



## CONTENTS

PAGE

|                                                                                                                                                          |                                                        |
|----------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------|
| Aided Elementary Schools : Administrative policy of Madras Government By Sri N. Kuppaswamy Iyengar, M. A., L. T., Vaduvur. ...                           | 61                                                     |
| Schools and Inspection By Sri A. P. Oza, M. A., B. T., Lecturer, T. D. Class, Dharmendrasinhji College, Rajkot ...                                       | 64                                                     |
| University Reform in Contemporary India By Sri S. R. Ranganathan, M. A., D. Litt., L. T., F. L. A., University of Delhi ...                              | 65                                                     |
| An Ideal Teacher By Srimati Shachi Mathur, Delhi ...                                                                                                     | 71                                                     |
| Educational Notes By Rao Saheb T. N. S. Raghavachari, B. A., Retd., Public Health Bacteriologist, St. Thomas Mount, Madras. ...                          | 73                                                     |
| Early Childhood Education in India By. Sri K. V. Phadke, Ghaziabad ...                                                                                   | 75                                                     |
| News & Notes ...                                                                                                                                         | 77                                                     |
| Editorial ...                                                                                                                                            | 79                                                     |
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# The Educational Review

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## AIDED ELEMENTARY SCHOOLS

A administrative policy of Madras Government

By Sri N. Kuppuswamy Iyengar, M. A. L. T. Vaduvur.

It is difficult to understand what the Madras Government wants. They say on the one hand that they cannot afford to take over the aided institutions, and on the other, they do things which have the effect of preventing aided schools from being managed in an honest and efficient manner. They boast that they have improved the lot of teachers by increasing their grants and forcing the managements to pay them more than the grant, but the question is whether the present set of managers can afford to do this honestly.

The Ministers, at any rate the ex-minister of education, have not hesitated to say that managers give false accounts and do not act up to the orders of the Government. But the Government itself is unable or unwilling to administer the existing rules equitably. It is known that orders are given to the Inspecting Officers behind the back of the managers as to what they should do in the matter of assessing the grant. These orders seem mainly intended to reduce the grant as far as possible.

*Maintenance Grant:*— Till 1949, the extra pay that the Managers were asked to pay to teachers was included in the legitimate expenditure of the school budget for the purpose of calculating the maintenance grant. This is consistent with G. O. No. 217, Education, which says: "In the case of schools levying fees, the

Maintenance Grant will be payable to meet the total expenditure of the school fees with the additional fee income, and it will be restricted to the balance actually required to cover the deficit in the accounts."

The District Educational Officer in his letter Dis. 1032.E 2/49 dated 21-12-49, has stated: "The extra pay may be paid out of the fee collections and other income to the school". The Maintenance Grant for the years 1947 and 1948 were calculated on this basis. Till almost the end of 1949, even the District Educational Officers did not think that the rule would be changed. But evidently towards the end of 1949, the Government ordered that in calculation of the Maintenance Grant, the extra pay to the teachers should not be included in the expenditure side of the school budget. That is to say, this extra amount should not be paid either from the school fees collected or from any other income that may accrue to the school. This was done behind the back of the managers.

I learn from the papers that this disallowance of some expenditure for the purpose of calculating the Maintenance Grant was made in pursuance of the economy drive. Now the question arises whether it is honest administration to promise something and then, without previous warning, refuse to act up to the promise. Can such administration expect honest dealing from

poor managers or from the subordinate officials?

Again this year it seems to have been decided that the contribution of the managements towards the Provident Fund of teachers should not be included in the expenditure side of the school budget for the purpose of calculating the Maintenance Grant. The managers do not know what other restrictions will be made from time to time with regard to the calculation of the Maintenance Grant. According to the new rules every manager of a lower elementary school fully staffed has to pay from his own pocket without any reference to any income that may accrue to the school from school fees or endowment at least Rs. 280/- a year, and the manager of a higher elementary school properly staffed has to pay more than Rs. 420/- a year.

Most of the present managers cannot afford to pay this amount. Very many teachers are managing schools more for the purpose of getting their own salary in their own villages without depending upon other people than for spending money from their own private property for philanthropic purposes. Only a few of the non-teacher managers are able or willing to spend money from their own pockets for managing elementary schools.

The Minister threatened that if the managers would not pay this amount from their own pockets, he would have these schools taken over by the District Boards. I wonder who loses thereby. The honest manager does not lose anything. The dishonest manager, as I have already stated, will get round the rules. The result will be less efficiency and greater expenditure of public money.

By all accounts aided schools are more efficient than Board schools. The main reason is that the Inspecting Officers can sit tight on the aided school Managers but have little or no power over the Board schools. Teachers of aided schools have to satisfy the manager who is on the spot.

Regarding the expenditure, the members of the Board do not pay for this additional

expenditure from their own pockets. They have to either increase the education tax or decrease the expenditure on other heads. Thus the extra expenditure has to come from the taxes that the public have to pay to the District Board or to the Government. Therefore this change over of the management to the District Board is less profitable either from the point of educational efficiency or from the point of view of expenditure of public money.

For my part, I have been requesting the Government to take over the management of my school. I did not offer it to the District Board because I believed the Board schools to be less efficient.

One is not quite sure of what the intentions of the Government are with regard to aided schools. When the Maintenance Grant is limited to 16% of the Teaching Grant, whatever may be the actual expenditure incurred by the managers for properly maintaining the school, one does not understand why other means are being continuously discovered to reduce this grant further by administrative rules.

One is tempted to think that the policy of the Government is to get rid of aided schools and bring the teachers under the influence of Government or quasi-Government institutions. If it is so, it is better to give notice to such people than to adopt these devices. For many of the poor managers would rather try to get round the rules by false accounts than to abolish the schools. Corruption would increase all round. It is not right to make rules and regulations that would have the effect of encouraging corruption in educational institutions in which the character of the pupils is to be developed.

Here are some instances of erratic administration of rules.

*Recovery of Grant wrongly paid:*—A teacher was granted earned leave after getting it approved from the Deputy Inspector of Schools. Grant was also paid to him for the period of earned leave. One year and four months after, another Deputy

Inspector who was transferred to the range, says that that the teacher was not eligible for the earned leave and therefore the grant paid to him must be recovered, and that anyhow the manager must pay it into the Treasury whether he is able to recover it from the teacher or not. This certainly is unfair. Why should the manager pay for the mistake made by a Deputy Inspector of Schools?

*The meaning of "Earned Leave":*—A teacher was granted earned leave with the approval of the Deputy Inspector of Schools. He had to go to Bombay during that leave. When the time came for his rejoining duty, he found he was unable to do so because of his mother's health. As he did not know when he would be able to rejoin duty, he resigned the place by a letter written from Bombay. The resignation was accepted. The Departmental Rules, it is said, do not allow any allowance to be paid to him because he did not rejoin duty. Earned leave naturally means the leave he has already earned by his previous service. If he happens to die or for some other reason he is not able to rejoin duty, it is unfair not to give him the allowance for the leave he has already earned. The rules with regard to the earned leave do not seem to be clear. In one instance the same Inspecting Officer had to revise his orders twice with regard to the eligibility of 'earned leave'. The rules must be made clearer and circulated to all the managers.

*Appointment of Higher Grade Untrained Teachers:*—Last year, the Educational Rules were altered to the effect that provided the appointment is within the ratio between the trained and untrained teachers allowed by the rules, the management may appoint untrained teachers without the permission of the District Educational Officer as was required before. The consequential changes in the other rules were not made, I suppose, due to inadvertence. Now on account of this inadvertence, the Inspecting Officer says that the management should get the permission of the District Educational Officer before appointing any Higher Grade untrained teacher even

though it comes within the allowed proportion. This usually means that the school should be without a teacher for nearly two or three months. There are also other difficulties in the way of running the school efficiently if this rule is not altered.

*Copy of the Educational Rules:*—I have already given some instances in which the rules themselves are not quite clear. Add to this the fact that the Government Press is not able to supply an up-to-date edition of the Madras Educational Rules. It seems the alterations made since the last publication are not printed. A good deal of difficulty in the administration of the rules will be removed, if the alterations at least are printed and made available for the managers.

*Supply of yarn to Schools:*—The managers are threatened with the withdrawal of recognition, if qualified Pre-vocational teachers are not appointed and if they are not paid an extra sum of Rs. 5/- over and above their grant. But in the case of schools where spinning and weaving form vocational subjects, the department is unable to see that yarn is supplied to those schools. In 1949, under the orders of the Government, the Co-operative Sale Societies in different places were asked to supply the required kind and amount of yarn to the aided schools. The kind and amount of yarn were also specified. But the officers were not able to enforce the rule and make the Societies supply the yarn. I was not able to get any yarn from the Society in the whole year. This year, after a good deal of delay and difficulty, a permit was granted by the Collector for the purchase of yarn. But the dealer is saying that he has no stock. For the last 6 or 7 months, I have not been able to get any yarn. No weaving could be done. Certainly, the Department ought to be able to have the required yarn supplied through the officers controlling the sale of yarn.

*Hindi in Higher Elementary Schools:*—In educational matters, the village school is the Cinderella of the Department. Hindi is being taught from the first form in a High School; therefore when there have

come to the Fourth Form, they have a certain amount of knowledge in Hindi, whereas in the Higher Elementary Schools which are mostly situated in villages, no opportunity is given to the pupils to learn Hindi in the 6th, 7th and 8th classes. But if one passes the 8th class Public Examination, one is entitled to be admitted into the Fourth Form. But these boys will be in a disadvantageous position

compared with those that were promoted from the III Form of the High School, so far as knowledge of Hindi is concerned. Though it is more than a year since I requested the Government to make provision for teaching Hindi in Higher Elementary Schools, I have not yet got any reply. I think I have said enough to show that all is not well with regard to the administration of Aided Schools.

## SCHOOLS AND INSPECTION

By Sri A. P. OZA, M. A., B. T., *Lecturer, T. D. Class, Dharmendrasinhji College, Rajko*

**INSPECTION** is not a happy word. 'Supervision' will be a better word. Nowadays the inspection of schools is not properly done. The inspectors come to inspect a school and a show is made. The natural teaching is absent on the inspection day. The inspector inspects a school very rapidly, taking a bird's eye view of the building and equipment and gives passing remarks, the same remarks being repeated year after year.

In a recent article, Shri K. G. Saiyidain has suggested humanising educational administration (*Adventure of Education*—Nov. 1950.). There is a way to bring the teacher, the inspector and the students still nearer. The Ghate-Paruleker Committee has recommended the appointment of a number of supervisors in big schools. These supervisors will be the daily inspectors in big schools. Such supervisory posts can be created in small schools also. If these supervisors are well selected, they will guide their colleagues in their day to day teaching, will conduct practical research work on a small basis, will stop their junior colleagues from going into

pedagogic illiteracy and will do many more things.

It is true that, as things are at present men require external control also. To get over this difficulty, supervisors of one school may supervise another school and offer their suggestions. Thus, the supervisors will be persons who would be in contact with actual teaching work. Further, there may be a few supervisors who may be specially trained for the purpose. The following remarks of the Zakir Hussain Committee summarise many of the points considered above:

"The minimum qualification for supervisor should in our opinion be complete training as a basic school teacher together with at least two years experience of successful teaching and a year of special training in the work of supervision and administration. Supervision should not be a mere inspection, it should mean personal co-operation and help offered by one who knows more to a less resourceful colleague..... In order that the more important obligations of helpful guidance and leadership may be properly fulfilled, it is necessary that the load of unavoidable administrative and routine work should be as light as possible."

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THE EDUCATIONAL REVIEW

## UNIVERSITY REFORM IN CONTEMPORARY INDIA

By SRI S. R. RANGANATHAN, M. A., D. Litt., L. T., F. L. A., *University of Delhi*  
(Continued from page 222 Vol. LVI.)

### 62 ENDOWMENTS

In the older universities of developed countries their finance had been largely made up of endowments. At one time vast religious endowments got converted into university endowments. During the time when the spirit of this change appeared to have descended on the world, India had been sleeping. Her older universities had disappeared and the newer universities had not come in. The religious endowments had been left without being properly harnessed. It is not known what will happen to them in the present set-up.

Though the modern universities of India were started as early as the middle of the 19th century, they had remained largely as mere examining bodies till about 30 years ago. An examining university can be expected to attract endowments. From about 1920, universities began to care for research and the endowments also did begin to come in. But as a dependent country, India was not able to produce millionaires of the order of Carnegie, Rockefeller or Nuffield. Therefore the endowments were not of an order which could lift up the universities to a higher level of existence. They were often capable of yielding only prizes, studentships or special lectureships running over a very limited course. Some of the mission colleges were able to get foreign endowments for capital expenditure like erection of buildings. One or two Indian universities alone have managed to get endowments for buildings. On the whole, endowments have not been a noteworthy source of university finance.

### 621 EFFECT OF EQUALISED DISTRIBUTION

In the new set-up when there is a great awakening in the country and a desire to develop the universities is likely to grow, sources for endowments are fast drying up.

The high level of taxation which got initiated during the war has not yet gone down. Legislative steps are being taken to extinguish the medieval system of land tenures which had allowed money to accumulate in a few hands. In fact, a silent revolution has been set on foot to equalise distribution. The old order of distribution which allowed money to accumulate in a few hands and left the majority of the people in penury had however one good feature. It implied continual surplus of wealth in some hands. Sometimes those who had it had a good impulse to spend it for the benefit of the people. University benefactions might have become possible in such conditions. But the present tendency is to disallow such surplus in the hands of anybody. It is like the surface of the earth being levelled and all the rain water being spread out evenly over the entire surface. In such a situation, the rain water cannot give us much benefit. It cannot be used for irrigation. It cannot be made to work for us by turning turbines which produce electrical power. Irrigation and water power will be possible only, if the rain water can be impounded in large lakes or in rivers, occupying but a small area of the surface of the earth, leaving the rest of it dry. The analogue of the latter in the distribution of wealth is being eliminated and the former analogue is coming into being. India seeks to develop its universities at a time when the former analogue is fast coming into vogue.

### 63 PUBLIC FUNDS

The above-mentioned considerations point to public funds as the only considerable source for university finance. This is happening even in developed countries like England whose universities had for long been dependent largely on endowments and fee income in the past. But today as much as 90 c/o of the university finance of England is drawn from public funds.

## 631 TREND IN PUBLIC FINANCE

There is a reason for this shift of the burden to public funds. This is part of a trend in public finance. Commodities and services fall into two classes; those of which each consumer gets in proportion to what he pays, and those of which he gets what he needs, irrespective of what he pays and even if he is unable to pay anything whatever. The payment for the former class is made directly by each consumer and it is usually made at the time of appropriation; and the payment for the latter class is made indirectly by all who have the capacity to pay; it is paid as a tax and the amount to be paid by a citizen is determined not by what he is able to consume but by his taxable capacity, i. e., the length of his purse.

632 SHIFT OF SERVICES  
COMMODITIES

There is a steady shift of commodities and services from class I to class II. This shift is being brought about by changes in the evaluation of the commodities and services from the angle of national necessity. A commodity or service is retained in class I so long as its consumption by one and all of the citizens, who are capable of consuming it, is not believed to be essential for the fulfilment of the discharge of the functions assumed by the State; and further a commodity or service, though of vital concern to the State, will be continued in class I, if each citizen will involuntarily grasp it and pay for it. Commodities and services, which are essential for the well-being of the nation and yet are not of a nature to induce voluntary seeking and payment on the part of every citizen, will be transferred to class II. Laying of highways and railways was long ago shifted to class II, since they were essential for the safety of the country and individuals could not pay for such huge undertakings in an economical way. Though it is essential for a community that each of its members should be adequately fed, food still retained in class I as the force of hunger automatically makes one seek it and pay for it directly. With the establishment of

universal franchise, the State found literacy and some education essential in every citizen; and so elementary education, which was till then in class I and had to be paid for by each family at the rate of so much for child and according to the quality of education it sought, was shifted to class II; each family had thereafter to pay for it as a tax or rate in the measure of its wealth and the same quality of elementary education was guaranteed to all the children in the land free of direct or immediate payment. Even then, if a rich family wants to have a better or different kind of education for its children, it has the freedom to buy it for itself at a higher and additional cost; but it will not be exempted on that account even to the extent of a pie from the education tax or rate to which it had been assessed. It has to pay for the special education it wants over and above what it has to pay as tax or rate and forego what the State had prepared itself to offer without further charge. Elementary education was so shifted from class I to class II, as it was found that ignorance did not carry with it a suicidal urge to get itself extinguished in the way in which hunger brings its suicidal urge to get itself extinguished. In our own days, we see evidence in country after country of a tendency to shift secondary education too from class I to class II, as the economic struggle in the world threatens to make a nation go to the wall unless its citizens are taken to a higher level of education than hitherto. There is no doubt an urge to seek food. But, though higher education will make one more efficient in securing food, the connection between education and food is not of the immediate biochemical variety which makes the necessary action involuntary, but is mediated by reasoning and inference — by intellect in short. It is therefore ineffective except in the case of a few. The State is, therefore, obliged to make its supply of education apparently gratuitous and make each person pay for its supply by rates and taxes in the measure of his taxable capacity rather than in the measure of his actual need. The drive against

capitalism and the craving for a classless society, gaining momentum since the middle of the last century, represent the extreme tendency to put all services and commodities without exception, in class II.

## 633 SHIFT OF UNIVERSITIES

These few examples illustrating the principles lying behind public expenditure and taxation are sufficient to enable us to answer the question: who is to pay for universities? If the work done in a university for a teacher or his student is only his own private concern and the State does not find it essential to promote it for its own purpose, the cost of the university will have to be paid only by those who want its use. They will pay it at the time of service and will pay only in the proportion in which they want its use. The result would be self-sufficient universities with proprietary rights vested in the capitalists who own them with the exclusion of those who cannot pay or do not pay and perhaps with different classes of membership. If on the other hand the State finds that universities are essential for the well-being of the nation, nay, for its existence, that they are essential to the effective discharge of its obligations and that an inner or involuntary urge to have university education or provision for research, on their own initiative at any cost, does not inhere in individuals, then it is necessary that universities should be virtually free to all and that the State should pay for them from the public treasury. In other words, universities should be shifted from class I to class II.

## 634 WORLD TREND

The States of most of the countries of the world have already changed over to the mode of maintaining universities from the general tax, i. e., they have realised that the universities are essential for the well-being of the nation, nay, for their very existence in the turmoil of modern international competition and struggle for existence, and they have also realised that few individuals have an acknowledged urge intensive enough to make them pay for it and take it. India, which is just now

realising that university education should be a State concern and should be developed as a condition precedent for the advancement of the country has no alternative but to provide the necessary university finance from the proceeds of taxation.

It should be remembered here that public finance should be distinguished from private finance. This distinction however is not either duly recognised or acted upon in our country today. During the long period of political dependency, our public finance had been largely reduced to the status of quasi-private finance. Those, who had taken charge of public affairs for the first time without any tradition of the right sort to guide them, often think involuntarily in terms of private finance, whenever public funds have to be allotted for nation-building services. Private finance is usually measured in terms of currency and it is limited by the holding of currency or bank balances. But public finance is not so constrained. All the services and commodities needed for the country have to be examined as a whole, and a certain scale of priority should be determined among them keeping in view the compulsory consumers services and the necessary capital-services. Among the capital services, education should have top priority, and among the educational services, university education should have unstinted support, since education at lower levels and the industry and cultural development of the country will depend upon what the universities are able to do.

635 STANDARDS FOR UNIVERSITY  
FINANCE

If this is conceded, in arriving at the amount of public funds which should be placed at the disposal of universities, we should take account only of the needs of universities. The needs of universities will appear in three forms: (1) staff salaries, (2) cost of supplies and (3) capital expenditure on building and equipment.

The scale for the staff should be fixed in such a way that the best men of the country are not easily tempted to desert the university and get into administration and

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### 71 CREATION

We read in the *Chandoghya Brahmana* that Learning approached the wise men and said, "I am yours. Protect me. Pass me not to any arrogant, undeserving person. I shall dower you with fulness of power to serve". This sets a negative standard for those who should be given charge of the affairs of a university, if it is to generate and preserve the correct ethos. Manu emphasises this by saying that the ethos of a university derives not from wealth nor from baldness of head, but only from learning. In another place Manu prescribes that the wise men who can generate ethos of the right kind will shun lime-light as one would shun poison. These negative prescriptions should not be taken to mean that our ancient seers prescribed asceticism and self-denial. Far from it, The *Mandukyopanishad* shows the ideal of our seers in the matter of physical prowess and a high order of vital existence. For it says, "May our ears be sharp and discriminating, our eyes be powerful and penetrating, our limbs be firm, our bodies be strong and our life be long." The approach to knowledge which should characterise university men is well described in a passage of the *Kenopanishad* which says, "If Thou thinkest, 'I know well,' it is certainly but little". The *Chandogyopanishad* emphasises that knowledge will be productive of good and become everlasting only if those at the head of affairs pursue it in great intimacy and devotion. The method by which the correct ethos of a university can be generated and radiated is the one prescribed by the *Prasnopanishad* in the following words: "It is through intensive concentration, spotless work chastity, undivided devotion and steadfast pursuit of learning that one attains one's personality. It is through this that the essence of the personality reaches out. This influence is immortal, irrepressible and transcendental."

Industries. The professors' scales for example should be of the same order as the scale for secretaries of Governments; the readers' scale should correspond to the scale of deputy secretaries; while the lecturers' grade should be like that of assistant secretaries. The scale for demonstrators and research assistants, who will consist of junior aspirants, should not be less than that of the superintendents. The number of members on the teaching staff should be worked on the basis of one for every ten students. These data will lead to the amount to be provided for the staff-salary of a university.

Two large items in supplies relate to libraries and laboratories. The amount which should be provided for library service may be calculated on the basis of Rs. 10/- for each undergraduate, Rs. 100/- for each post-graduate student and Rs. 500/- for each member of the teaching staff. Similar data for laboratories may perhaps be taken as Rs. 25/- for each undergraduate, Rs. 200/- for each postgraduate student and Rs. 1000/- for each member of the teaching staff.

Standards for capital expenditure for building and equipment should be similarly laid down.

### 7 ETHOS

The ethos of a university may be defined as its characteristic spirit or prevalent tone of sentiment. It connotes its personality. It is something intangible and its potency is in the measure of its intangibility. It is the personality of the Vice-Chancellor and the teachers that generate and radiate it. The ethos gets disseminated through the relation between the university and its colleges. It gets perpetuated through the relation between teachers and students. Above all it is created in its fulness and preserved from generation to generation by the hum of high academic work and the charm of intimate personal relation which are maintained and developed among the members of the university — the teacher and the taught alike.

## 72 DISSEMINATION

The dissemination of the ethos of the university among the present generation has to begin by its being passed on into the colleges and halls of residence. For the majority of undergraduates spend a considerable amount of their time in these constituent bodies. It is here that meeting takes place between the elders and the students in a familiar and social level. It is the way of life which they imbibe from the proctors, wardens and tutors that will decide the colour with which the personality of the university will be dyed. The colleges and halls form again the channel through which the ethos of a university ultimately spreads itself into the society at large. At present there is not much of an intimate relation between the students and the teachers in our colleges. The relation smells more of a commercial one. Similarly, the colleges and their university do not penetrate into one another at the intangible level of personality. There are no doubt considerable business relations which bring them together at formal meetings of the university bodies. But that is not sufficient for the colleges becoming channels for the dissemination of the ethos of the university.

## 73 PERPETUATION

If the colleges help in the dissemination of ethos in contemporary life, it is the relation between the teachers and the taught that will perpetuate it in the future. In the *Raghuvamsha*, Kalidasa has described by an exquisite simile the way in which the

ethos radiating from the teachers should be absorbed by the students. He says that it should be absorbed in the way in which solar radiation is absorbed by the living bodies of the world. The *Swethaswatharopanishad* emphasises that the devotion of the student to his teacher is essential for the ethos to shine forth the university. The participative identifying relation that should prevail between the teachers and the taught is delightfully expressed as follows in a passage of the *Rig Veda*:

Meet together, talk together, understand aright,

Pray in common, achieve in common, let there be unity and understanding.

Alike be your intentions, harmonious your feeling,

And concerted your thoughts, so that there may be complete union among you.

A refrain of several of the Upanishads invokes the same kind of participative life of all the members of the university so as to create, disseminate and perpetuate its ethos. It reads:

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## AN IDEAL TEACHER

By SRIMATI SHACHI MATHUR, Delhi

The most important agency of education with which we all are concerned is the school. It directs the activities of pupils through teachers. The success of the agency lies in the hands of its teachers. Education, as we know, aims at developing the inherent ability of the child. It is the 'ideal' teacher who can help the child to develop the inherent abilities in the best possible way.

An ideal teacher is one who has sufficient academic qualification and who is always keen to increase her range of interests and is always improving her knowledge and will always read new books, journals and take interest in varied educational activities. She will not think, as many teachers are inclined to do, that the completion of her training college course has given her a complete mastery of the art of teaching, but rather will try to extend the range of her knowledge through further studies and experimentation. And with a good and vast background of knowledge in different subjects, she should be able to guide the children well.

An ideal teacher knows her lesson as well as the child well. She has got the tact to act as the situation arises. When she is put in charge of the kindergarten or primary classes, she is capable of showing an aptitude for practical subjects like drawing, clay-modelling and paper-cutting etc. And she will be able to teach games and rhymes to the children too. And when put in charge of the senior pupils, she is capable of acting accordingly.

An ideal teacher should possess a good personality and should be physically fit. An unhealthy teacher will not be able to pay full attention to the class.

An ideal teacher will guide her pupils both morally and mentally. She will guide them to right thinking and clear ideas. This she will do by giving them suggestions only.

An ideal teacher will not hesitate to move in society and participate in union activities. She will develop the same habits in her

students. She must remember that the school is a social institution and that it is the duty of the teacher to introduce social values in the day-to-day school work.

An ideal teacher should be sympathetic towards her pupils. She should not always walk about with a frowning look. She should not boast of her knowledge. She should be polite in dealing with children, so that children do not hesitate to bring their difficulties to her. She should be always ready to help them. She should be an encouraging force and not a discouraging one.

A teacher should not lay emphasis in teaching the lessons only, but she must take due care of the health of the children. She must also pay proper attention to the seating arrangements and also to the position of the blackboard. If she finds that the children are not comfortable and getting very restless, she must find out the cause and must deal with it properly.

It is necessary for the teacher to have the power of persuasion and the quality of leadership, which directs the child unconsciously to acquire right attitudes and ideals.

A teacher could also exert a very great moral influence on the child. An ideal teacher will do it through story-telling, through direct moral talks and also by holding up the right type of heroes and great people before the child for admiration and following.

An ideal teacher will possess the spirit of co-operation and will co-operate with the parents of children in order to know their background and then help them. She also will have the habits of perseverance, punctuality, truthfulness and honesty, and try to cultivate the same in the students.

But it is a matter of regret and sorrow that there are very few teachers who can be called really 'ideal' teachers and who possess a good measure of the abovementioned qualities. If the number of good teachers increases, the standard of education will rise automatically.

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## EDUCATIONAL NOTES

By RAO SAHEB T. N. S. RAGHAVACHARI B. A., Retd., Public Health Bacteriologist,  
St. Thomas Mount, Madras.

### THE NEW HUMANITIES

The humanities are defined by the Oxford English Dictionary as "learning or literature concerned with human culture, as grammar and rhetoric, poetry and especially the ancient Latin and Greek classics." In our changing times, this definition seems unsatisfying. Asked where to look for learning or literature concerned with human culture, few men would nowadays turn to grammar or rhetoric as we use the terms and not very many to poetry; their hands would more rapidly stray to texts on anthropology, social history or preventive medicine. To some extent, it must be so; science has taught us to weigh and measure, and the duty for exactness lies heavy upon us, even tempting us at times to believe that what is imponderable cannot exist. But the old humanities as they were taught to our fathers in medicine did something more than entertain or bore them according to their temperaments; just as advances in science did something more to our poets and classical scholars than startle or annoy them—as Prof. John Fulton giving the Ludwig Mond Lecture on "Humanism in an age of Science", at the Manchester University recently showed by many a well-chosen quotation. Each aspect of learning drew upon and was nourished by the other. He recalled Osler's words on the same subject:—

"One of the marvels so commonplace that it has ceased to be marvellous, is the deep rooting of our civilization to the soil of Greece and Rome—much of our dogmatic religion, practically all the philosophies, the models of our literature, the ideals of our democratic freedom, the fine and the technical arts, the fundamentals of science and the basis of our law. The Humanities bring the students into contact with the master minds who gave us these immortal lives, 'not of now or of yesterday but which always were'."

It was an experience modern students may well envy—peering out, as they new

their way through the thicket of a crowded curriculum at the spacious rides and noble vistas that refreshed their forerunners. How can they be helped through the trees in time to take a look at the wood? There is not much hope that they will revert to a study of Latin and Greek, as Prof. Fulton is well aware; but they may be taught to contemplate the past in a different way and to contemplate it, he suggests, as George Sarton did 30 years ago, "from the summit of modern science with the whole of human experience at his disposal and with a heart full of hope". It cannot be done, he believes, "if teachers will approach the sciences historically placing them within the framework of general history. By thus drawing on our cultural heritage—the humanities—they can give perspective and meaning to the sciences. They have moreover the corresponding duty of seeing that no man graduates from a modern university without having some contact with the sciences, especially the methods of science; without that he cannot understand the world he lives in."

Annotation in the *Lancet* (for 6th May, 1950, p. 867)

### (2) BIOLOGICAL STUDIES IN UNIVERSITIES

"The universities with their museums and botanic gardens are happy to forget what in 1859, they were unable to resist. They contain no memorial of his (Darwin's) work; all the means of developing his doctrine they frustrate by an arrangement of teaching which the theory of evolution is not allowed to disturb. The old pedantic learning of botany and zoology which Darwin treated as one subject they continue to cleave asunder burying the halves under their ancient schedules of instructions". (Dr. Darlington's foreword to the latest reprint of Darwin's "Origin of species"—1st edition).

### PSYCHOLOGY AND EDUCATIONAL SCIENCE

Dr. Kali Prasad discussing "Psychological Research in India" stated:—"Educational

ational psychology has obviously a very large scope with a variety of problems. Our educational research problems are fundamentally different from those in Western countries and cannot therefore proceed on uncritical acceptance of foreign models. We may broadly classify educational problems under four major heads:—

1. Those concerning the individual, i. e., the child, his educable capacity, his normalcy or otherwise;

2. Those concerning processes or mechanisms of education like school organizations, curricula, examinations, syllabi etc;

3. Those relating to the determination of the fitness, aptitude and individuality of the teacher, his emoluments and economic and social status; and

4. problems in education, its relations to art, aesthetics and culture.

Some work has been attempted in India on a few of the problems mentioned above. But these have very limited application. We have yet to have a scale of intelligence of our children. The notorious unreliability of the age records of children and great differences in the culture and social strata from which they come are serious difficulties that have effectively prevented the spread of the mental tests movement in our country. But these difficulties can be met by a large scale sampling from representative regions and careful adaptation of the tests. Two other ways of getting over this difficulty are:—(1) stressing psychological experiments; and (2) developing achievement or accomplishment tests in education. While there may be serious obstacles in the way of constructing a national intelligence test today, we can develop achievement or accomplishment tests for school children in school subjects such as reading, arithmetic, spelling, social studies, science, geography, languages etc. It is recognised that a well chosen and diversified set of educational tests must be general and broad enough in its reference and not too strictly limited to trifling details of the student's text book.

Present day curriculum will have to be modified so as to allow room for different types of school books. Educational texts are directed not only to the memory process and information, but to problematic thinking, the drawing of inference from data, the application of generalisations to specific problems and situations, study, habits, practice, appreciation, insight etc. Performance tests will have to be used far more extensively than have been done so far. They have special usefulness in the peculiar conditions of our country at present. They are the only means (in the absence of intelligence tests) of ascertaining mental status. When a national intelligence test scale has been constructed, it will be used as a reliable supplement. (From the *Presidential Address, Indian Science Congress, 1950, Poona, Education Section*).

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## EARLY CHILDHOOD EDUCATION IN INDIA

By SRI K. V. PHADKE, Ghaziabad

(Continued from page 52)

### CHILDREN'S BOOKS AND MAGAZINES

SINCE 1945, when an all India juvenile literature competition was organised by this Federation, we have been pressing for the establishment of bodies of experts for the orientation of juvenile literature and adopting resolutions to that effect year after year. Copies of resolutions passed at the Mysore Conference asking provincial governments to set up research councils of child educationists for making recommendations on production of juvenile literature, play materials, children's films and gramophone records and educational equipment for children suited to Indian conditions were sent to all state governments. I have not received any reply from most of the provincial governments in this connection. The Central Advisory Board of Education has, it is learnt, set up an experts committee on Indian juvenile literature. I referred in my last report to the efforts made for the reorientation of juvenile literature by the cultural section of the All India Women's Conference, and to the exhibition organised in Calcutta of children's books and periodicals. A special organisation for the promotion of children's literature, known as the Children's Book Council, has been set up in Mysore by its enthusiastic founders, Shri Namshesha Rao and Shri Ramshesha Rao. This Council organises exhibitions of children's literature every year. Many new and illustrated children's periodicals and books are appearing in Indian languages. We have, however, to evolve a regular philosophy for setting up standards for properly graded books and periodicals for children. The juvenile literature competition organised by this Federation in 1945, roused a good deal of interest on this subject. If funds are available, another prize essay competition can be organised again. Funds are needed for the production of the right

type of juvenile literature, and it will be well if the central and the provincial governments can be induced to set up research councils and expert committees for this purpose.

### EDUCATIONAL MATERIALS.

Child education on scientific lines does require external aids. Educational and play materials for the child suited to Indian conditions are a crying need of the hour. There is a large scope at present for the exercise of educational and industrial talent in this direction. The co-operation of more than one educationist is needed to undertake this task. The Government of India has set up a central education films library as an adjunct to the central educational library. Films can be borrowed from there by educational institutions. State governments are also being induced to set up regional and local film libraries. The Indian Council of Child Education and this Section of the Federation will be well advised in setting up an experts committee to advise the government on the manufacture and selection of children's films and gramophone records and also on radio broadcasts for children.

### CHILDREN'S PARKS AND PLAYGROUNDS

Children's playgrounds movement was taken up by this Federation in the year 1945. As a result of the efforts of this Federation, all old provinces except those of East Punjab and Bihar had included these amenities in their reconstruction programmes and issued state circulars to their local bodies asking them to provide these amenities. I am glad to announce that during the period under review both the East Punjab Government and the Bihar Government have fallen in line and have issued similar circulars. The Kishore Dal of Bihar is carrying on

active propaganda in Bihar for the spread of children's parks and playgrounds in that province. On behalf of this Federation I have been supplying free of cost a pamphlet on children's playgrounds containing illustrations of children's play apparatuses and a list of play materials for children of different ages for whose publication without cost to the Federation, I am thankful to M/s Starlight Sports Co., of Lucknow. I am in communication with the newly formed state unions for the active promotion of the children's playground movement in their respective states and I hope that by the end of 1951, they too will learn to be good guardians of their own children and would arrange to provide for their most fundamental play needs. The efforts of the Council of Physical Culture of U. P. in this direction deserves special mention. This Council has got a children's sub-committee to look after the physical education and recreation of children. It conducts courses for play guides for children and has pub-

lished an illustrated list of children's play apparatuses in Hindi. I invite the attention of the various colleges of physical education in India to the importance of having special courses for play leaders of children. These courses, among other things, should include adequate knowledge of children's play apparatuses and play materials for children of different ages and should not exclude cultural aspect of their education. The country required thousands of trained children's play guides. The All India effort for meeting this national demand, had yet to be made.

#### CHILDREN'S SOCIETIES IN INDIA

A very useful form of child education is the formation and conduct of children's clubs, play centres and societies. There are many such organisations in the country, but the oldest and most widespread is the Balkanji Bari (Akbil Hind Balak Sangh) founded in 1926. Only last month it celebrated its Silver Jubilee all over India. The

main function at its headquarters in Bombay was inaugurated by our Prime Minister, Pandit Jawaharlal Nehru. Besides running children's clubs and play centres throughout India, this society holds annual conferences for child workers and children, focusses public attention on a number of child welfare problems and is trying to educate parents, workers and children. Other well known children's societies are the Kishore Dal of Bihar, Bal Jan Sakhyam and Bal Seva Sangh in Travancore, Makkal Kootas in Mysore and Mani-melas in Bengal, Bihar and Orissa. Besides, there are stray children's societies scattered all over India. It is desirable that all these institutions should merge in the Balkanji Bari, the All India organisation for children.

#### CHILD STUDY MOVEMENT

This Federation adopted a resolution at its Madras session in 1945, asking universities to include courses in child psychology and child welfare as optional subject, at the B. A. and M. A. classes. Since that year, I have been ceaselessly pressing for this demand with the universities. In sponsoring this resolution 5 years back, I was interested much more in the spread of scientific knowledge on child development and child care, relating to the parents and teachers rather than on educational psychology of the child of the school age. We have made much headway since then. Advanced courses in early childhood education form part of the B. T. courses of Delhi University, the M. Ed. courses of

Osmania University and many other universities also. The Calcutta University provides courses in mental hygiene and child guidance for the B. T. and M. A. examinations. The Universities of Agra, Patna, Benares, Andhra, Annamalai and Lucknow offer child psychology as a subject for their B. A. courses. Some of them have proposed to provide a paper in child psychology for the M. A. classes also. Others have accepted suggestions and will soon introduce a separate examination paper in child psychology for the B. A. and M. A. classes. The Jamia Millia, the Aligarh University and the Kashmir University have appreciated the suggestion and will take up the matter as soon as funds permit. Among private agencies for the promotion of child study literature may be mentioned the teachers' and parents' league of Gwalior and the parents' league of Udaipur. Nothing has been heard of the activities of these institutions of late. The Madras Government deserves to be congratulated on having appointed a government adviser on child psychology. The All India Bal Vidyapith (a children's university) of Kanpur conducts examinations in child education, child psychology and welfare and awards diplomas. An All India Child Study Association on the lines of the Child Study Association of America is badly needed in India. Of late, a number of good publications are appearing on child problems in Indian languages, but a co-ordinated enterprise with the co-operation of experts will be more useful.

(To be continued)

#### NEWS AND NOTES

##### PROGRAMME OF THE 41st MADRAS STATE EDUCATIONAL CONFERENCE AT MADURAI.

Thursday, 10th May, 1951.

9 a. m.: Opening of the Conference and Exhibition. 3 p. m.: Secondary and Technical Education Section meets. 6 p. m.: Public Sessions Sabhesan Memorial Address by Dr. Chris A. Young. 1 p. m.: Subjects Committee meets.

LVII-4-3

Friday, 11th May 1951.

8-30 a. m.: University Education Section, and Basic or Primary Education Section meet. 8.30 p. m.: South India Teachers Union General Body Meeting. 6 p. m.: Resolutions.

Saturday, 12th May 1951.

8.30 a. m.: Administration, Organisation and Inspection Section meets. 8 p. m.: Concluding Session.

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## EDITORIAL

IN the latest issue of the *Presidencian* the magazine of the Presidency College, Madras, Dr. K. K. Pillai gives The Oxford a brief but illuminating Technique. account of the Oxford pattern of education. He points out that the Oxford colleges are primarily hostels. The responsibility of arranging lectures is shouldered by the university. Attendance at lectures is not compulsory, but students are advised to attend particular courses of lectures in accordance with the branches of study they are pursuing. The lectures are not designed so much to convey information as to stimulate thinking. They draw pointed attention to important or controversial issues and suggest lines of approach to the subjects of study. Formal lectures are supplemented by seminar classes, where a small group is required to conduct discussions on particular themes under the guidance of a professor. Every member of the group comes prepared for discussions and though there is informality in the discussion, there can be little doubt that the seminar gives training "not only in the art of gathering material, of thinking, listening and speaking, but also in behaving courteously." These seminar classes remind one of the *vakyartha* debates conducted by scholars in our country in the past. Then of course there is the famous tutorial system at Oxford. The tutor is the friend, philosopher and guide of the students placed in his charge. He assesses their talents and weaknesses, suggests subjects for study and books to read. They have to submit essays to him for correction. Every essay is discussed and evaluated in a tutorial class. "The importance of the essay work done in Oxford", says Dr. Pillai, "can hardly be exaggerated. Essay writing calls for wide reading, independent thought, critical judgment, as well as cogent and clear expression." Lastly, there is the academic atmosphere in Oxford, setting a high value on

the pursuit of knowledge. Libraries and book shops are visible symbols of this attitude, and they are to be found abundantly in the university town. In this age of universal lowering of standards, it is good to remember that there are still places like Oxford where learning is respected and its pursuit fostered with loving care. The Oxford pattern may or may not suit Indian conditions; but the Oxford values are universal. The greatness of India in the past sprang from adherence to such values. And her future will not be assured until she learns again to reverence them.

Presiding over the All-India Council of Technical Education recently A National at Calcutta, Sri Nalini Ranjan Technological Sankar, Finance Minister of University West Bengal, made an interesting suggestion. It was his view that all engineering colleges in India should be brought under the control of one central university. He argued that the ordinary university could not pay attention to engineering studies properly because of increase in the number of its faculties and also because of the complicated developments of modern engineering itself. General educational opinion would seem to be against this proposal. One is afraid that such an university might develop a narrow mentality, isolated from healthy academic currents and traditions. Moreover, it might not be able to take into account local needs and resources all over India while planning its courses or institutions. The University Commission shared this view more or less. In the circumstances this is a subject on which hasty decisions should be deprecated. A Central Institute of Higher Technology in India might be helpful for research, for improving curricula or courses and similar purposes. But it should not absorb into itself or even discourage local effort and initiative.

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edition of the two books is published at a low price. Part II of "High School English Grammar" is, however, omitted as Part I of "High School English Composition" covers the same ground somewhat more fully.

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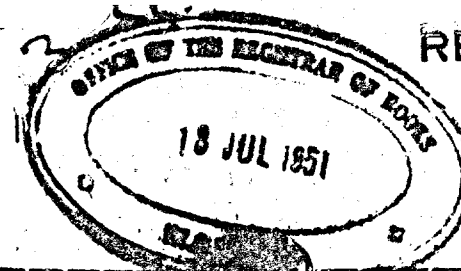
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# THE EDUCATIONAL REVIEW

## CONTENTS

|                                                                                                                                                                                                                                                              | PAGE |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| Students' Social Service Camps: An experiment in Social Education. By<br>Sri M. A. Srinivasa Iyengar, B. Sc., B. L., B. T., Secretary, National and<br>Rural Education Association, and Headmaster, Acharya High School,<br>Goribidnur, Mysore State. ... .. | 101  |
| Causes of Wastage in Secondary Education. By Sri Jagmohanlal Chaturvedi.<br>B. Sc., L. T., Aurangabad. ... ..                                                                                                                                                | 109  |
| Rambles, Outings and Visits and their place in Secondary Education. By<br>Sri S. Subbaramayya, B. A. B. Ed., Assistant, M. H. School, Hindupur ...                                                                                                           | 114  |
| Editorial ... ..                                                                                                                                                                                                                                             | 117  |
| Examinations and their Evil Effects. By Sri R. M. Thakur, Publicity Officer,<br>Gurukula University, Kangri ... ..                                                                                                                                           | 118  |

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# The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. LVII.

JUNE 1951

6

## Students' Social Service Camps: An experiment in Social Education

BY SRI M. A. SRINIVASA IYENGAR, B.Sc., B.L., B.T.,

Secretary, National and Rural Education Association and Headmaster,  
Acharya High School, Goribidnur, Mysore State.

ANY scheme of social service which depends upon the participation of students for its success must be considered to be an important educational activity of considerable value. It serves to provide a rural bias to our system of education, and thus lessens the gulf between theoretical and practical aspects of education. Education, it is often stated, is not a preparation for life, but life itself. This means that even during the process of educating our young men and women, we should provide for activities and projects which will give them an experience of the problems they will have to face in later life on a smaller scale. The school should transform itself into a miniature world reflecting the various aspects of the outer world and to some extent showing the way to improve it and master it. Considered from this point of view, education is merely the reconstruction of experience—experience arising out of various activities provided in the school, reflecting the various complex problems of life around it and offering in a way a solution for their difficulties.

The Mysore State Adult Education Council, has been carrying out a new experiment in the field of social education, by organising a number of students' social service

camp every year during the summer holidays. During the year 1950, twenty such camps were conducted, and the activities of these camps are published in a small booklet. During the current year several such camps were organised, and the present article gives a detailed review of the activities of one such camp, conducted in a village called Hampsandra by the students of the Acharya High School, organised by the National and Rural Education Association, Goribidnur. Details regarding all the activities as well as the method of work adopted in tackling village problems are given as a result of the experiment.

The Association considers the objects of such camps to be twofold. Firstly, such camps have a high educational value on the minds of the student and help him to develop proper attitudes and ideals in later life, which will enable him successfully to fit into the environment in which he has to lead his later life. Opportunities for the practice of the ideals of service, sacrifice, fellowship with the common man, dignity of labour, clean and healthy living under strict discipline, and plain living and high thinking, are provided for in the camp life, which serves the above purpose. The other important object of such camps is to

provide the way for a new life in the villages, and rouse community consciousness in the minds of the villagers. Incidentally, several improvement works are also carried out during the period of such camps.

The present camp commenced work on 9th April, 1951, and we went on for a period of one month. On the whole we were a batch of twentyfour workers, of whom seventeen were student *desh-sevaks* of the Acharya High School, Goribidnur.

The *educative value of camp life* to the student *desh-sevaks* was enhanced by the following activities, which were planned on the basis of the Gandhian ideal of plain living and high thinking.

1. A regular time table was drawn up, and it was strictly adhered to during the period of the camp to the best of our ability. The time table was drafted as follows:

5 a. m. to 6 a. m. : Rising, washing face etc.

6 a. m. to 6.20 a.m. Prayer.

6.20 a.m. to 7 a.m. Flag hoisting, light breakfast.

7 a. m. to 10 a. m. :

1. General *Saphai work*.

2. Improvement works in the village with the help of villagers.

10 a. m. to 11.30 a.m. Washing clothes and bath.

11.30 a. m. to 12.30 p.m. : Meals and rest.

12.30 p. m. to 2 p. m. :

1. Practice for the entertainment programme to be played in the night.

2. Spinning.

2 p. m. to 3 p. m. :

1. Study circle on *Gandhi Sutras* compiled by Sri D. S. Sharma.

2. Discussion on the thought for the day announced on the board in the morning.

3 p. m. to 4 p. m. : Training in National drill—*lazim* and dumbbells.

4 p.m. to 4.30 p. m. : Milk.

4.30 p. m. to 6.45 p.m. :

1. Group games.

2. Training village children in national drill.

3. Improvement works in the village, if any.

6.45 p. m. to 8 p. m. : Dehoisting of the National flag and prayer.

8 p. m. to 8.20 p. m. : Meals.

8.20 p. m. to 9 p. m. : Bhajan (*Ramnam*) in the streets of the village with the portrait of Saraswathi.

9 p. m. to 11 p. m. :

1. Variety entertainments or dramas.

2. Speeches.

11 p. m. to 5 a. m. : Rest.

2. Prayer and Bhajan formed a very important item of camp life. The prayer consisted of several hymns and verses from the Gandhi Ashram *Bhajanavali*, Sri Ramakrishna Mutt prayers, and Bhajan songs from several realised saints of our land. The evening prayer was of longer duration than the morning one.

At about 8.20 p.m. every night, the campers would go round the village with a portrait of Saraswathi, singing *Ramnam* and many villagers would join them on the way. Finally they would all assemble at the open air theatre in the centre of the village where the variety entertainment, lectures and other adult education programmes were scheduled to take place. This was an invitation to all the villagers to assemble at the theatre for the entertainments.

3. Flag hoisting: Flag hoisting every morning and dehoisting in the evening was a regular feature of camp life. During these ceremonial occasions, many of the villagers round about the area would be advised to keep up strict discipline, stand up and honour the National Flag. The singing of *Rashtrageeth* and *Dhwajageeth* on the occasion in a serious and solemn

manner would be a source of inspiration to all assembled and remind them of their loyalty to the cause of the motherland.

4. Camp meals and tiffin were plain, simple and strictly economical. Drinking coffee was completely avoided in the camp without exception.

5. A study circle on "*Gandhi Sutras*" compiled by Sri D.S. Sharma was conducted every day. This gave the campers a clear insight into the fundamentals of Gandhian ideology.

6. Discussion groups on some specified topics for the day were organised during the period of the camp. The following were some of the subjects discussed:

1. Kindness is the basis for *Dharma*.

2. A great man must act according to what he says.

3. Removal of desire is the only way for getting rid of pain.

4. If an ass looks into the mirror, can it see the face of an angel?

5. Power corrupts man, absolute power corrupts absolutely.

6. It is easier for the camel to pass through the eye of a needle than for a rich man to pass through the gates of heaven.

7. The poet's vision is deeper than the vision of the sun.

8. Failure is the stepping stone to success.

9. An idle brain is the Devil's workshop.

10. It is not possible to please every one in this world.

11. Eternal vigilance is the price for liberty.

12. The different religions are simply different branches of the same tree.

13. Marriage is an obstacle for social service.

14. Revolution is essential for progress.

15. Pride is the sole cause for the all-round destruction of man.

A debate on "Democracy has not been successful in solving problems of the present day world" was held on 3rd May 1951.

7. 'Sevadal' training was compulsorily given to all the *deshsevaks* in the camp. Exercises in *lazim*, *lathi*, foot drill etc. were taught to the campers. A physical culture demonstration was arranged on the final day.

8. Group games were played along with the village children in the evenings, on the sands of the rivulet near the village. An attempt was made to organise a junior *rakshadal* in the village, but this was not successful as the children were irregular in attending the evening classes.

9. Dramas and variety entertainments were played in the night usually between 9 p. m. and 11 p. m. every day. These were very interesting and brought forth the best talent in the campers. The planning and training for these dramas was only for a short period in the afternoon, and hence the actors had to depend mainly on their own talents and initiative to make the dramas a success. Any evil practice that was noticed in the village was taken up as a theme for the variety entertainment, and the defects would be clearly pointed out and remedy suggested.

10. Writing the news board in the camp premises every day, giving a gist of the important news of the day, was an activity in which students took keen interest.

11. Economical and social survey of the Lambani colony in the village was an activity which proved to be of very great educational value to the *deshsevaks*. The customs of Lambanis, their dress, habits of life, etc. were studied, and the relevant columns in a prescribed form filled for each house. A final report was compiled and presented before the assembly on the final closing day of the camp. A copy of the report is attached.

12. Strict discipline and obedience to the camp officer and student leader were

special features of the camp. Any one who violated such discipline had no option but to leave the camp.

Quite apart from the educative value to the campers, the advantages gained by the villagers both on the material and mental plane were considerable. In the early stages, there was the usual reserve and suspicion regarding the activities of the camp, but after five or six days of contact with the villagers, matters improved considerably.

Various improvement works were effected during the period of the camp. Even on the very first day, when the activities of the camp were inaugurated with *Saras-wathi-puja* and *Bhajan* on the morning of 10th April, in the assembly of village elders, a small committee of about 20 persons was formed to co-operate with us in effecting the improvement works. This committee included leaders of all parties in the village, including the village officers and other enthusiasts. This committee met very early and decided that the number of houses in the village should be divided into four groups, and each house in the village must send one member with implements for village work, on the day fixed for each group. Thus once in four days, every villager had to do community work with the campers. Even the members of the committee had their supervision work distributed uniformly. The committee also decided to levy a fine of annas eight for every defaulter who did not come for community labour, but this was not enforced, even though attendance was taken every day. This procedure resulted in a steady supply of about twentyfive to fifty village workers to work with the campers in the various improvement works that were taken up. As the season was summer, work was done only between 7 A.M. and 10 A.M. in the morning, accompanied by the sound of the village drum which appeared to infuse enthusiasm among the villagers.

This committee met about eight times during the period of the camp and decided the improvement works to be taken up

after reviewing the work done from time to time. The personal example set by the campers, in getting through their work irrespective of the response from the villagers was a source of inspiration to others. Frequent appeals were being made during the night gatherings for cooperation and this had a psychological effect on the villagers. On the whole, the response from the villagers was very good.

Details regarding improvement works carried out are given below.

*At Hampsandra:* 1. The most important work was the formation of the road from Yidagur to Hampsandra. This road is about two miles long. The road on the Yidagur side had already been well formed and needed slight repairs, which the villagers of Yidagur carried out before the close of the camp. But the road on the Hampsandra side, about a mile in length, was not at all formed, and there was only a cart track, which had become very bad on account of frequent use. In some places, the cart track was unfit for use, the ruts formed being uneven and deep. This road was first taken up for repairs. The road had to be broadened throughout, and the adjoining landholders willingly and voluntarily agreed to forego about five acres of land (value estimated at about five thousand rupees) for public use. Drains were cut on either side, trees cut and removed and thorns and fences removed and set fire to. The road was formed sufficiently broad to allow two carts to pass side by side. Some cart loads of sand were also collected and spread over the road. As this is a very important road, the District Board, Kolar, has been requested to take it up for maintenance and repairs.

2. The village had a drainage system. But the drains had been covered up with rubbish, which had accumulated for years. The removal of this rubbish and cleaning the drains took more than a week for the campers.

3. Eight compost pits were dug, according to the required size at the open space near the entrance to the village, where there

were several manure heaps scattered all over. Some of these manure heaps were cleared and others were covered with mud.

4. The *aswath katte* in the centre of the village was demolished and completely rebuilt with new size stones and slabs. A bench was erected on the top of the *katte*.

5. The villagers by private donation had built a school hall with tiled roofing nearly fifteen years ago. But they had not completed the construction, as the following items of work were left undone. Windows had no shutters, the outer walls had no plastering, and the flooring was very bad. Fresh donations were collected and these repairs taken up. The window panes were painted with varnish, and the flooring improved with *Cudappah slabs*.

6. Twentythree soak pits were dug, and drains let into them at different places in the village.

7. One important road in the village was patched, and drains reset so as to give an easy flow for drainage water.

8. There was no *panchayat* hall for the village. The old village *chavadi* was available for the purpose. So a small partition with a window and door was erected so as to form a small room for keeping the Panchayat records and the village radio there.

9. Six stone benches were fixed in the central circle of the village, where the village radio could be heard by the general public.

10. The drinking water well, which was about half a mile from the village, was repaired. The old parapet wall was removed, and a new stone wall built instead.

11. Two sites were marked for Harijans, and foundations for new huts laid.

12. The old Maramma temple in the village was completely dismantled, and the construction of a new temple in its place taken up. Fresh donations were collected for the purpose.

13. Some of the houses were got white-washed.

14. Arrangements were made to get two flush-out latrines constructed in two houses of the village.

15. Electric lights were fitted for the local Anjaneya temple.

16. General *saphai* work was being carried out regularly every day.

17. The most important and permanent benefit to the village was the installation of electric lights (15) in the village. The campers are highly thankful to the Hon'ble Minister and the concerned authorities for their help in this matter.

18. A free radio was obtained for the village with the help of the Commissioner for Rural Development in Mysore, Bangalore, and it was installed with the loud speaker on the day of the Hon'ble Minister's visit.

*At Jalahalli:* 1. General *saphai* work was done.

2. Arrangements were made to get a portion of the road in front of the temple patched with size stones.

3. The irregular roads in the village were straightened, drains cut on either side, and obstructions and encroachments removed.

*At Chandanadur and Kundihalli:* General *saphai* work was done. An attempt was made at Kundihalli to get fresh sites for Harijans with the help of the members of the village panchayat.

Total estimate of manual labour done during the period of the camp is estimated at Rs. 3809-8-0 by the Health Inspector who was with us during the period of the camp.

The following adult education programmes for the mental and moral progress of the villagers were carried out:

1. An adult literacy class for about 24 adults of the village was formed at Hamp-

sandra. The headmaster of the local primary boys' school agreed to take the class. An attempt was made to start a separate class for the ladies of the village, but this was not successful.

2. The village panchayat was induced to pay up arrears for the rural library fund, so that fresh books and papers for the year could be got. The amount due to the Adult Education Council was credited, and the receipt of the fresh stock of books is awaited.

3. At the request of the Association, the Superintendent of the Central Institute of Epidemiology, Bangalore, was pleased to spare the services of a senior health inspector to stay in the camp for a period of about ten days. He went from house to house and gave clear and detailed instructions on matters concerning the health of the villagers. He also delivered six lectures on topics regarding health and social hygiene to the villagers. He was very useful to the villagers.

4. The dramas and variety entertainments during nights were a good medium for adult education in the village. People from many villages used to gather and witness them. A notable feature was that many ladies would assemble in these gatherings. The following social and puranic dramas were played by the campers.

1. Grama-sudharaka. 2. Hunting or Bete. 3. Samsaram. 4. Drohi. 5. Dharma-ratnakara. 6. Vasantasena. 7. Sathi Savitri. 8. Shraband Rustum. 9. Goutama Buddha. 10. Sitaramajananam. 11. Bhakta Prablada. 12. Devi Mandodari. 13. Bhakta Dhruva. 14. Satya Harischandra. 15. Mahatma Kabir. 16. Bhakta Potana.

In addition to these, general items of variety entertainment and fancy dress were played on ten nights, and various defects in the life of the villagers pointed out in a humorous manner.

The films of the adult education council as well as the rural reconstruction department were shown to the villagers assembled on the closing day.

5. Lectures were delivered every day during nights on various topics of adult interest. Gradually, the villagers got into the habit of hearing long lectures without any displeasure.

6. One of the most important results of the camp was a fairly successful attempt to effect a compromise between the *jodidars* and ryots of the *jodi* village of Bisalahalli. The dispute between these two parties was a long-standing one, and there had been loss of money on either side. A general agreement on several issues of dispute was reached between the *jodidar* and the leader of the ryots, subject to the ratification of the other ryots of Bisalahalli on the issues involved. It is earnestly hoped that the compromise will be carried out in action with the full concurrence of all the parties concerned.

Our thanks are due to all the distinguished visitors and others for their co-operation and encouragement in this noble effort. In conclusion, we have to thank all the villagers for co-operating with us in all our activities. On them depends the future of the village and we hope they will continue the work done so far with the same spirit of unity and good will.

### The Lambaniga Tana in Hampsandra.

A brief report on the living conditions of the Lambaniga Tana in the Hampsandra Village, drawn on the basis of the economic and social survey carried out by the *desh sevaks* of the Acharya High School on the occasion of the students' social service camp at Hampsandra.

In this village, there are 12 families of Lambanigas. They live separately in a tana to the west of this village. There are 45 persons, of whom 20 are males and 25 females.

They all live in huts which are decent, though not convenient. There is a *Naik* by name Kupa Naik, and he is very much respected and obeyed. This post appears to be hereditary, and he cannot be removed from this position under any circumstances.

The Lambanigas of this village are not nomads, and they are against such life. For nearly three generations, they have lived in this village, though they have changed their places from one area to the other on the borders of the village. They are all honest workers. Most of them are agriculturists. Cattle-rearing and mat-making are their subsidiary occupations. All the women know the art of sewing. Each family has about 2 acres of dry land given on *darkast* by government, but this is insufficient for them. They make an average earning of Rs. 35 to 40 per month from all sources.

These people live a clean life. Their huts are kept quite clean. But by the nature of the complicated dress the women have to wear, they cannot be clean. In fact, the women of the tana do not like this dress at all. Still, they have to maintain this dress in view of the social custom. Some of the women appealed to us to somehow relieve them of this burden, if possible even by social legislation. If this dress is not worn by them, they will be socially boycotted. But this art of dress-making, which these women folk are forced to learn, is a very skilful art. To complete decoration one *lunga*, they have to work for nearly three months at the rate of six hours a day. Many ladies suffer from bad eye-sight on account of this work. Thus this art, which has been forced on these women folk, is mostly hated by them and considered to be a great burden.

These people do not like to live in the village with other villagers. They wish to live separately outside the village. The

present site in which they are living, is very low and near the tank so that when the tank is full, water rushes into their huts and upsets their life. Hence a suitable site has to be acquired for them by the villagers and given to them for building permanent houses. One electric light has to be provided for the tana.

Their rites, customs, and beliefs are very much like those of other Hindus of the village. They have Hindu names. Their gods are Hindu gods. Their method of worship is also similar to that of other Hindus. They have a Brahmin priest for ceremonials, but their *mangalya* to be worn on the occasion of the marriage is peculiar. Some lead jewels and others made of pieces of bone are used. Though these are heavy and cumbersome, the women are very much attached to them on account of superstition.

Unlike other Lambanigas of the country, these have decided to leave off their nomadic habit and settle in this village. They have a high sense of morality. They do not allow their women folk to go out for begging. Though they know *kolatam* and other games for merry-making, they do not give public performances outside their group. They all expressed satisfaction that prohibition is being insisted in the state and they are now happier.

They are eager to educate their children if suitable opportunities are provided for the same. They need good housing accommodation, an electric light for their tana facilities for mat-making industry, and more land to earn a decent and honest living.

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## Causes Of Wastage in Secondary Education

BY SRI JAGMOHANLAL CHATURVEDI, B.Sc., L. T., Aurangabad,

'What a colossal waste' is the cry from all quarters regarding secondary education in India. The President of our Indian Republic has in unequivocal terms condemned the present system of secondary education. He has suggested that statistical methods should be adopted to find the requirements of our country in various branches of life and thus to fit in the proper syllabuses in view of our requirements. The other day, All India Radio, in one of its announcements, proposed the setting up of a commission to examine the problem of secondary education in India with regard to the courses, time and media of instruction. The commission as and when set up will certainly go into the details of the problem, and thus evolve a system of secondary education which will be adopted uniformly by all the States. How is the Commission going to examine this problem? The Commission may study the curricula of various states, invite criticisms regarding these curricula, invite suggestions for the new curricula, find out the requirements of our country and thus evolve a sound curriculum based on the actual experience of those who handle the classes, combined with the expert guidance of educationists.

In a Democratic Republic, every adult has the right to give his opinion, whether or not it is acceptable. In view of that franchise, I take courage to discuss the problem from my point of view and with particular reference to Hyderabad.

The Sargent scheme has classified our school education into three stages: (i) pre-basic, (ii) basic and, (iii) post-basic. Pre-basic education is covered up by the nursery, kindergarten and infant classes of our primary schools. Basic education comprises our primary, middle and high schools. Our present day primary and middle schools may be called Junior Basic Schools, and the High School sections with one or more years added will be Senior Basic Schools.

The old defunct Middle School Examination was a stage in our scheme of education, after which most of the pupils left off their studies and took to various professions. Our teachers of primary schools, clerks and even Vakils were drawn from this cadre. Although, now, there is no middle school certificate examination, yet, for practical purposes, teachers are still recruited for primary schools from those who have passed the seventh class examination. It will not be out of place to mention here that the standard of these seventh-class passed pupils is far inferior to old middle-school-passed candidates. On the one hand, the Middle School Examination was abolished with the explicit understanding that a higher standard of qualification was aimed at for recruitment to services; but on the other hand a seventh class examination of a much inferior standard has for practical purposes become the recruiting ground for these services, resulting in the inefficiency of teaching in our primary schools. In the year 1356 Fasli, a scheme of compulsory education was launched in the Hyderabad State, and hundreds of teachers were recruited for the schools that were opened under this new scheme; and what were the qualifications of those teachers? They were young pupils who had passed the seventh class, irresponsible boys. As there were no matriculates available, these boys were recruited for our teaching profession. I vividly remember the remark of an experienced Inspector of Schools then. He said, "The Government is going to enter into a contract with these boys for a period of 30 years, and is thus lowering the efficiency of our primary schools for that period." The remark is doubly apt to day after three or four years' experience of the scheme, when the importance of regional languages has duly and justly been stressed. Hundreds of teachers have been found non-conversant with the regional languages.

Although two chances have been given to these teachers to qualify themselves, yet they have not acquired the necessary ability so far. The Government is confronted with a serious problem as to the continuance of these teachers in service. The Sargent scheme has recommended a High-School certificate as a minimum qualification for recruitment of teachers for primary schools. So long as our primary schools are staffed or manned by such inefficient teachers, we cannot expect better results; for after all when our feeders are so neglected, how can we get good material? How can we build up an edifice on the point of a pyramid?

Our aim in education is to educate every child of school going age. I do not mean thereby to make every child only literate, for which a period of three years' continuous teaching was considered sufficient. Every child should be taught to attain to the High School standard. The Wardha scheme has also aimed at the same standard minus English. Presuming the High School certificate to be the goal of our education, let us work out the wastage in Secondary Education. But what do we mean by "wastage in education". The Hartog Committee says: "By wastage we mean the premature withdrawal of children from school at any stage before completion of the primary course." I would, however, like to put it as follows: "By wastage is meant the premature withdrawal of boys from school at any stage before the completion of the High School course or failing at the High School stage".

How to measure this wastage in education?

Apparently, wastage can be judged by the number of failures at the High School stage. Last year, the H.S.C. Examination results were 40% (The passes will also show the number of passes among last year's failures.) In other words, sixty percent of government money allotted to the budget for High School Education was wasted. Add to it the tuition and other fees and expenditure of boys on books and private

tutors etc. But in fact, the percentage of wastage is higher than 60%. For this purpose, the number of pupils studying in VIII class are to be taken into consideration. How many of the boys were detained in class VIII? Of those who were promoted to class IX, how many were promoted to class X? Thus the percentage of passes should be calculated on the number of students studying in class VIII, 3 years back. This works out at 80% wastage. If the intermediary stages at the primary and middle stages be not considered to have produced the desired results, the wastage in education will be still very high, about 95%.

In the above calculations, the present system of Indian education has been compared to an ideal one: but no system can attain the ideal. A reasonable elimination of numbers from class to class is natural owing to reasons such as death, sickness, mental incapacity etc. We can account for about 10% for these reasons. This means we should expect 90% passes in the High School Examination.

Let us now examine the causes of such a huge wastage. They may be classified into seven categories:—(i) pupils, (ii) teachers, (iii) courses, (iv) time, (v) medium of instruction, (vi) methods of teaching and (vii) environment.

No system of education can work or prove a success, if the pupils have no liking for it. Here we find a tremendous difference between a student who was taught 10 or 20 years before and a student of to-day. Students come to school probably to pass their time and partly for amusement. Education is but a byproduct. The old adage, "We can take a horse to the river, but cannot make him drink water" holds good here with our boys. We can give our lessons to them and make the lessons palatable, but we cannot make the boy drink the nectar of knowledge put before him, much less to assimilate it, even though the goddess of learning were to teach him. How are we to account for such an attitude in our boys? Have they lost all stimuli for education? Are they averse to education

innately? Are their environments unfavourable for mental growth? Are the teachers responsible for producing this aversion in boys? Are the courses heavy and unsuitable for boys? Are the media of instruction and methods of teaching faulty? Is the time devoted to schooling insufficient?

If you ask the guardian of a boy why his son does not work at home, he will throw the blame on the school teacher, and the teacher in his turn throws the blame on the guardian for neglecting the home studies of the boy.

The age of mass education has its own problems. Our schools are over-stuffed with pupils. The maximum number in each section has been raised from 30 to 40 officially, but there are sometimes 50 to 60 boys in each section and a teacher has to teach for 5 periods a day; that is, he has to teach 250-300 boys each day. Of course it is easy to lecture to these boys, but difficult to teach them. Could we expect a teacher to correct the exercises of these 300 boys very frequently? I doubt very much, if even a conscientious teacher of any language goes through their exercises of moderate length once a fortnight. If even one exercise a month is corrected, it is considered enough by the teacher. Can 10 exercises in a year be considered sufficient for a boy to master his one year's course? If so, the maxim "No impression without expression" has better be erased from books on education. Could we expect more of a teacher than this? Now-a-days, when a teacher has to supplement his Government earnings by private tuitions, we cannot expect the teacher to take with him the bundle of exercise books at home and burn the midnight lamp for his Herculean task of correction. Thus it is easy to see why conditions are worse in schools where numbers are huge.

The remedy here would be to limit the number of students in each section to 30 and to reduce the number of teaching periods from five to four in the High School sections, so that more correction work could be done in schools. But this means

an extra budget, and here we have to find by mathematical calculation whether this extra budget will be more economical or the sacrifice of efficiency at the cost of mass education. In our schools the position of arts and craft teachers is unenviable, and these are the subjects most neglected for want of proper co-ordination with other school subjects. Fortunately, the post of the arts and crafts Inspector is abolished and now there can be no clash of opinion between the Inspector and the Head regarding the nature of arts and craft training to be performed in various classes after India's

can defend The courses of studies also play an important role in the economy of the country. In deciding on the curriculum of studies, we should find the conditions of the boy with his environment along with his future requirements. What things does a boy need most in his life? He should have the knowledge of self-preservation, a balanced outlook towards the world, and should know all that will make him a good citizen. To satisfy these requirements the following subjects will be deemed essential.

A.

(1) A basic craft or vocation: agriculture, weaving, gardening, smithy, book-craft, metal work, leather work, commerce, teaching, fitter's course etc.

(2) General Science including Physiology and Hygiene, care of children etc.

(3) Physical Education.

(4) Elementary Mathematics.

B.

(5) One of the following:—Hindi, Sanskrit, Persian.

(6) World geography—(A very general treatment.)

(7) Elementary English.

C.

(8) History and Civics—History of Independence and Civics only, Cultural History of India.

(9) Mother Tongue—with Elementary Sanskrit or Regional Language for those whose mother-tongue is not the regional language.

#### (10) Elementary Hindi.

Boys taking up Hindi, or a classical language as optional or optional Mathematics will not take up the Elementary Course in these subjects.

for re-syllabuses and books now prescribed schools need complete overhauling and are staffed. The ghost of languages is eating teachers' very life of the boy. He has to for after all, mother-tongue, a regional language, how can language, international language can we buy and if he takes up a classical pyramid? as one of his optional subjects, or Persian also. If a boy is expected to learn six languages, which he covers up the whole curriculum for warning languages only. English is being taught in schools as if every boy would be required to take up the arts group in the University with English as a compulsory subject. I don't think there is any necessity for every boy being introduced to English literature. What an Indian boy needs is a working knowledge of English, and as such only modern English prose should be taught to these boys so that they can acquire the ability of expressing and writing their ideas in correct English. If, however, there are boys who want to take up English for the University course, an optional course in English may be provided for them. We should discriminate between the teaching of English as literature and as language.

I would add the same remark to the teaching of the federal language in our schools. The mother tongue or regional language is to be given its due importance, and what we lose by the exclusion of English poetry from our course should be compensated by the inclusion of beautiful poems here. History as taught in our schools is more or less the stories of the Puranas, a never ending series of dead stories giving the

minutest lineage of ruling princes and their battles and intrigues for supremacy. What a prodigious memory a boy should possess to remember all these details! I would therefore propose that only living history be taught to boys, history which has contributed to our culture, history which has led us to independence. Civics is of course an important subject and should be given its proper place in the curriculum. In geography also, we should teach only the regional geography along with the geography of our contacts with other countries. Our General Science course needs enlargement by the addition of portions on Human Physiology and Hygiene.

It is really a travesty of things that the subjects which form the basis of our very existence are omitted from our course. While there is a lot to be learnt about the frog, the human body which is our own, receives no attention.

Whatever may be the views of the protagonists of general education, I would call it sheer callousness on the part of educationists, if they do not provide a boy with some vocation or basic craft during his school career.

I believe a proper setting of the curriculum—a curriculum related to the life of the boy—will certainly make education useful and induce boys to study with passionate zeal.

I need not at length discuss the time factor here. When we teach a vocation in school, it is evident that more work will be expected and consequently more time in the time-table will have to be given.

The full course from the lowest primary class to the highest secondary class covers a period of 12 years in some provinces and 10 or 11 years in others. These anomalies should no longer exist in the Indian educational system, for in the eyes of the world they are all equal. Sometimes there is much heart-burning when a particular standard of one province is not recognised as equivalent to the same standard of another

province. I may quote here the example of the vernacular final of Bombay Province, which was not recognised as equivalent to our seventh class in the case of girl candidates, though it was considered equivalent to our seventh class for boy candidates.

We should all agree that the medium of instruction at all stages of education should be the mother-tongue, provided sufficient numbers of boys could be found to form a class.

We had in the past laid too much importance on making instruction palatable with the result that boys are now accustomed to spoonfeeding and do not like to crack the nuts. We have to give a warning to our teachers not to spoonfeed the boy, but to give the boy nuts to crack, chew and digest. Otherwise the boys will not be able to assimilate the mental food and will injure their appetite. Let the school be the place where boys learn their lessons. It should not be a place for setting lessons.

Of all the factors which are pulling down our boys, the environment is the most helpless and unmanageable. With modern facilities for amusements in the cinemas and hotels, the daily life of our boys has become unnatural. They have cut off their relations with the school fields, where they should take part in healthy games, but are wedded to an unhealthy life of cinema seeing and listening to film songs which have a demoralising effect upon them. A strong action is to be taken in this direction to save our young generation from the baneful influence of cinemas. Either by legislation the cinemas should be banned for our boys, or else the schools should be shifted to rural areas free from cinemas and other distractions. Either close down the schools or the cinemas.

Physical Education is the most neglected subject in our schools to-day. Who can deny the advantages and benefits of a sound system of physical education? 'A healthy mind in a healthy body' is an oft-quoted maxim, but we never act up to it. Our mental

and even spiritual growth is impossible without a healthy body. Let us also give due importance to a healthy character. We should learn to give due values to things. Unfortunately, we are giving too much importance to mere literary education and pay little heed to the building of character. We should always keep in mind the remark which the sages have said, "When wealth is lost, nothing is lost, when health is lost something is lost, and when character is lost everything is lost."

Physical Education and character training become all the more important after India's independence. No country can defend herself against foreign aggression and internal disorders, if her youths become emaciated and weak. But what are we doing in this direction? Our playgrounds are veritable waste-lands and our games, if any there be, a farce. And this is now we train the body and character of boys. A system of education which does not cater to the all round development of body, mind and soul is bound to collapse.

Before leaving the question of wastage in secondary schools, we should face the following issues. Should there be any failures at all in a school system, failures in the sense that children must repeat the work of a class or a considerable part of it?

The answer of the commission of distinguished educationists appointed by the Government of Philippine Islands to survey the system of education prevailing there was: "No, there is no justification for causing pupils to do over again the work of a grade."

I will close my discussion with one quotation which will bring out the necessity of liberal promotions in schools, and this may be the basis of requesting the Board for holding supplementary examinations every year for the H. S. C. Examination. Mr. S.N. Chaturvedi in his Educational Survey of a district writes: "This huge number of failures is an almost dead loss to the school, for very few of those who have tasted failure care to return. Thus failure does not only mean loss of a

year, but in a large number of cases, complete stoppage of education. The disappointment caused to younger children by failure is particularly keen and the discouragement that the parent feels at finding his child detained in the class after a full year's sacrifice of work in fields seals the fate of further education of a child who has failed."

What has been said about children holds good in the case of boys of higher classes also.

O GOD! lead us from the unreal to real!  
Lead us from darkness to celestial glory,  
Lead us from mortality to immortality.  
May we enjoy physical, mental and spiritual peace.

## Rambles, Outings and Visits and their place in Secondary Education.

By SRI S. SUBBARAMAYYA, B.A., B.ED., Assistant, M. H. School, Hindupur.

EVER since India became free from British rule, we, Indians, are no longer subjects, but free citizens of Free India. The system of education has been altered in our State to suit our free country, and the new scheme of education has some important subjects like Citizenship, Social Studies etc.

All have agreed that education imparted to our youngsters in the British days is merely bookish, incomplete, foreign in substance and inconsistent with the life around them. In order to remedy these defects, the Reorganised Scheme of Secondary Education has come into force for the last three years or so. The topic, namely, "Rambles, outings etc.," which forms a part of the Citizenship course has to be taught to our children. What are rambles, trips and outings? These are long and short walks and camps by groups of children in the open air. The purpose of these is to make them self-reliant, observant, and efficient in the open, and also to rub off their rough angularities and edges by close contacts with others.

There are many types of rambles—rambles of adventure, tracking, travel, exploration, historical studies, nature study etc. They should provide children adventure, experience and excitement, exertion and something of surprise.

Rambles to our countryside will enable the child to catch the glimpse of rural conditions and this is the best objective that we can aim at in our country, to our lads entering adolescence in developing manliness and robust attitude. Ramblers who are pioneers in adventure will never be failures in life.

Again, the main objective of our education in the past was to know the other world and to devote little attention to mundane matters. So stress was laid on the duties of man during his life-time, and the good life he had to lead to qualify himself to enter the land of the gods. This noble objective can be achieved in the present system of education through rambles and outings, because our pupils will have opportunities to know the different creations of God, the beauties of nature. Rambles we have as a part of education from times immemorial, and our Gurukula system of education is very much akin to this. Visvamitra the glorious saint, instructed his disciples Rama and Lakshmana by rambles, and even taught abstract ideals as the noble heart from common examples in nature. By pointing to a very delightful lake, Visvamitra as per the *Ramayana*, taught his pupils the glory and nobility of life. *Ramanuyam prasaantam cha sajjananaam mano hi yatha* (beautiful and calm like the mind of the good). The great modern educationists

## RAMBLES OUTING AND VISITS AND THEIR PLACE IN EDUCATION 115

of the world have voiced the same opinion. "I am gathering pebbles on the seashore of knowledge" said Newton who sought instruction with an open mind from Mother Nature. "Nature is the teacher, while we are all pupils" says a great educationist. That from the open book of nature, we have to gain knowledge is the opinion expressed by Pandit Nehru in a letter to his daughter.

Again, a pupil can come into contact with the realities of life and discriminate what is what. This is indeed what is absolutely wanting in our present system of education. A practical demonstration lesson in Natural Science or a lesson in Art and Architecture can be had by taking students to historical places or into the thick of a forest or to some great temple on whose walls can be seen the paintings and drawings. By paying a visit to an agricultural farm, boys can learn from explanations the modern methods of agriculture and incidentally the food problem that is agitating the minds of great men, can be brought to the notice of our youngsters too. Perhaps, this may prove a shortcut to a better kind of education.

Another benefit that pupils derive from outings and rambles is good health and physique. Most of our educationists agree that the present system of education, confining the child to the four walls of a classroom, has sapped away the vitality of the young child, making him weak and emaciated. This has made our young children detest the present day education. Fear of failure in examination has made them keep awake late at nights at the cost of their health. Hence this results in the creation

of a weak nation. So to prevent this national loss, rambles, outings and visits of educative value should be well organised, giving opportunities to youngsters to climb up mountains, to make them walk long distances in the open air not minding heat or rain, and to make them swim and cross rivers. In short, they must be made to understand the spirit of adventure and to risk their lives if need be. These things cannot be experienced by our lads in a class room or in the midst of books. Self-reliance, self-confidence, leadership, dash and facing different situations in life can be taught to the children, only through these rambles.

Another important objective of education in Free India is to build up a casteless and creedless society affording equal opportunities to one and all and with no economic exploitation. In order to achieve this end, the camp life and rambles will play a dominant role. It is the main objective to create oneness and unity among our children of different castes and creeds in order that we may preserve the hardwon freedom of our country. Unity in diversity is the keynote of our Indian culture, and this should be dinned into the minds of our youngsters. It is these rambles that give an opportunity for our children to come together, sit together, eat together, play together and understand each other as brothers in spite of the fact that they belong to different castes and communities. In conclusion, it is my humble opinion, that the topic of rambles, outings etc., in the Citizenship course should play a prominent role in the present day education in order that education should be perfect and real in our country.

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## EDITORIAL

THE uncertainty educational w/ Admissions into Technical Colleges.

that prevailed in the world of this State ever since the old communal G. O. regarding admissions into professional Colleges was challenged in the courts as infringing fundamental rights has been set at naught by the amendments carried out to the new rules for admission recently announced. While the communal principle has been governing recruitment to public services in this State for over two decades now, it was applied to admissions to professional colleges only a few years ago by the Congress ministry. Of course, for over a score of years, the principle has been operating in an unofficial manner. The passing of the new constitution made a review of the position necessary on account of its stress on equality and its deliberate refusal to recognise or countenance communal distinctions. Unfortunately the Government of Madras refused to make any such review, and the highest courts of the land have held that their attitude was improper and illegal. But it is true none the less that this made Delhi realise that the constitution could not ignore social realities in India. The amendments now passed in effect recognise, though indirectly, the validity of communal distinctions. In a way, they even seem to justify the caste system as a democratic expedient in a country of differing cultures. Be that as it may, the position now is that the State government is authorised to discriminate between citizens for the purpose of advancing the progress of backward classes. Accordingly, the new rules for admission into technical colleges provide that 15% of the available seats are to be reserved to the Harijans and 25% to the backward classes, and that the rest of the seats are to be filled up from all

communities according to certain criteria laid down by the government. These include marks in the Intermediate examination in the optional subjects, physical fitness, aptitude for athletics and backwardness of the applicant's family in the matter of higher education. We are afraid that the last-mentioned principle is likely to cause serious injustice if it is made to override other considerations. To take an extreme case. The son of a semi-literate multi-millionaire is likely to be preferred to a boy whose father is a poor clerk, but with a degree to his name. It is difficult to see what kind of social justice will be furthered by such discrimination. The constitution will be betrayed and democracy travestied, if under the cover of this provision family traditions in culture are penalised and all the seats are given to the less qualified to the exclusion of the better qualified. If the rules however are worked in the spirit of the assurance given by our Chief Minister to Pandit Nehru they may succeed in creating a peaceful compromise between the claims of merit and social justice.

It is apt to be forgotten that the denial of the just claims of merit is as undemocratic as any remissness in furthering the progress of the backward can be. In fact, the latter derives its justification from the feeling that the backward really do not deserve to be backward. "We understand by democracy," write the distinguished authors of the *Report of the Harvard Committee on General Education in a Free Society*, "the interworking of two complementary forces, the Jeffersonian and the Jacksonian\*, the one valuing opportunity as the nurse of excellence, the other as the guard of equity.... It has been gloomily said that no man and no society can do two things well at the same time. Certainly the human tendency is so to see one goal as to forget the other, and writers on edu-

\*Thomas Jefferson, who drafted the American Declaration of Independence considered it as the primary function of a democratic system of education to discover and give opportunity to the gifted student, while President Andrew Jackson laid stress on raising the level of the average student.

education have not uncommonly erred with this fault, setting either a standard of culture which coolly neglects the great mass or indulges in a flat and colourless egalitarianism. But the belief that one good is purchasable always and only at the expense of another, ultimately goes back to a belief in the natural right of the stronger: it runs counter both to religious faith and to the best experience of civilisation. The hope of the American School system, indeed of our society, is precisely that it can pursue two goals simultaneously; give scope to ability and raise the average. Nor are these two goals so far apart, if human beings are capable of common sympathies." The fact of the matter is that though equality and liberty are both democratic ideals, the pursuit of the one seems to be limited by the other: and it is only the sense of fraternity that can effect a friendly reconciliation between the contending claims of the two ideals.

## Examinations and Their Evil Effects.

By SRI R. M. THAKUR, Publicity Officer, Gurukula University, Kangri.

I believe that the worst evil which exists in our system of education, and of which the Gurukula is kept and ought to be kept pure, is the examination system. Though it might startle some people, I simply state a fact without exaggeration when I say that the examinations are ruining both physically and mentally the future generations of our country. The examinations don't need reforming, they require abolition. There were times when it was believed that you could not teach the child without the use of the rod. The theory is exploded now and does not find any advocates in civilised communities. The same sentiment has now grown against the system of examinations. The more advanced a community, the fewer the examinations.

Examinations have great influence on the teaching and the life of students. In England for a long time, the examination syllabus, prepared by external examining authorities, was the only guidance for teachers and students. The evils of examina-

As we go to the press, news has been received of the death of Prof. S.K. Yegnanarayana Iyer at the age of 68. The late Professor worked in Salem and was the Principal of the College there before he joined the English Department of Pachaiappa's College, Madras. He retired as Professor of English of that College. Throughout his career as a teacher, the Professor was interested in serving the cause of the teachers, and he took a prominent part in the work of the South Indian Teachers' Union. He was also associated with the Triplicane Urban Co-operative Society in various capacities. Professor Yegnanarayana Iyer delighted in unostentatious public work, and by his death the state has lost a zealous public servant and the teaching profession a champion of their cause. We offer our condolences to the bereaved family.

tions, though eradicated to a certain extent in recent years, are still there, crowding being the most important of them. In India, there is a general belief that persons turned out by the old schools were more thorough and that the knowledge of students now produced by English schools and colleges is superficial and sometimes defective. This superficiality is due to the Western method of education. Teaching is here entirely subordinated to examinations: utility in examinations is the only criterion which both teachers and students keep constantly in mind, and they take no interest in any problem which is not likely to be useful in examinations.

### EXAMINATIONS IN FOREIGN COUNTRIES.

In England, there is no examination for university matriculation excepting in the London University, and there too to mitigate the evil the examination is held every 8 months. To get admission into a university, it is enough for a student that he

## EXAMINATIONS AND THEIR EVIL EFFECTS

has finished his course at some public school and brings his master's certificate to that effect. In the university, there is the degree examination; the honours part of it is hard, but the ordinary examination is so easy that there are few students who after 3 years' stay in the university do not get through.

This is proved by the simple fact that the weakest students from our universities, provided that they can afford it, go to England in the usual course, can and do obtain from the superior English universities and colleges degrees and diplomas which they could never hope to get here in double the time.

In German universities, there is only one degree, i.e., that of Ph. D. For this degree, the examination is merely formal, but every candidate is required to spend the last year of his period of residence in the university in writing an original thesis on some subject he chooses for himself. His ability is judged from the work he has done. It is this that has made the German universities famous all over the world, for originality and research. That seems to be the most reasonable test for graduation, and practically it does away with the need for all the so-called examinations.

### HOW AMERICA SOLVED THE PROBLEM OF EXAMINATIONS

The American universities seem to be more advanced. A course of lectures on a subject for one term is called a unit: and it is necessary to complete a certain number of units to get the degree. When a student on the completion of his units, presents the certificate of his professors, he is entitled to the degree. The professors, of course, hold their tests before giving their certificates, but they are mere tests to see that the students have carefully attended to the lectures and their work. These tests present a strange contrast with our examinations, which are mere devices to 'pluck' the candidates and are looked upon by the students as the day of judgment. There is to be found the dread thing of 'examination' in which a slight chance can bring on him the misery and hard work of another year.

I heard an American professor saying that it was a crime to give examinations to young men. I don't know what he would say if he knew the number of examinations and of the failures the students had to undergo in this country. Ever since the day a child commences going to school, the dread of the Inspectors begins to be impressed on his mind. The Inspectors usually pay three to four visits during the year, and each visit is an occasion of fresh horror to the pupils, and instead of instilling any love for learning into their minds, makes them afraid of the school walls. When they leave school and go to college, other conditions remain the same. The Inspecting Officers are replaced by a new group of persons called the Examiners. It is horrible to think how every year several thousand boys fail in the Entrance Examination in every province of Bharat. I think excepting for one-tenth the number which might deserve their fate, they inflict upon the rest an indefinite amount of worry and anxiety and deprive each of them of one year of his life.

I was once told that this injustice was due to the fact that the schools and colle-

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ges here were far below in efficiency to those of other countries. I cannot see much sense in the argument. I do not understand why our boys should be made to suffer because our educational institutions have to be in an inefficient condition. Now the question of teaching all subjects through the medium of Hindi would put our schools and colleges at par with schools and colleges of other countries. So now this argument holds no water.

#### HOW EXAMINATIONS ARE CONDUCTED IN THE GURUKULA

Further, I wish to point out that the very question as regards the future of the Gurukula boys brings forth the great and peculiar merit of the system. This is the one important question that confronts the whole country. The other schools and colleges can offer to their students two extra lines which are government service and the practice of law. Practically speaking, however, both of them are now blocked up. It can very well be asked from every parent who has a son in school or college what his boy will do if he misses the chance of government services. The question does not press very heavily upon him simply because he is under a delusion; a very slight tinge of hope for the boy to win the chance makes him blind to the real problem for the youth of India.

In the Gurukula examinations, as in those of most western universities, a student failing to pass the semi-annual examination in a single subject, and perhaps even in more than one, is allowed to proceed with the course to his degree on condition that he shall pass the examination in which he has failed at the end of a subsequent term. The second opportunity operates as a powerful stimulus to the efforts of the boy. Still more, every facility is given to the ambitious and able student here as in the western schools and colleges, to accelerate his progress. He may take two term examinations at once if he can fit himself or time. This, again, is a privilege which the government rules do not allow, and he is that the brightest students are held back to the average pace by these cast-iron regulations is said to be a great hard-

ship, which I have often heard bitterly resented. The feeling which seems to dominate the methods of the Gurukula is that the true interest of the pupil is the paramount consideration, and that his life and energies are not to be wasted in any way. The examinations conducted by Gurukula are of a quite different nature from that of those of the other universities. They are in fact meant to encourage the examinees rather than to discourage them.

#### UNAVOIDABLE ERRORS IN EXAMINATIONS.

Our system of examinations is not only an example of a bad imitation of the English system. In fact, Modern Education in India was developed on the lines of English system as it existed in the last century. But the evils here are aggravated. England has rectified the defects, as I have already mentioned, but in India we are still attempting to perpetuate the old and effete system of examinations. In the English system of examinations, there are certain unavoidable errors, which are styled by Prof. Edgeworth as:—

- (a) Errors due to "minimum sensible";
- (b) Deviation errors;
- (c) Errors due to difference of scale;
- (d) Deviation due to speed;
- (e) Errors due to the fatigue of the examiner.

The errors due to these five causes have been mathematically calculated. Besides these, there are other errors which are abnormal and have not so far been expressed in arithmetical numbers, such as the temper of the examiner, the temper of the examinee at the time of answering the question paper, and the luck of the examinee in getting questions in which he is interested.

The Government of India in their Educational Policy of 1904 said:—

"Examinations, as now understood, are believed to have been unknown as an instrument of general education in ancient India, nor do they figure prominently in the Despatch of 1854. In recent years they have grown to extravagant dimensions, and their influence has been allowed to dominate the whole system of education."

#### EXAMINATIONS AND THEIR EVIL EFFECTS

India, with the result that instruction is confined within the rigid frame-work of prescribed courses, that all forms of training which do not admit of being tested by examinations are liable to be neglected, and that teachers and pupils are tempted to concentrate their energies not so much upon genuine study as upon the questions likely to be set by the examiners."

The dimensions that were regarded as extravagant in 1904 have now been trebled.

Government took no effective steps to stop the evil. On the contrary, they have perpetuated the system by inaugurating their own competitive examinations, which will ultimately dominate the university examinations. The Calcutta University Commission critically examined every detail of University examinations and made some minor recommendations to prevent the clogging of the machinery. The most important of their recommendations was the establishment of the Boards of Examination, which were to serve "as the auditor of the examination system, and as the conscience of the Universities." They were to publish typical specimens of

complete examination answers. They were to maintain continuous watchfulness upon the method and use of examinations, and to ensure that they were not so mechanically conducted as to exercise a harmful influence upon teaching and study. These Boards were intended to be similar to the one recently set up by the Board of Education in England. A Board of the type recommended by the Calcutta University Commission has not been set up by any University. Besides the establishment of the Board and the oiling of the machine, the Calcutta University Commission recommended no radical change in the system of examinations. They recognised the evils of cramming, the mechanical character of the examinations and the wastage of a quarter of a year in the great suspense for examination results, but they did not make the bold suggestion of giving up the limitation of the English system altogether and the adoption of an entirely new method. The educational system of our country is in a very chaotic condition, and its thorough reorganisation on the lines of Gurukula is the most pressing need of the hour.

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