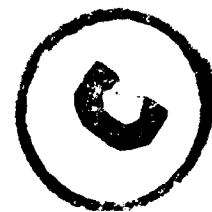


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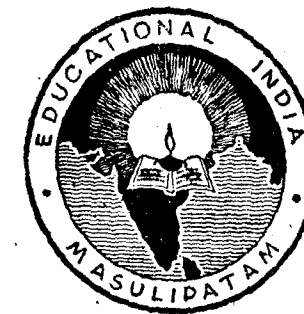
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EDUCATION FOR SILENCE

B. S. MATHUR,

Principal, M. M. H. College, Ghaziabad. (U. P.)

RABINDRANATH has a very fine idea: "In this great world we ceaselessly pass by the room where Mother sits. Her store room is open when we want our food, our bed is ready when we must sleep. Only that touch and that voice are wanting. We are moving about, but never coming close to the personal presence, to be held by the hand and greeted: "You have come!"

Here is a picture of life itself. You have a good deal of pleasure and plenty. You have conditions that you need for the consummation of your desires. You have an inside and that wants to come out as a full and comprehensive whole. But it cannot come out. Things are there but you cannot enjoy them. The great presence is there but we are not to feel that. There is nothing wrong inherently in us. We have come from God and we have divinity residing in us. We can, if we choose to find that divinity out in our thoughts, deeds and actions. But we don't. The touch is wanting. We cannot hear: "You have come!"

What a pity? What a dismal situation? There is something lacking in our training. Yes, something particularly lacking in our education. And so we are blind in spite of our eyes. This is our tragedy.

In olden days there was an emphasis upon memory work and we could not feel and hold the great Presence. What is today? We have a campaign for active education. Life is action. So is education deemed for action. There is nothing

wrong there but the thing that is wrong is that education is deemed for action alone. There the emphasis is wrong. In a way, education is for noise, for excitement. And the result is vigour accompanied by wars and their complications. Life has competition: it is a struggle. That is education today, essentially. But that is wrong. Education must be, firstly, for silence. Silence means thought and thought will culminate in a proper action which we all so urgently desire. This is the solution. This way we have to look at the problem of education to avoid any frustration in spite of our best of efforts, carried on non-stop.

The Mother is there but she will not hold us and own us till we have sharpened our minds to realise her. Here Mother might mean a lot for us. We have a certain aim in life. That is how we prove ourselves superior to animals. That aim we have to fulfil. But mere action will not allow us to make a near approach to that aim, to that consummation. Success is our aim. It must be preceded by thinking and planning to result in a proper action leading to success.

This is the task of education. Education is a preparation for life. It need not be considered life itself. There is some drawback there. If you take education to signify life you will naturally fasten up on action or activity. That might give us a partial success but not the complete and comprehensive success which is our aim. Let us enable the child to think, dream and visualise

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for himself. As he enters upon life in the world he will have ample opportunities to be engaged in activities. But first he must think. In fact, first, he must dream. Let him be a poet, fired with considerable imagination. He must create his own world. Else his personality will not prosper as it should. If as a child he is made face to face with those complications of life that are to come afterwards he will not be in a position to evolve his personality. That will lead to frustration. He must be a free agent. What is the task of the teachers, then, one may ask? They have to work, aided by their experience and imagination, for the creation of a proper atmosphere of growth for the child. Our mistake, I mean the mistake of the educators, is that we try to impose our own world upon the growing child who naturally comes to regard life as a great prison-house, where his energies, instead of obtaining a free expression, are regimented. And little wonder, after these years of frustration for the growing child. This is life. This is education that we are giving to our children.

Why not stop now? We had enough of regimentation, enough of lack-lustre periods in our schools and colleges. Let us think in terms of an atmosphere.

How beautifully Rabindranath sings:

Where the mind is without fear and
the head is held high;
Where knowledge is free;
Where the world has not been broken
up into fragments by narrow domestic
walls;
Where words come out from the depth
of truth;
Where tireless striving stretches its
arms towards perfection;

Where the clear stream of reason has
not lost its way into the dreary
desert sand of dead habit:
Where the mind is led forward by
Thee into ever-widening thought
and action—
Into that haven of freedom, my
Father, let my country awake.

What an earnest prayer! The thing is clear and penetrating. Education must lead to full and free flowing of reason and imagination so that mind feels nothing but freedom to think and act. There is a good deal of superstition in the world. It must go. Knowledge must be free, running after perfection, running out, indeed to meet Him and see Him in all. That way lies perpetual peace and joy.

Silence is urgently needed. Is it not golden? It will lead to gold. Our perfection, our divinity, that is inside us, will come out as a reaction to silence, accompanied by contemplation. Let us have a quiet sort of education, where students are making their own way: of course, they have to be helped by us. Let us think of that atmosphere of tranquillity and not of noise and bustle which we feel today in our schools and colleges. Let them have a place to sit quietly. Let them develop the library-habit.

All this requires imagination on the part of the head. In all schools and colleges, it must be, therefore, essential to have good libraries and still better reading-rooms. As one passes from one school to another one sadly feels the absence of good reading room arrangements. These schools and colleges might have facilities for games and sports. But nothing for the mind and imagination. This is a great tragedy. Let us think. Let us enable our students to think and dream and plan. Let them

THE CONSTITUTION OF INDIA

Prof. S. HANUMANTHA RAO, M. A., L. T.

THE Constitution of India, formally inaugurated on the 26th January 1951, is an epochmaking event in the history of our country. A dependency of a foreign power, until the 15th August, 1947, its frame of government, determined by an Act of the British Parliament to achieve independence by non-violence and create a Democratic constitution for this vast sub-continent is an event whose significance in the history of the world, time alone will testify. More than three years ago, on the 9th of December 1946, the Constituent Assembly met for the first time to frame a constitution for independent India. Two days later on the 11th December, Dr. Rajendra prasad was elected President of the Constituent Assembly and two great speeches were made by two towering personalities, Dr. Radhakrishnan and Sir N. Gopalaswami Ayyangar, declaring that the Constituent Assembly was sovereign in every sense of the term and that the constitution that it was going to frame will establish political, economic and social freedom for the people of this country. Two days after, Pandit Nehru moved his famous resolution on the declaration of objectives, emphasising the main principles, that are now embodied in the Preamble of the new Constitution. He emphasised two points. The first was that India shall be a Sovereign Democratic Republic. That general principle did not preclude a monarchical form of government in some of the states, provided there is complete freedom and responsible government in those states and the people were really in charge. The second point

was that just as Eire was a Republic and yet in many ways a member of the British Commonwealth, he asked the framers of the constitution to bear in mind the larger international aspect, of making friends with all countries, even with England, in spite of the long history of conflict in the past.

This resolution was not passed in a hurry. After prolonged discussion it was finally adopted on 22nd January 1947 and it is the basis of not only the Preamble but also the fundamentals and the directives of our Constitution. The preamble of the Constitution of India runs as follows: We, the people of India, having solemnly resolved to constitute India into a Sovereign Democratic Republic and to secure to all its citizens Justice—Social, Economic and political; Liberty of thought, expression, belief, faith and worship; equality of Status and of opportunity; and to promote among them all fraternity assuring the dignity of the Individual and the unity of the Nation—In our constituent Assembly this 26th day of November 1949, do hereby adopt, enact and give to ourselves this Constitution."

These words clearly affirm that the source of power for the new Constitution is in the people. It is no longer in the British Parliament. We stand for democratic methods and not for totalitarian methods. The purpose of the state, we are constituting is not merely the negative function of preventing hindrances to good life but of providing positive means of promoting good life, thus securing justice. Political democracy

cannot function in the absence of social equality and one of the most essential features of the new Constitution is the abolition of all kinds of social discrimination.

Part III of our constitution dealing with Fundamental Rights contains the most elaborate Declaration of Human Rights yet framed by any State. It is a charter of social freedom. Art. 17 abolishes untouchability and forbids its practice in any form. Art. 15 declares that no citizen shall on grounds only of religion, race, caste, sex or any of them be subject to any disability, with regard to access to shops, public restaurants, hotels and places of public entertainment or the use of wells, tanks, roads and places of public resort. Art. 23 prohibits traffic in human beings, beggar and other similar forms of forced labour. This achievement of social freedom in our country, we owe to the Father of Our Nation who dedicated himself to the removal of the curse of untouchability and declared that Swaraj was meaningless if we desire to keep a fifth of India under perpetual subjection and deliberately deny to them the fruits of national culture.

The principle of equality is most unequivocally enunciated with regard to cultural and educational rights, in Arts. 29 and 30. When these two articles were under discussion, Dr. Ambedkar, the Chairman of the Drafting Committee, emphatically declared that the rights of Minorities should be absolute Rights. We ought to do what is right in our judgment, he said. Art. 29, states 'Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.

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.' Art. 30 reads, 'All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice. The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority whether based on religion or languages.'

While recognising the Right of Freedom of Conscience and the right to freedom of religion, Art. 28, explains the implications of a secular State established by the Constitution of India. As the State is a secular institution, no religious instruction shall be provided in any educational institution wholly maintained out of State funds. So far as private institutions are concerned, religious instruction may be given, provided it is not made compulsory.

The Right to Liberty is guaranteed in Art. 19 which recognises the Right to Freedom of Speech, of Assembly. Art. 21 protects life and personal liberty.

The Right to Property is recognised by Art. 31, which declares that no person shall be deprived of his property save by authority of Law and after payment of compensation. All these Fundamental Rights included in Part III are not intended to be mere precepts. They are justiciable. That is to say, the citizen has the right by Art. 32 of the Constitution to move the Supreme Court for the enforcement of these rights and these rights are binding not only on the government

of the Union but also on the Governments of all States. Art. 35 of the Constitution gives the Parliament of the Union power to make laws to enforce these rights and to punish persons infringing them. The Legislatures of States shall have no power to interfere.

The objectives laid down in Pandit Nehru's Resolution and summarised in the Preamble contained principles other than those embodied in Part III of the Constitution. After considerable discussion, the Constituent Assembly came to the conclusion that it is not desirable to make them all justiciable. They shall not be enforceable by any Court but the principles therein are nevertheless fundamental in the governance of the country. They should not be considered as precepts or copybook maxims, as some critics observed. No ministry responsible to the legislature and to the people can afford to ignore light-heartedly the provisions of this part of the Constitution, viz. Part IV State Directives. These principles are similar to the principles laid down by the Declaration of Human Rights by the organization of the United Nations. Their aim is to promote social progress and better standards of life in larger freedom and to practise tolerance and live together in peace. The whole scheme of Gandhian philosophy is embodied in it, from the organization of village panchayats to the promotion of International peace and security.

Non-justiciability of these provisions gives a certain amount of flexibility in their application to different states and to different situations. The Agrarian Reforms Committee of Hyderabad, which has recently submitted its report, has referred to the Directive for the

organisation of the Panchayats and recommended to the Government of Hyderabad, the speedy implementation of the village Panchayat Scheme. The enunciation of fundamental Rights, justiciable or non-justiciable in a constitution, is by itself, not a guarantee for their proper observance. The quest for Liberty, is an endless adventure and the establishment of justice, balanced properly on the pillars of liberty, equality and fraternity is even a more difficult adventure. It is not merely a political adventure. It is simultaneously a social and economic adventure and if that adventure is to be made along the lines pointed out by the Father of the Nation, a nation-wide education in the principles of the New Society is essential, if our new Democracy is to achieve the aims laid down in the Preamble.

The Preamble, the Fundamentals and the Directives cover only 16 out of the 251 printed pages of the Constitution. The Constitution of India is the biggest constitution in the world. The Constitution of the United States of America including the first 10 amendments covers barely 12 printed pages. The German Constitution of 1919, was considered the longest constitution after the first World war. It covers 32 pages. The extraordinary length of our Constitution is partly due to the legacy of our past and partly due to the desire of our constitution-makers not merely to give the general outlines of governmental organisation of the Centre and the States but to deal with as much of detail as possible to avoid possible friction at a later time.

The form of government provided for India in the new Constitution is that of the Federal Parlia-

mentary type. That is to say, India does not follow the United States method of making the Executive independent of the Legislature. It follows the method adopted in Canada and Australia, of placing the real Executive authority, in a Ministry, responsible to the Legislature.

The Government of India Act of 1935 provided for a Federal form of government for India but that part of the Act never came into operation. When the Constituent Assembly met in December 1946 and even when the Indian Independence Act was passed in 1947, there were doubters not only in England, but also in this country, who refused to believe that the five hundred and odd states of 1947 would agree to the position in which they are today. What was considered an Utopia three or four years ago has now become a reality—due to the wisdom and statesmanship shown by all concerned. There will be the same form of government, that of the parliamentary type, in all the 18 states, included in the first two schedules. Nine states in the first Schedule correspond to the Nine provinces, except that the Central Provinces and Berar, will be known as Madhya Pradesh and the nine States in Schedule B, will be Hyderabad, Jammu and Kashmir, Madhya Bharat, Mysore, Patiala and East Punjab States Union, Rajasthan, Saurashtra, Travancore-Cochin and Vindhya Pradesh.

One of the essential features of federalism is an elaborate division of powers between the Federal Government and the state Governments. 97 powers relating to Defence, Foreign Affairs and other matters of national interest are exclusively given to the Union.

47 powers, relating to Criminal Law, Factories, Trade Unions, etc. are placed concurrently in the Union and the States. 66 powers, relating to public order, police, education, etc., are exclusively given to the States.

A State like Hyderabad, will have the same powers of legislation as a State like Madras. Residuary powers are in the centre and not in the States. That is the Canadian method and not the U. S. A. method. Certain emergency powers are given to the Federal Parliament to legislate on any matter in the State List, to meet with any unforeseen contingencies.

Another problem in Federal Government is how to enforce a Federal Law in a State. In the United States, a separate set of federal officials exist for this purpose. In the Continent of Europe, the work is entrusted to State Officials, the federal government retaining wide powers of supervision. It is the cheaper method. It also promotes co-ordination between the Union and the States. The Constitution empowers the President to entrust to State Officers the administration of Union powers in the States.

To promote co-ordination between states, inter-state councils are encouraged. At present, some States have special privileges. They will gradually disappear. The Armed Forces in States shall form parts of the Armed Forces of the Union. Gradually, complete free trade will be established in the Union.

Another important characteristic of a federal constitution is the supremacy of the Courts. The development of the United States Constitution, during the last 160 years, has been mainly due to judicial inter-

pretation. The Constitution of India gives the Supreme Court of India wider powers than the highest court in any known federation, including the Supreme Court of the United States of America. An appeal lies to the Supreme Court from any High Court in India. The law declared by the Supreme Court shall be binding on all courts within the territory of India. The Chief Justice and the Judges of the Supreme Court are appointed by the President. Also, the Chief Justice of the High Courts of the State is appointed by the President. All proceedings in the Supreme Court and in every High Court shall be in the English Language, until Parliament by law otherwise provides. The Governor or Rajpramukh, with the previous consent of the President may authorise the use of any other language, provided, the judgment decree or order is passed in the English Language. The Supreme Court will be called upon to deal with disputes arising out of interpretation of the Constitution. The preservation of Individual Rights and State Rights depends upon the independence and integrity of the judiciary. The Supreme Court and its judges in the United States have played an important part in adjusting from time to time, the relations between the individual and the State, the individual and the Union and the state and the Union. The successful working of Federal institutions requires a spirit of legalism, a general willingness to abide by the decision of the courts. To encourage that spirit, the Judges must possess a great reputation for knowledge of the law and for the capacity to rise above the assaults of opportunism, expediency and party. The Indian Judges have established a reputation for integrity, which should enable

them to play an important part, in working the Constitution, to achieve national unity.

The third characteristic of a Federal Constitution is the supremacy of the Constitution. It is placed beyond the possibility of change by the ordinary legislature. The constitution makers of the United States of America made it a very difficult process. Our Constitution-makers have made it more easy. The ordinary method will be initiation and ratification by a two-thirds majority of the Union legislature but in certain matters, in which the interests of the States are specially involved, the amendments also require ratification by the legislatures of not less than one half of the States.

There are a few other points that deserve notice. Part II of the Constitution creates a single citizenship of India. This is in advance of some of the federal constitutions and is intended to promote unity. It also makes citizenship dependent on birth or residence and not on race. In doing so, it conforms to the Democratic principle, followed in the Anglosaxon System of Jurisprudence.

The Head of the Union Executive, the President, is vested with all executive powers, including the Supreme Command of the Defence Forces. He is elected by an electoral college, consisting of the elected members of both Houses of Parliament and the elected members of the legislative assemblies of the States. He holds office for five years and is eligible for re-election. For election as President, he must be a citizen of India, not less than 35 years of age, and qualified for election as a member of the House of the People.

The present arrangements are provisional. The next general elections, both for the Union Legislature and the State legislatures, will be held on the basis of adult suffrage and joint electorates, with reservation of seats for scheduled castes and scheduled tribes, which reservation will cease after 10 years. This is a great advance in political democracy. Doubts have been expressed about the wisdom of granting adult suffrage, at one stage. But, if the scheme of Basic Education and village panchayats is implemented and there is character and integrity among the candidates, who are expected to follow the principles laid down by the Father of the Nation, dangerous consequences are not likely to follow and the emergency provisions in the Constitution are a sufficient protection to meet with any untoward contingency in any State.

There are nine articles in the Constitution on official language. In the battle of languages that has been going on, it is essential to analyse clearly the contents of the Constitution. Art. 343 declares that the official language of the Union shall be Hindi in Devanagari script, but for a period of 15 years, the English language will continue to be used. Art. 345 empowers the legislature of any State to adopt one or more of the languages in use in the State or Hindi as the language or languages to be used in the State. By Art. 346 the language for the time authorised for use in the Union for official purposes shall be the official language for communication between States or between State and Union. Art 347 states that on a demand being made in that behalf, the President, may, if he is satisfied that a substantial portion of the population of a State

desire the use of any language spoken by them to be recognised by that State direct that such language shall also be officially recognised throughout that State or any part thereof for such purpose as he may specify. All acts of the State Parliament and all Ordinances passed by Rajpramukhs, shall be in the English language or if any other language is at present in use, an English translation should be published in the official gazette. The President is empowered to appoint a commission after 5 years (and 10 years) to make recommendations, for the progressive use of the Hindi language for official purposes, with due regard to the claims of the non-Hindi speaking areas and the industrial, cultural and scientific advancement of India. These recommendations will be examined by a committee of Parliament and a report will be submitted to the President. Until then, no legislation relating to language should be made, without the previous sanction of the President.

Art. 351 contains a special directive for the development of the Hindi Language. "It shall be the duty of the Union to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression for all the elements of the composite culture of India and to secure its enrichment by assimilating without interfering with its genius the forms, style and expression used in Hindu-athani and in the other languages of India, specified in the English Schedule and by drawing, wherever necessary or desirable, for its vocabulary, primarily on Sanskrit and secondarily on other languages". The eight schedule gives a list of 14 languages: Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri,

Malayalam, Marathi, Oriya, Punjabi, Sanskrit, Telugu, and Urdu.

The American Constitution was based on a series of agreements and compromises. When a student of politics finds time to go through the proceedings of the plenary meetings of the Constituent Assembly and the meetings of the several committees, he will be able to realise how much of agreement and how much of compromise entered into the Constitution of India. The makers of the Indian Constitution were not amateurs in constitution-making nor were they only politicians. Apart from the towering personalities of the Prime Minister and the Deputy Prime Minister and the President of the Constituent Assembly, there were members of the Civil Service, ripe in age and wisdom, of varied experience in Indian Provinces, in Indian States, with an intimate knowledge of the common man from Jammu and Kashmir to Cape Comorin, there were eminent lawyers and jurists, who did not belong to any party and who did not hesitate to say that the addition of a single word in a particular clause, may serve a political purpose but will not make good law.

One of the first lessons, we have learnt as students of political science, was that constitutions are not made, that constitutions grow. Another political maxim was that the form of the Constitution may be one thing, the spirit another. The growth of our new Indian Constitution, according to the ideals, presented in the preamble, depends upon the new way of life that our men and women will be capable of adopting now. But is it not an entirely new way of life? Our old way of life was not based on social selfishness or economic selfishness or political selfishness.

That justice can be realised by the abandonment of all forms of hatred and greed and by substituting love for hatred, was the teaching of the greatest man of peace in modern times - Mahatma Gandhi. That was also the teaching of the greatest personality that India produced in Ancient times, the great Buddha of the 6th Century B. C., when Buddha became enlightened and delivered his first sermon, he is said to have first turned the wheel of the law "The Dharma Chakra" and set justice rolling. The great Emperor Asoka constructed pillars proclaiming forever the setting up of justice over the four quarters of the globe. The picture on the cover of the Constitution of India, symbolically represents the proclamation to the four quarters of the globe of the principles of justice that we are setting in motion by the proclamation of our Constitution. The four lions represent the four quarters of the globe. Below this Dharma Chakra is the motto, adopted by the Constitution of India that "Truth alone triumphs," written in Devanagari Script and the Sanskrit language "Satyameva Jayate." These are old values of life, once again illustrated in a challenging manner by one who has lived and moved amongst us, placing truth and non-violence as the highest law in the relations between human being and human being.

To quote Dr. Rajendra Prasad, "Let us not forget that Mahatma Gandhi's teaching has eternal value and was not intended only for the period of stress and struggle but has as much authority and value to-day as it ever had before"...India needs to-day nothing more than a set of honest men who will have the

Factory System Versus Domestic System of Schools

R. M. THAKUR,

Publicity Officer, Gurukula University, Kangri

THE aim of this brief article is to discuss whether the Gurukula System of Education had any advantages to its credit and whether its revival, at least to the extent possible under the present altered environments and circumstances, will be desirable.

The Schools of ancient Bharat were Gurukulas or Preceptors' Homes—where the pupils' aptitudes and tendencies could be "tested through habits of service, devotion and self-sacrifice," and his capacities might be "developed as artisan, clerk, nurse, scholar, organiser, educationist and what not." In such institutions "can be supplied those educational forces, here can be created that environment and atmosphere which are adjusted to the inner cravings of the soul and can evoke the real spirit of self-control and renunciation." "It is under these circumstances of life and work" that the pupil's "ideals can be moulded, his mission can be determined and campaign of work fixed in a manner

Continued from preceding page

interests of the country before them, men who will not sacrifice the interests of the country at large, for the sake of smaller groups and areas in it and who will rise over the prejudices which are born of these differences." And these words apply equally to every State in India to-day.*

* A lecture delivered at the Rotary meeting, Hyderabad on 25, 26 January, 1950.

than which nothing can be more psychological, more rational, more scientific." For "the life or soul of an image, the vital principle of a work of art, the 'design', 'plan' and other essential elements of a drama cannot come through many hands. It is the patience, perseverance, devotion and sadhana of an individual that can impart life and purpose to artistic performances and cast them into a definite and distinct mould." So also "the ideal that the pupil is to cherish, the thoughts that are to be his life blood, the convictions that are to mould his life's work and the principles that should regulate his conduct cannot be imparted to him through official decrees or collective efforts."

No Universities and Educational Institutions therefore, whether examining or teaching, residential or federal, that are founded on the principles of the "Factory System" with efforts directed towards "production on a large scale"—and with the huge paraphernalia of Faculties, Hostel-Superintendents, Progress Reports Recorders and Seminars "can make adequate provision for the needs of the spirit and the furtherance of the interests of the soul." It is only the pedagogic system based on the patriarchal principle of training through life and work under the direct influence of a single preceptor which has been called the "Domestic System"—that can supply "that spiritual contact, that communion from soul to soul and meeting of heart to

heart, that relationship of reverence and affection, that joy of human associations which is the necessary pre-condition for the growth of personal responsibility and mutual appreciation."

Cultural Pilgrimages

Not without reason were the great Universities of Bharat built in forests and other beautiful spots of Nature. Some of the great centres of culture were also built in places invested with association of Nature. The ancient asramas were open air schools. I am afraid most of our schools to-day are artificial things. They are not inspired by the ideal Sangha. Sangha is direct contact. In a very real sense, a teacher must not teach. He must follow the method of suggestion. He must tell his pupils:—Go to Nature; learn from life. A teacher should bring his pupils in touch with Nature. But to-day books, "scraps of paper", withered leaves, have become your teachers. That is why so many are unpatriotic. That is why so many have developed a cult of cleverness which, if left unchecked, will be the ruin of Bharat. That is why the pure institutions of the soul remain dormant, undeveloped in so many of us. A child must not be treated as a machine. A child is as a flower and must grow as a part of Nature. Excursions have a great value. They teach more than many text-books. I would humbly suggest to the schools and colleges to organise periodic excursions to all the important places of free Bharat. Such excursions I call cultural pilgrimages. Let students have daily communion with Nature. Their open hearts will hear Nature's messages,—of peace and strength. For at the heart of Nature is Peace,—the Peace of

Strength,—while man spends his life so oft in strife or conflict.

Ancient Indian Education

One of the features of ancient Indian Education lay in the students living under the roof of their preceptor. This accounts for the student being called *Anthevasin*, meaning thereby that he is one who stays close to his teachers, i. e. under his roof. *Chendogya Upanishad* describes the student as "*Acharya Kula Vasin*" i. e. one who dwells in the house of the Acharya. Thus the usual system of Education in Ancient India was for the student to live in the house of his Guru under the latter's personal supervision. A few centuries later, one comes across Brahmins having formed themselves into *Pari-shads*. We also find organised public institutions for Education, such as in *Takshasila*, *Mithila*, *Kunj*, *Conjeevaram*, etc. But for a long time, the obligation to impart education rested with individual teachers, in whose houses bodies of students assembled and resided. This Gurukula tradition is reflected in the Universities of Oxford and Cambridge to a certain extent, and the residential system in the University Colleges of our country is an imperfect imitation thereof.

Spencer and Mill Agreed

The object of Education has been postulated by various thinkers. Herbert Spencer expressed his view thus: "Education has for its chief object the formation of character. To curb restive propensities, to awaken dormant sentiments, to strengthen the perception and to cultivate the tastes, to encourage this feeling and repress that, so finally to develop a child into a man

of well-proportioned and harmonious nature—this is the aim of the parent.....” In the words of John Stuart Mill, the object of Universities is not to teach the knowledge required to fit them for some special mode of gaining their livelihood, but to make capable and cultivated human beings, and the common and of all departments of Education is the strengthening, exalting, purifying and beautifying of our common nature and the fitting out of mankind with the necessary mental implements for the work they have to perform through life.”

Not Merely Materialistic

One of the distinctive features of ancient Aryan Education was that which gave importance both to material and spiritual values. It stood for a well balanced view of life and laid emphasis on Dharma, Artha, Kama and Moksha. The fundamental Vedic conception of the soul was not an airy one, but was broad-based, attaching due significance to man's rights and privileges, freedom of thought, tolerance and humane laws of life. The goal of education in ancient Bharat was not utilitarian but assuredly cultural. The Smriti writers deprecated the idea that the value of education should be judged by its pecuniary result. Vishnu says: (who ekes out his livelihood with his Vidya that Vidya does not serve him right).—Sree Kalidasa's sloka,

(He who uses his learning merely for his livelihood is called a trader in knowledge.) Manu's injunction is as follows: “having taken the pupil, in order to lead him to the highest, the teacher shall first of all teach him the ways of cleanliness, purity of body and mind, good manners and morals.” The

Thaithariya Upanishad gives one of the exhortations to be made by the Acharya to the Pupil as ‘Dharmam chara’ i.e. “Follow Dharma.” Dharma stands for law and custom, religion and charity, justice, righteousness, duty, discipline and culture. According to Rabindranath Tagore, Dharma is that principle which holds us firm together and leads us to our best welfare. In the words of a Professor, “Dharma means the development of the inner spirit, adherence to the eternal verities and disciplining of the body and soul in a way suitable to that end.”

Dharma is so called because of its quality of Dharma i. e. giving support or being the basis. Dharma supports the people and it is also the foundation of the moveable as well as immoveable universe.

Sir Walter Moberly, in a recent book he has written on “the Crisis in this University” commented thus on the corporate life in the Oxford and Cambridge Universities:-

“The students, who came in order to acquire learning or a professional qualification found that he had entered into life-membership of a society possessing a remarkable power to enlist his affection and loyalty. To it, he was attached by silken cords and singular tenacity. So then came into existence a new type of community, having many of the qualities of a family: its members regarded themselves as sons of an Alma Mater. This has two consequences. First the teacher's is a pastoral job; to the student, he has a personal and not merely a business relation. He has not only contracted to give a certain amount of instruction but is to be the guide, philosopher and friend of his pupils..... Their (students') Univer-

sity years have been to them a vivid and compelling experience, making an exceptionally deep impression, indeed going far to mould their minds; and it is in the light of that experience that later experiences are interpreted They regard their University in Newman's words as a second home, not so tender, but more noble and majestic and authoritative.” The Gurukula ideal was in every way suited for instilling all the attributes of what is considered a liberal Education. If as is justly claimed by the Oxford and Cambridge Universities, they sought to turn out each graduate a scholar and a gentleman, that was what was achieved by the ancient Gurukula system. There can therefore be no doubt that system is a valuable contribution to any educational scheme.

Present System

The present educational system in Bharat is defective in certain vital respects. In the formative period of the lives of young men, we can conceive of nothing better for the development of character, adoption of high moral standards and the expansion of the mind and intellect than the daily contact and association with a proper teacher. Our educational system does not afford any such opportunity. The teacher and the taught are thrown together at certain stated periods of the School or College hours but this hardly enables the teacher to mould the minds of his pupils.

Intellectual attainments are of no value, and often dangerous without character.

As Carlye put it, “Without hands, a man might eat and could still walk, but consider it—without morality, intellect were impossible for him.” Many of the students who undergo their studies in Colleges are living away from their parents. They are thus neither under parental authority nor under proper control of their teachers or professors. The result is that the rising generation is falling an easy prey to all sorts of unhealthy influences. The School or College curriculum has not been devised so as to give adequate attention to the glorious Bharatiya Culture, with the result that our young men are fast developing a feeling of scant respect if not of scorn towards the same. The education imparted being secular, there is no scope for our young men to imbibe a passion for religion in its comprehensive sense and all that it stands for. These defects in our present Educational System can be, to a great extent, remedied if the Gurukula system is introduced for a few years at least in the educational scheme, care being taken in the selection of proper teachers. It is only then that it will be possible to restore the ancient Aryan Culture to its former status and to carry to mankind its message of simple living and high thinking, as exemplified by the rishis of old.

“Education of the body through Physical exercise, sports and athletic activities helps to develop qualities of initiative, courage, discipline, fairplay and team spirit. We cannot realise fully our intellectual possibilities without health and physical vigour. No Great nation can be built without strong physical foundations.”

— Report of the University Education Commission,

EDUCATION FOR CITIZENSHIP

SHACHI MATHUR

EDUCATION in its narrow sense aims at mere acquisition of knowledge, but in its wider sense it aims at the creation of a sound mind in a sound body. It also aims at the natural and harmonious development of the powers of mind, body and soul. Education is the modification of human behaviour.

So far we have only considered the child as an individual but his education would be sadly incomplete if we left out of consideration the important fact that every child must be educated to be a member of society and to be a good citizen of his country and of the world. We are living in a democratic age and democracy requires alert and active citizens.

In order to be a good citizen, the individual must develop the habits of independent thinking and sportsman-ship. The senior students must be given some responsible jobs in the school. They can be taught to feel their responsibilities by starting union activities and the system of self-government in the school. This system will teach the students to elect their representatives and through them they will solve their difficulties. The union will be given some authority to frame certain rules and regulations for administering the school. The teacher will act as a guide and not as a dictator.

The spirit of co-operation which is very important could be developed with the help of team games. The students should be encouraged to work for their teams. If this spirit is cultivated in the students, then

they will be able to pull on well with the other people of the world. The spirit of antagonism between teacher and taught, which is still found in some schools should be broken down and there should prevail the spirit of friendliness and co-operation.

Subjects like elementary economics and civics should be made compulsory. History, Geography, Language and Arithmetic should be taught in such a way as to make the child realize the dependence of mankind on his environment and the mutual dependence of man on man. This will help to ease the political tension that prevails.

Attention of students may be drawn to the problems of health and sanitation cleanliness of their body, clothes and of the school should be taken up seriously and children should be made to do more practical work. Proper use of bathrooms and latrines should be taught from the very early age. If such habits are cultivated in schools, the condition of public health and sanitation will improve to a great extent.

Children should be encouraged to take care of school properties, gardens and of the school building itself. This will help them to take care of the public properties in later life.

Education for citizenship, must endeavour to offer to the child a wide variety of leisure-time occupations, which will aid him in passing his spare time usefully and in creating something new. But the education imparted in schools or colleges of

Influence of Geographical Conditions on Human Occupations

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HUMAN occupations are largely controlled by the various elements of climate and mineral supply. The polar zones and rainless deserts do not support life and are without permanent inhabitants. In other zones early people often led a *nomadic* or wandering life dwelling in tents and obtaining a livelihood by *hunting* wild animals or *pasturing* domesticated ones, for a pastoral people must keep moving its flocks and herds in search of fresh pasture. Such nomadic people are still found in many parts. Among *nomads* may be included the Khirkis of the great grass lands or steppes of South East Europe and the district east of the Caspian Sea, the red Indians of N. America, the Eskimo fishers, and the wandering Arabs of Arabia and the Sahara. Nomads are also found on the tundra regions of the

north polar zone, these nomads being employed in hunting the fur-bearing animals, and being greatly dependent on the reindeer that can feed on the mosses and lichens that grow on the tundras.

In the forest regions *lumbering* occupies a large number of people.

Ranching, or the rearing of Cattle or sheep, is the occupation of a great number in the great grass lands. The cultivation of the Cereals is the more settled life of large numbers in the fertile river valleys and plains where there is a proper supply of rain. Many dry areas have, however, been converted into fruitful land by *irrigation*, water being stored up in times of plenty and then distributed in dry periods by Canals and other Channels. Such areas are found in Egypt, in parts of India, in Australia in connection with the river Murray etc.

Mining is a great settled industry, Coal, and iron mining being the most important. Many examples of a large population engaged in these industries may be found in the British Isles, the Continent of Europe and the United States of America. Such mineral wealth accounts for the great population of the countries of Durham and Glamorgan compared with the population of Cambridge and Merioneth.

Under the term *manufactures* is included a large number of employments, in most of which exten-

Continued from preceding page

today does not provide them with creative occupations suitable for their leisure time. So we see that most of the students, after the examination or at the end of the term, in order to lessen the boredom run to cinema halls and coffee houses. Others who cannot afford these waste their time in idle gossip.

In the present democratic age, the spirit of truthfulness, honesty, perseverance, self-control, self-respect and independent thinking should be cultivated in the minds of the students. Then only the teachers will be able to produce real good citizens.

sive use is made of machinery. A cheap supply of coal is one of the main factors, as Steam power is required to drive the machinery, so that all Coal field areas tend to become great manufacturing centres. Striking examples of these are to be found in Great Britain, in parts of North America, and in Japan. The history of *Water Power* in industries is noteworthy. In the early days of the industries of Lancashire and Yorkshire, for example, water power obtained from water-wheels was the chief source of power, so that the factories were on the banks of streams on the slopes of the Pennines. When coal was introduced as fuel to provide steam power, the factories were built on or near the coal fields, and water power fell into disuse as it was not so economical as coal. Recently, however, with the advance of

Science water power has again become important since it can be transformed into electrical energy, and this is easily transmitted to convenient centres. Hence the manufacturing industries of Switzerland (Cotton, silk, engines, machinery, etc.) have increased greatly during the last 45 or 50 years, a vast amount of machinery being now driven by electricity produced by the numerous water - falls and rapid streams. Many other countries also make use of their water power to provide electric energy. All manufacturing areas occupy many people in the transport of the manufactured goods and of the food required by the workers.

Note:- Geographical conditions mean latitude, temperature, rainfall, soil, mineral resources, etc.

Teachers and Private Tutions

K. N. PASUPATHI

THAT teachers have a right to undertake private tuition work and earn some extra wages or income to supplement their salaries is an accepted fact. The present economic conditions are so bad that quite a large number of teachers cannot help doing this work. Our authorities have realised this position. Else they would not have passed the latest G. O. on private tuition.

To do without private tuition is undoubtedly a good ideal on the part of teachers in service if they can possibly do so. For the time and attention given to this extra work outside the schools they serve in,

may be well given exclusively to the pupils they teach at school.

One important aspect of the problem of private tuition needs emphasising. If this work is undertaken and carried out in the proper spirit, besides the teacher's earning a little more in addition to his salary at school thus enabling him and his family to live somewhat more decently, the service rendered to the pupils with whom this work of private tuition is done, may be counted useful and beneficial from the educational point of view. Individual attention to 2 or 3 pupils committed to the care of a private tutor will go a long way towards improving

them mentally. Mental training as well as alertness is promoted in pupils who receive private tuition.

While one is aware of the good side of private tuition, it is imperative on the part of teachers to keep clear of the evils inherent in the system of private tuition. There is nothing that corrupts man as self, and the love of self. The more one earns, the more one wants to earn. While it is true that man cannot live without bread and so has to work for it, it is not true that man lives by bread alone. There is something nobler for which man is destined by the Creator to live for and work for besides bread.

The teaching profession is just the field where the ideal implied in the above idea can be followed to the best of our ability. Teachers must stand for service first and everything next. Whatever the service conditions under which they carry on their work, their obligations to pupils and society must be discharged in a lofty spirit with a high sense of duty. Else they should be very poor teachers indeed. Which other profession gives to its members the noble task of building up the character of young boys and girls in their most impressionable and plastic period than the teaching profession? Which other profession can claim to be noble in the sense that the teaching profession does even in the modern day when the tendency to look down upon the teacher seems growing? It is, to my mind, tragic to contemplate that members of this profession too, here and there, indulge in vulgar and disparaging remarks and look upon themselves as mendicants of society.

It is the duty of teachers to feel that they are entrusted with a noble mission in life. While they may

agitate for more salaries or better status, they must be fully conscious of their responsibility, and by the manner in which they conduct themselves and carry on their day-to-day task, they must promote the best interests of pupils as well as the dignity, self-respect and nobility of their profession. Then the status of teachers will be automatically raised. In the words of the great English poet, "It is not in our stars, but in ourselves, that we are underlings."

If some of us teachers feel that they do not have a sacred duty to discharge to society by the proper manner in which we practise our profession, it may be better for them to quit this walk of life and take to more remunerative walks.

To say so may perhaps sound high platitude. But the conviction has grown on me during my long service as a teacher that the best results can be produced and the best fruits of our labour in schools can be reaped only if we combine a little more idealism to enliven and inspire us in our work, whatever the chilling conditions of service it may be our lot to work under.

In the back ground depicted here, a few remarks on the question of private tuition by teachers in service may be permitted. Teachers are allowed to do the work outside the schools according to the G. O. on the subject. However, it limits the number of pupils to 3, and the time devoted to the work to about an hour and a half or two per day. One may not consider the G. O. to be quite satisfactory from the teachers' point of view. One may ask why 4 pupils cannot be permitted to take private tuition under one teacher, and why the limit should be fixed at 3. But the limit has to be fixed

somewhere, and no teacher, while in service, may be given licence to ride this hobby horse of private tuition to death by running private tuition-houses and engaging large numbers of pupils.

Today, the tendency for private tuition by teachers in service to grow into a mighty evil seems to be increasing. The bad economic conditions of life and the terribly soaring prices of the bare necessities of life, encourage this evil tendency. It is said that some teachers, while being attached to schools, undertake private tuition for 10, 20 or more pupils and work with them secretly without obtaining the permission of the authorities. One hears cases of teachers who earn twice or thrice of their monthly salary in schools by private tuition alone. Such cases may be exceptional, but they well reveal the nature of the contagious disease which spreads like plague or cholera and saps the vitality and nobility of the members of the teaching profession, let alone the adverse and undesirable reaction on the mind and morals of pupils. In the hands of such people who overdo

private tuition, tuition becomes veritably "prostitution." and the private tuition homes noxious places for young minds.

Several evils are bound to emanate from this "Black-market" tuition system if one may so call it. It is the negation of discipline or mental training to pupils. It is the degradation and demoralisation of both teachers and pupils. It is the duty of managements of schools, and all others concerned with education to dissuade teachers from falling a prey to this degrading and corrupting system of private tuition. It is highly unprofessional and unmoral to undertake such private engagements while teachers are in service in schools. Hence the duty of teachers and all others concerned to discourage this sort of unauthorised tuition system.

Let no one countenance this canker of mass private tuitions on the part of teachers so long as they are attached to schools where they have enough and to spare of work to do and promote the community life of the school.

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EDUCATIONAL INDIA

MASULIPATAM, July, 1951

The Communal Principle in the Madras Professional Colleges

OF all the provinces of the country it has been the singular privilege of Madras to introduce the principle of communal representation in the matter of appointment to the various posts in the state and even in the matter of admission of students to the various professional colleges. This principle of communalism is repugnant to the fundamental principles of the sovereign democratic republic that has been established in the country according to the new constitution. The government of the Madras state was, therefore, asked to eliminate the communal principle in the admission to the Engineering, Medical, Agricultural and Veterinary Colleges. They have at last amended the rules of admission relating to these colleges so, as to do away, if not entirely at

least to a very large extent, with the principle of communal representation.

ACCORDING to the new rules that have now been framed only forty percent of the seats in the professional colleges are to be reserved for the securing of adequate representation of the socially and intellectually backward communities. The remaining sixty per cent of the seats will be filled only on considerations of merit.

THIS is a great improvement on the situation that has obtained all along though persons who are opposed altogether to the principle of communal representation will find it difficult to swallow the forty per cent reservation that is allowed to remain. In the admissions to the professional colleges the products of which will hold very important positions in the state and contribute in no small measure to the progress of the country, no considerations other than those of merit ought to be allowed to prevail. The introduction of extra-academic considerations will impair the efficiency of the services and so retard the national progress. The ultimate goal to be steadily pursued is the total elimination of the communal principle. The new rules of admission may be hailed as an important first step towards reaching this goal.

THE Chief Minister addressing a press conference clarified the new rules of admission. Even

in the case of the applicants specially selected to ensure communal representation, the Chief Minister has assured that the minimum percentage of marks stipulated for the other applicants shall be strictly adhered to and thus the claims of merit will be safeguarded. As the Chief Minister pointed out at the Press Conference even the candidates for whom reservation had been provided will have the satisfaction and pride of having secured admission on their own merit.

ANOTHER redeeming feature of the new rules is that the minimum reservation of seats for special communities would operate only if there were a sufficient number of applicants from the classes of the community for whom reservation had been provided. If, for instance, the preliminary list did not contain candidates from the scheduled castes and tribes and socially and intellectually backward communities to the tune of 15 and 25 per cent respectively and if there were no other applications from those classes the preliminary list would remain undisturbed.

THE only other reservation that is allowed to remain is the earmarking of 20 per cent of the seats in the Medical Colleges for women. This reservation will, however, not operate in actual practice. It is quite within the range of probability that the preliminary list made up on the sole criterion of merit

will contain 20 per cent of women. It is only in case this percentage was not available in the preliminary list that the Admission Committee would be obliged to select women candidates from among the applications eliminated in the first instance and the accommodation of these women will involve the displacement of a few candidates at the bottom of the preliminary list. This is a contingency which, however, is not likely to arise.

ONCE the door is thrown open for reservation it is very difficult to decide where the line should be drawn and what are the classes of the community in whose favour such reservation is to be made. This was made clear at the Press Conference held by the Chief Minister of Madras where a special plea was put forward on behalf of the archakas, who, though they belonged to the Brahmin Community were really more backward educationally than the so-called backward communities. The Chief Minister pointed out rightly that if the question who were the socially and educationally backward classes should be made an open question it would raise all kinds of complications. The principle hereafter to be pursued was to make merit the sole criterion and so no special reservation could, in the chief Minister's opinion, be made in favour of archakas.

THE claim made by the doctors that in the matter of admis-

sions to the Medical colleges preference should be given to the sons of doctors is an untenable one. It tends to create a new caste in addition to the bewilderingly large number of castes that are already in existence. There is no inherent fitness or aptitude on the part of the sons of doctors for the pursuit of medical studies. Merit and merit alone should be made the criterion for selection. And, as things stand at present, the only measure of merit is afforded by the marks scored by the applicants in the University examinations. Surely it is preposterous to claim that at the interviews that are held for the purpose of selection the members of the committee can size up the merits of the candidates at a glance or by putting a few meaningless questions bearing on points set forth already in the applications.

THERE are still some features of the new rules of admission which are open to objection on principle. One of them is the distribution of the seats on a territorial basis. It cannot be too often repeated that admissions to professional colleges should be regulated wholly and exclusively by considerations of academic fitness and ability to benefit by the training so as to contribute to the welfare of the community as a whole. The introduction of any other principle is irrelevant and would be destructive of academic standards. No one can deny that there are socially and intellectually backward com-

munities and that there are some territorial areas which are not represented in the services in proportion to the population. But reservation of seats in the professional colleges is not the proper remedy for this state of affairs. It is surely tinkering at the problem of the amelioration of these under-privileged sections of the community to attempt to improve them by reserving seats for them in the professional colleges.

ANOTHER reservation that is retained is the reservation of a few seats to be filled at the discretion of the Government so as to help children of government servants or political sufferers who have failed to secure admission in the usual course. The Chief Minister has, however, given the assurance that the number of seats which would be filled up in this way in the future would be less than the number of such seats in previous years. We look forward to the day when these special reservations will be abolished altogether and merit, as measured by reliable and unobjectionable standards, is made the sole criterion for admission to these professional colleges.

The XLI Madras State Educational Conference

THE forty-first Madras State Educational conference was quite fortunate in having Father T. N. Siquiera to preside over its deliberations. He is an educationist of long standing

IF this vital service to the Community has not been rendered at the optimum level of efficiency, it is due, in the opinion of Father Siquiera, to the disconcerting fact that the teacher no longer enjoys the respect and confidence of both parents and children, or in other words, of Society as a whole. It is not to be wondered at that in Russia, after four and thirty years of indoctrination the children no longer obey or respect their parents or teachers, or that they should talk of changing or dismissing them. But it is an appalling thing that in this ancient land of ours which for centuries has been glorying in its spirituality, its respect for elders, its implicit confidence and faith in authority, its touch-nig 'Gurubhakti' which dates

ONE of the causes that have contributed to this deplorable state of affairs Father Siquiera finds in the general lowering of respect for authority which has come in the wake of the dissemination of the Communistic ideology. The constitution of society into a conglomeration of mutually repellant groups is a thing that appeals to the inherent bellicosity and pugnacity of human nature and this has been furthered by the infiltration of communistic ideas. The teachers look upon themselves as a class perpetually placed in a position of antagonism to their managers and correspondents and the children look upon themselves as a class always at war with their parents and teachers who appear to them to take a natural delight in ill-treating and oppressing them.

THE insidious effect of communism has been augmented by the fact that the teacher is no longer what he was to his great distinction and glory in olden days, a teacher of religion primarily and only secondarily of profane accomplishments. The teachers by coming under the influence of the methods and principles of trade unionism, a situation forced upon them by their sorry emoluments and distressing conditions of service,

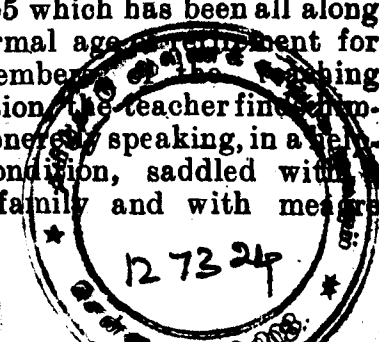
IF the teacher is to be restored to the old position of respect and authority which he had held to his own glory and to the advantage of his pupils, it can be done only by keeping the teachers above want and by according them public positions and responsibilities which are not incompatible with their profession. The teacher, on his part, must observe a high code of professional and moral conduct. He must be a friend, philosopher and guide to his pupils.

ANOTHER point on which Father Siquiera rightly laid stress is that the new stirring times in which we are living demanded that there must be a fresh orientation in our educational methods and ideals and outlook. The system of education introduced by our British rulers aimed at nothing more than the creation of a class of people who might discharge the ministerial service of the state in a very efficient manner and who at best, might serve as interpreters between the rulers and the ruled. But in the free India of today we want in ever-increasing measure leaders, inventors, discoverers, thinkers and planners who

can make a signal contribution to the progress of the country along different directions and enable India to fulfil her high destiny and occupy her rightful place in the comity of nations. To produce men of the right type who will rise to the full height of the grand opportunities of the times in which we are living, it is necessary that even from the first stage of the primary school the child should be encouraged to observe, think, speak and act for himself. The originality and initiative that are latent in the boy must be brought out by suitable opportunity and exercise. The curiosity and activity of the boy must not be shifted but must be fostered and led to bear fruit in the discovery and invention of new things which will make for the enrichment of the national life and the acceleration of the national progress. So the need today is for a new outlook, a new ideal and a new method in our educational endeavour.

The Superannuation of Teachers.

THE superannuation of teachers stands on a different footing from that of other categories of public servants. At the age of 55 which has been all along the normal age of retirement for the members of the teaching profession, the teacher finds himself, generally speaking, in a helpless condition, saddled with a large family and with meagre



resources to keep the wolf from the door. His meagre salary has not made it possible for him to lay by anything against the rainy day and the meagre accumulation of his provident fund is far too inadequate to enable him to meet his heavy responsibilities. The majority of teachers find themselves in this miserable state. To compel them to retire at the age of 55 is, therefore, a great hardship to this hardworked and deserving class of people.

GENERALLY speaking, at the age of 55 the teacher is physically fit for a few more years of service. Intellectually he is at the peak of his efficiency as a teacher and to deprive society of his services at that stage is a great disservice to the community.

IN services where experience and erudition are assets superannuation is deferred as much as possible. Thus High Court Judges and University professors are allowed to continue in service till their sixtieth year. The same reasoning is in favour of teachers being continued in service till their sixtieth year. The Minister for Education, Moulana Abul Kalam Azad was, therefore, perfectly right when he put forward at Cuttack a strong plea for the superannuation of teachers at 60. The late Right Honourable V.S. Srinivasa Sastri, who was himself a teacher and whose acquaintance with members of the teaching profes-

sion was considerable, once suggested that, unless there were strong reasons to the contrary, a teacher should be allowed to continue in service till his seventieth year. Between his sixtieth and his seventieth year a teacher's knowledge becomes mellowed and his wisdom ripened and his knowledge of human nature and insight into human character make him best fitted to handle the young students committed to his charge. Even if we cannot go as far as the Right Honourable Sastri was prepared to go, there can be little objection to the proposal that the teacher should be allowed to continue in service till his sixtieth year.

IN this connection, the following extract from the Memorandum submitted by the National Association of Teachers in England against the action of some of the Local Education Authorities in dismissing teachers at 60 years of age in contravention of the Superannuation Act is of great interest and significance:—

"At the age of 60 the great majority of teachers like the members of other professional callings and those engaged in business are at the height of their power and usefulness. It is, therefore, unfair that any arbitrary act should deprive the community of their services. As a rule, teachers of long experience are best able to educate and influence the young. It is, therefore, short-sighted and unfair to deprive the children of their valuable services so long as they are efficient"

IF in other countries the prolongation of the service of the teacher up to the age of 65 is countenanced, in India, making due allowance for difference of climatic conditions, it is not improper to insist on teachers being ordinarily continued in service up to their sixtieth year.

THE emoluments and conditions of service of teachers being what they are, ambitious and aspiring men are attracted to other professions and there is generally a paucity of trained teachers. It, therefore, becomes all the more necessary to retain in service the trained teachers as long as they are physically fit.

ALL things considered, the age of compulsory retirement for teachers should be fixed at 60 and in special cases at the discretion of the management it must be possible to retain them in service till the age of 60. At the same time in cases where a teacher so desires it must be left to the option of the teacher to retire at 55. In cases of physical unfitness it is always open to the management to compel a teacher to retire after he has been given a reasonable opportunity to show cause against the proposed retirement and after such representation, if any, has been fully considered.

IN MEMORIAM: S. K. YEGNANARAYANA IYER

The passing away of S. K. Yegnanarayana Iyer after a short illness removes from the ranks of veteran educationists in the State of Madras one of its most stalwart figures. For years he was the Principal of the Municipal College, Salem. About 1920 he went over to Madras as Professor of English in the Pachaippra's College, where he served with great distinction for several years. He was known to be a very efficient teacher and was held in the highest veneration by all his students.

He was a redoubtable champion of the teacher's cause and the services he has rendered in building up the South Indian Teachers' Union and in making it a potent instrument for the amelioration of the lot of the teacher are too well known to need specific mention. He was also interested in co-operation and was connected with the Triplicane Union Co-operative Stores in very important capacities for several years. A scholar of vast erudition, a speaker of great eloquence and charm and a perfect gentleman of suave manners and unimpeachable excellence of character, he was held in high esteem by the members of the teaching profession all over the province. It is hoped that suitable steps would be taken to perpetuate his memory in some abiding form.

THROUGH different STATES

DELHI

UNESCO CONFERENCE IN PARIS INDIAN DELEGATION

The sixth session of the General Conference of UNESCO is meeting in Paris from June 18, 1951. The Conference will review the progress so far achieved in the implementation of 1951 programme and decide the policies and programme for 1952. Amongst the various problems that will come up for discussion there is a special project for fundamental education whose purpose is to set up six regional centres for the training of staff and the production of materials for fundamental education with a view to training in 12 years several thousand specialists in fundamental education. The Conference will also review the progress already made in Technical assistance Programme in which the Government of India is already participating and devise a suitable programme for 1952 with a view to developing the underdeveloped areas. The conference will also discuss various problems within the fields of education, science and culture which are likely to be important for the underdeveloped areas.

The Hon'ble Maulana Abul Kalam Azad, Minister for Education, Government of India will be the leader and Dr. S. Radhakrishnan, Deputy Leader for the Indian delegation.

SCIENCE RESEARCH SCHOLARSHIP IN U. K.

The Royal Commissioners for the Exhibition of 1951, London, have awarded the Science Research Scholarship for the year 1951 to Shri Kamala Kant Pandey, Research Scholar at the Indian Agricultural Research Institute, New Delhi.

The Scholarship is awarded each year to an Indian student for research

studies in Science in the U. K. The Scholarship is tenable for two years.

BHARAT SEVA SANGH

Formation of a new organisation, the Bharat Seva Sangh, for securing public association and co operation in the sphere of constructive work for social and economic development of the country, was approved by the Panel on Social Welfare of the Planning Commission.

The Bharat Seva Sangh will consist of persons willing to volunteer their services on a wholetime or part-time basis. It will endeavour to promote the social welfare of the community to mitigate the privations of the less favoured sections of the society and draw into constructive social service the unused time, energy and resources of the people and help in the fulfilment of urgent national tasks.

The organisation is to be completely non-political and non-communal and will provide a common programme for the service of the country irrespective of caste, creed or political belief.

RESEARCH ON MEDICAL PLANTS

Valuable results have been obtained by research on medical plants carried on under the auspices of the Council of Scientific and Industrial Research.

A publication containing information on medical plants recognised in the British Pharmacopia and their substitutes growing in India is now under print. Three hundred plants of medicinal interest have been investigated and a Glossary of Indian Pharmaceutical Plants is under compilation.

INDIAN HISTORICAL RECORDS COMMISSION

The eighteenth meeting of the Research and Publication Committee of

the Indian Historical Records Commission will be held at the National Archives of India, Queensway, New Delhi, on July 21, 1951 at 11-00 a. m. Dr. Tara Chand, Educational Adviser to the Government of India and ex-officio Chairman of the Committee will preside over the meeting.

MADRAS

BIFURCATED COURSES IN SECONDARY SCHOOLS

The Government have directed that pupils taking "Engineering" as the special subject in the bifurcated courses in secondary schools may be appointed as tracers in the Public Works, Highways and Electricity Departments, and that pupils who secure marks not less than the minimum prescribed for the minimum general educational qualification shall be started on a pay of Rs. 45 per mensem in the scale of Rs. 35-1-55 applicable to the post of tracers.

SEVEN MORE COLLEGES FOR ANDHRA

The Andhra University has accorded sanction for the opening of seven new second grade colleges in Andhra area in July next.

These colleges will be located in Kavali (Nellore Dt), Chirala, Nidubrolu and Tenali (Guntur Dt), Vuyyuru (Krishna Dt.), and Amalapuram (East Godavari Dt.).

It is understood that provision will be made for study of Arts subjects only to begin with in almost all these colleges. In the Vuyyuru college, provision is being made for study of Technology in the Intermediate course. Students taking this group it is learnt, will be deemed qualified to join the second year B. E. course in Engineering colleges.

BOMBAY

ADMISSION OF STUDENTS IN BOMBAY COLLEGES

The Government of Bombay have directed that the existing orders regarding the admission of backward class

students to educational institutions should continue to be in force. In case a sufficient number of backward class students is not available for admission in accordance with these orders, the unfilled seats available for them should be filled in on merit from among the candidates of other communities.

The existing reservation of seats for admission to the educational institutions for students belonging to classes other than the backward class, has, however, been cancelled.

GOVT. FREE STUDENTSHIPS

High Schools in the state have recently received a circular stating that Government is pleased to direct that the schools should be required to give at least 25 per cent free-studentships in order to be eligible for advantage of the scheme of the 3 per cent Government free-studentships.

On this, "the Progress of Education" writes: "One wonders what led Government to issue such a strange circular which betrays their ignorance of the financial crisis through which many schools are at present passing. Because of the raising of fees in Secondary Schools, it was suggested by the Ghate-Parulekar Committee that some free studentships should be granted by Government to poor but deserving students. It was accepted by Government though half-heartedly, and only 3 per cent free-studentships were granted to Schools which used to provide a substantial number of Free-studentships, the maximum being 15 per cent..."

"We fail to understand whether in issuing this Circular, Government seriously considered the financial condition of the majority of schools and had the goodness of consulting at least some experienced headmasters or teachers.

"We suggest that Government should waive this impracticable condition and contribute their share, as before, to such schools as allow ten to fifteen percent free-studentships to their students and show to the public that their intention

to help the poor and deserving is genuine and generous. With popular Government, the quality of charity should not be strained.

BENGAL

VISVABHARATI

Parliament passed the Visvabharati Bill on May 3.

The Visvabharati Bill seeks to declare Visvabharati to be an institution of national importance and to provide for its functioning as a unitary, teaching and residential university.

Prime Minister Nehru, the present Chancellor of Visvabharati, assured the House that Government wanted to develop the institution according to its own genius and the vision of the great poet, Rabindranath Tagore, who founded it.

UTTAR PRADESH

HINDU BENARES UNIVERSITY

The test of religious belief for entitling a person to admission to Benares Hindu University is soon to be removed by a Bill, to amend the Benares Hindu University Act, 1915 introduced in Parliament by the Education Minister, Maulana Abul Kalam Azad, on 26th April. The University will be open to all classes, castes and creeds.

Religious instruction, under the Bill, is to be given only to those who wish to receive it as required by Article 23 (3) of the Constitution.

According to the statement of objects and reasons, the Government of India have decided not to change the names of the Benares and Aligarh Universities. However, the disqualifications imposed on non-Hindus and non-Muslims being members of the Courts of the respective Universities will be removed. The court is the supreme governing body of a University in administrative matters.

The Benares Hindu University Act is being amended as a first step towards giving effect to the recommendations of the University Education Commission which have been generally approved by the Central Advisory Board of Education.

Under the amending Bill, the President of India will be the visitor of the University while the Governor of Uttar Pradesh, who is now the Visitor, will be the Chief Rector. The present Council will become the Executive Council of the University and the Senate and the Syndicate will be merged in the Academic Council.

The Central Government will now assume power temporarily to make modifications in the statutes when formed part of the Benares Hindu University Act and which had been considerably amended by the Court. The purpose is to bring them into accord with the Act, as is sought to be amended, and the recommendations of the University Education Commission.

MYSORE

ADMISSION TO COLLEGES

The Mysore Cabinet discussed, it is learnt, the question of admissions to colleges in the light of the recent amendment to the Constitution. It is understood that there will be no change in the existing rules this year. While there is no Communal G. O. in Mysore yet in the matter of admission to technical colleges like Engineering and Medical, 75 per cent of the seats are reserved for members of the backward classes, and the system will continue. The Government will review the position next year.

Out of 75 per cent of seats reserved for the backward classes, 15 per cent will be reserved for members of the Depressed Classes. In actual selection the backwardness of classes and merit would be taken into account.

PUBLIC OPINION

FIROZ KHAN NOON ON THE STUDY OF SANSKRIT

"Sanskrit is the mother of most languages in Asia and Europe with the exception of Hungarian and Finnish. It were the Aryans who spread into both these continents and their civilisation and language are of the deepest interest to all" said His Excellency Malik Muhammad Firoz Khan Noon, addressing the 72nd Convocation of the East Bengal Saraswati Samaj, Dacca, on May 27.

Continuing, he said, "I personally have had the greatest desire to read translations of this ancient literature, but I much regret to say that very few translations into English or Urdu, are available of the sacred books of the Aryans like the Vedas, Puranas, Upanishads, Mahabharata, and Ramayana. While in England in 1937, I tried to read what I could in the English language, but could not easily get more than the English translation of the Black Yajurveda and White Yajurveda.

"The art of printing and writing on paper has not been in existence for more than 1,500 years, and therefore, copies of these sacred books which we find today cannot be older than this period. But the fact that we had these books put into writing is due entirely to the Brahmins who carried this knowledge from father to son by learning by heart, and even though sometimes people criticise the fact that education and knowledge was confined to the Brahmins alone, we here see an example and benefit of such a system which existed at a time when education was not so universal as it is to-day. However, in the modern world the need for the old type of Brahmin educational leader perhaps is not so great, but the modern Brahmin can play a new role and retain his leadership in this education line by research work into Sanskrit literature

and by translating it into modern languages, so that the whole world can benefit by their industry.

"It is my hope and desire that this Ashram becomes the torch-bearer of the kind of work indicated by me and that Dacca becomes the centre from where are issued translations of Sanskrit books in modern languages; and you will find that this is quite a remunerative profession because these translations into the English language will be purchased by all libraries and persons interested in education.

C. R. RANGANADHAN ON THE NEED FOR A FOREST POLICY

Addressing the Convocation of the Forest Colleges at Dehra Dun on 21st March, Mr. C. R. Ranganathan, President, Forest Research Institute and Colleges, said that a policy of *laissez faire* in the Nation's forests would be disastrous. The experience of both England and America was a warning of the evils that followed from the absence of a sound forest policy. To make raids on the growing stock in forests to meet budgetary difficulties was like making use of capital to meet temporary embarrassments. To regard forest as a nest egg for production of revenues would be a fatal error.

If forests are to produce sustained yield, Mr. Ranganathan continued, they must be protected by law from encroachment and devastation; they must be given permanent possession of their territory, and management must be in the hands of highly trained personnel aided by intensive research. The Forest Research Institute and Colleges had been training men for three quarters of a century. They had laboured and built up four forest estate. Responsibility for standard of forestry rested therefore on this Institution.

Letters to Editor

Secondary and Technical Education: New Type Questions

Sir,

I wish to state that the New type questions have no place in mental arithmetic, i. e., the first part in Elementary Mathematics. The object of the questions in mental arithmetic is to test the pupil's ability to work out the questions mentally in as short a time as possible. Accuracy and speed are to be tested. The object is defeated by giving the correct answer and making the pupil search for the correct answer. The time of the pupil who does the problem correctly is wasted in his being made to compare the correct answer with the wrong answers. The mental arithmetic paper should be so framed as to test pupils' ability to work out the problem correctly and speedily and write down the correct answer.

The new-type questions in Social Studies and Science should not cover more than 33 and 1/3% of the total marks in the subject. The present proportion fixed enables a pupil to score the minimum in the part I itself.

Basic Education Section: Conversion to Basic Schools

Conversion of all elementary schools into basic schools retards the introduction of universal free and compulsory elementary education, as the basic schools require newly trained staff in the technique of basic education. Secondly, the

conversion is not desirable, as it involves regimentation. As Pandit Jawharlal Nehru observed in his message to the recent Wardha Conference, "The approach to education should not be too rigid and should allow free play for experiment and the development of the individual and the society we aim at in any experiment it is desirable to have a variety." The Madras Government's plan of approach in the matter of conversion of all existing elementary schools into basic schools cuts fundamentally at the root of high educational ideals. Again, in the matter of experiment, the State-controlled schools suffer from the inevitable handicap. In the training schools also, training in basic education may be imparted with the present training instead of completely superseding the existing methods of training. Thirdly, as Mr. N. Kuppuswamy Iyengar of Vaduvur has pointed out, schools are not supplied the necessary equipment. Mr. T. S. Avinashalingam Chettiar, Ex-Minister for Education complained during the Budget debate against the non-supply of equipment to basic schools. The starting of more basic schools will therefore involve a great waste. An investigation by a committee into the working of basic schools and desirability of further extension is a desideratum.

Coimbatore, } R. SRINIVASA IYENGAR
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Andhra Headmasters' Conference

The Second Annual Conference of the Andhra Headmasters' Association took place on 15-6-1951 at Vijayawada in the Municipal High School under the presidentship of Sri Peddada Ramaswamy Pantulu Garu.

The conference began with the flag-hoisting ceremony by Sri K. Ramakrishna Raju Garu, B. A., B. Ed., Headmaster, Board High School, Razole. The Conference was ably opened by T. V. S. Chalapaty Rao Garu, Chairman, Municipal Council, Vijayawada.

The President of the Association, Sri M. Narasimha Rao welcomed the delegates and touched upon the various problems facing the Educational world.

The President of the Conference, Sri Peddada Ramaswamy Pantulu Garu, delivered an illuminating and thought-provoking address, regarding the burning topics confronting the Headmasters. He called upon the Headmasters to have the courage of their convictions, to feel the heavy responsibility resting on their shoulders in the context of the newly-won political freedom and freely express their expert opinions on matters educational without fear or favour. He conceded that in the wake of Educational Reform certain minor unpleasant results are bound to follow, but that the benefits would far outweigh the disadvantages. He deprecated politicians interfering with Educational Reform, which should be discussed and thrashed out by expert Educational Bodies like the Andhra Headmasters' Association, City Headmasters' Association, S. I. T. U., and Andhra Teachers' Federation, before such changes are made.

Sri C. Pitchuramayya, District Educational Officer, Kistna West inaugurated the Sectional Conferences, and touched upon the various aspects of the Reformed Scheme of Education.

Resolutions were then adopted:

(1) Reiterating the need for provincialisation of Headmasters' Posts,

(2) Demanding that the Higher Scales of pay fixed for Headmasters of Aided High Schools to be made applicable and obligatory to the Headmasters of Board and Municipal Schools,

(3) Requesting the Government to consider the Headmasters and the clerks of High Schools as belonging to the Non-vacation Department,

(4) Publishing a Bulletin periodically on Matters of Education,

(5) To secure a permanent habitation for the Association and last but not least,

(6) Demanding that Teachers' constituencies should be represented by teachers alone in the coming elections under the New Constitution.

The following office-bearers were elected for next year.

President :—

Sri M. Narasimha Rao M. A., L. T. Member Andhra Senate and Academic Council, Andhra University, Avaniigadda,

Vice-Presidents :—

- 1) Sri T. S. Prakasam, Guntur,
- 2) „ K. Narasinga Rao, Kollur,

Secretary and Treasurer :—

Sri T. V. L. Narasimha Rao, Repalle,

Joint Secretary :—

Sri M. Subbarayudu., Kothapet, and 11 other members as follows to be on the Executive Committee.

- 1) Sri T. Viswanadham, Palakonda,
- 2) „ A. L. Narayana, Yellaman-chali.
- 3) „ Rama Bhadra Raju, Rojole,
- 4) „ K. Pullayya, Tanuku.
- 5) „ G. Visweswara Rao, Vizayawada,
- 6) „ V. Purushottam, Kaikalur,
- 7) „ P. J. Prasada Rao,
- 8) Srimaty N. Subhadra, Tenali,
- 9) Sri S. Krishna Rao, Gadur,
- 10) „ C. Subbarao, Chittore,
- 11) „ J. Babu Rao, Kurnool,

Book-Reviews

LEADERS OF MODERN INDIA

Sri Ramakrishna and Swami Vivekananda, Published by the Oxford University Press 60 pp - Ans. 8/-

Among the great leaders of religious revival in India there are no greater names than those of Ramakrishna Paramahansa and Swami Vivekananda. In the brochure before us short biographical sketches of these two great seers have been given which make delightful and instructive reading. The book is written in a simple, idiomatic English, which is well within the comprehension of the pupils of our High Schools. No young student of English should fail to read these inspiring life-sketches. —V. M.

INTRODUCING THE SOCIAL EDUCATION SYLLABUS-16pp. **CIVICS**-21 pp. **HISTORY AND GEOGRAPHY**-16 pp. **PRINCIPLES AND PRACTICE OF CO-OPERATION** - 8 pp. — By Dr. B. B. Samant — Publications of the Office of the Educational Adviser to the Bombay Government Price As. 2/ each.

These pamphlets will be found to be of great use to those who are engaged in the work of Social Adult Education. The objective of this social adult education is not mere literacy but to make the adult live a better and fuller life and to make him a better citizen. "more intelligent, more conscious of his needs and problems, more co-operative with the important forces and features of his environment, more co-operative with his fellow-men and more interested in improving their lot through his

own efforts." To achieve this result it is of great importance that teachers of adult schools should have a clear idea of the ground to be covered and the knowledge to be imparted. The first of these pamphlets gives a comprehensive syllabus for the guidance of these teachers and three other pamphlets set forth "talking points" on civics, history and geography and principles and practice of co-operation. Adult education has assumed a new importance today in the context of our newly won freedom and the propagation of it will gain in importance steadily. At this juncture the publication of these pamphlets is well timed and is bound to serve a very good purpose. —V. M.

TEACHING OF MATHEMATICS

By D. N. Mukherji, Allahabad University-Published by the T.C.E. Journal and Publications Ltd. Lucknow. Page 46 Price 10 as.

The book contains a comprehensive though brief examination of the entire problem of the Teaching of Mathematics in the lower classes based on independent and realistic approach. The author Mr. Mukherjee presents a unified conception of Mathematics, explains the significance and aims of Mathematical education, points out the defects in the Text books and teaching methods in use and throws out very many valuable suggestions for their improvement and for rendering the work in the Mathematics hours in our schools 'pleasing, exhilarating and inspiring' to students and teachers alike.

The book is likely to prove very useful and interesting not merely to the students of the subjects in the training institutions but also and even more, to teachers of Mathematics in our schools. —M. S.

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