

THE
EDUCATIONAL REVIEW

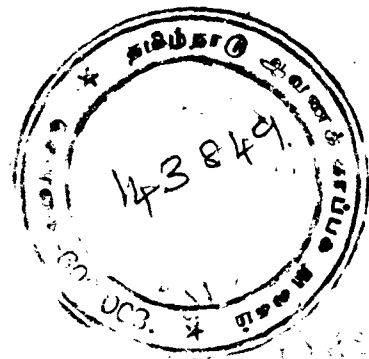
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Hon. Editor: Sri A. N. PARASURAM, M.A.,
Asst. Editor: M. C. KRISHNAN,

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The Educational Review

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VOL. LVI.

AUGUST 1950

No. 8

MUSIC AND VISUAL EDUCATION

By PROF. P. SAMBAMOORTHY, University of Madras.

THE value of visual education is now being increasingly recognised. Many agencies have sprung into existence for imparting visual education. The possibility of imparting musical education through visual media has not so far been seriously thought of. Though music is an art to be learnt through our aural sense, knowledge of facts relating to music and musicology can be imparted through visual media.

India is a country noted for the rich variety of her musical instruments. The technique of play of some of the instruments is of interest from the point of view of instrumentation. Students in South Indian Schools have perhaps seen just a few of the concert instruments and temple instruments. They would not have seen many of the concert instruments of the North and South. Musical instruments projected on the screen will help students to understand something of their shape, construction and manner of play. The phenomenon of sympathetic resonance can be illustrated with a Tambura visually. From the fingering of a Veena player, students can form ideas concerning the analytical nature of gamakas or graces.

The process of making a Veena including the ekadandi and ekanda types, can be shown on the screen. How the wood, after it is cut from the tree, is seasoned and how the bowl is scooped out gradually at long intervals and how the Veena is ultimately made may be shown. The process of fixing

the frets on the finger-board of the Veena, known as setting melam ought to be of interest to students of music and acoustics.

The playing technique of the idakka, the jalatarangam, panchamukha vadyam and sarangi are of special interest. In the drum idakka, it is possible to play a composition within a compass of about one octave with surprising accuracy. In the jalatarangam, certain types of graces are produced by cleverly dipping into the water a wooden sphere held in the left hand. In the sarangi, it is the finger nails of the left hand that are in contact with the strings and not the fleshy tip of the fingers as is the case usually with stringed instruments. The finger nails glide along the side of the strings.

India has evolved many types of concerts. The seating plan of members in concert parties may be shown on the screen. The significance underlying the allotment of particular positions to the performers will then be realised. A concert pageant presented in a chronological order will help in the understanding of the evolution of concerts in India.

The use of instruments like the Graha-bheda Pradarsini (Mode-shift-ton), the process of deriving scales by the shift of the tonic, note, the distinction between murchanakaraka melas and amurchanakaraka melas and many other technical facts can visually be shown.

South Indian temples are a rich store-house of musical iconography and dance iconography. A subject like the evolution of the Vina through the ages can be vividly presented through a series of sculptures of temple images of different centuries playing on the Veera. The famous musical inscription in Kudimiyamalai, the sculpture of the Yazh in the temple at Tirumayam, sculptures of dance figures and the musical stone-pillars can all be shown on the screen. It will be truly an inspiration to students to see something of the ancient heritage of ours.

A series of musical maps of India showing places which were seats of music in the past, places which were birthplaces of great composers and musicians, places noted for music festivals, places noted for the manufacture of musical instruments and places which contain paintings and sculptures of interest from the point of view of music and dance iconography can be prepared and shown.

The drawing of Kolams to the accompaniment of music is an interesting form of group activity. It develops the sense of rhythm in the participants. With a graded series of Kolams, the process of dotting and lining and the types of songs useful for them can be shown.

Aerial Kolams will give an opportunity to a large number of pupils to participate. This can be practised in Gymnasiums or in playing grounds. In addition to pupils in schools, students of colleges of physical education and members of the Army can also take part in it. Rhythmic music is here coupled with a physical activity.

The pupil participating in aerial kolams can be grouped into:—(1) dot pupils and (2) line pupils. The figure of the kolam

on a large scale is first drawn lightly on the floor or the ground as the case may be. At first all the pupils stand in a circle around the kolam drawn on the floor. When the music commences, the dot pupils march in, one by one, according to a plan and take their allotted positions. Each pupil may have to march rhythmically four or more steps inwards and take his or her position. When the first pupil has marched in and taken the position on the 1st dot, the second marches in and stands on the 2nd dot and so on, till the last pupil has marched and taken the position on the last dot of the Kolam. Now the first stage is over. After a brief pause, groups of pupils, four or more at a time according to the size of the Kolam, march in and occupy the lines between the dots. When all the pupils have thus marched in, and the last straight line or curved line has been filled, an aerial view of the disposition of the pupils will reveal the figure of the particular Kolam. For the purpose of this exercise, it is desirable that pupils of the same height are chosen. As a preliminary to this, the Kolam may first be drawn on the blackboard to the accompaniment of music. This will give an idea of the contour of the Kolam to be borrowed. For the same Kolam to be completed in the aerial manner described above, longer music will necessarily be required.

Ideas of co-operative effort, alertness, a sense of discipline and a sense of rhythm develop as a result of this activity. Pupils feel a joy in marching to the accompaniment of music.

The exercise of aerial kolam can be vividly depicted on the screen. A band of trained pupils will be required for the purpose.

BASIC EDUCATION—A BOON TO INDIA

SRI SARBESWAR NAIK, B.A., *Brajarajnagar.*

INDIA is a country of villages with an age-long rural civilisation. Hence any system of education without harmony with the uplift of her teeming millions living in villages, who only can dare to claim that they are true Indians, is of little worth. Her fate and civilization are closely related to her rural population. No scheme, however well planned, can have its desired effects, unless it links itself with the rural life. The system that does not take into consideration the absolute necessity of providing education to the ignorant masses can, in no sense, be said to be complete.

Providing education does not mean making people literates only. A man of letters may have his fame as that; but there is every possibility that a time may come when his shelf or his pen would fail to save him. It does not however mean that a country should not have some such persons. The aim of any good plan for education in India should be to provide facilities for improvement at the very door of our ignorant peasant. It does not matter, if he has not any idea of a Shakespeare or a Milton, or he may not be knowing any King John; but he should be able enough, not only physically but intellectually too, to handle his plough and reap his field at the year-end with a contented heart. He should have a fair knowledge of his work and ways of adopting himself to the day to day world. Keeping pace with the world outside is also one of the important factors for the development of his vocation.

And now that we are free from the impositions from above by a foreign Government, we should be bold enough to work out any such scheme with the above aim in it. We are fortunate enough that a scheme is ready for us, waiting only to be worked out. It is the scheme for Basic Education, springing and getting its inspiration from the life of the father of the nation himself. It is the result of his life-long thinking and comprehensive heart, the reflector of the

people's. The idea of Basic Education conceived by Gandhiji is aimed at bringing revolutionary changes in every sphere of life—political, social, economic and cultural of all nations, especially of the Indians. "By Education" he wrote in the *Harijan*. "I mean an all-round drawing out of the best in child and man—body, mind and spirit. Literacy is not the end of life, nor even the beginning. It is only one of the means whereby men and women can be educated. Literacy in itself is no education. I would, therefore, begin the child's education by teaching it a handicraft, and enabling it to produce from the moment it begins its training." A Gandhian child thus begins its education through craft, and that means it does not learn the craft mechanically; but it learns scientifically and is given every scope for knowing the why and wherefore of its work.

Hence, for education under Basic Scheme, the child is not a complete burden on its parents, as it can have some earning for and through its education. The parents, and the state, if the latter takes a little care for taking over the finished goods, can be to a great extent free from any botheration regarding money matters for the child's education. Hence the need of crafts suitable for a child for its learning as well as earning. But side by side, the child is to learn other crafts necessary for life—individual and social which may not pay it at all. The aim of Basic Education, as said above, is not only to support the child economically, out to make it a full-fledged man.

In India where the majority of the population is poverty-stricken, a family does always need the help of each and every member for its maintenance. Hence people generally engage their children in some work or other, irrespective of their age of health, education or future. The parents are satisfied with present income. It is not wholly due to their lack of knowledge about

the value of education, neither due to want of affection for the children, nor even due to their unwillingness to give education to them. No parents ever want to destroy the future of their children. Especially in India, the social, domestic and parental relations are so close and cordial that every thing with the children has its reaction in the hearts of the parents. So it is poverty that hinders them in building the future of their children. When an average family in India sends its children for education, it not only loses the ready income they bring home, but is put in a greater disadvantage to find the additional income to support the expenses for their education. The parents become free from this double disadvantage by doing the reverse.

Hence the state should work out a scheme that can educate the masses with less expense and the education imparted should bear fruit throughout the life of the pupil. It should be favourable for the development of the individual in body, mind and spirit and to the society on the whole. The present system of education, devised by foreigners, cannot bear fruit beneficial to

this land. Of course, it can have its desired effects according to its framers; it can produce a great number of clerks and office bearers, but not a single educated peasant. Rather it has destroyed the peasantry, the backbone of the nation. A modern Indian is a Westernised official or a factory worker with his family in a town and his lands sold to some land-lord who neither has any idea of cultivation, nor supervises the fields cultivated by uneducated farmers engaged by him.

On the other hand the scheme for Basic Education, if worked out fully and wholeheartedly, can solve the educational problem in India. It is the real solution. A child sent for education under this scheme is not wasteful to the family. It pays for its own education and brings ready income to home as well. The scheme supplies the country not with parasites, but with real men, the pride of the country. The Government, we are happy to note, have decided to adopt this scheme and give free primary education to all. It is our duty to help the Government and to create a favourable atmosphere in building our own future.

EDUCATION OF THE ABORIGINES

By SRI S. R. VENKATARAMAN, B.A., B.L., *Servants of India Society, Royapettah, Madras.*

(Continued from page 129).

NOW we shall consider the content of the education that should be imparted to the tribals. The scheme of education should be such that it will, while making them appreciate and preserve the good features in their tribal culture, will also develop in them a progressive outlook. The education must be craft-centred and industries and crafts in which the tribals are proficient and for which the tribal area offers facilities in the shape of raw materials etc. should be taught to the tribal children. Aboriginal culture abounds in many folk songs and folk dances and folk art and

games which make their life a round of joy and beauty. Every attempt should be made by the teachers in charge of aboriginal schools to foster those folk elements and make them a part of the school curriculum.

The success of any scheme of education for the aboriginal will depend primarily upon the type of teachers who will take up this nation-building and humanitarian work. Teachers of these tribal schools should be fired with a spirit of service and sacrifice and must not be deterred by climatic or other difficulties while working

among the tribals. Secondly, the aboriginal should be befriended, and he must look upon the teacher as his friend, guide and philosopher. Thirdly, there must be laws preventing unscrupulous merchants and traders from exploiting the aboriginals, and officials should deal with every case of oppression of the aboriginal brought to their notice with firmness and in the interests of the aboriginal.

The hours of working of the school must be so changed as to suit the life of the aboriginals and should not deprive the parents of the children's company during times of tribal festivities, harvest feasts etc.

Except where conditions are not favourable for admitting the tribals into the common schools, the tribal children should be made to attend the common schools wherever possible. While it is the primary duty of the state to provide free compulsory primary education to all its citizens, we feel that, as far as the tribals are concerned, it will be in the interest of the tribal people if the State could liberally subsidise to the extent of, say, 75 per cent the expenses of private non-official agencies engaged in this type of work.

For the several ills from which the aboriginal suffers Education is the only panacea. It is the want of it that exposes him to the ruthless exploitation of unscrupulous traders, merchants and officials, thus preventing him from making his voice felt in the administration of local bodies and in Government circles. The education that the aboriginal receives should enable him to read newspapers and write letters, to understand and maintain accounts and to follow the ways of the money-lender, the shop-keeper and the petty village officials. It should also enable him to lead a clean, healthy and hygienic life; and last but not least, to ply some trade or industry by which he can earn his living.

Schools for the aboriginals need not be very costly, as ordinary life in harmony with their own surroundings and ways of simple living will be enough for the pur-

pose. It will be a good thing if the schools can be built with the aid of the aboriginal students and adults in the village itself, as it will give them a practical training in building huts in a better and improved way and as it will be cheaper than huts built by paid labour. As far as possible, till the fifth standard, there should be no examination at all as the children take time to assimilate the ideas imparted to them. It has been pointed out already that the aboriginals, both the young and old, are very timid and suspicious, and it is very necessary, if they are to derive the full benefits of education, every form of corporal punishment and threat should be eschewed. Sympathy and love should always be the guiding factors in running a school for the aboriginal children. It means that the teachers also should be selected carefully from among those who possess these two qualities in an abundant degree and who would take to the educational work in the aboriginal area with the zeal of a missionary. The teacher must be free from many of the inhibitions based on religion and caste. In trying to improve the lot of the aboriginal and make him shed some of his unhealthy aboriginal habits and customs, the teacher from the plains in his turn should not develop in the aboriginal habits and customs which are prevalent among some religions and castes in India, and which are unhealthy and unsocial and injurious.

One grave drawback in running schools for the children of the aboriginals is that children are very irregular in their attendance. This defect can be set right, if we try to understand the psychology of the aboriginal and give due consideration to some of the habits and customs among them and adjust the working days of the school, accordingly. In the case of the Koraga children in Mangalore, it was repeatedly noticed that a majority of them were always found absent whenever there was a big feast among the Koragas. Children would walk ten to fifteen miles just for the pleasure of participating in a feast in the company of their parents and kith and kin,

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As the question of educating the aboriginals raises several problems peculiar to the aboriginals and as the teachers will be called upon to resolve these problems from time to time with sympathy and understanding, it is necessary that they should be given special training preferably in a training school in each aboriginal area. If the training school is located in an aboriginal village, it will be more advantageous, as it will enable the teacher to understand the life of the aboriginals from close quarters and fit him better for the task ahead of him.

Education in aboriginal schools must not be drab. It must be full of life, fun and play. It will be advantageous to include in the school curriculum aboriginal songs, dances, stories, riddles and art and physical culture wherever possible.

The aboriginals have a prejudice to learn crafts other than those to which they are accustomed. So in introducing any handicraft in the schools, it is desirable to ascertain beforehand the possible reaction of the aboriginals to it when it is introduced. If an industry which they dislike is introduced without knowing their prejudice against it, it may spell the ruin of the school as a whole, as the parents will simply withdraw their children from the school. So, great care has to be taken in introducing handicrafts and industries in schools. It will be also necessary to carry on peaceful propaganda to liquidate the prejudice among the aboriginals for any particular industry or handicraft.

There are two other matters on which it is necessary to make one or two observations. One of them is the problem of health and hygiene among the aboriginals. The teachers in charge of these schools must have an elementary knowledge of

health and hygiene and a knowledge of simple medicine and first aid.

The second problem relates to the need for tackling some of the sex complexes which aboriginal children exhibit at a very early age, say from 8 years onwards, probably because of the promiscuous living of their parents and licentious talk freely indulged in by them. This is a very difficult problem, but the teacher who is able to tackle this problem will be doing a great service to the country and the aboriginals if he can by his talks among adults, both men and women, bring about a change in the attitude of children towards sex.

Taking all the points into consideration and from the experience of institutions like the Bhil Seva Mandal, the Assam Tribal Welfare Work and the Gond Seva Mandal, it is very desirable to have Ashrams for the education of the tribal children. Such Ashrams should be situated in the tribal area and in the vicinity of the tribal quarters, say, within a radius of three to five miles. The influence of the Ashram type of educational institutions has been for the good of the children. The children of the aboriginals will be trained in the Ashram to lead a disciplined life and to cultivate those habits which will stand them in good stead later in life. The corporate community life in the Ashram develops in the pupils a sense of discipline and orderliness, initiative and enterprise, no less than the spirit of service, mutual trust and tolerance.

Wherever possible, the teachers in the Ashram must live with their families, so that their presence in the Ashram will result in the pupils emulating their good traits.

(Concluded)

GURUKULA'S PLACE IN FREE INDIA

By SRI R. M. THAKUR.

THE Gurukula University, Kangri, stands in sharp and vital contrast to the city universities of to-day. They rise in busy commercial centres, the bustle and hustle of commerce. The temple of learning is made a house of merchandise! From what a height to what a depth has the university fallen! Altogether shut out from Nature, such counterfeits and semblances of universities become artificial and unnatural. All education is words, words. The ministrations of Nature in the development of the man in us is completely ignored. Nature appears as nothing but dead matter merely to be analysed in the laboratory, or at best, to be pictured through books and diagrams, like the earth and the seasons through an atlas. The Gurukula, on the other hand, nestles in the bosom of Nature herself. Her varying moods grow familiar; her voices, through which the supernatural speaks to man, touch the chords of life. To the one, "a yellow primrose by the river's brim" is nothing but a yellow primrose. To the other, "the little flower in the crannied wall, root and all, and all in all" leads to what God and man is.

The past brings us face to face with the founder of the university, the great Swami Shraddhanand Ji Maharaj. With the keen insight of a seer, he saw that the *shuddhi* movement or movement towards purification and national regeneration did not end in reconversion, in welcoming waverers and wanderers back home into higher Hinduism. The other, and perhaps, the more important aspect, was the cultivation of purity, justice, reverence in individual Indians. This demanded a preliminary process of preparation, *sadhana* and *tapasya*, commonly called education. Such training should start early in life, during the seed-time of childhood and boyhood. This aspect of the *shuddhi* movement which moulds life into sovereign power through self-knowledge, self-reverence and self-control, is symbolised in the Gurukula.

Thus, education as the dynamics of *shuddhi* or purification formed an article of

faith with Swami Shraddhanand Ji Maharaj. But "faith without work is dead." Even "the way to hell is paved with good intentions." The great Swami, however, was justified by his work. He collected thirty thousand rupees, and the sale of his own property, including his home at Jullundur, brought an additional sum of forty thousand rupees. And, according to the grace of God, it was given to him as a wise master-builder, to build the Gurukula on the magnificent site donated by Munshi Aman Singh Ji, comprising an area of two thousand and five hundred bighas of land at Kangri, Hardwar. He planted, he watered; and God gave the increase. He himself remained in charge of the institution from its foundation up to the year 1917. In inspiring words, he expressed himself thus; "The teachings of Rishi Dayanand and the truths of the *Vedas* saved me from all temptations. But the message of Siva Devi (referring to the pathetic message of his dying wife to take care of their children after her death) rendered me fit for the position of an *acharya* by developing in me the love of a mother. According to the injunctions of the *Vedas*, an *acharya* has to perform fully the duties of both father and mother." As the first high priest of purification at the Gurukula, he made that ideal real. It has now become a distinguishing tradition of the institution.

The future, it is fervently hoped, will add to the lustre, that shines in the record of the past and the present. It is bound to be a still more brilliant one. With the freedom of free India judiciously exercised and utilised, with the pristine purity of the ideal of the Gurukula zealously kept untarnished, the university will certainly grow into world-prominence and world-significance. The glory that is the Gurukula will spread over distant lands. It will become the powerful source of diffusion of culture on this planet transforming 'civilised' humanity intent on manufacturing barbaric weapons of extermination into a cultured brotherhood of nations knit together with the

silken ties of mutual respect and love. The world is looking on, the world is looking up with wistful eyes to the *acharyas* and the *brahmacharins* of the Gurukula Ashram for its deliverance from ignorance and its attendant ills, impurity, impiety, intolerance.

What a tremendous responsibility rests on the *acharyas* and the *brahmacharins* of the *ashram*! The mantle of Mahatma Shradhdhanand has fallen on the *gurus*. Theirs is it to eradicate the weeds and cherish the herbs that sprout forth in the human nature they have to cultivate. Theirs to teach the young idea to shoot in the proper way and in the right direction. Theirs is it to help manhood blossom forth by sedulous care and loving devotion. All honour to these who, like *rishis* of old, volunteer to live laborious days in contented poverty to help boys develop into men, sturdy in body, balanced and disciplined in mind, and to educate them for true citizenship of the world. "For heroism that will not speak, but only act, there is no account kept."

Mahatma Shradhdhanand built high hopes on the *brahmacharins* of the Gurukula. They will not, they cannot, betray the sacred trust reposed in them.

"O children, there is nothing upon earth
More miserable than she that has a son
And sees him err."

The discipline the students go through at the *ashram* will not suffer them to be flippant, self-centred, self-worshipping, vain-glorious. "What cackling and strutting must we not often hear and see, when in some shape of academical prolusion, maiden speech, review article, this or the other well-fledged goose has produced its goose-egg of quite measurable value, were it the pink of its whole kind; and wonders why all mortals do not wonder". Nor will their education permit them to bury themselves in secluded caverns on hill-tops, oblivious of the struggling, suffering mass of humanity down below. "Sad to look upon; in the highest stage of civilisation, nine-tenths of mankind have to struggle in the lowest battle of savage or even animal man, the battle against famine. Countries are rich,

prosperous, in all manner of increase, beyond example; but the men of those countries are poor, needier than ever of all sustenance, outward and inward, of belief, of knowledge, of money, of food." Let groups upon groups of young men go out of the Gurukula into the world amidst the throng and thoroughfare of life to illumine the dark corners of the world, to relieve the pangs of hunger, to soothe the moans of sickness, to bring joy and peace to hearts in sorrow and distress. Thus will they be true to themselves. Thus will they keep the honour of the Gurukula bright and unsullied. In this voyage of life, "winds shift, tides ebb and flow, the boat swings. Only let the anchor hold."

The country has accepted the fundamental principles governing the Gurukula system. It would not be wrong to say that the whole conception of education in the country has changed during the last fifty years and there is now more and more recognition of the soundness of the system of education in vogue in the Gurukula. The reports of the committees and the commissions appointed by Government to suggest a suitable system of education for India bear ample evidence of this fact. The last such commission was presided over by Dr. Radhakrishnan. The report of this Commission running into 784 pages leads up to the conclusion that the system of education in a free India must be based on the principles governing the Gurukula system. I consider it a great thing for the Gurukula that the system which it represented has stood the best of time during the last 50 years.

What is the future of this system of education? Our country is free and the people have also accepted the ideals for the attainment of which the Gurukula was established. Will the Gurukula continue to play its useful role by showing them the right path or will it die at the altar of opportunism?

It is my firm conviction that the Gurukula must maintain its entity even in a free India. That will do good to the cause of education in India.

UNIVERSITY REFORM IN CONTEMPORARY INDIA

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

(Continued from page 136).

The proportion of the extent of play-fields to student population is now far too inadequate. Partly due to this cause and partly due to a faulty tradition, the medium of the play-field touches only a small fraction of the student population. This needs correction, as a healthy body and a healthy team-spirit are essential for the fulfilment of some of the individual, social and fundamental-value purposes of the university.

26 HALLS OF RESIDENCE

The quiet and helpful atmosphere which prevailed in families even as late as half a century ago, is now fast disappearing. The disintegration of the joint family denies the opportunity of learning to live together. The pressing pre-occupation of the elders denies opportunity for wholesome influence and cultural development by contact. The need for a substitute is great. Small halls of residence where students can live in intimacy are the substitutes indicated. If halls should not degenerate into hotels, the provosts and wardens should not degenerate into officials behind closed doors. There should be resident-tutors sufficient in number to provide one for at least every fifty inmates. It must be remembered that the purpose of the halls of residence is to provide for the intangible but essential impact of a mature and radiant personality with the growing and hungering personality of the student. Group discussions, debates and forums should be used as media for producing a balanced influence on the students. There should be a sufficient number of halls of residence to accommodate all the students who do not reside with their parents. Admission to the university should be restricted as much to the capacity of the halls as to the capacity of the laboratories.

27 STUDENTS' UNION

To develop the larger social interests of the students and to provide opportunities for self-expression and self-government on a larger scale than the one provided by the

smaller halls of residence, the medium of a Students' Union should be established and fully used. Great care must be exercised to see that its platform is not snatched away by outside political agencies. The Students' Union should be encouraged to take up not merely vague political subjects for discussions but also to become the channel for the circulation of the latest ideas in the different disciplines. It should also organise extra-mural work among the masses of the neighbourhood so that their social impulses may be nurtured.

3 FUNCTIONING

The functioning of a university may be examined in the relation of the teachers to the students at the under-graduate level and to those who are being trained in research methods. It will also be conditioned by the interest developed by the university in the humanities and the physical and the social sciences. In this connection, specialisation of universities in particular sectors of knowledge should also be examined.

31 UNDERGRADUATE WORK

As it has been already shown in section 15, teaching is one of the essential functions of the university. As stated in Section III, helping the adolescent boys and girls in the formation of their mental, moral and spiritual character for life is one of the major purposes of universities as social institutions. The formation of the mental character—the cultivation of the intellect, the sublimation of emotions and the release of creative ability—is best done by teaching some of the fundamental subjects or by giving training in some of the applied subjects. To produce the best results, the teaching or the training, as the case may be, should be to a large extent of the individualistic type. It may be necessary to initiate the work for the year by a powerful and well oriented short course of lectures to the classes as a whole. It may be equally necessary to round off the course at the end of a term or year by an inspiring

and suggestive short course of lectures as a sum up. The interval between these two courses may have to be punctuated occasionally by a few re-inforcing lectures. But most of the work should be done by the students themselves either individually or collectively in small groups. This does not mean that there is no relation between the teacher and the taught except during the course of lectures. The truth is that their relation is not as intimate and personal during the lecture courses as in the daily tutorial contact. It is true that the maintenance of this intellectual contact in the measure of the "individuating particularities" of each student is an arduous task for the teacher. But it is at the same time a most pleasurable one. It is further the most productive in the education of the undergraduate as well as the reciprocal further education of the teacher.

84 MASS-LECTURING.

The impersonal mass-lecturing which is all that obtains at present in our universities and colleges is only a ritual without any efficacy. Its efficiency cannot be said to be even 10%. It is doubtful whether even 10 out of 100 students go unscathed by the boredom of most of their lecture-classes. Moreover the lecture system is a source of dangerous delusion. It makes us look busy. It makes us believe that we are doing something useful. This is most rampant in crowded classes. Disciplinary requirements make us often resort to dictation of notes. It is not unusual for even the punctuation marks to figure in the dictation. Shyness or fear prevents lecturers from sounding the minds of students. Even those students, whose curiosity is not easily suppressed and who, therefore, care to interrupt the lecturer with genuine questions, are often shouted down until frustration overpowers them. No, this ritual of lectures should be abandoned.

812 TUTORIAL GUIDANCE

Tutorial guidance should be the dominant form which the relation between the teacher and the taught should take in the attempt to form the mental character of

the students. It is the intellectual wrestling between the teacher and the individual student that can effectively sharpen the intellect of the latter. It is the all pervasive sincerity, single-minded purpose and the dauntless pursuit of truth displayed by the teacher spontaneously and without pose, in the tutorial meetings, that help the formation of the moral character of students. Spiritual stimulation can only be possible at intimate personal levels. It is only in the tutorial meetings that the incalculable influence of the personality of the teacher can be transmitted. Wisdom, as against mere knowledge, survives only through intimate personal contacts. It is well-known that a word from one who embodies it, conveys something of its essence which is absent from any formal record. Spiritual stimulation is possible only by the living speech of the master, which is charged by the vivifying influence of personality with the necessary atmosphere, potentiality, mode of experience and vision.

813 TRANSITION FROM LECTURES TO TUTORIALS

There is however a danger to which the transition from the lecture to the tutorial relation is prone. The unpreparedness of the teacher and often, alas, even his emptiness incapacitates him from meeting students in close intimacy. A teacher in that predicament often drops to a lower level. He may welcome the change-over as an opportunity to escape the ordeal of lecturing. But he may carry with him the old impersonal repelling relation with the students, which is inimical to intimate tutorial meeting. It is therefore necessary that the Vice Chancellor and the senior members in a university should personally organise this transition from lecture to tutorial work and accustom the teachers and the taught alike to the new set-up. There are instances where the change was planned on paper, announced and attempted but declared a failure, because such safeguards were not provided at the initial stages.

82 TRAINING IN RESEARCH METHODS

The relation of the university to the senior students being trained in research methods should be different from its relation to the undergraduates studying for ordinary degrees. A much greater intimacy and constant association between the professor and the research students will be necessary. Their relation and contact should by-pass the clock and cut across rigid time-tables. This relation must pervade all waking hours. It is here that we reap the fullest advantages of living together in the same campus. Individual attention and a thorough understanding of the aptitudes of the students will be essential. Skill in research methods is best transmitted by working together. The professor should know how to share his work with his research students. He must leave many of the techniques to be transmitted to the freshmen through the senior students. It is in this way that a tradition can be established. The different pieces of investigation pursued by several students should all be interrelated between themselves and with the main line of investigation pursued by the professor himself. Periodical colloquium meetings should form the clearing ground for exchange of ideas and results. The atmosphere of the school of research should induce a high form of work-chastity in the research students. Love of truth, loyalty to truth and courage to stand on the side of truth at all costs should blossom out of the single-minded pursuit of a subject in the school of research. Thus not only intellectual advance but also moral integrity should be the result of the relation of the universities to the students engaged in research. The training in research methods should aim at releasing the creative ability of the students.

821 PERMEATION OF PERSONALITY

If the atmosphere in the research rooms and laboratories is of the right type it should be possible to have less control over research students in the halls of residence than over undergraduates. In fact, the halls of residence will see the research students in them considerably less often than the under-

graduates. The research rooms and laboratories will be the primary home of research students, the halls of residence being used only for moments of relaxation, food and sleep. The relation between the professor and the research student should bring about this. Then only will it be productive of lasting results. In fact, the permeation of the professor's personality on those of the research students should become unmistakable. It is in this sense that we speak of schools of research radiating from the personality of particular masters and getting irradiated by it. This is a measure not only of the intimacy, but also of the enduring nature which the relation between the university and the research students should acquire.

83 ATTITUDES TOWARDS SUBJECTS

831 HUMANITIES

Historically it is the humanities which first gained favour in universities. For a long period they were the dominant, if not the sole, subjects of pursuit. About thirty years ago a change came in the Indian universities in the extent of the study of the humanities. The number of students registering themselves for the humanities has been steadily decreasing. In subjects like English literature, the Honours classes in some of the colleges is made up practically of lady students. Philosophy has been virtually abandoned in one or two universities.

832 SCIENCES

This change has been concurrent with an increasing popularity of the sciences; mathematical, physical and natural. This has been due to the demand for graduates in science in the industries and the scientific departments which have been of late growing in number.

833 SOCIAL SCIENCES

Among social sciences, history appeared earliest. It often carried with it a dash of economics. But during the last twenty years, economics has gained autonomy and co-ordinate status. It looks as if it would even beat history in its popularity. The

independent status of India and the vast economic problems which it has to face are likely to emphasise this feature. Political science has been slower in gaining freedom from history; in a few universities, however, it has already gained autonomy during the last ten years. The study of sociology is of even more recent origin. In fact, the number of Indian universities which have a department of sociology is very small. The needs of the country require that all these fundamental subjects should be pursued to an equally advanced stage.

334 PROFESSIONAL SUBJECTS

Law appeared early among professional subjects. But it has not yet been lifted in India to the level of research. It must be helped to reach that level. Medicine and Engineering which appeared later, are still in the same condition as law and should be similarly lifted up. Technology is a recent arrival. It too is still in the phase of transmissive education. There is great urgency in the country for its being taken to the creative phase. The University of Delhi is the first and only one among the universities of our Commonwealth to admit Library Science as a subject for the Master's degree and take it also to the creative phase by providing for a Doctorate course in the subject.

335 SAME ATTITUDE

Whether a course in a university is of value to help the blossoming of the personality of the teachers and the taught, whether it purifies the tradition and guards the culture of the nation and whether it attracts men with superior intellect depends only on the way in which it is conducted and on the personality of the teacher. The subjects taught do not necessarily matter in the achievement of these purposes. The attitude of the university towards the several subjects should be the same from the point of view of the fundamentals of university education.

Whatever be the subject a student has to pursue or specialise in for reasons of curricular pressure or individual aptitude, it

should be so developed and presented to him as to show its ultimate human purpose and its immediate points of contact with actual life conditions and its significance for the global development of society. Students should be given the opportunity to observe under guidance the living of the community. With this important provision for essential social setting, a university may be obliged by its context to adopt different attitudes to different subjects and vary them with time.

34 SPECIALIZATION

341 UNDERGRADUATE LEVEL

The question of specialization of a university has to be examined at two levels. At the under-graduate level, i.e., so far as preparation for a primary degree is concerned—whether it is pass or honours—it may not be desirable for any university to omit any of the subjects or even to put a different emphasis on different subjects. The course for these degrees usually attracts a random sample from among the first quartile (measured by educability) of the community. The scatter of subjective interests in a community is, usually, as wide as the field of knowledge itself. To help the personality of every one along his own lines and to provide the community with trained men for all forms of service, it will be necessary to make provision for all the subjects. Moreover, the large number of students who are likely to register themselves for each subject, will justify the adoption of all the subjects.

342 POST-GRADUATE LEVEL

But it will not be so at the post-graduate level. The specificity of interest gets more intensified at the post-graduate level. Moreover, the number of students is usually much smaller at this level. The matter of subject-interests covers the field of knowledge very partially. It may not be economical for a University to adopt all the subjects. Specialization will become an economic necessity. The choice of subjects for specialization will have to be determined by several factors.

(To be continued)

LET US LIVE WITH AND FOR OUR CHILDREN

By SRI S. JAGANNADHAN, Kindergarten Assistant, Teachers' College, Saidapet, Madras.

(Continued from page 141).

10. HOMES FOR THE TRAINING OF CHILDREN.

WITH my experience with these children of the early years at home I sum up my observations in the following words.

1. This training should take cognisance of the coordinated and co-related training of the senses, coordinated training of the muscles and limbs through various phases of activities in the natural life.

All characteristics of children in the matter of acquiring knowledge are brought into play *neither overdoing one nor overlooking another*.

The materials for the training are drawn from Nature, the home and life around and specially improvised materials giving concrete shape to some well cherished truths of life, viz, "from one and into one", "parts into wholes and wholes into parts" etc. These materials are didactic in character.

Building up the habit and the language of speech are always kept in the foreground.

The activities include the following features:

(a) Building a house, a temple, a tank, and a well with bricks made of wood or clay. Arranging furniture in a house, picture puzzles. Assembling a car, a cart, a temple and a tower, a merry-go-round.

(b) Making designs of houses with coloured bricks, of different shapes, and free drawing with soft material.

(c) Playing, working and studying in a garden in the midst of Nature's beauties and improvised playground materials.

(d) Free play in sand, free talks, picture reading, story acting and conversation and nursery rhymes and short excursions to places of life's activities. These furnish ample living material for observation, imitation and talk. Passing through life's activities

in the factory of life, actively participating in them and examining them in their own turn, prepare these children to get the fulness of life's experience, e.g., turning a grinding stone, blowing an oven, milking a cow and churning curds, using a small hand spade in tilling the soil and watering the plant in the pot etc.

(e) All aspects of home-life and the drama of life, as enacted in the period of childhood, are realised in miniature, in the second home or the home of adoption such as a nursery, a creche etc. This is fully equipped with the easily available materials for building, constructive and assembling activities. The entire setting is wholly Indian in character.

In the education of the child is also conceived the education of the man. Do not children enact the drama of life in their period of childhood? The Hindu conception of Trinity, namely, creation, protection and destruction, could well be seen in the children's plays.

The nature and nurture of the sons of soil under the influence of the benevolent Sun Lord in the midst of natural surroundings, luxuriant vegetation in fields, farms and gardens, buzzing with the quiet activities of men, beasts and birds, and a society rich in sound traditions and long heritage (though apparently different in certain respects) must lead us on to the belief that in the happiness of one and all, lies the happiness of life. The happiness of one is interwoven with the happiness of others, I must indicate here that all materials relating to this aspect of child education conform to the views set forth here. In fact, I prepare the latter first and experiment on children. The nursery projects, the Montessori method and the kindergarten indicate to us the several methods of approach to the problem of child training

and education. The spirit of the methods combined with our own method of approach would be the right way to be adopted.

11. NUMBER WORK.

Ideas of number are so much interwoven with the essentials of life that sometimes we regard this as the essence in life. It always carries with it an accuracy which makes it an exact science. Number in Nature reveals order, beauty and truth. The leaves, the flowers, the fruits and the seeds reveal the truth of this statement. The arrangement of the leaflets on either side of the midrib, the arrangement of petals in flowers and the seeds in fruits as in a jewel case, if observed, will serve as a source of appreciation of God's mysterious hand. They also serve in realising some arithmetical truths as exhibited in Nature.

In the concrete teaching of number, I have taken pains to devise and use as many aids as possible so that the whole set could well be described as a laboratory equipment for number.

12. NUMBER GAMES.

I have great fascination for number games. Take, for example, the game of 'Mokshapatam' or 'Ascent to Heaven,' which is similar to the game of 'Snakes and Ladders.' It is a very nice game for the teaching of addition. Practice in this game is as much a practice in addition. In the essential principles and procedure in this game, I have taken pains to bring many modifications to produce novelty, variety and change. These are some examples; Ladder; Game of 25 squares; Calendar game; Clock Calendar; The Tower; Temple up the Hill; Pyramid of Lights; The Light-house; Into the Den; and Round the Sun. The same games are also a means of impressing the process of subtraction, if only we start from the top and come down gradually. Children love to play with these not only in the classroom but very often outside class hours. Not only do they provide very good enjoyment, but also incidentally strengthen quickness in arithmetical calculation. I cannot but mention here that even during sleep and dreams

I have gained some strange and surprising ideas regarding the making of these materials and plans on children's education. This enabled me to cultivate the habit of recording my thoughts then and there in a short pocket note-book. My materials for subtraction, multiplication and division are the outcome of these thoughts and visions.

Similarly, the games in the manipulation of fractions based on the indigenous game of "Tower and ball" give much scope for purposeful activity. Repeated practice in assembling the tower, hitting the tower and reassembling the pieces, counting separately the pieces in the tower and those off the tower cannot but add interest to the process of addition and subtraction. A shady place under a tree could as well be converted into a number laboratory with these equipments. In the case of fractions, not only do I cut circles into pieces, but also spheres into pieces. Assembling the parts of spheres into full shape is itself a good exercise in the learning of fractions. In this connection, I am reminded of the very many indigenous games that throw light on their value in fixing up the number conception. The game of Odd and Even is one such example. Some of the hopping games of children are invaluable in building up number concepts. New games are built up by children themselves on the basis of these hopping games.

13. GAMES LEAD TO PRACTICAL WORK.

There are also outdoor games like marbles, country cricket, ball-throw, rings, running, kite-flying, running a shop, etc., the practice of which in school gives better understanding of number, quantity, measurement, distance, space and time. Every year, I used to take children outside the school to measure a distance of half a mile with a chain and tape. The difference between distance and space can clearly be realised through personal experience in measuring or filling in space. By planning suitable material for measuring space, getting children to squat on the floor in rows of 6 or 8 in each row, drawing a boundary and then giving chance to boys in turn to

measure the space occupied by boys in each row, with a unit of space measurement, such as a board of one square foot, cannot but impress the idea of space, measurement of space and units of measurement of space. A postcard, a square envelope, an oblong envelope, currency notes of different denominations, labels on china crackers, books, slates, wedding cards and pictures are examples for the measurement of small spaces with 1 square. I always like practical work preceding all these lessons in arithmetic in the class-room. Walks and excursions to various spots of human activity supply adequate data for arithmetical calculation. Careful thought with a visual imagery of these ideas translated into action makes the work smooth and pleasing and avoids waste of time and effort. Coming down to the field of play-way and recreation in number, I would only allude to the examples in our midst such as "Think of a number", "Magic Squares", "Number Pyramids" etc. For good mental training, these are invaluable exercises.

14. TEACHERS BECOME CHILDREN.

I have always felt that teachers themselves should play these games in groups. Only then will they experience the pleasure involved in them and realise that teaching is both a science and an art. This also gives room for thinking about the best way in which these could be distributed, used and collected back and well kept in the school. Children themselves will be pleased to render a helping hand in this respect, on account of their sustained interest in these games.

I am always inclined to go about and collect information from shop-keepers for the prices of articles and other arithmetical data. We are able to read from this table the prices varying from time to time and learn much regarding the realities of daily living. It is the use of this actual data that will make teaching realistic. Careful records in the measurements of children's height and weight, and of the dimensions of the classroom, school, garden,

tank, temple, farm and field provide ample scope for learning through practical work. The data provides facilities for further thought and arithmetical manipulations and calculations. I also rely on the newspaper data regarding the times of sunrise and sunset, daily temperature, annual rainfall in places far and near, prices of commodities and of silver and gold. Learning of true arithmetical information is a part of arithmetical teaching by way of quick mental training or calculation.

15. INDIVIDUAL WORK.

I can now look back and recollect the enormous labour, time and thought spent in taking carbon copies of exercises for individual work. To take 30 to 40 copies each day and to prepare about 15 to 20 sets of this type is no easy joke. But the inner drive and desire to give a complete set of exercises of such a nature, year after year by means of mechanical duplication, resulted at last in the publication of these exercises in print. Later on, they appeared in the form of a text book too. I am conscious of the fact that much remains to be done in that direction. A study of the various situations in life calling forth the use of arithmetical calculation greatly helped me in writing these books.

In those days, after distributing the exercise sheets, I would sit with a watch and calculate the time taken by each child in working out the exercises. The time did vary from one to the other. Some children took 3 minutes and some 5 times the time taken by the first boy. Only then are we able to perceive the real difficulties of the children in calculation and speed. Occasional correspondence with foreign authors, firms of educational goods and publishers too led me to believe in the correctness of my procedure in the several lines of activity.

16. SEEKING TRUE FACTS IN NATURE.

Once again I repeat that by a Providential act my life was cast among children. Otherwise, I would not have had occasion to learn these facts in Nature. I would always stick to some truth as revealed in

Nature through plant life or animal life or life of children. One good example I followed in Nature-study is to acquaint myself with the facts and secrets in Nature. Books and treatises describe facts through pictures. Open Nature herself stands before us. What is the need for these treatises? It is the research for true facts that the cultivation and growing of trees and plants in gardens stimulates in teachers and children. It is only my touch with children that made me grow and understand crops like groundnut, cotton, potato, Indian corn, *ragi*, dhall, black gram, green gram, etc. The growing and constant observation of vegetables and flowers teach us further truths of life in Nature and the long walks with and without children further the interest in Nature.

Just to watch the circle of creation is itself a revelation of the mysteries of creation. Constant observation enabled me to improvise a Nature calendar for a month and a year. Anything without these methods, I believe, will only be in keeping with the proverb "blind leading the blind." These activities at sometimes or other do take the children to the topmost height of wisdom. A questionnaire to children regarding the observation of their surroundings and everyday occurrences brought to light in what respect they have to be guided and directed. Apart from lessons in Nature-study, lessons in poetry, language, number, geography, drawing etc., do require the use of natural specimens. This is another experience of my life.

17. BRING OUT THE LATENT TALENTS IN CHILDREN.

A teacher's absence for a month in my class enabled me to start a small children's club with a manuscript magazine, some outdoor and indoor games, a small library, etc. The long holidays and the consequent evil of losing touch with books roused in me the idea of a reading room for the holidays. Monthly hobby competitions by way of making date boxes, bird cages, merry-go-rounds, wedding cards in good handwriting etc., lead me to the conclusion that children have latent energy and enough talents. But

generally they lack opportunities and encouragement. Their enthusiasm grew in leaps and bounds as they began to collect old riddles and coin new ones, listen to reading of ballads, keep water pots and bestow careful watch of their stocks of play-materials. This again leads to the details of self-management worked out by the children themselves. These activities enable the children to reap a richer and fuller life at school. Planning of short talks to Children's Assembly, and fairly long ones too, but within the limits of children's patience, do stimulate children's interest in life at school, and around it. What is required is only a right and safe guidance on the part of the teachers in charge or those interested in such children's movements; and these activities should form part of the activities of the entire school life of children.

18. PLANNING VISUAL EDUCATION AIDS.

No doubt learning from direct observation is strong in me. But at the same time the collection of pictures is still holding its upper hand in me. I cannot see my way of discarding any picture. I do sometimes try to get pictures even from out-of-the-way sources, if these could add to the value of my collection. The most attractive form of depicting a continuous collection of pictures is to me the improvised children's cinema method. In this I repeat the adaptation of the children's method of making a date-box or a calendar from a match box. I can now count 17 such boxes, 6 of which are exclusively reserved for the display of pictures relating to Mahatmaji, the apostle of truth and non-violence. The other themes are pilgrimages to Benares, Tirupati and Rameswaram; railway journeys to Bangalore and Mysore, Trivandrum, Mettur, Ootacamund and West Coast; an Indian village life; the city of Madras, the story of the *Ramayana*; the life of Buddha, and the story of cloth. The life of Sivaji, the story of Padmini and Christ's life are kept in other forms, such as revolving stand and folding files. I can claim to have made at least 50 picture books on Geography, History,

Nature's wonders and other allied topics. The picture-book requires proper classification, labelling and careful preservation and use. One attractive method of display of pictures is the gallery method as is adopted in the South Indian homes during Dasara. Scenes in foreign lands are thus displayed to great advantage. The other modes of display are the following: Revolving Stands, Folders, Picture Albums, Current-events Charts, Nature Charts etc. Some of the charts deal with subjects such as pictorial illustration for pieces of poetry, major projects pictorially illustrated, vitamins and homogeneity in Indian village life. Others are about the education of children, "From one and into one," modes of transport, the story of the Cauveri, feasts and festivals, village crafts and games etc. Each set will probably be suitable for giving a talk to children or adults as the case may be for a sufficient time. At the same time none of these sets could claim to be complete or perfect.

19. CHILDREN'S LIBRARY.

Very early in my life, as a teacher, I realised the value of reading story books by children in their leisure time. I do remember the day when children of my class subscribed two annas each and collected Re. 1-6-0 for the purchase of a dozen story books. That collection forms the nucleus of the Children's Library in my school. This again led me to have my own set of manuscript books which also eventually saw the light of print in journals

and magazines. I do preserve with great difficulty a partial collection of the same. Now I realise the value of collecting children's stories in very many vernacular magazines and binding them in the form of books. I look back with pleasure when children at an exhibition drowned themselves in looking into and reading these manuscript story books spread out in a corner. In the case of these manuscript books my picture collection was an invaluable help. Very many children themselves helped me and encouraged me in bringing out my weekly magazine for children 17 or 18 years ago. I had my own plan for those news papers. Many weeklies will be in the making at the same time, but will see the finish and the light on the appointed Friday evening. I can also recount some years in my life, when children would take some of these picture books, magazines and story books in the afternoon recess time and read quietly squatting on the verandah.

The picture collection of children in turn provides scope for their own activity in stitching notebooks and preparing manuscript books with a suitable title. These take the shape of self-made books. Experience shows that they are also useful for compiling their own illustrated manuscript magazine like the "Pongal Malar" or "Sankaranthi Number" of the children's magazine.

(To be continued).

EDITORIAL

ON August 18, Mr. S. Govindarajulu Naidu, Principal of the Law College, delivered the Convocation address of the Madras University at the Senate House. It was refreshingly and provokingly unusual. Mr. Govindarajulu Naidu reminded the new graduates of their social obligations by giving a brief survey of social evolution and the part

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played by morality, religion and law in the process. He disclaimed any desire to enter into any controversial discussion, but his survey of the social history of man covers throughout highly speculative and debatable ground. Sociologists, let us admit, are merely guessing in their accounts of what took place a hundred thousand years ago or what motives inspired men in those times. Let us take Mr. Naidu's instance of the

prohibition against killing members of one's own clan. He thinks that this had nothing to do with kindness or respect for life. But even animals show affection and kindness. And it has been frequently pointed out that man is the only animal that has shown no hesitation in destroying members of his own species. We do not know what they called it in these days. That is no reason to suppose that kindness did not exist or that it was an entirely new acquirement to the human make-up.

Mr. Naidu makes a sharp distinction between religion and morality. He tends to think of religion as "collections of injunctions and modes of behaviour." This view ignores the essential basis of religion in personal experience. We may set beside Mr. Naidu's view Kant's definition of religion as the representation to ourselves of the moral law as the will of God. In the face of such a definition, there would be no room for any opposition between religion and morality that Mr. Naidu envisages. If there is a conflict, it must be either between bad religion and good, or between an inferior morality, sponsored by an inferior religion, and a higher morality, implying a basis in a higher religion.

The distinction that he made between law on the one hand and morality and religion on the other is less open to objection. "The law," he said, "is intended to restrain the most serious types of aggressions. It has disclaimed the ability to make men moral. But a cultured man is expected to regulate his conduct by many more things than the mere prohibitions of the law." He goes on to say that we have no reason specially to esteem a man merely because he has never offended the law. If we leave aside the case of the very few who are bent on exploiting the law to their own selfish advantage, we have here in essence the question of the value of conformity. If a few saints and reformers have been numbered among the law-breakers, let us remember that the large majority of law-breakers are anti-social criminals. There is less than fairness in denying, to the law-abiding, credit for a

healthy social feeling. They need not get titles as in Swift's Lilliput; but at least they need not be viewed with contempt.

Another problem that Mr. Naidu glanced at is the lack of cultural uniformity in the world, in spite of wide acceptance of certain fundamental moral principles. He suggested by way of explanation that moral principles could act only as reforming influences, that they had to contend against the natural tendency to adhere to established customs and that it was difficult to enforce uniformity over large social groups. In addition to these, we may point out, there is another factor of great importance. In the realm of values, we can have no finality or uniformity. There are values and values; and such a thing is known as one moral principle opposing another. In social life, our conflicts and preferences get settled empirically. And thus we have the different cultures, stressing different values to some extent. It may not be possible, nor even desirable, to have a single culture enforced throughout the world.

Mr. Naidu frequently stressed the ideal of equality. It would have been good to have had from him some discussion about the contents and implications of this ideal. He sees the difference between profession and practice here as in other matters. "Democracy, which in theory makes all men equal, might in reality leave the individuals helplessly unequal. The process therefore continues; we must seek economic equality, equality of opportunity for education, for employment and for many other things which we may see when our eyes are opened."

He made the usual conventional references to our society being in a state of unrest and transition. "All our customs have received a violent shock—good ones as well as bad ones. Some of them clearly do not deserve to survive. We must have the courage to conserve the good and destroy the bad, and be sincere about it. We have to be equally firm on the constructive side of bringing into existence new patterns of culture."

Of more value was his advice to the graduates not to think lowly of themselves because of the violent denunciation of University education so common nowadays. "It will be a disaster of the first magnitude if leadership in establishing the new order passes from the hands of men of education. Both with regard to fixing the objects and the means employed, you should assume your rightful place. You ought to be able to avoid the pitfalls of fanaticism and the madness of the mob."

The address, being sociological and reading close to metaphysics, might have seemed strange and puzzling to many graduates. But it has made clear the value of the philosophical approach to the study of current problems. And we trust that it may make its own contribution to lift the cloud which lies heavily over philosophical studies in our province to-day.

In the first issue of the *Indian Journal of Educational Research* whose advent we welcome with very great pleasure, Mr. J. P. Naik makes a painstaking survey of the educational research carried out in Indian universities. He draws attention

to the very meagre facilities now available for this important work. In the first place, five universities do not have a faculty of education or frankly refuse to provide any facilities for educational research. And there are only 32 training colleges throughout India functioning at the university level. Of these a little less than half do not have any place for research. Among the three universities in this state, we note that the Andhra University has one training college at Rajahmundry, run by the government and providing some scope for research. The Madras University has five training colleges affiliated, but only one has facilities for research. The Annamalai University has no faculty of education.

Mr. Naik pleads for vigorous and planned action to remedy this state of affairs. He makes four practical suggestions for this. First, every state should establish at least one training institution equipped with full facilities for educational research. Secondly, adequate arrangements must be made to publish the results of educational research. The *Journal* offers an excellent medium for this, but there should be a coordinated plan for bringing everything that is being done in the field to the notice of interested students and workers. Thirdly, the work that is done requires coordination. Fourthly, there must be all-India planning by an organisation set up by the Government of India or by an association of all training colleges in India.

These suggestions deserve the attention of education ministries throughout the country.

The April issue of *Fundamental Education* contains an interesting account of 'Radio in the service of Courses by Fundamental Education' by Dr. F. Tude de Souza, Director of the Educational Broadcasting Service of the Brazilian Ministry of Education and Health. It describes the efforts of the Brazilian Ministry of Education to use the radio as a means of education. The Ministry has an Educational Broadcasting Service transmitted from two stations. Among the many interesting experiments made was the running of various educational courses by radio. "A convincing example of the use of radio in adult education," writes Dr. de Souza, "can be seen in the success of the courses given by our stations. Not less than 4000 Brazilians are regularly enrolled and do all the exercises at home, following the programmes and sending in their work to the correction service. Experience has shown that the best method for courses at the intermediate level, which are those most in demand, is that of a simulated classroom consisting of the teacher and two or three pupils. The dialogue, anticipation

of the pupil's reply, the mistakes that are then corrected by the teacher, all produce a more practical and useful effect than the 'straight talk' or conventional classroom methods. When we try to teach children by radio, we always use the dramatised

form. It is only at a higher level that the methods of lectures or readings have any possibility of success."

Here is an experiment which we commend to the attention of the All India Radio.

BOOK REVIEWS

THE INDIAN JOURNAL OF EDUCATIONAL RESEARCH. Published by the Indian Institute of Education, 11, Elphinstone Circle, Fort, Bombay. Annual subscription, Rs. 6.

We have great pleasure in welcoming the Indian Journal of Educational Research to the ranks of Indian journalism. It fulfills a much felt want. Researches on education in India have been suffering from lack of coordination, organisation and publicity. The new Journal will offer a convenient forum for all research students.

The Journal has a strong educational board presided over by Mr. K. G. Saiyidain, the energetic Educational Adviser to the Government of Bombay. The other members include important authorities on education from practically all the provinces of India.

The first issue includes among its articles a survey of educational research in Indian Universities by J. P. Naik, a list of educational problems under investigation in Indian universities by Madhuri R. Shah, an exposition of Buddhist educational ideals by Mr. Gokhale, and accounts of investigations about lapse into illiteracy, standardisation of physical efficiency tests and the intellectual and emotional life of children between the ages of seven and ten.

We wish the Journal a long career of service to the nation.

HISTORY OF TRIPLICANE AND THE TEMPLE OF SRI PARTHASARATHY SWAMI by Rao Bahadur V. Ranganatham Chetty. Published by the Giri Press, Pycrofts Road, Triplicane, Madras. Pages 90 plus iv. Price Rs. 1-8.

The temple of Sri Parthasarathy claims considerable antiquity. Three of the *Azhvars* have sung about it, one of them being among the first three. The temple has even now a Pallava inscription dating back to the 8th century. Tradition reports that Sri Ramanuja's parents worshipped at this shrine and that in consequence of it their famous son was born.

Sri Ranganatham Chettiar who has been a trustee of the temple from 1919, has gathered into this small book much valuable material about the temple, its shrines and its history. Much more work however has to be done by the historian before we can have a complete account of the history of the temple from its foundation to the present day. We trust that others will follow up the work of Sri Ranganatham Chettiar and fill up the gaps.

The value of the work is enhanced by an account of the festivals in the temple, as they are observed today, and by a dozen illustrations of the temple and its shrines and images.

MACMILLAN'S NEW ELEMENTARY MATHEMATICS. For Form I. In Tamil. Pages 209, Rs. 1-10. For Form II. In Tamil. Pages 267. Price 1-12, Macmillan & Co., Ltd.

These books have been prepared in accordance with the syllabus published by the Government of Madras in March 1949. The technical terms used are those approved by the Government. In many exercises, problems for mental arithmetic have been included. In devising problems care has been taken to make them relevant to everyday life and experience. Revision exercises have been generously provided. The books will undoubtedly prove popular with students and teachers of mathematics in our schools.

HOME CRAFT, BOOK I, Tamil. By Miss Emily Martyn, B.A., M.Ed. Pages 172, Price Rs. 1-6. **Book III,** Tamil. By the same author. Pages 284. Price Rs. 1-12. Macmillan & Co., Ltd.

These volumes are intended for the study of Home Craft by girls in our schools in Forms I and II. They are framed in accordance with the reorganised scheme of education. Only the technical terms approved by the Government are used.

The books cover the entire course lucidly and comprehensively. As the note to the teachers points out, however, some special facilities are needed for the study of this most practical of all subjects. The co-operation of parents also is required, and a special appeal is made to them for this purpose. Until our girls began to go to schools, they were learning plenty of home

craft at home. Then came a period when educated girls came to know everything except the making and running of homes. The position is sought to be remedied by introducing courses of this kind. There may be differences in matters of detail about such a course, but on its need there will be general agreement.

Here and there the Tamil in the book seems to be too much under the influence of English idiom and construction. This perhaps is inevitable in pioneering works of this kind.

The value of the book is enhanced by numerous illustrations. The device of an imaginary Arogya Vidyalaya, whose perfect achievements in the study of home craft are frequently recorded to incite emulation in students, is happy.

The books are cordially recommended to teachers and students.

ADVENTURES OF KING VIKRAMA by Mrs. Hansa Mehta. Illustrated by Y.K. Shukla. Oxford University Press. Pp. 138.

Vikramaditya of Ujjain is one of the greatest names in Indian history. Scholars and historians are wrangling about his age and achievements, but poetry and romance have made him their own. No name is better known in folklore or story, poetry and romance. Mrs. Mehta has given some stories from the *Simhasana Dvitrimsati*. Many versions of this are known, and we find in Mrs. Mehta's book notable variations from the stories as they are current in south India.

The book is beautifully illustrated and well got up. We commend it for non-detailed study in our high school classes.

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