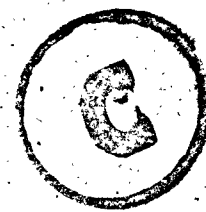


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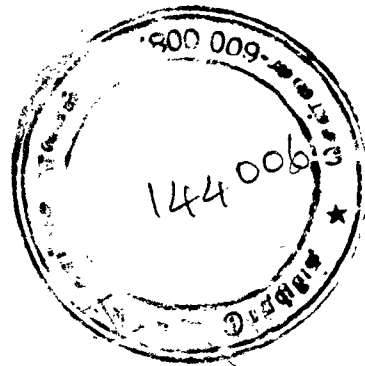
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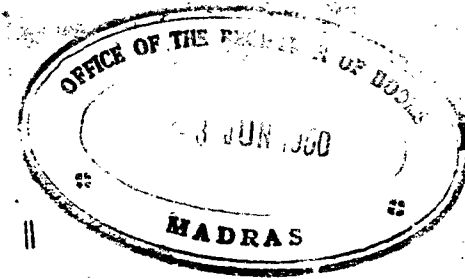
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VOL. LVI NO. 5



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CONTENTS		PAGE
College Education—Money from Home By Prof. P. R. Krishnaaswamy, M. A., L. T., Madras	...	87
A Survey of Educational Problems By Dr. Rm. Alagappa Chettiar, M. A., LL. D., D. Litt., BAR-AT-LAW, Madras.	...	90
University Reform in Contemporary India By Sri S. R. Ranganathan, M. A, D. Litt., L. T., F. L. A., University of Delhi.	...	95
Madras State Educational Conference By Sri M. O. Krishnan	...	99
Editorial.	...	106

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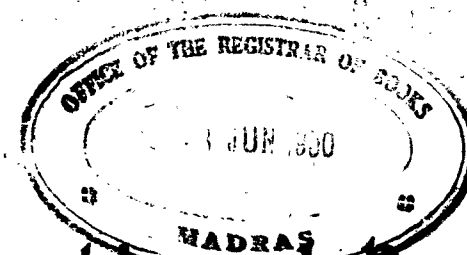
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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL LVI.

MAY 1950

No. 5

COLLEGE EDUCATION—MONEY FROM HOME*

By PROF. P. R. KRISHNASWAMY, M.A., L.T., Madras.

In attempting to picture college life as we see it around us, the money necessary for sustaining it claims our attention, and this involves reactions on the young man or woman who receives it, and the parent who provides it. The students coming from outside always bear a large proportion to the total strength of colleges. Even when hostels attached to the colleges provide for a third part of the total number of students in the institution, an equal number is left to shift for itself, finding living rooms and daily food, as chance may determine them.

The cost of living has increased enormously during the last thirty-five years or more, since the outbreak of the first world-war in 1914. The monthly expenses of a student including all incidental items amounted only to about Rs. 30/- in the first decade of this century. Now they stand at near a hundred rupees, more than thrice the pre-first war figure. College fees, books, examination fees, clothes, the barber's and dhoby's services, all have individually gone up in cost and add to the student's expense. At the beginning of the academic year, about July, the parent has to get ready a large sum of money for the college term fee, the hostel advance, the purchase of books and other items. Subscriptions to societies, for the college day, the college magazine, athletics and so on, have increased within the past thirty years and make the initial payment very heavy indeed.

While the strain of providing for one student in the family proves intense, the difficulty of meeting the expense of more than one student may easily be imagined. The average longevity in India is pretty low, and very often the student entering on a college course has already lost his earning parent, or loses him before he finishes it. It is a miracle how the necessary money is raised by tapping all possible sources for the family, selling also some of the properties. The parent of the lower middle class draws on his savings over a long period or raises a loan.

There is obviously a mania for college education in this country, such as does not exist elsewhere. If every seventh student emerging from the school goes to the university in England, every third boy seems to seek college education in this country. We do not seem to realise that college education is often uneconomic. We have not unfortunately provided for sufficient occupational courses to come after the school, to wean away the large numbers now proceeding to colleges.

As yet, we are mainly concerned with the young men in our colleges. But we cannot ignore the increasing number of women students flocking to colleges. Formerly parents might not have been willing to let their daughters leave their homes to pursue a college education, but sending them away to hostels is becoming quite familiar now. The increase in expenses

*By the courtesy of the All India Radio, Madras.

applying to young men applies equally to young women. These young women have to maintain more clothes at the college than at home. Fashions, as of suiting the shoes to the clothes, add to expense. The women co-operate in group activities even more than men and have frequently their parties for "snacks" and chocolates. Several marriages, reducing the numbers of the women students, occur in the course of each academic year, and when a marriage is to come off, the other girls combine promptly to buy for their bride-elect friend a costly present. They have a practical way of fulfilling this also. One enterprising member of the set makes the purchase straight, and the others feel bound to bear their share of the cost. As a class, girls are more circumspect in their behaviour, and more careful about their money than men. Their devotion to studies is also understood to be intense. But all these suppositions are receiving grievous injury perhaps in these changing years.

As long as marriage is still regarded as the goal of the women's career, the parent undergoes anxiety about guarding his daughter's reputation for modesty. He is worried if reports reach him of the girl keeping late hours outside. During the college life, the girl acquires more manly qualities, shedding the feminine ones, often including feminine grace. After a few years of college life, the woman is filled with chagrin to see the disabilities of her sex still clinging to her. She escapes worry for the time being, if she enters a profession and does not enter marriage. If however marriage is in immediate view, she is unhappy to discover that her higher education is sometimes a handicap, for many men seeking brides are scared away by it. This hits the parent badly. Formerly, his expense was between dowries for daughters and education for sons, but now the daughter wants both dowry and education!

Turning to the young man at college, let us call the typical parent Sambasivan. His son, Ramakrishna, passes the School Final with distinction, and he gets a First Class in the Intermediate. Sambasivan

does not dilute his rejoicing by remembering that alone in the Intermediate, 50% of the marks is enough to qualify for a First Class. Sambasivan has no doubt that his son will get through the I. A. A. S. competitive examination. If so many ordinary fellows do it, he argues, certainly his brilliant son. The I. A. A. S. means a start of Rs. 350 a month going up quickly to one thousand and later two thousands. If he spends six or seven thousands now, he can become rich for the rest of his life. He knows the story of Alnaschar, but he believes his own calculation is based on solid reasoning.

As months and terms roll on, the parent becomes conscious of distress on account of his son. This is caused first because of the disparity in the standards of living in the village and in the city. In the village, the parent eats only two meals a day, consisting largely of rice which is produced in his own land and does not cost much. In the city, the son eats five meals, and it is just the meals unwanted in the village which swell the student's expenses in the city. The substantial meal in the village does not cost more than four annas, and it consists of rice, vegetables and curries. On the other hand, the afternoon tiffin alone costs not less than eight annas in the city. Delicacies like ice-cream, fruit-salad and iced drinks are a standing temptation in the city to add to expense. If the parent's food costs fifteen rupees a month, the son's goes up to five times that amount. There is also a hospitality stunt among the young men of the city which increases the "restaurant" bill, whether inside or outside the college hostel. After all these expenses are met, it is discovered that a young man does not really thrive on hostel food as he does on the fare at home. So all we want a special commission to investigate into this? More clothes and more fashionable clothes are needed for the young man in the city. As soon as he goes to the city, Ramakrishna discards his old clothes and goes in for "bush shirts" and "bush-coats" in gay colours. Cinemas, circuses, and exhibitions of all kinds call for further expense in the city.

The parent cannot obviously rest content after making his Herculean attempt to send monthly remittances to his son. He who pays the piper is entitled to call the tune. Is not the son to carry out the father's advice and instructions? The first term's progress report is encouraging. The young man's training under the parental roof sustains him for some time after he leaves it. And this does not last long. Ramakrishna succumbs to his environment. Besides his new nicety in clothes, he takes to smoking, and cigarettes are bought regularly. The cinemas attract regular attendance. Ramakrishna knows the names of all the cinema stars, both Indian and European. There is a weekly change of programme in many theatres, and Ramakrishna competes successfully with his set to keep in touch with up-to-date cinema lore. He attends the test matches in cricket and tennis tournaments, and "cuts" his classes at college on those days.

The parent pays a sudden visit to the city and is disappointed that the son does not meet him at the railway station, though he has been intimated by telegram about his arrival. He drives up to the hostel and is received there by the hostel cook who opens the son's room for him. Sambasivan asks casually if Ramakrishna is attending any special class in the college. The cook laughs and replies that all the town is crowding to witness the test match. The parent blushes for not remembering that overshadowing event. Late in the evening the son returns. Tanned by the sun on successive days, he is hardly to be recognised by the father. For another reason, his lips are seen to be markedly blackened.

When father and son come together, it is discovered that they cannot continue conversing long owing to difference of outlook in most matters. The father is shocked that the son ventures to contradict what he says, and the son chafes at the intolerance of the father. The difference in politics is easy to discern. In the old days when the father was a loyalist under the British, the son was a moderate in political agitation for selfgovernment for India. When the father was a moderate

himself, the son turned extremist and now the son is very likely a communist.

At the end of his course, Ramakrishna emerges with just a pass, with his name at the bottom of the list. The expectation of his taking the I. A. A. S. is laid to rest. He will be one of hundreds of graduates wanting a job for their livelihood. It dawns upon the parent now that he might have done better than spend seven thousand rupees on the son's education. The money would have made sufficient capital for a small business, bringing in with good luck increasing returns. Or he might have bought arable land with the money, and he would have secured ample food for the family in these days of rationing.

We have so far considered the remittance of money from home in its simplest consequences. Deeper tragedies also occur on the stage of life. When they lack mutual consideration, the conflict of father with son leads to bitter reactions, especially if the young man is already married, though luckily this occurs only rarely in these days.

Is there a satisfactory solution to this thorny business of hapless parents reaping disillusionment at the end of costly expenditure on their children's college educations? There must be peevish and selfish parent? also, who make their sons miserable by their uncertain behaviour. Is it feasible to secure economic independence to the student? Will the state take over the burden? The state may well see to higher education being available only to those who are likely to profit by it. It becomes an advantage to the state if all who are competent receive the education they need, irrespective of considerations of their birth. If however the state does take over the burden of the education of its youth, the basis of family life will be destroyed; for it lies in the indebtedness of children to parents for their upbringing and education. As an alternative, is there any way of young men earning their own maintenance at college? We hear of organisations in American universities providing this. We also hear that young men earn their college expenses by rendering menial service in vacation.

months. Was not Mahatma Gandhi enunciating a cardinal principle when he thought it possible that even children could earn their educational expense by their own labour?

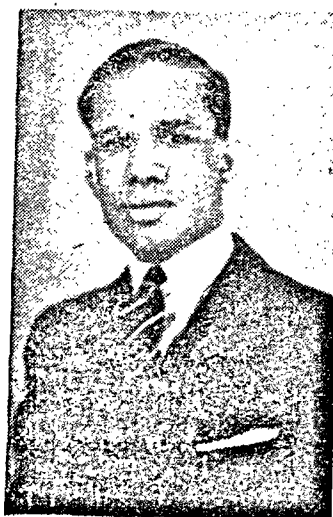
The problem of parents remitting money to their children at college is one to be stated, but not to be solved. What is the verdict of literature on the subject? It is indicated that the period of a man's stay at college is the happiest part of his life. How is this happiness derived? It is derived chiefly from the sense of exemption from the need to earn one's own living at the

time. There are as many successes as failures in college education. The trusteeship of the elder generation in relation to the younger one is put to test in the maintenance of the young men and women at college by the elders. It becomes a foolish creed, if men expect to be rewarded in heaven for their good actions on earth. Similarly, parents are not to be disheartened by what they see around them. They have to do what is right because it is part of their nature to do so, and they do so without expectation of personal gratification.

A SURVEY OF EDUCATIONAL PROBLEMS*

By DR. RM. ALAGAPPA CHETTIAR, M.A., LL.D., D.LIT., BAR-AT-LAW, Madras.

I am deeply sensible of the honour you have done me by asking me to preside over the 40th Madras State Educational Conference. When the invitation to preside over your activities in this session was extended



to me I asked myself how I was deemed fit and proper for this distinction. It was certainly not ripeness of age, nor maturity of wisdom, nor years grown grey in the noble profession in which you are all engaged.

ed. The only warrant to address you, I believe, is that I have, during recent years, been in one manner or other associated with educational institutions. I extend to you all my cordial invitation to visit the College at Karaikudi before your deliberations are over. I shall not attempt the impossible, namely, delivering a message to a learned body of teachers, but shall confine myself to a passing survey, from the point of view of an ordinary citizen devoted to education, of the problems educational confronting our country in this most important hour of its history.

Before I proceed, I have a duty to discharge, and that is to express our great sorrow on the demise of Prof. M. S. Sabhesan, that noble soul who toiled and laboured without respite in this important field of education. His work for the cause of education, characterised throughout by zeal and sincerity, will ever be remembered by the South India Teachers' Union and the public at large. I hope and trust that we shall be able to found a suitable memorial for him and I assure you of my hearty support.

Time was when education was a mere instrument for a career. Our country

which has a history and tradition dating back to thousands of years, unfortunately has lost, during the last few hundred years and more, the atmosphere in which real culture, learning and progress could develop. We managed to carry on with the crutches of old customs and habits, and this possibly resulted in low standards. To-day, there is a dynamic urge for change; change not in the thin veneer of the surface, but a change affecting every cross-section of the community and every sector of human life. With the advent of adult suffrage and popular will deciding questions of vital interest to the nation, education has begun to assume new potentialities, mainly of developing the stature of the average citizen and enabling him to contribute his utmost to the governance of the country. Education must give the people intellectual courage, moral strength and civic consciousness to bear the responsibilities of this new freedom and power.

THE 35% MENTALITY

There is a noticeable deterioration in standards—standards of behaviour, achievement, of production. The charitably-minded explain these as the effects of the first flush of freedom, freedom won not by bloodshed, but by toil and tears, by the personal suffering of the few for the deliverance and happiness of the many. Gandhiji and a band of noble workers fought, but not for themselves alone. One unfortunate consequence has been that the means adopted during the period of the national struggle, like contempt for authority, non-co-operation with the powers that be, and individualistic action regardless of laws and regulations, have taken root, and we seem to be unable to shake off these habits though the need and occasion for them are now past. In industry, in commerce, in administration in social service and in education, we notice a certain amount of indifference which is suicidal to the nation's progress. We seem to have lost our passionate love for quality and the art of living for which our country has been famous, but we seem to be now well at ease with the next best in every walk of life. That yearning for endless improvement and striving towards perfec-

tion in all walks of life, and more specially in matters of the mind, seem to have taken leave of us. In our schools and colleges, as in public life, a feeling of complacency has set in, which makes people satisfied with a 35% efficiency. The demand for moderation, not in conduct or living, but in marking of examination papers, seems to be a highly prized objective. The psychology of the 35% which our students seem to be under, seems to be evidence of the standards in all branches of public activity. Something should be done, and that quickly to gear society to greater efforts for a higher ascent.

PROGRAMME OF ACTION

We have had plans galore during the last quarter of a century. In recent years, we had the Sargent Plan, the Post-war Reconstruction Schemes of the different States, not to speak of plans and schemes by unofficial bodies for educational reconstruction. The Government of India have appointed Committees on technical education and basic education. The Radhakrishnan University Commission Report is now under consideration. We hear of a Secondary Education Commission to be appointed. Planning no doubt is absolutely essential. But in our country we seem to stop with planning. What we need today is a programme of acting, a programme which would, with relentless vigour, execute the approved plan.

FINANCIAL DIFFICULTIES

One of the major causes for failure to adopt a programme of action is the very vastness of the problem. In a country with countless millions of population and with the bulk of them illiterate, the problem is really staggering. It has been estimated that for our own State of Madras we would need 100,000 more teachers, if we are to teach all children of school-going age, that is, from 6 to 14. It is not merely a problem of teachers: it brings in its train other problems, such as school-buildings, furniture, equipment, books, food, medical care etc. The total revenue of our State is about Rs. 50 crores, and it is estimated that the cost of primary education for all

*Extracts from the Presidential address at the 40th Educational Conference at Devakottai on 11th, 12th and 13th May.

children of the ages 6—14 would be very nearly equal to this. It is this stupendous figure and the consequent fear that paralyses action. However, popular Governments cannot and should not put forward the same excuse, as of old, of lack of funds even for such problems of the highest priority, as education. If Governments shape their policies in a manner that handicaps them seriously in the matter of revenue, then they alone are to blame, if finance is not available for solving serious problems. If they are only going to present to us a problem picture, giving us the reasons as to why solution is not possible, we are entitled to cross swords with them for our not having been consulted all along the way in the matter of their policies.

BASIC EDUCATION

I am not competent enough to enter into the rather difficult problem of basic education. "Basic education is generally interpreted as education through craft. This is true to a certain extent, but not wholly true", says Gandhiji. The craft in Basic Education is to be taught not mechanically but scientifically. The emphasis is not so much on craft perfection as child perfection. If it is remembered that the craft is a means to a greater end, then the objection will lose force. The child will acquire skill in the scientific pursuit of the craft, and that skill could be turned to give it the joy of achievement. Mahatmaji has categorically observed that real education is, and should be self-supporting. Whatever might be the objection raised against one aspect or the other, it cannot be gainsaid that the scheme put forward by Gandhiji offers a much better solution to this seemingly insoluble problem than others.

DANGER ZONES IN EDUCATION

Like all problems of the present day, education has its own quota of danger zones. In the matter of controversy of languages, subjects and syllabuses, there is every evidence as to how haste may spoil the success of a really good scheme.

The medium of instruction is a subject which in recent months has been tackled by the highest as well as the lowest, with

motives ranging from ideological grounds down to pettiness and uninformed prejudice. I shall only state that the paramount need of the country and the future of the present generation of children, boys, and girls, enjoins on the authorities a most sacred responsibility. To that end, all decisions must be more on the conservative rather than on the revolutionary side in the field of education. Our Prime Minister has observed more than once that language is not a thing that can be super-imposed from above, but must be allowed to grow from beneath and take its roots. A few weeks ago, the Vice-Chancellors of the Universities in South India are reported to have decided to continue English as medium of instruction for some years to come till the regional language or the federal language can be developed to serve the needs of higher education.

SECONDARY EDUCATION

In the field of secondary education there are at present above 750 secondary schools maintained by private agencies, as against 350 by Government and local bodies. In respect of University Education these numbers are:—Privately managed—82; State-managed—30, including professional colleges. This is an indication of how the public are eager to co-operate with Government in the matter of providing facilities for higher education. But the rules of the grant-in-aid, the meagre provision for building grants, and stringent regulation in the matter of working out the grants, seem to damp the enthusiasm of private agencies. It will go a great way in ensuring good conditions of service if Government should undertake to bear the whole of the recurring net cost as well as 50% of the non-recurring capital expenditure. Such a scheme would enable managements to divert their attention to various other amenities necessary for the proper atmosphere of education and the happiness and well being of the students. One finds that in calculating grants the enthusiasm which authorities display in disallowing genuine items of expenditure is equalled only by the zeal of the Income-tax Department in their proverbial "disallowance and adding back".

INDISCIPLINE

One of the many distressing features of present-day education is the growing evidence of indiscipline, and lack of reverence on the part of students. Nothing is more dangerous to education and to life than indiscipline. The period of turmoil, confusion and conflict, of the spirit of iconoclasm challenge to established traditions, has brought in its wake dangerous consequences. In the hands of our great leaders, the instruments they wielded like satyagraha, non-co-operation, disobedience were all great and good. By the very use of these instruments they lived a fuller life for themselves and for the benefit of the community at large. Unfortunately, the knife in the hand of the surgeon has now been snatched by the assassin and we know with what consequential results. Political parties do not hesitate, to make use of the impressionable and emotional youths for their own ends, and thereby these elements try to disintegrate society.

EXAMINATIONS

Of the many factors that go to promote harmony, is the feeling of satisfaction that the joy of work produces. Are we, in our schools and colleges, providing the opportunity for the pupils to experience the joy of work and achievement? The cribs and 'made easies' that disfigure our educational institutions today are so many that our students are left with their unbounded energies to be manifested in ways not in accordance with our sense of order. When indiscipline is the result, who is to blame? Examinations by themselves have necessarily to stay until other substitutes are approved by society. But the one thing that can really be avoided is the unhealthy and the overbearing importance that is attached to success in examinations. It is hence necessary for us to shift the emphasis rightly on to the development of the personality. Then the pupils will find themselves fully occupied and there will be little time or energy or inclination for acts of indiscipline.

STATUS AND SALARIES OF TEACHERS

Teaching has been called the noblest of professions. Having said that, it is not

sufficient to leave them there and ask them to face life with all its severities. It is the duty of society, first to remove the obstacles to normal decent life by payment of proper emoluments and later provide the necessary atmosphere for imparting knowledge to, and developing the character of their students by giving to teachers the social status they are entitled to. Karl Marx said in his Communist Manifesto that the theory of wage labour seems to proceed on the basis that the greater the repulsiveness of the work, the lower the wages. In the case of the teacher, we seem to adopt the same principle. The professor in the college gets a certain salary; the lecturer, a little less; a teacher in a high school, a little lower; the teacher in the secondary schools much lower; and continuing the logic, the teacher in the elementary school, is asked to be satisfied with a quantum nearest to zero. The bricklayer, the carpenter, the post-man, the office peon, all get incomes much higher than what teachers in elementary schools are getting with all the dearness allowance. The salaries of teachers in our secondary schools is a disgrace to our country. The salaries offered to professors and lecturers in our colleges and universities leave much to be improved. Missionary zeal cannot be in evidence when the teacher has not the leisure and the atmosphere to deal with problems of the mind and the heart. The number of teachers trained each year is hardly sufficient to fill the vacancies caused by retirement and death. The quality of teaching too has suffered. Until the scales of salaries are liberalised, Teaching will fail to attract the right type of man and woman. Standards of work will deteriorate and considerable waste will happen and society will consequently be faced with grave peril. While on this subject, I should like to add a word of commendation for the fairness with which the teachers in this Province have conducted themselves, in spite of provocative circumstances.

While the economic factor must be having a profound influence on the status of the teacher, one cannot ignore that in our country old values still persist and our people

continue to respect and esteem those who truly serve them. The good teacher is still respected whatever be his financial status. But there is today very little understanding of the nature of the teachers' work. Teachers have therefore to do a bit of publicity in order to secure a legitimate appreciation of their work.

So long under foreign rule, teachers pursued a subordinate role, educational policies having been laid down by the civil service. But today in Free India, educational leadership seems to have passed from the civil servant to the legislature. But leadership in education belongs rightly to the teachers. It is their business to advise the authorities on all matters connected with education.

OBJECT OF TEACHING

The main object of teaching is not to explain the meanings, but to knock at the door of the mind. This is a gentle, delicate and sacred process. Those who knock must possess the requisite temper, and the proper experience and be always mindful of the means they employ in this noble process. "The tastiest dainty may not be relished when thrown at one's head. To employ an epic to teach language is like using a sword to shave with—sad for the sword, bad for the chin. A poem should be taught from the emotional standpoint; inveigling it into service as grammar-cum-dictionary is not calculated to propitiate the divine Saraswati." There can be no substitute to quality or standard. It must be the objective of society not to bargain for any thing but the best; and the best cannot be ordered to grow by an order of Government. Discipline of mind and body, reverence to the teacher and learning are conditions precedent to progress and development in the field of education.

"Make haste slowly" is an aphorism too true in the field of education. I trust that with clear objectives we shall not stray from the path nor spoil the journey by needless excitement or unhealthy impatience. May Providence guide you aright in your deliberations and may you be the instruments of the forging of a new order of things, in our Free India.



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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 74)

122 COMMERCE

Although the political barriers of the world are still there and even made increasingly impenetrable, there is every sign of the old closed economy of villages, states, nations and even regions being replaced by a new system of world-economy. The inequality of the distribution of population pressure and of natural resources in the world as a whole calls for a more rational system of commerce, than hitherto. This again calls for commercial transactions on a large world-wide scale. To make these things possible new techniques of commerce and management have to be forged and continuously improved. Their forging and improvement will be possible only if some of the best minds of each nation are turned on to this task. Practically every nation looks to its Universities to take charge of this important work for the maintenance of a helpful distribution of the vital necessities of the people. These considerations point to the commercial purpose to be served indirectly by modern Universities.

123 POLITICAL EVOLUTION

The modern development in the sphere of economics and the new transport facilities which are coming into vogue make the older political units of the world inconvenient and harmful. Indeed it looks as if nothing less than a single political unit, as wide as the world itself, will meet the demand best. Whenever the political unit has to be expanded, many new problems arise. The ancient methods of muddling through such a change in a leisurely way are no longer practicable. Hard thinking and rational planning in advance are necessary. This calls for a high order of intellectual work, which it is believed the Universities are the most competent agencies to undertake. Work on this subject has to depend not only on the intuition of a genius but also on the team work to be done at a high intellectual level. No nation can think of

any other social institution, except the Universities to serve, indirectly though it has to be, the needs of political evolution.

124 SOCIAL ADJUSTMENT

In recent years the complexity of society has made it necessary to study social problems objectively. Indeed a new discipline called sociology has been thrown forth for this purpose. It is no longer safe to depend upon the mere flair or the superior common-sense of a few individuals either to diagnose the social ills of the day or to prescribe social remedies or to test their efficacy. Social etiology is even more arduous than medical etiology. It is no longer possible to foresee, without considerable research based on observation, induction, hypothesis, deduction and verification either the effectiveness or the possible repercussion in unexpected spheres of the various measures of social legislation, which a modern State has to carry out to make society happy. It is believed to be one of the purposes of modern Universities to contribute indirectly to social welfare both by research and by the dissemination of the results of research among the public. The introduction of prohibition, for example, had to be followed up by a field-study of its effects, by some of the Universities. Such sociological purposes will recur more often in the future.

125 REPLACEMENT OF MIGHT BY LAW

Modern society is progressively replacing the rule of might by the rule of law. It has nearly outlawed private fights. It is trying to eliminate old economic fights within a nation. Municipal law is reigning supreme within each nation. Even in the international sphere, the need for the rule of law is being increasingly felt. The rule of might which is dominant today is bringing humanity almost to the verge of its annihilation. Diplomacy alone is proving to be inadequate to avert it. Serious attempts are being made to replace it by the rule

of international law. The replacement of might by law in the international sphere bristles with far greater difficulties than the same in the smaller municipal sphere. The magnitude of the problem, the increasing element of impersonality, the immediate invisibility of its effects and the very newness of the problem, make this transition from might to law very hazardous; but the alternative appears to be the possible wiping out of humanity. The change-over from might to law has therefore to be entrusted to the best minds of the world. They have to make an objective study of the question and of the possible results in a dispassionate and scientific way. It is true that a genius may sprout somewhere at the right moment and put the world in a new setting even as Buddha, Jesus, Sankara, Muhammad and Grotius did in their respective settings. But it is believed that society should also make a conscious voluntary effort towards it. The creation of a new legal system, suited to international needs, should therefore be included among the indirect purposes of modern Universities.

126 EDUCATIONAL TECHNIQUE

With the advancement in the technique of production and distribution, the spread of democracy, the emergence of complicated social problems caused by increase of population pressure, industrialization and transport facilities, and the advent of a complicated legal system designed to cover the world as a whole, it is difficult for anybody to continue to be an efficient, participative and happy citizen, unless his level of education is considerably raised. What is more, what counts is not the level of education of the best educated, but that of the least educated. This implies that social safety requires that even the lower quartiles should be educated to an increasingly higher degree. But the lower quartiles have the least voluntary urge to seek or accept education. One of the major problems in all the countries today is therefore to find out techniques for the effective education of the lower quartiles. It is to emphasise the newness of this problem and to draw attention to its importance that the new

term "social education" has been invented. But unfortunately this is being believed to be the sphere for politicians and bureaucrats. Social education will not fulfil its purpose unless it is helped by Universities by the formation of effective methods based again on observation, induction, hypothesis, deduction and verification done objectively. And social education is of vast dimensions in India today. These considerations point to the educational purpose to be served indirectly by the modern Universities.

127 HELPING SOCIETY WITHOUT ATTACHMENT

To put it in general terms, modern society has reached a stage which rules out *laissez faire* as too risky. Planning is necessary. But planning may land society in dictatorship, which may prove even more dangerous. What is wanted is planning by enlightened men who have cultivated penetrative thinking, capacity to rise above narrow personal or group interests and fearless expression of thought. Help is needed from souls who can function in the true spirit of the *Bhagavadgita*, without attachment and yet with far greater efficiency and interest than even the most attached. It is the purpose of the University to be the home of such benevolent souls who will help society of their own accord without taking orders from outside.

13 FUNDAMENTAL VALUES

The above-mentioned indirect social purposes, which are emphasised by the contemporary problems of the world, should not blind us to the more lasting and intangible purpose which should be paramount in any University of any time. That paramount purpose is to uphold and keep alive the fundamental values of life. To get at the fundamental values, we should begin with certain assumptions of a metaphysical nature. Most such assumptions are known to lead to similar sets of fundamental values. For the sake of definiteness, we shall start with the monistic (*Advaita*) postulates of the Vedantic school of Sankara. We shall indeed start with the assumption that our essential being is some

thing other than the mind and the body that we claim to possess. Our relation to space is through our bodies. But we are not the body. We are therefore beyond the limitations of space, and so infinite. Our relation to time is through our minds, which are made up of a succession of thoughts and feelings. But we are not the mind. We are therefore beyond the limitations of time, and so eternal. We are pure existence (*Sat*), pure consciousness (*Chit*) and pure bliss (*Ananda*). The *Sat-Chit-Ananda* is known as life, when it becomes limited in space and time and individualised by association with a body and a mind. The fundamental values of life are values which are not contingent on space or time—which are universal and eternal. These values are the means by which life links its memory to the pure existence consciousness and bliss from which it stands removed. These are the values by which life seeks to get itself towed towards *Sat-Chit-Ananda*.

According to Indian tradition, there are four manifestations of fundamental values (*Purusharthas*). These are called *Kama*, *Artha*, *Dharma* and *Moksha*.

131 KAMA

Kama is the value attached to desirable things necessitated by our embodiment—desirable not for the gluttonous fulfilment of the lower self in man, but for the progressive realisation of the higher self. At the vital level, it will attach value to a comfortable share of food, clothing and shelter. It will also seek the satisfaction of biological urges within healthy limits. There is always a tendency to run along a tangent in the pursuit of this value. Modern society looks to the Universities so to spread their influence that the lure of this value is kept within bounds. It looks to Universities for guidance by example and precept to sublimate this lowest form of fundamental value brought about by the body-mind limitation. It is wrong to assume that this implies advocacy of asceticism by Universities. All that it implies is only that the proper balance should be struck by each

individual in the pursuit of this value between his own bodily and mental needs and the similar needs of the other members of the society on the one hand and of the continuance of nature's gift without its being dried up by avaricious exploitation.

132 ARTHA

Artha relates to the value attached to the means for the realisation of *Kama*. It no doubt includes money in the modern sense; but it is not exhausted by money. It embraces, for example, the mineral, vegetable and animal resources. It includes also the human resources—the members of a family form part of its *Artha* and the citizens of a nation similarly form part of its *Artha*. There is often a conflict in the distribution of this value among the people of a community. It is one of the duties of the University to investigate from time to time and find out and suggest the means for ensuring such an equitable distribution. It is also the function of Universities to increase the *Artha* of the nation—not only by multiplying it, but also by so conserving it that its productivity may be lasting. When man-power is mentioned as included in *Artha*, it is not only physical power but also mental power that is meant. The more the mental power is developed, the less will be the difficulty of the distribution of the material forms of *Artha*. The more equitable that distribution, the easier will be the task of *Kama* within bounds. Further the Universities should also strive to keep the lure of *Artha*—wealth and power—within bounds. They should show by example and precept that *Artha* is an instrument for service and not for self-aggrandisement.

They should help the implementing of Carnegie's *Gospel of wealth* which shows how this manifestation of the fundamental values in the body-mind context should be sublimated.

DHARMA

Dharma relates to the value of the holistic organisation of all the factors of life. It is most involved when incident, on human relations. The pursuit of *Dharma*

through long ages has helped humanity to evolve a dynamic scheme of relations between men and men, men and groups, and groups and groups. This scheme of relations is known as the legal system. The amount of literature on the legal system is so vast that in common parlance *Dharma Sastra* is taken to mean legal literature. But in reality, legal literature is only a part of *Dharma Sastra*. *Dharma Sastra* is concerned also with the evaluation of the relations between man and nature. Valmiki's spontaneous sense of revulsion when a bird was shot by a hunter is traceable to the sense of *Dharma* deeply ingrained in one whose sensitiveness has been least dulled by the body-mind context. *Dharma* covers also what is nowadays called public health—the conservation of the physical environment, the avoidance of atmospheric pollution, river pollution and so on, as much as the conservation of the social environment. It is believed that this value has in it certain eternal elements (*Nithya Dharma*) and certain fleeting temporal elements (*Kala Dharma*). It is one of the sacred functions of Universities to secure conformity to the eternal elements of *Dharma* and to adapt the fleeting ones to the needs of changing times.

134 MOKSHA

Moksha relates to the attitude of detachment to the occurrences in the phenomenal world. To mistake it for a mode of escapism or closing one's eyes to the realities of life is erroneous. The dominant note in the teaching of the *Gita* rightly known as the gospel of action—is the emphasis on the value known as *Moksha*. This is the limiting form of the fundamental values of life, which makes the establishment of the closest rapport between *Sat-Chit-Ananda* and its individualisation by association with body and mind. One who has the sense of this value well established, will play his part in the world with a much greater thoroughness than those who are devoid of it, however much they may wish to excel in thoroughness. The attainment of this attitude is spontaneous in enlightened souls of self-illumination. But the University

can and should induce and develop this attitude in the intellectuals of high order who are congregated in it. The development of this attitude in them will serve as an example for the younger generation which comes to work with them. Thus, the University should maintain a hierarchy of cultivated men who could enjoy working without attachment.

135 TRUTH, LOYALTY AND COURAGE

In those who have realised the fundamental values of life in the sublimated form culminating in the *Moksha* mode of life, these values will manifest themselves in three forms: truth, loyalty and courage.

The over-all attitude of University men should be the pursuit of truth whether it be in abstract regions of philosophy and mathematics or in the concrete regions of physical and natural sciences or in the complex region of social sciences and relations. Truth should be pursued for its own sake. It should also be respected and lived in practice with unflinching loyalty. One should also have the courage to stand by truth against all temptations and threats. It is these qualities that can make the world move forward and conserve what is of eternal value. If this over-all purpose is sought to be served by Universities, all other subsidiary purposes will follow as corollaries.

136 EQUIPOISE

The relation to the fundamental values of life can be expressed in another way. The University should stand for the removal of the quality of inertia, indolence and inaction (*Tamas*). It should promote activity, physical as well as mental, and stimulate the energising quality (*Rajas*). By these complementary means, a University should lead its members to that feeling of composure and detachment which is born of a correct knowledge of true existence. This quality of equipoise (*Sattva*) is the highest quality which should occupy the foremost place among the fundamental values to be nurtured by Universities.

(To be Continued)

MADRAS STATE EDUCATIONAL CONFERENCE

By SRI-M. C. KRISHNAN

The 40th Madras State Educational Conference met at Devakkottai on the 11th, 12th and 13th of May. As the Reception Committee Chairman said, the Conference was meeting at the hottest part of the year in a district notorious for water scarcity. But one of the amenities which the delegates particularly enjoyed was the abundant supply of water made available to them.

Sri Al. Ar. Somanatha Chettiar and the Reception Committee had made excellent arrangements for boarding and lodging the delegates. The food was excellent and the lodgings very convenient, and most of the delegates felt this to be one of the most enjoyable Conferences they had visited. There was nothing wanting in the traditionally famous hospitality of Chettinad, in spite of the difficult conditions prevailing

The Conference met in N. S. M. V. P. S. High School hall. Over 800 delegates attended. Probably there was record attendance. The Hon'ble the Minister for Education was present in person, and the Education Department authoritatively represented. There was also an Educational Exhibition as an adjunct to the Conference.

Altogether the Conference was a success in every way, in the business transacted, the record number of delegates attending and in the distinguished visitors present, including a Cabinet Minister and high officers of the Educational Department.

Dr. Alagappa Chettiar's address was a model of clearness, comprehensiveness and eloquence. It surveyed, criticised and suggested, and both the teachers and the general public could not have had a more admirable exponent of the mysteries of the teaching profession—its duties, rights and needs. Everyone was struck by his insistence that the main object of teaching was not to explain meanings but to knock at the door of the mind.

Dr. Chettiar alluded to backwardness in publicity arrangements by teachers in respect of their own cause. "Teachers" he said, "have therefore to do a bit of publicity in order to secure a legitimate appreciation of their work." One feels that Dr. Chettiar's plea is eminently just. It is to be hoped that the Conference and its activities hereafter would be better publicised. A great deal remains to be done in this respect.

RECEPTION ADDRESS

Sri Al. Ar. Somanathan Chettiar, Chairman, Reception Committee, welcomed the delegates in a brief and interesting speech. After alluding to the fact that the conference was meeting in Ramanathapuram District after an interval of a quarter of a century, he observed;

"This district, backward in education till recently, has made a spurt. Not a little of the credit for this goes to the distinguished President of this evening. His founding of the Alagappa College at Karaikudi has fulfilled a long-felt need in this part of the state. His further effort to establish a Teachers' Training College at Karaikudi is most welcome. We are really fortunate in having a great benefactor of education to preside over our deliberations.

It is quite fitting that men in authority who are entrusted with the planning of Education should take part in such Conferences as that would facilitate interchange of views and give the decisions arrived at these Conferences a reality that they otherwise would lack. We are happy to-day to have our Education Minister the Honourable Shri Madhava Menon to inaugurate the Conference. It was really kind of him to have agreed to this in spite of great personal inconvenience.

As usual an Educational Exhibition also has been arranged for and we are really fortunate to have Mrs. Kuttiammal

Amma to open the same. I accord her also a very warm welcome.

Certain professions are crowded and the teaching profession is certainly not one of them now. The profession, it must be admitted, has not attracted the best available talents. It is due to various reasons, not the least among them being the unattractive salaries that the teachers get.

The state has moved in the matter in recent years and has done much in the matter of revision of scales. But because of the rising spiral of prices, even with the increased remuneration, teachers are unable to make both ends meet. One way of solving the problem, particularly in the case of Secondary Schools and Colleges, is by raising the School and College fees. But already most Schools and Colleges are levying much higher fees than the standard rates fixed by the state. This is felt to be a heavy burden by many parents. Any further increase is, therefore, unthinkable. Hence, if the economic position of the teachers is to be improved at all, it is the state that should step in and do the needful.

This Conference is the first to be held after our country has attained full sovereign status as a democratic republic; and it is a note-worthy feature that we have a record number of delegates, nearly 900, the highest figure reached so far. This shows that the teachers are eager to see that education in our country is so planned and reorganised on national lines as to make every child a useful and better citizen, worthy of our traditions.

The presence of officers of the Education Department here today is a happy augury and a matter of great satisfaction to all of us. This shows that the gap between the department and the teachers is rapidly narrowing and that very soon we can see the teacher in his rightful place in society and that he is given a real share in the shaping of Education.

It cannot be said that the existing arrangements for imparting even primary education are adequate. Expansion almost

ten-fold is necessary before anything like adequate arrangement can be said to have been made. But that depends upon getting the necessary personnel and finance. The money spent in the cause of education is a gilt-edged investment which will give a sure and a fair return. The state should not stint in spending over education but it should take care that the money is usefully spent.

For the improvement of Elementary and Secondary Education it is imperative that facilities available for University Education are increased. It will not be out of place here to point out the necessity for maintaining the high standards for which our state was famous till recently throughout the country. I am really sorry, as all others interested in education in this part of the country will be, at the recent deterioration of the standards set up by the Universities and the Government for their various examinations and the resultant deterioration in the quality of the material that gets out of Schools and Colleges."

The Hon'ble K. Madhava Menon, the Minister of Education, then inaugurated the Conference.

Dr. Alagappa Chettiar's address followed. Important extracts from this speech are given elsewhere in this issue.

SECOND DAY.

Addressing the second day general session on Friday, Dr. R. M. Alagappa Chettiar stressed the value of such conferences which enabled the members to meet together and discuss problems. He expressed his regret for not being able to be in their midst till the end.

Thanking the Minister for Education for opening the Conference, and for his encouraging talk to the teachers, Dr. Alagappa Chettiar expressed his hope that the Minister would persuade his colleagues in the Department to give the necessary relief to teachers. He also thanked Mr. AL. AR. Somanathan Chettiar and the members of the Reception Committee for arrangements made at a time

when there was dearth of money and materials.

Messrs. AL. AR. Somanathan Chettiar and Arunajatai, General Secretary of the S. I. T. U. thanked the President.

The delegates were then entertained to an audio-visual show organised by the Government and other items of music etc.

Messrs. N.K. Krishnamurthi Iyer, Manikam Pillai, T. P. Srinivasavaradhan, K. Narayanan, A. M. Kannappa Mudaliar, P. Durakannu Mudaliar, Kannappa Mudaliar, Venkatrama Sastri, T. S. Narasimharaghavan, Parandhaman and Venkatraman spoke in support of the resolutions.

FINAL DAY.

Mr. S. Natarajan, President, South Indian Teachers' Union, presided in the absence of Dr. Alagappa Chettiar.

Winding up the proceedings he said that the session was a success although it was not possible to complete the sectional conference on organisation, administration and inspection. In asking for a better scale of pay, the teachers were not actuated by a desire to get rich, but to be free from worry and to do more work, he said. Of course, the position was better than it was three years ago.

He expressed the hope that leadership in education would pass into the hands of teachers.

Messrs. O. Rm. Om. Sp. Sv. Meyyappa Chettiar, Vice-Chairman of the Reception Committee, K. A. Vanchi Iyer, President of the Working Committee, and S. S. Narayanaswami, General Secretary of the Reception Committee, offered thanks on behalf of the Reception Committee. Messrs. S. Arunajatai, Secretary, S. I. T. U., V. Anthoni swamy of Tuticorin and Prof. E.N. Subramaniam of Madanapalli expressed thanks on behalf of the delegates.

Certificates of merit were awarded to S. M. S. Vidyasagar Karaikudi, O.V.C. High School, Alimaganur, and Muslim High School, Abhiramanur, for the exhibits they had sent to the Conference Exhibition.

Mr. M. R. Srinivasan, President, Madhurai District Teachers' Guild, invited the S.I.T.U. to hold the 41st session in Madhurai District.

With the singing of Jana Gana Mana, the conference came to a close.

Resolutions

With a view to making the Re-organised Scheme of Secondary Education a success, the Conference urged the Government to conduct or encourage the conduct of Refresher Courses in important centres in each district.

The Conference welcomed the proposed changes in the training of graduate teachers and was of the view that the methods adopted for the training of teachers of other grades needed modification to suit modern needs. Suitable modifications should be made in respect of qualifications prescribed for teachers in training schools and colleges so as to make it possible for teachers of experience and merit to be appointed.

The Conference was of opinion that aided training schools and colleges should be helped with the full net cost as they had no fee-income.

The Conference desired that the courses of studies in oriental schools and colleges be reorganised to be more in accord with the schools and colleges for general education without in any way detracting from their special purposes. It requested Government and the Universities (a) to bring the scales of salaries and service conditions in these institutions on a line with those in institutions of general education, (b) to adopt the same basis of grant to those institutions as for others, (c) to give oriental colleges adequate representation in the university bodies.

The Conference urged that the various Government Orders in respect of the salaries of teachers of Indian Languages needed a thorough re-examination and that the scales of salaries of these teachers be suitably fixed so as to ensure satisfaction and contentment.

The Conference urged Government to adopt the recommendations of the Central

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MADRAS STATE EDUCATIONAL CONFERENCE

108

Pay Commission in regard to teachers' scales of salaries, provident fund, dearness allowance and other benefits, and to take immediate steps to ensure that the status and emoluments of teachers employed in various grades of educational institutions maintained by government, local bodies and aided managements, be uniform throughout.

Pending the adoption of the Central Pay Commission's recommendations, the Government must immediately adopt the scale of Rs. 80—4—120 for the Secondary Grade teachers.

The Conference noted with regret that very few managements complied with the Government Order No. 1154, Education, dated 5th June 1947. As managements were unable to comply with the G.O., it was the duty of the Government to ensure to the teachers the minimum salary they themselves fixed in the said G.O. Therefore, Government must increase their grant to teachers in aided elementary schools by Rs. 5 a month per teacher.

The housing problem being still very acute in urban and semi-urban areas, the Conference requested Government to permit payment of house rent allowance to teachers and other employees under aided managements, such expenditure being treated as an approved item of expenditure for assessment of grants.

The Conference reiterated its resolution of the previous years that free education be given to children of teachers at all grades and in all institutions.

The Conference urged Government (i) to increase their contribution to the Teachers' Provident Fund from half-anna in the rupee to one-anna in the rupee, (ii) to insist on managements contributing a similar sum and (iii) to ensure a decent rate of interest for the Provident Fund deposits.

The Conference desired that the statutory age of retirement of teachers be fixed at 53 and that so long as the present shortage of teachers continued, the services of teachers might be extended up to the age of 60 by one year at a time.

Government was requested to constitute a Teachers' Council for examining all cases of professional misconduct and to take action only on its recommendations.

The Conference urged Government to introduce a scheme of Provident-Fund-cum-Insurance-cum-Gratuity-and-Pension for teachers. A compulsory scheme of insurance for teachers was also suggested.

The Conference viewed with concern the shortage of qualified Physical Education Teachers.

Sectional Conferences

SECONDARY & TECHNICAL EDUCATION SECTION

Mr. O. D. S. Chetty, Principal, Thyagaraja College, Madurai, presiding over the Secondary and Technical Education Section, said that it was wrong to think that our present day boys were inferior to English or American boys. With the regional language as the medium of instruction, it was possible to raise the level of the pupils. Given the right type of education, boys would study with zest and would be disciplined. He felt that the Government had not adequately revised the scales of salary of the different grades of teachers.

Mr. T. P. Srinivasavaradhan, initiating the discussion, pointed out that the University Commission had recommended the extension of the present high school course by two years. He said that the causes of low standards in schools and colleges were overcrowding, misfits taking to the teaching profession and the profession not attracting the best men on account of low salary. The Commission had blamed the Universities for negligence in not performing the primary duty of providing refresher courses for teachers in high schools.

Rev. D. Thambuswamy was against the extension of the high school course. To raise the standard, he suggested the opening of ploytechnics and provision of facilities for pupils to get training for jobs after their school years.

Prof. A. Rama Iyer said that university education must improve for secondary education to improve.

Mr. P. Doraikannu Mudaliar and Mr. N. Subramaniam of Tanjore spoke on "Co-ordination of activities with reference to social studies and citizenship training".

The president, in his concluding remarks, said that the social studies syllabus required a thorough modification. He was not in favour of extending the high school course since the country could not afford it.

UNIVERSITY EDUCATION SECTION

Prof. C.S. Srinivasachari presided over the University Education Section.

Prof. S. Srinivasan, Vice-Principal of the Alagappa Chettiar College, Karaikudi, convener of the section, said that the university sectional conference was a new departure this year and expressed his hope that, in future, it would become not only popular but also quite representative of the University teachers.

The president made a rapid survey of the various educational commissions including the Hunter, Sadler and Sargeant committee reports. He said that the Inter-Universities Board was going to have a special session in August at Nagpur to consider the Radhakrishnan Commission report. He referred to the recent meeting of the Vice-Chancellors of the South Indian Universities and expressed his agreement with the conclusions arrived at their meeting. He felt that the report of the Universities Commission left many things untouched.

Referring to the position of English, he did not know in what period of time it could be given up and substituted by Hindi.

Prof. Rama Iyer said that the chapter on the aims of university education was the most eloquent chapter in the whole report. Referring to the use of Tamil medium, he said that it had proved an unqualified success in the National College at Tiruchi.

Mr. C. D. S. Chetty, Principal of the Thyagaraja College, Madurai, pleaded for

the continuance of the present structure of university education. He also felt that the regional language would serve best the needs of higher education. He stressed the need for improving the service conditions of teaching staff. Grants-in-aid should be revised liberally to help colleges also.

Mr. K. Panchapakasa Iyer, Rajah's College, Pudukkottai, outlined the main recommendations of the Commission in regard to moral and religious instruction and gave his whole-hearted support to them.

Mr. S. Natarajan, President of the S.I.T.U., speaking on peoples' colleges, pointed out their urgency in view of the extension of primary education and the introduction of adult suffrage, and expressed the hope that peoples' colleges, on the line of the folk schools of Denmark, would be started in India soon.

The convener suggested that the S.I.T.U. should take more interest in university education and persuade the University Teachers' Union to affiliate itself with the S.I.T.U. He also requested the S.I.T.U. to take up with the Government the question of the revision of the Grant-in-Aid Code with a view to securing more liberal grants to aided colleges.

BASIC AND PRIMARY EDUCATION SECTION

The basic and primary education section of the Conference met with Mr. K. Arunachalam, Headmaster of the Basic Training School, Perianaickanpalayam, presiding.

Mr. S. Natarajan, President of the South Indian Teachers' Union, explained the need for a special section on basic education.

Mr. K. Arunachalam, in his presidential address, gave an account of the genesis and principles of basic education and traced briefly the history of its progress in Madras State. Division of basic schools into junior and senior was not desirable. An 8 year course in basic schools must soon be established by gradual stages. Self-sufficiency was not an impracticable ideal to be attained. In Bihar, basic education taken as a whole was found to be nearly self-sufficient.

He also referred to the need for rural colleges.

Mr. V. B. Murthy of Madras then spoke on the policy of the Madras State in Basic Education. He said that the Madras Government had accepted the policy of converting all elementary schools into basic schools but they had not done much to implement the policy. The number of basic schools was only about a hundred and the number of training schools about 38.

He suggested a comprehensive 10-year plan for expansion of basic education, co-ordination of *Irka* development, expansion of basic education, and allotment of a part of sales tax collections towards expenditure on basic education.

Mr. Rudrappa Swami, Basic Education Officer, explained the policy of the Government. He referred to the needs of basic schools, like land for garden, equipment etc. He was of opinion that the self-sufficiency principle was the only way to give education for all.

Mr. K. Narayanan of Abhiramam initiated a discussion on the need for various types of literature for children in basic schools. In doing so, he said, good books in simple language must be available for pupils about the craft they study, their social environment and natural phenomena. Reference books of various kinds were also needed for pupils and teachers.

Mr. Rudrappa Swami explained at length the nature of the problem of literature and said that it was a difficult problem. Efforts would be made to publish books used on actual work at the basic schools.

Mr. Doraikannu Mudaliar of Madras said that the time for discussion of the merits of basic education was long past and that the S.I.T.U. had committed itself to basic education. The problem of teacher supply was not formidable, as it would be possible to transform the existing trained teachers of all grades into basic teachers by arranging for short term courses. And so, according to him, there should be no delay in imple-

menting the plan of converting all the existing primary schools into basic schools.

Mr. Tyagarajan of the Ramnad Basic Training School spoke about correlation in basic schools. He said the instincts should be so harnessed as to make the student understand the physical and social environment. Whatever the degree of correlation-achieved, education through activity and experience was the objective.

Mr. K. Arunachalam summed up the discussions and said that self-sufficiency, as Mahatmaji said, was the acid test of basic education and he was sure that basic education would lead to productive education and culture for all.

ADMINISTRATION AND ORGANISATION SECTION

The section on administration, organisation and inspection of schools was held under the chairmanship of Mr. E. H. Parameswaran, Headmaster, Ambasamudram High School. Mr. T. P. Santhanakrishna Naidu, Deputy Director of Public Instruction, was present.

Mr. P. Doraikannu Mudaliar, convener of the sectional conference, explained the need for a separate section by reason of the manifold changes that the introduction of the reorganisation of secondary education had brought about.

Mr. Krishnamurthi of All-India Radio, Tiruchirapalli, spoke on broadcasting. About 280 schools in South India had radio and broadcasting equipment. He appealed for adequate facilities being provided at the time of listening in and for an effective follow-up work after listening.

A discussion on tests and records followed in which Mr. Arunajatai stressed the need for the popularization of the new type tests, and the maintenance of cumulative records on the assessment of the social aptitude, activity and personality attainments of the pupils. Rev. D. Thambuswamy expressed his doubts as to the practicability of the maintenance of such records.

EDITORIAL

The Madras Educational Conference which met at Devakkottai this month would be notable, if for nothing else, at least for the magnificent address of the president, Dr. Alagappa Chettiar. The teaching profession has suffered greatly for want of legitimate advertisement. The literary elegance and forensic skill with which Dr. Chettiar surveyed the problems of education and argued the case for the teachers, must have helped considerably to put education across to the public who are now our masters.

Dr. Chettiar's address drew pointed attention to the spread of indiscipline and deterioration of standards. It needed a student of Marx and Milton to refer to the most difficult and unpleasant work in education being paid the least. The definition of education as a knocking at the doors of the mind is a timely reminder of the teachers' high position and responsibilities. The advice of *festina lente* to impatient politicians anxious to effect lightning changes in curricula and media of instruction, is badly needed.

The introduction of a University teaching section this year fulfils a long-felt need. The unity of the teaching profession is once more emphasised. Among the resolutions passed, many ventilated just and long-standing grievances about pay and prospects and the cheese-paring economy of the grant-in-aid code. The working out of a scheme of gratuity and pension-cum - insurance - cum - provident fund for teachers is an urgent desideratum, as pointed out in a resolution. It is a mystery why the authorities are so indifferent to the just claim of the teachers for free education to their children. Members of many professions enjoy special privileges relating to their professions. Railway servants, for instance, get free passes. Why

should the teachers be denied the modest request of free education for their children? Their poverty is proverbial, and the extending of this concession to them, while being of great help to them, will mean an insignificant addition to the state expenditure on education. Another important resolution stressed the right of the teachers to participate in policy-making. We trust that during the year to come, under the dynamic leadership of Dr. Chettiar, the teachers of Madras, as an organised body will take all possible practical steps to implement the Devakkottai resolutions.

It is interesting to note that evening colleges are to be started in Australia for adults. Students should regard themselves as members of society, meeting for opportunities for stimulating discussions, making social contacts and for participating in organization and direction.

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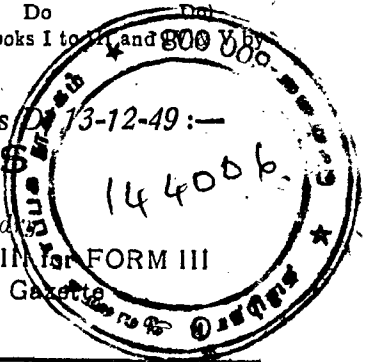
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