of further training, particularly those teachers faced with difficulties resulting from the isolation of their schools.

In view of the increasing number of countries requesting assistance from abroad in order to provide further training for their teachers, it is desirable for world or regional organisations of an educational character to be in a position to give a favourable answer to such requests.

Our Contributors

ZAKIR HUSSAIN
Vice-President of India
New Delhi.

A. R. WADIA,
Member of Parliament,
New Delhi.

MULK RAJ ANAND,
Tagore Professor of Fine Arts &
Literature, Punjab University,
Chandigarh.

G. C. CHATTERJEE,
Chairman, Central Board of Education,
New Delhi.

KAMLA DEVI CHATTOPADHYAY,
Chairman, All India Handicrafts Board,
New Delhi.

RAJA ROY SINGH,
Joint Secretary,
Ministry of Education,
New Delhi.

M. MUJEEB,
Vice-Chancellor,
Jamia Millia Islamia,
New Delhi.

MURIEL WASI,
Officer on Special Duty,
National Council of Educational
Research & Training,
New Delhi.