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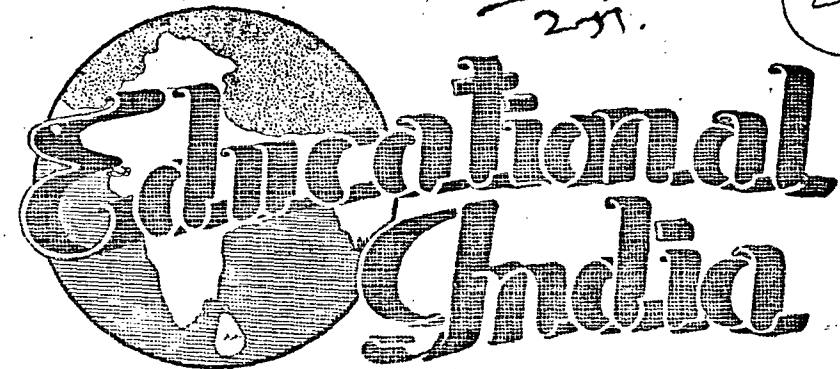


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AHEAD

Dr. G. S. Krishnayya

THE CHILD—CENTRED SCHOOLS

Bidhi Singh

UNIVERSITY NOTES

"By Academicus"

SOCIAL ADULT EDUCATION—
THE CAMP AND THE PLAN

V. Muthu Aiyar

DETAILED CONTENTS

	PAGE		PAGE
THE TEACHERS AND THE TASKS AHEAD		MADRAS	
Dr. G. S. Krishnayya.		Promotion of Education	
M. A., Ph. D. ...	311	Madras Govt.'s Efforts ...	335
THE CHILD - CENTRED SCHOOLS		BOMBAY	
Bidhi Singh, M. A.		Teaching of Sindhi ...	336
(Eco. & Hist). ...	314	Karnatak 'Varsity Building ...	336
UNIVERSITY NOTES		Entrusting Awards to S. S. C. E. Board—Bombay Assembly Passes Bill ...	336
"By Academicus" ...	317	Progress of Education in Bombay ...	336
SOCIAL ADULT EDUCATION—THE CAMP AND THE PLAN		PUBLIC OPINION	
V. Muthu Aiyar, M.A., L.T. ...	320	Dr. S. Chandrasekhar on Organisation of Research ...	337
EDITORIALS		FOREIGN CURRENTS	
Merit, Marks and College Admissions ...	326	BRITAIN'S SCOUTS TO HAVE BUSY YEAR	
Equality between Women and Men teachers ...	328	P. Haydn Dimmock, Editor, of the Scout, London. ...	338
External Degrees ...	329	FROM OTHER PERIODICALS	
Adult Education ...	331	CHILDREN EXAMINE THEIR VILLAGE	
Welcome, Dr. Krishnayya! ...	333	An Experiment in a Suffolk ...	341
THROUGH DIFFERENT STATES		CORRESPONDENCE	
DELHI		The Kistna District Teachers' Guild ...	343
Azad's Review of Educational Progress ...	334	Board High School, Kothapeta ...	343
Central Grant to Benares 'Varsity ...	334	BOOK-REVIEWS ...	344

Vol. XVII: No. 11

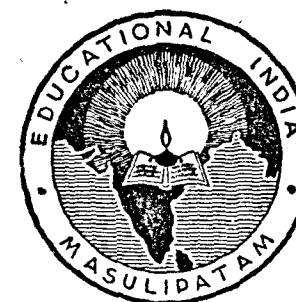
May, 1951

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The Teachers and the Tasks Ahead

Dr. G. S. KRISHNAYYA, M. A., Ph. D.,

Principal, Teachers' College, Belgaum

[Till recently Educational Attache, Indian Embassy, U. S. A.]

THERE are a few thoughts which strike me with renewed force as I return to teacher training. Some of these I propose to share with you even as you prepare to pack up for the holidays. These are thoughts which have been reinforced by my recent visit to America and Europe and by the impressions I received from the institutions I have visited.

Citizen training must certainly be taken more seriously. No matter what the ideals of a particular people have been, the school has always been looked upon as the citizenmaker. History shows that nations have made their education a training for the attainment of the things they valued most. Athens valuing beauty, symmetry and harmony, both physical and intellectual, sought through her great teachers to cultivate a love of the true, the good and the beautiful. Rome, exalting law, authority and conquest instructed her youth in oratory, so that they might advocate the claims of law, and skilled them in war so that they might introduce the Roman Eagle to the uttermost parts of the earth. England needed patriotic sons, valliant heroes and dependable representatives to help

her in her Colonial expansion, and commercial administration and her outstanding schools sought to give an education which stressed courage, character and love of country. No visitor to Britain can fail to be impressed by the fortitude, the self discipline and the patriotism which

continues to sustain the people through their present difficult days. America after the first struggle for liberty shared with other countries in the 19th century an eager desire for material success, and the surest

means of obtaining that treasure became the object of close study, and effective practice.

Social Engineering

Our schools on the other hand have yet to recognise their responsibility for this larger social control. They have yet to devise a system of training which will seek to correct inherent and longstanding defects and draw-backs. If it is true, as we are often told that Indians do not co-operate with each other, that they lack initiative and practical mindedness, that their critical faculty does not function, that a sense of responsibility is conspicuous by its absence, that enterprise, originality



and independence are rare commodities, if they do not possess or exhibit these desirable and essential traits, it is evident that the citizen making institution has not yet been made to function effectively. And, it is now not too early to ensure its immediate and productive operation.

The aim of education is to shape conduct. Desirable ideals must come to grip the heart, to live in the feelings and affections of the individual. All the knowledge in the world as to how the good citizen behaves is no guarantee that the individual possessing such information will act in any particular way. He must be taught to act properly. For it is possible to be a good citizen only by doing the acts which the good citizen does. So practice in acting properly is necessary. Not to be good only, but to be good for something, must be the goal. Situations in which desirable ideals would be forced to function should be provided. Extra curricular activities serve the very important function of providing numerous opportunities for the all round development of the pupils, for the exercise of desirable ideals and habits and for the training of worthy citizens. The amazing variety of opportunities noticed in the schools and colleges of America for the development of leadership, initiative, resourcefulness, team work, and democracy must be held responsible for making the American the efficient enterprising and self-confident person he is known to be. There is desperate need these days for channelling the idealism and exuberance of youth. A movement that would fully profitably utilise the social instincts of gregariousness, co-operation, ambition, rivalry and altruism — all specially strong during this period, is one of our

greatest needs. The urges referred to will cause the students to form organisations, good or bad in their ultimate effect upon his life and character, and the school cannot escape the responsibility of determining whether the good or the bad effect of such social urges shall prevail. Virtues do not develop in a vacuum. Here is the summer vacation coming and there in every town, village and street is the need—need to raise people from dirt, drink, debt disease distress and darkness. The teachers of today would do well in their scattered schools not only to give this matter immediately their most serious thought but also draw up, in consultation with their colleagues, ways and means for the promotion and proper regulation of the social side of the pupils life.

Education For Democracy

Perhaps no aspect of the pupil's life has been neglected so much by the school as the emotional side. In its absorption with the mind and particularly the rententive aspect of it, our system of education has tended to forget that the school must be more a give of information than that it must be a builder of character, a maker of men and women; must provide opportunities for the practice of desired ideals and attitudes. In a country so needy in so many ways there is so much that high school pupils and their teachers can do—right now and where they are. Let us train our wards to become intelligent by sensitive and responsive to the many S. O. S's all around us. Those of us who have had opportunities of education should above all exemplify in our lives the qualities and characteristics of a good citizen. I must confess—if you will pardon a personal reference—I have been some what disappointed

with the contrast between the meetings I have seen held of boy's clubs up abroad and those of the elders here. There is indeed much woeful room for the developement here of a sense of dignity, decorum and discipline, a willingness to concede to the other man the rights you seek for yourself, a preparedness to see things from the other fellow's point of view, a readiness with sweetness and right to agree to disagree. These are essential and must be assiduously cultivated if the present form of Government is not to become a mockery and a disgrace.

Working for National Unity

Civic pride and national cohesion are features which strike all those who have been to foreign countries. In both, the Swiss have much to teach the world. Their clean and tidy streets and their ability to live and work together, their differences in language and contiguity notwithstanding, are a marvel. With India passing into our own hands there should be more evident concern as to its welfare and appearance and the impression it makes on the interested visitor. There is, on the other hand, more pulling apart than ever before. Fissiparous tendencies seem to have got unbridled freedom. Language groups and regional units appear to be bent on carving out with their own hands more Pakistans and putting India back hundreds of years. Unless local and provincial loyalties are subordinated deliberately and consistently to loyalty to the country, our latter end is going to be worse than our former. The Vice-Chancellor of the Gujerat University did well in urging recently "India has had more than enough of provincial and commual divisions. Let not regional Universities multi-

ply such division, but become a means to integrate the different regions of the country by cultural ties that bind them together in one organic whole." A comprehensive and carefully planned Indianization programme similar to the Americanization programme which successfully welds together the heterogeneous races, creeds and colours together, seems definitely indicated. Union is strength. We must either hang together or be prepared to hang apart!

Similarly I must confess to have been rudely shocked by the drift that there is in the press and amongst the public towards an easy indulgence in carping criticism, verging on abuse, of those whose position entitles them to both respect and loyalty. Democracy need not be taken to mean a levelling down. Many people in America have been feeling in recent months that the malicious attacks there of certain party man on those shouldering unprecedented responsibility in their country would make it difficult for U. S. A. to secure hereafter for high office men who valued their self respect. It would be well for us to teach our pupils to employ some reserve and restraint, and charity while dealing with those whose policies and actions may not appeal to them or even seem correct. The fatal temptation to confess the other man's sins with unseemly relish must be some how resisted.

You, the teachers of today, have a much greater responsibility than that borne by your predecessors. You are privileged to play a part in the shaping of Independent India. To be alive, to be young, to have a hand, how so-ever small it may be,

Continued on page 315

THE CHILD-CENTRED SCHOOLS

BIDHI SINGH, M. A. (Eco. & Hist).

THE child-centered school was born as a reaction against the old traditional school. This new development in the field of education can be understood properly against the background of the traditional school. So, before we consider the modern child centered school, it is better to see and study the characteristics of the old school which has died in all the progressive countries of the world. The following were the features of the old school :—

a) More stress was laid on knowledge than on the child. A terrible burden was placed on memory. It was thought that the cultivation and the collection of knowledge was the only aim of education. The other aspects of life were completely neglected.

b) A good student was expected to be quiet and respectful rather than active and expressive. Self-repression and not self-expression was the rule of the day.

c) The whole instruction depended on the senses of the sight and of hearing. The value of an all round activity was not realized.

d) The old teacher played the active part in education. It was his show. The child was a passive partner in the game. It was not his school. It was the teacher's school.

e) Questions from the students were not welcome. It was the teacher who put questions. It was a one-way traffic.

f) The teacher was the dictator and the students were his subjects. The idea of the pupil's democracy had not yet originated. The student had to accept the dictatorial authority of the teacher without murmur and without any protest. Like the Divine Right Theory of the King of the past, the teacher also believed in some such theory.

g) The class was treated as a uniform unit. The individual differences in abilities were not taken into account.

h) The school was not considered to be a unit of society. Social and cooperative feelings were not engineered. The competitive spirit

was developed. The students did not love their studies for the sake of studies but for the love of prizes and the fear of punishments.

i) The last feature of the old school was that the child was not treated as a child but as a miniature adult.

It was against the above-mentioned background that the movement for the child-centered school grew and developed. In fact it was a protest against the old school. And this protest came mostly from those who had suffered in their childhood. Because of his insistence on the rights of the child, Rousseau is considered to be the first and the distant ancestor of the progressive education. But let us leave aside the distant ancestors and consider those three names which stand foremost



in the history of the modern Education. They are Froebel, Montessori and John Dewey.

Friedrich Froebel was born in Germany in 1782 and died in 1863. In his childhood he had been declared to be a dunce. But this very dunce of the old school system created the Kindergarten or the 'Garden of the Children'. His philosophy of education consisted of the following principles:—

a) The Unity of Substance which means that the man and nature are animated by the same spirit.

b) The Unity of Origin which means that all things come from one God.

c) The Unity of Purpose which means that all things try to reach God.

All the three principles are grouped under one general law which is termed as the Law of Unity.

Continued from page 313

in giving direction to the habits, thoughts or attitudes of the pupils entrusted to you at this juncture you should be regarded as extremely fortunate. By life and by precept you will, it is expected hold high your country's honour, interests and work that your pupils, their parents and the public may be fashioned more like what the citizens of Free India should be. Then and only then will you have discharged your obligation to this and the succeeding generations teaching people to 'live co-operatively, to think clearly and critically, to exercise initiative and independence, to shoulder responsibility, to practise fair play, to build strong bodies active minds and sensitive spirits and to serve their God by serving their fellowmen.

The second principle is known as the Law of Development which says that life is a continuous development and marches towards its final end. His third principle stresses that the real growth depends on self-activity. In his fourth principle he stated that the individuality of the child can only develop in a society. He believed in the socialization of education.

Dr. Maria Montessori was born in Italy in 1870. She was the first girl in Italy to attend a public school. The society of the times was steeped in narrowness and bigotry and the young Montessori suffered all humiliations. Madam Montessori mainly responsible for the individualistic tendencies in the twentieth century education. Her method of teaching is a reaction against collective teaching. The following are the main principles of her philosophy of education. She regards education as development. In this respect she is one with Froebel. She believes in democratic education. Her firm faith is that for development and growth of a child, liberty is very necessary. She lays more stress on the idea of individuality. It is the outcome of this idea that she is against the system of collective teaching. Each child has individual needs and individual personality and hence its education should be based on the principles of individuality. She does not go as far as Rousseau in saying that one pupil should have one teacher but she believes that by a planned method it is possible to give individual attention to each child. From her respect for individuality follows the principle of self-education. The self-education is the best method where the child learns through his own activity. In her opinion the muscular training and the training of senses are very

necessary. Without this, the self-activity the child will suffer and with it, will suffer the process of self-education.

Born in 1859, John Dewey is the most famous among the American educational philosophers. He started his educational career as an idealist, then became a pragmatist and now he is known as an experimentalist. As an experimentalist, he ignores, if not denies, the supernatural world and asserts that in the end man must determine his own course. He believes that education itself is life and not a preparation for life. Education and growth are the same. Education can end only when growth ends. Not only education is a growth but also it is a social process and hence the school must be a part of the democratic community. The purpose and the aim of education is not to reach God but it is continuous reconstruction of the accumulated experience.

Both Froebel and Dewey accept that education is a continuous growth. Both believe in the principle of creativity and in learning by doing. But as an experimentalist, Dewey cannot accept Froebel's mysticism, symbolism, and spiritualism. For Dewey, education is a continuous process related to society. Some mystic goal is out of question.

Out of the protests of such educational philosophers was born the new school—the child-centered school. What are the features of this child-centred school? It is based upon the following principles:—

a) The child is treated as a free citizen of the school community. The super-imposed restrictions are not there. Liberty generates self-discipline and stimulates a sense of responsibility.

b) The child has become the active partner in the process of education. All learning is a bond between response and stimulus. This bond is best established when both—stimulus and response—are free. The teacher's main task is to stimulate.

c) The curriculum is based upon the needs of the community to which the child belongs. The modern school is not tradition centered. The dogmatic traditions never look into the needs of the time.

d) The school is a living society now. All the life situations are depicted there and the cooperative spirit is inculcated.

e) More stress is put on the creative activities. Dramatics, story-writing, story-telling and many other activities are encouraged.

f) Each child is regarded as a unique personality. Individual instruction is imparted and individual initiative is encouraged. The teachers are no longer the dictators of the school. Their Divine Right Theory has evaporated and no body feels sorry for this. Their rods have been broken and now their students do not hear through their backs.

g) The child is treated as a child. He is not treated as a potential adult. The knowledge aspect of education is not neglected but at the same time the other aspects of life are also looked after.

h) Even teachers have gained. They have been given a democratic share in the school management.

i) The child is not taught anything which is not in keeping with its age. The slow growth of personality is recognised.

j) Last, but not the least the parents are not considered to be a

necessary evil. Their active cooperation is sought and admired.

These are some of the features of the new school. But, unlike the Caesar's wife, they are not without criticism. It was a break with the tradition and like all tradition breakers, it is under a relentless fire. One of the critics says, "we are now actually invited to take as our model for the education of the child, the cow, which grazing lazily in the pasture munches what pleases the eye and seems likely to fill the stomach". Another criticism is that if everything is to depend on the child's interest to learn, an integrated and systematic curriculum cannot be prepared. The child will munch what is pleasing to the eye.

There is truth in the criticism.

The child's interests are not methodical and systematic. There may be—and actually there are—some complex and intricate situations which need to be taught to the child, but, like the cow's eyes, the child's eyes never catch them. What is to be done in such cases?

There should be some way between the old traditional school and the new child-centered school. The teacher should be more than a mere guide and inventor of situations, while the individuality of the child is to be respected, at times, when it seems to be going astray, it must be directed to proper channels. Sometimes this direction may need some force. But it should be the last resort.

UNIVERSITY NOTES

"By ACADEMICUS"

WITHIN hailing distance of Gandhiji's hut in sevagram is a group of similar Structures where New Education (Nai Talim) for the whole country is being planned. Here in mud huts just outside the village is the whole set-up of the Hindustani Talimi Sangh, an organisation which has been and is campaigning for a revolution in the country's educational system. It is this body which has made a success of basic education and is now preparing to launch its scheme for a rural university. Why have Nai Talim and the Plan for rural universities been figuring in this column of late and why revert to the same problem again? The reason is not far to seek. Though all types of educationalists have been talking of the

need for reforms none of them has so far presented a workable system which could replace the present one. They have vague suggestions and pious declarations. There have also been throaty exhortations and vehement appeals to discard this or introduce that. But it is only the Talimi Sangh which has presented an alternative and, instead of words, can offer a system already at work. It is natural, therefore, that this column should bring up Nai Talim for discussion again and again.

Let us then get back to Sevagram and see how the experiment in Nai Talim has been worked there. Let us see how the occupants of the rural cottages have been putting into

practice what was taught by Mahatma Gandhi.

The Talimi Sangh runs a pre-basic school, a basic school, and a post-basic school. In addition, it is training about 60 teachers sent by various State Governments in basic education.

The pre-basic school is in the village itself. Here tiny halfbaked children, with the help of diminutive sickles and scythes, learn something of the life they have to live.

Outside the village are nearly 300 other students, ranging in age from six to sixty. The Secretary of the Talimi Sangh, Mr. E. W. Aryanayakam, is at the head of this non-academic educational institution which lives a rigid *ashram* life.

The average expenditure on each of these 300 students is less than Rs. 18 a month, and they earn nearly this much through their work. The institution has a farm, a vegetable garden, a fruit orchard which grows excellent oranges, a dairy, an oil pressing unit, a carpentry shop, a weaving centre, beehives and a small poultry farm. Spinning is a normal habit with most members of this community. Thus they produce their own food and the cloth for their own needs. Everyone works and everyone lives the same pattern of life. So there is no scope for clashes and conflicts.

The ashramites are strict vegetarians, and the eggs, the poultry farm produces, are used mainly as extra-nourishment for the sick. Life there to a casual visitor appears to be very hard and as drab as it can be in a poor village. But as one looks round a little, one finds that the hardness and drabness are only apparent. Physical work, whether

in the farm or elsewhere, keeps the students fit. Community living makes them co-operative and helpful. They are self-contained and cheerful and are perhaps not even aware of the psychological maladies of the lazy, comfortable dwellers of cities.

Young children, growing adolescents of both sexes and adults of all ages live together. The work is managed by "ministers" elected every month or so. At meal times you see the whole community gathered in the big hut known as Shanti Bhavan since the world Peace Conference was held there. The duty of serving is assigned to groups of students by turn. Meals are taken in brass utensils—each set including a thali, two katoris and a tumbler.

Before the meal is served everyone finds a little uncooked rice before him in the place. This is there to be cleaned of stones and dust. Thus the drudgery of cleaning huge quantities of rice by one or two people is avoided.

At lunch last Sunday a watery dal and an equally watery brinjal curry were served with rice and chapatis. Salt and onions were there for spicing, and fresh oil was offered for the chapatis. The meal began after an adolescent girl had made announcements about a meeting arranged for the afternoon and about things lost and found and the whole company had recited a mantra thanking God for the food.

After the meal the self-service idea came into action. Each of the lunchers picked up his utensils, dumped the leavings in a bin, grabbed a handful of ashes from another and sat down to rub the vessels clean.

The vessels were then carried to nearby taps and washed.

This is how the community lives. Because of regular, strenuous, open outdoor life there is very little of sickness. Because of the fact that everyone has to do the same work there is no bossing. Because of a free healthy atmosphere there are no emotional storms among the growing boys and girls.

But is this life drab? The ashramites will tell you that they have art and music and dancing too. They will show you a couple of paintings on the walls to convince you that there is colour too. They may take you to a tiny flower garden to show you roses and sunflowers. The garden is there for beauty, but you will also be told that it has been planted because kitchen water was going waste and because flowers were needed for the bees kept by the ashram.

If you are a city man you will be enchanted, with such simplicity, such openness, such freedom and such an opportunity to live a healthy life. You will also be impressed by the fact that this is not a rich man's fad but a practical school where village standards are maintained. The organization and discipline will make you wish, you could have something similar in towns.

When recently the Basic Education Conference met at Sevagram the Talimi Sangh had to make arrangements for 1,000 guests. A budget of Rs. 1,500 was sanctioned. The conference lasted nearly a week, and the expenditure was no more than Rs. 1,300.

How was it done? The accommodation did not cost much because the inmates' huts were vacated for the visitors, the inmates shifting into tents. The main item was food since service was the responsibility of the ashram people themselves.

That is how basic education works. It has been a practical proposition for children between 6 and 14 and also for boys and girls between 14 and 18. Will it work in the university stage? If yes, in what form? Is there a clearcut plan? No, there is none. That is the answer Mr. Aryanayakam gave.

After studying at Cambridge Mr. Aryanayakam was with Tagore for about 12 years as his private secretary. Then for the next 12 years he was with Gandhiji working the basic education scheme. He is continuing the work, fully conscious of the fact that his training at Cambridge and with the two great men is an asset.

His explanation why they have no clear picture of a rural university is simple. Basic Education is a new system. It will take shape when it is worked. There is, therefore, no need for planning ahead. Let a university be started, and, those running it will face the difficulties as they arise.

As to basic education for schools Mr. Aryanayakam was sure it had caught on, even though he was not very happy at the thought that officials with salaries running into thousands should be directing basic schools in the States instead of people like him who have accepted village standards.

Social Adult Education — The Camp and the Plan

V. MUTHU AIYAR, M. A., L. T.

IN the context of our newly-won freedom, the education of the adults in the country has assumed a new importance. Mindful of their responsibility in this matter the govt. have launched adult literacy drive with the object of bringing about the total liquidation of adult illiteracy in the country. In the Madras state a social adult education camp for College lecturers for training in the organisation and technique of adult education was run by the Department of Public Instruction in the first fortnight of the month of February. To this camp lecturers were deputed by several Arts and Professional Colleges all over the Province. There were 35 lecturers in all, from Waltair and Vizianagaram in the far north to Palghat and Palamcottah in the southern extremity of the Province, representative of all the regional languages, Tamil, Telugu, Malayalam and Canarese, deputed by the government and private aided colleges. The place chosen for the Camp was an ideal one. In the Headquarters of the Theosophical Society where every spot you tread on is holy ground, in an atmosphere vibrant with love and kindness, in an environment conducive to tranquil meditation and serene application to work, there where diligent seekers after truth have striven to find solution for the many problems of life and death which knock for solution at the human heart, the campers met under the far-famed banyan tree and in the closely-adjoining Pavlova theatre to listen to inspiring discourses and to carry on instructive discussions.

The leader of the camp was the Adult Education Officer of the Government of Madras attached to their Department of Public Instruction, Mr. A. G. Vilva Roy, who has been making a diligent study of the problems of adult education for more than 15 years and has in a manner dedicated himself to the cause of the promotion of adult literacy. Adult education is not a thing of recent origin. Non-official agencies have been for a long time endeavouring to tackle this vexatious problem of adult literacy. But it is now that the question has been taken on hand at governmental level and a scheme inaugurated under state auspices. The adult Education Officer treated the campers to a series of discourses on the various problems connected with the liquidation of adult illiteracy in South India. To a thorough grasp of his subject, Mr. Vilva Roy added the very valuable merits of a mastery of lucid exposition and a command of fellucid English which enabled him to untie the Gordian knots of his subject as familiar as his garter. Above all, he was a man of great zeal for the cause of universal literacy and he communicated to the campers something of his own ardent enthusiasm.

Not content with lecturing to the campers himself, Mr. Vilva Roy brought men of light and leading, men who could speak with authority on the manifold problems of adult education to come and address the Campers. The leaders of the Adult Education Movement in the province, Mr. K. S. Rama-

swami Sastri and Mr. G. Harisarvottama Rao, the Director of the Adyar Kalakshetra, Srimati Rukmini Devi, a Bishop of New Zealand of the name of Right Rev. Banks, Mr. Jinarajadasa and Mr. Sankara Menon of the Theosophical Society, Dr. Boaz, Reader in Psychology of the Madras University, and Mr. Bach of the British Council were among those who treated the Campers to interesting and instructive discourses.

The members of the camp were also taken to several places of interest like the Ashok vihar, a social service centre run under the auspices of the corporation of Madras, the Montessori school at Adyar, the school of folk-song and folk dance conducted under the auspices of the Kalakshetra and the Y. M. C. A. School of Physical Education. The campers also paid visits to neighbouring villages to acquaint themselves with the life of the land in order that they might be in a position later on to plan their literacy drive with a true awareness of the conditions that existed in the places which were to be the future sphere of their work.

As a result of this training the campers who were all persons of high academic qualifications and great intellectual eminence were prepared with a mind duly instructed, with a heart duly inspired and with a spirit duly uplifted and inflamed with real to a life of dedication for the spread of literacy among the masses. It may be said without fear of contradiction that thirty five torches had been lighted to carry the light of literacy to the farthest nook and corner of the province. They were ordained as ministers of the New church Missionary Society of Adult Education.

Today the urgency of universal social adult education is admitted on all hands. There are still among us those who pooch pooch programmes for the liquidation of adult illiteracy and who argue that all the funds that are available in the state for the purpose of education must be devoted to the promotion of literacy among the children who will be the citizens of tomorrow. No one will gainsay the supreme importance of universal, compulsory, primary education for our children. It must be the goal of the government to make this primary or basic education not only universal and compulsory but also free. It must be the first charge on the revenues of the state. But there is another problem which is equally vital and urgent and will not brook delay and that is the removal of illiteracy among the adults. This adult illiteracy is a great stumbling block to the progress of the nation and the sooner it is rooted out the greater will be the chances of our national regeneration. The adult today, thanks to the introduction of universal adult suffrage, has become an important social and political unit and it is of first importance whether by his ignorance and illiteracy he is to hamper and retard national progress or whether by his enlightenment and culture he is to help in the acceleration of the pace of our national regeneration. Literacy which is the main objective of the new scheme, will throw open the gates of Knowledge to the adult. By making a man literate we place in his hands the key which will enable him to unlock the door which admits him to the treasure-house of Knowledge.

But the Social Adult Education Movement which has been launched

by the governments today does not aim at mere literacy. Its aim is nothing less than enabling every adult to live a better and fuller life. The education that is proposed to be imparted to him will make him a better workman in his own special sphere of work if the proposal to vocationalize adult education, Particularly in the literacy centres which are to be inaugurated in the factories and industrial establishments, is carried out. The carpenter will be made a better carpenter, the mason a better mason, the smith a better smith and so on. So even from the narrow view-point of individual efficiency the adult who will receive this Nai Talim is going to be a better workman in his own specialized profession. His education will also help to improve his standard of living. It is an admitted fact that the standard of living is appallingly low as compared with the more advanced countries of the West. We are content with the bare necessities for keeping body and soul together. That man wants but little here below nor wants that little long seems to dominate our outlook upon life and our ideals and aspirations the lot of the villager and the average man in the town has to be considerably improved if our nation is to advance and take its rightful place in the comity of nations.

The education of the adult is of even greater importance from the point of view of the political advancement of the country. Rightly or wrongly, we have universal adult suffrage in our country today. It is of vital importance how this political power which is placed in the hands of the adult today is going to be well-used or ill. What was called "educating our masters" was never more important

than it is today. we are today a sovereign democratic republic and have won our freedom after a long period of constitutional agitation. The success of our new political experiment depends to a large extent on whether the enfranchised millions are going to be illiterate and uneducated or literate, educated and cultured. If we do not succeed in making the teeming millions of our adults literate in the quickest possible time and in the most rapid manner, the freedom which we have won after so many years of travail and tribulation, will taste like dead-sea fruit in our mouths. Adult illiteracy is not only a stumbling block to national progress but it is a potent source of mischief. As has been rightly pointed out adult sufferage without universal adult literacy is not a mere snare—it is a real menace.

It is also expected that adult education will bring about the regeneration of our villages through the dissemination of knowledge on subjects of health, hygiene and sanitation, through the introduction of better methods of cultivation and by expending the blessings of co-operation even to the remotest and most obscure hamlets. The education that is sought to be imparted to the rural adult is also expected to act as an effective solvent of the passions, and prejudices that are so rampant in our villages today and which make life bitter and intolerable. The cut-throat competition of today which is inspired by the slogan—Everyman for himself, God for us all and the Devil take the kindmost—may be expected to yield place to healthy, fruitful co-operative enterprise. The village will cease to be a hot-bed of faction and strife, a battle-

ground of animosities and may develop into a flower-garden of unity and a better place to live in.

There is another point of view from which we must value highly our literacy. As Lord Morley pointed out long ago, not merely the well-being of the many but the chances of exceptional genius are highest in a community where the average intelligence, curiosity and capacity are highest. The efflorescence of intellectual giants will be possible only in a society which is intellectually much advanced. The light burns only at the top, but is fed by the oil from below and the brightness of the flame depends upon the quality no less than the quantity of the oil that feeds it.

Last but not least, social adult education will pave the way for the brave new world in which the one far-off divine event towards which the whole creation moves—the brotherhood of man under the fatherhood of God—will have moved from the stage of a remote unattainable ideal to that of a *fait accompli*. "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." Thus the promotion of universal adult literacy in all lands—and the problem is one of special urgency in India as it is of special magnitude—has its contribution to make towards the ushering in of a warless world and the Parliament of Man and the Federation of the World where the war drums throb no longer and the battle-flags are furled.

Thus social adult education is as important as the promotion of literacy among the children. It may be argued that even from the point of view of the education of the child

it is necessary to educate the adult and make him realise the blessings of literacy and knowledge, as he will then be no stumbling block in the way of the spread of literacy among his children. This illiteracy is a great evil and has to be attacked on many fronts. A multipronged attack is to be made for the demolition of the stronghold of illiteracy.

* * *

The magnitude of the work of social adult education in our country, where the percentage of illiteracy is as high as 85, is considerable and the strength of the personnel which is required for the total eradication of illiteracy is staggering in its proportions. But it is no cause for despair. It must not lead to a mood of frustration or a defeatist mentality. Rather it must be a spur to our heroism and an incentive to courageous endeavour and enterprise and make us address ourselves to the task in a spirit of adventure. In this great and sacred task everyone can help and everyone ought to help. It may not be given to every one to add to those acquisitions of intellectual strength and spiritual mastery which have one by one and little by little raised man from being no better than the brute to being only a little lower than the angels. But what the humblest of us can do is, "by diligently using our own opportunities and by extending those opportunities to others to help to swell that common tide on the set and force of whose currents depends the prosperous voyaging of humanity."

The grand literacy drive that has now been launched by the Government gives the opportunity to all those who are willing and able to help. The idea behind the new scheme of social adult education is

to mobilise the literates of the land for the purpose of making an all-out assault on the fortress of illiteracy. The slogan of the new movement is EACH ONE TEACH ONE. It is easy to see that if every literate in the land makes up his mind and considers it his duty to teach, the members of the literates would grow in geometrical progression and the goal of universal literacy will soon be attained.

This literacy drive is to be launched immediately in the villages. For real India lives in the villages. We have the teachers trained in the Training Schools of Adult Education and the apostles of Adult Education who have undergone training in the Government Social Adult Education camp for college lecturers will soon bring into existence a numerous band of trained, disciplined voluntary workers. These will have an incentive to vigorous and energetic endeavour as the state is going to subsidise the work in a very liberal measure. For every adult male literate by the adult teacher and certified to be such by a competent teacher of the educational department authorised to do so, the teacher will get an honorarium from the Government. It is something more than a mere labour of love. It verily brings with it its own reward. So the call has gone forth. Literates of the world, mobilise.

The approach to the problem is to be made by establishing literacy centres in as many rural areas as possible. Down with literacy Committees for the several wards of municipal towns, Town Social Adult Education Committees, District Social Adult Education Councils are also to be brought into being. The District Social Adult Education Council with its urban and rural

auxiliaries will canalise the activities and make them fruitful to the maximum extent. As the work progresses a special Assistant District Educational Officer to look after the work of the literacy centres in the district a Deputy Director of Public Instruction exclusively in charge of Adult Education will be appointed. It has been estimated that literacy can be attained by the adult in the course of six weeks or, roughly speaking, in forty days. This is what must be made possible in as effective and speedy a way as possible.

The plan of Adult Education formulated by Mr. A. G. Vilva Roy, the Adult Education Officer, which will be implemented by the Government gradually, is an excellent, well conceived plan, sound in respect of general principles and eminently sensible and workable so far as the details are concerned. It is a plan which has great potentialities.

The Vilva Roy Plan deals elaborately and in detail with the personnel that is to be mobilised for the purpose, the Institutions to be brought into existence, the syllabus of general knowledge that is to be covered, the cost of implementing the Plan and the organisations that are to be brought into being for carrying on the work. As regards—personnel the Village Organiser is the pivot of the whole scheme. This village organiser must have a general education of the S. S. L. C. standard and must have undergone special training in adult psychology, literacy technique, preparation of reading materials and methods of carrying on propaganda. It is desirable that he should be put through a short course of training in improved methods of agriculture, fruit-gardening, poultry-farming, animal husbandry,

dairying, fish-rearing, co-operative production and marketing. A short course of training in cottage industries will greatly add to his efficiency. The students of the Colleges will be organised into Social Service Leagues and given special training to help in the work of spreading adult literacy. Retired Government servants, military personnel in times of peace, widows' Homes and ladies' Clubs and, above all, religious organisations are all expected to join in this crusade of promoting literacy.

Adults' clubs will be brought into existence in as many population centres as possible. The hours of working and the syllabus of general knowledge that is to be covered in the adult education schools are all clearly indicated in the Plan. Libraries and book-stalls on wheels can help in this work. The Plan gives the cost of the working of its details for each village. While liberal grants will be provided by the

Government for the furtherance of the work the various organisations that are to engage in the work are expected to explore and exploit all possibilities of raising funds for carrying on the work. In this connection the plan outlines a detailed workable constitution for the Village Social Education Committee, the Ward down with illiteracy Committee, the Town Social Adult Education Committee the District Social Adult Education Council and the College Students' Social Service League.

The plan is the work of a man of vision imbued with a zeal for the cause and working in a spirit of dedication. The Government cannot do better than implement it with the least possible delay. If that is done we shall soon have in this country a loftier race than ever the earth has known—men with the light of knowledge in their eyes and the flame of freedom in their souls.

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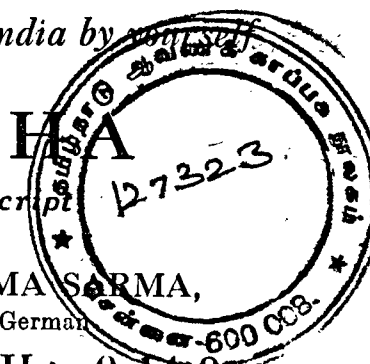
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EDUCATIONAL INDIA

MASULIPATAM, May, 1951

Merit, Marks and College Admissions

ON April 18, the Madras Legislative Council passed a resolution stating "This House recommends to the Government, in view of the decision of the Supreme Court in relation to what is known as the Communal G. O., to adopt such measures as are necessary for admission to the Government professional Colleges and appointment in Government services as will conduce to the welfare of all classes of citizens." Superficially this resolution seems to be quite just and harmless as it wants the welfare of all classes of citizens to be promoted. It is only when one is acquainted with the historical background of the communal G. O. and the judgement passed on it by the Supreme Court that one will be in a posi-

tion to understand the kind of injustice it wants to perpetuate.

THE Communal G. O. regulates admissions into Colleges not on the basis of the merit and qualifications of candidates seeking such admission but of the caste and community to which they belong. This has resulted in several instances of a candidate better qualified being refused admission on the ground that he belonged to a particular community or caste and a candidate less qualified being granted admission on the ground that he belonged to another specified community. This was clearly unjust but there was nothing illegal about it before the new constitution of India was brought into effect. Under this constitution however every citizen irrespective of his caste, community, creed and religion is guaranteed certain fundamental rights and one of these rights lays down, "No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of state funds on grounds only of religion, race, caste, language or any of them." The communal G. O. consequently came into conflict with this right and the question of law was finally decided by the Supreme Court in a case which came before it and in the judgement which it passed on April 9, it held that the G. O. was *ultra vires* of the constitution and that it constituted a clean violation of the fundamental Rights guaranteed to the citizen under Article 29 (2).

THE resolution moved and passed in the Madras Legislative Council is the reaction of the members of the council to this judgement. Among those who voted for it were congress men as well as non-congress men. Though the Madras Cabinet was neutral at the time of voting, its sympathies were in favour of the resolution as it had always stood for the communal G. O. and as it defended the G. O. before the Supreme Court. It may therefore be concluded that the politically conscious section of the Madras Public as represented in the legislature is in favour of the Communal G. O. and against the judgement of the Supreme Court. Their move—and the move of the Madras Government—now is to amend the Constitution itself with a view to legalise admissions into Colleges not on the basis of merit and marks obtained at the examinations but of the community and caste to which the applicants belong.

DURING the discussion in the legislative-council certain observations in support of the communal G. O. were made which if accepted are bound to have far-reaching consequences of a highly injurious character. One such observation was that unfortunately many students had an "inflated value of their achievements because they all passed in first class. To confuse marks with merit was the biggest tragedy under which they were suffering." This was the observation of a member who is also

a leading educationist occupying a position of the greatest responsibility and authority. Another member who is also an ex-educationist said that merit alone should not be taken into consideration in connection with the promotion of professional education. The mover of the resolution stated that the mere securing of high marks in examinations would not give success to a person in life and inferred from this that it should not be a criterion for admission into colleges. The Education Minister also held the opinion that marks were no criteria of the merit.

THERE are certain fallacies involved in this line of argument. If merit is not to be the basis of admission what else is there that can take its place? Merit is only a term which means the capacity on the part of the candidate to make the best use of the educational opportunity afforded to him by the state. Is it not a waste of public resources to give opportunity to a person less capable of making use of it in preference to one more capable of utilising it? Marks, it has been argued are not an exact measure of merit. Then the question is what should be substituted for marks? Is it the caste or community that should take the place of marks or some other objective and Scientific test? The other point to be considered is that those, who decry marks and merit when it comes to a question of deciding between candidates belonging to different

communities are prepared to take these as sound criteria in deciding between candidates belonging to the same community showing there by that there are no other equally satisfactory tests. If there is only one seat reserved for a muslim and if there are half a dozen muslim candidates for that one seat is it not to the candidate who has the highest number of marks that the seat is given? The moment you discard marks and merit you leave the field wide open for subjective considerations and for patronage and all the evils of favouritism, corruption and nepotism will creep in.

THE truth of the matter is that communalism is deeply rooted in the country and that politicians are unable to rise above it. The decrying of marks and merit is only an attempt to justify this communalism. As one member put it. "Frankly and truly they were all communal minded, those who wanted the abolition of the Communal G. O. and those who favoured its retention were all communal-minded in one respect or another." This was just what the education minister had in mind when he said that he could not forget the realities of the situation. The leaders among the politicians are not for the abolition of castes and communities. They are on the other hand working for the perpetuation of caste differences — perpetuation not in the traditional way but in a way under which those who belong

to the so-called lower castes might tyrannise over and persecute those who belong to the so called higher castes. This is the atmosphere in which educational institutions have to work. It is not a good or pure atmosphere but there is not much use trying to transform it completely through laws and constitutions which have very little value in the face of adverse public opinion changes will have to be brought about almost slowly and gradually.

Equality between Women and men Teachers

ENGLAND is known to be a land of democracy but even there a great deal of disparity exists between the ideal and the actual. Equality in one of the cardinal principles of democracy and how far it is from actual realisation is found from some of the resolutions that were passed at the last conference of the National Union of Women Teachers. The delegates complained about the absence of equality in regard to pay. For the same quantity and quality of work men teachers receive a higher salary than women teachers. There was similar inequality in respect of promotion to higher posts in all types of schools. Men had preference over women in these matters. Many of the primary schools in the country where women are the teachers are in need of great improvement in their physical condition. In mixed schools

women have little chance of being appointed to the headships even though they are very well qualified for the posts. In senior classes of schools the proportion of men employed as teachers is greater than of women and this ratio reflects badly on the general capacity of women and gives room for legitimate complaint on their part. The women teachers found a general explanation for all this in the traditional prejudice against the so-called weaker sex in the country—a prejudice which like all prejudices has no rational justification for it at the present day. It is to this prejudice that they attribute the discrimination made between girls and boys in the matter of training for technical and vocational work. Openings in this field are more numerous for boys than for girls; and this handicaps throughout their life. The Conference has done well in drawing the attention of the public to all these disparities.

External Degrees

THE Report of the Bombay University Reorganisation Committee published last month is an important document. With the starting of a number of regional universities in the state—universities like Poona, Baroda etc.—the University of Bombay has become transformed into a city university with jurisdiction only over the colleges in the city proper. Naturally the question of its relation to these colleges its constitution in general and

the nature of its work had to be considered in the light of the transformation it underwent and the Report has dealt in an able manner with all these questions. There is however one recommendation made by it—the recommendation regarding external degrees which may rouse a certain amount of controversy and it is to this that we propose to invite the attention of our readers.

IN the new set-up the University of Bombay becomes a teaching university. The imparting of instruction to the students by teachers directly under its control and the training of students in research by such teachers become the essential features of its work. Examinations continue to exist and degrees will continue to be awarded on the results of such examinations but greater emphasis will be laid in future on the work done from day to day by students than on their performance at the examinations. The question that arises therefore is whether there is any place for external degrees in such a university.

THE Committee has recommended the institution of such degrees although it recognises that it is not quite in conformity with the work and conditions prevailing in a teaching university where real significance is attached not so much to examinations but to the training that students receive during the course of their stay at the university and the corporate life

which they have an opportunity to lead. An external degree is a degree conferred on students who are not under a necessity to receive regular training of any sort and who do not participate in corporate life but who merely pass the examinations held for the purpose. In their case the degree is merely an indication that they passed a particular examination and not of any kind of training they received. The candidates sitting for examinations are persons who spend most of their time in earning their livelihood and who some how manage to read a few books and pass the examinations. There is nothing in the diplomas and certificates they get from the university to show that they are holders of external degrees. For all practical purposes they are treated just like those who are regular students of the University, attend lectures from day to day, work in libraries and laboratories, take part in excursions and other extra-curricular activities and develop a sense of corporate life. One therefore is naturally tempted to ask if it is right and proper that persons belonging to these two entirely different categories should be treated alike by the University and be given identical degrees?

THE institution of these external degrees has been defended on two grounds. One is that it will remove the congestion in colleges and the other that it will be of help to poor but

deserving young men and women who are anxious to get degrees but who are not rich enough to spend several years at the University. But these grounds are not sufficiently weighty. With the establishment of regional universities there will be less overcrowding in the city university. Moreover the attraction for a university degree is bound to become less if as has been recommended by another Committee they cease to be the passports for public service. As for poor students the better course is to institute more free studentships and scholarships. The Committee itself has recognised the appropriateness of this alternative in the case of poor students but has all the same concluded in favour of external degrees for them. This is really to minimise the value of the teaching that is provided for in colleges and the training which students get in them. It will also result in a larger number of persons preferring to get themselves employed and getting external degrees. This will defeat the primary purpose for which a university exists. Coaching institutions will multiply. Cramming will be encouraged and holders of external degrees will swell the market.

IT would have been much better if the suggestion of Mr S. R. Dongerkerry, the Registrar of the university that candidates for external degrees should attend evening colleges for certain number of years had been accepted

by the Committee. It has not however done so in view of certain conditions of employment and housing in Bombay. But these conditions are not quite relevant to the situation. Students aspiring for degrees can not have every thing to their liking. Certain hardships have to be undergone if they are to come up to real university standards, and it is not right that they should be lowered.

IT therefore appears to us that there is no strong case for the institution of external degrees by any university today and that if they are instituted there should be insistence on attendance at evening colleges. The degree should indicate not merely that the candidate passed a particular examination but also that he underwent a particular kind of training.

Adult Education

THE education of our adults was never a matter of such grave urgency and vital importance as it is today. The Constituent Assembly has hammered out a constitution for the country on the principle of adult franchise. Now this adult franchise without adult literacy is not only a snare, it is a positive menace. It is imperatively necessary that the teeming millions to whom the franchise has now been extended should be made literate and educated and cultered besides in the quickest possible time to ensure the suc-

cess of the great experiment in the art of Government which we are launching upon today.

BUT in the organisation of this work of adult education we feel we are out on an uncharted sea. It is, no doubt, true that adult education has been carried on in other countries on a large scale and with great success, but it would be erroneous to suppose that methods of organisation and literacy techniques which have been found successful in one country will necessarily prove equally successful in another. The principles of adult psychology on which the schemes of other countries are based may not apply in toto to the people of our country. It is therefore necessary to work out after deep deliberation methods of liquidating illiteracy and running of community centres which are calculated to yield the best results and in the quickest possible time.

FOR this planning a conference of all those who are interested in adult education or one actually engaged in it is a necessary preliminary. The UNESCO Seminar on Rural Adult Education held in 1949 tried to define the basic principles of Adult education in so far as they may apply to all countries. The National Seminar held in the following year at Jubbalpore considered the question at the national level. Now South India which has always been in the Vanguard of every progressive national movement has organised its own

Seminar to consider the numerous problems of adult education in their special application to the languages and people of South India. To the South Indian Adult Education Association which has been labouring in the field without recognition and without any considerable state aid for quite a long time now, goes the credit of organising the first South Indian Adult Education Seminar. The Central Government has made a very liberal grant to make the running of this Seminar possible. The Education Minister of the Government of India has evinced a keen personal interest and has deputed the Joint Secretary of the Education Department, Professor Humayun Kabir to inaugurate the Seminar and has also persuaded Miss Ella Griffin, the UNESCO Literacy expert to participate in the Seminar and give it the benefit of her knowledge and experience.

THE place chosen for the Seminar is the Headquarters of the Theosophical Society which has made a very valuable contribution in the field of Indian Education notably through its great personalities, Dr. Annie Besant and George S. Arundale. The office-bearers are men of dynamic energy and enthusiasm and have to their credit experience of adult education work extending over a long period. The Hon'ble Minister for Food and Fisheries with the Government of Madras, Mr. Roche-Victoria who has been devoting

himself to the work of adult education for several years is the Director of the Seminar and he is ably assisted by such veteran workers as Mr. K. S. Ramaswami Sastry, Mr. G. Harisarvottama Rao, Mr. A. G. Velva Roy and Mr. J. R. Gopal. Under the able guidance of such tried workers the Seminar is bound to turn out very valuable work and offer a good direction to the work of adult education in South India.

THE primary objective of the Seminar is to devise ways and means of achieving universal adult literacy in this part of the country. The term—adult education has become one of wider meaning and comprehensive significance than before and the mere attainment of literacy is no longer the end and aim of adult education. As is to be expected the Seminar will consider the numerous problems of organization. The literacy techniques to be adopted, the methods to ensure continued attendance at Literacy centres and to avoid the lapse into illiteracy, the value of the EACH ONE TEACH ONE method of Dr. Laubach, the use of the instruments of popular education like the Cinema, the Radio, the Schools, Colleges and Universities, the place of libraries, wall reading lessons, wall newspapers and story and lesson sheets and manuscript journals and leaflets in the literacy drive will all engage the attention of the Seminar. Delegates and

observers have foregathered from all parts of the Madras State and the neighbouring States of Hyderabad, and Travancore-Cochin and some of the delegates have very considerable and valuable experience of actual work in the field. By mutual discussion and exchange of ideas it is hoped that the South Indian Seminar will blaze a new trail in the matter of Adult Education in this part of the Dominion of India.

Welcome, Dr. Krishnayya!

WE have great pleasure in welcoming back Dr. G. S. Krishnayya into our midst. He returned to India only recently from Washington where he had a busy time as Educational Attache to our Embassy in U. S. A.

DR. G. S. Krishnayya is no stranger to the Readers of Educational India. His contributions from time to time have aroused great interest among readers. Before he left for U. S. A. in September 1948, he was the professor of Education in Mysore, Superintendent of Education, Hyderabad Residency, and Professor of Education and Vice-Principal, Kolhapur Teachers' College until 1939, when he was appointed Bombay's first Indian Inspector of Anglo-Indian and European High Schools. He has not only managed the routine work of his large jurisdiction and organised school activities for the improvement

of the performance of pupils and teachers alike, but he has written several useful educational books and contributed articles on education to various papers and periodicals. The selection by the Govt. of India of Dr. G. S. Krishnayya for the post of the Deputy Educational Liaison Officer in the Indian Embassy in Washington was generally acclaimed as very appropriate, for he possessed the necessary background and outlook. Having spent over five years in Columbia University, New York City doing his M.A., and Ph. D., in Education and travelled a great deal in the U. S. A., he naturally commanded American interest and confidence and was able to help Indian Students to get into suitable institutions and make the contacts.

WITH this glorious record of service, he now returns to India as Principal of the Teachers' College, Belgaum, and we heartily welcome his homecoming. His first article after his return to India is published in this Journal and we are sure that our readers will be delighted to read his articles regularly hereafter.

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DELHI

AZAD'S REVIEW OF EDUCATIONAL PROGRESS

Replying to the debate in the Parliament on budget grants the Education Minister Maulana Abul Kalam Azad said that he was very happy to see that members who had taken part in the debate had themselves realised that unless more funds were made available to the Education Ministry it could not fulfil the tasks they looked forward to.

Maulana Azad said that there was no dearth of educational schemes. "Our hands are full of schemes but our pockets are empty. What are we to do in these circumstances?" Impressing on members the fact that without more funds the Ministry could not take any step forward, the Education Minister said: "You should remember that the allocation to the Education Ministry in the budget is not even two per cent of the total amount. I would ask you, therefore, to do your utmost to get more funds allotted for education. It is very clear that by your speaking for ten minutes each in the House, the problem of education cannot be solved. You would be deluding yourself if you thought so. Twelve months do not take long to pass. If more funds are not allotted, do not come next year with your pointing fingers and charge us with not having supplied radio sets to rural areas or with having failed to make any progress in the educational field."

Referring to the Ministry's basic education scheme, Maulana Azad said that it had to be shelved because of lack of funds. The Kher Committee's recommendation of training twelve lakh teachers to impart basic education to all the people within 16 years had been accepted but could not be carried out

as the hope of funds forthcoming for the purpose had been belied. So also the scheme for compulsory adult education had to be shelved. Whenever in the past two years there was a financial crisis, the meagre allocations to the Education Ministry had always come under the axe of the Finance Minister. If Government at least gave them Rs. 15 crores, they could make a beginning towards the achievement of their goals.

Maulana Azad said that Mr. Govind Das had raised the question of development of Hindi. But he would tell the House that the Ministry had always laid stress on the fact that efforts should be concentrated to popularise Hindi in areas where it was not the mother tongue. Government had agreed in principle that Hindi should be made compulsory for all civil service examinations. The board set up by the Government to compile a dictionary of scientific technical terms in Hindi was doing its work. "If funds are available, I propose to set up a separate section in my Ministry exclusively for the spread and development of Hindi. But people should not look to Government alone to complete this work. Public bodies must also take up the work."

CENTRAL GRANT TO BENARES 'VARSITY

The Government of India had sanctioned a special grant of Rs. 8.2 lakhs to the Benares Hindu University for 1950-51. Pandit Govind Malaviya, Vice-Chancellor of the University, said "This grant being in addition to the other usual grants from the Government of India, we will now be able to meet many of our increased expenses," he added.

MADRAS

PROMOTION OF EDUCATION MADRAS GOVT'S EFFORTS

Replying to the debate in the Legislative Assembly, in Madras on Budget grants, The Hon'ble Sri K. Madhava Menon, Minister for Education said "Ways and means of implementing the provision in Article 45 of the Constitution, casting an obligation on the State to provide free and compulsory education for children up to the age of 14 within a period of 10 years, were now under examination, while presenting the education demand for Rs. 11,40,00,000.

Mr. Madhava Menon claimed that the key-note of the working of the department was one of progress. Teaching through the medium of English, the Minister said, had been abandoned in secondary schools and all schools were required to teach through the regional language, English being given the second place. Provision was also made for teaching Hindi to all pupils who would like to learn it.

Referring to the steps taken for admitting more pupils in schools and colleges, the Minister said that it was the policy of the Government to have at least one college in every district. The only district which had no college now was the Nilgiris. It was hoped that it might be possible to open a college there also in course of time.

Referring to elementary education, Mr. Madhava Menon said that "as part of the post-war development programme drawn up in 1944, the Government sanctioned a scheme of compulsory elementary education for all children of school age in selected villages in each district. The scheme was introduced in 1945-46 and was extended during the years 1946-47 and 47-48. Further extension of the scheme was suspended, as the Government wanted to review the progress till then achieved and also as they wanted to spread basic education. It is the policy of the Government to introduce basic education throughout the State as early as possible."

With this end in view, the existing training schools were being converted into basic training schools, and new basic training schools were being opened every year. At present there were 48 basic training schools and they were imparting training to about 4,240 pupil-teachers. Provision had been made in the budget for converting 10 ordinary training schools into basic training schools and for opening five new schools. The number of basic elementary schools in the State was 348 and more elementary schools would be converted into the basic type when the teachers undergoing training completed their training course.

"Under Article 45 of the Constitution" Mr. Madhava Menon continued, "the State shall endeavour to provide free and compulsory education for children upto the age of 14 within a period of 10 years. The question as to how the provision in the constitution can be implemented is under consideration. The problem is a stupendous one and involves heavy recurring expenditure. It is the intention of the Government to open as many new elementary schools as possible in order to make education compulsory. A provision of Rs. five lakhs has been included in the next year's budget for the extension of compulsory elementary education and the Director has already been asked to prepare his plans for the utilisation of this amount in anticipation of the sanction of the Legislature."

The improvement of the conditions of teachers, especially elementary school teachers, was a matter which had always been engaging the attention of the Government. Recently the Government sanctioned an increase in the salaries of teachers in aided elementary schools by rupees two. Though the increase in individual cases was small, the commitment involved was to the total of several lakhs. It was hoped that a time would come when they would have a more contented set of workers in the educational field.

BOMBAY

TEACHING OF SINDHI

In view of the revised policy of the Government of India regarding the script for the teaching of Sindhi, the Government of Bombay have now decided to make provision for the teaching of Sindhi in the Urdu or the Devanagiri script in primary schools in the State with effect from the academic year 1951-1952, states the Director of Publicity, Bombay. Facilities for teaching in a particular script will be provided only if 40 students in a school and 10 in a class desire to study through that script.

KARNATAK VARSITY BUILDING

President Dr. Rajendra Prasad laid the foundation stone of the Karnatak University "A suitably equipped technological institution would come into being in Karnatak in course of time" said the Chief Minister of Bombay, Mr. B. G. Kher, speaking at the ceremony of laying the foundation stone of the Karnatak University at Chota Mahabaleshwar, near Dharwar.

The Government was also alive to the need of starting a medical college in Karnatak, the Chief Minister added. The Government had already been giving substantial financial assistance to a private engineering college in that area, he stated.

ENTRUSTING AWARDS TO S. S. C. E. BOARD BOMBAY ASSEMBLY PASSES BILL

The Bombay Legislative Assembly, passed a Bill to give effect to the Bombay High Court's decision to entrust the matriculation endowments and awards to the Secondary School Certificate Examination Board.

The Bill amends the Bombay Secondary School Certificate Examination Act of 1948.

Mr. B. G. Kher, Chief Minister and Minister for Education, assured the House that the S.S.C.E. Board would not bring in communal or sectional

considerations in awarding prizes and scholarships. It would be guided by the Constitution in that respect.

PROGRESS OF EDUCATION IN BOMBAY

In spite of financial difficulties, the various educational schemes in Bombay State made considerable progress during the year 1949-50, says the Director of Publicity.

There was a big rise in the number of educational institutions and also in the number of pupils in all kinds of such institutions, the number of educational institutions rising by 2,821 and that of pupils by 3,41,142.

The total expenditure on education, including the figures for Baroda and Kolhapur, rose from Rs. 17,54,03,431 in 1948-49 to Rs. 21,63,85,727 in 1949-50, showing an increase of Rs. 4,09,82,296; the expenditure of the Government on education increasing from Rs. 9,99,39,326 to Rs. 12,38,72,656.

The outstanding achievement during the year was in the field of primary education. The number of pupils in primary schools increased, during the year, by 2,75,659 to 33,11,644.

"Even more important than the numbers," says the report of the Director of Public Instruction, "is the new spirit permeating the primary schools."

"Social studies, community life, crafts and physical education receive more attention now than they did before."

The number of pupils in secondary schools increased by 16,397, to 3,90,319 during the year.

In the field of higher education, the main event was the placing on the Statute Book of some more University Acts, the Gujarat University Act, the M. S. University of Baroda Act and the S. N. D. T. Women's University Act.

According to the Director's report, military training is gradually becoming popular among the University students. Social education also continued to make good headway.

PUBLIC OPINION

DR. S. CHANDRASEKHAR ON ORGANISATION OF RESEARCH

Universities in India should seek to set up high standards and to maintain those standards if they were to make rapid progress, said Dr. S. Chandrasekhar, Professor of Astro-physics in the University of Chicago, speaking under the auspices of the Southern India Journalists' Federation. Mr. N. Raghunatha Aiyar, President of the Federation was in the chair.

Dr. Chandrasekhar said that it was a common mistake to regard the pure and applied aspects of research as entirely distinct and mutually incompatible. The difference between the two was one of degree only. This distinction could often be misleading. There were perhaps many in this country who believed that the study of the solar atmosphere had nothing to do with practical problems and they might ask why any money should be spent in establishing an Institute of Astro-physics. In actual fact, such research did have practical value. For example, in tackling the problem of the utilisation of atomic energy, the basic mathematical methods used were exactly those developed by astro-physicists in their study of the atmosphere of the stars. In the same way, applied research was very often interlinked with pure research. During the war, scientists set to tackle the problem of photographing through smoke and fog, developed infra-red photography. Some of the most important advances in the study of the atmosphere of planets since the end of war were accomplished by the use of these methods. Thus the techniques developed for meeting practical needs had found application in pure research also.

Pure and applied research interacted to mutual advantage, the speaker continued. There were many in India who did not realise this fact and who held that the primary need of the country was applied research. It was stated that research in Pure Mathematics was not important at present and not much was being spent on research in this field. This was very disappointing, particularly because there was so much talent that could be utilised. The proper exploitation of talent in this field would lead to fruitful progress in other fields of research activity. It was essential that the fallacious distinction between pure and applied research should be given up, he said.

Proceeding, Dr. Chandrasekhar said that in the United States "pure research" was essentially supported by the universities while "applied research" was supported by Government and Industry. There were, however, innumerable instances where the roles were reversed. During the war, for instance, the University of Chicago devoted its energies to projects of immediate practical importance. After the war, an Institute of Nuclear Studies devoted to pure research was established at the University. The project was financed entirely by the Government. Industry also took a keen interest in pure research had been accomplished, for instance, but standing work in pure research in the laboratories of the Bell Telephone Company.

Dr. Chandrasekhar said, in conclusion, that the lesson which we should learn from the United States in organising scientific research was that we must have a clearly formulated objective and that we must approach that objective with directness and determination.

Britain's Scouts to have Busy Year

Festival Hosts to Overseas Visitors

F. HAYDN DIMMOCK, Editor, of the Scout, London.

THIS year is to be a very busy one for the Boy Scouts of the United Kingdom. Apart from their normal camping and other outdoor activities, they will be playing an important part in the Festival of Britain 1951 when they will entertain Scouts of many nationalities who will visit the Festival.

These overseas visitors will be particularly interested in the Pavilion of Youth which is to be a feature of the South Bank Exhibition in London. The hosts will share with other youth organisations a programme of displays, national dances, music, plays and demonstrations of physical training and gymnastics, which will be given in the Pavilion.

Many of the visiting Scouts will

enjoy a week's holiday in the homes of London's Scouts. During that time they will receive the hospitality of a cross-section of people—bank managers, civil servants, bus drivers, policemen and professional men. Thus they will have a glimpse into the British way of life which they could never have otherwise.

The visitors will come from 19 countries of the Commonwealth, including Australia, Pitcairn Island (that lonely island peopled by the descendants of H. M. S. *Bounty*), Sudan, Sierra Leone, Zanzibar, Bermuda and Fiji. Scouts from other parts of the world will include those from Belgium, Iceland, Syria, U.S.A., Haiti, Holland, Denmark and 14 other countries.



Scouts from Southern Arabia at a "get-together" party in London. There will be many similar meetings in 1951, for Scouts from over 40 countries have accepted invitations to visit London during the Festival of Britain.

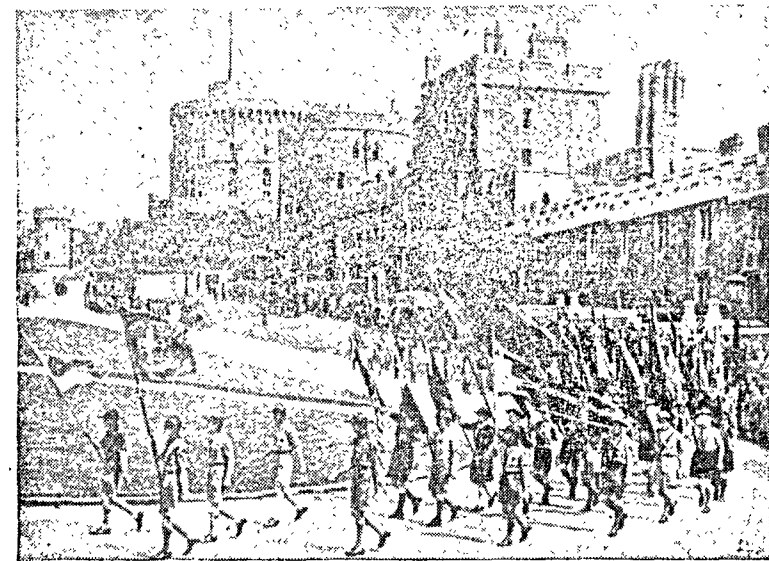
By Courtesy : The British Information Services

Exhibition Camp

Because camping holidays are becoming more popular in every country it has been decided to lay out an exhibition camp in the Exhibition grounds. For seven weeks patrols of Scouts will live in the camp and while there will carry out minor duties in connection with the Festival.

The famous ship *Discovery* in which Captain Scott journeyed to the Antarctic, is moored in the Thames almost opposite the South Bank Exhibition. The ship is now used for the training of Sea Scouts and is owned by the Boy Scouts Association. During Festival year an exhibition of the relics of Scott's and other expeditions to the Antarctic will be arranged on board. Sea Scouts will be coming from many parts of Britain to take turns manning the ship.

Scouts the world over are familiar with the name Gilwell Park, which is a centre for Scout training, in Epping Forest near London. They know that the founder of Scouting took the name Gilwell when he was raised to the peerage, becoming Lord Baden Powell of Gilwell. Many hundreds of Scouters from the Commonwealth and Colonies have received training at Gilwell and Scouts from almost every country of the world have camped there. Gilwell is the one place every Scout wants to see. Realising this the Scouts of London have invited 40 countries to send a Patrol to Gilwell for an International Camp from August 22 to September 1. London Scout patrols will act as hosts. They will take the visitors sightseeing, including a visit to the South Bank Exhibition.



This picture of Scouts marching through the grounds of Windsor Castle, in the English country of Berkshire, was taken after a National Scout Service had been held in St. George's Chapel at Windsor. Scouts in Britain anticipate a busy time in 1951 entertaining Scouts from other lands who visit the United Kingdom for the Festival of Britain.

By Courtesy : The British Information Services

No Lack of Volunteers

A floating exhibition is to be part of the Festival of Britain; this will be staged on board the *Campania* which is to visit ten British ports. Sea Scouts at these ports of call have been asked to give help on board the ship—and there will be no lack of volunteers.

Many towns and villages in Britain will be holding special functions to celebrate the Festival. Local Festival Committees have been set up and Scout Groups are co-operating to make these events a success.

The Boy Scouts Association will stage the now famous pageant play

"Boy Scout" in the Albert Hall, London, as a special Festival attraction. The cast of 1,000 Scouts will give daily performances from June 11 to June 16. The play shows the progress of a Scout from Tenderfoot to King's Scout.

By a lucky coincidence the Seventh World Jamboree will be held in 1951. The site of the camp is at Salzkammergut, Austria. Contingents will be coming from every part of the world and those who can have been invited to travel to or from the Jamboree by way of Britain so that they may have an opportunity of seeing Britain in Festival Year.

ANNOUNCEMENT

"The Twelfth Annual Conference of the Andhra Teacher's Federation will be held at Amalapuram (East Godavari District) on the 8th and 9th May 1951. The delegate fees of Rs 2/- per delegate, inclusive of boarding, should be remitted to Sri B. Y. Somayajulu B. A., L. T., Board High School, Amalapuram."

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FROM OTHER PERIODICALS

Children Examine their Village

An Experiment in a Suffolk School

(From the *Times Educational Supplement*, April 6, 1951)

History and Geography, like many other subjects on the School curriculum, start—or should start—at home; and it is generally agreed that to children the study of their own parish or district is more real and therefore more interesting than a text book acquaintance with other parts of Britain or the World. But an experiment in a small primary school in a Suffolk Village is perhaps worth recording as much for its practical interest to teachers as for any general conclusions that may be drawn from it.

The six inches to the mile Ordnance Survey map of the parish was first shown to the children, but no attempt was made to study it except to identify the school buildings and the house of every scholar. These were marked in red. The parish is in an agricultural district and most of the land is arable; all of the children have fathers or brothers doing some work connected with the land, and they were next encouraged to find out what crops had been sown on all the arable fields in the parish. As the names of the crops came in, they were written in black ink in one corner of the appropriate field. In the following year the names of the crops were again marked, but this time in a different colour. The same thing will be done during this coming year, and then the different systems of crop rotation will be studied on each of the farms.

Study of the Map

But apart from this study of the crop the six-inch map has proved

at the low price of 3 sh. 6d., a very valuable piece of school apparatus. It was hung on the class-room wall, and at spare moments the children gravitated towards it, tracing with one another's help various features of the landscape that they knew; the numerous clay-pits, the highest point on the river to which ordinary tides reached, the various coverts, and so on. Bench Marks were later explained to them, and they were encouraged to identify the figures on the map and locate the bench-marks in the village and the different points in the parish.

The general conformation of the village was next discussed. It is scattered, and one noticeable feature is the remoteness of the church from the rest of the village. This was discussed with the children, and soon various stories emerged. There was for instance, a local tradition that once, a long time ago, the people had gone from the village, and when all the houses were empty, "gypsies" had moved in to live in them. Some such story was confirmed by enquiries, the Black Death of 1348-49 is believed to have wiped out the village; the original huts sited around the church had been evacuated, or more probably burnt down "to kill the plague", and another group of cottages had been built farther off. These formed one of the two recognizable nuclei of the present village.

A study of the history of the Parish was a natural transition from the study of the first map. About this time there came a proposal for

a local history exhibition to be held in the village in connection with the festival of Britain. As the school was also celebrating the centenary the school buildings were an obvious choice for the site of the exhibition.

The children were ready to help and their contribution is taking a valuable form. They have been entrusted with the job of finding out the names of every field in the Parish. A bigger map was bought for the purpose of making these.

As the children brought in the names of the fields facts such as the following came to light: it was found that all the fields in a rough semi-circle on the West side of the heath, or common were called walks—shepherd's walk, mill walk, plackett's walk, scholus walk and so on. At first it was hard to explain the term 'walk' since in none of the fields was there a foot path to justify it. Then it was pointed out that at one time this parish was in the centre of a big sheep-rearing district, and that the heath was used for "Walking" or grazing, the sheep.

The children had of course, to seek the help of their parents, most

frequently their grand parents in their researches. Help was freely given and the old people especially were as interested as the children. The children were encouraged to talk with them and to listen to stories about the village as it was in the past. Many instructive facts and photographs came to light in this way.

The site of an archaeological find during the middle of the last century was marked on the map.

It is a commonplace fact that a child's first interest is in its immediate environment, and an educational platitude that the immediate environment should be the starting point of all wider instruction; but one wonders whether the obvious truth about old people—that they live in the past and that the wide interest of middle life gradually shrinks to their beginnings—has been realized and acted upon. Some such activities as those undertaken by this group of country children would have the cooperation of the members of an Old Folk's Club; and one should imagine, the blessing of most gerontologists.

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MADRAS

CORRESPONDENCE

The Kistna District Teachers' Guild

The Krishna District Teachers' Guild expresses its immense pleasure to announce that orders have been received from the Government, approving the Proposal of the Krishna District Board to sanction Government scales of pay to teachers of all categories in the secondary schools under its management with effect from 1-3-1951.

The Guild expresses its deep sense of gratitude to the Government, to the South Indian Teachers Association and to Sri Kakani Venkataratnam, President, District Board, Krishna for his whole hearted support and untiring efforts to get the scales sanctioned.

NANDIGAMA }
17-4-1951 }

P. SUBBAREDDI,
President.

Board High School, Kothapeta

REPORT ON THE VIDYAMANDIR

Under the auspices of the Cultural Association of this school, the second Educational Exhibition under the title of "Vidyamandir" was held on the 31st March and 1st April. It chiefly consisted of the science section which occupied "the Raman Bhavan" and the Arts and the Crafts sections which filled "The Radhakrishna" and "Gandhi Bhavans" respectively. Altogether the exhibits which included about 180 charts besides several objects, diagrams and models were artistically displayed in 19 rooms. A thatched shed was improvised for a canteen.

After an inspiring and instructive speech from the presidential chair, Sri D. Venkatarao M. A., L. T., (Retired Lecturer, Government Training College, Rajahmundry) declared the exhibition open at 10 A. M. on 31-3-51 to the great satisfaction of the curious visitors numbering no less than a thousand. The queue system was strictly enforced. It took every visitor two complete hours to pass from the entrance to the exit, growing at each step wiser and merrier

as he received a fund of knowledge from the pupil interpreter at each exhibit.

There were in all four general meetings, two in the morning hours when prominent speakers gave their messages and two in the evenings at 5 P. M. wholly devoted for the cultural and citizenship training activities of the students. All items included in the programme were calculated to be educationally important both to the parent and the pupil. The last meeting was presided over by Sri S. Venkata Swamy M. A., (Lecturer, Government Arts College, Rajahmundry). A set of Educational films was shown in the end.

The visitors were deeply impressed with the success and magnitude of the undertaking and left the school premises fully confident in the latent capacities of their children.

Special arrangements were also made for the ladies.

The total number of visitors was four thousand.

Board High School } TEACHERS'
Kothapet, 6-4-51 } ASSOCIATION.

(Continued from page 344)

ferences. Their incorporation in the book has naturally resulted in occasional repetition and a certain want of unity, the perfect unity of a systematically developed thesis. But perhaps it is not an unmixed disadvantage. It has in a way contributed to spontaneity and freshness of expression and makes the book eminently readable, very pleasant reading even for the general public as distinguished from professional teachers and regular students of Education.

There can be no question of the success of the author in communicating to the reader his own enthusiasm for the new vision. To the teacher engaged in the routine work of teaching in the existing Schools it is a source of exhilaration and inspiration. M. S. K.

Book-Reviews

PROBLEMS OF EDUCATIONAL RECONSTRUCTION—By K. G. Saiyidain, Educational Adviser to the Government of Bombay. *Studies in Indian Education*—No. 1. Edited by the Indian Institute of Education, Bombay. Published by Asia Publishing House, 17, Gunbow Street, Bombay (pp 366—Price Rs. 4—12—0)

Mr. Saiyidain is too prominent a figure in the field of Indian Education to require any introduction to the readers of Educational India. This intimate knowledge of the most up-to-date developments in New Education, his rich and varied experience of Teaching and Educational Administration in the several distinguished posts which he has successively held, his close association with all progressive educational movements in the country and above all the thoughtful and earnest spirit which he brings to bear upon this rare equipment entitle him to respect and hearing when he speaks on the subject of Educational Reconstruction in India.

The book under review consists of three parts; the first entitled General Principles in which the author presents a portrait of 'The school of the Future', as it should be according to him; the second which he calls New Trends and Approaches in which the several aspects of education such as Basic Education, Secondary Education, Social Education, Educational Administration etc. are dealt with separately, and the third which he devotes exclusively to the Education of the Education of Teachers upon whom ultimately the task of realising in practice the

various plans and programmes of reconstruction mainly devolves.

The most impressive feature of the book is the earnestness with which the author pleads for a realisation of the urgency of the problem of Educational Reconstruction in India now in the new setting created by the attainment of Indian Independence and the international situation after the Second World War, the strong feeling with which he draws the contrast between the schools as they are and the schools as they might be if devotion and intelligence and understanding are brought to bear upon the task of reconstruction and the eloquence with which he advocates a new vision, a new outlook and a new spirit on the part of the administrator as well as the teacher which seems to be in his opinion the main thing as distinguished from particular methods or programmes or plans.

Practical suggestions in plenty are however scattered all over the pages of the volume relating to teaching methods and appliances curricula and organisation and the training of teachers. There are also many instructive discussions of the true significance and far-reaching implications of the new developments in education such as basic education, vocational bias in Secondary Education; Social Education and Adult Education, and Extra-curricular activities. Interesting descriptions of recent educational experiments such as the Bundle School of Sanderson, the Gorky Colony of Makarenko, the Labour Week in Kashmir Schools etc. form another very attractive feature.

Many of the chapters especially in the second and third part are merely reprints of Essays and Radio Broadcasts and Addresses at Con-

(Continued on page 343)

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