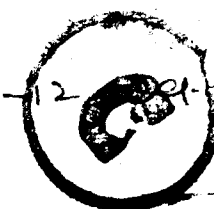


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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. LIV

OCTOBER 1948

No. 10

EDUCATION AND OUR DRAFT CONSTITUTION

By **DR. E. A. PIRES, M.A. (BOM), M.A. IN ED. (LOND.), PH.D. (BOM.), M.R.S.T. (ENG.)**
Principal, Training College, Nagpur.

It will be agreed on all hands that barring a clause here and another there, our constitution-framers have done a good job on the whole. Very soon the final touches will be given to the Draft Constitution that has during the past few months been carefully scrutinised by all sections of the Indian people to discover what flaws it contains that may adversely affect their rights and liberties and hamper their progress. To an educationist (that is, to one whose principal interest is education), naturally the articles dealing with the education of the people—with their rights and privileges and with the corresponding duties of the State—claim priority of attention. It is these provisions that I should like to review in this article.

To my mind the most significant provision is the one that recognises the proper role of the State in education and disclaims any totalitarianism in education. Every minority should welcome this wise provision that safeguards its inalienable right to conserve its own distinctive culture. Section 3 or Article 23 of the Draft Constitution provides:

"All minorities, whether based on religion, community or language shall have the right to establish and administer educational institutions of their choice."

It is a fundamental right of every parent to choose for his children the teachers as well as the type of education that he

regards as best suited for their proper and wholesome development; and this right can only be exercised in a state that permits a diversity of educational institutions based on the needs of different communities and sections of the people. True, the right of parents to choose for their children the kind of education that they regard as most suitable is not explicitly acknowledged in our Draft Constitution, as it is, for example, in the Constitution of Eire, Section 3 of Article 42 of which says:

"The State shall not oblige parents in violation of their conscience and lawful preference to send their children to schools established by the State, or to any particular type of school designated by the State."

But it is sufficiently implied in the prescription that minorities shall have the right to establish and administer educational institutions of their choice. This is quite an adequate guarantee against the encroachment of the State on the rights of the family with regard to education. In a democratic state like the one we are endeavouring to build up in this country, there can be no State monopoly of education, there can be no high-handedness on the part of Governments like the sort we had the misfortune to witness some time ago in Travancore. Non-Governmental agencies and denominational and language groups must be free to establish and administer educational institutions adapted to every

branch of learning and every degree of culture.

But the right to run its own institutions can be of little value to a minority community if it is refused its legitimate share of subsidy, out of the public funds. Such an eventuality has been forestalled by Section 3 of Article 23 of our Draft Constitution which lays down:

"The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion, community or language."

The State is certainly within its rights in refusing aid to schools and colleges on the grounds of inefficiency and mismanagement; it has the right—nay, the duty—to supervise all educational institutions receiving grants-in-aid to ensure that the required standards are maintained, and that the grants are economically and usefully spent. But distributive justice demands that every private school and college with a sincere and efficient management shall be given financial help proportionate to its needs to enable it to realise its educational objectives and to be really useful to the nation. This principle applies specially in the case of educational institutions whose separate existence is justified on the ground of distinctiveness of culture, language or religion. In such cases the State has an obligation to render aid, commensurate not just with the number of students attending them, but with their poverty or their backwardness. Another minority right with regard to education that has been specifically safeguarded by the Draft Constitution is the right of admission into State educational institutions. Section 2 of Article 23 lays down:

"No minority, whether based on religion, community or language shall be discriminated against in regard to the admission of any person belonging to such minority into any educational institution maintained by the State."

Although this is a very vague provision inasmuch as it leaves unsettled the question

of the proper basis on which admission should be made—a matter that leaves room for a diversity of legislation in future—it serves the very useful purpose of assuring the minorities of a fundamental right, the right to equality of educational opportunity. However, in view of the fact that a very large proportion of the institutions of higher grade are administered by semi-government agencies like Universities that obtain State aid, the admission of minority candidates into such institutions should also be similarly guaranteed. In this connection, I feel in conscience bound to protest against the decision of the Nagpur University to introduce Marathi and Hindi as compulsory media of instruction from the session of 1949, disregarding the right of the minority communities like the Anglo-Indians, the Parsis and the South Indians to university education. It is all very well to say that these communities should learn one of the regional languages if they wish to stay in this province; but what about giving them sufficient time for this purpose? How can a high school child who will be doing his certificate examination in March 1949 through the medium of English, be expected to follow lectures in Hindi or Marathi in June of the same year? I wish somebody could give me an answer to this query. But, if the question is unanswerable, what are we going to do about this funny resolution of the Nagpur University?

The problem of religious education which has engaged the close attention of educationists in this country during the last few years has also been tackled by our constitution-makers, and the results of their deliberations are embodied in Article 22 of the Draft Constitution. A perusal of the three sections of this article discloses a cautious attempt on the part of its framers to steer a middle course between the secularist and irreligious Constitution of the U.S.S.R. and the avowedly religious Constitution of Eire or Spain. As India is intended to be a secular (not secularist) State, and as it is the home of so many religious communities and sects, the Draft Constitution wisely ordains:

"No religious instruction shall be provided by the State in any educational institution

wholly maintained out of State funds" (Section 1, para 1).

Obviously, if the State itself were to make provision for instruction in any particular religion to the exclusion of others, it would mean the acceptance by the State of that religion as the State religion. But in a secular State there can be no State religion. This does not mean, however, that students studying in State schools are forbidden to receive religious instruction from their own religious teachers, if private arrangements can be conveniently made for the purpose by any particular religious community. It is not the desire of the framers of the Draft Constitution that religion should be divorced from education. On the contrary, the other provisions in article 22 indicate their faith in the power of religious education. The State is, therefore, even permitted to undertake to administer an educational institution where religious instruction is imparted under the terms of some endowment or trust (Section 1, para 2); and every community and denomination is permitted to provide religious instruction for its own pupils in an educational institution, albeit *outside its working hours* (Section 3).

A word about this restriction of religious instruction to hours outside the school working hours. In any institution that is not administered by the denomination seeking to give instruction to pupils of its own confession, obviously such instruction will have to be given outside the school hours, and even outside the school premises if the administrators of the school object to its being given within the premises, as they have every right to object. But in an institution administered by the particular denomination that wishes to give religious education to pupils belonging to its own faith, there can be no question of any restriction whatever regarding its programme of religious training, including religious ceremonies and religious worship. The Draft Constitution recognises the right of every community and group to conserve its own distinct culture (Article 23, Section 1).

How, then, can this right be hedged by rules that restrict its full enjoyment? If religion constitutes the very essence of culture, as it does in most cases, how can children and youth be expected to imbibe a culture, if training in the correlative religion is relegated to the position of an 'extra-curricular' activity? A religion has to be lived and not merely learnt; so that religious education means a great deal more than a period a day of religious instruction. It means a curriculum permeated with the religious spirit; it means the provision of opportunities for the inculcation of religious attitudes and for the practice of religious principles. Obviously, therefore, Section 3 of Article 22 needs to be amended if religion is to play its complete role in education at least in our private and denominational schools.

Another section that requires revision is Section 2 of the same Article 22. This Section lays down:

"No person attending any educational institution managed 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 consent thereto."

The intention of the framers was apparently the very good intention of preventing students from being compelled to receive instruction or to attend services in a religion different from their own. But the real effect of this section is much wider. It allows, for instance, a college student who has attained his majority to refuse to receive instruction in his own faith in an institution run by members of his own religious group. Such a possibility is most undesirable, not only from the disciplinary point of view, inasmuch as it sets a very unedifying example to the other students in the institution belonging to the same denomination, but also because it stultifies the very purpose of the institution. Similarly, this section

permits the parent or guardian of a minor professing the faith that is taught in a particular institution to refuse consent for his child or his ward to be instructed in that faith. If, however, the consent referred to in this section is the consent of the youth (if he is a major) or of the guardian (in the case of a minor), implied in the very act of applying for admission to an institution, no difficulties can arise: but if the consent required is a formal, explicit consent, written or verbal, such consent would, as a precautionary measure, have to be obtained before admission. A clarification on this point has therefore to be sought before the section is finally incorporated in the Constitution.

The provisions that we have hitherto considered are found in Part III of the Draft Constitution dealing with the fundamental rights of every citizen of the Indian Union. Part IV of the Draft Constitution also contains some articles dealing with education; but as this Part merely enunciates the directive principles of State policy, it confers no justiciable rights upon the people.

Article 32 enumerates several responsibilities of the State towards its citizens, including its responsibility to provide educational facilities. This article reads as follows:

"The State shall, within the limits of its economic capacity and development, make effective provision for securing the right to work, to education and to public assistance in case of unemployment, old age, sickness, disablement and other cases of undeserved want."

This is certainly an ambitious programme, but as long as the prospects of appreciably enhancing the economic capacity of the State do not improve, so long will this provision remain a mere dead letter.

The duty of the State with regard to education is further elaborated in Article 36 which states:

"Every citizen is entitled to free primary education and the State shall endeavour to provide, within a period of ten years from

the commencement of this Constitution, for free and compulsory education for all citizens until they complete the age of fourteen years."

We could not have expected a bolder declaration of State policy in regard to primary education than this, aware as we are of the stupendous obstacles that the State will have to face in implementing its programme. The two principal obstacles will be the number of teachers that will have to be recruited and trained and the enormous cost of the scheme. Let us hope that the drafters have reckoned with these difficulties. It seems that they have, judging by the use of the word "endeavour" in the text of this article. Whereas primary education is an imprescriptible right in many constitutions, our Draft Constitution merely admits the moral title of every citizen to such education without giving him a justiciable right thereto. But it expects the State to go all out to establish a system of free and compulsory education within ten years. Considering the great legacy of illiteracy left to us by our British rulers, and considering that the Congress is wedded to such expensive ideas as Prohibition and Khadi, this is indeed a great expectation. It is to be hoped, however, that it will not turn out to be just an idle dream. Any such fear is justifiable inasmuch as the building up of a national system of basic education within a period of ten years, a programme to which the present Government is committed, has not been made obligatory on the State.

An interesting article in the Draft Constitution is Article 37 which makes the weaker sections of the people like the Scheduled Castes and the Scheduled Tribes the objects of the "special care" of the State. The article supplements, as it were, articles 9 and 10 which recognise and affirm the equality of all citizens of the Indian Union, and Article 11 which has the salutary effect of obliterating the baneful curse of untouchability from the face of this nation. Article 37 provides:

"The State shall promote with special care the educational and economic interests

of the weaker sections of the people, and in particular, of the Scheduled Castes and the Scheduled Tribes and shall protect them from social injustice and all forms of exploitation."

What little has been done so far for the aborigines has been done mostly by bands of self-sacrificing voluntary workers; and it is to be hoped that all these bodies will receive due encouragement from the State to carry on the good work. It is also to be hoped that the ideal of enabling a minority or a group to conserve its 'Culture' will not prejudice any sincere effort to wean these people from their superstitious beliefs and practices and unhygienic modes of living which have unfortunately through their ignorance become part and parcel of their culture.

Another directive principle that resembles the provision in Article 37 is the one contained in Article 31 (v). This principle requires that:

"The State shall, in particular, direct its policy towards securing that childhood and youth are protected against exploitation and against moral and material abandonment."

Moreover, in Article 18, which confers a fundamental right, it is provided that:

"No child below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment."

These two constitutional provisions seek to prevent the exploitation of the young; but the two most essential conditions of success in this quest are, firstly, a more equitable social order, and secondly, an organised system of national education that will help to build up character in our youth and that will provide them with a means of decent and honest livelihood. These are the two main objectives that our Government needs to keep before itself in its plans for a new and better India.

There are two other provisions in the Draft Constitution that relate to education. One is a provision with respect to special educational grants for the benefit of the Anglo-Indian community for a period

of ten years after the commencement of the new constitution. Such grants, however, to the extent to which they are a special concession, cannot be claimed by any institution unless at least forty per cent of the annual admissions therein are made available to members of communities other than the Anglo-Indian community. It may be a good thing for the Anglo-Indian community to have to admit pupils of other communities; but what would happen in the case of an institution that is unable to attract, for no fault of its own, the required percentage of non-Anglo-Indian pupils? Would it be deprived of this special grant?

The other provision to which I referred is found in clauses 6 and 8 of the Sixth Schedule dealing with the administration of the tribal areas in Assam. It empowers the District Council for an autonomous District to establish, construct, or manage primary schools, to prescribe the language and the manner in which primary education shall be imparted in the primary schools in the district, and to levy taxes for the maintenance of these schools.

One more point, before I conclude this study. A perusal of the Union, State and Concurrent Lists of subjects enumerated in the Seventh Schedule reveals that Education is listed as a State subject. It is the opinion of many that for two important reasons 'Education' should be a Concurrent subject. In the first place, this will make for greater uniformity in the educational system of the different states. This should not be construed to mean that complete uniformity is the ideal, but rather that we should endeavour to attain the largest possible measure of harmony among the various systems; for thus only could we have a system that could be rightly called national. In the second place, if education is made entirely dependent upon the finance of the states, it is not likely to make the same satisfactory progress, as it would if it were also substantially subsidised from the Union treasury. This is a matter that needs to be reconsidered by the Constituent Assembly.

To conclude. The Draft Constitution has provided the basic principles on which our

educational system should be founded. It has defined the fundamental rights of every citizen as regards education. As members of some community or some minority group, we have been given certain fundamental rights which we shall not like to be violated by others. But can we forget that as citizens of the State we have also certain fundamental obligations, that the duties of the State as regards education are in a way *our* duties, and not merely the duties of the Minister for Education or the Director of

Public Instruction? Can we fail to realise that if we are to banish illiteracy from this land and dispel the gloom of ignorance that envelopes us on all sides we have all to share the responsibility and to put our shoulder to the wheel? Let us, therefore, each one of us, make our own individual contribution to the gigantic effort of the State to bring enlightenment and happiness to the ignorant and poverty stricken millions of this land.—(*International Syndicate India, Wardha, C. P.*).

TEACHING HISTORY

By SRI A. R. HANUMANTHACHAR *Tyamagondlu.*

"HISTORY is a bugbear", "History is the dry story of the dead", "History is the last choice of the dullards"—these are some of the insulting statements often repeated by present-day students. Students of history are looked down upon even by the last-ranked students of the science groups, whose opinion on history is no more than the bitterest hatred for this important subject. To-day, history has not only lost all its importance for the students of university classes who at least are expected to exercise their discretion and judgement in a fair manner, but its value is estimated to be very near zero by the students of high school classes who are totally ignorant of either the allegedly unparalleled merit of the one subject or the glaring unimportance of the other.

It is a peculiar and interesting scene to observe how at the beginning of every school year students entering the second year classes of high schools pitch their option only upon science and mathematics, all the while many of them being aware of their having battled through the previous examination to score the barest minima in those subjects. The headmasters are swamped by audacious letters from parents insisting that their boys should at any cost

be allowed to take up only science and mathematics, as their study would qualify them for such honourable professions as the doctor's or the engineer's. These parents swear still further that their boys can make up their deficiency in no time and after all it was mere bad luck that made them score single digits in the last examination. With such a great demand for these lucky subjects, the history teacher will have to wait with his usual patience and must feel satisfied with half a dozen students making their way most unwillingly into the history class late in the month of July cursing their lot.

Thus in our schools and colleges to-day history, a subject whose great cultural value no one can deny, is dwindling into insignificance. It is absolutely necessary that our educationists must at least now make an honest attempt to detect the causes responsible for this sad state of affairs and to find out a suitable remedy for it. I shall here try to throw some light upon the factors which have sent the history group to the background in the curriculum of high schools.

HISTORICAL MUSEUMS

I believe every teacher will readily agree with me that any subject is bound to become attractive if it is taught with the help

of attractive appliances. A well equipped laboratory, for instance, attracts the students towards science, and boys take pride in standing in the midst of glass articles arranged systematically, performing test-tube experiments. Students of history unfortunately cannot pride themselves in any such ways; they have to satisfy themselves with a few wall maps of the ever-changing world.

I would hence stress the necessity for a historical museum in each high school equipped with a collection of coins, weapons, models and other articles of historical interest. Liberal grants are now made for the maintenance of science laboratories. The Government (or the management) should become generous enough to spend an equal sum of money on these historical museums. I am sure such museums will succeed in attracting students to the history group in large numbers.

The second disadvantage of the history group is the utter impossibility for a history student of getting a rank in the public examination. A student of science and mathematics feels it much easier to score 90% of the maximum in his subjects and come out in the top ranks than a history student does to score the minimum prescribed for a first class. But history and science students are taken together while marking the ranks; a history student, even if he scores the excellent percentage of 80, will fail miserably to outstrip a science student. Thus the ambitious boys reluctantly shift their choice from the history group to the science group, though they have an innate preference for the former. In the light of this I would suggest that while judging the results of the S.S.L.C. candidates, each of the sections, Humanistic, Commerce and Science, must be taken separately as in the case of university examinations. Thus the most deserving boy in the history group will have the satisfaction of getting a first rank just like his comrade in the science group, and will no longer feel that his group is divinely ordained to be inferior to the others.

To-day, education is regarded as merely an unpleasant but necessary means to a job.

It is no more an end in itself. Naturally, every boy who joins a school wants to have just that kind of education which will lead him to a lucrative appointment. And the modern world of rapid advancement of industry and manufacture gives the scientists a lead over the others. This discourages high school boys from taking up the study of history in preference to the study of science. If this notion is to disappear from the heads of our boys, it is necessary that in such departments as need arts graduates in preference to science graduates, all jobs must be reserved for them, just as posts in some departments are exclusively reserved for science graduates. This arrangement gives an assurance to our boys that they will have preferential treatment in some of the departments of Government, if they take up history as their optional subject in high schools and university classes.

A similar suggestion may also be offered in respect of the selection of students for university courses. The university authorities have laid down that no arts student can seek admission into an engineering college or a medical college. But science students are being admitted in large numbers into the law and commerce colleges. This naturally makes any high school boy think that a student passing out of the school with science as his optional subject will have a good number of alternative courses to choose from, unlike a history student whose alternatives are few, and even in choosing one of those few he will have to face competition from the science students. Is it not reasonable to suggest that courses in commerce and law must be exclusively reserved for those students who pass their S.S.L.C. examination with history or commerce as their optional subject?

I have already referred to the need for having small historical museums in each school. In what other way can we make the history group more attractive? The first thing one thinks of is historical excursions. The Department of Education, while framing the curriculum of study, might make two excursions compulsory for the history students of high schools. The cost

of these excursions might be met partly by the Government or the management and partly by the students. An excursion fee may be collected at the beginning of the year along with the other fees. Students will consider these excursions a rare privilege, and it will evoke greater respect amongst them for history.

EMPHASIS ON INDIA

Some of our educationists display the highest degree of selflessness in prescribing subjects for our children. It is pathetic from more than one angle that the history of our own country is ignored whereas the histories of European countries are given all importance. I would strongly suggest that so far as the students of our state are concerned, the history of Mysore should be made one of the optional subjects of the humanistic group to be taken up with one of the Indian languages, preferably Hindi. This modification in the present curriculum will cause an appreciable increase in the popularity of both history and Hindi.

Some of the schools prescribe for science and mathematics a certain percentage of marks as the minimum necessary for students who want to take up the science group. All the students who fail to get the minimum will be forcibly directed towards the history teacher or the commerce teacher; these teachers have to embrace them and welcome them into their fold without any sense of shame.

I make bold to suggest that to invest the history group also with dignity, such schools as have been referred to above must be induced to make it a point to prescribe a certain minimum of marks for history and English, only on the basis of which students are to be selected for the humanistic group.

Text-books for English and vernacular subjects are very carefully selected by our patriarchs in the field of education. Such patriarchs will do a great service to our cultural subjects if only they suggest to our text-book writers that a few historical incidents or the biographical sketches pertaining to history be made the theme for writing essays, stories or the like to be included in text-books for high school classes. In English and vernacular text-books a few lessons at least must have a good historical background.

A solitary suggestion to our examiners will bring my paper to an end. Our examiners in history may kindly change their policy a bit towards their examinees. While setting questions, the policy of extracting lengthy answers for brief questions may be avoided as far as possible. For instance, "Describe the Reformation under Tudor despots." A question of this nature unnerves a student as he has to devote three-fourths of an hour at least to sketch the events of one and a quarter centuries. I shall put it this way. Why not only those questions which demand brief and intelligent answers be put in the class and the public examinations? As examples I may be permitted to mention these: "Name the members of the Cabal." "Justify the titles, 'the Cabal,' 'the Hundred years' war' or 'the Jenkin's ears war'": "Why was 'bloody Mary' so called?": "How did Wolsey ascend or Napoleon fall?" The student's answers to these questions reveal his depth of knowledge as well as his intelligence. And also greater scope will be created for the boys to score a higher percentage of marks.

[Paper read at the 17th Annual Conference of the Mysore State Education League]—*Mysindia*.

AN AUSTRALIAN SURVEY OF CHILD POSTURE

BY ELIZABETH DAWSON.

AN interesting experiment is being carried out in Australia where a nation-wide survey of child posture is being made. It is believed that this is the first time in the world that such a survey has been attempted. Up to the present, 35,000 children have been examined.

In October 1945, supervisors in physical education from the six States asked that the survey be made, so that there would be authoritative information available to those responsible for carrying out physical education and health programmes.

Representatives of the School Medical Services were also insistent that such a survey would be valuable, and finally the Federal National Fitness Council agreed to sponsor the undertaking.

Dr. Edith Clement, an officer of the New South Wales School Medical Services, was appointed to take charge of the work, together with a non-medical research officer. They were to determine the incidence of postural defects in school children, and to discover age trends. To make a worthwhile survey, it was decided that at least 25,000 children should be examined.

Obviously Dr. Clement would not be able to undertake the work alone, so the State Education Departments were asked to make available Physical Education staff. Dr. Clement visited all the States, and conducted two-day instructional courses.

So that results would be uniform throughout Australia, Dr. Clement decided to use a series of photographs in her lectures to the Physical Education Staff. Children were photographed at the ages of 7, 10 and 13, and these photographs showed certain defects and degrees of defects. Children of different types of build were selected. Some were thick, others stocky, some short for their age, others tall. In the early age groups, both sexes were combined in the sets of pictures, but for the 13 year olds, different sets were made for each sex.

Because data were to be collected by lay observers, and were photographs for

guidance, Dr. Clement decided to avoid technical terms, and concentrate upon certain common postural defects. Examiners were taught to look at the positions of the head and shoulders, the thoracic and lumbar spine seen in a lateral view, knock knee, overcarriage, and total posture. All deviations from the normal in these positions could be identified by photographs.

Children who have been examined were selected from both metropolitan and country, public and private schools, and ages ranged from 5 to 14. A survey posture in toddlers had already been made by experts in the Lady Gowrie pre-school centres. There is one of these in each capital city.

Dr. Clement has already flown more than 7,000 miles on this work. Her headquarters are in Canberra, and she has been able to make a more intensive study of children in this city. She is especially interested in adolescent kyphosis, or bony changes in vertebrae, and has selected a group of older High School children for observation. X rays have been taken of their spines, in addition to the routine examination. Later, Dr. Clement will examine a corresponding group in Sydney. These will be children who have left school, and are employed at one of the largest stores, or who are apprenticed to different trades.

So far, Dr. Clement has found an incidence of 3½% kyphosis in adolescents, and she is hoping that at the end of the investigation, she can reach some conclusion as to its cause and remedy.

Results from all States are still being tabulated, so that it is too early to report on the findings of the survey. When they are complete, a conference will be called of all State authorities, and it is hoped that some ruling can be given on certain types of exercise, such as strenuous toe-touching and that remedial exercises for different age groups can be evolved.

Dr. Clement made an interesting comment. "It is rare to find good posture together with a low I.Q."

ON LINGUA FRANCA

BY SRI NARASINGA PATNAIK, B.A., B.Ed., Aska.

WE simply waste our time by entering into discussion about the question: What ought to be the *Lingua franca* of India? We will not gain anything real by entering into controversies. One should probe straight away into the needs of the hour and their realisation.

The *lingua franca* includes so to speak all languages. It is the common property of all. It brings a new culture. It removes all barriers which separate man from man and unites all citizens. The citizen should not think of his language, prosperity, home, etc., to the exclusion of that of others.

The nation will have to pass through evolution and progress. To regain the lost glory, it is not essential that the citizens have to follow what was good in the past. It is not suggested that they should not be devoted to tradition. What we say is that a new vision, free from superstition, culminates in the attainment of happiness, and leads to the institution of unity.

No one can deny that Sanskrit is the mother of India's languages. In spite of the diversity and multiplicity of languages in India, there is a glimpse of an amazing unity; and that unity is Sanskrit. In other words, there is a Sanskrit background behind all the literary languages of India. In the Dravidian literary languages also we see flashes of Sanskrit influence. Added to this, those who study Sanskrit can read ancient poetry and Hindu scriptures.

But the culture of to-day is not solely based on Sanskrit. Long, long ago, Sanskrit had ceased to be the language of India's masses. The *sumum bonum* of the study of the *lingua franca* is to attain national consciousness. To look for unity, abandoning the masses, is like going in quest of "Golden Fleece". Sanskrit can not be the state language and the *lingua franca* of India.

We find in Hindustani an important form of Hindi, which shows a powerful assimila-

tion of Urdu and Sanskrit. Modern citizens should develop power of assimilation. If we want to attain unity, we must kill our egoism and provincialism. Rise above "narrow domestic walls". Feel the majesty of your nation. Identify yourselves with India. Then all barriers crumble away to dust. Not to cling to old habits, Hindustani ought to be the state language. In the new India, Hindi is spoken by 25% of Indians. As politics is least governed by learning and wisdom, citizens should be democratically trained to soar into the brighter regions of oneness. The Hindi speaking people should not put up a strong plea for the adoption of Hindi as our common language.

In a modern state, individual culture is in no way opposed to national culture. Rise above conventional distinctions of orthodox life. We must be practical citizens. Mere theorising is not progress. Balanced conclusions elevate the nation. An ideal citizen attains the goal of ideal democracy. This is the central ideal of politics.

The adoption of Hindustani as the state language cannot be done overnight. The transition should be gradual. Such a long term plan will mean our retaining English as one of the very useful languages for a long time to come.

It is not out of point here to examine whether English has a place in the national education, and if so, the position it holds in the new learning. In the new order the merit of study is considered in terms of international understanding. It is good to have a knowledge of one or more foreign languages. In India, the study of English facilitates reading modern books in English, every year added to the libraries. We have not suggested the study of the English as an obstacle in the way of mother tongue. It can be imparted by reformed methods and within less time during the working week, to the students. They derive no benefit, if it is studied as an optional subject. This does not imply that such a scheme is

convenient for all time to come. Education is progressive. It marches, creating new vistas of thought and practice. The entire responsibility of reorganising cultural and technical education ought to devolve on educationists.

MODERN POETRY AND EDUCATION

BY PROFESSOR WILLIAM HOOKENS, M.A., Jubbulpore.

THERE was a time in Modern Poetry, when poetry was going the way of mere vagabondage...dealing with showy nothings in a tawdry, half-finished manner that was so becomingly modern. As a form of education, particularly in school or college, therefore, Modern Poetry was not the poetry of T. S. Eliot or Edmund Blunden or Dylan Thomas or Ezra Pound, but that of the romantic poets, Wordsworth, Keats, Shelley, Byron and the two prominent Victorians along with a third who became famous for his Homeric similes and beautiful narratives.

Why was it that the poets of today were neglected, in fact, wilfully ignored? One reason is—and the most obvious one—that these poets were careless in matters of content and form; and along with these feats of reckless carelessness were a hundred more faults (if we are to use hyperbole) of commission and omission which were felt by the lay readers and the scholars as unbecoming of poetry in general, especially Modern Poetry which should have dealt with subjects in a beautifully sublime form to make them the joy and comfort of the people.

Even now most Schools and Colleges are shy of the poets of to-day, particularly the "New School" poets whose career began with Eliot's lead and who have a happy following of similar stars in the firmament of Poetry. And the reason for the shyness in Schools and Colleges is that the poets of to-day invariably break all the rules of traditional poetry, and one wonders how Eliot, in spite of speaking and writing so much on the advantages of traditions, could be so untraditional in his mode of poetic

expression. But the lady who protests too much always turns out to be a defaulter. And so was the case with Eliot—a gigantic figure in Modern Literature, and now a Milton of our age.

Of late, things have taken a turn for the better and it is gratifying to note that even the poets of to day have forsaken the false gods and goddesses of poetry, and are kneeling at the feet of the great masters of yesterday. One of the reasons for this change was that poets are more sincere than most people, and being more sensitive, they took on themselves the task of asking

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themselves knotty questions during the troublous war of 1939-45, and thanks to them, they have shown what poetry can do in a world of matter and inertia. Hard thinking made most of them true followers of the traditionalists—and even Eliot has recognised the organ-voiced poet of England as his master and king. Other poets are doing the same—and the modern heresy on Milton is now a thing of the past, as dead as the dodo or the Hitler-Mussolini party.

It is a happy augury that poets of the calibre of C. D. Lewis have come to the forefront as the exponents of poetry in general, and particularly of Modern Poetry. And his beautifully sane and modern book on *Poetry For You* is a happy introduction to the glories of a selection of Literature which few to-day recognise. Essentially

written for children, his book serves admirably the purposes of grown-ups, and I sometimes spend some of my happiest moments reviving snatches of old songs or learning poetry anew. This book is a very different book from the one that the poet wrote some years back and shows the advance in Modern Poetry.

Prejudices die hard and prejudices on poetry are the hardest. It would be a good lesson in stock-taking, if teachers of English Poetry learnt to appreciate the poetry of to-day and shared with students the glamour and happy expressiveness of living poets, thus paving the way for a new outlook in life and poetry. It is a difficult job because modern poetry is complex and representative of the people and the age, but where there's a will there is a way, and a start made to-day makes the task lighter tomorrow!

EQUAL OPPORTUNITIES ENSURED FOR BRITISH SCHOOL CHILDREN

By DR. GEORGE GRETTON.

A NEW school year has begun in Britain, and some 5,500,000 children have gone to primary schools. Yet even this high figure, it is expected, will be exceeded within the next few years.

The reasons for this are two-fold. First, the raising of the school-leaving age under the Education Act of 1944 means that a large number of boys and girls are staying on at school for an extra year—this year the figure is around 350,000. Secondly at the other end of the scale, a large number of children, born in war years—when there was an increase in the birth rate—have now reached the age for going to school. Indeed, this year there is a record number of infants (five-year-olds) in most of the junior classes.

Britain's educational system has developed steadily in this century—when free and compulsory education was introduced—

through a series of Education Acts, the last of which was passed four years ago by Mr. Churchill's wartime Government. The purpose behind the system is to give equal chances to all of Britain's "citizens of the future", and to ensure that no child of merit shall be prevented from progressing to the highest forms of education because of lack of means on the part of his or her parents.

MORE WOMEN TEACHERS

Great attention is, therefore, paid to the training programme for teachers in primary schools. At present there are more than 200,000 men and women teaching in schools, and in the coming year this figure will be augmented by a special post-war plan for the training of teachers. Hitherto more men than women were being trained, but the increase in the number of infants coming to school means that more women

teachers are needed. Britain's educational authorities have, therefore, adjusted the ratio between the sexes of the trainees, and have fixed the target of women to come out of the training colleges at the rate of 8,000 each year.

Another important factor is school buildings. Many of them are old-fashioned and out of date, and do not fulfil the requirements of modern educational standards. During the war, of course, little could be done in the way of improving school houses, and teachers—evacuated with their wards from the big towns to the country districts—had to make do with whatever accommodation was available. But since the war, the Ministry of Education has developed pleasant schools and abolished the old, ugly and unsuitable buildings. Last year plans costing about £27,000,000 (Rs. 35.94 crores) were approved as part of this programme, and this year it is estimated that costs will be higher.

NEW METHODS

Primary education in Britain has long passed the stage of mere instruction in reading, writing and arithmetic, and in recent years efforts to prepare children for a fuller understanding of the community and the world in which they live, and to fit them to play their part as citizens, have been further developed. Teachers are encouraged to employ new methods. Children are taught something about the industries in which many of them will work, and about the area in which they live, its history, its individual characteristics and its local government. Films are being used more and more as an aid to teaching, one large British film concern having a special section for the making of educational pictures.

But even education in this wide sense is not all that going to school means to Britain's children. Besides instruction there is also what may be termed the welfare side which cares for their physical as well as mental health. Medical experts and dentists visit schools regularly, and parents

have every opportunity to exchange views on their children with the teachers. Perhaps one of the greatest boons for mothers is the midday meal given to children at school. This was developed during the war and now about half the school children in the United Kingdom eat their dinner at school. Another 1,000 school canteens are to be set up in the near future.

SOCIAL WELFARE PROGRAMME

In the post-war years Britain has embarked upon a great programme of social welfare, and the claim that the community as a whole accepts responsibility—not undermining but rather strengthening the sense of responsibility in the family—for each individual from "the cradle to the grave" is no idle boast.

Perhaps the greatest responsibility for the community is the training and education of its future citizens. Britain's history has not infrequently produced great men who have begun from the humblest surroundings. But in the past such men have inevitably been exceptions. The intention of the British educational authorities to-day, working through the County Education Committee, is that increasing numbers of children, who show themselves possessed of sound intellectual power, having equal opportunities with their better placed fellows, may go from primary schools to secondary or public schools, and from there to universities, and even to post-graduate research.

The education of those who do not show such marked ability is not, of course, considered any less important. Apart from the general aims of education, much value is set on instilling the habit of learning as an asset in later life. And Britain is rich in facilities for further part-time study, whether vocational or purely educational. Modern industries are, in a sense, a "school" for their workers who learn more about their own jobs, and the significance of these in the nation's life. Such learning has an important bearing on industrial production,

But it can develop fully only where the workers have been given a sound educational background in the right conditions. Britain's teachers, at the start of another school year, might well define the object of their work by improving on the old proverb: "Healthy minds in healthy bodies work in healthy surroundings".

CRAFT-CENTERED EDUCATION

BY SRI D. PURUSHOTHAM NAIDU, *Chittoor.*

BOOKISHNESS is mopishness, booklessness is foppishness. This is an extreme statement, an emphasis of a half truth as is usual with such terse, crisp sentences.

However, all are agreed on the futility of educational endeavours in the majority of cases. It is a wonder that, in spite of this, there have been geniuses, remarkable men of intellect and achievement. But they are exceptions which prove the rule.

Let us now talk of crafts. For some years to come, the air will be thick with cries of crafts and hands will be busy plying where eyes and lips have exhausted their effort. The *whirr* of the wheel, the *tuck* of the hammer, the *creech* of the plane or the *kada kada* of the pulley—all these are symptomatic of the new arrivals, which have been ushered in the educational world.

A complete educational process is a co-ordination of eye, ear, mouth, and hand with minds, and we do just as we learn. Learning by means of doing—rather doing and doing. In this context we have to view the new education and educational effort. There is the cry that the schools have reopened, and there is no education, for there are no books. Timetables show crafts, where books and crafts there are none!

Indeed, it would be desirable to do nothing for some time, if at least to get away from books. Cut off the moorings of bookish education and leanings to books, and children are adrift. Then they will get hold of crafts. Then in this period there will be lukewarm friends and unfriendly critics looking askance and viewing with

scorn a new effort, and this also will appear natural.

But teachers will be more friendly than unkind critics, and they will do their best to discover the merits of the scheme and work it out successfully. That much of support can be had from teachers without doubt. But for them to be really active and to be useful, they should be trained in outlook and skill. To greet the new education with suspicion and distrust is to refuse to follow the march of events. To sing in praise in advance of the new scheme is wilful blindness, of blind devotion to duty likely to obscure vision and judgement.

A complete break with the past would seem desirable, but we cannot order a huge army of teachers to man the schools. Two things are an immediate necessity—equipment for the new courses, and a new race of teachers. For the latter, short refresher courses may be arranged to impart a new outlook. Supposing equipment can be had for money, teachers cannot be had easily. The supply of teaching staff is inadequate to meet the demands. Of trained personnel there is very little.

Again, the old examination system and the new experiment cannot and do not agree. Marking at every stage is the strength and also the weakness of the scheme. Absence of it is—let us take it—the virtue of the new scheme, but some standard to measure the progress of pupils has to be devised. It would be useful to have a teacher to mend or adjust his pace of teaching, and it would be useful to have a teacher to measure their progress in terms of pace and joy of achievement.

BOOK REVIEWS

STORIES OF OUR LAND BY C.A. PARKHURST. BOOK I, PP. 80. BOOK II, PP. 88. PRICE 13 AS. AND 14 AS. RESPECTIVELY. MACMILLAN & CO., LTD.

"THESE stories," says Mr. Parkhurst, "are primarily meant for Classes 3 and 4 of European and Anglo Indian schools in India and Pakistan. Book I deals with Indian history from the earliest times to the reign of Sher Shah. Book II covers the Mogul period from Babar to Aurangzeb."

Indian history is told in this book in a series of stories. For instance, the episode of Buddha at Sarnath helps to record the history of Buddhism. The legend of the fox and Ahmed Shah Wali tells of the founding of Bidar, (which has recently come into prominence as a Razakar stronghold.)

The stories are well told in simple English. At the end of every story there are notes about difficult words and names of places and persons. There are also questions bearing on the story. The books are profusely illustrated.

The episodes have been selected with care, and have literary or historical authority behind them. In many cases, Mr. Parkhurst introduces us directly to the source books. For example, one of Asoka's edicts is translated, and extracts are given from Jehangir's diary and Bernier's letters.

Not all will agree however that the selection of the stories is the most perfect possible. We feel for example that there can be no true understanding of Hindu India without a reference to the great epics which have moulded Hindu culture, and it is a pity that neither epic is mentioned in these books, meant for fellow-citizens who have to understand and live with us. We noticed one mistake. In page 46, it is stated: "In the sixteenth century, A.D., the Pallava King Narasimha Varman I was on the throne in South India."

On the whole, the books are admirably suited for the purpose they have in view.

TALES OF BURMA BY MAUNG MAUNG PYE: ILLUSTRATED BY U THET WIN PP. 114. PRICE RE. 1 MACMILLAN & CO. LTD.

Here is a fascinating little book which tells us a great deal about our neighbours in Burma. Probably we shall understand more about them by getting to know the stories they tell one another than by a long course in history and geography. The stories here reproduced are popular tales, gathered from folklore, mythology, local traditions and drama. They tell us of powerful princes and lovely princesses, wicked intriguers and helpful hermits. Occasionally denizens from the other world are introduced. There are *Nats* and *Kinnaras*. Animals like crocodiles and birds like parrots play important parts in several stories. In one story, a parrot promotes a love affair, much as the swan does in our story of Nala and Damayanti. It is interesting to find that the old Indian story of the tortoise, which could not refrain from talking even while being carried on a stick gripped by its mouth by two swans, has its own counterpart in Burma. We of India are also interested by the numerous references to Takshasila and to the Enlightened One.

School children cannot get a better introduction to the culture of Burma. And even grown ups can do worse than get introduced to Burma through this book. A good book for nondetailed study in our schools and for the school library.

AN INDIAN BOYHOOD BY NOEL SARKAR WITH ILLUSTRATIONS BY OLGA LEHMANN. HOLLIS AND CARTER, LONDON. PP. 153, 9sh. 6d.

As the title indicates, this is the story of a boy who lived in Bengal some years ago. There is no plot strictly so called, but there is a unity of mood about the theme. Mr. Sarkar tells us that as a child he "lived the kind of life that in this book is lived by Gopal." One presumes that the author has selected from the store of his memories and pieced his reminiscences together into an artistic pattern.

Gopal, the hero of the story, was brought up in a large joint family; in some details, his life as a child and a boy recall the pictures that Tagore has given of his early life. It is altogether a fascinating account in which full justice is done to the imaginative life of the child.

Mr. Sarkar has used a daring technique to indicate the mix up that children always have in their minds about facts and fancies. Gopal's fancy had created a mysterious friend, whom he had named Prince. Gopal would meet him here and there, particularly in a mysterious house with a high-walled garden. And Gopal would talk to him. But none else could see this Prince.

Mr. Sarkar writes fluently and easily, and recaptures successfully the golden hours of his childhood. All the characters introduced in the book, though sketched only from the point of view of a child, have an abiding vitality about them—particularly Kalyan, hunchback and prince of storytellers with a flair for friendship amounting almost to genius in kindness.

It is true that occasionally abstruse metaphysical themes are referred to, which Gopal very naturally refused to understand. They help to stress the incorrigible metaphysical bias of the Indian mind. Sometimes the second person singular intended to represent familiar conversation seems formal and stilted. We have noticed a few mistakes also. "Dasu and Kalyan started laughing." (page 61, line 9). Surely, it should be 'Dasu and Gopal'. "Like a peacock's tail, its golden plumes spread themselves alone and splendid." (page 67) How does one parse *splendid* here? "I was able to have talk with many men and women." (page 56, para 4). This is of course inelegant, and does not fit in with the stylistic gifts of Kalyan the storyteller. "What awful tortures I will prepare for you." (page 41, line 8). Li-pen, the old Chinese, is of course not expected to be scrupulously correct in this speech.

But apart from minor errors of this kind, the book is exceedingly well written. The style is both simple and imaginative.

Olga Lehmann's illustrations add to the attractions of the book. We are only sorry that so little is told to us of some aspects of Gopal's life. For instance, we know that Gopal had a mother, but hear very little of his relations to her. We should welcome more being written about Gopal's boyhood.

We cordially recommend the book for prescription for nondetailed study for our Intermediate students. In the meanwhile, school and college libraries can go in for this charming account of an Indian boyhood.

SOCIAL STUDIES BOOK I FOR FORM I:
BOOK IV FOR FORM IV: IN TAMIL:
BY G. SUNDARAM, M.A., L.T. PP. 138
AND 176, PRICE RE. 1 AND RS. 1-8
RESPECTIVELY. EDUCATIONAL PUBLISHING
CO., NUNGAMBAKKAM, MADRAS.

Rightly or wrongly, "Social Studies" form part of the new educational curriculum in our Presidency. On a subject so inchoate and vague and so liable to be modified according to one's ideological bias, it is pretty difficult to frame a syllabus or write a text book. Our Education Department have however already drawn up a syllabus. And Mr. G. Sundaram has written out two fairly satisfactory text books. His standpoint is that of the educated modern Indian nationalist accepting the ideals associated with Mahatma Gandhi.

The text book for Form I is divided into ten chapters and deals respectively with the first tools of man, the history of arts, the story of Government, festivals, further history of arts, methods of communication, village life, science and scientists, methods of transport and the greatness of social life.

The subject is treated lucidly and attractively, and keeping particularly in view the needs of the Tamil child. The book for Form IV has nine chapters, dealing with the rise of the modern world, description of the earth, the needs of men, the railways, sea-lanes and air-routes of the world, the history of democracy in England, the American struggle for Independence, and pictures of revolution in France, Germany, Italy, Russia, Turkey and the East. Every chapter has a suitable motto from a modern

Tamil poet. The treatment of the theme leaves little to be desired. In both the volumes, questions are appended at the end of every chapter. And both the books are profusely illustrated with maps, pictures and charts. We cordially recommend the books to the notice of schools in Tamilnad.

INTRODUCING SOCIAL STUDIES BY DR. J. F. FORRESTER B.A., PH.D., ORIENT LONGMANS, LTD. PP. 60 PRICE RE. 1.

"This is a book," says Miss Forrester, "for those who are pioneering in the Special Studies. There are two things that it is not. It is not a syllabus in the Social Studies, and it is not a guide or a hand-book to a syllabus made up by someone else. It is an attempt to discover some of the principles underlying the introduction of the Social Studies into the curriculum, to discuss what kind of materials and methods must be used if these principles are to be followed."

The book has chapters on Social Studies and the New Approach in Education, What Shall We Teach in the Social Studies?, Arranging the Material in Social Studies, Methods in the Social Studies, and The Social Studies and the Rest of the Curriculum.

Opinion is still divided as to the advisability of replacing the study of Geography and History by Social Studies. Some feel that Social Studies, involving as they do the coordination of geography, history, civics and economics, presuppose a knowledge of these subjects. It is doubtful again whether they will prove very useful in the India of to-day, where we are definitely passing through a period of conflicting ideologies and competing cultural values.

Apart from all this, however, it has to be mentioned that Dr. Forrester has dealt with her theme clearly, incisively and even brilliantly. The keynote of her work is a quotation from Ruskin: "The entire object of the education is to teach people not only to do the right thing, but to enjoy the right thing." Dr. Forrester shows in this little book how Social Studies help in realising this great objective.

THE VEGETARIAN NEWS, MAHATMA GANDHI MEMORIAL NUMBER. PUBLISHED BY THE LONDON VEGETARIAN SOCIETY, 9, ADAM STREET, ADELPHI, W. C. 2 PP. 48 PLUS XVI. PRICE 1sh.

Most of us in this country, who have not had the privilege of paying a visit to England, must have often wondered about the kind of life vegetarians are leading there. Strange whispers have come now and then about the existence of a set of vegetarians there, and Mahatma Gandhi's autobiography has given glimpses about them.

Here, in this number of the *Vegetarian News*, a great deal of information is given about the vegetarians in England. We are informed that the London Vegetarian Society dates back to the Diet Reform Society of 1875, and was formally founded on the 17th April 1888. It has now on its rolls 4,000 members and claims to be the largest society of its kind in Britain and probably the second largest in the world. It is believed that there are not less than 100,000 vegetarians in Britain.

Mahatma Gandhi was associated with the vegetarian movement in England, when he was there studying law. "After eighteen months of difficulties as a vegetarian in a strange and carnivorous land, Gandhi was introduced to the London Vegetarian Society by Josiah Oldfield, with whom he shared a room...In the following years...he contributed nine articles on Hindu diet and customs to our old magazine, *The Vegetarian*, and.....also presided at a public meeting. For some time he served on the Society's Executive Committee. On June 10th, 1891, he was called to the Bar, on the 11th enrolled in the High Court, on the 12th sailed for India, and on Saturday the 13th, *The Vegetarian* published a full page interview—and surely for the first time—the now well known photo of Mohandas Karamchand Gandhi, Barrister-at-law."

There are extracts from Mahatmaji's autobiography about his vegetarian experiments and his views on diet. Gandhiji's address to the London Vegetarian Society on "The Moral Basis of Vegetarianism" on the 20th November, 1931, when he was in

London on account of the Indian Round Table Conference, is reproduced. Reminiscences of Gandhiji are contributed by Dr. Oldfield, Mr. H.S.L. Polak and Dr. K.M. Pardhy. Dr. Oldfield concludes with a memorable paragraph: "I have no sense of sorrow in the death of Gandhi, and I feel sure that if he were sitting by me now, as I write in the warm evening in the old Jamaica town of Kingston and I said to him 'Gandhi, you are going to be shot next week,' he would answer: 'Well, I suppose it is for some good purpose, and if so I shall welcome death as a new opening for future work for humanity. But pray do not let the instrument of God's will be punished for doing what he believes to be a right thing for him to do.'" Roy Walker, the Secretary of the London Vegetarian Society, has never met Gandhiji in the flesh: but he is convinced that he came to know him better through studying his words and deeds than by visiting him occasionally. "Personally," he says, "I owe Gandhi much. If Henry Salt confirmed his vegetarianism, he confirmed mine, and thereby led me into what is now my work as Secretary of the Society of which he was a member, editor of a magazine to which he contributed his own first published articles."

Sir S. Radhakrishnan writes a brief but illuminating article on "The Unity of Life". There he points out, "It is believed in India that diet has a great deal of influence on our mind and character. If we are to grow pacific in disposition and be patient with our neighbours, even when they do things offensive to our moral sense, perhaps a vegetarian diet is to be preferred. See *Bhagavad Gita*, xvii, 7-10."

The value of this interesting issue is enhanced by a few portraits of Gandhiji and the reproduction of a floral handbill of a meeting addressed by Gandhiji while he was studying for law in London. Even the advertisement makes interesting reading. They give plenty of information about vegetarian restaurants, guest houses and goods.

I. P. S. G. NAIDU NINAIYU MALAR: (IN TAMIL) EDITED BY K. VENKATACHALAM, E. VENKATESALU AND C. NARAYANA-

SWAMI. PUBLISHED BY SRI P.S.G. NAIDU MEMORIAL COMMITTEE, SARVAJANA HIGH SCHOOL, PEELAMEDU.

This memorial tribute to a great industrialist and philanthropist has been published at the instance of the Old Boys' Association of the Sarvajana High School, Peelamedu. The late P.S.G. Rangaswami Naidu (1882-1947) came of a respectable family. His early education was meagre, and he started his life as an agriculturist. Then he became interested in ginning cotton and in 1911 started a ginning factory. After many ups and downs in his commercial enterprises, Sri Naidu found himself in affluence at the end of the first World War.

Not content to rest on his oars, he expanded his activities as an industrialist, and what is much more notable, developed into a great philanthropist. The Sarvajana High School, Peelamedu, was born as a result of his philanthropy, and was later followed by the P.S.G. Technical Institute. He was one of the pioneers of technological education in the Presidency, and there was hardly any good cause which failed to attract his good will.

In this memorial volume, many tributes are found from friends and admirers, including the Hon'ble T. S. Avinashilingam Chettiar, our Education Minister, Dr. C. R. Reddy, Dr. B. V. Narayanaswamy Naidu, Dr. S. R. Ranganathan and others. The volume is beautifully produced and contains many excellent portraits. It is fully worthy of the purpose which it sets out to achieve.

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EDITORIAL

It has been rightly remarked that as handwriting is an instrument of culture and of thought, its teaching is a very complex matter. It touches technical, educational and social problems which are hardly within the framework of

I. Hand-writing as a subject of training.

an inquiry that is supposed to be essentially informative. Moreover, these questions have to be constantly adapted to the various educational theories as well as to the needs of life.

Several first rate books have been published on the didactics of handwriting. The aim of educational authorities should be to draw a geographical picture, country by country of the systems and methods as they are used in the different areas and to endeavour to trace the main tendencies prevalent at the present day in the teaching of hand writing. The U.N.E.S.C.O. has had the good fortune to obtain replies from 48 countries and finds that many educational authorities are interested in the continued improvement of this teaching.

Hand-writing, together with reading and arithmetic, is one of the elementary and essential media of all teaching. An important place is therefore given to it in every country at the beginning of the compulsory school period. Sensory and manipulative activities in the infant school may be considered as a preparation for handwriting.

The Unesco has given a prominent place to this subject. In some countries, the formal teaching of handwriting begins in the infant school, or at any rate in the last grade of this school, often called the preparatory class *e.g.*, (Argentina, Colombia, Cuba, France, India, Lebanon, New Zealand, Peru, Siam, Switzerland (Basle and Geneva), Union of South Africa, United Kingdom.) They are however, to be considered as exceptions, and it may be said that in the majority of cases instruction in handwriting is not mentioned in the syllabus of infant schools, but begins with the first grade of the primary school.

Most countries have furnished the number of years devoted to this subject;

but it is difficult to judge to what extent, in the higher grades, special lessons are given or whether writing is simply practised through other written work. The classification according to years which we shall endeavour to draw up is, therefore, only approximate.

The situation in India with regard to handwriting is thus described:—

1. Handwriting is taught from the infant class, in primary classes and, quite often, in the secondary classes also at least in the lower grades. Thus, in Ajmer-Merwara, Bombay, and the Central Provinces, writing is taught from 6 to 14 years of age. In the other provinces, formal instruction in this branch ceases at about 11 to 12 years. In Assam, however, transcription is taught to pupils, even above this age. Even in the higher classes of secondary schools, writing exercises are combined with other instruction, *e.g.*, essay, dictation, translation, substance, etc. Similar instruction is given in Madras and the North West Frontier Province.

Frequently, one lesson daily is devoted to writing in the younger classes, then, 4, 3, and 2 lessons a week in the other classes.

Writing is usually taught simultaneously with reading of print. The North West Frontier Province states, however, that writing there begins a little earlier than reading.

Preparatory exercises are prescribed everywhere, except in the Central Provinces and the North West Frontier Province. These exercises consist in tracing with charcoal and chalk, making letters with bamboo sticks or with seeds, etc. Bombay has mentioned the following as typical exercises:

- (1) drawing straight lines, slanting and curved lines, semicircles, etc;
- (2) drawing letters in sand or in saw dust;
- (3) forming letters with a wire, small thick sticks, seeds (Chinchoke), pulses etc;
- (4) children stick sand on letters drawn by the teacher on cardboard;
- (5) children rub the slate pencil on the slate and thus prepare a fine white sur-

face on which they are asked to draw the letters with their fingers; and

(6) drawing letters in the air with a finger.

With regard to style, this depends of course upon the native language of the province in question. Generally, however, an upright style is favoured, usually linked. For instance, in Assam, the programme prescribes an upright style with joined letters for the primary school, but in the secondary school model copy books with slanting letters are used. In Bangalore, letters are detached for the Dravidian language and linked for Urdu. In Bombay, print script *Dara Nasta'li* is now more favoured than the cursive (*Modi*) style.

Uniformity in the stress and method of training in writing is generally to be desired.

Educational Psychology has assumed an importance that is now really very significant. Among the studies carried out by the International Bureau of Education, the teaching of Psychology in the training

of teachers and similar subjects have been occupying more and more significant places. Psychology should be a necessary item in the programme of studies of teachers everywhere. A publication containing preliminary investigations and aims of such study has been made by the UNESCO and International Bureau of Education. From it we learn:

1. The aims of Educational Psychology can be divided into three main groups:

(a) Detection of backward children, which is often the beginning of diagnosis and treatment of various difficulties in adaptation:

(b) Educational guidance involving the testing and adaptation of educational methods:

(c) Pre vocational guidance

The detection of backward children, who would hinder progress in the classes to which they are assigned owing to their physical age or insufficient mental development, was the first preoccupation of educational psychology and remains the most important one.

Educational psychologists should be consulted whenever a constitutional or behaviour anomaly makes education difficult. The psychologist then makes a detailed study of the difficulties, the characteristics of the organism in which they appear, and the conditions under which they are created and developed. The knowledge of all these factors is necessary in order to decide upon a suitable treatment.

Some of the most important duties assigned to educational psychology are to place each child in the class, best suited him, to adapt this class to the most varied types of children, keeping in mind the type of difficulties or aptitudes belonging to each group, and to establish in some way individual treatment in school.

Several countries expect educational psychology to deal not only with the immediate adaptation of the child to his family and educational environment, but also his adaptation to his future social life. Educational psychologists must, therefore, direct vocational guidance, or rather pre-vocational guidance, for a choice, given for example at the end of the first cycle of studies, leaves the way open to varied specialization.

In a large number of countries the psychological examination of the pupils is for the most part undertaken by primary and secondary teachers in addition to their teaching duties. In some of these countries, besides members of the teaching profession who are concerned with the practice of educational psychology, there are also specialized psychologists.

In the present conflict of Regional-versus State Languages, with English as another complicating factor it is good that Dr. C. R. Reddi and a few scholars remind us of the rich heritage in Sanskrit that we have and that has served as a connecting link of all the different languages. Thus Pandit Nehru remarked sometime ago at the First P.E.N. All India Writers' Conference at Jaipur as follows:—

III. Sanskrit, as the common language for India.

"The fact that we should remember is that our provincial languages were controlled by these two aristocratic languages, by Sanskrit especially, and it took a tremendous lot of time for the Provincial languages to grow.

"In the South, of course, there was a different family of languages which, though different, became through Sanskrit intimately associated with the other languages of India."

The supposed conflict between Sanskrit and the various regional languages is not true. And, as Dr. C. Kunhan Raja has effectively put it: "The people's languages grew on account of the activity of Sanskrit scholars. They imported all the best elements of Sanskrit into the languages. The vocabulary was enriched. The expressibility of the languages was improved. All the great poets in all the Indian languages at all times were great Sanskrit scholars. All the wealth of the languages in the form of literature is due to the effort of Sanskrit scholars. If Sanskrit scholars spoke in Sanskrit at all-India assemblies, it was not due to any sort of false sense of prestige; it was due to a necessity, viz., that then Sanskrit was the only all India language. If they spoke in their regional languages, others could not follow them. If really they had despised their regional languages, we cannot explain how they worked for enriching the same languages. If everything that was worth writing was written in Sanskrit, the reason is not far to seek. As a matter of fact, only a part of what was worth writing was actually written in Sanskrit. Poetry was mainly written in the regional languages."

Among the subjects discussed at the Conference of the Executive Heads and Vice-Chancellors of the Universities within the British Commonwealth of Nations at Bristol and later at the Congress of Universities of the Commonwealth held at Oxford, fiftyseven Vice-Chancellors were present, among whom India was represented by 5, Pakistan by 1, Canada by 16, Australia by 7, New Zealand by 3, South Africa by 5 and Ceylon by 1. We learn that among the import-

ant subjects discussed were (i) interchange of teachers and post-graduate students, (ii) uniformity of standard for the degree examinations, (iii) relations between the state and the universities. By way of facilitating interchange of teachers and students, it was agreed that the receiving universities might make arrangements for financial assistance. As to the relationship between the state and the universities, one of the Indian Vice-Chancellors has prominently mentioned the following feature: "In England, the State Ministry for Education paid the Universities an annual subvention of nine million pounds from the Universities Grants Committee. The Minister for Education declared that this sum would further be augmented to twelve million. The disbursement of the subvention is made through the Universities Grants Committee, the State not interfering at all with the autonomy of the Universities." This example might very well be followed in our country.

NEWS & NOTES

The Golden Jubilee of the Ayurvedashramam Ltd., Madras, was celebrated on the 29th of September 1948. Sir C. P. Ramaswamy Iyer presided on the occasion.

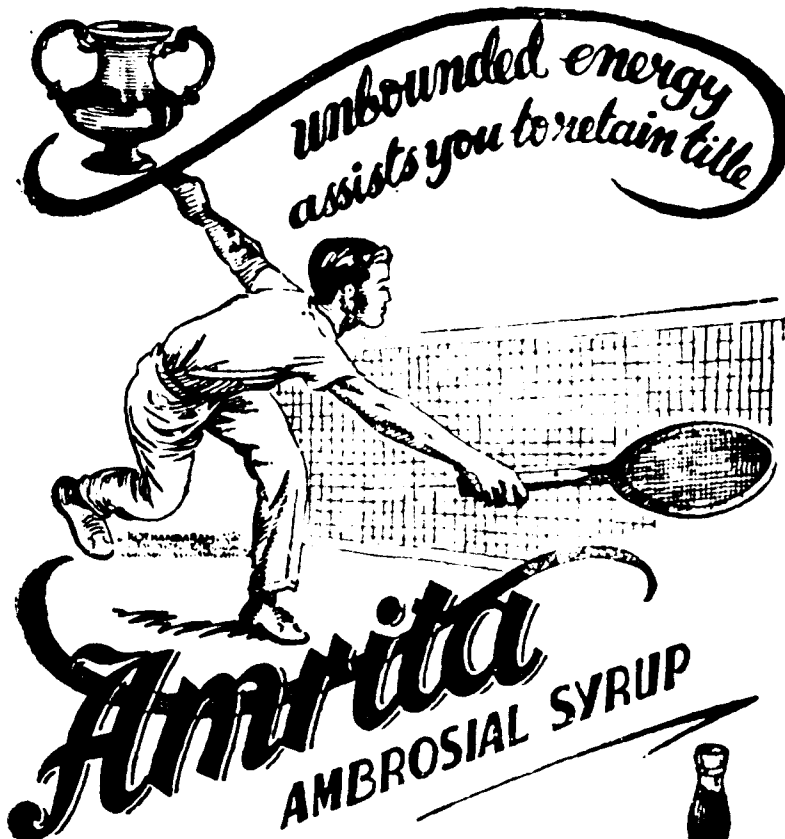
Ayurvedashramam was founded by the late Dr. D. Gopalachari, (1872-1920) who, as Sir C. P. pointed out, was one of the pioneers of Ayurveda in South India. At a time when the value of Ayurveda was being widely questioned, Dr. Gopalachari confounded sceptics by clinical successes of an amazing kind, and became a missionary and propagandist in the cause of Ayurveda.

Ayurvedashramam is now conducted by Dr. Desikachari, brother of the founder, on the lines and traditions built up of old. The Golden Jubilee was marked by the opening of a Free Dispensary.

On the occasion, tributes to Dr. Gopalachari were paid by many speakers, including Sri C. R. Srinivasan, editor of the Swadesamitran, Dr. G. Srinivasamurti, Andhrakesari Sri T. Prakasam and others.

The enjoyable function concluded with a dance by Srimatis Lalita, Padmini, Ragini and party.

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VOL. LIV

NOVEMBER 1943

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FOLK HIGH SCHOOLS OF DENMARK

BY DR. S. R. RANGANATHAN, M.A., D. Litt., L.T., F.L.A., *President, Indian Library Association, Professor of Library Science, University of Delhi.*

THE Folk High Schools of Denmark caught my imagination nearly thirty years ago. I brought together a small collection of books on the subject in the Madras University Library. Once I arranged for a meeting at Kellett Hall, Triplicane, Madras for a lecture on the subject by a Danish lady—Mrs. Gravely. Sita's statement (in the *Ramayana*), "If only one lives long enough one will have a chance to realise one's wishes," came to my mind when in June last I found myself in Denmark. Mr. Sven Dahl, the Royal Librarian, and Mr. E. Allerslev Jensen, the Inspector of Libraries, at Copenhagen made me take full advantage of their ungrudging hospitality. I mentioned to them my long cherished wish to see a Folk High School in actual working.

It was about mid-day. We went a few miles by train. Then a motor-drive of about 20 minutes brought us to the Folk High School at Hillelpol. It was an extensive ground with a fine building in the centre. Mr. Grindtviig, the Leader of the School, welcomed us at the entrance. He took us round the School. The gymnasium was very attractive. The residential rooms were well furnished. The dining room had all the modern equipments. He took us through a corridor and opened a door at its end. That revealed a class of about 100 young women listening to a talk. The leader said that, as it was summer, all the students

were women and that in winter all would be men. The students were bright and cheerful. As we approached from behind the class, they did not at first notice our entering. They were first puzzled by their teacher suddenly stopping his talk. As we walked half way down the gangway, the class noticed our coming and spontaneously sprang to its feet. My Indian dress should have roused their curiosity. But their faces showed discipline and a composed mind. The look of kindness and welcome, which their faces presented, led to my uttering the following words:

Myself: Leader, Professor and Ladies, I crave your pardon for this intrusion into your class-room. Since I have been brought here, I must say a few words to you. I come from a far-off land. It is some 5000 miles away. Have you seen a triangular country in the map of Asia? What is that country?

Class: Indien.

Myself: Yes, I come from India, I bring you the greetings of your Indian sisters. I shall also take back to them all the greetings that pour forth from so many bright, smiling faces. (Laughter).

I have read many books on your folk high schools. I had been longing to see one, and I have seen an excellent one to-day. Are you not proud of your school?

Class: Yes.

Myself: It is my wish that your sisters in India should have similar schools. Don't you wish the same?

Class: Yes.

Myself: Till now we could not have it. But now we can have it. For we are now a free nation. Some of us are very keen that our boys and girls should have the same opportunity as you. We owe our freedom largely to one great leader of ours—Mahatma Gandhi. We call him the Father of our Nation. Hands up, those who have heard of Mahatma Gandhi.

Class: All, all, all.

Myself: He was a great soul. He was a treasure. We were proud that he belonged to us. But we are ashamed that we should have lost him. But having lost him, we want, at least, to live up hereafter to his ideal. One of his ideals was that all should be educated. It is in the course of exploring the ways and means for realising that ideal that I am here to-day.

Please excuse me for having disturbed the rhythm of your class, and give your best wishes to your Indian brothers and sisters.

Class: Cheers.

The Leader told me that they laid great emphasis on physical training, music, literature and civics. The ladies had been working for at least five years after leaving school. They had seen life at the stage when one was likely to get narrowed down to a particular walk of life. When they just emerged into adulthood, they were brought back to these Folk High Schools to get their interests widened. There is no attempt to teach the arts and crafts which form their daily work. Communal living itself forms the essence of school life.

The Leader said that most of the Schools had been in charge, all along, of enthusiasts in adult education—of persons who value opportunity for social work more than they value money. Though all the teachers are

kept above want, it is true that they could easily have earned more money if they had chosen other walks of life. But they don't.

The Folk High Schools are not sufficient in number to reach all the youth. There is therefore no special effort to canvas students. Practically all the students voluntarily seek admission. The Leader said that the growth in the number of schools had been determined by this voluntary demand from the people.

Each School has a library. The chief achievement of the School is that it rouses enough interest in the student to pursue the study of cultural subjects. The momentum they gain before they leave the school carries the urge for further self-education through a long period of years. The extensive library system of the land provides the necessary tools for self-education.

We drove from this school to a neighbouring village, Karlibo, about 10 miles distant. Though it was summer vacation the Headmaster and his wife arrived at the school just as we reached it. One of the rooms in the school, houses the local library. The room was about 20 feet by 15 feet. The shelves along the walls had about 2000 volumes for serving a population of 2000. I was told that they were exchanged six times a year by the Travelling Libraries provided by the Department of Libraries. The annual issue is about 5000 and the annual expenditure is only Rs. 600. The Headmaster, who was in charge of the library, had learnt the routine for a small library. We spent about an hour in the library. The Headmaster and his wife served us with the cakes and the excellent milk which they had brought in their car. I was very much touched by their kindness, especially when they said that it was good that the Inspector of Libraries had written to them that I did not drink coffee or tea and that this made them bring some fresh milk for me.

MY EXPERIMENTS IN CITIZENSHIP TRAINING

By SRI R. SRINIVASA IYENGAR, B.A.L.T., Headmaster, Sarva Jana High School, Peelamedu.

THE introduction of citizenship-training in the secondary school curriculum is commendable and is in conformity with the latest trend of educational thought. But the approach runs through one groove and the many-sided nature of citizenship-training has not been realised.

Citizenship-training has been equated with scout-training, but it really signifies much more. I have conducted the experiment of Scouting-for-All. The scouting ideal was the ideal of the school; the Scout Law was the School Law; the Scout Flag was the School Flag, the whole school taking the flag-salutation. Pupils of the school wore the uniform of the scout brotherhood, and the scout investiture was solemnised at the morning prayer assembly. The entire school had enjoyed the mirth and cheer of the Camp Fire, the spicy scouting stunts and the noisy scout yells, such as, Jee-Himalaya, Beema-Chicka-Boom. The freezing game was demonstrated by the whole school at mid-noon in the presence of Rao Bahadur A. T. Pannirselvam; and corresponding to the 'uniform game', the "India" game was devised to create emotional reactions to the concept of Indian culture being the synthesis of various cultures. Sir K. V. Reddi appreciated this 'patriotism game' immensely and expatiated at length on the synthetic Indian culture. The Sixth Form, one and all, completed the journeys prescribed for first class scouts and the hikes prescribed for rovers. The class-organisation was modelled on the patrol-system, the pivot of scout training. Thus scouting was 'exploited' for imparting certain qualities of citizenship, as it is claimed that it will.

The modern political world is so complex that it has been found essential to train men and women just as consciously and deliberately for their duties as citizens, as for their vocation. Citizenship is not merely a spirit to be engendered, an attitude of

mind to be induced'. Civic virtue is not only a moral quality, but has an intellectual side also. The citizen should really think with his brain, not with his blood, should know something about men and about human society, should be able to understand and think clearly in political and economic matters, should cultivate the habit of weighing evidence and be able to see through the cruder forms of political propaganda and view problems in a scientific spirit. The future citizen should understand that 'their minds are most truly their own when employed on the community's behalf', and that in a democratic state, one cannot, without political knowledge, develop one's own personality to the full. Hence citizenship classes are necessary for providing the driving force and the technical equipment needed for functioning as citizens of democracy.

Even at the risk of being considered vain, I wish to state that from the outset of my long career as headmaster I had conceived the function of education as preparation for efficient dynamic citizenship, and that constant planning was necessary for imparting training for citizenship. Organising lectures on citizenship is but the first step. As early as in 1923, as headmaster of the Victoria High School, Papanasam, I drafted a School Self-Government Act on the lines of the Government of India Act of 1919, which elicited the warm approbation of the management and the staff and the concurrence of students, and was successfully worked. The provisions of the Act and the school moral code and health rules adopted by the school legislature are set forth in the issue of September 1945 of *Teaching*. The Act, besides making the citizens of the school state, conscious of the rights and responsibilities of active citizenship in the school state, enabled them also to understand the then existing political constitution of our country.

At school functions, along with the staging of dramas, the budget discussions in the provincial legislature were enacted; and pupils played the parts of the President, Sir P. Rajagopalachari, and members of the legislative council. This helped the pupils to understand how the affairs of the country were being handled by their elders, and was of great educative value to the public at large that attended the function. The functioning of the Students' Parliament for instruction in parliamentary procedure,—the question time, the moving of resolutions, amendments and closures and the sort—is another attempt at creating a desire in pupils to interest themselves in public questions. Dr. Subbaroyan criticised me as being over-fond of training my pupils to become politicians, on observing one session of the Parliament!

I felt that there was truth in the observation of Justice Atkin that elementary knowledge of law was a *sine qua non* in the secondary school curriculum, and so framed a special civics syllabus for laying stress on the rights and responsibilities of citizenship and inculcating respect for law and order and obligations to the state. Law is in consonance with the principles of ethics and religion, and pupils were taught the laws dealing with the human body, mind, religion, society, property, State, and so on.

Fifthly, library-work was correlated with citizenship-training. Guidance was given to pupils in the higher forms in the study of current events and topics in the magazines subscribed for by the students' association. Pupils were trained not only to seek points of information, but also to discriminate between one daily and another, between news and views, editorial views and public opinion, and the same news broadcast differently in different newspapers.

Almost every year, the school-leavers were asked to set questions on politics, religion, social and economic problems, to be discussed and answered from a dispassionate point of view. Passages from 'Hind Swaraj' were read without the author's name being

mentioned and subjected to derisive laughter, which would be transformed into understanding criticism of Gandhiji's views on doctors, lawyers, hospitals, railways, machinery &c.

Again, citizenship should be cultivated by the practice of certain virtues and qualities. Hence I analysed the basic factors of Indian democratic citizenship to be aesthetic culture, love, justice, truth, courage, efficiency and sane patriotism. After giving detailed information on these eight basic elements of citizenship, essays were invited from pupils. Later I realised that Indian citizenship should be built upon the right conception and striving after the realisation in individual and community life of India's unique concept of Dharma. I wrote popular articles on Dharma as portrayed in the Ramayana, Mahabharata, Bhagavad Gita, and the Bhagavad Gita. These were constant planning.

Lastly, a five-day training course was held after the public examination. The night's programme dealt with vigil, leadership, religion, &c. The evenings were used for good turn strolls, conduct of games, slum visits, and village propaganda. The midday intervals were allowed for practice of spinning, knotting, first aid. The morning and afternoon sessions were devoted to instruction in problem-solving, camping, rural reconstruction, local government, civic administration, social organisation, public health &c. It is interesting to note that a similar scheme has recently been adopted for training workers.

Citizenship-charts were prepared for students, charts dealing with the growth of population, literacy, income and expenditure of Provincial and Central Governments, imports and exports, industries, commerce, health, and agriculture. Statistical charts and pictorial illustrations as seen in Rushbrook Williams' official publication 'Our India' etc., were used in preparing these charts.

* See details of course at the end of the article.

Sir C. P. Ramaswami Aiyer, visiting my School last August, was good enough to say of my work: "Mr. R. Srinivasa Iyengar has been long known to me for the freshness of his ideas and his anxiety to serve the best interests of his students in the scholastic, physical and moral spheres. He has been responsible for the introduction and implementing of many new ideals which have subsequently been adopted in the educational world."

Reviewing my work of the past quarter of a century in connection with citizenship-training, it all appears to be a romance to-day; and my regret is that I could not have pursued all these school activities continuously all these years, but that some of these activities were planned and pursued for a period of two or three years. The above activities are not mentioned in a chronological order. The omission of citizenship in the fifth and the sixth forms, with suggestion to work for proficiency badges is serious. As Eva M. Hubback observes, in the last two years of a secondary school, in the 14th and the 15th years of a pupil, direct methods of training for citizenship should be adopted. Again, we cannot systematise and regularise citizenship-training. As A. Leslie Hutchinson remarks truly, "education is necessarily concerned with the whole man in a changing world, and it is the changing world which is the province of education for citizenship". It is therefore essential that the subject must be continued in the last two years of secondary schools without syllabuses being imposed on it. Schools must have freedom to organise citizenship classes. Constant, conscious, intelligent comprehension and appreciation of the objectives of citizenship must play full part.

The optimists of citizenship activities should remember that the doctrine of "transfer" has been exploded so long ago as 1890. Facility acquired in the practice of Kim's game does not produce a general competence in the faculty of observation; a footballer who displays team-spirit in playing the game does not necessarily exhibit that virtue as a member of the

histrionic club. Lord Bryce observed, "Attainments in learning and science do little to make men wise in politics." Hence it is not enough if attitudes alone are cultivated. It is essential to recognise that in addition to moral training through the activities, the direct method of imparting training for citizenship should be brought into play. We have won independence. But if democracy is to be a success, clear thinking and intellectual integrity should be inculcated in the young citizens, and it is incumbent upon schoolmasters, especially in the last two years of the school course, to interest the pupils in the affairs of the modern world, and to train them to build up the quality of social judgment. This principal function of citizenship training should not be ignored. Unfortunately, the word "citizenship" does not occur anywhere in the syllabus. A new orientation in the organisation of citizenship-training is necessary.

Hints for promoting thought are given below analysing the basic virtues of citizenship in democracy.

BASIC VIRTUES OF CITIZENSHIP IN DEMOCRACY.

Citizenship in democracy is based on eight basic qualities. The training should be individual in relation to the pupil and to the society, and should be progressive. Pupils should be set a-thinking and trained to practise the habits of thinking, feeling and doing indicated.

I. *Aesthetics or Cleanliness.* Clean body, hands, face; use and care of parts of the body e.g., hair, eyes, ears, nose, lips, teeth and clean habits in eating, drinking, clean bowels, personal responsibility for washing one's clothes, utensils, spreading and removing bed, bathing, preparing hot water, taking oil-bath, avoidance of spitting, hawking, and proper use of the latrine; care of one's clothing, keeping of dhobie's accounts.

In the home, care of books, furniture and other property, everything in its place and a place for everything. In the school, desist from scattering paper, orange or plantain-peel, use of drinking tumblers, class W.P.B.,

neatness in person and work; communal cleanliness, clean environment in the street, town or village.

Place of art or aesthetics in citizenship.

II. *Culture and Manners in Citizenship* Greeting at home, at school and in the streets; Japanese and Mahomedan greetings; manners in eating, drinking, courtesy and clearness in speech, politeness in asking questions and answering; quietness and unobtrusiveness in bearing, patience in waiting, refinement and tact in use of language, how to perform a simple service, e.g., to carry a message.

Behaviour in public places, officiousness, queue formation, unselfishness, courteous behaviour to other communities, cheerfulness, contentment, evil of grumbling, fault-finding, self-consciousness, evil of conceit and shyness, modesty, self-respect, choice of friends, literature and amusements—civilized citizenship.

III. *Love*. Kindness to parents, elders, youngsters, teachers and to one another at home, in school, street, and to companions at play and work; practice of love, personal help to those in need, good turns: making other people happy, kindness to living creatures, animals, birds, insects, flies, worms etc. Cultivate goodwill to people opposed in views, habits etc. Love yourself; love all, no self-torment; cultivate personal charm; happy mood, optimistic temperament; passive feeling and active expression; recognise divinity in every living creature. Love God and love neighbour.

IV. *Truth*. Importance of frankness, confidence in parents and teachers. Keeping of promises and confidences; truth and nothing but the truth. Importance of exactness and avoidance of exaggeration; avoidance of deception through manners and gestures, avoidance of prevarication and withholding of fact and truth. Avoid slander and gossip in reporting; candour in action, do not act a lie, eagerness for truth, and living for truth.

Problems; sensational headlines in newspapers, misleading claims of quack doctors

and medicines; claims of communists to bring economic salvation to the world; morality in commerce; articles supplied not same as samples supplied; instances of conquests of science over ignorance and superstition; progress of Truth; love of Truth, no religion higher than truth; God is Truth.

V. *Justice*. Idea of fairness of mine and thine; fairness to others, ungrudging attitude, especially when success of others is noticed, spirit of chivalry—the aged, the loss fortunate, the weak, imbeciles, stammerers, dwarfs, prevention of cruelty to animals.

Avoidance of injustice to others e.g., in the spread of infectious diseases by inoculation and vaccination.

Justice to all human beings irrespective of sex, age, creed, social position, nationality or race, to the minority communities, weaker nations, civilian population in war-time, international laws and courts of justice—fear of God and not of man.

Progressive development of the idea of justice and of the humane spirit in the world with advancing civilization.

VI. *Courage*. Required when alone; darkness, shadows, strange noises, in relation to creatures inspiring instinctive fear in children, rats, frogs, spiders, beetles; harm of fear created by teachers and mothers; cheerful endurance of little pains and discomforts—manliness: under difficulties self-reliance, presence of mind; how to avoid panic, avoidance of bravado. Moral courage to confess faults, courage of convictions, to follow good example and to resist bad example, to face risks, everyday heroism, heroic deeds done in service of man.

Spirit of adventure.

VII. *Efficiency*. 100% to be aim; individual efficiency, how acquired by the individual constantly practising and striving to form habits; value of punctuality, promptness, smartness, alertness, zeal, energy, immediate and hearty obedience to parents, teachers and elders; value of order, method, system, a place for everything and every thing in its place, respect for rules and

regulations, queue, orderly marching, silence in prayer, silence in public buildings, safety rules.

Temperance in eating, in work, sleep and pleasure conducive to efficiency, economy in little things—avoidance of extravagance and wastefulness, evils of debt, gambling, drunkenness—balanced thinking, pride in thorough work, use of leisure time, value of hobbies, perseverance in self-improvement—in work and play.

Training in organisational efficiency, associations, conduct of meetings, adoption of democratic principles and procedure, cultivation of democratic temperament.

Goal, efficiency in every sphere of national life and activity.

VIII. *Patriotism*. Extension of love of home and family to village and country, duty of local patriotism, how to serve one's village or town, how each individual may serve his country in smaller or larger spheres by exercising rights and duties of citizenship.

Our heritage—synthesis of cultures and civilisations, our national problems and ways of solution.

Democratic citizenship—our share in making our governments, sacredness of franchise, burden of running governments. No talk but concrete work, sane patriotism, goodwill to other countries—foundation for good, efficient, democratic, federal citizenship.

CITIZENSHIP-TRAINING PROGRAMME CONDUCTED IN SARVA JANA HIGH SCHOOL, PEELAMEDU, FOR S.S.L.C. PUPILS IN 1932 & 1933.

	I Session	II Session	Spare Time	III Session	IV Session	V Session	Night (Camp Fire)
	8 to 9 a.m.	9 to 10 a.m.		2 to 3 p.m.	3 to 4 p.m.	4-30 to 6 p.m.	8-30 to 10 p.m.
I Day	Camping & Hiking	The Indian Problem		Local Self Govt.	Public Health I	Good-turn Stroll	Preliminary pow-vow. Rovering Vigil
II Day	Tracking the vocation	Indian Rural Economics		Village Panchayats	Public Health II	Conduct of Scout games	Leadership
III Day	Camping out in present job	Cooperation I		Expts. in rural welfare work	Personal hygiene	Slum visit	Personality
IV Day	Youth movements	Cooperation II		Civic administration	Library movement	Village visit and propaganda	Service
V Day	Govt. machinery	Final Talk (Citizenship)					

N.B.—1. Spare time (10 a.m. to 2 p.m.) to be utilised for passing tenderfoot and first-aid tests and answering questions set on Scouting for Boys and Rovering to Success.
2. Full notes prepared and maintained in the camp log-book, for each session.

MEDIUM OF INSTRUCTION

By DR. D. JIVANAYAKAM, M.A., L.T., PH.D., *Dean of Education, Travancore University.*

THE medium of instruction in Indian schools, colleges and universities is one of the burning questions of the day. By a strange confluence of circumstances, India has been taught for over a hundred years through the foreign medium of English. The motives of those who introduced the English medium into Indian education, have been challenged; but they will stand the scrutiny of sane and unbiased minds. Lord Macaulay, whose minute of 1835 fixed the English medium for Indian Schools, had certain laudable motives, though his reflections on Indian language, literature, manners and customs, may have given rise to resentment in modern Indians. The Indian languages were well developed and had great literatures, but they had fallen out of touch with modern developments in social and political philosophy and scientific ideas. As such, they were not fit vehicles to convey to the Indian peoples the essentials of a modern civilization. Suitable text books were not available, and Macaulay asks pertinently: "How then stands the case? We have to educate a people who cannot at present be educated by means of their mother tongue." If we believe his avowals, it was not his intention to strangle the mother-tongue by introducing the English medium. The Wood despatch of 1854 said that English was not meant to supplant the mother-tongue as the medium of instruction. Indeed, Macaulay's object was to educate through the English language a select class of Indians who would return to their villages and write text-books and works in their mother-tongue and spread their enlightenment among the masses. The English rulers of the time, however, had also the object of training men who would man the administration on cheaper lines, and this object overshadowed every other intention. British rule rapidly spread over the sub-continent, and British administration expanded its scope. English was required for all Governmental purposes, in courts and councils, in law and journalism.

Commerce and industry called for a large number of English-educated youths. English education spread rapidly, and the English language obtained a firm grip on the social life of the Indian. But the spread of English education carried with it the seeds of its own destruction. Macaulay foresaw and welcomed it. He confidently anticipated a time when the Indians educated in English ideas of freedom would demand free institutions on the British model. The time foreseen by him has come. Indians have attained independence. What is the position of English now? What is the position of the mother-tongue? How to provide for a national language? These are the questions to be answered.

There is one school of educational politicians, who cannot forget the days of bondage and who look upon English as the sign thereof. They will do away with English forthwith in all stages of education, with a stroke of the pen. There are others who realise that the situation, which confronted Macaulay, is still there in some of its elements. Such take stock of the great progress that the mother-tongues have made and would like to proceed more gradually. All are agreed that the present position is not consistent with the status of India as a free nation.

Since English used to be the medium of instruction in the secondary and the University stage, it had to be started in the primary grades. No one who has any knowledge of child development, will tolerate such a practice. After the first few months, when the child has obtained the control of its limbs and when speech arrives, the movements of the child gradually get expression in speech. Language is but the expression of experience, and according to the experience, so will the expression be. As the experience is in the environment, the expression should be in the mother-tongue which is conditioned by the surroundings. It was the wisest fool of Christendom

who made the experiment of shutting up an infant with no one but a deaf and dumb person to look after it, in the hope of discovering the original tongue of mankind. James I thought that the child would speak Hebrew, but the child turned out to be dumb. With what assiduity does the child learn all that it hears! How accurate is the context in which it uses expressions! How attached to contexts is its meaning! The growth of the child's language is therefore conditioned by its environment. And language is a means of the growth of personality. We may roughly divide our work in life into two categories, work in which we have to follow a model and act like other people, and work in which we have to think and act for ourselves and of which the value consists in our individuality. But such individuality can only make itself evident and effective whether in the region of thought or of plastic art, or of hand work, when some mastery of the medium of expression has been attained. The child begins the mastery of the mother-tongue from infancy. It is the medium in which technical mastery is first achieved. It is the medium in which individuality can first show itself and be nursed to strength. Therefore, to introduce another language which does not express the child's environment is to stifle the natural growth of the child and to arrest individuality. It is now agreed by all, that English should not be introduced to the Indian school child before his eleventh year or even the thirteenth year, and basic education which is universal education should be in the mother-tongue. When we come to secondary education, most authoritative opinion has been for the substitution of English by the mother-tongue. The Sadler Commission recommended the introduction of the mother-tongue as the medium of instruction at the secondary stage. The Hesketh-Moos report of 1929 said that the general education of a boy must suffer by the use of the foreign language. The Abbott-Wood report of 1937 stressed the imperative need of replacing the English medium in high schools by the vernacular. The Sargent Report said that the medium of instruction in all high

schools should be the mother-tongue of the pupils. But there is a difference between the position of the mother-tongue in the elementary school and its position in the secondary school. The secondary school pupil has not merely to master his immediate environment, but also the remote environment in time and space. For this purpose, a language which has a wide currency, will be necessary. The boy has not only to become a useful member of the family, community and state, but also of the nation and the world. There are not many Indian languages, which will serve this purpose so well as English. Though English has ceased to be the medium of instruction, it has to be learnt as a language. As it is, the utilitarian value of English has not diminished. It is still the language of the administration, of the courts and councils, of journalism, commerce and industry, of posts and telegraphs and railways. Therefore the civic vocational aim of secondary education will still require a study of English. Gradually, the local languages will supplant English in these spheres, no doubt. In the sphere of inter-provincial intercourse in which English stood supreme till now, it is being gradually and successfully challenged by Hindi. In spite of its rapid spread, English has always remained the language of the select few. For wider national intercourse, an easier and a more popular language will be needed, and Hindi appears to be able to fill the bill.

The one support on which the position of English in the secondary school was propped up i.e., of preparing for university education, is about to collapse; since the nation is demanding that the universities give instruction through the medium of the mother tongue. The conference called in Delhi by Maulana Abdul Kalam Azad has suggested that in 5 years the medium of instruction in the universities be changed to the mother tongue. Text books should be written to meet the need and the interval should be considered only as preparation for this consummation. The study of English would then be relegated to English Departments, where it will be studied for its culture and for its position in international

contacts and by those who wish to carry on the study of subjects in places where English is the medium of instruction. This position has not been unprepared for. The post-Macaulayan days, when English was studied in colleges by all students as a set off and corrective of the social shortcomings of Indian life, gave place to times when it was only partly compulsory for those who aspired for a degree. The honours course in subjects other than English required only the English preliminary examination. A later advance divided the college course into arts and science courses, and gave a B.A. to the arts student with full English and a B.Sc. to the science student with a small amount of English. The present aim to give instruction in the mother tongue in the colleges, will limit the study of English to its instrumental aim. To read and comprehend the language will be more important than to read and write it. Just as the English student has to study French for the sake of reading French works in economics and German to study German works on medicine and philosophy, so will the Indian study English to pursue his study of subjects into regions where English alone will serve as the key to unlock intellectual treasures. One has only partial regret at the disappearance of English as a medium of instruction in the colleges. So confused has been the aim of teaching English in the schools and so low the standard attained, that it is futile to talk to college students in English and convey weighty ideas through it. The change-over to vernacular in the training course, has had beneficial results. Students show by their answers better understanding of the ideas. Similarly, when the language bogey is laid, we may be sure that there will be greater concentration on meanings and true understanding. The change in the environment also will make for such meaningful comprehension, as we teach by demonstration now-a-days and by reference to local examples. Therefore, there is no cause for despondency. There may not be greater examination successes, but truer attainment.

The change-over to the mother-tongue in all stages of instruction bristles with diffi-

culties. The regional organisation of language teaching has met bilingual, trilingual and cosmopolitan areas, not to speak of minorities. It has fallen foul of national and racial sentiments, as seen in the Dravidian agitation against the propagation of Hindi. Scripts have given rise to difficulties, so much so, that some have suggested the adoption of the Roman script for all languages. In translating works into the mother-tongue, questions of vocabulary have given rise to contention. Should it be bodily adaptation of foreign words through transliteration? Or coining of new words? If the latter, should Sanskrit be the sole quarry? In the Osmania University, the translation committee had to coin 64,000 new words with the result that the medium of instruction in the University was a new language requiring a dictionary for its understanding. If each linguistic area has its own university, how can students migrate from one university to another? How are we to teach people whose languages have not yet been well developed for those who use them to be instructed through them? These and other questions confront the educational politicians of independent India.

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TAGORE—ARTIST, EDUCATOR AND PATRIOT.

BY DIWAN BAHADUR K. S. RAMASWAMI SASTRI, Madras.

It is not my aim here to sum up or evaluate Rabindranath Tagore's many-sided and unparalleled literary work. I have done so already in many works and essays. But I wish to indicate here what he meant to his age and his motherland and also to all times and to the entire world and wherein lay the originality and uniqueness of his genius.

Though he has great achievements to his credit in all departments of literature, yet his most noteworthy contribution to Bengal in particular and to India in general in his age is that by the force of his genius, he lifted the Bengali language—a provincial dialect in East India—to the rank of international glory. The same service was done by Subramania Bharati to Tamil. Some other modern poets have rendered a similar service, though in a smaller way, to other modern Indian languages.

India has now won her freedom. When her greatest sons and daughters lift her modern languages to the seats of honour amongst world languages, she will not only be a free nation as of yore, but also be a nation of light and leading among the great nations of the world—nay, she will be the guru and glory of the world.

The genius of Rabindranath was essentially lyrical, and hence he was attuned to his age, and his age was attuned to him. F. J. Palgrave says in his Preface to his *Golden Treasury* (Second Series): "A decided preference for lyrical poetry, to which in all ages the preplexed or overburdened heart has fled for relief and confession,—has shown itself for sixty years or more; an impulse traceable in a large measure to the increasingly subjective temper of the age, and indeed already in different phases foreshown by Shelley and by Wordsworth". Thus the lyric is the glory of our age and the supreme form of poetic self-expression, and Rabindranath was perfectly at home in it. W. B. Yeats

stated in his Introduction to Tagore's *Gitanjali* (which fetched the Nobel Prize for literature to Tagore in 1913): "These lyrics—which are in the original, many Indians tell me, full of subtlety of rhythm, of untranslatable delicacies of colour, of metrical invention—display in their thought a world I have dreamed of all my life long. The work of a supreme culture, they yet appear as much the growth of the common soil as the grass and the rushes. A tradition, where poetry and religion are the same thing, has passed through the centuries, gathering from learned and unlearned metaphors and emotion, and carried back again to the multitude the thought of the scholar and of the noble...A whole people, a whole civilisation immeasurably strange to us, seems to have been taken up into this imagination." The entire gamut of Indian mysticism has passed into and is heard in Tagore's lyrical poetry. The finest of his lyrics is *Urvashi*. Edward Thompson says in a lyric mood of admiration that it is "the star-twisted garland that he flings at the feet of Ideal Beauty, when he has broken into her presence."

"From age to age thou hast been the world's beloved,

Unsurpassed in loveliness, Urvashi!

Breaking their meditations sages lay at thy feet the fruits of their penance.

Smitten with thy glance, the three worlds grow restless with youth;

The blinded winds blow thine intoxicating fragrance around;

Like the black bee honey-drunken, the infatuated poet wanders, with greedy heart,

Lifting chants of wild jubilation!

While thou...thou goest, with jingling anklets and waving skirts,

Restless as lightning!"

Rabindranath's lyric genius broke new ground in his poems of patriotism. His

patriotic lyrics are full of passionate emotion and lyric ecstasy and have captured the heart and imagination of India. One of the very best of them (*Jana Gana Mana Adhinayaka*) has now become the national anthem.

Tagore excels also in other forms of poetry, but the palm must be awarded to his lyrics. It was through them that he expressed himself most naturally and beautifully and musically. He says: "Ever in my life have I sought thee with my songs. It was they who led me from door to door, and with them have I felt about me, searching and touching my world. It was my songs that taught me all the lessons I ever learnt; they showed me secret paths, they brought before my sight many a star on the horizon of my heart. They guided me all the day long to the mysteries of the country of pleasure and pain; and at last, to what palace gate have they brought me in the evening at the end of my journey?" He says in *Gitanjali*: "I touch by the edge of the far-spreading wing of my song I my feet which I could never aspire to reach."

Tagore broke new ground further by his symbolic plays, which are not purely allegorical like *Prabodha-Chandrodaya* and use living characters with symbolic suggestiveness and meaning. He further took many Puranic episodes and filled them in his plays with a modern significance and appeal.

Another new field in which he sowed a new crop and reaped a rich harvest is the field of the short story. But he did not excel much in the realm of the novel. His short stories are full of memorable personalities, incidents and situations described with psychological insight and in arresting style. They enter into the lives of the average peasant life and show the glow of emotion to be found in what seem to be dull, drab, dingy places. The lyric temper of Rabindra-

nath's genius breaks out ever and anon in his short stories as well, and enhances their literary charm and æsthetic effect. He found the Divine *Lila* in human life as in the radiances of Nature, and delighted in the loving portrayal of both.

Another direction in which we see and enjoy the originality of his genius is the province of literary criticism. Before his time, India was great in linguistic, grammatical, prosodic and expository criticism, but not in comparative, historical or æsthetic criticism. In this respect, he took the cue from the West, but he surpassed both East and West in the creative beauty of his critical work. His interpretations of Valmiki, Kalidasa and Shakespeare and especially his "Message of the Forest" are peerless achievements.

Tagore led India and the world in two other directions also. In India and to India he gave a new lead by his Bolpur school, wherein he brought a spirit of joy and service into Indian education and made it throb with home-born, national culture. To the world at large, he gave a new vision by crying halt to economic exploitation, imperialistic domination and jingoistic nationalism of the mailed fist type.

Last but not least, we must gratefully remember that the urge for Indian independence was the greatest and most powerful urge in him. Though he did not, except during the days of the agitation against the partition of Bengal, play an active part as a politician, yet he felt one with Mahatma Gandhi in working for the victorious attainment of India's independence. His soul would have rejoiced exceedingly, if he had been privileged to be alive on 15th August 1947. But he would have felt the bliss of such deliverance in the spirit world. Let us pray with him in the words the world-famous song in his *Gitanjali*:

"Into that heaven of freedom, my Father, let my country awake."

PROBLEMS OF THE MODERN WOMAN

By MRS. A. RAJARAM NAGAPPA, B.A., L.T., Madras.

It was the late philosopher-poet, Tagore, who said. "Women are the passive creations of beauty which should tame the wild elements into the delicacies of tenderness fit for the service of Life."

The whole world today is striving for a new order, a fresh adjustment of ideals and ideas, a reshaping of thought and culture, and even perhaps of tradition, a new world to be built out of the debris of the old. Such a world presents—especially, to the Modern Woman of today—several intricate and complicated problems, with their social, political, financial and moral aspects.

Although silence and shadow are the ideals of life of Eastern womanhood, yet every historical period or crisis has proved the indomitable spirit and virtue of Indian women, who leaving the shadows of their unobtrusive life behind, came boldly into the broad light of activity and made their personality, courage and conviction felt—These activities, whether considered social or political or even a combination of both aspects of life, create an almost immediate and difficult problem for the modern woman of to-day. For in those halcyon days a woman's home was her Heaven, social activities as addressing public meetings, attending grand functions or social gatherings were unheard of. To the conservative mind, whether parents or husband as the case may be, or community or friends, these activities were absolutely repulsive. There was no place for them at all in life. In short, they just did not exist—Drudgery at home, a blind faith in beliefs and habits, a slavish mentality, a duty to home, community etc., was their watchword. Education and culture were considered social evils, nay, factors which deprived women of their chastity and modesty. To them, the Modern Woman is a "Social Butterfly" a "wall flower", an "ornament" who exists for the sake of fun and frolic.

It thus becomes the duty of every woman to combat these beliefs, this narrow

outlook on life, which means that she has to bear with harsh criticisms, and meet with obstacles at every step—This is a Herculean labour indeed!!

There comes yet another problem to solve, i.e., the domestic aspect of life—Perhaps, it is the most vital problem of all, for it concerns the daily routine of life, in fact our very existence itself—From the very outset, there are several handicaps. Daily rations which are a vital necessity to life, are scarce, rationed and even cut, not to infringe on the subject of prices, for doubtless they have soared sky-high. Balanced diets, delicious and savoury meals, interesting menus, are luxuries of the past—Other commodities are either far too expensive, or not easily obtainable. Alas! how is the woman of today to live, setting aside the problem of living economically. To add to the problem of food, is that of shortage of clothing, and accommodation—These are problems to consider—several methods have to be adopted to meet these demands. For instance, the problem of clothing may be eased perhaps by resorting to mending, patching, renovating etc., but alas what a poor, compensation! Again the problem of housing may be solved by natural adjustment, or maintaining a high morale at home, very far-fetched methods indeed and a weak solution to a weighty problem!

Underlying the social, political and domestic problems of life is the problem of finance. It is not the problem of to-day only, but has been from time immemorial—However, to-day its necessity, and importance, have been felt more than ever before—The woman of to-day does not consider or even speak of money in terms of wealth, but as an absolute and bare necessity. Life with its increasing demands presents to her a problem indeed! The old order has completely changed and a new mode of life with all its complexities comprises the new world of to-day.

We may consider in conclusion the moral problem of the Modern Woman of to-day. It is only natural, that a modern woman with her social and cultural background, her vast knowledge, her abilities, and great opportunities which life affords her, is bound to meet with the temptations of life—It is difficult for her to resist them, but she should always remember that she has a

moral obligation to her home, and society at large. Her success lies in exercising her will power to overcome her weaknesses, thus achieving character, and becoming a living monument of modesty and chastity—This is indeed a task!

Let us not despair, for some day we shall solve all the problems of life.

REVIEW OF THE DRAFT SYLLABUS IN ENGLISH FOR SECONDARY SCHOOLS—II*

BY SRI S. SUBRAMANIA IYER, B.A., L.T. Retired Educationist, Madras.

THERE are two kinds of correct usage in English to which the pupil's attention should be drawn, grammatical and idiomatic. "The King having refused to pardon Monmouth, he was executed the next day." This sentence is an illustration of incorrect grammatical usage. The sentence is ambiguous, the person executed the next day not being easily made out. It may be Monmouth or the King. The sentence may also serve as an example of wrong diction. Another example of the same type is: "All of us follow in his steps, who is our leader." Grammar requires the antecedent of the relative, *who*, to be placed as near as possible and clearly expressed. Replace *his* by 'of him.'

In Forms V and VI the above examples of incorrect usage and more like the following must be taught. The teacher will collect examples of wrong usages from the pupils' written work. The following type of construction is often met with in the speeches and writings not only of students, but also of well educated men:—"This is one of the best plans that has been proposed." The relative, *that*, whose antecedent is *plans* being plural, the verb must be plural; replace *has* by *have*. We say and write correctly, 'I intimated the fact to him, but

'I informed him of the fact.' We inspire a person with hope or inspire hope in him, but we infuse or instil spirit or hope into a person. For more examples of incorrect usage of grammar and idiom, pupils and teachers are referred to a useful publication by Taraporevala, 210, Hornby Road, Bombay, entitled *How to Avoid Errors in English*. Each English teacher is recommended to provide himself with a copy of this very useful book.

Punctuation: (1) The marks to be taught in Form II may be the full stop, the quotation marks, the marks of interrogation, the apostrophe and *s*, and the capital letters. (2) In Form III, the comma may be added to the above list. As in business letters the colon and the dash are essential, these may also be added. (3) In Form IV, the pupils are to acquire a detailed knowledge of the comma. (4) In Forms V and VI, the semi-colon may be taught, and the Form VI may revise fully all the marks of punctuation learnt in lower forms. They may also be taught when the double quotation and the single quotation marks and the hyphen are used. (5) The uses of *shall* and *will* denoting futurity may be taught from Form III. In Form IV, the use of *shall* interrogations may be taught and in Form V the pupils

may be taught the correct use of *shall* and *will* in reported speech. The pupils of Form IV must be able to distinguish between 'Shall you go?' and 'Will you go?' As regards *Shall I go* and *Will I go*, the use of *will* in the first person in interrogations is absurd, as the speaker cannot know his own will from another. The well known example of the use of *shall* and *will*—'I will be drowned and nobody shall save me'—may be explained. The pupils of Forms V and VI must be able to distinguish between 'What shall you do if you fail in your attempt?' and 'What will you do if you fail in your attempt?'

Prepositions: The teaching of these may be commenced in Form III. The pupils of Form III must be able to say 'In Madras' and 'At Saidapet', 'In London' and 'At Liverpool.' The correct use of prepositions may be taught to pupils of Form IV with the help of examples like the following. "The boy was *at* home. The boy sat *by* his father. The boy sat *with* his brother to dinner. The boy was made to stand *on* a bench. The boy rode *in* his father's car. The boy ran *up* the ladder. He soon came *down* the ladder." The adverbial uses of certain prepositions should be taught in Forms V and VI by means of examples like the following:—"The master is *in* the room. (prep.) The master is *in*. (adv.) The boat is moving *down* the stream. (prep.) He has climbed *down* (adv.). The house is three miles *off* the school (prep.). The accused was let *off* (adv.).

Preparation of Text books for class use: For three years on end from Form II, the pupils must be familiarised with colloquialisms in ordinary use in speech and writing. This may gradually lead up to literary English in Forms V and VI. For these forms, however, such books as are written in colloquial and idiomatic English must be selected for non-detailed study. Of late, the books prescribed for non-detailed study in Form VI have not been quite satisfactory. The books are neither interesting reading nor written up to the level of the pupils' knowledge and requirements. Standard works in English literature may

be adapted by professors and teachers for the purpose. For instance I may safely suggest the name of Professor Swaminathan of the Presidency College, who is an eminent scholar and has been in intimate contact with High School English work for some time. The services of European Professors of Colleges may also be requisitioned for the purpose, provided they have had experience and intimate knowledge of high school English work. I have glanced through some of the books prescribed for non-detailed study in Form VI, and have found most of them in indifferent style, neither colloquial nor literary. Some definite principles must guide writers of such books and the Prescription Committee must see that they have been closely observed. The diction of the standard works must be maintained as far as possible, so as to suit the level of the pupils' understanding.

The writing of books must be entrusted to teachers in high schools of recognised ability and reputation, and they may be required to meet and discuss topics suited to each class and the principles on which they

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* The first article on the subject appeared in our September 1948 issue.

should be based. The vocabulary recommended for the use of pupils in lower forms should be kept in view. The publication of such books must be entrusted to private publishing firms of established reputation, such as the European firms, the Educational Publishing Company, the National Publishing Company, the Indian Publishing House etc. The above named firms and a few others have established their reputation for bringing out books of quality.

Under 'Pupil Reading for Form III, the pupils are required to provide themselves with ten books each. Ten books are a tall order, and pupils may use six books of 50 pages each at the rate of two books each quarter. The books should be prepared on the basis of the vocabulary of the pupils' Reader. Of course pupils must be tested as to their speed in reading and comprehension. It must, however, be noted that any alteration in the diction of standard works on the basis of the vocabulary of the class Readers must inevitably lead to considerable deterioration in style. The standard works will lose their literary force and character.

BOOK REVIEWS

MAINTAINING DISCIPLINE AND SECURING ATTENTION IN THE CLASS ROOM: BY SRI K. NARAYANAN, M.A., L.T., S.T.C. (BOMBAY) M.ED. (DELAWARE, U.S.A.), HEAD MASTER, MUSLIM HIGH SCHOOL, ABIRAMAM (RAMNAD DISTRICT) PRICE Rs. 8.

This is the first of a series of pamphlets proposed to be brought out by the Ramnad District Head Masters' Association. Sri K. Narayanan is fresh and up-to-date in his views on the maintenance of discipline in the class room and covers a fairly wide ground. He makes it very clear that the personality of the teacher lies at the root of the problem. If discipline is to be maintained in educational institutions, we

Most publishers of English books for school use have a notion that books written by an educated European, say, a Professor of English at a College, are bound to be better and more popular than those by well-educated Indians. The notion is ill-conceived and ill-founded. European professors may be trusted to use English colloquialisms more correctly than their Indian conferees. The glamour of a European name on the front page of a book leads the public to presume the excellence of a book. This is the view of almost all publishers, and many an Indian author will bear testimony to this statement.

In this connection I feel I should not refrain from mentioning the names of two headmasters who have a profound knowledge and experience of high school work and who will prove a distinctly valuable acquisition to the Syllabus Committee for English in Secondary Schools. They are Messrs. Vedanta Desikan of the Rama-krishna School, Thiruvazhayanagar and Hanumantha Rao Gupta of C. C. High School, Perambur. I have discussed with them the English draft syllabus and they have been kind enough to give me very useful suggestions.

require primarily teachers of personality and character.

Every teacher will find something useful and stimulating in this thoughtful and well-written pamphlet.

CROSSWORD TOP PRIZES AND HOW BEST TO WIN THEM. BY SRI M. V. S. NIVAS, RANGA VILAS, SOUTH END ROAD, MALLESWARAM, BANGALORE. PAGES 20. PRICE RS. 1.8-0. POSTAGE RS. 8.

Using the mathematics of permutations and combinations Sri. M. V. S. Nivas has sought to give some valuable hints to those who are interested in solving cross word competitions. Every one knows that these competitions are cunningly devised with

clues, each pointing to two or more alternative words. Sri M. V. S. Nivas has worked out the minimum numbers of solutions required for specific numbers of alternatives and has explained how best to group ingeniously the required number of combinations. The pamphlet contains a number of tables for this purpose. The work will be found very useful by cross word "fans."

SEE AND HEAR: HOW SIGHT AND SOUND CAN AID EDUCATION IN INDIA. AMA LTD., CANADA BUILDINGS, HORNBY ROAD, BOMBAY, PAGES 24.

In this instructive pamphlet stress is laid on visual aids to education. It is pointed out that there is a language common to all India intelligible to adults and children, literates and illiterates alike—the language of pictures. This is a universal language and can help vitally in educating the people of India, overcoming the almost insuperable difficulties presented by the appalling amount of illiteracy and the absence of a common language. Suggestions are given for the use of filmstrip projectors, sixteen mm. silent and sound projectors, epidiascopes, gramophone lectures, radio sets etc.

The pamphlet is fully illustrated and contains a lot of interesting information about the history of the education and the progress of civilization. School teachers who are eager to use the latest techniques in teaching, cannot afford to neglect this pamphlet.

ASIA THINK AGAIN—STATE OF ISRAEL RECONSIDERED— BY MICHAEL FUSS—PUBLISHED BY THE AUTHOR—ROSHAN MAHAL, 3RD PASTA LANE, MIDDLE COLABA, BOMBAY. PP. 32—(1948).

"When Messiah will come, the Jews will return to Palestine on a bridge of paper"—Our author adds one small brick of a book to that bridge, which, he thinks, has been destined for a bridge of literature. When Titus and his Romans saw dispersed the Jews from their home to Rome and the

west it was not merely the political and religious gulf between Judaism and Hellenism that contributed to Jewish persecution and suffering, but also the fundamental incompatibility between the Asiatic and the European operated powerfully. It was the European anti-Semitism because the only Asians who have been knocking at the gates of Europe through the ages have been Semites. Asia has continued to be the spiritual home of the Jew wherever he may have been living. Mr. Fuss holds that the Jews and Zionists are one; only the Zionists, earlier than other Jews have striven to return to and rebuild their old home. He holds that the Asiatic prejudice and suspicion of Imperialistic Britain whose *proteges* the Jews were held to be, is one of the main reasons why the Jews in Palestine are now cold-shouldered by most Asiatic states. He charges Britain with not even having discharged her elementary duty of maintaining law and order in her mandate of Palestine and with hindering the building of the Jewish home in many subtle ways. And now in the U.N.O. Britain is on the side of the Arabs.

The process of the restoration of Palestine is pictured here as having been a continuous one. It is pleaded that Palestine was never a separate state at all, but always an appendage of Syria from Roman days. It was never an Arab state at all. The right of conquest claimed by the Arabs has failed in the present struggle; while the Arab rulers have no love for the Mufti's State. The Jews alone have developed the land, and they alone can find both a refuge and a home in Palestine. They can also claim that they have evolved a new way of life, distinct from both capitalism and communism, and a new social order, which is called 'a family system.' Their work has benefited the Arabs also, as well as the entire Middle East. On all these grounds, the solid support of all Asians for the Jewish State is demanded, so that peace is realised between Israel and the Arab states.

EDITORIAL

PROFESSOR Benoy Sarkar, M.A., Ph.D., has a plan for the remaking of higher studies in Economic, Commerce, Politics and Sociology for the Dominion of India. His plans are as follows: Measures are to be adopted by every University such as may enable at least one teacher of economics to be equipped with a general knowledge of goods as well as engineering, productional and technological subjects; measures to be adopted by every University such as may enable at least one teacher of Economics to be equipped with the latest economic theories as well as methods of economic analysis; Statistics to be rendered compulsory for every M.A. student of Economics and Commerce; Statistics to be rendered an integral part in I.A. for the Civics papers by the incorporation of a definite number of pages dealing with some of the most important figures available in Census Reports and other Government Publications; Statistics to be likewise rendered an integral part in B.A., for the Economics papers by the prescription of a text-book on elementary (and somewhat non-mathematical) statistics; insurance (life and general) to be rendered compulsory for every student of commerce in M.A.; transportation (inland, maritime, and aerial) to be rendered compulsory for every student of commerce in M.A.; measures to be adopted by every University for enabling the teachers of political science to be equipped with a general knowledge of races and tribes, mental traits, group morality, caste patterns, as well as economic development, and industrial relations; measures to be adopted for providing every University with a teacher of diplomacy, international relations and consular service; measures to be adopted for providing every University with a teacher of municipal administration and constitutional law; measures to be adopted for rendering sociology an independent

branch of instruction and research at every University and placing it on the same level with economics and political science; measures to be adopted for equipping the existing arrangements for the teaching of sociology with persons strong in four different disciplines, e.g., anthropology, psychology, social work, and contemporary sociological theories; the science of population (with public health and eugenics) to be rendered popular in all Universities by being admitted as an optional subject in the department of sociology, economics or political science; the science of criminology including penology to be rendered popular in all Universities by being admitted as an optional subject in the department of sociology or political science; Journalism to be admitted as an optional subject in the department of political science or sociology; social work to be recognised as an optional subject of the same level as other optional subjects in the department of political science or sociology; for post-M.A. students at every University a two-year course to be instituted for doctorate, and arrangements of the seminar pattern be made for regular and systematic teaching as well as training in research under competent instructors; every seminar in every University to be provided with financial facilities for publishing a quarterly journal furnished mainly with papers contributed by the teaching staff: industrial concerns, banks, export-import houses, chambers of commerce, insurance companies, railways, port authorities and so forth to be requested to permit batches of University students to visit their offices, laboratories and workshops under proper guidance; the departments of public administration (central, local and municipal) to be requested to permit batches of University students to get acquainted with the practical working of the government; the machinery under proper guidance; the ability to utilise books and journals in two of the following European languages: French, German, Italian, Russian

Spanish to be regularly announced as a desired qualification for prospective teachers of economics, commerce, political science and sociology; for prospective teachers of international law, diplomacy, consular service and contemporary history the ability to utilize books and journals in one of the following Asian languages, Arabic, Persian, Tibetan, Chinese, Burmese, Siamese, Malayan, Javanese, Indo-Chinese, and Japanese, in addition to one of the European languages mentioned above, to be regularly announced as a desired qualification; several institutes of modern languages (Asian and European as well as Indian) to be organized under the auspices of Indian Universities for the benefit of students, teachers, administrators, consular and diplomatic officials, journalists and businessmen.

Every University and Big College can strive towards realising a portion of this ideal within the measure of its own resources.

We are glad that the following remarks of *The Indian Journal of Education* have struck the right note with

II. Indian Students abroad. reference to the urgent and serious impending problem of re-examining the merits of sending Indian students

abroad in large numbers, now that the nation has achieved independence:

"At one time Indian students went to western countries and specially to Britain quite as much for political reasons as for the better training that was available there and for which there was no provision in the country. British degrees in those days carried political prestige and as such were valuable. But now things have changed. There is no reason why we should continue as before to send large contingents of students abroad. Of course the need for sending some scholars will always remain; but they should be carefully chosen and there should be arrangements for proper guidance at every step. Every one who takes into his head to go abroad and has money to spend, should not be allowed to

do so. Last year, when we were in England, we came across students who went there to study at the English Bar and that after the 15th August. We also met some young students who could not be placed in the right type of educational institutions for some reason or other. Some of them had even gone there without proper notice to the authorities concerned. We heard instances where students had to be sent to inferior institutions for want of seats in the better ones. How can we overlook the wastage of national resources of both men and money which this involves? We can send students abroad only to acquire the best that is available there, and we should send only those who can take the fullest advantage of the opportunities over there. It is generally wasteful to send students for undergraduate studies, and we should send our men and women for post-graduate work only. Generally speaking, only research-workers and experts with experience of Indian conditions and problems, people who have mature minds with discriminating receptivity and sensitivity should go abroad so that we may profit fully by their experiences."

On October 25th last, Sir M. Visweswarayya delivered a somewhat unusual Convocation address at Mysore. It

III. Mysore Convocation Address. is customary on such occasions to exhort the new graduates to lead a life of service. Sir M. Visweswarayya not only did this, but also gave a lucid analysis of the problems facing India and the way in which they should be solved.

The crux of the matter, as he pointed it out, is the poverty, the low standard of living and the illiteracy of our people. "There is a reservoir," he said, "of brain power in the country which can be equipped with knowledge, and a reservoir of hand power which can be equipped with skill. For lack of plan, policy and determination such policy and practices are not being pursued."

He warned the country that there was no substitute for hard work. His advice

was particularly timely at a moment when in the wake of freedom there is a tendency to clamour for less work and more pay. Sir M. Visweswarayya suggested the following four rules of behaviour for the Indian citizen: "(1) The citizen's working hours are short in the aggregate: they should be increased. His working hours are too irregular: they should be made regular. (2) He should strive to promote unity, harmony and cooperation in every walk of life. (3) He should learn to practise diligence, discipline and precision. Loyalty, honesty and unselfishness help a man to

success. (4) In daily life he should show courtesy and service to followmen."

He commended the American viewpoint, "those who won't work shan't eat." He also pointed out that man had not been sent to a finished world to enjoy but into an unfinished world to complete it. From his rich and varied experience of a long life of nearly ninety years, he declared that an active life helped to keep one fit.

The Convocation address was thus a plea for hard and sustained work to make the country strong, rich and prosperous.

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CLASS ROOM DISCIPLINE

SHI A. R. HANUMANTHACHAR, *Tyamagondlu*

THE value of discipline is always realised in its absence. This is fundamentally true of a class room, where the teacher's work is solely dependent upon the discipline maintained by the students, who, by reason of their boyish nature, are bent upon creating confusion and chaos just enough to checkmate the progress of the lesson. If the delivery of the lesson is to be impressive, 'the classroom discipline' is a vital necessity.

What is then, the 'classroom discipline'? Is it akin to what is commonly termed 'military discipline'? Or, is it entirely different from it? Educationists who have scores of years of service and experience to their credit have miserably failed to give an apt definition to the term 'classroom discipline'; and even if they have attempted to give one, it is often incomplete, if not wrong.

An elderly friend of mine, who has lived the life of a teacher for over ten years, declares himself as a 'stern disciplinarian' and expects my hearty congratulations whenever he discourses upon that aspect of his work. He mentions the prevalence of 'pin drop silence' in his classes and describes the different ways in which he 'tortures' his students, if any one of them endeavours to break the silence. His own students have often given me ghastly accounts of his conduct on occasions when he lost his temper. Special reference is made by these students to the list of the uncommon terms that he has

collected to give expression to his anger. It is this teacher-friend of mine that has set me to make a search for a real definition of the term 'class room discipline.'

Can 'pin-drop silence' be interpreted as 'discipline'? This is rather a difficult question to answer. A noisy class is no doubt an ill-disciplined class; but this need not drive us to the hasty conclusion that a silent class is always a well-disciplined class. Students maintain 'pin drop silence' for more than one reason. Some teachers, by being victims of impatience, become a source of terror to boys and indirectly force the young students to maintain 'dead silence' in the classroom, thus enforcing a strict control even over the process of their respiration. In such a class as this, I am apt to believe, the students concentrate their attention more upon their own conduct than upon the act of receiving the lesson, so much so, the teacher's talk for the whole period goes without serving its purpose (in an atmosphere of fear and suspicion).

There is another type of 'discipline' maintained by a different class of teachers. These teachers are impatient, not of a noisy class, but of the 'arrogant' boys who put to them questions over and over again. They curb the enthusiasm of such boys by subjecting them to utter humiliation before their friends. They want no boy to question them, and they are fond of boys who readily record in their books whatever the tongues of their teachers ring out to them. If this

is to be called 'discipline,' I am afraid it is more destructive than an 'atom-bomb', as it shakes the very foundation of the mental make up of the boys.

There are some conservative teachers (even in these days) who attempt to overrule the democratic spirit of the student population. Such teachers attach the highest significance to the time old dictum, "obedience is the bond of rule." They want nothing but implicit obedience on the part of their students. This rigid control exercised over the boys no doubt keeps the class in order. The boys stand up and sit down as often as the teachers order, work out correctly or incorrectly all the problems thrown at them, write down for any length of time and fix up their physical eyes on the 'masters of the class'. In spite of all this mechanical obedience, I am obliged to call this a 'Jail Discipline' and never 'a classroom discipline.'

Finally come the funny specimens of teachers to whom the term 'discipline' owes a negative sense rather than positive. Their interpretation of discipline is the existence of unimpressive faces in the classroom. They dislike smiling faces, curious eyes, active shoulders and talkative tongues. Such teachers never seem to possess any sense of humour, and they succeed only in creating a dry atmosphere which encourages the boys to watch the activities of their watches.

I do not take into consideration the

remaining types of 'disciplinarians' who interpret the term in a thousand other ways. Suffice it to say that true discipline does not consist in 'pin drop silence', 'absence of questioning', 'implicit obedience' or 'the absence of humour.' It consists in something higher and nobler than any one of these. A true 'classroom discipline' consists in the prevalence of an atmosphere of mutual confidence and love between the teacher and the taught. Such an atmosphere is possible only, when the teacher has won the confidence and love of his pupils by his balanced talk, punctual attendance, adequate preparation and a conciliatory attitude. In such an atmosphere as this, there will be neither 'the pin drop silence' nor 'the implicit obedience'. Students enjoy a healthy freedom and put any number of sensible questions to their teacher with the sole object of enriching their knowledge. The teacher too accepts the questions with love and eagerness and the whole class looks like a compact family merged in a lively talk. Such an atmosphere can only be compared to the atmosphere which prevails in the place, where half a dozen inquisitive children are sitting round their loving mother listening to an interesting story, enjoying the maximum freedom to put any number of questions at every step to elicit from her the plot of the story in its clearest and most impressive form.

The classroom is as holy as a temple, and it should be as homely as the lap of a mother to a new-born babe.

EDUCATION IN FREE INDIA

BY SRI V. SANKARA AYYAR, N. M. Board High School, Tiruppathur,
Ramanad District (via Karaikkudi S. I.)

"GOOD morning, brother," was the usual way of greeting in the old days. But this kind of greeting has changed, now that the people realise that this is our own country. Now we use the terms "Namasthe" or "Jai Hind" instead.

Each and every parent wants his son to be educated so that he can earn his bread by becoming a clerk or an officer in some department. We all know that many graduates who come out of the colleges every year, find that they are quite

to enter any profession and get an independent means of livelihood. The more the pupils take to literary education, the less they become fit for home occupations and manual labour.

The world is changing, and many new methods overtake the old ones. Our country wants a thorough overhauling of the educational system, which our present government is endeavouring to bring about.

"The schoolmaster must be the centre from where noble ideas and ideals radiate into villages," says our Education Minister, Mr. T. S. Avinashilingam Chettiar. The first and the foremost task of the schoolmasters is to instil in the new generation a love for one's own country. The glory and pride of our country's history would surely create self-confidence in the young and develop their personality. The teacher should observe the peculiar interests and inclinations of the pupils and see how these can

be cultivated and ultimately used for broader national purposes. So the aim should be the betterment of humanity. Mahatmaji emphasises that there should be one teacher for each class and not one teacher for each subject for the first seven years at least i.e., up to and including the III Form. Sri Biswanath Doss, former Premier of Orissa, says, "The ideal of education is to bring out the best in man and to create a love for God and for man." Educational psychology emphasises that children differ from one another in tastes and mental capacities. So, it is the duty of the teacher to find out and adjust their teaching work if they mean anything useful to the scholars. This is possible only if the pupils are under the same teacher for longer periods. Every great educationist, nowadays insists that education must be more and more child-centered and less and less subject-centered.

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"By education I mean, drawing out of the best in child and man. Literacy in itself is no education", says Mahatmaji. So a teacher who teaches a shorter period of time can hardly know the individual needs of his pupils. The responsibility becomes divided, which very much hinders the progress of the pupils. This should not be at least for the first seven years of education.

Elementary education should stop with the fifth class. The sixth, seventh and eighth classes should once for all be abolished as they do more harm than good to the pupils. Ill equipped, ill staffed, higher grade elementary schools should not be the feeders of secondary schools. When the pupils leave the fifth class of an elementary school, they should have a fair knowledge of their mother-tongue and practical knowledge in arithmetic.

The three years' middle school course should

(i) provide for ordinary working knowledge in the regional and some other language;

(ii) cultivate a love of reading (library work);

(iii) create a love of poetry and music (prayers);

(iv) instil a knowledge of and a desire for taking part in normal citizenship (leaders and members of classes and committees in the school);

(v) provide for the proper caring of the body and maintenance of the habits (physical training and citizenship training);

(vi) prepare the individual for the life that he is shortly to enter upon (vocational training, mathematics and science, newspapers and magazines);

(vii) make the individual a worthy member (moral and religious instruction); and

(viii) give a comparative study of the past and the present of our country and that of others (social studies).

The first plank of the educational system is a healthy body. Then comes the healthy mind i.e., the development of character and

finally comes the legitimate classroom work. In my humble opinion the best and cheapest exercise for the development of the body is the *suryanamaskar* which is otherwise called *dantals*. Each schoolmaster should compel his pupils to take some 25 to 100 *suryanamaskar* exercises according to his capacity before the regular school work begins in the forenoon.

Selections from all religions, the *itihasas*, *puranas*, the *Upanishads*, the *Koran*, the Bible etc., should be taken and books published for several standards. This subject will serve to draw the attention of the pupils to the essential unity of the religions and thus make them understand the unity of all the religions. The ideal of universal brotherhood is expounded by the prophets and saints of different religions. They command us to pray for our own happiness and bliss as well as for the well being of the entire animal kingdom.

Immediately, the department of education should come forward and appoint a special committee consisting of eminent men who know child psychology well to rewrite the text books of all the classes for all the subjects. Books should be written in such a style and manner as to bring out the greatness of our culture, past and present, and to show comparatively with other countries that culturally we are superior. Only when such text books are written for use, the schools can do their proposed regular work to the best satisfaction of all. It is the duty of the Government to take the responsibility of publishing all the text-books required for the state on a co-operative basis.

If our nation has to take a right step towards its progress, each and everyone should be interested in the politics of the nation. The people must know, without exception, who their leaders are and how they lead them. As many adults in our country are still illiterate, it is the duty of the Government to see that each and every adult male or female is made literate at least within a period of five years. So, the teachers should compulsorily be made

to do this social work at least for one hour everyday in the night between 7.30 and 9 at his convenience. The Government should meet the full net cost of this kind of adult education. Educating the public is a source of vast expenditure. Yet this must be borne by the Government on account of its value and necessity. Here, the first half an hour should be devoted to magic lantern lectures, songs, current news, dialogues, dramas etc. The second half should be utilised for the regular teaching of the three R's, Reading, 'Riting and 'Rithmetic.

We are Indians, and so we will have to maintain the Indian mode, ideal, and outlook of life and try to meet and master the modern world. So each pupil must be made to help others and receive help from others. All human problems can be solved only by friendship, social feeling and co operation. So, all the good habits must be cultivated from childhood. The joy that comes out of devotion to duty, service to human beings,

enthusiasm for a good cause, is the fruit of real culture. So, real culture cleans one's mind of all its bad habits, selfishness, greed and fear, and clothes it with humanism and gives birth to real joy. So, practice in gardening, carpentry, fretwork, carving, drawing, painting, cooking, vocal and instrumental music, basket and matmaking, rattan-work, tailoring, knitting, and spinning, clay and cement modelling etc., are some of the activities that can make the pupils happy and strong.

In this connection it may not be out of place if I mention a few of my own personal experiences for the past 35 years of life. I learnt cooking in my boyhood, and so I take pleasure to help others in cooking even in big functions when occasion arises. I have improved myself in carpentry, smithy, and masonry when I had opportunity to get myself trained at Rajapalayam. I have now my own tools with me to make my own furniture, cement blocks etc. I have

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increased my vocabulary in languages like English, Tamil, Telugu, Sanskrit, Malayalam, and Hindi. I spend my leisure hours in studying the religious, astrological, astronomical and medicinal books. I have a working knowledge of type-writing, book-keeping, and similar commercial subjects. Now I am practising tailoring too. Thus I never waste my time. The knowledge of such subjects will surely develop the powers of observation, concentration, and resourcefulness. So, the teachers should try their best to elevate the future citizens under their care through stories and practical demonstrations and not to waste their precious time; for time once gone will never come back.

The present day teacher, especially, the Secondary Grade Trained Teacher, suffers very much for want of money to support his family. So, he has to sell his all, even his self, as his salary is not at all sufficient even to buy the required rice for his family. Every one of us knows very well the abnormal prices of every article of necessity. He then tries to get loans. Who is going to help this class of people in this world these days? So they now feel that their profession is an intolerable drudgery, since others with little or less education earn threefold or fourfold.

A raw S.S.L.C. holder has chances to become an officer in some department or other and thus he has good prospects before him. Instances are not wanting for such

cases. A secondary grade trained teacher who had undergone two years' training after S.S.L.C. examination, has to get only a salary of Rs. 45-3-60-2-90 (in Government schools only). The framers of the present scale of salary to the secondary grade trained teachers might have thought that the family burden of this class will become reduced as they get experience. But the fact is contrary. But they were wise enough to fix the scale of salary of B.A., L.T.'s at least as 85-5-125-10-175 (in Government schools only) thinking contrary to the above rule. Why should they show this kind of difference in principle between the two grades of teachers of one and the same schools? Why should the rate of increment be reduced in the one case in the middle of his career?

Without the earnest work of the secondary grade assistants, no school can thrive. No useful work he could turn out if he had such family worries. The department should remember that they are moulding the future citizens of our country. Bearing these facts in mind, a revision of scale of pay to the secondary grade trained teachers on the lines the department has sanctioned to the B.A., L.T.'s i.e., double the rate of increment of the former after some period, should be given effect to, immediately as given hereunder. As regards the pay there should be no difference between the agencies Government, local board or private—under which the teachers work.

	Number of years to reach the maximum	Scale of pay	Remarks
B.A., L.T.'s	13 years	85-5-125-10-175	{ Present scale of pay in Govern- ment schools only.
Secondary Grade	20 years	48-3-60-2-90	
Secondary Grade	15 years*	45-3-60-6-120	To be given effect to to all the teachers of this grade immediately.

I therefore request the authorities concerned to help this poor class of secondary grade trained teachers by raising their status and dignity so that they could work enthusiastically for the benefit of the future citizens of India. May the Almighty bestow on the authorities the kind heart and sympathy

to view the pitiable condition of the secondary grade trained teachers to revise their scale of pay as stated above at least, for the present, on the same principles as has been applied to the B.A., L.T.'s without differentiating the agencies under which they work!

ATHLETICS AND ATHLETICISM

BY RAO SAHIB T.N.S. RAGHAVACHARI, B.A. *Alandur.*

SOME old topics are perennially news. The problem of professionalism in athletics or sports is now two thousand five hundred years old, dating back to the time when the Greeks began to get excited over their athletes, some of whom were giving up their amateur status and exhibiting their powers for a livelihood.

There have been two divergent viewpoints on athletics from ancient times. From one of these, athletic exercises and sports appear as spectacles to watch, and as amusing and thrilling shows. From the other point of view, athletic sport is an appealing game which affords mental and physical discipline—a means by which the body and character of the participant are steadily developed.

Even those who hold the latter view and engage in athletics are not averse to appearing before spectators as *amateur actors*. We of the present generation are becoming increasingly interested in sports.

THE GRECIAN IDEAL

Ancient Greece was a nation of amateurs. Ancient Rome was a nation of critical spectators. Into the lives of both nations however, sport entered to a far greater extent than it has ever afterwards done in other nations of the world. Athletics exerted a profound influence in shaping the national character of Ancient Greeks. The Grecian games—the fore-runners of all

modern athletic competitions and renewed in the modern Olympic games, first started as a form of religious observance. The contests were usually carried out in honour of some god or hero. They were considered so important that a sacred armistice, a cessation of hostilities was declared at the time of these sports. A herald went from city to city proclaiming the date of the games, and the wars—several of these were always under way in several states in those days—were suspended forthwith. The warriors took off their military apparel, greased their bodies and went into training. Ten months of such training was considered the minimum requirement for any contestant. The Greeks, unlike the Romans, would take no risks by admitting to the field any man not quite fit for strenuous exertion. The entrants must also prove by witnesses that they were in good amateur standing, had no moral stains on their character and were true Greeks. Even men of exalted position coveted the honour of being allowed to participate in these contests.

The first event of the great day was usually a foot-race, at which the spectators were allowed to challenge any of the contestants, standing on the line ready to start, for disqualification by blood or character. Other events followed in quick succession:—Running, Long Jump, High Jump, Dumb-bells swinging, Wrestling and Boxing (Boxers wore no gloves but tied hard

leather thongs about their hands). The victor in each contest was presented with a wreath. The herald proclaimed his name, his city, and his parentage. As he walked before the spectators in triumph, flowers and gifts, were showered upon him. He was, sometimes, canonized in the Greek calendar and in his own city he was respected as a saint. If he hailed from Sparta, he received the additional honour (as a mark of respect) of being placed in the front line of warriors when war was resumed after the sports!

Thus the clean, healthy, and wholesome sports,—which the ancient Greeks practised, exerted a profound influence in moulding the national character, and also helped to produce the unique type of physical and intellectual beauty which is seen reflected in ancient Grecian art and literature,

THE ROMAN IDEAL.

Professional athletics was a passion amongst the ancient Romans and the Roman games ultimately became the Roman Circus, and the Circus Maximus had a seating capacity of three hundred and fifty thousand spectators. These spectators were not amateur sportsmen interested in the fine points of sportsmanship, but required to be constantly thrilled. They wanted gladiatorial shows, and performances by wild animals. Lions and tigers thus came into the circus, and fought with men. Julius Caesar is said to be the originator of the bull fight—which afforded him immense pleasure and enjoyment. At the commemoration of the Dacian victories, over ten-thousand beasts were butchered for the visual delectation of the followers of Roman Athleticism. Oh! how very different from the noble and elegant Grecian School of Athletics!!

OTHER IDEALS

The athletics of the ancient French, British and German peoples were of a different kind. The sword, the lance, and the battle axe were the fittings and knightly tournaments (e.g., King Arthur's) were the manifestations. These were amateur affairs, but were open to all, amateurs, and mercenary professionals. Boys in those days are

reported to have practised with swords enthusiastically as modern boys with a football. We have it stated that College regulations of those days forbade the practice of this harmless game by the boys!!

THE POSITION IN INDIA TO-DAY

It is only during comparatively recent times that the ancient Grecian ideal of athletics has been revived in schools and Colleges in England, Europe and America, and still later also in our own country. Interest in amateur sports, and competitions has gradually been on the increase in India since the end of the last and the beginning of this century. To-day, the gymnasium, the football, cricket and hockey fields, the running track, the swimming pool and the boat club are as important adjuncts to the School and College as are their class rooms and laboratories. When organised athletics came into our educational institutions, they were largely actuated by a competitive spirit. A dozen or so of students with practically no training or coaching collected themselves into a team and started out to beat by hook or crook a similar team from a sister institution. Outside competition to win glory for their institution was their main urge. Competitions within the School or College itself were for weeding out the unfit and selecting a strong team for the all-important outside event. This phase was simply one stage in the development of modern School and College athletics. The next and more sensible phase was the rapidly spreading modern plan for "athletics for every student"—some kind of body-building, character-building sport for each student, boy or girl. And now there is no Schoolboy without athletics of some sort. The Grecian ideal of athletics has influenced our conceptions of the purpose and aim of athletics to a great extent. Our ancient Indian physical exercises harmonise with the Grecian ideal. With practically little or no great change this ideal is kept in view in our Schools and Colleges, and it survives amongst their graduates. The older generation are taking more and more to tennis, golf and other sports. There is therefore, to my mind, no doubt

force operating on our young people that will make so strongly for patriotic and good citizenship, respect for law and order, reverence for authority and a diminution in the incidence of crime, as an organised system of physical education in our Schools and Colleges embodying all that is best in the athletics of various countries.—J HANDII

A REVIEW OF THE SECONDARY SCHOOL DRAFT SYLLABUS IN ENGLISH-III

BY SRI S. SUBRAMANIA IYER, B.A., L.T., *Retired Educationist, Madras.*

IN contributing these articles by way of a review of the syllabus, the writer is not actuated by carping spirit or any bad motive. He only desires that the syllabus should be full and complete and should enable pupils undergoing the Secondary School course to have a working knowledge of correct English and to comprehend the writings of standard English authors and the books on their optional subject at college. There are two clear-cut stages in the Secondary School course, one ending with Form III and the other with the

sixth form. The former stage qualifies a pupil for admission to a trade or craft School, and the latter for admission to University courses or to professional studies. At any rate, whatever the aim of the pupil or his parent be, it is clear that he must have a tolerable acquaintance with correct, idiomatic English. A Board of Examiners must be constituted, who will determine the eligibility of the candidates taking the public examinations at the end of the third and sixth forms.

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Studies as a subject of study in the lower stages of the secondary course is a patent absurdity; it is distinctly preposterous to start with such comprehensive subjects at lower stages instead of at later ones. The aim of the educational authorities is no doubt to train every pupil reading in schools for true citizenship. But this end should be achieved at later stages when the pupil has finished his career at school. The authorities, it is evident, have got hold of the wrong end of the stick, and what could be achieved at higher stages should not be begun at lower ones, when neither the pupils nor the teacher has any means of knowing what he is about.

As regards composition and comprehension in the syllabus for forms IV to VI, questions 4 and 5 require essays to be written by pupils on topics bearing on non-detailed texts. "Annotations" in the market providing summaries of the essay type are legion, and the examiner in Paper II at the public examination would have to value in effect the cut-and-dried answers of the annotators instead of honest attempts by the candidates. The method of questioning should be altered, and the candidates should be put on the right track and be prepared to produce their own performances. The subject matter of a detailed or non-detailed text should be split up into convenient units admitting of short essays, and each such essay should not exceed 10 or 15 lines of pupils' ordinary writing. Unless and until such limits are set to pupils' answers, there will be no end of the farcical system of examinations existing at present. A system of finding the true and actual measure of the pupils' knowledge of a subject should be devised, and the obnoxious practice on the part of pupils of depending entirely on Annotations to the neglect of the prescribed texts, should be discountenanced. If such Annotations should be of any real use to the pupil, they should obtain the formal imprimatur and approval of the text-book committee.

The revival of translation as an important item in the syllabus for Forms V and VI is commendable. While translation from the

regional language into English serves as a means of testing the pupils' power of expression in simple idiomatic English, the other kind of translation from English into the regional language will be a means of testing the pupil's correct comprehension of an English passage, which may enable him correct rendering into the regional. Why not then set two passages for translation in a separate paper for the same, one in English and the other in the regional language? Translation as a subject of study and practice ought to play an important role in the English curriculum for high schools as an acid test in finding the pupil's standard of knowledge of English as well as the regional language.

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correct, whether or not these are grammatically or idiomatically correct, and then build upon the usages his treatise on grammar.

A resourceful teacher of English would not insist on having for his boys a textbook of Grammar crammed with Exercises. The selection and prescription of a textbook is at present often determined by the variety and copiousness of the exercises contained in it. What then is the teacher for if the text-book does his job? It is believed that the above remarks will be taken in good part, rather poignant as they might seem.

COMPOSITION

If subjects for essay-writing are to be restricted to pupils' non-detailed readers where is the scope for testing their originality of thought and expression? The candidates for the public examination, whose aim is to enter the university or a calling or a training course for a profession are expected simply to repeat and reproduce parrot-like the cut-and-dried summaries of the annotator. There must be provided a list of topics of general interest and importance on which the pupils of V and VI Forms should be required to reflect and write. The topics selected may be of topical interest. Of the two periods allotted to compositions, one may be devoted to essay-writing in relation to the text-book of non-detailed study and the other to a subject of topical interest. This period may include other items of composition, such as precis writing, dialogue etc. Pupils in higher forms may be required to abridge passages selected from their text-books of detailed study, limits being set to their summaries.

The other important items of composition are Letter-writing and the writing of Dialogues. The subject matter of a lesson from the detailed text-book may serve as a fit theme for the purpose. Pupils may in the first instance be selected to converse with each other on the subject matter and after the lesson is over, be required to commit to writing the pupils' questions and answers. This is what goes by the grand name of dramatisation, and this indeed plays an interesting part in composition.

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THE UNIVERSITIES COMMISSION

BY DR. S. R. RANGANATHAN, M.A., D.LITT., L.T., F.L.A., *University of Delhi.*

It is announced that the Government of India has appointed a Commission for the purpose of enquiring into and reporting on the conditions and prospects of University education and of advanced research in India, and of recommending a constructive policy in relation to the problems they present and to the needs of the country. There is no doubt that it is now nearly thirty years since the Calcutta University Commission covered a similar ground and that it is time that the whole question is re-examined once again. Apart from the flux of time which should justify such a step, the great change that has come over the country at the successful conclusion of the prolonged political struggle under the guidance and inspiration of Mahatma Gandhi also indicates the need for it. Of these two factors, the latter is the more dominant one. If it had not come into play, the lapse of thirty years would have been sufficient reason to set up the Commission just now. But does the second factor favour the choice of the present time for the setting up of the Commission? To my mind, it appears that it does not. The Commission has been appointed prematurely. There is an element of haste not only in the timing of the Commission, but also in the handling of the work of the Commission.

The university map of India cannot be drawn with any definiteness, until the re-alignment of the boundaries of the states is either completed or at least taken to a high degree of advance. There is every sign that the re-alignment will have to be tackled within perhaps the next five years. Secondly, the Constitution of India is being forged. University education will have to be greatly altered, when the new Constitution, with all its implications on public finance, industry and commerce, comes into force. This is bound to come into force in a year or two. It is doubtful whether the Commission can deal with anything realistically on the eve of these impending changes.

It can no doubt underline some platitudes. But we do not want a commission for it.

The manner in which the questionnaire has been drafted shows that nothing very deep is either stirring the present move or is envisaged to be tackled by the Commission. It lacks coherence. Its unevenness is appalling. And it is superficial. It does not seem to take University education and research essentially as products of social forces. The time allowed for the questionnaire is too short for serious thought to be brought to bear upon it by a sufficient number of people. We are told that the Commission will start work within the next few days. How the replies received to the questionnaire can be sorted out and digested to make the itinerary and local enquiry of the Commission related to them is difficult to conceive. Is this Commission also to be one of the rituals we are setting up to throw us into a mood of believing that we are active? No doubt, it will have some publicity value. But the cost will be disproportionate. Indeed we seem to imagine that if a thing is publicised it is equivalent to being realised in actuality. I think there is much wisdom in the diagnosis of our frenzied activities of this sort by Sri Maylankar, the Speaker of the Central Legislature, in his address to the Students' Union at Surat. He is reported to have said, "We only wish for things, but do not put in the effort necessary for gratifying them."

The country would have been more settled a year after the new Governments are formed under the new Constitution. It would have given the necessary time for public opinion to pass on from wishful thinking to realistic action. As it is, the Commission is premature, and it is very doubtful whether it can achieve anything very lasting. The persons who have been influential in making the Government take this premature step cannot be said to have done good service to the cause of higher education in our country.

ON SOCIAL STUDIES

By SRI D. PURUSHOTHAM, Chittoor.

SOcial studies is a new subject that has been included and introduced in the New Scheme of Reorganisation of Secondary Education. The objective is to train the future citizen of free India to bear the responsibilities of progress and administration. There should be at least one subject in which a pupil should be thrown back on his own resources. From this point of view, there is a welcome relief and release from slavery to the text-book mentality, and it would be better still if pupils prepare it as a non-examination subject. As things stand, the surest way to kill interest in any new subject is to make it an examination subject, as the surest way to make a teacher unpopular is to put him in charge of a non-examination subject.

To people brought up on the old traditions, this new subject without any text books at present, may be an anathema. They simply do not like it. They would even call this a mere copy of some American or other foreign school syllabus. There is one set of critics who view the subject with disfavour for the ideologies here are diffe-

rent from those in progressive countries like America. All this may be true in part, for criticism very often takes the form of an overstatement of a half-truth.

Apart from cheap sneers and prejudices which only die hard, the new subject is worth trying, though the syllabus has not been cast in its final form. And this, for very good reasons. There is no need for pupils and teachers to rely on text books. Let the teacher plan out the course and let him direct the pupils. They can draw sketches and diagrams, cut pictures and paste illustrations, survey the locality, visit museums and ports, take part in excursions, prepare charts and diagrams, and exhibitions and set up a small museum. These are only suggestive and illustrative but not exhaustive. In these ways the pupils and the teacher may go about their task and do at least one subject without being slaves to a text book. One room may be set apart for Social Studies, and filled with diagrams, specimens of exhibits etc. Pupils and teachers will then have the pride and joy of self-effort and initiative.

EDUCATION OF WOMEN

By SRI KULAPATI RAO SAHIB R. SWAMINATHA AIYAR, B.A., L.T., Kumbakonam.

It is indeed a truism that no community or race can progress at all, unless each member of it is given in full the scope that he or she requires for their natural development. That we are behindhand in respect of female education and no small leeway we have to make up is patent to all, but the ways and means of improvement are not so easy to devise. It really redounds to the credit of the Department of Education that it has been taking such enormous pains to advance female education, and to enable it to do its part further and more effectively the enlightened public cannot do better

than think out the problem in all its aspects and co-operate with it.

In making suggestions for the development of women's education one has to bear in mind that that education is more expensive at every stage than men's. It behooves therefore all concerned to so arrange that there may be no frittering away of the available resources, limited as they are, and that the moneys expended may procure the largest amount of return possible.

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proper persons to supervise the teaching done. Qualified, competent female teachers are too few to adequately meet our wants and harder still are proper supervisors to find. One cannot be therefore too careful in the employment of public funds in starting girls' schools. Ad hoc girls' schools should be started where the need for such is distinctly imperative, as can be made out from the number of girls offered for instruction. Where the number does not warrant the procedure the existing boys' schools may be got to cater for the girls as well, provided they are not above the age of nine. Mixed schools of this type would without doubt make for economy without detriment to efficiency. Girls up to the age of nine may well be taught the usual elementary school subjects and no distinction need be made in respect of the subjects of study between boys and girls at this stage; only provision will have to be made to teach girls, in addition, domestic science, music and sewing.

Girls of ten and above must needs be taught in ad hoc girls' schools at any cost. These schools should have in them provision made for two courses, one lower extending over two years and the other, higher covering a period of four years. The lower two years' course is to be a continuation of that in the Elementary School and is intended only to give it a finish. I would for convenience of reference call this lower course lower secondary and the higher four years' course upper secondary.

Girls passing out of primary schools must have had a grounding in the rudiments of knowledge and require to be taught therefore in the Lower Secondary Course such subjects as would call forth and develop their natural womanly virtues and responsibilities. At this stage girls should be allowed to have the fullest benefit possible of the parental control and healthy home influence; school environments and school arrangements however good, can never be a proper substitute for them. In well-conducted homes enlightened matrons play no insignificant part in the training of the

young, and the training in general is too good to be ignored. In a Hindu home it is the morning hours that are far and away the most important. Sweeping, cleaning, washing, bathing, cooking, serving and the various other little bits of business which the elders would busy themselves with and which the young girls would do well to observe and participate in, are among the items of domestic morning work. It won't be to the advantage of the girls, the future mistresses of the household, to be taken away from home during the useful morning hours. It might be considered the height of cruelty to deprive them of this golden opportunity of getting themselves trained to domestic service in their own homes by their own kith and kin. Even in the case of the girls of well-to-do families who can look forward to a position of command and control, early training of this kind would stand them in good stead when they rise to such positions. Necessities may arise for personal service and trained people could then rise equal to the occasion. Even supervision and control to be effective require expert knowledge. Further the training suggested here would inspire early in life a love and enthusiasm for manual work and pave the way for a healthy, bodily build. If for these reasons girls are to be kept at home during the morning hours, their school periods should only be in the afternoons. To my mind, for girls of ten and above who do not intend to proceed to higher studies, formal school instruction for these periods in the afternoon every day for two years in the lower secondary course must be enough to enable them to make homelife easy, comfortable and happy, provided it is given on sound lines.

For the benefit of girls who show talent and whose guardians intend them for higher education, general or special, the four years' upper secondary course referred to above is suggested. This higher course as well as the lower must be conducted only by properly qualified women-teachers and started only in places where there are enough girls seeking such higher instruction. The should not be started merely to satisfy

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sentiment or show up a swollen figure. Starting schools where there is little real need, leaving them in the charge of teachers who are not worth their salt and getting well-born or well-bred promising girls to be under their control and guidance, must be revolting to all concerned. Education under questionable environments would do more harm than good and no effort should be spared to ensure education of the right type under the happiest auspices.

Colleges already there are, run on sound lines for girls successfully completing their secondary course and seeking to enter upon the university courses of study, and I have no doubt more colleges will come into being when a need arises. The authorities seem to be fully alive to all such higher needs.

Girls in primary schools should be taught to read, write and count. Arithmetic of a very homely, practical character must be introduced by degrees. In respect of geography no more than map-study on intelligent lines should be attempted. Elements of domestic science, music and sewing would be quite in place at this stage as well as stories from the Ramayana and the Mahabharata.

At the lower secondary stage, where are taught girls between the ages of nine and eleven, the proper subjects would be portions of the Ramayana and the Mahabharata, the mother tongue a little of English, or Hindi, nature study, hygiene,

sanitation, domestic science, music, sewing, common ailments, their causes and their remedies. At this stage as I have already suggested, the girls are to spend only three periods in the afternoon at school every day, and that only for two years. The syllabuses in the several subjects indicated should therefore be such as could be covered during the period available. It must be borne in mind in this connection that the girls for whom these two courses, the primary and the lower secondary, are suggested, have no higher ambition or aspiration in life than to be good sisters, worthy wives and wise mothers and mistresses of homes.

The upper secondary and the college courses must indeed be for such forward, well-to-do, talented girls as wish to figure prominently as public servants, public workers or politicians, and their studies and training should therefore be such as would give them the equipment necessary for their future work. The University Academic Council is the appropriate body to deal with this matter and the general public need not trouble about it.

What the State and the people have to concern themselves most about is how best to promote literacy among women so as to enable them to take an intelligent interest in the affairs of their own families and in what goes on about them. This is by no means easy to achieve and it behoves us all to think and strive. Honest efforts must succeed.

VISUAL EDUCATION

By SRI J. NILAKANTAN, Bombay.

IS it not meet that in modern days National Education should play an important role? Truly, it should, for on it depends the progress of the present day younger generation, who should be helped with the latest developments in arts and sciences.

This fact was stressed recently by our Governor-General, Sri C. Rajagopalachari,

when he delivered the convocation address of the Madras University. With the expanse of freedom, education also should be widened. He said: "The brain is a machine which should properly be assembled and adjusted during youth. Stress should be on a training in creating a habit of correct observation, of scientific curiosity and of thinking aright, and not on cramming

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the brain with information. People should acquire an automatic appreciation of values, moral and other."

Today education has the epithet "National", thanks to the Sargent Scheme published three years ago. When this is so, is it not apt that further progress be made in the studies of the child, by adding film shows, so that he could have a comparative idea of the peoples and their habits in different parts of the world?

It is not out of place to mention that the first meeting of the visual education committee was held recently under the chairmanship of Dr. Tharachand, Secretary, Ministry of Education, Government of India, when it was decided that films for general education of adults and children and entertainment films for children, based on historical stories, should be produced.

Foreign films, in this respect, are not wanting, so then it is proper that the Central Government takes the initiative, with the preparations of charts, and films and other aids to Visual Education.

Opinions may vary as to the extent of help accorded to students through the film industry. While the child obtains information from books, parents and teachers, this information could be broadened and well impressed on the young mind by seeing a show on the screen.

Thanks to scientific developments, news even from far-off lands is available, more readily than from books, through the film.

Hence the pre-eminence of the film as an educator. On the screen, the child student is given a chance to see more of national scenery (unlike in the book), and more of scientific developments, which should impress his mind more readily while giving him recreation and pleasure too.

Take for instance the picture "Beginning or the End" showing the manufacture of the Atom Bomb. It was indeed instructive even to non-technical laymen, and has helped them more in understanding the idea which originally remained abstract.

In addition to Science, History and Geography could be better impressed on the student through the film. For instance, the picture of Henry VIII has given to students of History more impressions and ideas than books. How beautifully one could view on the screen, the wide vista of the sea or the towering heights of Mount Everest?

Even in sports, students have relished the film. Far-off sports, international games, are most picturesquely screened and exhibited.

Hence the concept of Visual Education, which adds to the mental vision of the student. Thanks to rapid democratisation in Britain, a new picture language with its symbols has sprung up and lessons are broadcast by the help of lantern slides. Let us hope, India too, in the words of some educationists, may call this, "The century of the eye."

PRIVATE TUITIONS.

BY SRI K. NARAYANAN, M.A.L.T., M.S.O, Headmaster, Muslim High School, Abhiramam, and Secretary, Ramnad Dt. Headmasters' Association.

PRIVATE tuitions are harmful in several ways. Looked at from the point of view of the school, private tuitions very adversely affect the tone of the school. Not infrequently does it happen that in course of time the "guru-sishya" relationship is lost,

and the tuition boys become a "gang". The pupils, pliable instruments as they are, obey the dictates of the tuition master, little realising their folly. We have heard of so many cases of tuition boys easily getting through examination by sheer looking

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of papers, thus affecting the morale and instructional efficiency of schools. Private tuitions are a veritable apple of discord thrown in the midst of teachers, with the inevitable result that the whole machinery of school government is thrown out of gear. Further, neither the teacher nor the pupil is benefited, for it tells upon the health and vitality of the former, if carried to excess, and it leads to inattention of the latter in the class.

Thus, it is clear that private tuitions are admittedly productive of very harmful results. What are we to do? Are we to adopt a root and branch policy of abolishing them in toto by one stroke of the pen? Or, are we to bypass them? The remedy lies not in abolition, but in regulation, as private tuitions are absolutely necessary in the case of backward pupils.

The most important factor that necessitates private tuitions is the defective system of education, which is nothing if not examination-ridden. Every year the intelligence of a vast number of students is weighed in the academic balance of questions and answers, and naturally pupils go in for private tuitions, anxious to secure promotions. In this connection, it is refreshing to note that the subject of reforming the examination system is under the active consideration of the Board of Secondary Education. Now that the book-centred education has been replaced by the new scheme of activity-centred education, it is earnestly hoped that examinations based on text books will cease to dominate the educative process hereafter. Ways and means may be found with the help of experts in experimental psychology to evaluate activities connected with social studies, citizenship training, arts and crafts. India can well profit by the experience of the United States of America that has developed an elaborate system of evaluating extra-curricular activities. The Activity Record Card maintained by the Wenfield Senior High School is an example worthy of emulation. If fifty per cent of the total marks are assigned for character and activities, the pupils' attention will be divided equally

between books and activities, and the mania for private tuitions will very largely vanish. It may be mentioned here that in the German system there are marks for extra-curricular activities.

What about the teacher? His side of the case for tuitions has to be looked into sympathetically and justly. Despite the recent revised scales of pay, the lot of the teacher remains as bad as it was, if not worse. To expect a double graduate to be content with the initial start of Rs. 75 a month is not fair. He is discontented, and a discontented teacher is a potential danger to educational progress. Similar is the case of all the other grades of teachers. An initial start of Rs. 100 for B.T's in the scale of 100-10-170, and Rs. 60 for Secondary Grades in the scale of Rs. 60-5-100 will not only make teachers detest tuition work, but also attract abler hands to the teaching profession. Thus, it will be seen that the distribution of marks equally as between studies and activities, and a liberal revision of scales of pay as suggested, will go a long way to the boycott of private tuition by the pupil and the teacher alike. But yet the case of the backward pupils, will still remain a vexed problem. For these, private tuition is absolutely necessary.

As the G. O. Hs. 1721, Education, dated 8th July 1918, contemplates, the head of the institution should prepare a scheme for private tuition outside the school hours in consultation with the staff, fixing the scale of special fees for each class and subject.

The following precautionary steps may be taken:—

1. The tuition must be given in the school. It is derogatory to the self-respect of teachers to go to the pupil's house to give tuition. The best place, common to both the pupil and the teacher, is the school where there is the guarantee that tuition work goes on properly and regularly under the immediate supervision of the head of the institution.

2. Private tuitions should be given for not more than two hours, so as not to affect the school work and the teachers' health.

3. Generally speaking, tuition should be given only at night, as the fresh morning hours are best suited for the teacher's preparation for the day's work. If he gives tuition in the morning hours, the school work throughout the day will be considerably affected. In the evening, both the pupil and the teacher are mentally tired.

4. The teacher should get a substantial remuneration, at least Rupees Forty a month, direct from the school authorities who are to collect the amount from the

parents.

5. In places where there are more than one school, teachers should be encouraged to give tuition to backward pupils belonging to institutions other than their own, so that the jealousy of their colleagues may not be unnecessarily roused.

It is earnestly hoped that the suggestions offered here will be given due consideration by the Board of Secondary Education, which is now considering ways and means of regulating private tuitions.

WHAT ARE WE DOING ABOUT INDISCIPLINE?

BY PROFESSOR WILLIAM EDWARD HOOKENS, M.A., *Jubbulpore.*

THE question of indiscipline has always been the bugbear of all teachers, irrespective of whether they were old hands or novices. Particularly has this been the case after the 15th of August when Independence Day has shown the students the way of Indiscipline!

Teaching, particularly for the new teacher, is a delightful task because he has so many new ideas on teaching and he has a rosy outlook on life. Gradually he gets in to a rut—and the old ones generally help him to get in there comfortably.

Then he sees indiscipline as the rule in colleges and lest he comes in for his share of unpopularity, he takes the course of least resistance. Which means that he allows indiscipline to have its sway.

Is this what Education means? Is getting in to a rut the criterion of sound education? And is it the way for improving the people, particularly the students? I am afraid it is not.

Rightly have we teachers asked for a living wage and for sane treatment at the hands of the Government, because we honestly believe that without money we are mere nothing, and that if we are to bring out our best and improve those in our

charge, we need all the encouragement that the people and Government can give us, including a saner dearness allowance and book allowance and free passes to travel during holidays. For are we not as useful as the military who fight for the country? Or as necessary as those at the helm?

There was a time when teachers thought they were the most neglected of people and they stayed quiet because they thought that was the best thing for teachers to do. Little did they realise that staying quiet would not do if they have the best interests of the country at their heart. And today, most teachers realise that it is a good thing to make the Government see the woes and groans of the teaching profession, if the students are to be an asset to the country. It is a sheer waste of time reading what Ryburn has to say on 'Creative Education' or Saiyidain on 'Education for International Understanding' if those at the helm do not see the waste that is the result of rank indiscipline in schools and colleges today.

One has only to step into the teacher's place for a day or two to realise the tragedies of a teacher who has to maintain discipline, but who cannot do so because he is afraid of the consequences. There have not been wanting instances, when teachers of

ability have been shamed and often dismissed because they could not get on with certain students in their class. Outside pressure has, of late, almost become the rule and naturally things are at sixes and sevens.

It is needless to say that discipline is discipline, irrespective of whether the student is a boy or a girl, rich or poor. Any popular book on teaching will have a chapter on 'Discipline', but I have yet to see a book which will satisfactorily solve the question of indiscipline in India—where standards seem to go to the winds the moment they are to be applied to a big man's son or daughter. There are not wanting instances when disciplinarians have been taken to task—even warned for doing the right thing.

Teaching is all very well, but there must be attention in class if the lessons are to go home. And where there are quite a number in the class, teaching has often to be done in such a way that students of all grades of intelligence will benefit. At the same time the teacher needs to have at his command the weapons against mischief-makers and to use them efficiently when the need arises. And steps are to be taken against the habitual mischief-maker, even if it means, a class walk-out or a strike. This can only be done if teachers know the art of co-operation and see the immediate need for tightening up the discipline before things take their course and education, comes for its unmerited share of caustic criticism.

It is in the interest of all teachers to realise that theirs is a sacred trust and that they can never improve themselves and those in their charge, if they have fear constantly knocking at their heart or are in danger of being dispensed with. It is also in the interest of every institution that the senior members of the staff, including the headmaster or the principal, realised the

need for co-operating with the novices in the maintaining standards. Otherwise, there will be divisions and factions in schools and colleges, and outsiders will only too willingly take part in making the divisions more complete, to the extent even of damaging the good name of age-old institutions and the fair name of teachers by uncalled for remarks and veiled allusions. Irresponsible editors seem only too eager to print such remarks on the plea of service and national-mindedness. We teachers have a very difficult job to do, and it is time we got the people and the Government to co-operate with us, rather than allow slinging of vindictive slanders that do none good but all a great deal of harm. It would be well also if Education were treated with greater respect and the Government helped us to maintain discipline by giving us the freedom that is due us.

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MADRAS GOVERNMENT'S EDUCATIONAL PUBLICITY

BY SRI R. SRINIVASA IYENGAR, *Headmaster, Sarvajana High School, Peelamedu.*

ABOUT a quarter of a century ago, Dr. Annie Besant wrote: "When India gains her political freedom, may she be wise enough to restore Freedom to Education and Culture, and once more, the higher Honour to Learning". Hence the latest move of the Madras Government to achieve publicity for their educational policy and reforms is not a step in the right direction. In education, there have been differences of opinion since the days of Plato: and these should be welcomed by the Government. Nothing is more dangerous to the country than regimentation of educational opinions. The Government seem to opine that their work in the educational sphere is not appreciated on account of inadequate publicity and incorrect accounts of the activities in the various branches and aspects of education appearing in some newspapers and magazines.

The Government's educational policy and work are getting enough of publicity. The Minister for Education is strenuously and zealously active in making speeches on public platforms and on the air, which are fully reported in the daily Press and the Government's organ "Madras Information", which gives in every issue of it more pages to the Educational Portfolio than to the rest. It is open to the Government even now to correct wrong statements and misrepresentations in the Press and the periodicals. A separate organisation for publicity is not necessary and will defeat its objective. When Lord Willingdon was Governor of Madras and the non-co-operation movement was in full swing, a publicity bureau consisting of some Headmasters and others in Madras city similar to the one now contemplated was organised; and pamphlets were issued and circulated to schools; but it ended in a failure.

After all, the Government's educational policy cannot be free from criticism. The ideology of making manly, self-reliant,

Godfearing citizens is accepted by all, but the methods of achieving the objective may be different and subject to criticism. The Government's having an open mind to change or modify their views may be laudable; but it causes great dislocation in the work of schools. No amount of explanation by the officers of the Department will be satisfying. A syllabus for the compulsory study of *Tirukkural* was introduced in the middle of the school year 1947-48; and a revised syllabus has been introduced after the reopening of the schools for adoption in 1948-49. In the schools which were teaching Hindi in the first three forms, orders were issued for teaching Hindustani from the second to the fourth forms from January 1947, in the middle of the school year 1946-47. Now Hindustani is to be taught this year from the first form onwards. English is taught from the second form onwards from this school year: but who knows that it may not be reintroduced from the first form in accordance with the recommendations of the Syndicate of the Madras University? A syllabus for Engineering was drawn up in 1946 for imparting theoretical and practical instruction simultaneously in the fourth form in the several branches of engineering in four groups of six pupils each; and an equipment list was drawn up for a unit of six pupils in woodwork, smithy, electrical wiring and auto-mechanics. But now an entirely different syllabus for Engineering has been communicated requiring practical work in Woodwork in the Fourth Form, in Fitting in the Fifth Form, and in Electrical Engineering in the Sixth Form; but the equipment list of 1946 has not been modified. Advance grants have been sanctioned for purchase of equipment detailed in the syllabus. How the equipment prescribed for a batch of six pupils is to be used for the whole class of the maximum 24 pupils in the branch of engineering introduced in the fourth form is a problem. Again, guide

books are to be published before syllabuses are finalised. Prof. Venkatarangiah's editorial in "Educational India" on Social Studies deserves consideration. At any rate, the suggestion that social studies may begin in the fourth form after a good grounding in history and geography is given in the lower forms seems to offer a happy compromise in the period of transition. Taking up larger issues, the Madras Government's scheme of basic education is not identical with Gandhiji's scheme of basic education; and the reasons for the departure have not so far been explained. There is therefore room for criticism of Government's educational policy in detail as well as in major issues; and it is hoped that teachers and the public at large would not be asked to take for granted that the Government's views on education are the only true and correct ones or the final word in education. Independent opinions on education should be welcomed, lest totalitarianism should develop in the sphere of education to the detriment

of our national interests.

The Government will do well to encourage the few educational magazines now running in the Province, insist on each school subscribing for all of them and permit their officers too to enjoy academic freedom without, of course, causing embarrassment to the Government, by contributing articles to the educational magazines, for subscribing for which a sum of Rs. 25 may be treated as approved expenditure. I hope that the Government will abandon their new move for publicity.

May I conclude with this fitting observation of Sir Fred Clarke, a leading authority on educational sociology in his "The study of Education in England"? "If we conducted our medical and engineering services and industrial production in the same way as we carry on discussions about education, most patients would die, most bridges would fall down, and most manufacturing concerns would go bankrupt".

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BOOK REVIEWS

THE LIFE OF MUHAMMAD BY AL-HAJ F. R. H. KERM. THE OXFORD UNIVERSITY PRESS PAGES 48. PRICE 9d.

The author is a Muslim missionary working in Africa. Finding that the Muslim children studying in the primary schools there know very little about the life of their great prophet, he has written a small book to supply the necessary information on this subject. It is written in simple English and is based on the 1500 word vocabulary of Oxford Progressive English, being suitable for reading in the fourth or fifth years of English study.

The main facts about the life and teachings of the prophet are told in a manner easily understood by children. And though the book is primarily meant for Muslim children, it can also be read by children of other faiths who wish to know something about Islam and its founder.

The value of the book is enhanced by a sketch map of Arabia and illustrations by B. Shaw about Mecca, Medina and other places.

THE BOOK TRADE. ISSUED UNDER THE AUSPICES OF THE VOCATIONAL SERVICE COMMITTEE OF THE BOMBAY ROTARY CLUB. OXFORD UNIVERSITY PRESS. PP. 16. ANNAS 8.

This booklet has been published in the series, "Rotary Guide to Careers," in which seven other pamphlets have already been issued, covering Architecture, Banking, Law, Accountancy, Engineering, Civil Engineering, and Mechanical Engineering. It gives practical advice on the personal and educational qualifications, the opportunities and the essential training required for the profession.

The parts played by the printer, the bookseller and the publisher in the book trade are here explained with particular reference to Indian conditions. A few illustrations add to the value of the booklet.

It is interesting to note that the Diploma in Printing Technology at the Government

School of Technology, Madras, seems to be unique in India. That makes it fairly clear that few facilities for technical training are available in India in the art and science of printing. As a matter of fact, the pamphlet recommends the London and Manchester Schools of Printing for those who are anxious to get themselves trained.

It is also made fairly clear that the book and publishing trades are ill organised except for the purpose of preparing and selling textbooks in this country.

The pamphlet envisages a bright future for the book trade in the country, but probably only young men with a spirit of adventure will take to it in the conditions at present prevailing in India.

The Vocational Service Committee of the Bombay Rotary Club is doing a distinct service to the young men considering the choice of their careers, by bringing out these pamphlets and by further offering them such advice and assistance as they can.

ROTU THE DOG BY MISS SHIRIN MISTRY. OXFORD UNIVERSITY PRESS. PP. 16. PRICE 4 ANNAS.

This is the first of a series of stories by Miss Shirin Mistry under the general title, "Vikram and his friends". It tells of how Vikram, a young boy, made friends with Rotu, a dog sent to him by his cousin, Ramesh. The story is attractively told in simple English and is beautifully illustrated in colour. It will appeal to children in the early years of their study of English.

OUR EVERY DAY WORLD: BOOK I: THE PILLAR BOX: BOOK II: THE BUS. BY GREGORY BOUMPHREY ILLUSTRATED BY MARY McNEILE. PAGES 32 EACH. PRICE EACH 9d. OXFORD UNIVERSITY PRESS.

In these little books the working of the post office and the bus transport in England are explained lucidly, interestingly and with the aid of attractive pictures. The books are intended for children, and can be used by these in our country in the early stages of their study of English.

Book I describes the journey of a letter, step by step, from the time it is written by a young boy on a visit to his uncle in a village till it reaches his mother in their home town. Book II explains how the London Passenger Transport runs its bus service. The glimpses given of the conditions there suggest how backward is the organisation of the nationalised bus transport in this city.

THE FRENCH COUNTRYSIDE BY MISS INDIRA SARKAR, M.A. CALCUTTA ORIENTAL BOOK AGENCY. 9, PANCHANAN GHOSH LANE, CALCUTTA. PP. 21. Re. 1.

This book consists of three letters written by Miss Indira Sarkar, while studying in France, to her mother, and describes her trips to the French countryside. As Dr. Nalinaksha Dutt points out in his introduction: 'Champagne, Loire, Sarthe—snapshots of these three regions are witnessed

here. Each snapshot has served to beat the French people heart to heart with their countrymen. They are valuable chips in human and social geography."

The letters are full of detailed observation and give us charming glimpses of French landscape and French family life. One anecdote related by Miss Sarkar seems to be characteristic of French national culture. At Le Mans on the Sarthe river Miss Sarkar was holding a French baby in her arms. A French farmer who saw them exclaimed at once: *Vallu j'ai la nuit* (See the day and the night). This is a picturesque, almost poetic way of describing the contrast between the dark tresses of Miss Sarkar and the blonde hair of the little child she was holding. No one would have expected an Englishman to talk like this!

Altogether an interesting volume, giving intimate glimpses of the French people and their bright and lovely country.

EDITORIAL

The All India Educational Conference holding its annual session at Mysore during the last week of this month. Twentyfour years have passed since in December 1925 the U.P. Secondary Education Association invited the various Provincial Teachers' Associations in India to send representatives to Cawnpore to consider the desirability of establishing an All-India Federation. About thirty representatives met at Prithi Nath High School, Cawnpore, on the 28th December, 1925, and founded the Federation.

Revolutionary changes have taken place in India, while the Federation slowly grew up from strength to strength through the devoted labours of men like the late Devi Prasad Khattri and Principal P. Seshadri. But it is surprising to find that the resolutions of the first Conference still seem topical, and that many of the problems then discussed still elude solution. For instance, one resolution reads: "This Conference is of opinion that primary education should be made compulsory and free, at least in all municipal areas, and urges upon the authorities concerned to take immediate steps for it". That consummation, devoutly prayed for, is yet to be attained. Another resolution declares: "This Conference is of opinion that active steps should be taken to work out an extensive programme of adult education in the country." This is still a deferred hope, after twentyfour years! Many other questions, then canvassed, such as the problem of the medium of instruction, the raising of the standard of living of the teachers, and the issue of security of tenure for the teaching profession still remain unsolved.

The Conference this year is meeting at a formative period in the educational history of Modern India. We are about to change our educational system radically so as to harmonise with the needs of a free and independent India. The

Conference which met last year at Rewa shortly after the attainment of independence, found it too early to assess the effects of independence on our educational system. The year that has passed since then has shown feverish activity in educational reform throughout India. While this is to be welcomed we regret the hasty and haphazard manner in which decisions are taken, altered, and annulled. It has become a difficult feat even for nimble wits to take note of the kaleidoscopic changes taking place in the educational map of India. The will to act is there: but there is no well thought out policy. And education still continues to be for one reason or another a neglected (if not persecuted) Cinderella.

Elsewhere in this issue, Dr. S.R. Ranganathan points out that it is too early to foresee the shape of things to be in Indian education. We are yet to know where the revolutionary zeal is going to end, and when constructive thinking is going to begin. Until that starts, it is idle to think of laying the foundations for a new order in education in this country.

It is perhaps inevitable, but nevertheless regrettable, that there should be an increasing tendency to make education a plaything of politics. In the first flush of enthusiasm our statesmen are finding unlimited scope for experiments in education, and as is the fashion with some of them, they cannot but think in political terms. The admirable zeal for imparting education through the medium of the mother-tongue finds its reflection in politics in linguistic jealousies and communal rivalries. The agitation against Hindi and Sanskrit in Tamilnad warns us of the danger of the mix-up of politics and education. The decision of the Government of Madras to acquire control over the buildings and equipment of educational institutions from which recognition is withdrawn may be another instance of this dangerous tendency. Political motives have been read into the decision, though the Government have disclaimed such purposes.

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Disintegrating influences are becoming prominent in our education increasingly. No doubt it is in the true traditions of Indian culture for every linguistic area to develop its own individuality. To the extent to which foreign rule and an imposed foreign culture have kept this healthy tendency down, we have to rejoice that the incubus has been removed and that freedom of opportunity has arrived at long last. But should we not guard ourselves at the same time against drifting into cultural anarchy?

In the immediate past, English has served as a unifying influence in India. It is impossible to overestimate the services that English has done in this behalf. As the language of administration, education and culture, it made all India one in a very real sense to every educated Indian. In the more remote past, this service was efficiently discharged by Sanskrit. When Hsien Tsang visited the famous Nalanda University, he found a scholar from Kanchipuram in the distant south as its head. Anyone who knew Sanskrit could make himself easily understood throughout India. And it has to be remembered that the unifying influence of Sanskrit has been felt by every language in India, whether or not it is its lineal descendant.

With English thrown overboard, with Sanskrit in obscurity, and with no national language accepted, where shall we be? Each linguistic area will be more or less a hermetically sealed compartment, and Indian citizens from one area will find themselves strangers in another. In evolving our new system of education, we should strive hard to devise ways and means of strengthening the sense of unity which English is now fostering and which Sanskrit used to foster in the past. Nothing should be done to weaken that sense, which must be deemed to be priority number one.

Provincial aspirations must be persuaded to accommodate themselves to all-India requirements. It is obvious that the continued study of English, wide-

spread encouragement to the study of Sanskrit, the adoption of a national language for the purpose of all India administration, the acceptance of a common set of technical terms for all the Indian languages in the teaching of science, exchanges of professors and students among Indian universities, and cultivation of a variety of Indian languages by our higher educational institutions are among some of the necessary measures to achieve this.

The immediate need of the hour seems to be for the Central Government to show more initiative in shaping the new order in education. They must take the responsibility of preparing in consultation with provincial ministries and instructed educational opinion, a blueprint of a five year plan of immediately practicable educational reforms: flexible enough to permit variations to suit local needs and requirements, but rigid in respect of certain fundamentals. And they should get this master plan accepted by all the provinces.

It seems to be high time that something is done to coordinate the piecemeal reforms in the educational system that are being put through in all parts of the country. Why should not the Indian National Congress set up an educational policy committee to advise provincial ministries on the reforms they are proposing and to study the all-India effects of every reform? And the All India Educational Conference, we hope, will not fail to set up a committee on a more or less permanent basis to gather information on the numerous changes in the educational set-up, to encourage, to warn and to coordinate.

Doubtless it will take some more time for things to settle down and for a new order to show itself. In the meanwhile however, the All India Educational Conference should take counsel betimes and arrest the drift towards educational anarchy. We trust that Sir A. Ramaswami Mudaliar, with his wide experience in administration, will give a definite lead in the matter.

Since last we went to the press, three notable convocation addresses have been delivered by Sardar Patel at Allahabad on November 26th, by Chief Justice P. V. Rajamannar at Annamalainagar on December 2nd, and by Premier O. P. Ramaswamy Reddiar at Waltair on Dec. 11th.

Sardar Patel, in a vigorous and forthright speech, dwelt on the urgent needs of the hour. He pointed out that both politically and economically we were on the edge of a precipice. One false step might lead to irretrievable ruin. He warned the country particularly against disintegrating influences of all kinds. Our nation had many good qualities, and its heart was sound, but history tells us that often in the past we had bartered away our freedom in pursuit of narrow objectives, internecine feuds and selfish ambitions. "We must then consolidate our freedom, build up our unity and strength, make up the long leeway that is the legacy of the past—and make this country a better and healthier place to live in before we can turn to narrow objectives."

Chief Justice Rajamannar laid stress on the cultural unity of India and deprecated separatist movements. "In the spacious halls of the palace of Indian culture," he declared, "there is room for Valmiki and Kambar, for Tulsi Das and Tikkanna, for *Sakuntalam* and *Meghadutam* as well as for *Silappatikaram* and *Manimekalai*." He urged that India's distinctive contribution to the world should be an ideal of a fully integrated national life in which the material prosperity of all the people would be interwoven with the highest cultural and spiritual values, a life in which everyone would have security and joy, as well as self-control and peace of mind.

Premier Ramaswamy Reddiar made a critical survey of the modern educational system. While appreciating its virtues, he drew attention to its defects—its exal-

tation of reason over faith, its subordination of the interests of society to those of the individual. Sponsored by Liberalism this New Learning "bred a dogmatism and even a certain amount of intolerance—a dogmatism that asserted that all that it could not reason out was false, an intolerance that relegated as ignorance all that it could not comprehend." India was faced today with the colossal problem of establishing democracy on the basis of adult franchise in a population of over 300 millions. And she could succeed only to the extent that she was able to educate properly her voters. He drew attention to the ideals of Basic Education which sought to bring about "a literacy of the whole personality." Paying a fine tribute to Ganhi, he declared that Mahatma Gandhi had cleared the moss and fungus that had overgrown an ancient system of balanced education, revealing to the world a renewed message of peace and hope. And he hoped that Mahatma's ideals would bridge the serious time-lag between man's intellectual development and his moral and spiritual development.

Our students should be well taught in the process of the rebirth of Asiatic peoples and countries, which has culminated in the independence of India, Pakistan, Ceylon and Burma and, one hopes, Indonesia as well, not to speak of the rejuvenated Arab world. But one should carefully note that "the economic, political and social philosophies and endeavours in the different regions of the Orient are mainly but repetitions of Eur-American developments in their earlier stages." Thus we have to note that the modern East is about "two generations behind the modern West in technocracy and socio-economic policy." Everywhere in the East the example of Western progress and industrialisation and dislike of foreign domination have been the main motive forces, while the pride of Asiatic nations in their ancient political, economic and

cultural achievements has been, to a greater or less extent, another effective formative force. Dr. B. K. Sarkar holds that nationalism, in so far as it is an aspect of romanticism, is ultimately to be traced in the main to Western education such as began to bear fruit in the latter half of the 19th century, and has been more or less democratized, filtering down to the masses since then.

There is an analogy between the different dates for the process of transformation in the different Asiatic countries and the chronological backwardness of certain regions in the Western European economy in relation to England which was the pioneer. Thus the logical inference is that whatever has happened in the economic and political sphere in Eur-America naturally would, though not in all respects, happen more or less on similar and possibly even identical lines in Asia and of course, in India during the next two generations or so. The problem of Indian statesmanship and leadership is the proper planning and implementing of the next stage in the evolution of our socio-economic and socio-political life.

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NEWS AND NOTES

ADULT EDUCATION CONFERENCE.

Dr. S. R. Ranganathan, Professor Library Science, at the University of Delhi presides over the All India Adult Education Conference, meeting at Mysore at the same time as the All India Educational Conference during the last week of December 1948.



Sir A. Ramaswami Mudaliar, Dewan of Mysore, who presides over the XXIV Session of the All India Educational Conference, which meets at Mysore on 29th December 1948.



H. H. The Maharajah of Mysore, who opens the Conference.



YOUNGEST ALBERT MEDAL WINNER

Eleven-years-old David Western, a London Boy Scout, showing the Albert Medal to his cousins and sister outside Buckingham Palace after his investiture by the King. It was awarded to him by His Majesty for his bravery, last February, when three of his friends fell through the ice whilst skating in Osterly Park. David dived to the rescue, helped one of them ashore and twice went back with a rope for the other two. He is the youngest ever winner of the Albert Medal.

COMMONWEALTH STUDENTS' SUCCESS IN BRITAIN

Indian students figure prominently among the group of even nationalities photographed in the garden of Croydon's International Language Club. All of them have passed examinations recently; and some have been called to the Bar. In the back row, on the extreme left is, K. Maksum-ul-Hakim and fifth from right is Hari Mohan Dhar, both from Bengal. Second from right is G. D. Patil of Bombay. Fourth from right in the front row is S. N. Modak, with S. C. Debon the extreme right and A. K. Sarkar third from left.





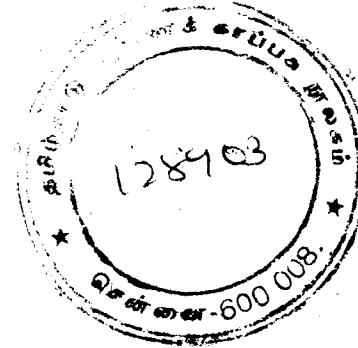
SCHOOL FOR "SAFETY FIRST" LESSONS

Children of all London schools are to be invited to classes in a new £45,000 (about Rs. 703,000) "college" in Knightsbridge where they will be taught how to avoid the dangers of street traffic. The building is Rospa House, training centre of the Royal Society for the Prevention of Accidents, and is the first of its kind in the country. Some kiddies in the first class being taught the proper way to use a crossing.



FIRST INDIAN TO WIN KENNEDY MEDAL

Mr. V. K. Krishna Menon, High Commissioner for India in London, is seen here at India House, presenting the "Kennedy Medal" to Mr. R. Patel for his achievement in the 1946 examination of the Corporation of Certified Secretaries. Instituted by the late Justice Kennedy this is the first time an Indian has won the medal.



JL
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