

245

THE EDUCATIONAL REVIEW

VOL. LIV NO. 7. July 1968

NO. 8 Aug. 1968

NO. 9 Sept. 1968



JL

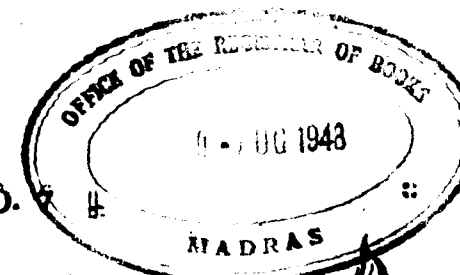
En2. M95E

N48.S24

128902

JL
 Vol 2 1795E
 N 410.12

VOL. LIV. NO. 7



REGD. NO. M 272

JULY 11 1948

THE EDUCATIONAL REVIEW

CONTENTS

PAGE

Religious Education in Free India. By Sri K. Narayanan, M.A., L.T., M.Ed., Headmaster, Muslim High School, Abiraman, and Secretary, Ramnad District Headmasters' Association	...	...	...	...	169
Britain's New Social Security Services. No. 1—Freedom From Want. By G. Grafton Green	...	...	...	...	172
Municipal High Schools in Mysore. By Sri M. N. Lakshminarayana Rao, M.A., B.L., Headmaster, Municipal High School, Mandya	...	...	...	...	174
Rural Universities. By Dr. K. N. Nini, M.A. (Hons.) A.M., Ph.D., Dip. in Edn., (Columbia), Director of Education, Jodhpur	...	...	...	...	177
Personal Element in Education. By Sri Kulapati Rao Sahib R. Swaminatha Aiyar, B.A., L.T., Retd. Headmaster, Town High School, Kumbakonam	...	...	...	...	180
A School Boy's Week. By Ian A. Dawes	...	...	...	...	183
Is this Education? By Sri Krishnan Ambardar	...	...	...	...	184
The Making of Technical Terms. By Sri Durgamohan Bhattacharyya, Scottish Church College, Calcutta	...	...	...	...	185
Editorial Notes	...	...	...	...	187

Annual Subscription, inclusive of Postage, Rs. 5. } 14/A, SUNKUWAR ST.,
 Half-yearly Subscription, Rs. 3 } TRIPLICANE, MADRAS { Foreign Subscription, inclusive of Postage, Rs. 6-8-0
 [All Rights Reserved]
 Hon. Editor: Dewan Bahadur Sri C. S. SRINIVASACHARI, M.A.,
 Principal, R. D. M. College, Sivaganga
 Asst. Editor: Sri M. C. KRISHNAN.

NOTICE

Contributions: The Editor solicits contributions on all subjects of educational interest. Articles generally need not be made longer than 2000 or 2500 words. They should be legibly written, preferably typewritten so as to permit the incorporation of editorial revisions and instructions to the press. Acceptance and publication of an article do not necessarily imply that the Editor endorses the views expressed therein. Stamps should accompany the manuscript, if the writer wishes it returned in case of non-acceptance. The Editor cannot in any case accept any responsibility for the return of any manuscript submitted.

Subscriptions: All remittances and communications on the subject should be addressed to the Publisher, 14/A, Sunkuwar Street, Triplicane, Madras. It is requested for facility of reference that the subscription number, printed on the wrapper, should be mentioned in all such communications. Subscribers will generally be informed of the expiry of their subscriptions well in advance of the date of such expiry, but it is requested that instructions for removal or discontinuance may be sent even in the absence of such notice. Subscriptions are strictly payable in advance.

Date of Publication: The Review is published on the 29th of every month. Subscribers who do not receive the Review in time are requested to notify the management immediately. It may not be always possible to supply the missing copies, if complaints are made months after the event, nor under such circumstances could any enquiry be conducted in the matter.

Reviews of Books: The Editor will be glad to notice in the columns of the Review books of educational and general interest.

128902

Life of Energy Revived

Pandit D. Gopalachari's
Aruna
SUPER UTERINE TONIC

She is looking forward to her former life of vigour and many social parties, cured of all her uterine ills that confined her to the house all along.

AYURVEDASRAMAM LTD.
MADRAS 17

The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. LIV

JULY 1948

No. 7

RELIGIOUS EDUCATION IN FREE INDIA*.

By SRI K. NARAYANAN, M.A., L.T., M.Ed., Headmaster, Muslim High School, Abiramam, and Secretary, Ramnad District Headmasters' Association.

AN educational system which is to be in a full sense morally effective must rest on religious foundations. To-day it is the conviction of an increasing number of thoughtful people that education, if it is to produce and maintain a high degree of civilization and to safeguard against lapses into barbarism, must be based on religion. Freud, who considers religion as an illusion, himself admits that religion is a tremendous force, which exerts its power over the strongest emotions of human beings. Religious education is a powerful aid in the modification of character.

The Indian mind finds it hard to think of an education worthy of the name which is dissociated from religion. In the past the mosques and the temples were all citadels of learning and culture. The close association of education and religion has thus a historical support which long connection has allowed and which the thoughtful parent desires to see maintained. In fine, it is woven into the texture of national life. With the advent of British rule in India, the attitude of the state has been one of strict religious neutrality. The "Imperial Gazetteer of India", Volume IV, Chapter XIII, puts the position very clearly. So far as it applies to Education, it says: "The existence in India of creeds differing widely from one another, and from the faith of the ruling power has made it essential for the state to assume a position of strict neutrality in its relations with public instruction."

This principle was emphatically asserted in the Despatch of 1854 and has ever since been rigidly enforced. In the past, moral instruction was taken for granted as part and parcel of the traditional system of Education. In the west, the intellectual revolution separated education from ecclesiastical control. Thus religion was divided from education. Let religion go out of education, morality goes out too. The Board of Education Act of 1921 did the worst for moral education. It is a good sign that England and India are now beginning to count the cost. In 1939 the Consultative Committee on Secondary Education stated its belief, "There is a wide and genuine recognition of the value and importance of religious instruction in schools"; and proclaimed its conviction, "no boy or girl can be counted as properly educated, unless he or she has been made aware of the fact of the existence of a religious interpretation of life".

The Education Sub-Committee of the Nuffield College Social Reconstruction Survey is deeply impressed with the importance of providing under any new educational scheme adopted in England for adequate religious teaching at all stages of school life, both in primary and secondary schools. Maulana Abul Kalam Azad, Minister for Education, in his presidential address at the 14th session of the Central Advisory Board of Education, favoured religious instruction being imparted by the

A Paper presented at the 38th Provincial Educational Conference, Trichinopoly, May 15, 1948

State as a part of basic education. He said, "It is already known to you that the nineteenth century liberal point of view concerning the imparting of religious education has already lost weight. Even the first Great War had given it a decisive shape. At first it was considered that religion would stand in the way of the free intellectual development of a child, but now it has been admitted that religious education cannot be altogether dispensed with. If national education is devoid of this element, there would be no appreciation of moral values or moulding of character on human lines. It must be known to you that Russia had to give up its ideology during the last World War. The British Government in England had also to amend its educational system in 1944. No doubt, a foreign Government had to keep itself off this responsibility. To mould the growing mind of the nation on right lines is its primary duty. In India we cannot have an intellectual mould without religion". Again, speaking on the need for religious instruction, Mr. T. S. Avinashi. Lingam Chettiar, Minister for Education in the course of a broadcast talk from the Madras Station of All India Radio, observed thus: "A proper religious life and a life of personal purity and discipline are the very source of all strength. If our young men and women are to become great and imbued with great strength it is necessary that they should grow with faith in God and love for man. For this, a broad-based and tolerant system of religious education is necessary. All religious preachers have preached the great qualities of love and service. This spirit of devotion and service, of purity and character, must be brought out as the basic factors in any education. These will teach our children to be tolerant towards all and have respect for all religions. This, while avoiding all fanaticism of castes and creeds, will unite us in love and amity".

The Government of India has already appointed a Committee to consider the question of religious instruction in schools and its report is awaited. The Academic Council of the University of Madras has referred the question of religious instruction in colleges to the Syndicate for consideration

in all its aspects, and for report to the Council.

CONTENT OF RELIGIOUS EDUCATION.

India is a multi-religious country, and the problem, therefore, is not of religion but of religions. The aim is to develop a cosmopolitan outlook to promote national solidarity and communal fellowship. It is interesting as well as instructive to note that the President of the British Board of Education in his educational white paper has steered clear of denominational demands in the field of education and based his views on the definite principle that "the State, concerned though it is to ensure a sound religious basis for all children, cannot take on itself the full responsibility for fostering the teaching of formularies, distinctive of particular denominations designed to attach children to particular worshipping communities". It has been definitely declared that "the people of England do not want denominational religious instruction in their schools".

Tolstoy has illustrated in his famous story, "What Men Live By", the Biblical truth that love, sympathy and co-operation are the most abiding forces in the world of beings. Among all religions there is an under-current of true religion that is nameless, and formless and that religion should be brought forward and imparted.

A synthetic study of the great religions of the world reveals the inner unity. They have certain basic principles common to all, and may be summed up in two simple words "Truth and Love". Says Gandhiji: "When you look at the religions as so many branches or leaves of a tree, they seem so different, but, at the trunk they are one. Religions are many, but Religion is only one." This means that Religion has to be lived, and is synonymous with character, with Truth and Love, and this is the one common religion for all mankind—the Universal Religion of Humanity."

The best way to impart religious instruction is to evolve a science of religion and teach religion scientifically, comparatively,

and philosophically, dwelling on the salient features found in all religions. There is no need to emphasise tenets of this religion or that. Rather it should be our chief concern to bring the fundamentals of religious life to the notice of our pupils and make them live religion. The teaching of basic truths, and common points acceptable to all faiths, will indisputably raise the edifice of Universal Brotherhood. Again, talks on world saints and prophets may be arranged in all schools in order to foster inter-communal harmony and brotherhood. Ideal lives of men of all religions should be held before pupils, for in noble lives, virtues become concrete, and through the study of these lives, pupils will learn the truth that goodness is universal, not circumscribed by sectarian bounds. Religious education given on these lines is bound to open the mind of the pupils to a recognition of the truth that all faiths lead to God, that the religions of the world are not contradictory or antagonistic, but complementary and harmonised, showing that they are but various phases of the one eternal religion. Again universal religion, seen in the lives and deeds of world saints and prophets, is bound to shape and build character, and produce an atmosphere of peace. The lives of Sri Ramakrishna Paramahansa and Swami Vivekananda embody the quintessence of all religions and the Commonwealth of Faiths.

A TIME TABLE SUBJECT.

If religious instruction of any kind is to have a place in the curriculum it should be as well taught and effectively planned as any other branch of study. It should rank equally with other studies even to the extent of being an examination subject, and it should be subject to inspection. In fine, it

should be a timetable subject and at least one period a week should be set apart for it.

SYLLABUS AND TEXT BOOK.

The Government should take the initiative of constituting an Expert Committee consisting of representatives of all religions under the Chairmanship of Dr. S. Radhakrishnan, Spalding Professor of Eastern Philosophy and Religions, Oxford University, for evolving a science of religion incorporating the fundamentals common to all religions and for preparing suitable text-books.

THE TEACHER.

The success of any scheme of religious instruction depends upon the teacher's attitude. He should be a model of good character. "It can hardly be disputed", says the Spens Report, "that the best teacher is one whose interest in the subject and desire to teach it proceed from religious faith." Religious Education teachers should be graduates in Theology with a knowledge of comparative philosophy and religion. Universities in India may well start faculties in Theology, and Training Colleges in India may well include Theology as one of the optional subjects. Needless to say that the Religious Education teacher should have the same status as that of others.

CONCLUSION.

To sum up, in Free India, Education should have a religious basis. The basic truths common to all religions should be taught by Bachelors of Divinity scientifically, comparatively and philosophically. In fine, non-sectarian religious instruction is to be given. This will certainly go a long way to revive the ancient spiritual glory of Mother India.

BRITAIN'S NEW SOCIAL SECURITY SERVICES.

No. 1—Freedom From Want

By G. GRAFTON GREEN.

[Every child or citizen of Britain, whatever the circumstances of his or her birth, shall be assured freedom from insecurity, anxiety and want, and equal opportunities in regard to health, education and employment.

This series of three articles by eminent authorities on social questions gives a comprehensive picture of the enlightened social measures (shortly to be put into operation) for which the State has assumed increased responsibility.]

AFTER July 5, no man, woman or child in Britain need ever again be in real want. No family in the land need fear that an unexpected illness with heavy doctor's bills will wreck the economy of the home. No sick person need worry that lack of means will prevent him getting the best specialist advice and treatment.

For on July 5, Britain's new social security system, the most comprehensive devised by any country in the world, comes into full operation. A dream, talked about in one of the darkest years of the war when Britain was fighting for her existence, will come true.

It was in June, 1941, while the war's greatest victories were still to be won, that the first step was taken by the Coalition Government of Right and Left to survey the country's social services with the object of bringing them into line with modern ideas of social justice. Eighteen months later Sir William (now Lord) Beveridge presented his famous report outlining a plan for social security which went far beyond anything attempted before. In principle the greatest part of it was accepted by the Government, and experts set to work to draw up a detailed scheme.

That scheme, published as a White Paper in the autumn of 1944 set the seal on more

than 800 years' work in Britain to achieve complete social security.

It was a scheme which covered everybody, whether wage earners, salaried workers, captains of industry or owners of one-man businesses. It provided for a system of family allowances and higher rates of sickness and unemployment benefit. It called for a central fund to which all would contribute.

FAMILY ALLOWANCES.

A few weeks later a Ministry of National Insurance was set up to take over responsibility for existing social insurance schemes and prepare to operate the new plan. In August, 1946, the first family allowances were paid in Britain—5s. (Rs. 3, 5as.) a week for every child, except the first in a family.

Now the two other great Acts begin to operate, the National Insurance Act and the Industrial Injuries Act, and with them a national health service.

In the last few weeks every home in Britain has received a pamphlet explaining how the new health service will work, and a 82 page guide to family insurance will follow. They tell the story of a co-operative system which covers every citizen, literally from the cradle to the grave.

Let us see how it will affect John Smith, a typical citizen, who is married and has two children.

Mr. Smith and his family will continue to get advice and treatment from a family doctor of their own choosing. The difference is that after July 5 the doctor will not send in a bill. If Mrs. Smith wants a separate doctor she can have him. If any of the family need hospital treatment, surgical operations, medicines or drugs they will get them without charge. If they need dental treatment or new dentures, specialist eye treatment, spectacles or other appliances

they will get them without fee. Hospital charges will cease on July 5, although if Mr. Smith wants to be in a private ward he can have this by paying for it.

MATERNITY GRANT.

If Mrs. Smith has another baby she will have the services of a doctor and midwife, as well as general care before and after birth. On the day the child is born she will get a maternity grant of £4. (Rs. 63). If she normally goes out to work she will also have a maternity allowance of 36s. (about Rs. 23-14 as.) a week for 13 weeks. If her work is solely in running the home she will get an allowance of 20s. (Rs. 13-4as.) a week for four weeks instead. And, of course, she will get another 5s. a week family allowance for the new child, until it becomes the eldest in the family under school-leaving age.

Let us assume that Mr. Smith comes into the first category of insured persons, those who work for an employer. (In the second category are people in business on their own account, and in the third what are called "non-employed persons".) If Mr. Smith is ill he will get, in addition to free medical treatment, sickness benefit of 26s. (about Rs. 17-4as.) for himself, 16s. (about Rs. 10-10 as.) for his wife, and 7s. 6d. (about Rs. 5) for the first child: the other children will continue to receive the 5s. a week family allowances. His benefit will continue as long as the illness lasts; and if necessary will be replaced by a retirement pension when pension age is reached.

If he is unemployed the benefit of 16s. a week will go on normally for 180 working days, but may be continued up to a year. Even that may be extended on the recommendation of a local tribunal, which will not act on the basis of a means test.

INDUSTRIAL INJURY.

If Mr. Smith is injured at work, or becomes a sufferer, from an industrial disease, he will, while incapable of work, get 45s. (Rs. 29-13 as.) a week with 16s. for his wife and 7s. 6d. for the eldest child. After 26 weeks or when he returns to work

disablement benefit may be paid with an additional allowance in certain cases, for example, if he is unemployable, or needs constant attendance.

When Mr. Smith reaches the age of 65, he gets a pension of 26s. a week provided he has then retired from regular employment, and his wife gets 16s. a week if she has reached 60 and is not working otherwise than in the home. If Mrs. Smith is not 60, Mr. Smith gets an extra 16s. in his own pension for her. If Mr. Smith goes on working he does not draw his pension at once but gets a higher rate of pension when he retires.

Mr. Smith's insurance, of course, provides for his wife and family in the event of his death. In that event, Mrs. Smith gets a widow's allowance of 36s. a week for 13 weeks with an extra 7s. 6d. a week for her first child under school-leaving age. When the widow's allowance stops, there is a widowed mother's allowance of 33s. 6d. (about Rs. 22-3 as.) a week for herself and her child together, which continues so long as the child is under school-leaving age. If, when the widowed mother's allowance comes to an end Mrs. Smith is over the age of 40 and has been married for 10 years, she gets a pension of 26s. a week for life. The scheme also provides for a grant of £30 (Rs. 265) towards funeral expenses.

OTHER PROVISIONS.

These are no more than the main features of the social security scheme. They do not take account of provision made to meet all sorts of special cases, and to bridge the gap between the ending of one form of benefit and the start of another. For instance, if a child loses both its parents a weekly allowance will be paid to the guardian who takes the child into his family until the child reaches school-leaving age, which is now 15 years.

One of the greatest advances has been made by the new scheme for looking after people injured at work. It replaces the complex Workmen's Compensation Act

which has often been the cause of bitterness and hardship by the accent on the business side of the matter.

Employers and employees come in as equal partners under the Industrial Injuries Act, which covers all employed persons whatever their income, job, age or sex. Under the present law all non-manual workers earning more than £420 (about Rs. 5,590) a year are excluded.

Benefit will not be based on loss of earnings but will be a compensation for the injury suffered. And unlike workmen's compensation, it will not prevent a man taking action in the courts for damages.

Another important point is that with a pension based on personal disablement, including disfigurement, a person may be able to earn as much or even more than he did before the accident, and still go on drawing his full pension.

FOOTING THE BILL.

Who is to meet the bill, running into many millions of pounds a year, for these new and improved social services? The answer is, Everybody in Britain. It is not something for nothing.

MUNICIPAL HIGH SCHOOLS IN MYSORE

By SRI M. N. LAKSHMINARAYANA BAO, M.A., B.L., Headmaster,
Municipal High School, Mandya.

(Continued from Page 149)

A second suggestion that I make is that the Government may cry a halt at once to the speed with which new Municipal High Schools are coming up throughout the State. No doubt we live in an age of speed, but speed ill suits education. Expansion of education is welcome, but it must be slow and steady and without wastage. It is only such progress that sends its roots deep into the soil and shoots forth into rich abundance of life. I suggest that no new school be started unless its financial soundness is assured and unless it has a building worth

Weekly contributions [4s. 11d. (about Rs. 8.8 as.) by an employee in the first category, and 4s. 2d. (about Rs. 2-12 as.) by his employer] will be paid by almost every body over school-leaving age and under pension age, except married women who do no work outside the home. They will be covered by their husband's contributions.

But all these contributions will not pay even half the total cost. The remainder—estimated at 54 per cent., rising to 64 per cent. in 20 years' time—will come out of taxation.

It is, therefore, a fully co-operative undertaking between the citizen and the State, in which the citizen obtains security without the sacrifice of individual liberty.

Its success depends in the last resort on the efforts of the people themselves, because it rests on the continuance of a high and stable level of employment.

"Freedom from want," said Sir William Beveridge, "cannot be forced on a democracy. It must be won by them. Winning it needs courage and faith and a sense of national unity."

the name to be housed in and also unless accommodation for the teachers is provided. Most Municipal High School buildings are a sad commentary on the educational progress of the land, and as one high ranking educational officer remarked, they are worse than the worst primary school buildings in the State. No doubt buildings do not make schools, nor stone walls a seminary. But without a decent goodlooking building, simple and spacious and well ventilated, no school ever worth the name should be launched into life. There are instances of

schools which were started as far back as twenty years or more, but which have still no buildings of their own and are not likely to have any in the near future. Excepting about seven or eight Municipal High Schools in the State, which have buildings of their own, the rest of the Municipal High Schools are housed in some rented buildings or in Musafarkhanas or Travellers' Bungalows which, instead of serving the purposes of education only, add to the complexity of their problems. There are cases of schools where nearly one hundred students were jammed into a dull narrow passage and were imparted instruction in two media for want of proper teaching staff for months together. There are also cases of schools in which classes were held for years together in separate buildings situated at large distances and most ill-suited for the purpose without even as much as the basic requirement of furniture for the safe keeping of School records, and it taxed the school staff all their energies to keep order and discipline among their alumni and left not much energy in them for curricular or creative work. Schools running in shifts are also as common and for similar reasons and with the same results. The Department must, therefore, take up this question in right earnest and see that if schools were not housed in proverbially palatial buildings as in Japan, they were housed in healthy, humble cottages well-suited to our conditions, culture and climate. And lack of housing facilities for teachers has impaired the efficiency of schools considerably since in their search for houses teachers have had neither rest nor comfort and it, therefore, becomes imperative that teachers must be saved for education.

What applies to buildings applies to equipment as well. It is well known that most Municipal High Schools are ill-equipped. It is a languishing interest, except it be for the sake of some selfish interference, that the Municipalities are evincing in the welfare of their schools. If a sub-committee went into this question and made a list of maps, books, charts and other appliances each Municipal High School possessed and compared it with a similar list

made in the case of Government High Schools, the result would be a glaring contrast between the two.

In the very matter of equipping a school obstacles are encountered in the day to day administration. Distrust and indifference characterise the attitude of the local bodies in this matter in general. In one place the Municipal authorities were reluctant to give the Head Master even an initial advance of rupees one hundred for the purchase of text books and for meeting the other immediate needs of the School. Even when a list of requirements was sent, no heed was paid by the authorities. The Head Master was asked to purchase things locally and to send bills of cost even when it was well known to the authorities that the Head Master was quite a stranger to the place. And when the bills were sent, the parties were paid direct. Comment on this is unnecessary. In another case it took nearly half a month for the Head Master of the School to get half a ream of paper to open the School registers. The contingent grant in some schools remains still what it was years ago when the School was still young and small. The Department must, therefore, lay it down as a condition prerequisite to the starting of a Municipal High School that each local body must bind itself to satisfy within a stipulated period certain standards of efficiency required of it by the Department in the matter of equipment. Schools which do not conform to these standards should on no account be encouraged or recognised. And since it has been found increasingly difficult to get Departmental forms and registers from the Government Central Book Depot, the Department may take the responsibility of supplying them direct to Municipal High Schools also though at half the cost.

It is a common dictum that ill fares the land which ill pays the teacher. And it is popular knowledge that Municipal High School Head Masters are badly paid. Head Masters are Head Masters whether they are Government High School Head Masters or Municipal High School Head Masters, and therefore, there should be no difference in their status, pay and prospects and pension.

Only a well paid Head Master can work well. Indeed, pay in itself does not constitute efficiency but living wages do. It is almost tragic to find, under the present abnormal conditions of life, the Municipal High School Head Master trying to reconcile his dignity with his pay and adjust his pay to his needs and his needs to his pay. The very thought that an unjustifiable distinction is made between himself and the Government High School Head Masters in the matter of pay almost stifles him with an inferiority complex. He cannot escape it, for he sees it is in every sphere of Departmental and social life. His maximum pay does not approach the minimum pay of the Government High School Head Master by half a century and his prospects likewise. It is this that compels the tragedy, and unless this defect is remedied early, and unless there is equal pay for equal work, the Education Department is bound to recede farther and farther, as years pass by, from its high ideals and aspirations.

The Head Master's position needs to be improved in another important administrative detail, namely, the drawing of pay. Every Municipal High School must have its funds separated from the Municipal funds and the Head Master empowered to draw on those funds. The several stages through which a pay bill has to pass are, indeed "annoying and disgraceful" to a degree. It is a most humiliating sight to see a Municipal High School Head Master wait on a Municipal President in his bungalow for a cheque and to run to the treasury to have it cashed in time. There are instances of Schools where pay was not drawn till the fourteenth or fifteenth of a month and crossed cheques issued as late as the twentyfifth of a month—resulting in the loss of interest on the A.S.P.F. of the establishment for no fault of their own—all due to the sweet whim of a capricious Vice President or President. This is a highly demoralising state of affairs and the Head Master has to be saved from this humiliation immediately as otherwise the very dignity of Educational Officers and of the very Department will be in jeopardy.

For similar reasons the Head Master has to be freed from the control of the Secretary of the High School Committee, particularly from the officials of the Revenue Department. The powers of granting leave to the Head Master may be safely vested in the District Educational Officer. Further, the Head Master has to be given greater powers in the matter of appointment of and granting leave to menials and taking disciplinary action against them. The Head Master has also to be saved from clerical worries. Most Headmasters are Head Clerks too for the clerical places in Municipal High Schools are most unattractive and remain unfilled or filled only by inexperienced clerks to train whom the Head Master must be a veritable genius. Experienced accountants have to be posted if efficiency is to be maintained. Then only would it be possible to raise the status of the Head Master and to give him greater freedom for initiative.

There is another respect in which the position of most Municipal High School Head Masters is not educationally conducive to efficiency. Most Head Masters are not trained and have not had the benefit of long experience either. It is imperative that they must be trained to fill in their places with justification. They who cannot guide themselves cannot certainly guide others. They may even misguide. They were never yoked to responsibility before and never knew that it would sit on them heavy and tight. The Department, therefore, has to take early steps to have all the young Head Masters trained, the expenses of such training being met out of the All Municipal High School Fund. Such a course of action would result in affording equal facilities for training to all that still require to be trained without giving room for favouritism or unhealthy competition.

At present almost something like a caste distinction exists between, Municipal High Schools and Government High Schools for reasons too well-known and unless both the dominions are brought together by a merger movement at some future time, consequences more serious than separatism

may follow. Even now, as it is, there is not a common platform except it be the dry as dust principles of education on which both can meet and express their hearts or fight out their needs. Cases of fraternisation have been very rare indeed; for both the bodies of teachers feel in different directions and think that their interests are divided. And if, in spite of this, some among both fraternise, it is more as a result of their farsightedness and their breadth of vision than as the result of anything that the Government have done by way of exploring common spheres of activity which help to bring about an unconscious and natural merger of the two and result in giving rise to a band of educational savants without angularities or higher or lower complexes. One purpose and one way of service bind them together and even the smallest man feels highly elevated when he works as a member of such a band for true graduation in the university of life.

It is possible too for the Department to initiate steps which will bring about a merger of the two in about five or ten years or more as the case may be. There are Head Masters in Municipal High School service who have put in more than 15 years of service and very young teachers who have still many, many years to spend in Municipal High Schools. It is to be seen that the interest of these in education and in the welfare of their institutions do not flag and that they do not flinch from their duty or fall into ruts. One way of doing this is to give them refresher courses but that does not carry them far. Arrange-

ments may, therefore, be made for an exchange of teachers between the Government and Municipal High Schools and for drafting on the seniormost men in Municipal High School service who have a flair for executive work to the Inspectorate. Gazetted posts may also be thrown open to the seniormost and best Municipal High School Head Masters in some recognised proportion as is done in Madras to-day. This would not only open out a new vista of promotions to one and all in Municipal High School Service but would also unlock the doors to new opportunities of work and service.

As it is, it is a great loss to the Department that the services of some of the most highly experienced and eminent Municipal High School teachers are left unutilised for running the Inspectorate and that at a time when the Department finds itself at its wits' end to find suitable men for the same. It is again a great injustice done to the Municipal High School teachers for, by this, they are shut off from a great field of educational thought and experience and are starved of educational opportunities and pine away for want of scope for self-expression. It is only when such barriers of educational caste crumble down to the dust that the dawn of a new era can be envisaged for the progress of Municipal High Schools in Mysore. This may look undoubtedly revolutionary, but I can foresee a time when further increase in the number of Municipal High Schools in the state would compel the administrative authorities to concede then what is questioned to-day.

RURAL UNIVERSITIES

By DR. K. N. KINL, M.A. (Hons.) A.M., Ph.D., Dip. in Edn., (COLUMBIA), *Director of Education, Jodhpur.*

HIS Excellency Lord Mountbatten of Burma, Governor-General of India, inaugurating the Birla Engineering College at Vallabhnagar on June 14, 1948, expressed the hope that with the establishment of similar educational institutions, the university town of Vallabhnagar may set an

example of a rural university after the Gandhian idea. He further remarked that the establishment of a rural university in Gujarat was one of Gandhiji's desires.

Nearly two years ago I sent to Mahatmaji an article "Ruralising University Education" for publication in 'Harijan'. Mahatmaji

published it in full in the issue dated October 18 1946, remarking that there is much truth in what I said, and he even wrote an article in Hindustani under the caption 'Grama Vidhya Peetha' in 'Harijan Sevak' dated October 18, 1946, giving the gist of my article and remarking that if the governments at the Centre and in the Provinces adopt the suggestion, it would be very useful.

85 per cent of the population of India live in villages and whatever system of education we may fashion for the future, it must cater to the needs of the village folk. Often do we complain that the educated people are reluctant to remain in villages, and that rural people, once they get any education, hanker after urban life. This hankering after town life is mainly because the education imparted to youths in our schools and universities leads more to urban vocations and has little relation to rural occupations. A graduate hailing from a rural home has little sympathy with the villagers, because throughout his student life he is taught to admire urban things and he is adapted to urban conditions of life and is made unfit to appreciate rural ideals and to follow rural occupations. If the leading graduates should be enabled to look to decent living in rural parts, the whole system of education should be ruralised. New universities should be established in villages with the avowed object of enabling intelligent village young men and women to pursue higher studies in subjects which are intimately connected with their immediate living and to conduct research in these subjects so as to enhance their knowledge of rural occupations and increase their efficiency in carrying them on.

If we start and maintain educational institutions in villages for studying and investigating village occupations and industries and for enabling graduates produced, to follow these rural occupations and industries throughout their life and thus be leaders of thought and action in villages, a great revolution in our methods of life and work can be produced in less than a decade. The State should hereafter spend large sums of money towards this end. Our philan-

thropists and temples and mutts should voluntarily part with their surplus funds for such humanitarian work. While culture should not be sacrificed, rural colleges and universities should adopt a rich programme of training rural youth and adults in rural occupations.

I suggested that the rural junior colleges of two years' duration (inter colleges) should provide a course complete in itself at the end of which successful students should be granted a degree which may be called the 'Associate in Science' or 'Associate in Arts' (A.Sc. or A.A.) depending upon the optional subjects they study. *The medium of instruction should be the chief regional language.* Compulsory subjects will be the chief regional language and one foreign language, which in our present circumstances will be for most people English, and it will be studied only for the sake of its modern prose through books dealing with rural themes and optional subjects. The optional subjects for A.Sc. should be:

- | | |
|--|--------------------|
| 1. Agriculture. | 2. Horticulture. |
| 3. Sericulture. | 4. Dairy-farming. |
| 5. Poultry farming. | 6. Sheep-breeding. |
| 7. Fisheries. | 8. Rural Textiles. |
| 9. Bee-keeping. | |
| 10. Rural Sanitation and Hygiene. | |
| 11. Rural Home Economics including Nursing. | |
| 12. Rural Electrical Engineering. | |
| 13. Rural Communications including Civil and Mechanical Engineering. | |
| 14. Rural Building Trade and Architecture. | |
| 15. Rural manufactures like Pottery, Utensils, Paper etc. | |

And for A.A. :-

1. Rural Sociology.
2. Rural Economics.
3. Rural Reconstruction.
4. Rural Education.
5. Statistics with reference to rural subjects.
6. Retail selling and distribution.
7. Rural Banking and Co-operation.

While one-fourth or one-third of the time may be given for languages, three-fourths or two-fourths should be devoted for the studies of the optionals including practice.

India should become more and more self-sufficient in the matter of machinery. It is rather dangerous to depend upon foreign countries for our machinery, because first it is too costly to obtain it, and secondly in times of war the supply may be entirely cut off. I, therefore, advocate that instruction in designing and construction of machinery needed for the particular occupations and trades should be arranged for as an essential part of the instruction imparted. The machinery needed for the region should be produced in the region itself and the products of the rural universities should be encouraged to set up small factories for producing it.

In the India of the future, there should be a 'lingua franca' in the form of an Indian language. Hindi or Hindustani, whichever the Constituent Assembly may finally decide upon should be compulsorily taught through books connected with rural topics and rural vocations though it may not be an examination subject.

After the two year junior college course, a two-year senior college course, should be set up, the successful completion of which should be marked by the award of the B.Sc. or B.A. degree. Studies on a higher level than for the A.Sc. or A.A. will be pursued here in the very subject or in allied subjects of direct utility to the village folk.

Research degrees, D.Sc. and Ph.D. should also be instituted. Particular topics, of importance to rural betterment should be taken up for investigation by the graduates, and the results should be published in the form of theses written in the regional language for the immediate benefit of the people engaged in the respective pursuits. Then only will university work be positive; and no education is worth much if it is not meaningful and useful to the nation at large.

The main object of the preparation of the Associates and Graduates in these rural universities should be to enable them to follow the occupations or trades to eke out a livelihood: if, however, the services of experts are required by the State for promoting nation-building activities, the alumni of

the rural universities should be preferred, because, they having been bred up and educated in rural areas, will be better fitted for the service of the eighty-five per cent of the population of the country who reside in village.

One rural university for a million population cannot be regarded as an extravagant idea. In Canada there is one university for half a million population; in U.S.A. there is one university or college awarding degrees for every 70,000 people. In Russia there is one university for about 250,000 population. The United Kingdom is also trying to increase her universities especially in the London area. One of the reasons why these countries are educationally and industrially advanced is that they have got far more universities, population for population, than we have in India. Since the bulk of our population is in the villages, the Indian villages should have a network of rural universities throughout India.

Gandhiji asked me to devote my energies for a workable scheme of a rural university. I prepared a detailed scheme of a Rural University under the headings, Objectives, Organisation, Faculties, Academic Work, Training etc. and published it in some of the principal educational journals "Education", Lucknow (November 1947), "Educational Review", Madras (Nov. & Dec. 47), "Human Affairs" Udupi, Madras Province, (November 1947). I do hope that the public will take interest in these rural universities and help in establishing them throughout the land. Then it will not be necessary for us to go to other lands begging for food, clothing and housing materials.

"Rehabilitate the villages through Rural Universities" should be our motto. The universities should first analyse all the diverse activities of the villages, study their social, economic and cultural aspects, see how they can be refashioned to suit our modern needs and aspirations and then synthesise the whole knowledge to subserve the growing claims of the rural people in enhancing the mental, moral and material advancement of the nation at large.

PERSONAL ELEMENT IN EDUCATION

(By SRI KULAPATI RAO SARIB R. SWAMINATHA AYYAR, B.A., L.T.
Retd. Headmaster, Town High School, Kumbakonam.)

"THE great work of a governor is to fashion the carriage and form the mind, to settle in his pupil good habits and the principle of virtue and wisdom, to give him by little and little a view of mankind and work him into a love and imitation of what is excellent and praiseworthy and in the prosecution of it to give him vigour, activity, and industry." So says Locke on Education. What a nice ideal!

"Spare no care nor cost to get a good tutor" is indeed a good principle for a parent having children to educate to act upon. A 'good' tutor is no doubt hard to get. He is, one might say, 'born' and not 'made'. But 'born' ones are too few for our requirements and hence teachers have to be made. The best available men have to be selected and given the requisite training. To get them to give of their best to the institutions that may employ them, tempting salaries on a fairly progressive scale must be held out. The principle of "supply and demand" and the regulation of salaries thereon are wholly out of place in this line, particularly in these days of 'expensive living and materialistic thinking'. The interests of the country demand a careful study of the tendencies of the times and the educational needs of the people and a proper, sympathetic arrangement, calculated to meet all wants and give satisfaction to all. A really good commodity must be paid for fairly. An educator can never be too good and every effort must be made to make the field of education sufficiently attractive for the very best.

CONDITIONS IN THE PAST.

Learning was in days long gone by valued ever so highly and people with brains, rich or poor, most longingly resorted to it merely for the love of it and not with a view to any material advantages which it might procure. The gift of learning used to be looked upon as the highest and noblest of all gifts. It was considered twice blest: it blessed him

that gave and him that took. It was with procuring man all the essentials of life, virtue, wealth and happiness. From the highest to the lowest, all to the extent that each can, to finance educational institutions. The teachers who were generally men of deep character and robust independence of character, themselves upon being able to impart knowledge and spread culture all round. wanted but little here below and readily supplied. Each teacher was a small unitary university with few scholars of varying kinds and of attainments drinking deep at the fountain of learning, secular and spiritual. People are never tired of talking of Gurukula system of old.

This system did indeed play no insignificant part in the dissemination of knowledge and the shaping of society. In the process of that system were distinctly mirrored the ideals and virtues of the age; old; and what Cardinal Newman and others of his persuasion seem to mean by nobility or gentlemanliness the scholars of old most abundantly demonstrated in their daily lives. Complete self-abnegation, unwavering rectitude and wholehearted devotion to duty were among the other lovable traits of men brought up under that system, accustomed as they had been long to giving undivided attention to the Guru's wants and rendering him ungrudging service to the utter self-effacement of themselves.

There were in times of yore large seats of learning in various parts of our country corresponding to the universities of the present day richly endowed and efficiently manned and administered. Among these were the well known Nalanda and Taxila Universities where were given free of charge boarding, lodging and education in subjects from humanities and sciences to arts and athletics. One of them is said to have had an endowment of as many as

hundred villages made over to it by the state and the wealthy public. The idea of salaried service, service on a progressive scale of salaries, never entered the minds of teachers, present or prospective, since there were arrangements of some kind or other calculated to keep them above want. They were thus enabled to give undivided attention to their sacred task of study and instruction. Need we say, then that everything about schools and school-masters made for the creation of an atmosphere of sanctity, spirituality, cultures and altruism and that the products of the system were all that could be desired?

EXISTING CONDITIONS.

What do you find at present? Educated men without proper engagement and undesirable competition, among them for position and preferment, apprehension of loss of position of those in service and their consequent uneasiness, above all, the unhealthy efforts made by them to continue in service to the detriment of their legitimate work of teaching, these are in obtrusive evidence all round. If this state of affairs is to continue for any length of time, education is bound to suffer and get demoralised. Complaints are heard on all sides that education in schools is not merely inefficient and futile but fruitful of untold evils. The alleged inefficiency is, by some, attributed to the existing system of education and, by others, to the personnel of the teaching staff. In my opinion, however, the system is not so much to blame as the human element concerned. The unhealthy, undesirable spirit of liberty and the consequent impatience of control exhibited by the younger generation coupled with the thousand and one distractions seriously interfering with the proper discharge of their duties as students are in no small measure responsible for the teaching done in schools not having the desired effect. The parents and guardians of children, far from arranging to give their wards the best kind of home-training and the best kind of teaching and also taking pains to see from time to time how far the arrangement made tells, fancy, it appears—not a few of them

at all events seem to do so, that their duty by the children ends by sending them to some school, no matter how ill equipped, how inadequately manned and badly administered it may be and however unhealthy its atmosphere. I would say that the children are practically left adrift, being free more or less to keep what company they choose and to contract what habits they like. The result is educational inefficiency and the ruin of many an unwise, improvident youth and the impoverishment and misery of no few well-to-do families. Education being a general subject readily lending itself to be spoken about by anybody, critics do not scruple to have a fling at the entire educational system, basing their conclusions upon the failures before them, without caring to diagnose how the failures have been brought about.

SUGGESTIONS FOR IMPROVEMENT.

First of all, the parents and guardians should shake off their happy-go-lucky carelessness in respect of the upbringing and education of their children and put forth their best efforts to secure them proper training at home and get them to show due progress at school. They should frequently see or correspond with the teachers concerned so as to be able to know how their wards progress, in what respect they need supervision and help and in what manner and form the help required might be provided. If this kind of co-operation and help is not possible for parents and if the young ones at school cannot take good care of themselves and their studies, the guardians should straightway withdraw their wards from the school and arrange to put them in a line of work where they can be watched and got to render a good account of themselves. It is not too much to expect well-to-do parents to render monetary aid to schools so as to improve their tone, efficiency and usefulness seeing that they exist for them and cater for their wants. In other countries schools and school-masters are held in high esteem and endowments to schools for keeping them above want and enhancing their usefulness are very common, but in ours where learning was once all in all and

educators and educational institutions were most liberally patronised and where most munificent donations and endowments used to be forthcoming there is a deplorable lack of public sympathy and support and to add insult to injury, there is offered time and again in no moderate measure crude, soul-killing criticism on the teacher and teacher's work by persons who ought to know better. It behoves parents of children and the general public as well to inform themselves adequately about education and its requirements and accord what support they can to advance the cause instead of making unfounded, irresponsible, destructive criticisms on the subject.

THE DUTY OF THE STATE.

Another and by no means an insignificant factor in the spread of education is the state and the school manager. To my mind they form one agency, and have one interest to serve, the dispelling of illiteracy. The more effective the procedure adopted to accomplish the purpose, the greater the gain to both; they stand to gain or lose together by this arrangement. It must be admitted that the resources of neither in men and women are adequate to fulfil the purpose in view. The school management should aim at making as far as possible a 'Gurukula' of their school by studying the real needs of the people and arranging to provide such education with the necessary staff as would handsomely meet them. The state whose obligation is admittedly no less in the matter should readily supplement their efforts by liberal grants of money. The provisions of the Grant-in-aid Code must be sufficiently liberalised as has been urged all along by the people concerned to fulfil this all important purpose. The additional expenditure suggested in this direction would in the fulness of time enable the state to effect considerable saving in respect of magistracy, police and prisons and also in many other directions. There ought to be no stinting of expenditure therefore in respect of the proper education of the people.

THE TEACHER.

Next is the teacher who has indeed a very large part to play. As an educator of the young, his is a very onerous responsibility. The young men of to-day are the citizens of to-morrow, so goes the saying. The teacher is therefore to build up the future of the country. The youngsters in schools and colleges should be got not merely to learn properly their daily lessons but to cultivate a love of justice, a respect for law and order and an unquestioning obedience to duly constituted authority. This would be possible of achievement only if the teachers in charge were thoroughly Godfearing and genuinely conscientious, with an adequate knowledge of the high aims and ideals of life which have found expression in our scriptures and been lived up to by the heroes of old. He should abundantly demonstrate in himself and in the life he lives and in the work he does a sweet reasonableness, a deep love of truth and virtue, an exalted spirit of self-respect and an implicit obedience to law and authority. No amount of preaching will avail with youngsters. They are so shrewd. It is example that will effectively tell. The teacher must indeed be a Guru and the relation between him and the pupil should be exactly that which subsisted between the Guru and the Sishya under the old Gurukula system. I am far from saying that the old system can be revived in its entirety. I only mean that it must be possible, even under the present altered circumstances, for the teacher to show efficiency and thoroughness in his own work and inspire in his pupil a respect for elders, a love of learning a spiritual outlook and an yearning for noble achievements. And it must be likewise possible for the young learner to obey the behests of his master and imbibe knowledge and wisdom, thus laying the foundation in himself for genuine culture, character and capacity. This is by no means a tall order, but quite within the range of practical politics. There is no equating the services of a teacher in terms of rupees, annas, pias. Leaving the question of recompense to the state and the public, the teacher must work. Reward must come

if not from man, from God. Work is its own reward and the teacher who gets no adequate reward for his work must take comfort in his own work and proceed. Whether the recompense is adequate or no,

if the teacher's work succeeds, it must be through the personal elements concerned. What really counts therefore in the matter of education is the element of personality.

A SCHOOL BOY'S WEEK.

BY IAN A. DAWES.

SUPPLENESS OF MIND.

It is only a five-day week the Australian schoolboy works. All the same, it is pretty solid going: 9 to 4 each day with an hour, or sometimes less, off for lunch. And that is not the end of it, for those who do what is expected of them, and I think I may say that the majority of Australian schoolboys at least try to do that. There is always an extra one to three hours a day of private study to get through. The time spent on this extra study grows naturally as you go up in the school. Most schoolboys like to wait till after the evening meal before settling down to homework, and they use the interval after four o'clock for sport or other hobbies, or for lending a hand at home.

It is often hard to make oneself use this home study period to the best purpose. I know that I personally was too apt to give the greater part of the time to an anthology or other text in the English Literature course, which interested me, and skimp on mathematics, my weakest subject.

I think all schoolboys everywhere will agree with me when I say that learning at school is really hard work. It takes just as much concentration as our fathers need in their jobs: a good deal more, in fact, than some fathers have to exercise. The schoolboy's brain is on active duty all the time. He is not just doing over and over something he learned to do at the beginning of his job of getting educated. One thing leads to another. There is no standing still. There is no end to the new tricks the schoolboy's brain is called upon to perform.

Say you have lessons in six to eight subjects in one day, which is common enough. That calls for considerable suppleness of mind, constant quick re-adjustment, as from mathematics to history, in the space of a very few minutes. Even the most alert mind will begin to show fatigue by the end of a six-hour day. And always in the back of your mind is the gnawing certainty that the day of judgment is coming when you will have to render an account of your work in examination.

However, the life of the Australian schoolboy is not all study and examinations. Both sport and physical training have their place in it. Usually, we have one afternoon each week set aside for sport alone. We arrange our teams and play out competitions week by week until finally, at the year's end, the finals are held and the champions duly crowned. All this encourages a good spirit of competition and enterprise in the youth of Australia. Similarly, a certain period each week is devoted to the building up of our bodies through physical training. In this way, our Australian schools not only educate the mind, but also develop the physique. Which is proper education. And it is such training that enables Australia to join with other nations in the Olympic Games.

PART TIME JOBS.

With all these benefits, though, young Australians are not by any means content to let school life be their only source of edu-

(This is the text of a radio talk delivered recently over Radio Australia by a 17-year-old lad who had just left school).

cation. Many have part-time jobs which keep them busy after school and on Saturday mornings. They see no shame in selling newspapers before or after school, or in delivering goods for chemists or grocers, and so earning their own pocket money. They learn the value of the money they earn, and, by experience in using it, learn how to save and buy well. Many Australian students are paying for their own education with money earned from part-time jobs. Where the education is free, the money is often used to supplement the family income, or perhaps it is saved.

By means of hobby groups and clubs which we start, and conduct ourselves, we learn how meetings should be run and how to get on with our fellows. Naturally we hold these meetings outside school hours. This does not limit the attendance, for students do not join the clubs unless they are really interested. They introduce their hobbies into these groups as much as possible, and sometimes gather about them veritable swap-shops of ideas. One hobby which is fast gaining interest in Australia at present is Radio, and another also on the

practical side, is model aeroplane construction. Besides these, music, dramatic art, and reading, all have a keen and enthusiastic following. These are more or less standard groups, but unorthodox ones do spring up from time to time. Thus a precedent is often created, and the new groups spread from one school to another.

One interest which has been cultivated for some time is correspondence with pen friends in various countries. I have a friend in America, and we exchange letter for letter. In this way I have learned much of the everyday life of the average homely America. If I find one pen-friend quite enough for the time at my disposal, and to sustain my interest, there are many others who have a writing friendship with people in several different countries. And this is a good thing, since it encourages friendly relations and understanding in the younger generations of the countries concerned.

And if there is one thing we of the younger generations need to cultivate, it is understanding and friendly relations with our neighbours.

IS THIS EDUCATION?

By SRI KRISHAN AMBARDAR

A New India must engineer a radical change, in the extant system of education, introduced long ago by our 'benevolent' erstwhile Rulers. She must overhaul this defective system and recast its equally bad curricula.

This is hardly disputed, that the objective with the British, when colleges and universities were planned and established in India, was merely to 'manufacture' a glut of English-knowing clerks. It is fantastic, that the curricula, which were drawn up for this end in view, should survive even to this day, when things have assumed an altogether different shape.

Educated youngsters, coming out of the Varsity portals, with glamorous degrees and diplomas, find their cherished aspiration of procuring lucrative jobs, cruelly frustrated. From a 'utopian isle' they are hurled down to this world of hard grim realities. Crime, dissipation or suicide is the only way to escape afflicting misery or starvation.

To me that education is no education at all which does not make the 'educated' able to earn and live honourably—does not allow him to execute the duties he owes to himself and the nation at large. There are however some people who contend that the

present-day youth must have jobs, jobs and nothing else. To them I say that our prevailing educational system imperceptibly mars the genius and enterprize of our young men. They are not equipped for other avocations; and for manual labour, they are neither physically fit nor mentally suited nor socially inclined. All this is the direct outcome of our 'Macaulay-devised' education.

Why not do away with this, that only turns us disheartened wrecks, dead-weights on parents and useless burdens on society? Our scheme of education shall be ideal, workable and intensely Indian. The Government should invite suggestions from the concerned quarters, and evolve a highly practical scheme of education.

I am in my own humble way, giving some suggestions that will make for a new line of education, besides solving the unemployment tangle to a great extent.

(i) Practical sciences must be made compulsory subjects for all.

(ii) There should be a greater provision for vocational and technical education.

(iii) Special classes must be arranged for the teaching of economics and commerce.

(iv) There should be greater provision for agriculture and horticulture. Extensive plots of lands must be attached to every academy, where practical knowledge about farming and scientific technique of cultivation be imparted to students.

(v) Technical courses like those of a Smithy, b, Painting, c, Carpentry, d, Wood Works, e, Sewing, f, Needle Work, g, Knitting, h, Weaving, i, Leather Tanning, j, Dyeing and the like must form important parts of the curriculum. (This would give respectability and place a premium on manual Works and Crafts). Students taking interest in these must be encouraged by special awards of scholarship, free-studentships and stipends.

(vi) 'Bookishness' must be discouraged; and greater stress placed on the more practical phase of education.

THE MAKING OF TECHNICAL TERMS

By SRI DURGHAMOHAN BHATTACHARYA, *Scottish Church College, Calcutta.*

WANT of technical terms is a great stumbling-block to the spread of higher education in any language. This appears to have been realised quite early in Bengal where a band of illustrious men such as the late Principal Ramendrasunder Tribedi, Post Rabindranath Tagore, Prof. Sir Jogesachandra Ray did a good deal of pioneer work in this direction. The torch lighted by them has not been allowed to die out. It has been kept alive and carried forward by a number of learned bodies and erudite scholars. To mention only a few of the learned organisations which have made their contributions to this field of literary activity, there is the Bangiya Sahitya Parishad with the Hindi Sahitya Sammelan and Nagari Pracharini Sabha following in its footsteps. Notice must also be taken of the "Maharashtra Kosha-
LVI-7-8

mandala" with its *Shastriya Paribhasha Kosha* scheme, and of the Indian Philosophical Congress which has set up the "Indian Philosophical Terminology Association." The Calcutta University also has played some part in this branch of advancement of learning. It brought out as many as nine booklets dealing with scientific technical terms. Among the erudite scholars who have in quite recent times devoted themselves to this task, mention must be made of Prof D. D. Vadekar of Poona who has compiled the *Indian Psychological Terminology*, of Professors Bhagavatsaran Adholia and Pannalal Baldia who under the auspices of the "Govindaram Seksaria Artha Sahitya Prakashana Mandal" of Wardha have brought out a *Vaniyya-Shabdakosha* dealing with commercial terms, and last but not the least of Dr. Raghun Vira, whose

Great English Indian Dictionary is a monument to his great industry and research.

The making of technical terms has received a fresh and strong impetus from the recent political developments in the country. India has attained independence and there is a very widespread recognition that political independence cannot fit in quite well with slavery to a foreign tongue. The result is that some of the provincial Governments have already decided on the introduction of the provincial languages in their official transactions. But this can hardly be done without the translation into the provincial languages of a number of English technical terms in administrative use. The Government of West Bengal have therefore appointed a Paribhasha-Samsad. The C. P. Government have entrusted the task to Dr. Raghu Vira whose help is also reported to have been requisitioned by the Central Government who have set up a Committee for rendering the Constitution of India into Hindi. Some of the educational institutions have also become freshly active in the matter. The Calcutta University authorities have formed a new Paribhasha-samiti.

Thus the different Provincial Governments and institutions appear to be going their own way in this matter, and nothing seems to have so far been done to co-ordinate their activities. This is a state of things which is sure to lead to much needless waste of labour and confusion, unless the Central Government intervene without much further delay. Many and different are the Indian synonyms that may be used for such English terms as Governor, Commissioner, Magistrate, etc. It is surely not desirable that the Governor should be called by one name in Bengal, another in Bihar and a third one in Madras. As a remedy for this babel, something should be done, and done without much further loss of time to co-ordinate the activities of the different provinces and learned institutions engaged in the making of Indian technical terms.

There is need also for the formulation of a definite principle, the more so as the scholars and others engaged in the task of

building up Indian technical terms fall roughly into two opposing schools, namely moderates and whole-hoggers. The moderates are in favour of the retention unchanged of all technical terms which are in international use. Some of them would also not like to give Indian names to articles and things such as type-writers, telephones, etc., which had no existence in India in the past and are foreign importations. The whole-hoggers, of whom Dr. Raghu Vira may be said to be a prominent representative, on the other hand would coin an Indian equivalent of even such a term as Calcium Chloride. They would rechristen 'telephones' as *durabhasha* and 'type-writers' as *mudralikha*. In their opinion, "if English technical terms," to quote Dr. Raghu Vira, "are to be kept in our languages, then our languages will be submerged by the English terminology." In the interests of higher education and the future cultural welfare of the country, a reconciliation should be effected between these two conflicting schools of thought. This also proves why a co-ordinating agency is urgently necessary.

Naturally Indian technical terms must contain a very large percentage of *Tatsama* and *Tadbhava* words. Sanskrit vocabulary is not poor in respect of technical terms. As a matter of fact, if it is properly tapped, it will prove a veritable store-house of technical terms for administrative use. Unless these terms are very unaccountably difficult to understand, there can be no objection to harnessing them to use. They have the glory of old India about them and are sure to be easily accepted in all the provinces of the Indian Dominion.

Even as regards technical terms which will have to be coined, Sanskrit is sure to prove extremely helpful in many cases. For one thing words of Sanskrit origin are more likely to be readily understood in the different provinces of India than words derived from any other source. They will also help to create and foster a new sense of unity among the people of this country. Lastly there are but few languages which afford such an unlimited scope for the

Sanskrit is very often spoken of as a dead language, but at least in one respect it is not dead, but very much alive and kicking too. A single Sanskrit root-word combined with various suffixes and prefixes may produce a veritable family of terms expressing different shades of meaning.

In coining new words rules of grammar will undoubtedly have to be obeyed. But it will not do at the same time to forget that Sanskrit too allows a number of alternative terms such as '*Traivarshika*' '*Traivaarshika*' and '*Trivarshika*' which are all in conformity with the rules of grammar. Rigid insistence on the rules of Panini or other grammars may sometimes not only prove inconvenient, but also frustrate the very object for which technical terms are made. If a somewhat liberal interpretation of these rules makes it possible to coin words which will be easier to pronounce and write, that is surely desirable.

In the selection of words for technical terminology, not only should their dictionary meaning be considered but their current usage too should be taken into account. '*Shashanka*' and '*Mriganka*' both indicate the moon, but current use will not tolerate the application of the word '*Mrigi*' in the sense of the moon, though there will surely be no objection to the word '*Shashi*'. In every language we come across the phenomenon of what may be called restriction and extension of meaning. This principle of restriction and extension should be considered in connexion with the making of technical terms also. The mode of medical treatment which necessitates the use of instruments like probes is called '*Shalakya*'. In Ophthalmic Surgery, in addition to probe-like instruments, knives etc. have to be used, yet it should be allowable to call this kind of surgery '*Akshi-shalakya*'. In such cases it should be understood that there has been an extension of meaning. Scholars dealing with the making of technical terms should bear in mind that the object of terminology is to fasten on a word a meaning in addition to the meaning that properly and generally belongs to it.

Use of Sanskrit for coining technical

terms may give rise to objections. Why, it may be asked, should we accept unfamiliar stiff words when easier familiar words are available? If use of English has to be discarded, we shall call an office a *Daptarkhana* and the 'Secretariat' *Burra Daptarkhana*. Why should there be any objection to it? But will *Deptarkhana* and *Burra Daptarkhana* be acceptable all over the Indian Dominion? Besides, how far will these terms help in the making of other cognate technical terms? Will any officer or clerk be willing to be called *Daptari*, a word derived from *Daptar*?

The word 'office' comes from a Latin root which means "to do". From the Sanskrit root *Kri*, we can have a number of derivatives to denote an office and things and persons connected with it. In old Sanskrit literature *Karana* or *Adhikarana* implies an office. If 'office' is translated as *Karana*, the 'Secretariat' which is the highest Government office may quite fittingly be called *Mahakarana* and a clerk will be *Karanika*. A 'director' may well be translated as *Adhikara*, an officer *Adhikarika*, terms which are quite old. A court may quite appropriately be translated as *Adhikarana*, a Criminal Court as *Dandadhi-karana*, a Civil Court as *Nyayadhi-karana* and the High Court and the Small Causes Court as *Mahadharma-dhikarana* and *Avaradharma-dhikarana* respectively. The word 'service' e.g., in Forest Service, Education Service, etc., may very well be rendered as *Kriyaka* which is also derived from the Sanskrit root *Kri*. Will the word *Daptar* yield so many derivatives, derivatives which will not have any very unfamiliar ring to Indian ears?

Another objection that may be made to words of Sanskrit origin is that they are difficult to understand and pronounce. Such an objection, however, can hardly have any solid ground to stand upon. Here is a number of English terms with their Indian equivalents:—

Accountant-General—*Mahagananika*,
Advocate-General—*Mahavyavaharika*,
Assistant-in-Charge—*Ayukta Sahayaka*,
In-Charge—*Ayuktaka*,
Civil Supply—[*Jana*]-*Sambharana*.

Commissioner of Transport—*Parivahana-mahadhyaksha*.

Commissioner for Workmen's Compensation—*Shramika-nishkraya-mahadhyaksha*.

Compounder—*Misraki*.

Confidential clerk—*Apta Karanika*.

Conservator of forests—*Vanapala*.

Contingency menial—*Apatika parishara*.

Controller of Import Trade—*Vanijya-niyamaka*.

Criminal Investigation Dept.—*Dushkriti-vimarsha-vibhaga*.

Emergency Officer—*Atyayika* or *Atya*.

Entomology—*Kitavidya*.

Finger print Expert—*Angulanka-nibo*.

Gazetted Officer—*Ghoshita Adhikarika*.

Gazette—*Ghoshapatra*.

Herbarium—*Oshadhishala*.

Presidency Magistrate—*Purasashaka*.

Procurement—*Asadana*.

Prosecutor—*Abhiskamsaka*.

Rehabilitation—*Avasana*.

Smoke Nuisance—*Dhumotkata*.

Superintendent of Sericulture—*Kita Adhyaksha*.

Does an unlettered man find it easier to pronounce the English than the Indian terms? As regards the meaning of terms, the Indian terms will convey to quite as much or as little sense as English equivalents. What does an ordinary man know about a Herbarium or functions of a Presidency Magistrate or a Conservator of Forests? As a matter of fact, it is not easy to pronounce or understand the meaning of foreign words, because we have become familiar with them that we think that they are easy to pronounce and we understand their meaning. We begin using Indian terms in place of these foreign words, they will also, at some time, become easy to us. We study Indian languages as diligently and carefully as we have so far studied English, and then the air of unfamiliarity which Indian terms appear to have at present surely wear off.

—The Calcutta Review

EDITORIAL

WITH regard to instruction in Universities and the medium to be adopted the Committee recently constituted by the Government of India has recommended as follows.

The next five years should be regarded as a period of transition during which English would continue as the medium of instruction but during which efforts should also be made to substitute for English either the language of the Indian Union or the language of the province or region in which the University is located, so that on the expiry of the transition period this language might become the only medium of instruction. Where the local language is made the medium of instruction, the federal language and literature would be a subject of study for all students, but the result of any test thereon would not have any effect on the academic career of the student. The script of the federal language would be the one adopted by the Constituent Assembly, and that of the local or regional

language would be either the existing script of that language or the script of the federal language as adopted by the Constituent Assembly. English, when no longer a medium of instruction, would continue a compulsory language in the University stage.

We draw attention to the remarks of Dr. Inge, the famous English writer and thinker, who once said:

II. Imparting of Religious Education. Some time ago that the development of personality and preparation for citizenship. His remarks on the right method of imparting religious education are instructive. We are justified in following Dr. Inge's advice in extenso.

“Broadly two answers may be given to the object of education. We must have the full development of personality, preparation for citizenship. Both are not sufficient and even dangerous if taken in isolation. Personality, not given us to start with, is the result

of what is in us to become. The ideal object of education is that we should learn all that it concerns us to know, in order that thereby we may become all that it concerns us to be. The wise man is he who knows the relative values of things, who knows what things are best worth winning for their own sakes, and what price we must pay to win them. What are the things which, since we cannot have everything, we must be content to let go, and what are the things which we must on no account lose? We must know ourselves and know our world, in order to give and receive the best value for our sojourn in it. This wisdom can obviously not be won in isolation. The self-centred life has no circumference and is maimed. The man who has no experience is made no wiser by solitude. On the other side, we cannot devote ourselves to others unless we have a self to devote.....all reforms must come from within and energize outwards. The inside of the cup must be cleansed first.”

“The teacher must have some philosophy of life which will, even though unconsciously, express itself in his daily work.....”

“Religion is usually caught, not taught—caught from someone who has it. If the teachers are religious, that is to say, if they believe that God has revealed Himself as absolute goodness or love, truth and beauty; if they hold communion with God in prayer and “think on” whatever things are true, noble, just, pure, and of good report, their pupils will learn essential Christianity, by seeing it in action.....”

We draw attention in this connection to the declaration in the Draft Constitution for the Indian Dominion which has been declared to be a secular state and which should not legitimately and properly aim at propagating religion through public institutions.

III. Its Place in the Secular Indian State. A question would arise into importance whether denominational schools will be permitted by the State on grounds of religion or culture. The following are the provisions with regard to Religious Education:

No religious instruction shall be provided by the State in any educational institution wholly maintained out of State funds.

Provided that nothing in this clause shall apply to an educational institution which is administered by the State but has been established under any endowment or trust which requires that religious instruction shall be imparted in such institution.

No person attending any educational institution recognised by the State or receiving aid out of State funds shall be required to take part in any religious instruction that may be imparted in such institution or to attend any religious worship that may be conducted in such institution or in any premises attached thereto, unless such person, or if such person is a minor, his guardian has given his consent thereto.

Nothing in this article shall prevent any community or denomination from providing religious instruction for pupils of that community or denomination in an educational institution outside its working hours.

We are glad that since we last wrote in the matter of the study of second language in Tamilnad, the Education Ministry has revised the scheme so as to make Tamilnad also fall in line with other parts of the

Province. In the second language group is now included in addition to Hindustani, Sanskrit and Arabic, all the regional languages of the Presidency. A pupil who is studying away from his linguistic area is now given an opportunity to study his mother-tongue. We are not still satisfied that the study of the languages has been adequately tackled. And, as Mr. T. R. Venkatrama Sastri recently pointed out in a communication to the press, Sanskrit seems to be in a state which may not be unfairly described as being pushed out of the curriculum. Still, it is something that the Ministry has now come out on the side of the cultural unity of India, while respecting the prejudices of those who insist on an exclusively Tamil culture,

FOR SALE

1. Survey of Educational methods
Priced Rs. 5
2. Elements of Psychology Rs. 3

"The books are the outcome of the Author's extensive travels in Europe. The books are of exceptional interest and value—partly because so many topics are presented in a way both thoughtful and interesting."

J. C. ROLLO, Ex-UNIVERSITY OFFICER,
(Rajputana)

A boon to teachers and the public.
Special concession to Schools and Libraries.
Available from:—

C. P. SHARMA, M.A. Dip. (London)
Principal

Teachers' Training College,
BIKANER :: (Rajputana)

THE FAMOUS ASTROLOGER

[Office Estd. 1924]

Recipient of many gold Medals and Certificates from Maharajas, Judges and notables for accurate predictions and for advising correct astrological remedies to neutralise planetary influences and for achieving health, wealth, wisdom, friends and fortune. One year monthly life reading Rs. 5/- 3 questions re-futurity Re. 2/- Personal consultation Rs. 5/- Office Hrs. 8 a.m., to 5 p.m. (Send birth details or writing time). Jyotishkha Jambhodini Rs. 2/8 p.c. Vivagapuruthangal Rs. 1/- p.c.

Pandit Kalliyur M. SRINIVASACHARIAR
THABONIDHI, THYAGARAYANAGAR.

Printed by C. Krishnaswami at the Sri Ramakrishna Printing Works, 19-B Woods Road,
and published by M. R. Srinivasan, M.A., 14/A Sunkwar St., Triplicane, Madras.
Hon. Editor: Dewan Bahadur Sri C. S. Srinivasachari, M.A.

TO REGAIN SPIRIT
& STRENGTH IN SPORTS



Amrita
AMBROSIAL SYRUP



An excellent tonic for children. Adults, sweet taste and rapid in effect. Prepared out of rare herbs and fruit. The syrup is ideal to regain spirit and strength in sports.

KESARI KUTEERAM

Agents for Orissa, Bihar & Andhra Districts & Tamil Nadu

SEETHARAMA GENERAL STORE
Madrass—Secunderabad—Madras.

THE EDUCATIONAL REVIEW

CONTENTS

	PAGE
A Jain Version of the Mahabharata. By Sri M. B. Narasimha Iyengar, Bangalore City	... 189
Britain's New Social Security Services No. 2—The Advantages of Social Insurance By Sir Ronald Davison	... 192
The Maze of Modern History. By Sri Y. Vittal Rao, M.A., Ed., St. Peter's High School, Nellore.	... 193
Educational Problems in Java. By W. Prager	... 194
Fly Away Peter. By Eve Brewster	... 197
School Discipline. By Sri N. V. Kulkarni, Sirsi.	... 198
Wanted Technical High Schools. By Sri K. Narayanan, Abhiramam.	... 200
Citizenship—training By Sri B. Srinivasa Iyengar, B.A., L.T., Sarvajana High School, Peelamedu.	... 201
Education First! By Professor W. E. Hookens, M.A., Jubbulpore.	... 202
Editorial Notes.	... 204
News and Notes	... 207
Book Reviews	... 208

Annual Subscription, inclusive of Postage, Rs. 5.
Half-yearly Subscription, Rs. 3

14/A, SUNKUWAR ST.,
TRIPLICANE, MADRAS
[All Rights Reserved]

Foreign Subscription, inclusive of Postage, Rs. 6-8-0

Hon. Editor: Dewan Bahadur Sri C. S. SRINIVASACHARI, M.A.,
Principal, R. D. M. College, Sivaganga

Asst. Editor: Sri M. C. KRISHNAN,

THE FAMOUS ASTROLOGER

[Office Estd. 1924]



Recipient of many gold Medals and Certificates from Maharajas, Judges and notables for accurate predictions and for advising correct ancient scientific remedies to neutralise planetary influences and for achieving health, wealth, wisdom, friends and fortune. One year monthly life reading Rs. 5/- 3 questions re-futurity Re. 2/- Personal consultation Rs. 5/- Office Hrs. 8 a.m., to 5 p.m. (Send birth details or writing time). Jyothishna Janabodini Rs. 2/8 p.c. Vivagaporuthangal Rs. 1/- p.c.

Pandit Kaliyur M. SRINIVASACHARIAR.
THABONIDHI, THYAGARAYANAGAR,

GENERAL BOOKS

- | | | | |
|--|-----|----|----|
| 1. Nehru - Discovery of India | 11 | 0 | 0 |
| 2. Gandhi - To the Students... | 8 | 0 | 0 |
| 3. „ To the Women ... | 6 | 8 | 0 |
| 4. Narayan, R. K. - The English Teacher | ... | 8 | 0 |
| 5. Lenin - Selected Works (2 Vols) | ... | 8 | 0 |
| 6. Humayun Kabir - Our Heritage | ... | 1 | 12 |
| 7. C. Rajagopalachari - First Book of Kural (Selections) | 1 | 4 | 0 |
| 8. Krishnaswami P. R. - Tom Munro Sahib | ... | 4 | 8 |
| 9. Odham's - English Dictionary | ... | 11 | 8 |
| 10. Louis Fischer - Gandhi & Stalin | ... | 6 | 8 |

The Educational Review Book Dept.
14/ Sunkuvar Street, Triplicane, Madras.

The DAWN OF THE JUBILEE



Pandit D. Gopalachariar

JEEVAMRUTHAM

The fiftieth year of service to suffering humanity, which has just dawned, still cherishes Jeevamrutham as the best pick-me-up for brain workers, convalescents and all other rundown humanity.



AYURVEDASRAMAM LTD.

MADRAS 17

The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. LIV

AUGUST 1943

No. 8

A JAIN VERSION OF THE MAHABHARATA

By SRI M. B. NARASIMHA IYENGAR, M.Sc., Bangalore City.

THE Jains have their own version of the *Mahabharata*, and it differs in many respects from the one attributed to Vyasa. Perhaps they have changed their story in order to bring it in accord with their concept of *Dharma*. None of the *Gitas* find a place in it. Draupadi marries only Arjuna and not all the five brothers. The war at Kurukshetra is fought between the Yadavas and Jarasanda, otherwise known as Jarasanda chakri. The Pandavas side the Yadavas, and the Kauravas join Jarasanda. The dialogue between Bhishma and Yudishthira after the great war does not find a place there. In this article, I shall try to narrate the story as I could gather it from their works.

The Pandavas and the Kauravas belong to the same stock, and they trace their descent from one Somaprabha. Hence it is said that they belong to 'Somavamsa'. In that line was born a benevolent king, called Hasti, who built the town of Hastinavati. Many of the kings of this line lead an ideal life and they all attain kaivalya. The last great king in this line was Sakti. He had two sons by name Parasara and Santanu. After Sakti Santanu became the King of Hastinavati. Sakti and Parasara renounced the world and went to the forest to do penance.

Santanu, while going round the city, found a lady sitting by the side of a well and weeping bitterly. He asked her who she was. She replied that her name was Lakshmimati, and that she was the daughter

of Mahidara, a Kachara ruler of Prithvi-Tilaka. She also stated that her golden bracelet had fallen into the well and that, as she could not get at it, she was weeping bitterly. Santanu immediately fell in love with her, and he wanted to marry her. She replied that he should get the consent of her father. As it could not be got, she said that she would come in the form of a river, and then she would marry him. Santanu immediately took out the bracelet from the well and gave it to her. Then she went away. A few days later she appeared in the form of the river Ganga appearing as a maiden. Santanu married her and had nine children from her. Of these she killed eight and allowed the last to live long in the world. This last child, a boy, was called Bhishma. His other name was Gangeya, as he is said to be the son of river Ganga. He learned all the vidyas and became a great man in course of time.

Then Ganga attained kaivalya and Santanu was without a wife. One day Santanu met the daughter of a certain sage, called Vasu, on the bank of the river Ganga and fell in love with her. Bhishma negotiated the marriage between the two, and as a condition of the marriage he made a terrible vow, namely that he would remain a bachelor all his life and that he would renounce the kingdom in favour of Vasu's grandsons.

Santanu had two sons by his second wife. They were called Chitravirya and Vichitravirya. Chitravirya died in a battle. Vichitravirya was left alone in charge of the King-

dom after Santanu attained kaivalya. Bhishma performed the marriage of his brother with Amba, Ambika and Ambaala, the daughters of the King of Kasi. In course of time, Amba gave birth to the blind Dhritarashtra. The leper, Pandu, was the son of Ambika. Ambaala gave birth to Vidhura. Subsequently Vichitravirya died of consumption, and as his sons were very young then, Bhishma was forced to look after the kingdom.

Dhritarashtra was blind yet he was made the King of Hastinavati. He married Gandhari, the daughter of Narapativrishni, a brother of Vasudeva. Pandu was, as stated before, a leper, and none was willing to give his daughter in marriage to him. Vidhura was a non-entity, and nothing is known of his life in Jaina literature.

Pandu desired to marry Kunti, the daughter of Andakavrishni. He made friendship with one Kachara by name Vajramaali who had with him a ring that had certain miraculous powers. With the help of this ring Pandu assumed a beautiful form. He met Kunti in a grove secretly. As a result of their union, Kunti became pregnant and gave birth to a son. But every one was afraid of the public scandal attached to that incident. Kunti secretly placed the child in a box and threw it into the river, Ganga. In this course of its wandering, this box was seized by Surya, the ruler of the Anga country. The child was taken out of the box, and was nourished by Radha the wife of Surya. Hence he was called Radheya and Surya-putra. As the child had placed both his hands on its ears, it was called Karna.

Who was to be the ruler of Hastinavati? Dhritarashtra was born blind. This problem could not be solved easily. At last it was settled that Pandu should look after the country on behalf of his blind brother.

Meanwhile Andakavrishni came to know of the love affair between his daughter Kunti and Pandu. Then he performed the marriage of Pandu with Kunti and another maiden called Madri. Nowhere it is stated

that Madri was the princess of the Madri country.

Pandu was fond of hunting. One day he killed a pair of deer. Muni Suvrata, the tirthankara, was at the time passing that way. He revealed to Pandu his previous life. Pandu was in his previous life born as the son of a Brahmin. Vatuka by name. He was called then Maduka. He had fallen in love with one Enalochana. When he was in her company his father killed him. Subsequently through the grace of the tirthankara, Muni Suvrata, he was born in this life as a prince.

In course of time Kunti gave birth to a son. He was called Yudhishtira. Often he was known by the name of Dharmasuta, because it is said that he never deviated from the path of Dharma.

The next son of Kunti was called Bhima as he was born in the cremation ground known by that name. This child was called Pavana-suta, because the powerful wind could not do him any harm.

The next son of Kunti was called Arjuna. He was also called Indrasuta as he was born on the day that was auspicious to Indra.

Madri gave birth to twins who were named Nakula and Sahadeva.

Meanwhile Gandhari the wife of Dhritarashtra gave birth to one hundred sons. The eldest was called Duryodana. The sons of Dhritarashtra were always jealous of Yudhishtira and his brothers. Various attempts were made to kill Pandu's sons but all their efforts failed miserably.

One day Pandu met the tirthankara Muni Suvrata, and was told that his span of life was only thirteen days. At once Pandu and his wife, Madri, went to the forest. They did penance according to the rules of Jainism. They attained kaivalya. Kunti remained behind in Hastinavati and Yudhishtira was forced to look after the affairs of the kingdom.

One day Drona, a Brahmin of the Bharadwaja gotra, came to Hastinavati. He

was well-versed in the art of war. Kripa another Brahmin of Gautama gotra, gave his sister in marriage to him. Out of the union was born Aswatthama who was to play a great role in the Mahabharata war.

Under instructions from Bhishma, Drona taught the sons of Pandu and Dhritarashtra the art of war. Bhima and Duryodana became expert in the use of the mace. Arjuna was an adept in the use of the bow and arrows. There were none who could excel Nakula in the use of *kunta*, Sahadeva was an expert in the use of the sword.

Meanwhile Karna was anxious to know who his mother was. He did severe penance. The goddess of flames appeared before him. She presented him with a piece of silk cloth. She also said that her mother would speak to him of her own accord, if he was found with this piece on his body.

Then Karna in the course of his wanderings met Drona and his disciples. He spoke disparagingly of the way in which Yudhishtira and others were behaving in learning the art of war. Yudhishtira and his brothers at once tried to pick up a quarrel with Karna; but Duryodana made Karna his best friend. Then for the time the quarrel subsided through the intervention of Bhishma.

There was enmity between Drona and Drupada, the ruler of the Panchala country. Drona instigated Yudhishtira to take action against Drupada. At once the Pandavas went to Panchala and after a hard-fought battle, took Drupada a prisoner. Then Drona released Drupada after admonishing him. This was not pleasing to Duryodana.

At once Duryodana constructed a house of lac in the town of Varanasi and made arrangements through one Sulochana to set

fire to it on the Dipavali day. Then Dhritarashtra under instructions from his son, directed the Pandavas to go to Varanasi and rule the country from there. The Pandavas remained for some time in the house of lac at Varanasi. Then under instructions from Vidhurva they themselves set fire to the house on the Dipavali day and escaped unhurt through a secret passage.

Then the Pandavas went to a forest, where they killed a Rakshasa, called Kim-mira. Then Yudhishtira married Lilavati, the daughter of King Dhaanya. They left Lilavati with her father, and went further into a forest. There they met Vinata, the daughter of King Vindhya. Yudhishtira married her also and left her behind.

Then the Pandavas went to the town of Tristanga, where Yudhishtira arrived the daughter of the king.

In their further adventures in the forest, Bhima killed the Rakshasas called Thuna and Baka. All the brothers were sleeping under a tree, and Bhima was guarding them. Then Bhima smelt a sweet scent from a certain direction, and in following it he came to a place where Hidimba had kept his mace called Rudirodgari. Hidimba was himself making penance there. Bhima stretched his hand and the mace, Rudirodgari, came of its own accord to his hands. There he met Sukesi, the daughter Simhaghosha, a Vidhyadhara chief. Bhima married her after slaying the Rakshasa. Sukesi in course of time gave birth to a son, who was called Gatotkacha.

In their further wanderings, the Pandavas came to the Anga country. There they learnt from a Brahmin that a Swayamwara was being arranged at the court of Drupada and that every one was attending it.

(To be continued)

BRITAIN'S NEW SOCIAL SECURITY SERVICES

No. 2—The Advantages of Social Insurance

BY SIR RONALD DAVISON

BRITAIN claims to have been a pioneer in social betterment, and during the last 40 years United Kingdom governments of all political parties have enacted a steady stream of social legislation to better the lot of the ordinary citizen and achieve some measure of social security within the nation.

Now, after World War II, another forward move is in progress. The first step was the payment of family allowances. Since August 1946, the State has paid to the mother of a family the sum of 5s. (Rs. 3 5 as.) a week for each one of her children under 16, except only the first born. At the other end of family life, the rate of old age pensions was in 1946 more than doubled for retired people. But this later reform was really only an advance instalment of the Government's new scheme of all-in national insurance, a major undertaking beginning on July 5.

When it is in operation it will assuredly be the most complete and ambitious scheme of compulsory contributory social insurance yet attempted in any country. It will affect the whole population of 46,000,000 and will provide cash benefits during sickness, unemployment, old age, widowhood, and other contingencies. It will include a funeral grant. Married women, particularly during maternity, are to be well looked after. Those who normally work, even though they pay no contributions themselves, will receive a maternity allowance of 36s. (about Rs. 23-14 as.) for 13 weeks, and other women an attendance allowance of 20s. (Rs. 12-4 as.) for four weeks. All will receive a maternity grant of £4 (Rs. 53) for each child.

FLAT RATE

The normal benefits, and pensions are fixed on a flat rate of 20s. (about Rs. 17-4 as)

a week for a man or woman, with 16s (about Rs. 10-10 as) allowance for an adult dependent and 7s. 6d. (about Rs. 5) for the first child. That adds up to 48s. 6d. (about Rs. 33-8 as) a week for a man, wife and first child, together with the ordinary family allowances of 5s. (Rs. 3-5 as) a week for children who come later.

All this is going to be costly, and the insured person's 9s. 1d. (about Rs. 6) for a man—of which 4s. 8d. (just above Rs. 3) is paid by the man himself—or nearly double the weekly premiums now paid by employed contributors and their employers to the two lesser and more modest social insurance schemes for health and unemployment which have been working in Britain since 1912.

But in addition to the contributions of the insured and their employers there will also be a considerable State subsidy to the new insurances. This will add considerably to the financial attractiveness of the scheme to the average citizen in Britain.

It may be objected that the subsidy will be paid by the taxpayers, who are the same as the persons insured under this national insurance for all citizens. That, of course, is true enough, but the State collects income taxes according to individual capacity to pay, and not at a flat rate like the weekly insurance premiums. This means that bigger incomes bear more of the subsidy than lower incomes; to that extent, and in other ways, the new social security plan will have an equalitarian effect in Britain.

ALL TO SHARE

All classes are to share in the scheme, not only those employed for wages and salaries. It will be the guarantee of pensions for the old and for widows, pensions that will make weekly contributions particularly worth

while for those who are self-employed, and also for the small number of non-earners. The only non-contributors, subject to minor exceptions, will be most married women and all children under 16 years. That leaves 26,000,000 persons between the ages of 16 and 65 to pay weekly contributions.

The balance in favour of the average contributor to this scheme will, in fact, be quite remarkable. For it is estimated that, in future, the married man who draws his retirement pension of 42s. (Rs. 27 13as.) a week for himself and his wife for as much as 10 years (say from 65 to 75) will receive eight times what he paid. That does not include any benefits, such as sick benefits, which he may draw during his working life. No commercial insurance company in the world could offer such terms.

Behind the Insurance Act stands the new scheme of national assistance under which any person aged 16 or over living in Britain (whether or not of British nationality) who is without sufficient means of support can apply to the National Assistance Board.

UNIFORM STANDARD

This scheme is the final stage of transferring from the local authorities to the Government the responsibility for paying cash according to their needs to persons not entitled to national insurance benefits or whose needs are not fully met by those benefits. One of the advantages of this

centralisation is that the standard on which assistance is based is a uniform one instead of varying according to where the person comes from.

But perhaps the greatest of all Britain's new ventures in the social field is the setting up of a "Free-for-all" national health service. A complete medical service, including general practitioner and hospital treatment, is to be open for all citizens without charge from July 5.

This will have nothing to do with insurance or the payment of a specified number of contributions, though in fact the new national insurance fund will hand over to the Treasury a sum of £32,000,000 (Rs. 42.59 crores) a year to help pay the health service bill of about £240,000,000 (Rs. 319.45 crores) a year. The average doctor in general practice may have a maximum of 4,000 persons on his list and will be paid his capitation fees accordingly. The close personal relationship between the family doctor and his patients will, it is hoped, be fully preserved.

The general economic and social policy of Britain today has a three-fold aim—greater productivity, stability and social equity, three closely inter-related conditions. Towards these aims Britain already has a state of full employment at good wages, which seems likely to be maintained, and now a linked system of social security covering all citizens comes into being on July 5.

THE MAZE OF MODERN HISTORY

BY SRI Y. VITRAL RAO, M.A., ED., *St. Peter's High School, Nellore.*

THE S.S.L.C. batch of 1948 have to be congratulated upon for being examined in Modern History in the place of History of England in 'A' Group History Paper. To enable the supplementary candidates this year to be at home with the subject, perhaps, the authorities confined the range

for paper-setting only to this year's portion. Different schools had prescribed different text books which were all written based upon the syllabus issued by the Department.

Taking only this year's portion, it must be confessed that the treatment of the subject by different authors is not uniform

in detail, though in broad outline they conform themselves to the syllabus. But they were all prescribed by the Government, and the following experience will bring out clearly the above conclusion.

Three students (A, B and C) before the examination were found in colloquy about the new bugbear subject, 'Modern History.' This is also called 'World History', though it deserves to be called 'Piecemeal history' for there is no continuity of anything.

A.—We shall exchange our knowledge of World History.

B.—Yes, very well!

C.—By which treaty did the Balkan wars close?

A.—In our book, the name of the treaty is not mentioned.

B.—C is only testing what is not found in books. Let him answer. I bet he can't!

C.—What! You have to eat your humble pie if I show it in my book!

B.—Then say it.

C.—It is Treaty of Bucharest, 1918.

A.—We will note it in our book after confirmation at your house, on our return home.

B.—I'll throw a challenge. Come on! When was the Boxer Rebellion?

C.—I think the date is not so important.

A.—Because you don't know it?

C.—Whatever it be, I don't know.

A.—It is in my book also. Is it not 1900?

B.—Quite so.

C.—I think I have to note it then. Now, friends! Do you know what is meant by the Roman Question?

B.—I know what is 'Eastern Question. That's all.

C.—It's there, of course! But I want 'Roman Question'. It is in my book Page 82.

A.—I am really afraid of Modern History. What questions will appear we can't guess. At this rate we can't get on. Let us all compare the information in our books and see.

That was the experience of not only the pupils like the three above, but also several others. Though the questions in Modern History in the recent S.S.L.C. Examination were considered easy, most of the students blinked at them. The authorities, it is hoped, will look to a closer scrutiny of the scope of the subject dealt with by the several authors and standardise the text books instead of haphazardly passing them as fit for class use. If that is undertaken "Modern History" will assume a uniform shape in all text books in future.

EDUCATIONAL PROBLEMS IN JAVA

By W. PRAGER

DURING the four years in which Japanese forces occupied the Netherlands Indies all European schools were closed down. Pupils and teachers were interned in concentration camps and every form of education prohibited. Even in the camps.

By "European schools" is meant not educational establishments for whites alone

but schools in which the medium was "European," thus, the Dutch tongue. These schools were open to all racial elements of the community. In the same class tower-headed, blue-eyed Dutch boys sat side by side with black-haired, dark-eyed Indo-European, Indonesian, Chinese and Arab youngsters.

During the years of internment more than a third of all European teachers and many pupils died, victims of starvation, hardship or disease. School-books were destroyed by the invader, school buildings too neglected and allowed to fall into a state of irreparable dilapidation or decay. After the liberation the authorities are faced with the problem of providing educational facilities for the thousands of young people released from the camps.

The problem was an acute one, for accommodation was completely inadequate, school-room furniture and appointments dilapidated and scarce, school-books scarcer still. Occasionally a few primers and text books could be obtained on the black market at exorbitant prices. The average price was about £3 or 12 dollars each. The number of available teachers was entirely insufficient and the pupils, in the meantime grown up, had lost interest in all forms of study. Many of them were too poor in health to be capable of much of a mental effort, let alone the concentrated attention required for the study of the more scientific subjects on the school curriculum.

Nevertheless the problem was solved. The best example of the solution is presented by the Secondary School (Higher Burger School) on the Nassau Boulevard here in Batavia. The housing shortage here is more pressing than in England, Holland, the U.S. or Australia. Families are living in garages and in prisons. Some even in Kempetai death cells of the Japanese. Hotels and boarding houses do not let rooms but sleeping accommodation only. Two, three and more people occupy a single room. And with the economy of the country disrupted there is also an acute shortage of the usual building materials. Nevertheless a school was built. Not of brick or stone and timbers. But of bamboo; the material of which every little Indonesian farmer's house is built.

Construction was started at the end of 1946. Six months later a handsome edifice built on Indonesian architectural lines was ready to house about 700 pupils. The walls

are made of strips of plaited bamboo. Posts, supports and rafters consist of bamboo poles lashed together with coconut fibre. The roof is thatched with "stap" or palm fronds. The class-rooms are ventilated not by windows, there isn't a window or a pane of glass in the place, but by wide, rectangular openings in the outer walls barred by bamboo canes. On the quadrangle side the class rooms are almost completely open to sun and air. The floors are simply earth stamped hard. Sturdily built though the building is, it can hardly last longer than three years. By then it will have been completely white-anted. Before that time arrives, however, it is confidently expected that materials for a more permanent building will have become available. When I visited the school evidence of the white-ants' destructive activities was already visible. A touch of gaiety is added to the building by the gable above the entrance. This is decorated with an Indonesian motif executed in yellow, green and scarlet pigments.

Difficult though it seemed, the main side of the problem was solved speedily enough. More difficult of solution was the problem presented by the extreme shortage of teachers. Especially of fully qualified teachers. Many were recalled from Holland, some from England, Siam, Malaya, the Philippines, Japan and Australia.

Even the older generation of teachers already retired and pensioned were brought from their well-earned retirement to the breach made by the war in the ranks of European pedagogues. Even so fully a third of the staff teaching at this Secondary School held elementary certificates only.

Another difficulty which had to be overcome was that presented by the curriculum. Education in the Netherlands Indies above elementary level and excluding certain local peculiarities based on local needs, runs parallel with and dovetails into the educational plan in Holland. Secondary school pupils therefore, whose studies in the Indies are interrupted by their returning or proceeding to Holland, can resume their studies there and continue with the

interrupted curriculum. But whilst schooling in Holland went on practically undisturbed by the presence in the country of the German invader, here in Java education stopped in the middle of 1942 and was resumed only at the end of 1946. The youngsters here had lost four years of study. They had to catch up as far as possible and as quickly as possible with the progress made by the Secondary School boys and girls in Holland. And as the simplest way to do a thing is to do it, the curriculum which covers a five year course was concentrated into a course of two-and-a-half years.

The first year's studies were concentrated into a six months' course. The results as revealed by the examination papers were so satisfactory that the second year's course was spread over eight months to afford the pupils a modicum of relaxation, in the hope that better results would be maintained. Strangely enough, despite this less strenuous concentration the results were barely good enough. The six months' concentrated course has therefore been resumed. Signs, however, are not wanting that the youngsters are growing tired. Even in normal conditions and in a temperate climate such an effort would be exhausting. And here in the tropics, after spending four years in a Japanese concentration camp and living in crowded quarters, such a concentrated effort would tax the mind and energies of adults too. In addition to all this some of the youngsters have to cope with financial difficulties. Many of them besides doing their school work also earn their own living as best they can after school hours. For it must be remembered that many of them are already grown up. The normal age of pupils attending a Secondary School here ranges from about 12 to 16 years. But those of them who lost four years in a Japanese concentration camp are today 16, 20 and over. Yet for their own future welfare and that of

the community their education must be completed. And to this end, teachers, pupils and parents co-operate in an exemplary manner, all contributing their own efforts and their own sacrifices.

Similar difficulties retard the progress of not the resumption of education throughout Indonesia, apart from political difficulties which it would seem are gradually being resolved. Greatest of all difficulties is the acute shortage of teachers. Thus, at Tjilatjap, here in Java, the biggest elementary school has to cope with 1,000 pupils with the help of no more than 8 teachers. This is an extreme case. Elsewhere conditions are less unfavourable but by no means ideal. At Malang, for instance, 11,000 pupils attend 41 schools, the teaching staff consisting of 282 members. In the districts Salatiga, Ambarawa and Oengaran 110 schools have been opened, catering for 16,100 pupils with the help of 340 teachers.

It is perhaps of some interest to mention that in all elementary schools today the Malay language as a medium has been displaced by Bahasa Indonesia. This is the new language of the new Federated States of Indonesia. Its base is Malay. But it embodies in its vocabulary and syntax elements from Javanese, Sundanese and Dutch, "federated" today into integral unity not unlike the bulk of the people themselves.

It has been my privilege to visit schools in many parts of the world in England, Holland, Germany, Austria, America and Australia. I have been impressed by several. More especially by one outside Suva on Fiji and by another at Loitokitok at the foot of Mt. Kilimanjaro about 200 odd miles west of Nairobi. And my admiration, when stirred, was usually for the teachers' intelligent devotion. Here, all my admiration is for the gangling, overgrown pupils — my admiration and my deep respect.

FLY AWAY PETER

By EVE BREWSTER

JUNIOR is coming home for the summer holidays. The end-of-the-term exams are over and school children all over England are looking forward to two months of fun with their families at home or by the sea.

Many children who are at private and public schools in England have parents who are overseas. These mothers and fathers, up until the present time, have had to relinquish their parental care for five or six years, in some cases ten, while their children received education in Great Britain.

In the majority of cases the children have spent their holidays with friends or guardians or with the staff of the school, because they had not the time to travel far abroad and be back before the new term opened. This year this problem has been solved for some of them, despite the fact that their fathers and mothers are living as far away from England as India, Burma, Hong Kong and the Far East.

Already over thirty children have left Britain by B.O.A.C. and others are going overseas shortly. The largest party, numbering 21 children whose ages ranged from 8 to 15 years, have just arrived in Calcutta, and as there was such a big contingent of youngsters on the Speedbird (a flying boat) B.O.A.C. included in the crew a specially selected air stewardess, Joan Marmion, to look after them and play games with them.

On board were all kinds of games such as ludo, snakes and ladders, draughts, racing games, playing cards and comic papers. The cocktail bar on the flying boat had been turned into a lemonade parlour and the special stores included three large ice cream gateaux, six pounds of barley sugar, two dozen bars of chocolate, tins of pineapples and fresh peaches, cherries and plums.

Apart from the children there were only three adult passengers and it was a thrill

for the young folk to learn that two of them were an Indian Prince and Princess, the Nawab and Begum Quizilbash of Lahore.

The children had a pleasant trip and spent each night in a different country. At Augusta, Cairo and Bahrein, the children did a lot of swimming and boating, in addition to sight-seeing and reviewing their geography.

For nearly all of the children, it was their first air trip, and judging by their excited looks, as they finally left the flying boat clutching passports and comic papers, they enjoyed every minute of the new experience.

Jennifer Stuart Williams is going to have her eighth birthday during the holidays and she tells me that it is three years since she saw her mother and father who live in Calcutta. Her one worry is that she has not been able to take her small yellow kitten, called Sandy, which she keeps at school.

Michael Elkins, who is at Haileybury College, has flown out with his two brothers to join their mother and father at Alipore.

Many of the Headmasters and Headmistresses in charge of the schools that these children attend are in favour of this new type of holiday for the children. The Rev. Cannon E. F. Bonhote, M.A., Headmaster of Haileybury and Imperial Services College, told me that he considered anything that strengthened home and family ties was of the utmost importance to the growing boys and girls. He said also that it had educational value as well as broadening the mind, and he hoped that this initial effort would be enlarged upon as the years went by until parents who were forced to go overseas no longer felt that they had to part with their children for years on end during their vital growing up period, in order that they can be educated.

SCHOOL DISCIPLINE

BY SRI N. V. KULKARNI, Sirsi.

THE word 'discipline' may be defined as training, education, instruction and the government of conduct or practice, the training to act in accordance with rules, drill, method of regulating principles and practice, punishment inflicted by way of correction and training, instruction by way of misfortune, suffering and the like, correction, chastisement and so on. The word "school" may be defined as a place for imparting instruction, an educational establishment or any place of discipline or training. These two words always go together. One cannot do without the other. The two are so closely associated that when we utter the one, the other automatically comes out of our mouth. The school, being a place where the careful moulding of souls is the main work, it is but right that we (teachers) should take as many opportunities as we can of coming in close contact with the young minds and having heart-to-heart talks with them. From the point of discipline, the master warns the pupil against repeating the act in a stern tone; but that tone must be sympathetic as well.

The three main factors on which the success or the failure of school discipline depends are the pupils, the Assistants and the Headmaster. The organising capacity on the part of the headmaster is mainly responsible for every mishap in the school. The school which may be compared to a machine prospers only when the three factors go hand in hand with proper organisation. If the three parts (factors) are disorganised they cease to be effective, as the action is effective only when it is properly planned and the means well-organised. The headmaster, the assistants, and the pupils are ever to bear in mind that knowledge is highly effective only if it be built up into generalizations and if these generalizations are properly applied.

The main object of discipline is nothing but to save the child from an undesirable

environment by paper care, sympathy, treatment and healthy atmosphere. If all this healthy atmosphere is to pervade the institution, the headmaster should be as unassuming as the surroundings, with full faith in the intrinsic goodness of man. He should be always discussing with his assistants the problem closely associated with the school and the children. He should have confidence in himself and confidence in others. This trusting his assistants will surely develop self-respect in them and will help to improve the general tone of the school. Where suspicion reigns, virtue cannot thrive. The headmaster who is incapable of translating his own recommendations and suggestions into action, can never hope to have hearty co-operation of his assistants. If the headmaster expects one thing from the assistants, the assistants on their part expect another thing from the headmaster. If the headmaster, for instance, expects regularity, punctuality, sincerity and so on on the part of the assistants, are they (assistants) not justified if they also expect the same thing on his (headmaster's) part? The headmaster should not be always creating occasions to avoid his class merely on the pretence that he, being the headmaster, an assistant would dare to ask and complain.

The main feature of school discipline is regular attendance of teachers not only in the school but also in the class. The first and foremost rule—that every teacher, whether he be an assistant or the headmaster, should bear in mind is that he should go to the class immediately the bell is given and should leave the class immediately the bell is rung to facilitate the other teachers to have their turn. If this rule is not continuously followed, there will not only be disorder but also breach of discipline. The working hours are divided into periods to give full scope for all the subjects equally and if this is not sensibly followed, it will be nothing but breach of discipline, in consequence of which the class

which the teacher detains and the class which he is to engage for the next period will have to suffer. I have seen many teachers (some of whom are headmasters) try to pose that they are sincere and serious by detaining the class after the period at the sacrifice of other teachers and subjects. From my personal observation I can say that there are some headmasters who take undue advantage of their office as headmasters by not engaging the class properly and by giving an idea that their subject is more important than the other subjects. From the pupils' point of view all the subjects are of equal importance and so the headmaster who tries to impress upon all the young minds such ideas (he himself) will be the first man responsible for breach of discipline. They may be doing, so to please themselves but as headmasters they ought to realise that they are ruining the pupils by doing so, which is almost criminal.

The next thing that I have observed is that some headmasters immediately they are raised to that post, will form an idea that they are above all others and go on taking advantage of all important occasions which cause them not to engage the class for the whole period. The result of this will be nothing but nuisance to the class adjoining the one which the headmaster ought to have engaged. Besides the pupils will lose their lesson. It is not a privilege of the headmasters to neglect the classes on the lame excuse that they have so much of office work to do. But one thing they should thoroughly remember is that the tuition work is the first essential thing that they have to attend to. They are to look to their office work after school hours.

The next important thing is that, the Headmaster should create an idea in the young minds that all the teachers including himself, are to be equally respected. If, on the other hand, the Headmaster knowingly or unknowingly goes on creating an impression that he is the first man to be respected, the assistants will naturally lose all control over the pupils, the result of which will be nothing but complete breach of discipline which will cause disorder and unrest

throughout the institution. When such a thing happens, the institution will not be able to train the young minds on proper and systematic lines. The pupils must be kept quite ignorant of all the differences, if any, between him and his assistants. He should bear in mind, if at all he be sensible and reasonable, that the assistants also can never tolerate insults at his hand just as he cannot tolerate insults from his assistants.

Discipline does not consist in only arranging the pupils into regular lines allowing them to march as if they are marching in a police parade. In these days of co-education, we find almost in all the secondary schools boys and girls alike. We also find invariably lady teachers, especially appointed to look after the girls. The girls, during the physical exercises should be supervised or guided only by such lady teachers on all occasions. The grown up girls in higher classes, however bold and forward they may be, feel shy, owing to native bashfulness natural to their sex, when male teachers go and stand there. It should be generally recognised that no male teachers including the headmasters should present themselves before the girls unnecessarily creating an awkward scene by not giving them full freedom to have free movements of their limbs without which no physical exercise can be complete, useful and effective. Such things on the part of headmasters will not only cause gross breach of discipline, but also bring about the downfall of the institution.

The headmaster on the whole should be unassuming, selfless, conscientious, impartial, a man of confidence in himself and in others and should always be working, "heart within and God overhead." This alone can bring him willing co-operation from his assistants as a result of which the institution can enjoy sound discipline. The disciplinary rules are to be obeyed by all, to which the headmasters can never an exception. If the headmaster proves himself to be incapable of following the rules laid down by him in the disciplinary field and falls much below the ideal set up for him, the institution can never prosper.

WANTED TECHNICAL HIGH SCHOOLS

By SRI K. NARAYANAN, *Abhiramam*.

It is very distressing to note that with regard to the opening of Technical High Schools, in their recent order of 1st June 1948, the Government have decided that it would be sufficient if the diversified Secondary School Courses are introduced in the existing High Schools, providing for literary or academic courses. They have therefore sanctioned the introduction of certain bifurcated courses of study in selected High Schools commencing from Form IV in the current year.

The Madras Scheme arranges for the two alternative courses in the same school. For the present to meet the immediate needs, this may be deemed necessary and expedient; but in the long run this arrangement will be found expensive, inconvenient, and inefficient.

Firstly, Vocational or Technical education requires expensive equipment and hence there should be no duplication of effort. Bifurcated courses such as Engineering and Agriculture must necessarily be rather expensive. Roughly speaking at least one school in every district will be selecting 'Agriculture' and at least one, Engineering. This means that there will be twentyfive schools introducing agriculture and another twentyfive, engineering. Will this not, may I "fondly" ask, result in a calamitous duplication of effort? This will cost the Government very heavily as they have promised to bear threefourths of the initial outlay in the first instance.

Secondly, an academic high school introducing diversified courses must necessarily be huge and "monstrous". The head of the institution will find it highly inconvenient to carry on the day to day administration. The discipline of the school will be affected adversely.

Thirdly, besides administrative inconvenience, it may not be possible for him to look after the interests of both the academic side

and the technical side efficiently. He will find it very difficult to preserve "a just balance" between the two sides. Balanced educationists will be needed to administer such schools. Unless he were a genius of virtue he would be inclined to favour the academic side as against the technical side and vice versa.

Again consequent on the increase in the strength of the school, there is likely to be in the long run a disastrous levelling down of educational standards. Gifted children would be sacrificed to the mass.

In the U.S.A. where there are comprehensive schools, opinion is equally divided as to their success or failure. Recently Professor Kandel has authoritatively administered "a sharp critical blow by exposing the failure of the American Comprehensive Schools to ensure democratic parity or to preserve quality and concern for values in education."

The only best course seems to be to follow the weighty recommendation of the "Abbot Wood Report" (1937) that well-equipped Central Technical or Vocational High Schools should be started providing instruction that commands the respect of prospective employers. In this connection it is very interesting to note that the Central Board of Education in its meeting held in January 1944, endorsed the recommendation of the Sargent Scheme that there should be two types of High Schools, Academic and Technical. The Central Board of Education in its report on Agricultural Education in India rightly recommended the establishment of separate Agricultural High Schools. Again the Nuffield College pamphlet on "Industry and Education" advocated the rapid development of Technical Schools with a literary bias. The pamphlet says:—"It is altogether the wrong course to turn the common school into a place of specialised vocational or trade training schools." This is a masterly

observation that deserves a careful and sympathetic consideration at the hands of the Government.

Very recently the Government of India have appointed an influential Committee under the distinguished Chairmanship of Dr. Tarachand, Educational Adviser to the Government of India, to go thoroughly into the question of secondary education reform. The Tarachand Committee has been specifically asked to report on the various types of high schools necessary in Free India.

To sum up in the light of what is

stated, there is a vital need in Free India for separate Technical High Schools if India should rapidly industrialise herself and raise her abnormally low standard of living. It is earnestly hoped that the Tarachand Committee on Secondary Education will fully endorse the Sargent Scheme of Secondary Education which distinctly provides for three types of High Schools in Future India—Academic, Technical, and Agricultural and that the Madras Government will find it convenient to fall in line with the centre, thus proving demonstrably the 'Oneness' of Free India.

CITIZENSHIP—TRAINING

By SRI R. SRINIVASA IYENGAR, B.A., L.T., *Sarvajana High School, Peelamedu*.

PERHAPS, the stage for discussion of syllabuses is over, and the draft syllabuses have received the impress of finality. Yet the criticism has to be made out of a sense of duty. The framers of the syllabus in citizenship were so cocksure of the soundness of their scheme that even before it was to be finalised, training had been organised. Moreover the rudiments of a course in citizenship may be subjected to criticism even by the common citizens.

It has to be noted that this syllabus was not drafted by a committee appointed to draft the syllabus in citizenship, in which case, the suggestive ideas in the literature published by the British Association for Education in Citizenship and other educational bodies would have influenced the content of the syllabus. But this syllabus was framed by the committee appointed to consider how the principal features of scouting could be introduced as part of the school curriculum. This committee, knowing full well the unpopularity of the term "Scout" and the prejudice against it, dropped it; and forgetting the fact that adequate training for citizenship requires simultaneous use of all methods and that no one

method is complete in itself, they have evolved the compulsory training of citizenship with the aid of Scouting, which is avowedly voluntary and develops certain traits of citizenship through the attributes of backwoodsmanship, pioneering, explorers and frontiersmen. That the scouting scheme should be incorporated with the school curriculum has been ignored. Even in the country of the founder of the Scouting Movement, the blind, slavish and wholesale adoption of the scouting programme of citizenship has not been thought of, nor worked in any educational institution. It is passing strange that the committee should have thought it necessary that every citizen-in-the-making should learn square-lashing, diagonal lashing, trestle-building hut-building or even signalling in Semaphore and Morse, things which the children of the exploiting nations should know as colonials and explorers.

The citizenship-training is claimed to be the crowning achievement in the new dispensation of educational planning; but it is out of gear with the rest of the curriculum. The games connected with track-training, message carrying, observation, health

practices and orderly movements in groups ought to be easily correlated with the sense-perception games and activities now provided for in the physical education syllabuses. The collections of stamps and Nature-specimens can easily be worked out in the Nature study classes. Play-acting is not a new phenomenon to be taught in special scouting classes for all. Map-making and map-reading are included in the syllabus on Social Studies. There are several points in the syllabus on social studies which should find a place in any scheme of citizenship training.

The Madras Government's syllabus in citizenship-training is scouting with a vengeance, but unfair to scouting by dropping out the term 'Scouting' and replacing the term "patrol" by the military term "Squad." The ethical basis of scouting for which India took to scouting keenly is washed out by the dropping of scout law and promise which might have been replaced by the Gandhian Code of Truth

and Ahimsa (or Love); and so character need not be the foundation for citizenship. The necessity for the uniform of the brotherhood has not been felt. Knowledge of about a dozen knots might be replaced by spinning as part of the citizenship training in Free India. The only attractive feature viz., the study of the national flag, national songs and national heroes and First Aid may be incorporated in the existing curriculum with out causing fright to teachers. This syllabus has not been worked out anywhere in any part of the world, is not suited to our genius, might have waited for the Indian Union's Scheme of organising "Hindu Scouts" and should not be thrust upon every pupil. The present syllabus should be scrapped; and a new committee of educationists conversant with the educational experiments connected with citizenship training should be set to work. My criticism is based upon my experience of 27 years of headmastership and 25 years of Scouting. The present scheme is neither scouting nor citizenship.

EDUCATION FIRST!

By PROFESSOR W. E. HOOKENS, M.A., Jubbulpore.

THERE has been far too much talk on Reforms, Constructive Plans, but no plan is complete or perfect which fails to see Education in a perspective.

What is the view of Educationists today? What is the view of the ordinary man on Education? These are questions that should be asked and answered if peace and prosperity is to reign in this land of culture and religions.

Most Educationists are inclined to see Education through the jaundiced lens of politics, thus making Education the hand-maid of Politics. Some few see the step-motherly treatment meted out to Education and raise their feeble voice against the eggary pittance given to teachers and to

Educational institutions. But they are all purposes, impotent in getting the desired reform, partly because they are nobodies as compared with those who are partly because they crash into print when most do not take seriously, partly because they do it with fear knocking at the heart. Thus Education, which should be the first item for consideration, lags behind while industrialisation is increased by leaps and bounds.

It is a great pity that the Educationist once he is in power, tries to make his ends meet, instead of encouraging Education to grow apace with changing times. Though we hear much in print by the known Educationists of the country, there has hardly been any substantial

Education as such. The increased pay, as the pay commission have agreed to, makes the lot of a teacher no better than an ordinary labourer—in fact, it is worse, and a sweeper in Delhi is better off than the teacher of the primary or secondary schools. The results are obvious. There will be more sweepers than teachers and those who, through convictions join the teaching department will, in course of time change it for a lucrative profession, particularly the Indian Administrative Service or the Indian Police Service. Which means, the best brains will flock to these departments and the Education Department will have its last man constantly wanting to leave it!

The best brains in the country depend on teachers, and if Education slides into the background of oblivion or studied neglect, there will be politicians like Cripps and Stalins, but few Rajajis and Sarojini Naidus. Our world is a hopelessly warring one because of wrong emphasis and topsy-turvy values, and it is time that the Education Department received a fair share of the country's finances and the best brains. Or the inevitable will face India, as it is facing the world and there will be more martyrs in the country.

Modern man has many, many complexes, and the most deep-seated one is that inferiority complex, born of fear or poverty. These twin sources of despair can be eliminated by the right type of Education, by which I mean not only Compulsory Education but also the right type of teachers.

To me Compulsory Education is a farce, unless the parents or guardians are given the necessary encouragement to send their children for Education. It is not enough to pass legislation that all those over a certain age, irrespective of caste, creed or distinction, are to be sent to schools, if schools are places of cruelty and wilful butchery. There are many in this country, now at the helm, who remember their sorry days in school and revive them in pained anguish. Rabindra Nath Tagore hated the schoolmaster and the teachers because they were 'brutes' incarnate. As for our late Mahatma, he would rather play

truant than attend school and be told the monotonous things in a deadly wearisome way.

A young child loves school and knowledge, if he has the necessary incentive, but this is not possible in our present system of education which employs any Dick, Tom or Harry on no other criterion than that he was a teacher before; or what is a still worse criterion, if I can use the words in juxtaposition, that mere degree is made the sole test. It is needless to say that there are many who have more degrees than are required and yet make hopeless failures as teachers, because they do not know that a child is a child and that the world of the child is a very different one from that of grown ups. On them all lectures on Child Psychology are wasted water poured on a duck's back.

Things have been going on badly in the past, and no wonder we are reaping the harvest of misery and confusion worse confounded. But now that India is free, the same system need not continue and those at the helm will do well to cry halt! Education is the primary thing in life because it enables a man, woman and child to develop synthetically. Not all can be Asaf Ali or Mrs. Pandit, but all can do their bit successfully well and be happy. Not all can be employed in the I.A.S. or I.P.S., but all must get a job that will keep body and soul comfortably together or there will be a league of educated *goondas* infesting the country.

In conclusion I would appeal to those who have anything to do with the reform of the country to tackle the problem first from the educational aspect, unless they have the time and patience to manage the hydra-headed difficulty of statecraft or state-management. Right education, which unfortunately has not been encouraged for various reasons, should be introduced with as little delay as possible. There should be an overhauling of the effete machinery of "soulless" education that Arthur Mayhew emphasised in his book on Education. There should be introduced in its place

the best of the East and West. This can only take place, when Education is given the same encouragement as the Administrative posts are now given. Recruitment should be on merit and the salary should be tempting—not because men have no ideals

to-day, but because the state wants to keep ideals alive by bringing out the best of man, woman and child. And lastly, I would say: "Do have a Psychologist in every School and College if Education is to be the springboard of success."

EDITORIAL

THE graduates of the Madras University this year had the unique privilege of listening to an extraordinary inspiring address from the most clear-sighted of our revered leaders. His Excellency the Governor—

I. The Responsibilities of freedom.

General has many other claims to our respect and regard than the illustrious office he holds with so much distinction. As our acting Vice-Chancellor so happily put



it: "We have emerged from a modern Mahabharata conflict. We have lost our Bhishma, whose rigid purpose in life was self-sacrifice. But Yudhishtira has now been installed at Delhi as the head of a bigger and greater Bharatavarsha than of yore."

His Excellency has in the past delivered a few other Convocation addresses. All of them have been marked by freshness and originality. One was a brief and striking application to modern life of a *samavartana*

address from the *Upanishads*. In another during the dark and gloomy years of the war, he discussed the limits of non violence. Reading again that address at Lucknow, one is struck by the fact that he had the courage and vision then to look forward to the dawn of freedom and to the necessary and beneficent role of *ahimsa* after the attainment of independence.

The same note is heard once again in the address delivered to the Madras graduates on the 24th August. It is marked by insight and mellow wisdom, and has further a rare quality more often found among men of religion than among men of affairs. The wide sympathy, kindly tolerance and universal affection found in the address derive from Mahatma Gandhi and a long line of sages and saints before him.

Rajaji began his address characteristically. After rendering unto the Caesar of formality and decorum all that was due to him in one brief sentence, in one swift phrase he established a human relationship between himself and the new graduates. He was not merely the head of the state addressing "Mr. Chancellor, Mr. Vice-Chancellor, Graduates of the University, Ladies and Gentlemen." He was a friend talking to his "dear, young friends." There was no abasement of dignity, but there was no longer any barrier of reserve between himself and his audience. In a way, this opening reminds one of Swami Vivekananda's celebrated Chicago speech, addressing "Brothers and Sisters" instead of "Ladies and Gentlemen". The attitude of an intimate elderly friend persists till the end, when he gracefully points out that

his acceptance of a degree at the hands of the University has made him undergo a ceremony of closer identification with his young friends.

First and foremost in the address, Rajaji stresses the responsibilities of freedom. It was given to his generation to light the lamp of freedom. It is the privilege and duty of his young friends to guard it from the ill winds that are trying to put it out. If India is to preserve her freedom and carry out her *dharma*, her children cannot afford to be selfish or idle. "Work, unceasing work, should now be our watchword. Work is wealth and service is happiness."

He answered then certain specific questions which a teacher from Kerala had raised. His Excellency was against teachers and students participating in active politics. He was against schools and colleges being made scenes of political battles and party squabbles. And he was against strikes and *satyagraha* being recognised and encouraged in schools and colleges.

Then he gave expression to a few thoughts on education. These deserve wide and serious attention. First he deprecated the tendency among politicians and educationists to resort increasingly to compulsion. Evidently, he must have had in mind some of the eccentric fads which are being sought to be imposed on education throughout the length and breadth of India in the name of reform. "The brain," he pointed out, "is a machine which should be properly assembled and adjusted during youth. Once this is done, it will take care of itself, and there is plenty of time for acquiring information in all branches. The stress during youth should be on training, on creating a habit of correct observation, of scientific curiosity, and of thinking aright, and not on cramming the brain with information. The aim of education is that the pupil should acquire an automatic appreciation of values, moral and other." In a large measure, this is undoubtedly true. But as Newman once observed, the school boy is at the time of his life when he has to acquire information of all kinds and store it up for future reference and

use. "It is the seven years of plenty with him: he gathers in by the handfuls, like the Egyptians, without counting."

But it remains true that we should concentrate on training the mind rather than overloading it with all kinds of facts and figures. And we should concentrate on what is absolutely necessary rather than on what is ornamental. Let us avoid by all means pre-planned twists, let us avoid even the merest suspicion of indoctrination. But in essential matters, fears of over-tasking the young mind are out of place. "We have a multiplicity of languages and faiths, but are yet one and must remain one people. We have therefore to give basic training in our schools to speak and understand many languages and to understand and respect the different religions prevailing in India. It is not right for us in India to be dissuaded from this on account of considerations as to overtaxing the young mind. What is necessary must be done. And it is not in fact too great a burden."

Touching on the important but sadly neglected question of religious instruction, His Excellency spoke with characteristic insight and freshness. In the emphasis which is naturally sought to be given to the conception of India being a secular state, one is in danger of forgetting that the people of India have religions of their own. The fact that India has chosen to be a secular state does not mean that our people have all become agnostics or atheists. To mould the personality in the right way, it is necessary to call to our aid tradition, culture and religion. It is true that "in our country we have to look after in the same school boys and girls born in different faiths, and who belong to families that live diverse ways of life and follow forms of worship associated with different denominations of religion." To evade this challenge and to content ourselves with providing merely physical and intellectual education is easy, but hardly desirable. "We have to evolve a suitable technique and method for serving the spiritual needs of children through many religions in the same school. We would thereby cultivate an atmosphere of mutual

respect, a fuller understanding and helpful co-operation among all the different communities in our society."

His Excellency ended with an admonition to the graduates to be responsible and affectionate. "Daily and earnest prayer and honest effort will enable one to acquire these two great qualities, a sense of responsibility and an affectionate temperament. If our youth attain these qualities, India will be happy and great."

In a multi lingual area the child hears all sorts of sounds, and in a city like Madras

II. The Language Dilemma very many children can easily pick up a working knowledge of both Tamil and Telugu. Freedom should be given to parents to choose the first language that their children should learn. While the mother-tongue should be the medium of instruction, it is possible to see that a large number of children in South India can learn two languages and at a later stage even three without any great strain. As a prominent educationist declared: "In respect of English, it was a matter on which they could not legislate. No legislature could say we should abandon English, because English has taken root in this soil for more than 150 years and the process of its disappearance may be as long again as the process by which they had learnt it. A language is not easily acquired or easily forgotten. But every effort should be made to give the opportunity for any new language to assume the importance of an interprovincial language or of a federal language. The position therefore was that English, being an international language, was going to remain. They could not replace that by another and so they had to learn it, not because it was the language of the Englishman, but because it just happened to be spoken at international conferences today. As regards the fact that it hurt their self-respect and made them feel that the time had come to substitute English with one of their own languages, it was quite a normal sense. If today you say that the Madrassee speaks English best of all the Indian nationals, the thing could be

said of Hindustani, which will be very well spoken, written and mastered by the Madrassee. Let us not resist it. Let the teachers of this part of the country give it a little encouragement instead of resisting it. If you resist it, you will only put yourself in the back so far as common All-India progressive ideas go."

Our national leaders have deprecated Students' Strikes more than strikes of other

III. Strikes in Schools. Mahatma declared: "The real dharma (duty) of students is to study. The

acts in which students indulge in at present are harmful in two ways: their studies are interrupted and at the same time no gain is derived to the nation." It has been pointed out again and again that such indiscipline is contrary to the ancient traditions of our land. Several remedies have been suggested for diminishing and eradicating this evil. We commend the following, besides urging on teachers the duty of creating and developing a new attitude between them and their pupils:

First and foremost, it is incumbent upon educational authorities to find fruitful channels for the expression of the super-abundant scholastic energy which needs must seek recreation in nauseating strikes on frivolous and personal differences. Students' strikes are but outlets for the pent-up energy of the youth. The vigour and manliness of the students must be regarded as a great national asset to be harnessed for national purposes. Social Service Clubs must be started in schools and colleges and must be given splendid opportunity for self-expression and self-activity in the various extra-curricular school associations. Students can turn out a good amount of social work by taking an active part in the stupendous task of liquidation of illiteracy among the adults.

All aids to secure discipline in schools must be judiciously invoked. Let there be a code of unwritten law. But the teacher must, as Adams points out, retain the power of intervention and veto. The teacher must know something about the child's unconscious self.

Students must go back to their ancient ideal of looking upon their teachers not so much as academic men, but as their *gurus*. Similarly teachers must look upon their pupils as their *shishyas*. They must take a living interest in the pupils.

The rights and duties of the students must be clearly defined. Harmony and sympathy can exist only as a result of the consciousness of each one's duties and rights.

A School Council, the teachers forming the Council, should be formed. Just as the teachers decide to whom the prize should go and how the curriculum and time-table should be arranged, all complaints between students and students, and between students and teachers must be heard by this Council and its verdict must be final and be effectively implemented.

It has been very shrewdly argued that the aim of Basic Education is to prepare the child for growing up

IV. The Philosophy of Basic Education. into a free and self-reliant citizen of a good and healthy society. Hence a Basic School has to be a picture of this ideal society of the future and at the

same time to serve as the foundation of the creative effort to be manifested by the child. Thus the first principle of this scheme is creative activity.

"Hence the first principle of Basic Education is creative activity." Growing in the midst of such activities the child will imperceptibly develop those traits which become a citizen of the society of the future. One

can study but cannot work in isolation from others. The more the creative powers of a child find expression through the medium of his activities, the less will be the insistence of his acquisitive and accumulative urge. Work inculcates on him respect for work, and the more he gets used to it, the more he finds pleasure in it. With his mind thus attuned to the joy of work, his parasitic tendency to thrive on the toil of others decays. It is thus that his mastery motive eschews competition for co-operation and finds an outlet in creative activities in preference to acquisitive pursuits. At the same time, his respect and ardour for work grow.

Education through activity is in accord with the psychology of the child mind, and it is precisely for this reason that in the field of child education, many are thinking today of the advisability of adopting an activity programme.

Both the psychological and economic aspects of Basic Education may be regarded as its cardinal features. But they do not constitute the main prop on which the entire edifice of the Basic Scheme gravitates. It is the sociological implications of the scheme which uphold it and lend it support. Workers in the field of Basic Education should be fully alive to these implications, for bereft of them the Basic Scheme will cease to be what it really is. Basic Education does not merely seek to provide the basis of our educational system, but it aspires to prepare the ground for and lay the foundation of the new social order which we hope to build up and leave as a legacy to our future heirs.

NEWS AND NOTES

ALL-INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS

The Government of His Highness the Maharaja of Mysore has been pleased to invite the All-India Federation of Educational Associations to hold its 24th Annual Session in the last week of December which has been gratefully accepted by the Federation. Members of the Council and the

Affiliated Organisations are hereby informed of this change in the venue of the Conference.

The National Planning Committee will be meeting in August along with the Executive Committee Meeting either at Madras or at Bombay. The exact place and date will be notified shortly. Members of the Council and Associations are requested to send their suggestions and resolutions for the coming Conference immediately.

THE KURNOOL DISTRICT TEACHERS' GUILD.

The 24th annual conference of the District Teachers' Guild was held in the Coles High School, Kurnool on 24th July, 1948 under the presidentship of Sri C. Ranganatha Iyengar, Journal Secretary, S.I.T.U., Madras. A gathering of about 200 teachers representative of a dozen affiliated associations was present. Sri N. Sundaresa Iyer, Guild president, welcomed the delegates. Sri S.D. Souri, Lecturer, Osmania College, opened the Conference. Sri K.N. Pasupathi, Secretary, read the following message, wishing the Conference success, received from Sri S. Natarajan, Secretary, S.I.T.U., Madras: "The New Scheme, a challenge to the teacher. Face it bravely and work with a will to success."

Sri C. R. Iyengar delivered ex tempore his Presidential address in which he exhorted the teachers to be united and loyal to the District Guilds and central organisation of the S.I.T.U. He appealed to teachers to work the new scheme of Educational Re-organization successfully.

After tea, the draft resolutions were discussed and adopted. The Government was requested to adopt in all Schools uniformly the scales of pay in force in Government schools; to pass early orders on questions relating to weightage for service to teachers in Aided schools and give adequate grants to managements; to grant fee concession to the children of teachers in secondary schools; to start a Basic Education Training centre in Kurnool district; to remove the distinctions in grades—Junior and Senior—among Telugu Pandits and fix their salaries on the basis

of qualifications only; to grant L.T. Asst. scale to the senior exempted pandits working in the Higher forms who have put in 20 years of service; to pass early orders on the subject of the revised pay for Hindi pandits; to sanction house-rent allowance to all teachers. The conference adopted a condolence resolution on the death of Sri Annamalai Chettiar, Principal Saranathan, and Guild members K. Venkateswami and Ganakkan.

There were two lectures: (1) on "Adult Education" by Sri B.E. Devaraj of Nandyal and (2) on "Physical education in the New Scheme" by Sri Satyanandam, Regional Physical Inspector, Anantapur.

A symposium on the "Reorganised curricula and syllabuses" was conducted. Messrs. K.N. Pasupathi, G. Pullaiah K. Neelakanta Rao, Mrs Raghavamma, D. N. Babu Rao, K. Parthasarathi and M. Venkateswarlu took part.

At the Business meeting held earlier in the morning, the Secretary's Annual report was adopted, and the following office bearers for 1948-49 were elected.

President: Sri D. N. Babu Rao, Headmaster, Coles High School, Kurnool.

Vice-Presidents: 1. Sri G. Narayana Rao, Lecturer, Osmania College, Kurnool,

2. Sri K. M. Sastri, Headmaster, High School, Allagadda.

Secretary and Representative on the S.I.T.U. Executive Board: Sri K. N. Pasupathi, Municipal High School, Kurnool.

Joint Secretary: Sri K. Neelakanta Rao, Coles High School, Kurnool.

Treasurer: Sri M. Venkateswarlu, Municipal High School, Kurnool.

BOOK REVIEWS

'SUCCESS' GUIDES TO JEAN VALJEAN, MODERN STORIES FROM EAST AND WEST; TWO BOOKS PRESCRIBED FOR NON-DETAILED STUDY, FOR S.S.L.C. PUBLIC EXAMINATION 1949 BY P. L. RAMANATHA RAO, B.A., L.T. (RETD.) SENIOR ASSISTANT,

TANT, B. H. SCHOOL, CHITTOOR, PRIOR EACH BOOK, 0-8 0.

These guides contain summaries and select essays for the guidance of S.S.L.C. candidates. The style is simple and it is hoped that students will find them useful. The get up is neat and attractive.

NOTICE

Contributions: The Editor solicits contributions on all subjects of educational interest. Articles generally need not be made longer than 2000 or 2500 words. They should be legibly written, preferably typewritten so as to permit the incorporation of editorial revisions and instructions to the press. Acceptance and publication of an article do not necessarily imply that the Editor endorses the views expressed therein. Stamps should accompany the manuscript, if the writer wishes it returned in case of non-acceptance. The Editor cannot in any case accept any responsibility for the return of any manuscript submitted.

Subscriptions: All remittances and communications on the subject should be addressed to the Publisher, 14/A, Sunkumar Street, Triplicane, Madras. It is requested for facility of reference that the subscription number, printed on the wrapper, should be mentioned in all such communications. Subscribers will generally be informed of the expiry of their subscriptions well in advance of the date of such expiry, but it is requested that instructions for removal or discontinuance may be sent even in the absence of such notice. Subscriptions are strictly payable in advance.

Date of Publication: The Review is published on the 29th of every month. Subscribers who do not receive the Review in time are requested to notify the management immediately. It may not be always possible to supply the missing copies, if complaints are made months after the event, nor under such circumstances could any enquiry be conducted in the matter.

Reviews of Books: The Editor will be glad to notice in the columns of the Review books of educational and general interest.

INDIA
U. S. AMERICA

SPECIAL NUMBER

Rs. Five

June 1948.

Contains

Mercantile Directory of U. S. A.

with authentic information provided by most prominent personalities about the U. S. A. place in the World Trade. How U. S. A. helps development of Industries and trade of other Countries, and gives technical help, and How trade between U. S. A. and India can be developed.

Every Industrial Concern, College, School, Office and Library, will find this up-to date publication a most useful work of reference.

Orders Are Now Being Booked.

SEND YOUR ORDER NOW WITH Rs. 5. TO—
**THE EAST & WEST TRADE DEVELOPER,
RAJKOT, INDIA**

FUNDAMENTAL EDUCATION IN INDIA

by Ranjit M. Chetsingh, M.A.,

Editor, The Indian Journal of Adult Education & Hon. Genl. Secretary, Indian Adult Education Assn.,

A paper written for the Fundamental Education Section of UNESCO and used in the preparation of the UNESCO Publication

FUNDAMENTAL Education: The Common Ground.

Published by kind permission of the

Fundamental Education Section of Unesco

by Ranjit M. Chetsingh, Quaker Centre,

24, Rajpur Road, Delhi. Price: 8 as.

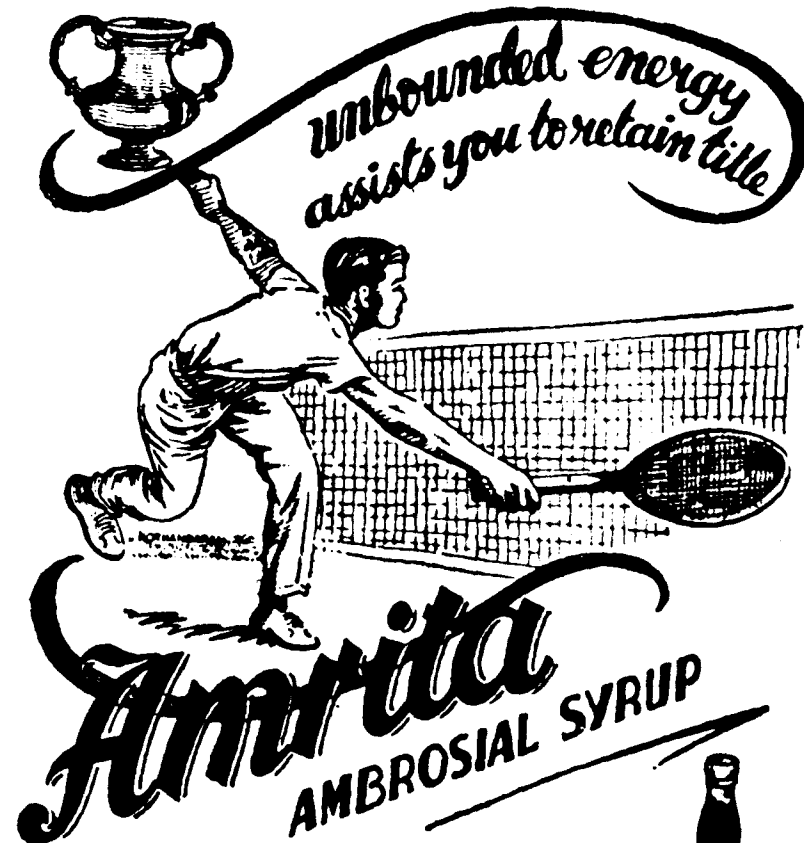
READ the Indian Journal of Adult Education, the only Journal of its kind on adult education.

Subscription Rs. 2-8. Annual

Rs. 2-14. (if sent by cheque).

Manager,

Indian Journal of Adult Education,
24, Rajpur Road, Delhi.



A ready source of youthful energy so essential for all sportsmen is well supplied by Amrita—a splendid tonic for adults as well as children. It is sweet to the taste and has excellent effect. This ideal syrup is prepared out of rare herbs and fruits from a famous recipe and is the best friend of all.

KESARI KUTEERAM Ltd MADRAS

Agents for Orissa, Nizam's,

Andhra Districts & Tamil Nad

SEETHARAMA GENERAL STORES,

Berhampur—Secunderabad—Berwada,
Madura.

Agents for Malabar,

Cochin, Travancore & South Canara

COCHIN MEDICAL STORES

Mattancherry. (Cochin.)

Printed by C. Krishnamoorthi at the Sri Ramakrishna Printing Works, 19-B Woods Road,
and published by M. R. Sampathkumar M.A., 14/A Sankuwar St., Triplicane, Madras
Hon. Editor: Dewan Bahadur Sri C. S. Srinivasachari, M.A.

THE EDUCATIONAL REVIEW

CONTENTS

	PAGE
Science, Its Triumph, Growth and Application. By Sri D. Purushotham, Chittoor. ...	209
Australian Interest in Indian Science By Norman Bartlett ...	212
Adult Education in Jodhpur State. By Dr. K. N. Kini, M.A., Ph. D. (Columbia) Director of Education, Jodhpur ...	214
Craft-Correlation By Sri B. Srinivasa Iyengar, B.A., L.T. Headmaster, Sarvajana High School, Peelamedu ...	216
Britain's New Social Security Services No. 3—Free Medical Care For All By David A. Le Vay, M.S., F.R.C.S. ...	217
Let Each One Teach One. By Sri D. Krishnayya, High School, Hindupur ...	220
A Jain Version of the Mahabharata By Sri M. B. Narasimha Iyengar, M. Sc., Advocate, Bangalore City ...	221
A Review of the Draft Syllabus in English for Secondary Schools. By Sri Subramanya Iyer, B.A., L.T. Retired Educationist, Madras ...	223
Editorial Notes. ...	228

Annual Subscription, inclusive
of Postage, Rs. 5.
Half-yearly Subscription, Rs. 3

14/A, SUNKUWAR ST.,
TRIPLICANE, MADRAS
[All Rights Reserved]

Foreign Subscription, inclusive
of Postage, Rs. 6-8-0

Hon. Editor: Dewan Bahadur Sri C. S. SRINIVASACHARI, M.A.,
Principal, R. D. M. College, Sivaganga

Asst Editor: Sri M. C. KRISHNAN.

INDIA U. S. AMERICA

SPECIAL NUMBER

Rs. Five

Contains

June 1948.

Mercantile Directory of U. S. A.

with authentic information provided by most prominent personalities about the U. S. A. place in the World Trade. How U. S. A. helps development of Industries and trade of other Countries, and gives technical help, and How trade between U. S. A. and India can be developed.

Every Industrial Concern, College, School, Office and Library, will find this up-to date publication a most useful work of reference.

Orders Are Now Being Booked.

SEND YOUR ORDER NOW WITH Rs. 5. TO—
**THE EAST & WEST TRADE DEVELOPER,
RAJKOT, INDIA**

FUNDAMENTAL EDUCATION IN INDIA

by Ranjit M. Chetsingh, M.A.,

Editor, *The Indian Journal of Adult Education* &
Hony. Genl. Secretary, *Indian Adult Education Assn.*

A paper written for the Fundamental Education
Section of UNESCO and used in the preparation of the
UNESCO Publication

FUNDAMENTAL Education: The Common Ground.

Published by kind permission of the

Fundamental Education Section of Unesco

by Ranjit M. Chetsingh, *Quaker Centre,*

24, Rajpur Road, Delhi.

Price: 8 as.

READ the *Indian Journal of Adult Education*,
the only Journal of its kind on adult education.

Subscription Rs. 2-8. Annual

Rs. 2-14. (if sent by cheque).

Manager,

Indian Journal of Adult Education,
24, Rajpur Road, Delhi.

TO REGAIN SPIRIT
& STRENGTH IN SPORTS



Amrita
AMBROSIAL SYRUP



An excellent tonic
for children and
Adults. Sweet in
taste and supreme
in effect. Prepared
out of rare herbs
and fruits, this
syrup is ideal to
regain spirit and
strength in Sports

KESARI KUTEERAM LTD
MADRAS

Agents for Orissa, Nizam's
Andhra Districts & Tamil Nad

SEETHARAMA GENERAL STORE

Barhampur—Secunderabad—

Madura.

The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. LIV

SEPTEMBER 1948

No. 9

SCIENCE, ITS TRIUMPH, GROWTH AND APPLICATION

BY SRI D. PURUSHOTHAM, Chittoor.

THE scientists are miracle-workers of to-day and they have influence and honour. But before the 19th century their life was a risky affair in Europe and ended at the stake. For example Galileo came very near the stake because he said that the earth went round the sun. In those days people believed in religious dogmas, and these were the main obstacles to the growth of science. Science takes nothing for granted and has, or ought to have, no dogmas. It experiments repeatedly and tries to reach the truth. This conflicting outlook was the cause of frequent quarrels between the church and the scientists before the 19th century. The scientists of those days were only searching for what was called the 'Philosopher's stone' which was supposed to have the virtue of turning common metals into gold. They also searched diligently for an 'Elixir of life' or Amrit which would give immortality. But there is no record of anyone having succeeded in it except in fairy tales.

Isaac Newton (1642-1727) explained the Law of Gravitation, and with the help of this and other laws he explained the movements of the sun and the planets. The Industrial Revolution, the Mechanical Revolution and changes in the method of transport were all due to science. In 1859, Darwin published a book in England 'Origin of Species' which brought the conflict between the dogmatic and scientific outlook a head.

As the 19th century progressed, the rate of change became even faster. Science produced wonder after wonder and an endless pageant of discovery and inventions dazzled people's eyes. Many of these discoveries changed the life of the people greatly, like the telegraph, the telephone, the automobile and later the aeroplane. Science dared to measure the farthest heavens and also the invisible atom and its still smaller components. It lessened the drudgery of man and life became easier for millions. Because of science, there was a tremendous increase in the population of the world and especially of the industrial countries.

At the same time science evolved the most thorough-going methods of destruction. But this was not the fault of science. There is no rest for the march of science. A thing of yesterday became out-of-date to-day, a thing of to-day becomes out-of-date tomorrow and so on. And so the mad race goes on, and now in our time electricity is replacing steam.

But this is a development of the 20th century and our own day. In the 19th century there was full assurance, and science priding itself on its innumerable successes, imposed itself on the people and they bowed down to it as to a god.

The world, and especially western Europe and North America, were changed out of all recognition. There was a great increase in knowledge, but do not imagine

that this necessarily means an increase in wisdom. We read so many books nowadays, most of them rather 'silly' books. In the old days people read few books, but they were good books, and they knew them well.

Physics and chemistry were the leading sciences of the 19th century. They helped man to gain command over Nature or the outside world. Then scientific man began to look inside and to study himself. Biology became important; this was the study in life of man, and animals and plants. Already it had made extraordinary progress, and biologists say that it will be possible soon to produce changes in the character or temperament of a person by injections or other means. The next step has been psychology, the science which deals with the mind, with the thoughts, motives, fears and desires of man, and thus it has invaded new fields and tells us more about ourselves, thus helping us perhaps to command ourselves.

The old metaphysical way was to talk vaguely about big things which it was not easy, or even possible, to analyse or to understand fully. People argued and argued about them and got very heated, but as there was no final test of the truth or otherwise of the arguments, the matter always remained in the air. They were so busy arguing about the other world that they did not deign to observe the common things of the world. The method of science is the exact opposite. Careful observations are made of what appears to be trivial and insignificant facts, and these lead to important results. Theories are then framed on these results, and these theories are again checked by further observations and experiments.

This does not mean that science does not go wrong. It often goes wrong, and has to retrace its steps. But the scientific method seems to be the only correct way of approaching a question. Science today lost all the arrogance and self-sufficiency which it had during the 19th century. It is proud of its achievements, and yet it is humble before the vast and everwidening ocean of knowledge that still lies unexplored. The more science advances, the less dogmatic

does it get, and the more hesitating is its answer to the questions that may be put to it. "The progress of science," says Eddington, "is to be measured not by the number of questions we can answer, but by the number of questions we can ask." That is perhaps so, but still science does answer more and more questions, and helps us to understand life, and thus enables us, if we will but take advantage of it, to live a better life, directed to a purpose worth having.

But human thought is ever advancing ever grappling with and trying to understand the problems of Nature and the universe, and what is known today may be wholly insufficient and out-of-date tomorrow. Some periods of past history are singularly attractive, and in some ways they may even have been superior to our time. But even this attraction is probably due more to distance and to a certain vagueness than to anything else, and we are apt to think an age great, because of some great man who adorned it and dominated it. The fate of common people right through history has been a miserable one. Science brought them some relief from their age-long burdens.

Looking around us, we will find that most of the things that we can see are somehow connected with science. We travel by the method of applied science, we communicate with each other in the same way. The newspaper we read could not be produced, nor our books, nor the paper we write on, or the pen we write with, by methods other than those of science. Our quests over some diseases depend on science. Without science there would not be enough food for the world's population, and half of it, or more, would die from starvation.

Even since the introduction of machinery there has been a continuous process of improving it. Innumerable little changes are made year after year, month after month, which go to make the machine more efficient and less dependent on human labour. These advances in technology, as they are known, have been rapid during the last 40 years of this 20th century. Now in the 20th century we are having

Electrical Revolution, especially in the United States of America, and this is leading to entirely new conditions of life and this Revolution is leading to a Power Age. It was because of this that Lenin, looking far ahead, decided to build all over Soviet Russia huge hydroelectric power works.

The application of electric power to industry resulted in a great change without costing much. As machines go on improving, fewer workers are employed in them. This resulted in the increase of the production of manufactured goods enormously, and threw out many workers from the factory, as they were no longer required.

As a worker could produce far more goods with the help of machinery, his wages went up and the prices of goods went down. The workers and the common people could thus buy more of these goods. Their standards of living went up and the demands for the manufactured goods grew. This resulted in building up of new factories and employment for more men. Thus, although machinery displaced workers in each factory as a whole, far more workers were employed because there were many more factories.

There was a great depression in trade all over the world due to the capitalistic system and the increase of unemployment, but this did not prevent technology from advancing. It is a curious and inverted problem, for greater production by up-to-date machinery means, or ought to mean, greater wealth for the nation and higher standards of living for every one. Instead, it has resulted in poverty and terrible suffering. This is the case in industrially advanced countries.

Science, as we have seen, has brought many good things in its train, but science has also added enormously to the horrors of war. States have not taken to pure and applied sciences, but they have not neglected the warlike aspect of science, and they have taken full advantage of the latest scientific technique to arm and strengthen themselves. These governments rest on force, and make themselves so strong that they can tyrannize over people without, as a rule, any fear of consequences.

War is not a pleasant subject to contemplate in all its horrid reality, and because of this the reality is hidden behind fine phrases, brave music and bright uniforms. War is no longer an affair of infantry charges and cavalry charges; the old foot soldier and cavalry man are almost as useless now in war as the bow and the arrow. War today is an affair of mechanized tanks, aeroplanes and bombs. Aeroplanes are increasing in speed and efficiency from day to day.

On the outbreak of war, warring nations are immediately attacked by hostile aircraft hurling high explosive bombs at the great cities and factories. Poison gas bombs may be thrown from aeroplanes, and these will spread and envelop whole areas, suffocating and killing every living thing within their reach. It will be a large scale destruction of the civilian population in the cruellest and most painful way, causing intolerable suffering and mental distress.

There is worse to come; let God forbid. The bombs thrown from aeroplanes may contain germs and bacteria of various horrible diseases, so that a whole city may be infected with these diseases. The very fear that the enemy country may adopt such unfair and monstrous methods induces each country to be first in the field. For the weapons are so terrible that the country that uses them first has great advantages. Fear has big eyes!

Indeed, poison gas was used extensively during the first world war, and it is well-known that all the Great Powers have now got large factories to manufacture this gas for war purposes. Italy conquered Abyssinia only by the use of poison gas, bombing and poisoning the wells and tanks. The curious result of all this was that the real fighting in the second world war took place not at the front, where some armies were digging themselves in to face each other, but behind the fronts, in the cities and homes of the civilian population. No International Law is honoured by the warring nations. The safest place in the war is the front, for the troops are fully protected there from air attacks and poison gases and infection!

What will happen no one knows. We cannot tear the veil from the future. We see two processes going on to-day in the world, two rival and contradictory processes. One is the progress of co-operation and reason, and the building up of the structure of civilisation; the other a destructive process, a tearing up of everything, an attempt by mankind to commit suicide. And both go faster and faster, and both have armed themselves with the weapons and technique of science. Which will win?

By means of the radio, science carries our voices to distant lands, by wireless telephone we speak to people at the other end of the earth; and soon we shall be able to see them by means of 'television'. By its wonderful technique science can produce all that mankind needs in abundance, and rid the world for ever of the ancient curse of poverty, if only it is used in the right direction.

AUSTRALIAN INTEREST IN INDIAN SCIENCE

BY NORMAN BARTLETT

THE visit of an Australian Goodwill Scientific Mission to India early this year may lead to a regular exchange of students and scientists between the two countries. The mission has already recommended that a party of Indian scientists be invited to visit Australia.

"The visit of the delegation should be the forerunner of much closer scientific contacts between India and Australia and Pakistan and Australia," said the secretary (Mr. G.B. Gresford) in a report on the visit recently issued. "At a later date, when conditions are more normal, it should be possible to arrange for the accommodation of a number of students from these two countries to carry out post-graduate work in Australia and for the exchange of workers between the Council for Scientific and Industrial Research in Australia and the Council for Scientific and Industrial Research of India. In the meantime it is proposed to recommend that a group of scientists be invited to Australia to return the visit paid by this delegation."

Mr. Gresford comments on the great enthusiasm for scientific work and study the delegation noted in India and Pakistan. There is a real consciousness, he said, among educated Indians and Pakistanis of the part science can play in the development of the

sub-continent. The average age of students appeared to be lower than in Australia, but their enthusiasm for science was very apparent.

"In all Indian universities," the report continued, "considerable interest was shown in Australian universities and student life. Members of the delegation received a large number of enquiries from Indian students about the possibility of undertaking work, particularly post-graduate study, in Australian universities. It is clear that many Indians are thinking of Australia as a place for post-graduate training in addition to Europe and America."

OVERCROWDED UNIVERSITIES

"The various difficulties Australian universities would experience at present in accommodating Indian students, due to over-crowded post-war conditions, were explained to the enquirers. Nevertheless, it is apparent that a demand is likely to arise from Indians to study in Australia, and the delegation feels that when conditions become more normal this should be encouraged."

"It is also possible that there are certain scientists in India, for example, Sir C. V. Raman at the Indian Institute of Science and Professor P. C. Mahalanobis,

Director of the Institute of Statistics at Calcutta, under whom Australians might wish to study.

"The exchange of students at an impressionable age would be very useful in building up goodwill between the two countries", the report continued. "Members of Indian university staffs also enquired about the possibility of visiting Australia for short periods for lecturing or research purposes and about the possibility of arranging exchanges. The detailed method of carrying out such suggestions would involve many difficulties, but it is felt that everything should be done to encourage exchange wherever possible. There is no doubt that in the academic world India is looking to Australia as a friend."

SCIENTIFIC RESEARCH IN INDIA

Mr. Gresford referred to the organisation and activities of the Indian Council for Scientific and Industrial Research set up in 1946 under Sir Shanti Bhatnagar. The Government of India is giving generous support to this institution. Because of post-war difficulties the Indian Council for Scientific and Industrial Research has not yet been able to establish its own laboratories, and is working under the auspices of various Indian universities. Work, so far, has been mainly of an applied nature, but some interesting fundamental investigations have also been made.

"Comprehensive plans have been drawn up for the establishment of a chain of laboratories throughout the country and various officers, including architects, have been sent abroad to investigate developments," Mr. Gresford said. It is a pity that visits have not been paid to Australia, since the Indian Council for Scientific and Industrial Research is closely modelled on, and will have to tackle similar problems to those of the Council for Scientific and Industrial Research in Australia. It was suggested to Sir Shanti Bhatnagar that some of his officers should visit Australia to see for themselves the organization and work of the Council for Scientific and Industrial Research."

The delegation believed that it would be particularly useful for officers of the National Physical Laboratory under Sir K.S. Krishnan at Delhi to visit the National Standards Laboratory in Sydney. The delegation has arranged to send plans of the Sydney Laboratory to Delhi.

EXCHANGE OF OFFICERS

Mr. Gresford reported that informal discussions had already taken place on the possibility of exchanging officers between the Australian and the Indian Councils for Scientific and Industrial Research. Indian officers, he suggested, would benefit from work in Australian laboratories which had been longer established than similar laboratories working in same field of study in India. Australian scientists, on the other hand, would benefit from working on minerals, metallurgy and ceramics in India. Council for Scientific and Industrial Research exchanges, Mr. Gresford thought, should not be subject to the difficulties which would arise from an exchange of university staffs and students.

(The Australian delegation which visited India consisted of Sir John Madsen, Professor of Electrical Engineering at the University of Sydney, Sir Kerr Grant, Professor of Physics at the University of Adelaide, Professor J. A. Prescott, C.B.E., Director of the Waite Agricultural Research Institute, University of Adelaide, Mr. R. G. Thomas, Division of Industrial Chemistry, Council for Scientific and Industrial Research, and Mr. G.B. Gresford, Assistant Secretary, Council for Scientific and Industrial Research.)

The delegation attended the 35th Annual Meeting of the Indian Science Congress Association at Patna, the capital of Bihar, in January. The scientists also visited Calcutta, Jamshedpur, Madras, Trivandrum, Bangalore, Mysore, Hyderabad, Bombay, Poona, New Delhi, Dehra Dun, Roorkee, Agra, Aligarh, Benares, Lucknow and Kanpur.)

ADULT EDUCATION IN JODHPUR STATE

BY DR. K. N. KINI, M.A., PH.D. (COLUMBIA) *Director of Education, Jodhpur.*

JODHPUR State has a population of about 26 lakhs according to the census of 1941 and it is computed that the population would be about 30 lakhs in 1951. Out of the total population of 26 lakhs, 22 lakhs are of ages 5 years and above. Of the latter 22 lakhs, only a little over a lakh are literate, giving a percentage of only five.

Out of a male population of 11.5 lakhs of ages over 5 years, about a lakh are literate, giving a percentage of a little over nine. Out of the female population of 19.3 lakhs of ages 5 years and above, only about 9000 are literate giving a percentage of 0.9.

Comparatively speaking, therefore, literacy in Jodhpur State is low as compared to that in the Indian Union, where it is 13 as per census of 1941, and much more backward as compared with the literacy in Baroda, Cochin and Travancore.

In 1946-47 a beginning was made in Adult Education in the State with 29 night classes consisting of about 480 male adults. During the current year, 1947-48, the number of classes has increased to 90 with a total strength of about 1500 males. Though the increase in both the number of classes and in the strength is appreciable, still as compared to the large number of illiterates, both among men and women, the number of night classes falls far short of the requirements. There is a certain amount of reluctance on the part of adults to attend these classes, especially because even a coolie can earn three to six rupees a day and these labourers openly say that they do not appreciate the utility of literacy for them.

With a view to giving a great impetus to the spread of adult education in the State, a conference of all those persons interested in this programme was convened on 5th and 6th August 1948, in the Mehakma Khas, under the presidentship of Shree Mathura Dass Mathur, B.Sc., LL.B., Shiksha Mantri to the Government of Jodhpur. A number of subjects relating to adult education were

considered. There was heart to heart discussion. Every difficulty felt by workers in this field was brought to light. Doubts entertained by some were also placed before the conference in a frank and straight manner. As a result of the discussions, the following resolutions were passed. The Department of Education has been since taking action to implement these resolutions. It has been proposed that the present grant of Rs. 20,000 a year for the adult education be doubled for 1948-49. It may be possible to get even more funds, if necessity demands.

RESOLUTIONS PASSED

1. A literacy week for mass propaganda to educate the illiterates and focus the attention of common man, be celebrated in the State.

2. In order to fight adult illiteracy a couple of days every month be fixed as 'literacy days' when school and college students may go out for literacy work and campaign under the guidance of teachers.

3. 'Each one, teach one' societies be established in the city, towns and villages of Marwar to educate illiterate adults.

4. For Scouts and Girl Guides, a Proficiency Badge in literacy be introduced making it incumbent upon them to make one individual literate before they get entitled to this badge. It should be made compulsory for the scouts and girl guides to get this badge before they are declared qualified as 2nd class Scouts or Guides.

5. The Jodhpur Government be requested to make it incumbent upon the Government superior service employees (including such employees of the Court of Wards, aided schools and Railway) to turn one adult literate every year before they are given their due annual increment or to pay for the expenses of turning an adult literate every year.

6. Special agencies to organise Farmers' Self-help Village Clubs, Discussion-groups, People's theatres, Extension Lectures on utility topics, Bhajan Kirtans, Akharas, Games and Athletic meets, Scout and Rover rallies, be established in the State with a special aim of fostering general education of adults.

7. Libraries including Circulating Libraries and Reading Rooms, be opened for follow-up in literacy work.

8. Resolved that a Central Board of Adult Education with district and village Advisory Councils be appointed to assist the Education Department, Government of Jodhpur, in removing illiteracy among the adults of Marwar. Their functions should be:

(i) To advise in opening new adult classes:

(ii) to assist in finding volunteers for adult education work:

(iii) to assist in persuading adults to attend adult classes:

(iv) to collect money for adult education drive:

(v) to help in adult literacy propaganda work:

(vi) to help in enforcing under its provisions, the Compulsory Adult Education Act, if and when passed:

(vii) to help in organising general educational activities of the village, town or district:

(viii) to work in consonance with the instructions to be issued by the Director of Education: and

(ix) to help in the establishment of Reading Rooms and Libraries.

9. Extensions classes in village schools be opened to enable literates and semi-literates to appear for and pass public examinations by undergoing a course for them.

10. A small committee be appointed to educate the public mind regarding adult education problems in the State.

11. Travelling vans carrying Cinematography apparatus and instructional films equipped with posters and literature relevant to adult educational needs be provided to move about in the villages. One such van be equipped as an experimental measure this year.

12. The Superintendent, Central Jail, be requested to organise a band of social workers to educate men and women illiterate convicts.

13. It may be made incumbent upon every student of colleges from first year onwards to make literate one adult before he or she is given due promotion to higher class or pay the cost of turning two adults literate every year.

14. "Vyas Literacy Medal" in every school and college be kept for creating a spirit of healthy competition amongst the students for literacy work and campaigning.

15. The Government of Jodhpur be requested to pass a Compulsory Adult Education Act as proposed herein.

A tentative draft of a Compulsory Adult Education Act is given below. It may be first made applicable to men and may be tried in a few places to begin with and then gradually extended to other places in the State.

COMPULSORY ADULT EDUCATION ACT.

Whereas it is expedient to make better provision for the extension of education among adults, His Highness the Maharaja Sahib Bahadur is pleased to enact as follows:—

I. (1) The regulation may be called "The Compulsory Adult Education Act, 1948" and shall come into force in such areas and from such dates as may be notified by the Government of Jodhpur.

(2) It extends to the whole of Jodhpur State.

II. In this Act, "Adult" means for the present every male between the ages of 10 and 50 years. "Education Department" means the education department of the Government of Jodhpur.

"Recognised School" means a school recognised by the Education Department for the purpose of this Act.

"Adult Education" means the courses in reading, writing and simple arithmetic that may be prescribed by the Education Department for the purposes of this Act.

III. In every area to which this Act applies, it shall be the duty of every adult to attend a recognised school for adult education for so many days in the year for one year and for such time on each day of attendance as may be prescribed by the Education Department unless there is a reasonable excuse for the non-attendance of the adult. If the adult fails to be literate in one year, the time during which he shall attend school will be extended at the discretion of the Department of Education.

IV. (i) Any of the following circumstances is a reasonable excuse for non-attendance:—

(a) That the adult has already attained the standard of literacy aimed at by this Act.

(b) That there is no recognised school within a distance of a mile and a half measured along the nearest road from his residence.

(c) That the adult is prevented from attending school by reason of chronic illness, or any other valid cause.

(ii) Where there is a reasonable excuse for non-attendance, a certificate of exemption may be granted by such authority and in such manner as may be prescribed by the Government.

V. In any area to which this Act applies, every employer shall permit the adult in his employ to attend a recognised Adult School on the days and at the times when the latter has to do so, unless that adult has a certificate of exemption under section IV. Employers will be liable for punishment if they violate this section of the Act as per rules to be framed under the Act.

VI. The Government may by notification in the Gazette make rules to enforce the provisions of this Act.

CRAFT-CORRELATION

BY SRI R. SRINIVASA IYENGAR, B.A., L.T. Headmaster, Sarvajana High School, Peelamedu

IN a personal memorandum submitted to the D.P.I. in May last, I stated: "Correlation of the subjects of instruction with the basic crafts has not passed the stage of experiment in even well-established schools, as alleged in the note on the craft-syllabus; and those schools are not in a position to pass on to other institutions the results of their experiments. I deem it my duty to state that the correlation theory need not be stretched too far. I do not advocate divorce of information about a craft from the craft itself. Knowledge that could be acquired from the craft or about the craft need not be ignored while teaching the craft. Craft as craft has an educative value

of its own. Every lesson in a literary subject has to be taught with concrete aids. It is well to recognise the limitations of the theory of correlation and its actual achievement in practice."

Till now, the craft has to be related to the information subjects; but the latest instructions expect correlation between the regional languages and the craft; and the complete picture of the correlation between the language and the craft throughout the secondary school course is not before us. Yet this correlation is to commence in the First Form this year. Language should awaken noble impulses and emotions; create a taste for literature and promote

self-expression. Description of the craft and its processes and potentialities may not cover the whole course. Teachers should have a clear knowledge of the whole picture of the language craft correlation.

As I understand Gandhiji, literacy by itself is no education at all. Education must produce an integrated personality, build up one's character, enable one to form good habits, and help one to raise one's character, enable one to form good habits, and help one to raise one's moral stature. Similarly, when he advocated craft-learning, he found that "the crafts were taught only for the sake of the crafts, without any attempt to develop the intellect as well", that "the absence of vocational training made the educated class almost unfit for productive work and harmed them physically", and that therefore "the occupational training should serve an educational purpose." So, according to Gandhiji, craft as craft will be a waste of human energy, if it did not import the 'literacy of the human personality,' intellectual and moral; and craft should be utilised for 'cultivating the mental physical and spiritual faculties' and developing the whole man or woman in him or her. This objective should be borne in

mind; and correlation should not become an obsession, as it is becoming now. Correlation is not mentioned in the fundamentals of basic education pictured by Gandhiji in his last article on the question published in November 1947. Correlation, if ridden to death, will not help learning in proper perspective.

Lastly, it is well that parents and teachers are acquainted with the latest position regarding the Russian experiment. The June issue of "Teaching" published by Oxford University Press states: "In Russia they substituted craft-teaching for language-teaching—poly-technicalizing education they called it. The craft teaching proved enjoyable, but it was found wasteful of educational time and was expensive. The handicraft processes that could be taught in schools were not the same as the factory processes that had to be later employed in industry. In order to acquire a real measure of skill and good craftsmanship, much time had to be spent, and this did not prove fruitful unless the children were being trained to be employed in a particular industry." Prudence dictates that we should proceed cautiously with regard to craft-teaching and the correlation-business.

BRITAIN'S NEW SOCIAL SECURITY SERVICES

No. 3—Free Medical Care For All

BY DAVID A. LE VAY, M.S., F.R.C.S.

BRITAIN'S new national health service, which comes into operation on July 5 includes many innovations and one change which is likely to be far-reaching, but it is essentially an extension of the principles laid down in 1911 in the first National Health Insurance Act. But its range will be universal—every man, woman and child, irrespective of whether or not they are paying insurance contributions, will be entitled to use all or any part of the services to be provided.

LIV-9-2

These include not only those of the family doctor but all forms of hospital and clinic treatment and aftercare. And they are available without charge to all, and without inquiry as to insurance status at the time of treatment. Where the patient is insured, only a small part of the weekly contribution goes towards the cost of the health service—8½d. (7 as-6p.) for a man, 6½d (5 as-9p.) for a woman, with ½d. (5 pies) from the employer in each case. Such payment will provide a total of some

have a capacity of 800 to 1,000 beds or more.

The U. K. Government has discarded the idea of a closed medical corporation in favour of a highly decentralised pattern of boards and committees, with considerable local autonomy and with wide representation of doctors, dentists, chemists, local authorities and the public at all levels. But all bodies are directly accountable to the Minister of Health by virtue of his responsibility to Parliament, so that dispute and criticism can reach the House of Commons at once.

Though the boards appoint the senior specialists, thus making their services more widely available, and though the contracts of every grade of hospital worker lie with the boards, day-to-day management and expenditure and the engagement of other than senior staff are left wholly to the individual management committees. For the patient, hospital facilities are immensely improved, for they are quite free and include board, specialist attention and all treatment. As a result the almoner is set free for her proper work of dealing with social conditions.

At the apex of the administrative pyramid is the Minister, aided by a Central Health Services Council of professional advisers. It is a three-sided pyramid formed by the hospitals with their specialist services, the family doctor service provided by the general practitioner, and the municipal clinic services of the local authorities.

Hospitals, whether voluntary or municipal, with their liabilities, assets and endowments, are taken over by the State except in a few special cases when this is thought to be unnecessary for the needs of the Service. Private nursing homes are unaffected. The organisation of the hospitals, now a national responsibility, is on a regional basis, the country being divided into 14 hospital areas, each covering several counties and based on a university with a medical school.

All the hospitals (perhaps some 200 to 300 in each area) come under a regional hospital board consisting of persons chosen after consultation with doctors, local authorities and other interested bodies. The board receives an over-all grant from the Exchequer annually and disburses this as it thinks fit to the hospital management committees of its area. These are also new bodies, set up not so much to manage individual hospitals, but to co-ordinate the work groups of hospitals which together

PRIVATE FACILITIES

Nevertheless, private facilities will continue to be provided in some hospitals. Any patient, for example, who wishes may pay for privacy if a room is available and is not needed on medical grounds for public patients. There will also be a number of fee-paying beds. Patients using these will pay the specialist attending them either fees according to a prescribed scale, or, in other cases, such fees as the specialist himself fixes.

In every branch of the service, however, there will be the right to use free facilities wholly or in part. Though the great teaching hospitals are also nominally taken over by the State, and their expenditure met, they are excluded from the domain of the regional boards, retaining their own board of governors, though these now include some public representatives. The medical schools and medical education are left entirely alone.

In general practice the unit of organization is roughly that of the county or large city, and the administrative body is the local executive council, half of whose members are professional men, such as doctors, dentists, or pharmacists, and the remainder local authority and public nominees. These councils will in the future elect their own chairmen and have decisive control over family medicine and dentistry in their district under the new service, their work

CHOICE OF DOCTOR

Every doctor may enter the public service wholly or in part, retaining his former list of insured workers, though these, like all the newcomers, have a free choice of doctors if they wish. Facilities include general care by the family doctor, dental treatment (though this is guaranteed only for mothers and children because of the shortage of dentists), supply of all necessary drugs, instruments and appliances and hearing-aids, sight-testing and the provision of spectacles. Charges can only be made for extra-special demands like gold teeth or contact lenses, or for replacing breakages due to negligence.

A far-reaching feature in general practice is the introduction of the health centre as the unit of family medicine. The centres will be buildings established by the local authorities in every district, where doctors will see their patients in individual private consulting rooms. Municipal clinics will often be housed in the same centre which will then serve as the natural local focus of all health education.

Since health centres are likely to be a key feature of the service, by which its success will be judged, it is a pity that building shortages are likely to prevent the establishment of more than a few experimental ones during the next few years. Meanwhile, general practice continues in the doctors' own surgeries. In any case, home visiting will be unaffected.

BASIC SALARY

Apart from any who elect to remain in private practice outside the scheme, doctors entering the public service lose the right to buy and sell their practices, receiving compensation for this loss of goodwill from a national fund of £66,000,000 (Rs. 87.85 crores). This compensation, with interest, will usually be paid at death or retirement. Pensions are also paid on retirement, or to the doctor's widow. Newly-qualified practitioners will be paid by a basic salary of

£300 (Rs. 3,993-9as-9p.) a year with an additional capitation fee for each patient, and after three years may choose to give up the basic salary for a slightly higher capitation rate. Doctors already established in practice can choose either system of payment, or change from one to the other.

There is to be legislation to implement a promise that it will not be possible to bring in a full-time service by regulation. Such a step would require a fresh Act of Parliament. A single National Medical Practices Committee of doctors will have the distribution of doctors under continuous survey, and newly-qualified entrants to the service after July 5 will not be allowed to settle in the public service in those few areas considered to be already over-doctored. Otherwise there is no direction.

Complaints of a doctor's negligence or inefficiency can be made to the local executive council or to a national tribunal, which may decide in his favour, penalise him, or disqualify him from public practice in the area. Appeal lies to the Minister, who can reverse a disqualification but cannot upset a favourable finding. The local authority health services are marked by a concentration of health powers with the larger units of local government, the county councils and county boroughs, which have in their turn, lost their municipal hospitals to the regional boards.

MUNICIPAL SERVICES

The municipal services include building and running the health centres, provision of maternity and child welfare clinics, and arrangements for ambulance services, vaccination and immunisation. All these are free, as are after-care and health visitor facilities, though certain extra provisions such as home helps or special foods in case of need may carry a small charge when circumstances justify it.

The care of venereal disease and tuberculosis, and the in-patient treatment of mental disease are handed over to the regional board, so that these services can be widely planned. In particular, more provision for out-patient clinics for mental

disorders will result. Local health authorities will receive a grant-in-aid from the Exchequer varying from three-quarters to three-eighths of their expenditure according to the prosperity of the districts.

Some general features of the new service include continuation into peace of the national blood transfusion service of the war years, and the establishment of a national public health laboratory service. The arrangements for Scotland and Northern Ireland, differing only in organisational details, are covered by separate Acts of Parliament.

To sum up, the new service, though providing no immediate utopia, will be

available to everyone who wishes to use it or any part of it. Its benefits will not be confined to the millions who will be paying national insurance. With the National Insurance Act and the Family Allowances Act, the Health Service Act completes a triad of social measures which give a striking example of national planning for security to the post-war world.

The co-operation of the medical profession, marked though it has been for the last few months by doubts and hesitations, can, in view of recent concessions by the Ministry of Health, be regarded as largely assured by the time the scheme comes into operation.

LET EACH ONE TEACH ONE

BY SRI D. KRISHNAYYA, *High School Hindupur.*

'ILLITERACY in India is perhaps the greatest single handicap', said Earl Mountbatten speaking on the first anniversary celebrations of Indian Independence at the Albert Hall, London. The problem of the appalling illiteracy of the country must receive the attention of one and all from the humanitarian view at least, as fifty per cent literacy in three years is our Educational target and as, 'ignorance is the curse of God and knowledge the wing wherewith we fly to Heaven', in the words of Shakespeare.

Besides ourselves reaching heaven, it is our duty to take our brothers and sisters to that land of Bliss along with us, as we belong to that nation where Dharmaraja took even his little dog on to that kingdom of light as per our illustrious epic and the glory thereof.

'Each one, teach one' is a simple Golden Rule, full of meaning, and it costs us nothing except cheerfulness, good humour, service and love. The joy of life lies not in ourselves enjoying it, but in making others enjoy the same. The illiterate brother or sister constantly cries out "Oh, say, what is that thing called light? And let us, have the blessings of such learning." Though we hear the cry constantly, how are we responding to it? Let us hear this cry as the call of our country dear and answer that fully and faithfully and with a smile, taking a resolute decision to educate our brothers and sisters and give them the Torch of Learning, so that the onward march of our dear country be glorious and victorious and the pride of the nations all the world over.

Jai Hind.

A JAIN VERSION OF THE MAHABHARATA

BY SRI M. B. NARASIMHA IYENGAR, M.Sc., *Advocate, Bangalore City.*

(Continued from page 191).

MEANWHILE, everyone believed that the Paandavas had perished in the great fire of Vaaranasi. Duryodhana was glad that all enemies were killed without much fighting. The Yadavas alone knew that the Paandavas had not died but were living concealed somewhere. The only person who felt very upset at the supposed death of the Paandavas was Drupada. He wanted to give his daughter Draupadi in marriage to Arjuna. But his inner voice was telling him that the Paandavas could not be killed by any foul means. Hence he arranged the *swayamvara* of his daughter in the hope of attracting Arjuna. In his armoury was the bow, called Gaandiiva. Drupada said that he would give his daughter Draupadi to any one, who could wield Gaandiiva and with its help shoot the eye of a wooden fish without locking at it.

Many princes came to the Paanchaala country and tried their luck. Duryodana and his brothers were there. Karna was there. Everyone failed miserably. Arjuna alone succeeded with shooting at the eye of the wooden fish and won Draupadi.

Then the Kauravas learnt that the Paandavas had not died. Then Bhishma and others effected a compromise between the cousins. The Paandavas were allowed to rule a part of the ancestral kingdom with Indraprasta as their capital.

Yudhishtira assigned the towns of Tilakaprasta, Kanyaaprasta, Naagaprasta and Swarnaprasta to his brothers. Arjuna married also Subhadra, the daughter of Vasudeva.

Meanwhile Duryodana became jealous of the wealth of the Paandavas. He wanted to kill them, but he found that they could not be killed easily. Then Sakuni, his minister, who was an adept in the art of gambling, said that he could defeat them in gambling and then deprive them of all their wealth.

Then Dhritaraashtra arranged for the gambling match. Yudhishtira lost everything in gambling. Then in the last throw of the dice, it was agreed that the defeated should live in the forest for twelve years and should remain incognito thereafter for a period of one year. If in the period of one year, they should be found out, then they should enter the forest for another twelve years. Again Yudhishtira lost. Then the Paandavas entered the forest after sending away their wives to their father-in-law's houses. Draupadi alone followed Arjuna.

In the forest, Arjuna found a Vidhyadhara, named Indraratha tied down to a tree. At once Arjuna released him and then learnt from him that, when he was doing penance to attain the *Vidyaas*, his hands and feet were tied down by his enemy, Megharatha. Arjuna learnt from him the various *vidyaas*.

Meanwhile, Duryodhana, with his huge army, went to the forest to mock the Paandavas. On the way he was forced to fight a battle with Indraratha. He was defeated in the battle. Indraratha took everyone a prisoner. At the instance of Yudhishtira, Arjuna intervened and released Duryodhana and others.

Draupadi wanted a lotus of golden colour. Arjuna went in search of it. Meanwhile, a Kachara, by name Maahapadma, abducted Draupadi. He assumed the form of Arjuna and then he carried away Draupadi. By the help of a magic ring, she found out the deception.

Arjuna returned with the lotus of golden colour. Not finding Draupadi, he began to weep bitterly. Then with the help of his brothers, he was able to find out Maahapadma. In the ensuing battle, Maahapadma was defeated, and Draupadi was restored to Arjuna.

Twelve years went by and the Paandavas wanted to spend one year *incognito* in the

court of Virata, the ruler of the Matsya country. Then they sent away Draupadi to Drupada's house.

Yudhishtira assumed the form of a Brahmin at the court of Virata. Bhishma became a cook in the palace and he assumed the name of Valala. Arjuna became Brihannala and he taught the daughter of Virata the art of music. Nakula was left in charge of horses, and Sahadeva became a cowherd.

In the court of Virata Bhishma defeated a wrestler, by name Vishama Karpara. This was resented by Simhabhala, the brother-in-law of Virata. In the ensuing fight between the two, Bhishma killed Simhabhala.

Meanwhile Duryodhana was making a vigorous search for the Paandavas. He was not able to find them out, but he learnt that Simhabhala had been slain. He felt that Bhishma alone could have killed him, and that the Paandavas must be moving about in the Matsya country. He ordered Susarma to carry away the cows of Virata by attacking the Matsya country from the south. A day after Susarma's attack, it was arranged that Duryodhana should carry away the cows of Virata by directing an attack from the northern side. Both the attacks failed, as stated by Vyaasa.

Then the Paandavas revealed themselves to Virata. Meanwhile, Karna found out that Kunti was his mother with the help of a silk-cloth. Then he promised her that he would not kill the Paandavas, but at the same time he wanted Kunti not to reveal his true identity.

The Paandavas left the Matsya country and went to Dwaarka to pay their respects to Neminaatha Tirthankara.

Meanwhile, Jaraasandha Chakrii learnt that the Yaadavas were alive and that they were living in Dwaarka. Then he moved his army to Kurukshetra in order to fight them. Duryodhana joined him with eleven *akshauhinis* of fighting forces. The Paandavas had only seven *akshauhinis*.

Meanwhile the Paandavas sent one Krishna (not Vaasudeva Krishna) as a messenger to Duryodhana. The messenger

requested Duryodhana to return the kingdom and wealth taken in gambling to the Paandavas. The Kauravas did not agree to the proposal. Then the Yaadavas moved the army to the field of Kurukshetra. Vasudama then nominated one Krishna, an insignificant person, to act as charioteer to Arjuna.

Jaraasandha Chakrii then appointed Karna as the commander in chief. The Yaadavas made Arjuna their commander. On the first day, the two opposing forces fought each other. It was not possible to say who fought better. The battle was inconclusive. Then certain rules were framed and only select warriors were sent to the battle-field. The war became something like a tournament, and there was nothing serious about it.

On the second day, Sweta and Ugrasena fought on the side of the Yaadavas. Bhishma and Satrunjaya fought on the opposing side. After a bitter struggle, Bhishma killed Sweta. Satrunjaya met his death at the hands of Ugrasena.

On the third day, Kaamadanta, the son of Jaraasandha, fought with Baladeva. Baladeva opposed Arjuna. But there was nothing of importance to report on that day.

On the fourth day there was the usual fighting; but there was nothing special to report on that day.

On the fifth day, Arjuna killed the Samasaptakas. Abhimanya, son of Arjuna, forcibly entered the *Padmayuha* arranged by Jaraasandha. There he killed the one hundred sons of Duryodhana, and then he was himself killed by Saindhava.

On the night of the fifth day, Arjuna made a terrible vow, namely that he would kill Saindhava before the sunset the next day. If he did not kill him, then he said that he would burn himself to death.

On the sixth day, Arjuna entered the *Chakravyuha* arranged by Jaraasandha and brutally killed Saindhava. Satyaka also killed Bhoorishavas.

On the seventh day, Bhishma killed all the brothers of Duryodhana.

On the eighth day, Bhishma killed many warriors on the side of the Yaadavas.

On the ninth day Bhishma renounced the world, and then he was killed by the Paandavas.

On the tenth day, Karna killed Gatotkacha, and twentyfour thousand warriors died on that day.

On the eleventh day, Drona killed the Paanchalas, and he himself was killed by the son of Drupada.

On the twelfth day, Bhishma killed Sakuni, and Karna suffered defeat at the hands of Arjuna.

On the thirteenth day, Karna renounced the world. Then he began to do penance. Bhishma broke the thighs of Duryodhana. Here the Jaina version follows closely Vyaasa's narration.

On the fourteenth day Aswatthama killed all the warriors on the side of the Paandavas, Vaasudeva Krishna killed Jaraasandha.

Till that time, Krishna had no *chakra* in his hands. Jaraasandha used the *chakra* against Krishna. The *chakra* did not kill Krishna, but became an ornament in his hands.

Thus the war was fought, and the Paandavas became victorious. Gaandhaarii and Dhritaraashtra became reconciled to their fate. They said that Duryodhana died, as he did not heed to their advice.

After the death of the Yaadavas, the Paandavas renounced the world. They went to the forest to do penance. There Yudhishtira, Bhishma and Arjuna were consumed in a forest fire which they themselves had made. They attained *kaivalya*. Nakula and Sahadeva did a different kind of penance, and then they also attained *kaivalya*.

This is the story of the *Mahaabhaarata* as narrated by the Jains.

A REVIEW OF THE DRAFT SYLLABUS IN ENGLISH FOR SECONDARY SCHOOLS

By SRI S. SUBRAHMANYA IYER, B.A., L.T. Retired Educationist, Madras.

SUGGESTIONS are offered for improvement of the Madras Draft Syllabus in English for Secondary Schools for adoption if found suitable. They are based on the writer's long-standing experience in the teaching of English in high and middle schools and on experience acquired from preparing text-books on Grammar and Composition. Grammar is no longer the *bête noir* that it formerly was considered to be. It was the old-fashioned formal grammar method that was frightening both to the English teacher and to the pupil. The pupil is at present treated to a lively and interesting series of discourses on various grammatical topics, and it certainly takes a really pains-taking teacher to handle successfully this interesting branch of English study.

Verbs. In Form IV the pupils may be taught the simple moods of verbs—the Indicative and the Imperative, excluding

the treatment of the Subjunctive. This may be reserved for Forms V and VI. The Indicative and Imperative moods are quite simple and easy for a fourth Form pupil and are often met with in their daily lessons in the Reader and conversation classes. The syllabus in requiring the fourth Form pupil to be taught the emphatic forms of statements and requests implies the teaching of the moods: e.g. *He does come* (Indicative); *Do come* (Imperative). The omission of moods of verbs is therefore meaningless. The subjunctive mood is gradually falling out of use, its place being for the most part taken by the Indicative.

Prepositions. The syllabus for Form IV requires that prepositions should be taught by means of pictures, and this method could more appropriately have been employed at the initial stage in Form II where the pupil was introduced to the

study of English. It would be out of place and a waste of time to employ this method at an advanced stage where the teacher would do well to explain the use of prepositions by examples on the black-board. The use of 'up and down' as in 'up and down a river' 'a mile away from it, up a hill and down a hill' etc., may be taught by means of pictures. But a universal adoption of the pictorial method in explaining the use of prepositions should make the lesson boring and fantastic.

Under pronouns, Emphasizing and Interrogative Pronouns may be added, and an experienced teacher of English would demand the inclusion of the latter type even in the third Form.

A simple analysis of simple sentences may be taught from the beginning. A simple sentence should be divided into the subject and predicate. Nouns and pronouns forming the subject should be placed under the subject head, and the verb and other words connected with it under the predicate. To most pupils even in high school forms the correct analysis of the interrogative sentences, "Who is he?" "Who are you?" etc., is not known. They have the wrong notion that the interrogative pronouns in them are the subjects. This faulty notion has to be removed by the explanation of the parts of interrogative sentences: 'he is who'? 'you are who'? 'your father is what'? The difference between Reflexive and Emphasizing Pronouns should be pointed out and emphasized e.g. Rama *himself* came (Emphasizing), Rama hid *himself* (Reflexive). That neither the emphasizing nor the reflexive should be used as the subject of a sentence should be impressed. 'Himself came' is wrong: 'He himself came' is correct.

The English teacher of Form IV will note with no little surprise the omission of conjunctions—subordinating and coordinating, though he is required at the beginning of the syllabus to teach his pupils complex and compound sentences. Noun, Adjective, and Adverb clauses require to be formed with the help of Subordinating Conjunctions, Relative Pronouns, and Relative Adverbs.

E.g. He said *that* he had no objection to my going. (Conj.)

The man *who* came to us this morning returned home (Rel. Pronoun).

The tree stands on the spot *where* our house once stood (Rel. Adverb).

In the syllabus for Form II, under head 2, division 6, Formal Composition, the pupils are required to join sentences together with different connectives including subordinating and coordinating conjunctions, and relative pronouns. And to this list Relative Adverbs may be added. *e.g.* Do you know the time when he came? (Rel. Adverb) Do you know when he came? (conj.)

One would have naturally expected some more connectives to be added to the II and III Form Lists.

Punctuation: The correlation of this topic to the reading texts is appreciated. The III Form syllabus requires the teaching of all the marks of punctuation, while the IV Form requires it to be restricted to four elementary marks and even the ordinary ones—the apostrophe and the quotation marks—do not find place in the IV Form syllabus. The marks of the colon and the dash are used in business letters in ordering a supply of things. These marks also may be included. The semicolon and the hyphen may be reserved for the higher forms.

Question Forms appended to statements in speaking and writing—such as 'you came last night—wasn't it?'; 'Rama was absent from school yesterday—wasn't it?'; 'wasn't it?'—deserve to be condemned. The correct forms of the above are 'did you?' 'wasn't he?'. This wrong usage still persists in spite of the teacher's dining the right one in the grammar lessons—even among Europeans.

Under Exercises in Transposition, Form II, the types of Sentences (Affirmative, Negative and Interrogative) find a place, but in the syllabus for Form IV, only one type—Simple, Complex and Compound—is mentioned. Why the other type has been passed over at an advanced stage but

mention in Form V is uncanny. The syllabus, it is evident, lacks unity, order, continuity and coordination. It takes a large and expert body of experienced teachers of English to frame an English syllabus for secondary schools. Being the wearer of the shoe, the teacher alone knows where it pinches.

In the syllabus for Form II, the use of the simple infinitive after the past tense of a verb requires to be taught: "He came to see (not, to saw)." Why not push it further on to present and future tense forms? He comes to see (not, to sees); he will come to see (not, to will see). The rule may be deduced from these examples that the simple infinitive remains unchanged in form after verbs in the three tenses. The similarity in the mother tongue may be pointed out.

The pupils of the III Form should be able to give the three tense forms of verbs especially such as are used in their readers and to make lists of them. They should not unnecessarily be ground in the tense forms of a long catalogue of verbs familiar and unfamiliar; they should be able to make use of the forms of which they have made out a list. The syllabus for Form III includes the teaching of the correct use of the perfect form and both the present and the past perfect forms require to be taught, as in direct speech a direct form of sentence involving a verb in the present perfect has to be transformed into the indirect involving a corresponding change of the form to the past perfect.

Direct: He said, "I have been here for two days." **Indirect:** "He said he had been there for two days."

Another instance showing lack of continuity in the topics for Form IV is the restriction of reported speech to statements only, whereas the III Form syllabus includes Questions and Commands.

It should be noted that under Letter-writing in IV Form syllabus, friendly letters and notes of invitation are required to be taught, whereas the III form syllabus goes

further requiring the teaching of social and business letters. While appreciating the value and importance of these topics to pupils of III Form, which is a distinct stage in the course of secondary education, one would wonder why business letters are not required in a higher form. Is this not another instance of retrogression? In Form III syllabus, official types of letters had better be added to the list.

Under 'case' in syllabus for Form IV, we come across the terms objective and possessive. These two terms are old-fashioned and their respective equivalents in modern grammatical terminology are Accusative and Genitive. We, no doubt, use the term 'direct and indirect objects', but not 'the objective case.' Likewise, the term 'possessive' is not in vogue in the latest books on grammar, though it may still be extant among an old-fashioned class of pedagogues. The new term, 'Genitive', which has replaced it, answers all purposes and requirements. The term 'genitive' means 'belonging to' or 'connected with.' The term 'possessive' implies only ownership.

E.g. This is Rama's horse (the horse belonging to Rama). I was glad of Rama's success in the suit (the success won by Rama). My friend's sufferings (=sufferings undergone by my friend).

In the two latter instances the other meaning of genitive, 'connected with', will be appropriate. The term 'genitive' has therefore superseded the term 'possessive.'

Again, the term 'objective case' is obsolete, being replaced by 'accusative'. Nouns or pronouns in the accusative case are objects, but not in the objective case. In connection with the topic 'Possessive Forms' mentioned in Form IV syllabus, the teacher of English will do well to draw the distinction between the possessive formation and the plural formation:

E.g. The commander-in-chief's daughter was married. In the place of one there are at present two commanders-in-chief in India. I hear of my friend's son-in-law's transfer to Madras. He has two other sons-in-law.

As regards Grammar teaching in schools, I should like to mention one or two points. Formal grammar is a thing of the past. We are in daily touch with text books dealing with practical or functional grammar. That grammar should be used for pointing out lapses in pupils' 'Composition' is a long standing prejudice, which requires to be banished from our minds. The study of grammar on the practical or functional side is as interesting as that of mathematics. It is only applied geometry or applied trigonometry that makes cubes and squares no longer hard grained.

Parsing will tell us how the words in a sentence are related to each other and what function each word performs in relation to others. Analysis will indicate how the

parts of a sentence are related. These two topics of grammar should be taught straight from the beginning and the similarities and dissimilarities in the grammars of the mother-tongue and English should be pointed out.

The draft Syllabus for Forms II and III is a repetition of the old. It is almost satisfactory and sufficient for beginners. But continuity or unity is much to seek in the syllabus for Form IV, and far from being a liaison, it is a far cry to the syllabus for Forms V and VI. It therefore requires to be modified so as to make the IV Form syllabus in English a useful half-way house, and an effective preparatory stage between the middle school and the entrance course for the University.

EDITORIAL

ONE of the prime necessities for the right kind of citizenship in these days is the appreciation of our international duties. The New World Order that is now emerging should completely remove intolerance and injustice in any sphere of life and further progress towards the goal of Human Unity. It may take many years yet for this dream to be fulfilled, and for the realisation of better organisation and co-operation among individuals and Nations before the Ideal of Universal Brotherhood is achieved. Universal Justice through international comity and action is the goal of human history and it is stressed that the salvation of the World should lie not in wars and in peace pacts but in friendly willingness and co-operation.

A very optimistic note on this subject of World Community by Sir Rustom Masani of Bombay is worth careful perusal: He says:—"After all, the ideals of world peace and world fellowship have not been mere dreams. Century after century the process of conciliation and arbitration to prevent or end disputes and to promote harmony and unity has increased in definiteness and authority. At first arbitration clauses were inserted in commercial and other treaties.

Then arbitration treaties proper began to be negotiated and towards the end of the last century it was increasingly felt that concerted international action was necessary to organize peace. About this time, a famous Polish banker and author of a work on modern warfare, the founder of the Museum of War and Peace at Lucerne, Jean de Block, vividly brought home to the statesmen of the world that, as between Powers of nearly equal strength, warfare would in future be a suicidal deadlock, a struggle without possibility of decisive result and ruinous to both parties. These were conclusions drawn by the author in the light of improvements then made in the death-dealing efficiency of arms since the Franco-German War. Death-dealing efficiency had increased to such a pitch as to spell universal destruction.

"During the closing days of the last century the Hague Conference marked an advance upon previous European 'Concerts.' It established a Permanent Arbitration Court. The League of Nations elaborated the idea in the establishment of an international court but it failed to preserve peace for reasons well-known to the student of recent history. Nevertheless, despite continuous discord, there has been on the whole

EDITORIAL NOTES

a growing tendency on the part of the peoples of the world to get together. Many nations and races who fought side by side during the last war and mingled their blood have been now attempting to forge fresh links of union and co-operation in political as well as social, economic, intellectual and cultural fields. Several new international organisations have been formed for mutual help and although the best in man is seen to overpower at times the angel in him, each such struggle invariably ends in a wider conception of and better effort for international fellowship and co-operation"

Professor P. N. Banerjee, Vice-Chancellor of the Calcutta University, recently made an enquiry in to the condition of Indian students in the United Kingdom. He says that their number is large and that India has been spending about five crores a

year upon them. The different Governments, Central and Provincial, alone spend about seventy-five lakhs annually on scholarships paid to a portion of these students in Britain. He thinks that much of this financial drain is unnecessary and should be stopped. Only those who have already received a good education in this country in any subject might be allowed to proceed to the United Kingdom for advanced study and research in that subject. It is mere waste for people to go that country for under-graduate studies, which could very well be pursued with efficiency and profit in India. It is another matter for regret that Indian students have great difficulty in securing admission to Universities and to factories for practical training in technical subjects. Not often the degrees of Indian Universities which many of them may hold are not given the same respect as the degrees of other Dominions may happen to receive. This non-recognition amounts to unnecessary loss of time and longer stay in Britain for these students. The time has come for a correct solution of these problems, but "no solution will be forthcoming without a rigid restriction of the number of students permitted to proceed abroad for further education."

Life of Energy Revived



Pandit D. Gopalachari's

Aruna

SUPER UTERINE TONIC

128902

She is looking forward to her former life of vigour and many social parties, cured of all her uterine ills that confined her to the house all along.

AYURVEDASKAMAM LTD.
MADRAS 17

LATEST PUBLICATIONS.

TAMIL EDITION

"THREE AUTHORS ALGEBRA"

(THE ELEMENTS OF ALGEBRA)

Translated by

S Balakrishna Iyer B. A., L. T., &

N. Panchapagesa Iyer B. A., L.T.,

(For "C Group Optionals) Price Rs. 3

SECRETARIAL COURSES.

"BOOK KEEPING & ACCOUNTS"

By S. Vaidyanatha Iyer ... Rs. 5 15

"COMMERCIAL PRACTICE"

By The same author. ... Rs. 5 10

"COMMERCIAL ARITHMETIC"

By T. V. Subramania Iyer

(II Revised edition) ... Rs. 2 8

"COMMERCIAL CORRESPONDENCE"

By The same author ... Rs. 3 8

History of India Part I

HINDU INDIA

Latest Revised Edn. (1948)

By Prof : C. S. Srinivasachari M. A.

M.S. Ramaswami Iyengar M.A.

Price Rs. 5/5

Srinivasa Varadachari & Co.

2/16, Mount Road, MADRAS.

REGD. NO. M 272

THE FAMOUS ASTROLOGER

[Office Estd. 1924]



Recipient of many gold Medals and Certificates from Maharajas, Judges and notables for accurate predictions and for advising correct ancient scientific remedies to neutralise planetary influences and for achieving health, wealth, wisdom, friends and

fortune. One year monthly life reading Rs. 5/- 3 questions re-futurity Re. 2 - Personal consultation Rs. 5/- Office Hrs. 9 a.m. to 5 p.m. (Send birth details or writing time). Jyothishna Jnanabodini Rs. 2/8 p.c. Vivagaputhangal Rs. 1/- p.c.

Pandit Kaliyur M. SRINIVASACHARIAR.
THABONIDHI, THYAGARAYANAGAR.

GENERAL BOOKS

1. Nehru - Discovery of India 11 0 0
2. Gandhi - To the Students... 8 0 0
3. " To the Women ... 6 8 0
4. Narayan, R. K. - The English Teacher ... 8 0 0
5. Lenin - Selected Works (2 Vols) ... 8 0 0
6. Humayun Kabir - Our Heritage ... 1 12 0
7. C. Rajagopalachari - First Book of Kural (Selections) 1 4 0
8. Krishnaswami P. R. - Tom Munro Sahib ... 4 8 0
9. Odham's - English Dictionary ... 11 8 0
10. Louis Fischer - Gandhi & Stalin ... 6 8 0

The Educational Review Book Dept.
14/ Sunkuvar Street, Triplicane, Madras

