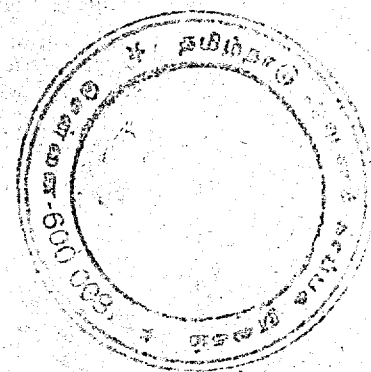


132

THE EDUCATIONAL REVIEW.

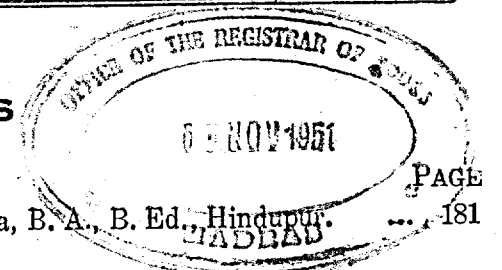
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CONTENTS



Change the Working Hours By Sri S. Subbaramayya, B. A., B. Ed., Hindupur.	...	181
The Evil of Imitation in Vocal Music By Sri V. Sundaram Iyer, B. A. B. L, Madras.	...	183
How to Improve the Present System of Examinations By Sri R. S. Gupta, B. A. L. L. B. (Allahabad), Dip. Ed. (Bristol) Government Intermediate College, Mussorie.		185
Mysore Educators Meet By Sri M. C. Krishnan, Madras.	...	189
Editorial		198
Vivekananda and his Teachings By Dr S. R. Ranganathan, M. A., L. T., D. Litt., University of Delhi.		199

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10

Change the Working Hours

BY SRI S. SUBBARAMAYYA, B.A., B.Ed., Hindupur.

WITH the dawn of Independence, the system of education is being changed in our country just to suit the free citizens of free India. This is, of course, necessary. The Madras Government has introduced the Reorganised System of Secondary Education in High Schools as early as 1948 giving truly a national colour to the education imported to our youngsters.

The aim of this short article is to impress upon the educational authorities and the Government the necessity for altering the working hours of schools and other educational institutions in our State in particular and in our country a sawhole. Now, mostly educational institutions work from 10 or 10-30 in the morning for 3 hours and again for two hours in the afternoon with an interval of an hour or an hour and a half in the middle. This system is the creation of the foreign ruler who belonged to a cold country. This is very convenient and pleasant for a cold country, where people cannot get up early. But India being a hot country, this system is not suited to the temperament of our youngsters, and it makes pupils as well as masters sleepy and dull in the classes, as they mostly attend schools after having their main meal of the day. The National System of Education that is now being introduced demands that our schools should work in the fresh morning hours from 7-30 to 11-30.

I need not dilate, in this short article, on the various benefits that pupils will derive

LVII—10—1

from such a change. Here I would like to mention the example of my own *alma mater*, where I had the proud privilege to study in the Madanapalle College under able masters like Dr. James H. Cousins, C. S. Trilokekarji and a host of others, whose national outlook and principles of service and love gripped my heart, and where the work is carried on in the fresh morning hours. I am fully convinced that early morning hours are superior for learning to any other working hours. It is worthy, indeed, that the educational authorities should call for a report from such institutions which have been struggling for the cause of national principles in education even in the pre-independence days.

Further, the Reorganised Scheme of Secondary Education in our state has rightly given prominence to activities side, as the principle of 'learning by doing' is the latest that has been recognised not only by the authors of the Basic Education scheme in India, but also by eminent educationists in America, England and others. The social activities, citizenship activities, the new subjects in the Reorganised Scheme and Physical Education activities cannot be worked to the entire satisfaction in the present working hours. These activities require a separate time, and therefore one hour may be allotted every day from 4 to 5 or 5 to 6, thus making up 5 hours instruction per day. The present working of Physical Education classes is only an apology, as it creates no genuine interest and love in pupils

at large. Now Physical Education activities are helpful only to a few who wish to satisfy the present narrow aim of winning some medals, trophies and certificates in the annual district sports and matches, and for nothing more. But free India expects our youngsters to become good stalwarts with good physique and robust health, capable of defending our motherland from any external aggression. Physical education classes to be of real service and value to our children should be organised in the evenings and not immediately after school hours, as is the case now. Poor pupils now are forced for the sake of attendance compulsion to play some games and do some physical exercises during the most unhealthy hours. They have been working mentally five hours in class rooms, and hence, as they will be hungry, there is no meaning in asking such pupils with hungry stomachs to do physical activities which involve labour and exhaustion soon after the class hours. There is the fundamental reason why pupils do not show any interest in physical activities, and they are naturally anxious to run home to fill in their hungry stomachs. If only one hour in the evening, 4 to 5 or 5 to 6 is allotted for games and physical education classes, pupils attend them fresh and with vigour, as they just then come from their homes. Improving the health and physique of our youngsters is, indeed, the real aim of our physical education in our schools and winning prizes, medals etc., is only a means to that noble end.

The social activities, the citizenship activities, hobbies etc., which are a boon to the pupils, cannot be worked out in the present working hours, as they too require some physical labour and exertion on the part of pupils and members of the staff. These activities, if organised and worked out successfully, will surely go a long way to make our defective education perfect. Hence they have been rightly introduced in the Reorganised Scheme of Education. But unfortunately these activities are not given their due attention both by the taught and the teachers, as the present working hours exhaust them mentally. It is

not because the pupils and teachers have no interest to work them out successfully, but because the present working hours are most unsuited to these activities.

EXAMINATION TIMINGS

Last but not the least important change that I would like to suggest very humbly is one in the timings of examinations, to which so far few educationists have given their attention. The Government Examinations and the other Public Examinations are now conducted in the hot season of the year in the months of March and April, and this is the most undesirable part of the year to examine pupils. I venture to suggest the complete overhauling of the school year and the examination seasons in consonance with our climate, genius and traditions.

The school year should begin, according to my plan, from the middle of January, and not in July or June as is the case now. The Government and other University examinations should be conducted in the cool and pleasant month of November and may extend to a few days in December, if necessary. Of course, as usual, the summer holidays and other seasonal holidays with slight alterations can be fixed to suit the newly suggested school year, commencing from the middle of January to the end of October or a few days in November. The same number of working days can be had. Instead of giving Michaelmas holidays, Dasara holidays may be insisted upon giving prominence to our most important festival. The first terminal examination, which is also called the quarterly examination, can be conducted just before the closing for the Dasara holidays. The schools may reopen about the first week of October or soon after the Dasara. The public examinations and others may be conducted in November. Soon after examinations are over, institutions may be closed for about 7 or 8 weeks in order to allow time for the authorities to announce the results of the Annual Examinations of schools and Public Examinations. Immediately after this, the schools reopen for their fresh school work in the middle of January.

In conclusion I could request the Government Education Departments, experts in education and the public to ponder over my humble suggestions, which may appear very queer at the very outset, but are sure to be found quite reasonable and necessary

after calm deliberation. As one in the field of education, as a humble teacher, I have felt from the heart the urgent need to bring about this far-reaching and important change in our educational sphere in order to do full justice to Education in Free India.

The Evil of Imitation in Vocal Music

By SRI V. SUNDARAM IYER, B.A.B.L., Madras.

Many budding artistes in music, having grit and genius, instead of being authors of their own original individual styles, congenial to their temperament and voice capacities, take to imitating others' styles of singing and become a sorry spectacle of slavish reproduction. Talents are intended to blossom according to their innate virtues and not reflect other hues foreign to their natures. Even in language and literature, all the great writers have formed their own peculiar individualistic styles and they will be in keeping with their own temper and temperament. While you have formulated a congenial style of your own, that does not prevent you from admiring and talking high of another's style, which may not be exactly like yours. For example the late Dhanammal and Karaigudi Subbarama Iyer, leading protagonists of different styles in veena play, had their great admiration for late Venkataramana Doss, whose style of veena play was quite different from theirs. Similarly, Govindaswamy Pillai, whose type of violin play was peculiarly his own, had a profound admiration for Thirukodikaval Krishnier's violin play and *vice versa*; though their styles varied much from each other. Similarly in literature Sir Walter Scott was alleged to have expressed a wish that he would rather prefer to have been the author of one work like Jane Austen's than all his Waverly novels. This shows his unbounded admiration of Jane Austin's simplicity of diction and elegance of style. But if Scott had tried to imitate her, he would never have achieved the fame which his own novels got him. When leading

lights in instruments and letters vary, where there is chance for much commonness, how much more should vocal music vary from individual to individual since no two voices are the same?

A musician must take stock of his vocal potentialities and limitations, and if he develops a style in accordance therewith, he is sure to leave an indelible name behind him, as originator of that peculiar style, which is *his own* and which *he alone* can render with force and perspicuity. Let us take two great music masters within our living memory, the late Konerirajapuram Vaidyanatha Iyer and Madura Pushpavanam Iyer. They were contemporaries. Yet what a vast difference between their styles! Each was supreme when he sang. Why? Because each developed his style or "Pani" of singing, according to the natural bent of his genius and voice facilities. If the voice had a ready touch of sweetness or pleasantness, it developed one kind of style. If it has not that ready, so to speak, "surface-sweetness", it tries to dive deep and discovers "depth-beauties", and we get the fanciful style of the Konerirajapuram type of music distinguished from the sweeping brilliance of Pushpavanam. So these two masters are sure indications, how style should be developed according to the capacities, capabilities and the temperamental bent of each artist.

Unfortunately what we witness to-day, in the younger generation, are often ludicrous attempts at imitating others' styles of singing in their entirety, not excluding their mannerisms and eccentric peculiarities,

The musicians as a class may be divided as belonging to several schools of music, each school having its outstanding features and characteristics. It is open to each musician to ally himself with that school of music, which makes the greatest appeal to his mind. But within that school, following the broad outline and features of its type, he has to discover and develop his own individual style, as distinguished from other musicians of the same school. This may sound paradoxical, but it is a veritable truth which on analysis will be found to be productive of many points of merit. It helps the spread and growth of originality in music, which is a safe antidote against the satiety or tiresomeness of imitation.

Then again, one school may emphasise the music pace and its pleasing liquid flow of melodies with all the rapture of a divine lady, while another may stress the manly nerve and sweeping vigour of a martial god. One may stress the measure aspect, more than the beauty, another the beauty more than the measure; a third may combine both. A fourth school may in different degrees try to assimilate the good points of each school and shape a style of its own. So a musician can align himself to any school, but should never ape or imitate the peculiar features of another musician. In trying to imitate another's style, you unconsciously imitate his whims and mannerisms, and it ends in a parody. Originality is killed. What would possibly have proved an outstanding new manner is stifled into aping another's music. Where is the merit in such imitation? We find that both on Sabha-platforms and more often in the radio broadcasts, some leading musicians

are often sought to be imitated. The auditors, without knowing the real merits of originality in singing, foolishly extol their imitation, saying, "How exactly like X, Y or R, you sing!" This is really no compliment at all. It rather shows a dearth of style in the singer; and for his music-existence he has to tie himself up to the tail of another. What a sorry spectacle for a musician to be always compared with some other musician; and to be bestowed praise not because he sings so well, but because he sings exactly like another! It is high time we stop imitating another's method of singing. You can certainly study and analyse the outstanding good features in the style of another musician whom you like so much, and then assimilate them in such a way and so shaped as to suit your own temperament, voice-capacities, etc. You can to that extent follow the good features of another's style, but ought never to reproduce or imitate the entire style.

The teachers must also watch the tonal characteristics of each disciple and help him to develop a style of his own, suited to his innate talents and capacities. Some teachers fondly believe that having disciples singing like them, will perpetuate their names. Far from it. Puchi Iyengar never sang like Pattanam Subramania Iyer, and Ariyakudy never sings like Puchi Iyengar, though Ariyakudy is Puchi Iyengar's disciple and Puchi Iyengar was the disciple of Pattanam Subramania Iyer. There is scope for infinite variety of style in music, as there are musicians, and one need not labour under the delusion that to sing greatly, one must greatly imitate another singer.

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THE EDUCATIONAL REVIEW.

How to Improve the Present System of Examinations

By SRI R. S. GUPTA, B.A. LL.B., (ALLAHABAD), DIP. ED. (BRITOL)
Government Intermediate College, Mussorie.

(Continued from page 173)

WHILE a candidate's school record should give valuable information as to his capacity for further education, there are obvious difficulties when the school record is used, as it must be used, to discriminate between the claims of different candidates. The school record is supplied by many teachers; their standards will, certainly differ; and their opinions will be affected by the particular circumstances of their schools. So long as a school record merely summarises personal judgments and opinions, it is impossible for an examiner to use it for purposes of comparison. What is wanted, is not opinions, but a statement of the facts on which the opinion is based. The essential function of the school-record is to throw light upon what a candidate is by stating what he has already done in his previous career. A record of this kind will serve two purposes. On the one hand, it will call attention to the case of meritorious candidates who have been prevented from taking the examination by illness or who have failed to do themselves justice in the examination, whether from nervousness or from any other cause. On the other hand, it will give the data from which a rough comparison of capacity between different candidates can be formed when it is necessary to do so. Such a record would also lead to classification of candidates into over-average, average and below average, which should be made, not by the Head Teacher, but by the Examining Body to which it should be submitted. It is an unavoidable feature of an examination that it fails to discriminate between candidates who obtain the same aggregate of marks. There are obvious advantages in using for this purpose sources of information as to capacity which

are independent of the examination, and the school record seems admirably suited for this purpose either by itself or in combination with other sources of information such as Intelligence Tests etc.

In marking examination books, differentiation of candidates and questions of particular types are totally ignored. For example, take a simple piece of parsing or a straightforward question in arithmetic; are they usually attempted by most candidates? Are the marks spread over the whole range from zero to maximum? Such points are seldom considered; even the average mark for a particular question is hardly ever known. A record of the performances on the individual questions is in fact most valuable; the examiners should, therefore, fill up mark-sheets, showing the marks from zero to the maximum, obtained by each candidate who made any substantial attempt and should indicate the absence of any attempt. It would then be possible to say for example; "This question was attempted practically by all the candidates; but as the marks given seldom differed greatly from half the maximum, it did little to affect the order of merit." Or in contradistinction, "This question was attempted by most candidates and the marks ranged from zero to maximum. It was therefore of much use in establishing the order of merit." An examiner's immediate duty, therefore, ought to be to differentiate certain candidates on questions which most of them can, in fact, attempt and not to see whether they do or do not conform to an arbitrary standard, however reasonable he may consider it. But for this additional work, caused by filling up such mark-sheets, there is another and quite different justifi-

cation. Mistakes of a purely clerical kind are not unknown, even among the most conscientious and most careful examiners, and have been found in these and similar investigations; for example, marks are added wrongly or whole questions are overlooked or marked twice. The risk of such errors is much reduced by the use of a detailed mark-sheet.

Again, terminal examinations must be dispensed with. There should be only one examination at the end of the year. Now-a-days there are at least two examinations in the year and practically throughout the year, the pupils are obsessed with the idea of examinations.

The frequency of examinations cause great mental strain upon pupils. Psychologically it tells upon the intellectual growth of the pupils. As Sir John Adam observes: "The strain of examinations has a tendency to produce unwholesome repressions with consequent complex formations." Again it produces another evil. The knowledge of students becomes superficial and defective, as teaching is made subordinate to examinations. Instead of being a means to an end, becomes an end itself. "Let us regard education," says Sri P. C. Wren, "as a wholly beneficial journeying through the delightful fields of learning, and an examination as an interesting, helpful, wayside incident and nothing more."

My last suggestion is to hold the Objective Test. If this new method were widely used in India, not only would the marks obtained by students in our schools and colleges be a much more reliable index than now of their ability. Also and still more important, the level of their education itself could be greatly raised. By having to prepare for this type of examination, the students would be forced (and encouraged and in many cases surely delighted) to study their material thoroughly, to grasp its significance as well as to memorise. In other words, the objective test is (i) more accurate and reliable and (ii) encourages students to understand and to think for themselves.

The U. P. Education Reorganisation Committee, after commenting upon the evils of the examination system, had suggested the substitution of Attainment Tests. Among the common type of these enumeration tests were 'Yes' or 'No' tests, completion tests, association tests, reasoning tests and selection tests. No doubt, they do not encourage cramming; there is no mental strain on the part of the pupils; above all, they are much more objective than the traditional tests. That is why these tests are used in progressive countries like America and England. But even these new devices are not without their weak points. They involve a great nervous strain on the pupils by requiring them to finish the tests in a given time. However there is another and a better way of overcoming the subjectivity of traditional examination marking in the Objective Test. Its basic principle is that the student, instead of being made to think up his own answer to a question, which he may do more or less well, is presented with two or more ready-made answers, by the examiner and is asked to choose between them.

There can be no doubt that such tests are more accurate than those of the essay-type. They are reliable in the accepted sense that they measure accurately and consistently whatever it is that they do measure. The results will not vary with different examiners, different times or different interpretations. But certain defects are pointed out in such tests. First, with regard to guessing. A student might by sheer guessing get the answer to any one question right. But the chance that he would get a couple of hundred questions correct in that way is negligible. By deducting marks for wrong answers, one gets a total result that is unaffected by guessing. Besides, a student who realises that he is just as likely to lose marks by guessing as to win them, will presumably not guess. In my opinion, the objective test sets questions in such a way that the students, if they cannot answer them, cannot try to bluff by 'talking around' the question or attempting to confuse the

examiner's mind as they probably have already confused their own by irrelevant material. One advantage of this test, therefore, is the encouragement of that precious virtue, humility in the student—inculcating what is the beginning of wisdom, and making him admit, "I do not know." And surely it is worth something that students who do not know a subject should realise and admit that they do not know it.

Again, the objective test is a more thorough examination than the essay test. There are more questions, say, nearly 100 questions, to answer in three hours. With such scope, the element of chance is eliminated considerably. It is impossible that any student should know every aspect of a historical period or that any examination paper should have questions on every aspect. Therefore, the greater the number of questions, the less likely it is that the student will do well or poorly by the mere chance of his limited knowledge and the paper's favourite questions happening or not to get into the test. At the present time, there is a bad custom with the students (and the teachers?) to predict what questions will be asked and with the students to memorise prepared answers for them. The depravity of this prophecy of the probable questions is enormous. In fact, it is primarily in order to smash it that the objective method is here being advocated. A history student must be taught to memorise facts, not chapters. And he must think about those facts, not quote other people's thoughts. He must be prepared to enter the examination hall with his mind filled, not with set answers on set passages, but with loose facts and thoughts, ready to pick out one here and one there, ready to combine them at a moment's notice for new purposes, ready to test new statements against old facts.

There is also another bad practice these days, the lecture system. This is a method whereby ideas are transferred from the Professor's note-book to the students' note-books without passing through the minds of either. Then there might be said to be a method of further transferring those ideas on to the examination paper still without

their being assimilated. This kind of mechanical repetition can also be eliminated by objective testing. To ask students to write a page or two on Akbar's revenue system is not a very valid way of discovering whether they have really grasped the working of that system. Sometimes they can write on it a fairly adequate passage, without having visualised to themselves what took place in one actual village. But in an objective test, their understanding of the system can be tested by questions designed to discover whether they could work out the problems that would arise for a Moghul Official at revenue work. In a similar way, it would be possible to prepare questions which would test whether they understood the administrative structure in the present Central and Provincial Governments, questions which could be considerably more penetrating than the essay sort usually asked.

Their ability to compare, to evaluate and to reason, can also be tested better objectively than by present methods. No one, surely, however carefully he may have studied the history books, would feel that he could answer the following type of question without a considerable measure of hard thinking, reflection, weighing of various factors and so on:

"Rank the following emperors in order according to the tranquillity of North India during their reigns (writing the figure '1' before that emperor during whose reign the population of North India experienced the least average annual disturbance of law and order):

- Sher Shah
- Akbar
- Jehangir
- Shah Jehan
- Aurangzeb.

To answer the above a student would have to know quite a number of separate facts, would have to reason about them intelligently and would have to understand them properly. Students who have done a haphazard reading of the reigns of the aforesaid monarchs, are not expected to

cope with this. But it shows the power of the objective test, even in its simplest form, to elicit thought and understanding. To crammers of history facts without actually assimilating them, the test will be too difficult, not in the facts expected to be known but in the reasoning power and wisdom involved.

One of the great values of an objective test is for the examiner. (Presumably he is the teacher also). In the University of Bristol, where I studied for 2 years, there are full-time examiners, whose job is to attend the lectures in the various courses and then to devise tests for them—in consultation with the lecturers, of course. Before being given to the students, all tests are first submitted to a group of experts in the field including the lecturers themselves. Before preparing the examination, the examiner must set himself the question; "What precisely, is the object of this course? What is the student expected to get out of it? What achievement is he supposed to make that I am now undertaking to measure and to find out precisely how far he has made it?"

Of course, there are only two cases wherein an objective test is not suitable; for them the essay-type or a thesis must presumably be retained. One is English composition. An English examination without any essay seems very much like the play of *Hamlet* without the Prince of Denmark. In other words, the essay-type of question is necessary here. Sometimes people suppose that objective tests are good enough for arithmetic and primary education generally or perhaps even for science, but not for other subjects and the finer things of life. But my contention is that leaving out the subject of English, objective tests may be constructed in all subjects and more specially in the subject of history. Hence, the object of this paper is to urge the introduction of objective tests to college education in India precisely to raise the level of that education from a dead rote to a living appreciation.

The other case of the unsuitability of an objective test is where the student is to be rewarded for better or newer ideas on the subject than the Head Examiner has who sets the paper. This is surely rare in India upto and including the M.A.; rather it goes unrewarded in the present system all over the country in all sorts of examinations and students do not receive recognition and extra marks for essay-answers which include ideas or material unknown to the Head Examiner. Thus in every other case, the claim can be made that objective tests are better tests from almost every point of view and hence should be adopted.

But there are good objective tests and had one, and an examination may not fulfil all the claims merely by being put in the objective form. It must be done well. And it should be done with much experimenting. It may also be pointed out that to devise such a test, let alone to do it well, is difficult. To mark an objective test takes much less time and effort than to mark an essay test. But to prepare it in the first place takes much more of both, with some real hard thinking. To devise such tests in subjects like English literature, philosophy, history and so on, is an exacting and challenging task. But it is a worth while task, one which can serve as an instrument for awakening and really educating the students.

To sum up, examinations are indispensable. They have come to stay in India, but we should try to do away with attendant evils. We have to improve them by adopting proper and practically possible measures. The writer fervently hopes that the suggestions given above will be given the consideration they deserve in any scheme of improving and reforming examinations. But we should not forget that the problems of education cannot await leisurely discussion because every day involves human wastage also. This is all the more so in India, which is disastrously backward in this field.

Mysore Educators Meet

By SRI M. C. KRISHNAN, Madras.

The 18th Educational Conference, sponsored by the Mysore State Education League, met at Mandya in Mysore State on September 22nd, 23rd and 24th. His Highness the Maharaja of Mysore declared the Conference open. Sri K. Guru Dutt, the Director of Public Instruction, presided.

Excellent arrangements had been made for the boarding and lodging of the delegates. The Reception Committee provided for all this at their own expense. A number of excursions to places of interest were arranged. A well arranged programme of musical concerts and dramatic performances relieved and lightened the burden of strenuous Conference work.

ADDRESS TO HIS HIGHNESS

The proceedings began with the presentation of an address to His Highness the Maharaja by Sri C. Narasimhamurti, M. A., on behalf of the Reception Committee. In the course of the address, it was stated:

"The Reception Committee are greatly beholden to your Highness for having graciously responded to our request after a long and strenuous tour in the several Districts of Mysore State, in South India and in North Karnataka. The magnificent welcome accorded to your Highness at all the places in and outside the State has gladdened the heart of every one of your Highness's subjects. Your Highness's tours have given yet another testimony of the esteem and regard in which Mysore State and its great Ruler are held in the country. The Mysore State Education League which was founded in the year 1926 has as its objects and aims the improvement in education in all grades and branches, including special types of education, the development of *esprit de corps* among the members of the teaching profession, the promotion of the well being of the profession, the education of public opinion and the enlistment of the

sympathy and co-operation of the parents and the public in educational matters. The League has been endeavouring to achieve these objects by holding periodical meetings and conferences, by the publication of a quarterly journal, by organising branches of the League in all parts of the State and by creating opportunities for closer contact between educationists and teachers and the general public. The League has completed twenty-five years of useful service in the cause of education in the State. It is most appropriate and fitting that this Conference which is being held in the year of its Silver Jubilee is being inaugurated by your Highness.

Your Highness's gracious presence at this Conference to-day is a token of your Highness's keen and personal interest in the development of education and solicitude for the welfare of teachers.

Places which are included in what is now known as Mandya District were scenes of great events in the religious and political history of Mysore in the past and, thanks to the farsighted vision of the Royal House of Mysore and the enterprise and statesmanship of the Government of Mysore, are homes of great economic enterprises at present. Malavalli and Melkote, Srirangapattana and Pandavapura have played significant parts in the development and consolidation of Mysore State.

We are proud of the developments that have taken place in the field of agriculture, industry and electricity.

The holding of the Conference in this District would have been impossible but for the spontaneous and generous co-operation which the Reception Committee have received from all quarters. The Committee wish to acknowledge with thanks the services of Sri K. P. Ramanathaiya who, as Chairman of the Reception Committee till very recently, guided the work connected with the arrangements for the Conference.

The Conference is fortunate in having secured Sri K. Guru Dutt, Director of Public Instruction in Mysore, to preside over its deliberations. He has distinguished himself by his learning and culture and administrative ability."

SPEECH OF HIS HIGHNESS

His Highness the Maharaja of Mysore, in the course of his speech declaring the Conference open, observed:

"I have great pleasure in inaugurating this, the 18th Conference of the Mysore State Education League. It is a matter for satisfaction that during the last two decades your League, in spite of limited resources and other handicaps, has been doing quiet but substantial work in the field of education.

To us it is a matter for pride that Mysore has always been in the forefront of educational advance. In the distribution of the State expenditure, education has always received the first priority, and the fact that during the last five years, the annual educational expenditure has increased from 104 lakhs to 280 lakhs, 85% of which is met from State funds, is eloquent testimony to this, and the number of institutions at the various grades has increased most rapidly. But there is a growing feeling in the minds of many that mere increase in numbers is not such a gain as it may seem at first sight, and that attention has to be given to the quality and content of the education imparted. The greatest problem of the time is therefore the adjustment of the existing educational system to the needs of our rapidly changing society. The quality of teachers and teaching in school and colleges has to be improved. And this requires that the teacher's status and income have to be raised if he is to be a contented and efficient individual. No doubt, some thing has been done in recent times to revise the scales of pay of teachers in the Department. But the improvement has not been adequate and it is essential that much more should be done in this direction before teachers can be expected to develop a great sense of social responsibility for educational

and national progress. Side by side comes the question of proper training of teachers. At present the most urgent need in the educational world is of trained teachers. But increase in the number of Training Institutions will necessarily mean money, and this brings us to the crucial problem of finance which stares us in the face.

With the achievement of Independence the need for evolving a really national scheme of education has come into the foreground. Even a little prior to that, the bare outlines of such a scheme were worked out six years ago by the Central Advisory Board of Education in their "Report on Post-War Educational Development in India". It was not an attempt to plan an ideal system of public instruction, but in the words of the Report itself, it sought rather "to lay down the very minimum necessary to place India on an approximate level with other civilized communities." But the cost of even such an outline scheme was colossal, although the implementing of the proposals was to be spread over a period of 40 years. The phenomenal rise in the cost of living subsequently has made all the Board's estimates illusory. It indeed looks as if for some years we have to face the disagreeable fact that lack of finance will exclude the possibility of any real national system of education being evolved in the country.

During the last year we have had the benefit of two important reports—one, the Report of the Indian Universities Commission presided over by Dr. S. Radhakrishnan, and the other the Report of the late Dr. C. R. Reddy, embodying the results of his special study of the educational system obtaining in the State. But valuable as these reports are, neither of them touches on the all important question of finance which stands out like a promontory on which the educational argosy is in imminent danger of splitting. As you are aware, even our accepted commitments towards compulsory primary education have received a severe setback due to the financial position. For the immediate future it looks as if we have to rest content with a modest advance

and that schemes for wholesale and radical changes will have to wait for better times. At such a time it would be the part of wisdom to consolidate our position rather than plan for spectacular expansion or reform.

Your League, I presume, is primarily interested in Secondary Education. But education is one indivisible and integral process, and the pre-secondary and post-secondary stages form organic continuations of your particular region, along with that line of educational activity known as "Adult Education" which aims at the eradication of illiteracy in the country and at providing a minimum of general education to all those who had not had the advantage of attending school.

As regards Basic Education, no doubt, we have made a beginning in the State. There is a Training Centre at Vidyanagar, and basic instruction has been initiated in about 100 primary schools. But it is only an experiment so far. At the other end, there is a suggestion for amalgamating the Secondary and Intermediate courses which seems to have found favour with the Universities Commission, of course, with qualifications. This is a subject which I would commend for your careful study.

The planning of Secondary Education so as to suit modern requirements and to provide for necessary co-ordination and correlation all over the country, while at the same time leaving sufficient scope for regional variations to suit local necessities, is engaging the attention of the Central Government who have decided to appoint a Commission to go into this question. Although it may mean some delay, it is inevitable that no fundamental reform should be initiated in the State until we have the benefit of their advice.

Lastly, I should like to refer to the paramount need for research and experiment at the Secondary as well as at the University levels. In the course of distribution of educational expenditure, while no doubt the spread of Primary Education so as to bring

it within the reach of every child is the admitted goal, nothing should be done to starve urgent requirements at the higher grades. Situated as our country is to-day, it is surely better that education up to the highest standards should be available, at any rate, for a carefully selected number rather than that education of an inferior quality should be more widely diffused. This may look contrary to democratic principles, but the hard fact remains that if the country is to make a rapid advance it should in the first place provide for securing adequate and well-trained leadership.

While the spread of science and of knowledge by Western methods should be one of the main planks in our educational programme, the need for the development of our own culture on national lines should never be lost sight of. If we should do so, the products of our education would remain exotic and artificial. I would therefore urge that the study of Sanskrit and other Indian languages should receive due attention so that development of mind and character will be on congenial lines, in time with our own history and our racial *samskaras*. While the importance of English as a medium for scientific studies and for international co-operation and understanding has to be duly recognised, still the Indian languages should invariably be the common medium of instruction at the earlier stage and the national language should be fostered so as to serve as the main basis for engendering a feeling of national unity. Sanskrit also should be given its due place in the scheme of studies so that our cherished intellectual and spiritual traditions may be conserved and developed. You have the good fortune of having in Mr. Guru Dutt, the President of this Conference, one who possesses depth of scholarship and a profound understanding of Indian Culture."

PRESIDENTIAL ADDRESS

In the course of his presidential address, Sri K. Guru Dutt said:

"Although formally as the Head of the Department of Public Instruction, I happen to be the President of the Education

League, I am aware that that is only an accident and does not confer on me any added wisdom or capacity. Although I am a teacher's son and started my own career as a teacher in a Girls' School long ago, still my whole life has been spent in the general service and I remain essentially a layman. Perhaps if Dr. C. R. Reddy who was to have presided over this Conference had been spared to us, you would really have had something worthy of the occasion. But he was unexpectedly snatched from our midst. It is an irreparable loss not only to the educational world but also to the country as a whole.

In what follows, I wish to place before you whatever has been said by great minds on the main issues. I felt it would be better to do so rather than inflict my own casual thoughts on you. In this matter the national *samskaras* are strongly operating in me; for has not the charge been levelled against the greatest intellectuals of this country that instead of writing original works, they were content to be commentators on what the master minds had recorded? There is much to be said for the path chosen by them, for true originality can only grow in the fertile soil of the past; and the due recognition of indebtedness helps to keep one in the right context and to preserve that continuity of cultural tradition which has been so much prized in our country as *Sistācāra*. That is really the theme of my Address.

INDIAN EDUCATIONAL TRADITIONS

No one will deny that our country has had an unparalleled cultural and educational tradition. Yet there was a sudden break in the continuity of this tradition when an alien system of education was imposed on the country over a century ago. Throughout our millenniums-old history our culture has proved its "capacity to evolve without surrendering its master plan, to adapt new material which enters into it, which, though not strictly conformable to its central pattern, is yet not in conflict with it." It is to be hoped that this vital character will be preserved in the future also. Our

attitude towards what is best in our tradition will determine our destiny for good or bad, and it is, above all, essential to cultivate the right attitude towards the country's past. In the words of the Universities Commission Report: "Education, according to the Indian tradition, is not merely a means to earning a living; nor is it only a nursery of thought or a school for citizenship. It is initiation into the life of the spirit.... a second birth, *dvitīyam janma*." Mahatma Gandhi complained that "Modern education tends to turn our eyes away from the spirit." So much so, he thought that the real trouble lay with the educated minority and not with the masses. In his own words, "Only the fringe of the ocean has been polluted and it is those who are within the fringe who alone need cleansing. We who come under this category can even cleanse ourselves because my remarks do not apply to the millions. In order to restore India to its pristine condition, we have to return to it. All else will follow." This, then, is the foremost thing which educationists have to bear in mind.

We may now proceed to examine what are the requisities of a good education. In India we have not in the past tried to answer such questions in the abstract. We have never lost sight of the multiplicity and variety of human interests and aptitudes. So we have not stopped at the idea of the good, but always proceeded to ask: good for what, and good for whom? The theory of education has always been on a realistic plane and animated by the doctrine of vocation or *Svadharmā*. In India a purely intellectual education was no doubt available only to a small minority; but perhaps even in the most democratic form of society it cannot but be otherwise. But each level of society had its own congenial organization and each group its appropriate calling. Of course, the old order cannot and need not be literally revived. But the principle is there, the first among educational principles, viz., the due recognition of the conditions of fitness which have to be taken into account before determining the type of education suited to the individual. The

utmost flexibility was provided for in the relationship of *Guru* and *Sishya* at all levels, from the highest down to the most humdrum. It was realised that the optimum results could only be secured through that healthy relationship of the teacher and the taught which is the sole nexus and guarantee of a healthy education. A good teacher acquired an unrivalled reputation and pupils came to him from the most distant parts of the country. There were great institutions and establishments, but the stress was always on the men and not on abstractions.

Learning was not the monopoly of the Buddhist monks or Brahmans. A man who delighted in wisdom could study diligently at home and be a monk or a layman as he pleased. Hiuen Tsang has given high praise to the wandering Bhikkus or Sadhus, men deeply versed in the antique wisdom and possessing culture accumulated by constant travel, who though sometimes belonging to wealthy families, were content to live a life of poverty apart from the world, unmoved by honour or reproach. Those who were famed for their wisdom were treated with the highest respect; but not even the honours which kings could bestow tempted them to forsake the path of knowledge. Their influence was felt far beyond the borders of India for they recognised no political barriers nor any distinctions of race.

LESSONS FROM THE PAST

Lest it be thought that I have dwelt at too great length on the past, I hasten to explain that I have done it for two reasons. The past lives in us and has always a message for us. First, notwithstanding the vast range and variety of Indian literature and particularly Sanskrit literature, history is its weak point and our educational system must do something to strengthen this. Indian history of the right sort will have to be written afresh in all its multifarious aspects and made an integral part of the general education of the youth of this country so that the historical vision may come back to us, and our future may not

be an abrupt break with the past but its natural ripening and fulfilment.

The past has also another lesson for us and that is that education is not entirely a matter of economics. Love of learning and the appreciation of the public were for centuries adequate incentives to the good teacher. The imparting of education was not a mere buying and selling in the market place. It has been a commonplace of Indian wisdom that learning, unlike economic wealth, increases by distribution. In envisaging the future of education we are prone to think mainly of the finance side of it, and to imagine that if only we could have sufficient money, the right kind of education could be provided to one and all. Nothing could be farther from the truth. To cut a long matter short, it may be said that if the teacher has vision and has integrated it into his life by training and self-control, then only will he be in a position to evoke the respect of his pupils and communicate to them something which is not mere information but a synthetic way of life. One of the greatest obstacles in the way of education is the apathy of teachers and students. It was the teachers who put India on the map of the world in the past and it is to teachers alone that we have to look to for democratic leadership in the future.

PLACE OF SCIENCE

It will be objected that the picture I have depicted might have been valid in the conditions of the old world but has no relevance to the hard realities of the scientific civilization in the midst of which we are living. But I do most sincerely feel that general education, especially for the people at large, should not be predominantly scientific. Science is a very good servant, but a bad master. The scientific element should certainly be there but in due subordination. If it should get undue emphasis, it will lead to world tragedy. As the learned author of a recent book, "Education and World Tragedy", Howard Mumford Jones, has said, one of the basic facts in history is that 'modern warfare is increasingly a function

of education and education is increasingly dominated by war. We do not like to think that this is so. We try desperately to deceive ourselves.

I should like to shelter myself behind the authority of Sir Richard Livingstone, the great English educationist, regarding the value of a balanced general education. He gives the highest praise to the Danish People's High Schools which he calls the only great successful experiment in educating the masses of a nation. In these People's High Schools although nearly all the students are and will continue to be the workers on the land, yet there is nothing vocational in the curriculum. Its main subjects are literature and history, to which are added composition in Danish, mathematics, elementary science, gymnastics and (for women) sewing. Its pupils learn something more than history and literature and some elementary mathematics and biology. They learn a way and a view of life. Spiritual inspiration has been the heart of the schools since their origin.

VALUE OF EPICS

The Danish experiment has a particular message for us in India. If ever it should be applied in India I would earnestly appeal that due use should be made of the great epics whose enormous educational and cultural value has been recognised throughout the ages and has recently been stressed in the Universities Commission Report which devotes a whole paragraph to the topic. I am not asking for a critical study: that is for Indologists and scholars and has, no doubt, got its own utility. But I am thinking rather of the significance for human life of a live mythology. Modern psychological investigations have thrown new light on this subject. It is no longer being dismissed lightly as primitive man's crude explanation of natural phenomena. It is being slowly realized as something fundamental which takes man back to those primordial images which are functioning all the time in the racial subconscious, and the right approach to which helps one to come to terms with the collective subcon-

scious and to resolve those internal conflicts which are so marked a feature of the modern mind and thus to regain mental balance and sanity. I must refer those who are interested to an epoch-making book on the subject which has been published recently: "An Introduction to a Science of Mythology" by the celebrated psychologists Drs. C. G. Jung and C. Kerenyi.

TRAINING THE UNCONSCIOUS

This brings us to the very heart of the educational problem. Modern educational method seems to be almost exclusively pre-occupied with the conscious and rational part of the mind. Yet psychological investigations have placed it beyond doubt that there is a submerged part of the human psyche which is dynamic but yet not rational in its operations. In the words of Drs. Jung and Kerenyi: "It is the nature of the conscious mind to concentrate on relatively few contents and to raise them to the highest pitch of clarity. A necessary result and condition of this is to exclude other potential contents of consciousness. The exclusion is bound to bring about a certain one-sidedness as regards the conscious contents. Progress and development are ideals not lightly to be denied, but they lose all meaning if man only arrives at his new state as a fragment of himself, having left his essential hinterland behind him in the shadow of the unconscious, in a state of primitivity or indeed, barbarism. The conscious mind, split off from its origins, incapable of realizing the meaning of the new state, then relapses all too easily into a situation far worse than the one from which the innovation was intended to free it."

The surprising affinity between Jung's conclusions and Indian thought is of special interest to us. In his own words, "Great and enduring civilizations like those of the Hindus and the Chinese were built upon this foundation and developed from it a discipline of self-knowledge which they brought to a high pitch of refinement both in philosophy and practice." He adds that Western psychology is only just beginning to advance "to fill the void which hitherto

has marked the psychic insufficiency of Western culture as compared with that of the East. We Occidentals had learnt to tame and subject the psyche, but we knew nothing about its methodical development and its functions." It looks as if after the lapse of centuries the West is slowly coming to recognize the Self as the source of all knowledge and power, a realization which is sure to shift the emphasis in education from the outside to the inside.

HINDU PSYCHOLOGY

In Hindu psychology the collective unconscious was called the *Avyakta*, the individual unconscious more or less corresponding to *Adarsta*. *Adarsta* was not considered as arbitrary or chaotic in its workings, but as comprising the individual's *Vasanas* or *Samskaras*, the subtle relics and memories, the psychic counterparts of all activity and feeling—of motion and emotion. The operation of causation in this field was explained by the doctrine of *Karma*, the ultimate and logical expansion of what in its limited application is today called the law of psycho-genesis. For us the main point of interest is that in the development of personality we have to take into account a whole which transcends the conscious ego which has hitherto been in the focus of educational practice.

Just as by effort and taking thought, man has been able to control external nature, it is possible similarly, not merely to acquire mastery over the contents of one's own internal world but to develop added faculty and vision. This process of thoughtful effort has been designated *Sadhana* and the results in their multifarious manifestation were called *Siddhi*. But far superior to any limited *Siddhi* was the acquisition of vision, otherwise known as *Pratibha*—the Indian equivalent of genius—from which all else would follow. It was a stupendous claim, but one which appears to have been substantiated in fact, that here genius was not left to chance—like the wind which bloweth where it listeth,—but could actually be developed under control. As regards method, there was endless scope for option

and for individual aptitude. By whatever name it might have been called, *Yoga* or *Upasana*, it has been summed up in the one word *Sadhana* or *Abhyasa*—practice. But if practice was to be fruitful it had to be coupled with abstention from direct straining at results, which has been termed *Vairagya* and which forms a twin with *Abhyasa*. It would indeed be a mistake to imagine *Vairagya* as a listless apathy or indifference. It was a realisation that the result followed in an unexpected way, that values cannot be coerced but have to be wooed gently and in an indirect fashion. Yet all this *Sadhana* required no particular equipment or expenditure of money. All that was necessary was orderliness of life, *yama* and *niyama* and the attainment of that composure which is the preliminary for the control of the restless mind, and is the condition precedent—*sine qua non*—to all higher development. It is being more and more realised to what an extent the course of civilizations has depended upon the chance advent of genius. What a tremendous gain it would be if genius could be controlled and guided and developed, and mankind were not at the mercy of the errant genius? Education for leadership is now recognized as an essential part of the educational problem. More than in any other type of polity, it is essential in a democracy. I am not referring so much to Plato's philosopher-king as to the sage—the Rishi whose silent effectiveness is such that he is content to leave the kingship to others. In recent times a vast literature has grown up about the training of the gifted individual, from the modern angle. The Universities Commission has also referred, although incidentally, to its crucial importance. I have particularly stressed this because its significance for the general welfare is out of all proportion to numbers. One man with vision like Mahatma Gandhi can save a nation. But where vision is lost truly the people perish.

SANSKRIT

Before closing, I must not fail to speak about the Sanskrit language. At least to start with, it has to be conceded that among

the canons of valid knowledge the *Pramanas*, observation and reasoning or inference, *Pratyaksa* and *Anumana* are not by themselves sufficient or final. They have to be supplemented by the *Agama* or *Apta Vakya*: credible testimony. A little reflection will show to what an extent even science is dependent on this canon; for really no scientist starts his enquiries wholly *ab initio*, but builds on the work of his predecessors. This is all the more necessary in the intangible field of the psyche. For this purpose our past provided us with an incomparable instrument—the Sanskrit language—the treasure-house *par excellence* of the *Agama*. It is for this reason alone that a knowledge of Sanskrit is to be valued by us above all others. Obvious wisdom, philosophy and literary beauty are not the monopoly of Sanskrit, but are shared by other great languages also. But as a repository of the psychic science of antiquity it is unique, *sui generis*. For this reason I would earnestly plead for its being made an indispensable part of the equipment of a teacher. Whatever his special subject or interest, this will illumine his path. I am far from advocating Sanskrit as part of the general curriculum. This is neither possible nor indeed necessary or desirable. For the average Indian, the Sanskrit words which form the warp and woof of his mother-tongue are amply sufficient to enable him to appreciate the background of the national culture. But, for the specialist, particularly the educator, its importance could hardly be exaggerated. It is a tool delicately fashioned through the millenniums for its purposes, mainly the identification and handling of those subtle ingredients of human experience, the harmonious synthesis of which constitutes the *summum bonum* of life—*Purusārtha*. All the racial roots are imbedded in it. Hence its name *Samskrita*.

NATIONAL SAMSKARAS

To sum up, I feel that education in this country should draw its sustenance from our racial roots—our *Samskāras*. By that I do not intend, for one moment, to minimise the importance of science or of Western thought. By all means let us accept

them and make the fullest use of both. But today the world needs not more science but more control over man's inner nature. The greater man's external resources, the greater the need for internal control. In the absence of such control, mankind will destroy itself. It is indeed a matter of life and death. It is in the sphere of self-discipline and organization that the genius of India has shone in the past; and it is along these lines that India is best fitted to make her own unique contribution towards the welfare of humanity. It is the primary task of our educators to see that we do not fail or falter in our mission. Let our education bring *Purushārtha* to the individual and true greatness and glory to our sacred land!"

Messages from Messrs. K. T. Bhashyam, and T. Mariappa, Ministers of the Mysore Government, Mr. K. P. Ramanathaiah, Census Commissioner, Mr. M. P. L. Sastry and others wishing the Conference success were read.

Mr. Ramaswamy, Secretary, of the Reception Committee, presented a report on the work of the League Conference. Mr. A. C. Devagowda, Treasurer of the League, presented the balance sheet, building fund and the next year's budget, which were unanimously adopted.

A symposium on reorganisation of middle and high schools in the State was inaugurated by Mr. K. Sampathgiri Rao, Principal of the National College, in which various eminent educationists participated.

The Conference placed on record the loss sustained by the League and the nation on account of the death of Dr. C. R. Reddy, President-elect of this Conference and a dominant personality in moulding education in South India. The Conference noted with great appreciation that the teachers' profession had been given a political status and an honoured place in the Legislative Assemblies of the country.

The Conference expressed its gratitude to His Highness the Maharaja for his great interest in the cause of teachers and education and for having inaugurated it. The

efforts of the Building Committee in collecting nearly Rs. 12,000 from the teachers were appreciated.

The resolution, passed at the symposium on the reorganisation of high and middle schools, said: "In view of the fact that the present secondary education system is in urgent need of revision so as to serve the real needs of our country, this Conference recommends to the Department of Education the setting up of a committee of experts for the purposes of reorganising it, bearing in mind the vocational bias of students, nature of examinations, specialisation at the secondary level, adequate provision for training of teachers and research, the place of languages in the scheme and the policy governing text books."

Resolutions were also passed requesting the Government to give greater support to the education of adults; suggesting that the training given to the primary school teachers be so orientated as to fit them into the village; community; urging that senior teachers in middle schools be appointed Headmasters after considering their experience; suggesting the establishment of a teachers' Provident Fund by the Mysore State Education League on the model of the South Indian Teachers' Protection Fund; and recommending that the children of teachers should be given free education.

The following scales of pay were suggested in another resolution:—

- (a) District Education Officers :
450—30—460.
- (b) High School Headmasters :
300—25—450.
- (c) Graduate Teachers and Inspectors of Schools—Senior Cadre 150—10—250.
Junior Cadre 75—5—90—6—150.
- (d) Pandits and Technical personnel including Commerce & Drawing Masters :
Senior 150—10—200.
Junior 60—5—90—6—150.
LVII—10—3

- (e) Under-graduates in Middle Schools :
Senior 80—5—120.
Junior 40—4—80.

- (f) Teachers in Primary Schools :
Senior 55—4—75.
Junior 30—1½—45—2—55.

It was resolved that teachers working in schools be permitted to appear in private to all the examinations conducted by the Department and the University.

The contingent grant in Schools was recommended to be raised at rates given below in view of the fact that the activity programme had to be implemented. In Primary Schools Rs. 2/- for a school with a strength of less than 100 plus Re. 1/- for every 50 additional pupils. In Middle Schools Rs. 3/- for a school with a strength of less than 100 plus Re. 1/8/- for every 50 additional pupils.

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Editorial

HIS Highness the Rajapramukh of Mysore, and Mr. Guru Dutt, the Director of Public Instruction in the **The Mandya** state, delivered striking addresses to the educationists assembled at Mandya for an annual meet in September last. His Highness courageously drew attention to some of the major difficulties confronting educational administration today—the deterioration of quality and the lack of finance. And he made practical suggestions to deal with them. Quality had to be preserved and finance managed by restricting the scope of expansion and concentrating for the present on education for leadership.

Sri Guru Dutt urged the reorientation of education on truly national lines. He stressed the value of the *Ramayana* and the *Mahabharata* as educational aids for unifying and vivifying national culture. It was refreshing to find modern psychological study of mythology supporting the claim of ancient epics to be studied—not merely as history or literature, but also as a means for resolving psychological conflicts and restoring psychic harmony in individuals. Emphasising the need for the study of Sanskrit, he made the by no means impractical suggestion that all teachers should learn it. Altogether, it was an unusual address, pleading strongly for the rebuilding of our educational system in accordance with national bent and national genius.

The 19th century controversy between the relative merits of arts and sciences has recently been revived in **B.A. vs B.Sc.** Madras in the form of a discussion about the comparative merits of Bachelors of Arts and Bachelors of Science as candidates for administrative and clerical posts in Government service. Following a suggestion made at the Vice-Chancellorial level, the *Hindu* wrote a leading article, and this was followed by weeks of correspondence in its columns.

In some universities, the graduate who takes a science subject for his optional study is called a bachelor of science, while

one who takes an arts subject is styled a bachelor of arts. But in Madras and some other neighbouring universities, the B.Sc. degree stands in a class by itself. We have the B. A. degree both in science and non-science subjects. The B. Sc. degree is a specially advanced course in science subjects, and it specialises in the subjects at the expense of the language part of the course.

At the time the B.Sc. course was instituted it was believed in some circles to be an attempt to get round the then recent reorganization of the degree course which restored to it the study of Indian languages, which had for many years been no part of the course. The B.Sc. student was freed from the obligation to study any Indian language; probably in order to make this exemption palatable to advocates of the study of Indian languages, he was also burdened with less English. In the result, the B. Sc. course has become a highly specialised, almost a technical course.

It is also worth while noting that, in spite of the time saved by dropping the study of Indian languages and by limiting the study of English, the B.Sc. course still does not find enough time to confer technical mastery in the subjects. Cases are not wanting of students who feel diffident about offering their B.Sc. subjects in competitive examinations and prefer to take the risk of offering new subjects altogether. In the result, it would seem that the B.Sc. course is neither sufficiently advanced for a technical course, nor sufficiently broadbased to be an adequate instrument of general education.

There is no denying the fact that the course has proved very attractive. The best boys take to it in preference to the study of non-science subjects which has quite undeservedly become unpopular. There is a feeling that by the study of science in the B.Sc. course the young men are advancing the cause of scientific progress in India. As a matter of fact, there are not openings available in India for scientific talent or even for scientific knowledge. Practically all the B.Sc. graduates stray into occupations which have little to do with science.

It is evidently this state of affairs which has led to the suggestion that the B. A. is to be preferred to the B. Sc. for Government employment. The B.A. has had more training in the use of languages. He has studied poetry and drama not merely in English but also in his mother-tongue or in a classical language. He is thus better equipped with a general education, useful in many walks of life. The B.Sc. on the other hand is well qualified only for work in which special knowledge of his particular subjects is essential. No doubt he has had the benefit of the scientific discipline. But the effects of this discipline would be more useful to the community, if the students get along with it a fair amount of literary culture.

Should the Government decide to make any change in the rules of recruitment, preferring one type of graduate to another, they should take care to see that the prospects of those who have taken the courses before the change, are not imperilled.

They may also suggest to the Universities whether the time has not come for an enquiry into the scope and adequacy of the B.Sc. course.

IT is universally assumed that the teachers as a class are lacking in practical wisdom. In our country, the goddess of learning is always supposed to be at war with the goddess of wealth and practical success. Kalidasa ends one of his plays with an invocation that the two goddesses should reach harmony and concord. Europe has made us familiar with jokes about the absent-minded professor. In fact, absent mindedness instantly recalls to us the abstract gaze and uncouth dress of some pedagogue, absorbed in his abstractions and unconcerned with the realities of life.

All this, however, may soon become antediluvian if an interesting experiment, begun at Yellow Springs, Ohio, U. S. A., succeeds and gets widely followed. We are told that the Antioch College in the village under its president, Dr Douglas Macgregor, is considering the question of arranging for its teachers periodical transfers to other jobs, so that they may come back with the light of practical wisdom. Teachers are to leave their classrooms at regular intervals for employment in a field related to the subject they teach. They may go out into business, industries and government agencies.

The results of the experiment will be watched with interest in many places.

Vivekananda and His Teachings*

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

A thousand years ago, a great soul was born in India. His name was Yamunacharya. Rama Misra was the name of his master. Rama Misra helped his disciple to realise the potency of service in attaining self-fulfilment. Yamunacharya lived that lesson and, in the ripeness of his experience, he sang in his devotional lyric *Stotra-ratna*: "I should like to be born, even if it be as a worm, in the homes of those who wholly depend on serving for their happiness." This emphasis on service as a means of self-realisation is being continued down the long line of his disciples.

Less than a hundred years ago, another great soul was born in our country. He

was Narendranath Dutt. He became a brilliant graduate of the University. He threw himself wholeheartedly into the service of his kith and kin, of his family and of his community. But it happened that he gravitated towards that great centre of spiritual force, Sri Rama Krishna Paramahansa who became his master. He widened the sphere of service of Narendranath and sublimated his impulses for service and re-christened him Vivekananda. When he attained maturity in his new way of life, he burst out into the world with the determination, "I shall work incessantly until I die, and even after death, I shall work for the good of the

*Based on a speech delivered at the Ramakrishna Mutt, New Delhi, on Sunday, 18th February 1951 on the 89th Birthday Celebration of Swami Vivekananda.

world." Swami Vivekananda had lived this vow truly and fully and he does so even to this day.

How Godly he was! How universal his service!! How prophetic his utterances!!!

We have the testimony of Sri Ramakrishna himself for the Godliness of Vivekananda. A reported dialogue between the master and the disciple recalls to mind the dialogue between Brahma and Rama, described by Valmiki. Rama had subdued the ten passions—had conquered Ravana—but had succumbed to the fear of the gossip of the world. He therefore abandoned Sita and made her go through an ordeal. It was at this juncture that Brahma appeared and protested to Rama: "How is it you behave like a common man?" "I do think I am a common man" replied Rama. "I am the son of Dasaratha. I am Rama. Who else am I? Tell me, my Lord," Brahma replied: "Thou art Narayana, the Supreme." Sri Ramakrishna used to say that Vivekananda was Narayana. Narayana had muffled Himself in him in order to be easily accessible to the common man.

How universal his service! It was universal in that he sought to serve people at all levels—at the vital level, the mental level as well as the spiritual level. He gave help to those who were sick and destitute. Even after his disembodiment, even today, he continues to do that service, exactly as he said he would do, through his spiritual successors in the Ramakrishna Mission. He provided service also to those who were ignorant. Even after his disembodiment, he is promoting the establishment of schools and colleges through his spiritual successors of the Ramakrishna Mission. In countries where destitution and ignorance are rampant—in Burma, Ceylon, India, Malaya, East Africa and even in far off Fiji—service at the vital and mental level is being widely rendered. He travelled from Colombo to Almora and from Calcutta to Chicago to render spiritual service to humanity.

Even after his disembodiment, this spiritual service is being continued by the branches of the Ramakrishna Mission established in various countries. Here in Delhi itself, he is working incessantly.

Wherever a spiritual vacuum develops, he tries to fill it up. New Delhi, for example, is a bureaucratic town. It is difficult for spiritual pressure to develop in such a place. It may be easy for the Ministers who stay in office only for a few years to escape its obnoxious effects. But the permanent officials of the Secretariat need help. That help is now given in such a splendid and effective manner in this very place through that wonderful medium, Swami Ranganathananda who is in Vivekananda's spiritual line. The benefit of Vivekananda's service both before and after his disembodiment has spread to the so-called developed countries of Europe and America, where vital and mental well-being are looked after by the State itself. A great danger, however, is the development of the spiritual vacuum. How effectively this is counter-acted can be illustrated by one or two experiences of mine.

In July last, I happened to be walking down the Amsterdam Avenue in Chicago. A well dressed middle-aged American walked towards me. I was then dressed in dhoti, coat and turban. He told me: "You appear to be an Indian. Did you know Swami Vivekananda?" I replied that a young friend of mine was living with me in the International House at Chicago and that Swami Vivekananda spent several days in his home before he started out for the Parliament of Religions held in Chicago in 1893. The gentleman was so happy to have some kind of personal link with Swami Vivekananda. He told me: "I am a well-to-do man. I am in business. In spite of my wealth, I could not be happy. Life did not appear worth living. But after I came under the influence of the local Vedantic Society, I have decided to keep on to life. Swami Vivekananda it is who has shown me a new level of life, which is far richer than what I had known before." I also met others who had been personally helped by Swami Vivekananda into a new way of life. The gleam in their eyes convinced me that the spirit in them had begun to radiate.

How prophetic his words! He said years ago: "When you have men who are ready to sacrifice their everything for their

country, sincere to their backbone—when such men arise, India will become great". Such men did arise in India. Mahatma Gandhi did arise. He and his followers did sacrifice their everything for the country. They were sincere to their backbone. India has become great. Let me illustrate how great it has become. Two years ago I was in a small Norwegian village. There was an old toothless lady who looked particularly happy to meet me when I was there. My guide asked her: "What makes you so happy?" She did not know much of English, but she pointed to me saying, 'Gandhi-Country!' So it was when I was in Denmark. I happened to visit a girls' school. When I asked the girls if they could guess the country I came from, their spontaneous reply was 'Gandhi-Country!'

We have the belief that the words of a *Rishi* will never go false at all. Therefore if they admonish us, we must be very careful to live according to their wish. Here is Vivekananda's admonition: "Mark you. If you give up spirituality, leaving it aside to go after materialising civilisation, the result will be that in three generations you will be an extinguished race". God forbid! Let us take to heart this warning of Swami Vivekananda. Let us not hanker after material benefits. Let us not become money-grubs. Let us not become power-mad. Let us not indulge in mere talk without action.

Swami Vivekananda did not stop with admonitions. He taught us how we could pull ourselves up. He said: "Take up an idea. Make that an idea of your life. Think of it. Dream of it. Live of it. Work on, as if on each of you is dependent the whole work. Fifty centuries are looking on you. The future of India depends on you. Work on." Not only did he give us these precepts; but he set up an example by personally acting up to these precepts. He did so not only during his life-time; but he is also doing it even after he died—

exactly as he said he would do. For the perpetual implementing of this precept, he left behind him an ever-expanding self-perpetuating sequence of spiritual successors. As Lakshmana released his arrow charged with the name, Rama; Swami Vivekananda established an Order of Monks charged with the name, Ramakrishna. The Swamis of the Ramakrishna Mutts are carrying forward the great work of Swami Vivekananda. They show us the way to work. They show us the way to be sincere. They show us the way to become spiritually aware. My appeal to them is that they should spread themselves more fully among people in all walks of life. Our schools, colleges and universities need their help. I remember an experience of mine, when I was teaching in the Banaras Hindu University. Attracted by the fame of that great man, Madan Mohan Malavya, and the charming name of Banaras Hindu University, many brilliant boys, who had been activated by a sincere spiritual urge, had come to that university. Some of them used to complain to me about the absence of any spiritual guidance. They found the same spiritual vacuum, they said, as in all other universities.

Our Universities, colleges and schools are no longer out of bounds for the Swamis of Ramakrishna Mission. This is an outcome of our independence. The opportunity should be grasped by the Swamis. They should step in and lift us from the rut into which we have fallen. The blight of indolence has come over us. Indolence leads to gossip. Gossip lands us in selfishness. Selfishness drives us into intrigue. Intrigue ends in the very negation of the purpose for which we are brought together. The Swamis must be amidst us frequently. We too should accept their help. Under their guidance and with their inspiration we should practise work-chastity. By practising work-chastity we shall be able to achieve for ourselves and for others everlasting *Ananda*.

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CONTENTS

	PAGE
ails and Punishments. By Sri D. Purushotham, Chittoor.	201
ult Education in Small Communities. By Dr. Roben J. Maaske, President of Oregon College of Education.	202
hool and Community Unite in American Educational Programme. By Alfred H. Sinks.	204
ie Nursery School. By Austin A. D'Souza, M. A., B. T., Dip. Ed. (Lond.) A. I. E. (Lond.) Nainital.	207
ll India Educational Conference	211
ditorial	221

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Pupils and Punishments

By SRI D. PURUSHOTHAM, Chittoor.

FOR reasons beyond control, the pupils in secondary schools are getting out of gear. So, teachers in such schools must be in a better position, better qualified and better able to deal with several kinds of lapses on the part of the school-going population, and hence their training and equipment must be quite different from those of other callings. If a teacher does not understand how the child's mind works, how and why offences are committed, the difference between 'mistake' and 'mischief' and the limit of buoyancy of spirit in a modern youth, he or she is not worthy of the noble profession which he or she has chosen. Better every teacher take the following precautions among many others.

Where does the fault lie? When a child commits an offence, the parent, the teacher and the taught are all involved. It is up to the teacher to investigate and find out which party is really at fault, and the teacher should note particularly, if the child

is in normal health and placed in normal circumstances whether it is ill-fed, ill-treated, ill-handled, ill-nursed or ill-used by the present politicians.

The teacher must revive his old ideas in the light of present tendencies on the part of the pupils. There is no more blind obedience possible in this age, in which there is a conflict of ideals between the old and young. How far should the home or the school or the society control the present youth is a moot point, and these larger issues must not be ignored when a child is punished.

What is the treatment? There cannot be and must not be any hasty cure or treatment. Punishment must be humanised. It must fit the offender more than the offence. It must be administered with a purpose and not in revenge. It must be corrective and not repressive. A few examples may go a long way in helping a teacher to deal with the problem students.

Offence.

1. Inattention.
Talking in the class.
2. Late coming, irregular attendance.
3. Not having text books, note-books, stationery.
4. Copying in the examination.
5. Slackness in home-work.
6. Absence without permission.
7. Breakage of furniture.
8. Abuse or insults.
9. Lying, immoral conduct etc.

Treatment.

May be due to imperfect class conditions, teaching method, weather, ill-health, etc.
The teacher needs treatment.
In many cases, the parent needs treatment.
The parents' co-operation is needed.
The pupil is to be given zero for the paper.
Detention in school.
Fining—It is the parent's fault.
Compulsory repairs to be done by the pupil.
Physical pain—This requires investigation.
Personal influence, segregation expulsion, public ridicule.

To do this satisfactorily, we must have child's clinics. Every good school should be a research laboratory and every good teacher a research worker, in howsoever small a measure. The new science of psycho analysis is a great help to the teaching profession. Just as the science of medi-

cine was developed by the treatment and cure of diseases, so from the proper diagnosis and treatment of offences committed by the children will help a new science of Indian education to merge, provided every secondary school teacher helps to collect the data.

Adult Education in Small Communities

By Dr. ROSEN J. MAASKE, *President of Oregon College of Education. (From the NEA Journal, the monthly organ of the National Educational Association of U.S.A.)*

SMALLER communities often are not as fortunate as larger communities in being able to find leadership for beginning or expanding programmes of adult education in conjunction with informal adult-education agencies. Therefore, these suggestions may be of value to smaller communities in establishing adult-education programmes. Certain principles for organisation of a sound programme of adult-education at the community level have been evolved from results of experience with successful programmes in the United States. Summarised, these principles deal with: local control and planning, coordination of existing leadership, local participation in financing the programme, utilisation of available community educational resources, and a well balanced programme to meet varying adult needs.

Under the direction of a council composed of 40 citizens, including 10 men and 10 women from farms and the same number from towns, the community adult-education programme at Sac City, in the midwestern farming state of Iowa, has operated successfully for 20 years. Its yearly programme involves a variety of classes chosen to meet the needs of community adults, including various recreational activities and occasional community forums. Stimulation and advice in planning the adult-education programme are given by the public school superintendent, the board of education and the community adult-education council.

A similar community adult-education programme has operated in Walton town-

ship unit school at Olivet, in the north central agricultural state of Michigan, since 1946. This programme also features a variety of classes, many of them agricultural in nature, and its emphasis is upon total community improvement. A part-time paid director, who serves also as vocational director in the school, administers the programme, a feature of which is the training of volunteer leaders. Enrollees pay the cost of materials. Other smaller communities throughout the United States have organised similar plans, but these two are cited as being of special interest.

Starting the organisation of a community adult education programme is not easy. Local conditions and circumstances need to be studiously considered. Initial leadership must come from some respected local leader or group, usually the school superintendent, the public librarian, an outstanding citizen, or a leading organisation. The first step involves the organisation of a community adult-education council composed of representatives of varied interests in the community. Representatives should be selected from leading educational and semi-educational service organisations and agencies—public schools, libraries, service clubs, churches, recreational agencies, social agencies, and similar groups.

To get the community council organised, one might begin in one of three ways:

- (1) The school superintendent, or a small carefully selected committee associated with him, might extend

invitations to leaders of selected agencies and organisations to discuss plans for an educational programme for adults.

- (2) The public librarian, the superintendent, or an outstanding community leader might call together a committee of three to five leaders with known interests in adult education. After discussion of the local situation, this committee could launch plans for organising an adult-education council.
- (3) A respected community leader might be encouraged by the school superintendent and the public librarian to extend invitations as outlined above for a preliminary discussion, leading to a meeting of a larger group after careful study.

Representatives to the council should be selected for terms of one to three or five years. Selections could be made by an advisory committee composed of leaders of interested groups, or they might be made through an election within the organisation. Main criteria are the representatives and the quality of individual leaders selected. Usually, councils with not more than 20 or less than 10 members are most effective.

The second step is the designation of a part or full-time coordinator or executive officer, after general plans have been thoroughly discussed and understood by the council. The coordinator in smaller communities might be a volunteer worker. An interested staff member in the public schools or the public library, or some other capable person, might be the desirable choice. Experience indicates that any community council will not function successfully for long without a director to devote time to important details and planning.

The third step involves conducting a survey to ascertain the needs and interests which might be met through providing an adult-education programme. Special attention should be given to meeting needs of older citizens. Adults like to continue their education to develop interests or abilities of earlier years; keep abreast of new develop-

ments; prepare for vocational advancement; develop new interests or skills, and find creative diversion in semi-educational recreational pursuits such as hobbies and crafts.

In conducting the survey:

- (1) Formulate a checklist to show possible interest in certain classes, discussion groups, forums, and activities. Circulate it to homes through the schools, churches and newspapers, and to the membership of organisations and agencies.
- (2) Analyse results of present adult-education activities in the city, and study results from adult-education programmes in other comparable communities.
- (3) As an interest stimulator, have each council representative conduct a survey in his own group.
- (4) Secure from the director of the local employment office information regarding vocational-training needs in the community.

A combination of these plans should provide considerable data on the programmes desired by adults.

The fourth step deals with the selection of leadership talent and the adoption of a plan for financing the programme. The term "leader" is found more acceptable in adult education than "teacher." Volunteer leaders for many of these groups can be suggested by council members. In communities where some paid leaders may be used, it becomes the task of the coordinator to seek applicants and select those who are the best qualified.

Financial plans, schedules and similar matters must come before the council for policy decisions. These problems will vary from a programme in a very small community, conducted principally on a volunteer basis, to the programme in a larger community with a budget for a paid coordinator and staff, provision for paid leaders and tuition fees. Where the school district or library can bear the cost of a coordinator

the actual cost in smaller communities varies from practically nothing up to larger amounts, which usually can be raised from enrolment fees. Meeting places usually can be provided free of charge through the use of school and public-library facilities.

A short, intensive training programme for the leaders, as the fifth step, should precede the formal organisation and scheduling of groups. If classes are desired for which competent leaders are not available or for which the enrolment is too small, the coordinator, after the council has made policy decisions, will complete these details. However, he should continually keep the council fully informed and should draw upon its members for helpful ideas, suggestions, and counsel.

Determining the length of the courses is an important factor. Usually, a 7 to 10 week period with one meeting per week has been found most satisfactory in the United States. Dividing the winter season into two or three such series works very successfully. The coordinator must render every assistance possible, both in the preliminary training of leaders and in connection with problems that originate with each of them as the programme progresses. Periodic meetings of leaders for further preparation and discussion of mutual problems are desirable and necessary.

The sixth and final step involves a continuing process of evaluation for intelligent

and careful replanning. The community adult-education council should actively participate in this evaluation process as a policy-making and advisory group. In judging the proper balance of the adult-education programme in terms of its offerings, the following areas might be considered as guideposts: (1) home and family living, (2) current international, national, state and community problems, (3) vocational retaining and job improvement, (4) creative diversion in recreation, (5) education for special groups such as physically handicapped, (6) education for workers, (7) education for social and technological changes, and (8) civil defence.

The council should always take into account the local circumstances, so that the programme will meet as fully as possible the needs and interests of adults and will stimulate them to see the opportunities in further horizons of learning. These suggestions for organising a community adult-education programme are flexible. No single plan works equally well in every community, and nothing can substitute for intelligent local planning to overcome obstacles and meet the needs as they exist in any particular area. The developing field of adult education holds great challenge and promise in the coming years. An education programme for a community is incomplete without a well balanced programme of adult education.

School and Community Unite in American Educational Programme

By ALFRED H. SINKS, From *Women's Home Companion*.

WHEN Herbert Rudman, U. S. Air Force veteran, decided to resume his teaching career at the end of World War II, he applied for a job at the Longfellow School in Peoria, an industrial city in the Midwestern state of Illinois. The Principal of Longfellow School talked to Rudman for

a while and decided that perhaps the determined, athletic young man could help him solve a problem in his school.

The Principal said, "I have ten boys in the seventh and eighth grades who are incorrigible. I want you to take them as a special class. I do not know how much

you can teach them, but try to keep them in school for one more year. They are not interested in school, but we owe it to them and to the community to try."

The next day Herbert Rudman faced his group of young incorrigibles. Although his orders were to try to keep them in school, he did just the opposite. That day, he got them out of school, and thereafter he repeated the performance as often as he could find an excuse. He believed that what his charges needed was to see for themselves that adult life offered many interesting projects for which school could help prepare them.

One of the first trips Rudman arranged for his class was to a machine company, where they went through the drafting room one day and through the machine shop another day. He took them through other factories and mills, to a local photostat shop, through the Caterpillar Tractor Company's huge plants, to radio stations, to sporting goods shops, and to neighbouring farms. No school buses were available for such trips; so Herbert interested the truant students in his project and they used their own automobiles.

Before each trip, Rudman made advance arrangements with the manager of the place they visited, explaining the special nature of his class. On the day of the visit, the manager, acting as guide, would point out to the boys the need of getting as much schooling as possible if they hoped to do specialized work. The boys were tremendously impressed. Peoria's respected businessmen, who had never bothered about them before, talked to them as if they were adults. And because it is human nature to like to explain what one is doing and to answer the questions of a curious child, the men working at their benches, their drafting boards, counters, desks, or in the fields made excellent teachers-for-a-day.

Herbert Rudman began his out-of-school classes in 1947. Today, the ten boys who were in his original group, all have good jobs, several of them having completed secondary school before starting to work.

Convinced of the effectiveness of field trips in keeping incorrigible children interested in school, the townspeople decided that such trips should be available to all students. Today field trips are part of the routine course of study in Peoria for all grades from kindergarten through secondary school. Teachers no longer pay for transportation out of their own funds. Four school buses are available.

Dr. Worth McClure, executive secretary of the American Association of School Administrators, expressed his approval of out-of-school instruction by relating this personal experience: "Once in an eastern city I found a vocational guidance expert reading to a class out of a book about employment opportunities in the communications industry. I stopped her and asked the children how many had brothers who were messengers for the Western Union Telegraph Company, sisters who were telephone operators. Twelve of 30 raised their hands. Those children had more direct knowledge of the subject than their teacher. And the rest could have learned more from one visit to a telegraph office, radio station or telephone exchange than from any classroom lecture."

In Peoria students in the eighth grade of elementary school choose their future courses of study after investigating many industries and professions at first hand. Their field trips have made it easy for them to interview strangers. An eighth-grade class begins its study of the role of steel in modern life by getting information from the teacher and geography books. Then the class boards a school bus and travels to the plant of the Keystone Steel and Wire Company. They spend a day going through the plant, with luncheon as a treat at the company's expense. Later, if the children request it, experts from the plant will visit the school to answer more questions.

Finally, the subject of steel—made alive and real by that field trip—becomes a living part of other classroom studies: geography, history, arithmetic, spelling, composition, art and science.

Fourth-grade geography is enlivened by a free ride in an up-to-the-minute streamlined train. The children board the famous Rock Island "Rocket" at the railroad station in Peoria and ride out to the yards at Bartonville. There railroad men explain how the line and equipment are maintained and how the Rock Island Railroad connects with other lines at Chicago, the great Mid-western railroad centre of the United States.

In the course of nature study, a second-grade class is transported to a commercial hatchery not far from town. Their visit is timed to coincide with the appearance of a new batch of downy chicks. The manager places a warm egg, ready to hatch, in the eager outstretched hands of each child. Thus many an excited seven-year-old sees a new life enter the world right in his own moist palm. A biology lesson like that is not easily forgotten.

In one year, Peoria school children used their school buses to visit 78 places within a 10 mile radius. Longer trips to the city of Chicago and to the state capital were made in chartered buses paid for by parents or with pennies saved by the children. Still other trips were made in automobiles driven by parents—or on foot along the river front, to the zoo and to nearby industries.

Each year classes of varying age groups make field trips to farms, bakeries, factories, the municipal airport, a hospital, the city hall, the county detention home and sessions of the county court. None of these are just sight-seeing expeditions. At the airport, for example, the methods and purposes of weather forecasting are explained. A trip to the Illinois Power Company's generating plant across the Illinois River from Peoria is part of a long study of coal, electricity and the influence of the machine on modern living.

It is not surprising that in Peoria one can hear sixth-grade pupils (after a half day in an engine factory) discuss Diesel engines with all the competence of an adult, or hear children in the fourth grade who have been born and bred in the city, explain the need for rotation of crops.

In getting the children out of school, Peoria authorities are not merely pioneering a new and better way of teaching. They are making parents, other citizens and public officials school-conscious as they have never been before.

"Take one of the biggest industries here in Peoria," says Dr. John H. Harris, assistant superintendent of Peoria schools. "Before we began these field trips, the people at its head hardly knew that the public school system existed. They are fine people, but like a lot of fine people, when it came to support of public education, they were not doing their part.

"Today they cannot help being aware of the schools. Our children and teachers are trooping through their plants all the time. To all intents, those plants are a part of the public school system, with company officials and employees acting as part-time teachers.

"What we have been doing is to merge the life of the school with the life of the community. When you have accomplished that, you do not have to worry about support for your public school system."

The results of this new educational idea have been far-reaching. Peoria primary-school teachers are better paid than those in the city of Chicago, where classes are twice as large. Consequently, the ablest teachers from a large section of the American Midwest are eager to get appointments in Peoria. The city has many special classes and special services that much larger communities consider beyond their means. And a big school building programme is under way.

A few years ago the heads of some industries in Peoria would have been aghast at the idea of having school children going through their buildings. "We are running a factory, not a playground!" was the reaction of one official.

Today such visitors are welcomed—even solicited. There are many reasons for this. Today's children are tomorrow's employees and customers, tomorrow's city and state officials and labour leaders. Why not make

friends of them now? Besides, workers enjoy the occasional break in routine and work better because of it. So it is not just the children who benefit.

But not only have industries benefitted. Peoria's small zoo was in desperate straits. There were neither funds nor the incentive to make improvements, for most people in the city had lost interest in it. However, all that is changed today. The children on their field trips pointed out the real value of a zoo as a centre for nature study. Now, the zoo has an ambitious building and landscaping programme under way. Its attendants are dressed in attractive uniforms and give sprightly lectures on their favourite topics. New animals are being acquired each season—those the children want to study.

Peoria is not the only American city which brings education to life through first hand learning. Children in the cities of Lansing, Michigan, Yonkers, New York and Long Beach, California, are taken on many field trips.

In New York City, two school districts help teachers organize such trips regularly. On their journeys the children carry passes, entitling them to ride free on the subways and enjoy many other privileges.

A number of teachers' training schools have begun to emphasize the need to get

the children out of the classroom for part of the time. Consequently, many teachers trained in recent years are familiar with the idea; however, they may encounter difficulties in putting it into practice—perhaps because of lack of transportation or the reluctance of school officials or parents to endorse such a project.

In Illinois each city is provided, like Peoria, with school buses, yet few use them for field trips. In every, state school buses could be put to such use, once parents, teachers and school officials were agreed on the importance of field trips. Sometimes the teachers themselves are reluctant to try field trips. As Peoria teachers frankly, admit, it is the hard way to teach. Pupils excited and curious, ask for more questions than in the classroom.

To be effective, field trips must be carefully arranged. The field trip plan of teaching involves a great deal of hard work, but it is a kind of teaching which repays the effort. Every community has valuable things to teach its children, things to be seen outside the school building, things which can help make school a more joyous and profitable experience for all children. Moreover, the integration of the child into the community—so successfully accomplished by this method of learning—is one of the most important tasks today's schools face. Peoria has led the way on a path other communities might do well to follow.

The Nursery School**

By AUSTIN A. D'SOUZA, M. A., B. T., Dip. Ed. (Lond.) A. I. E. (Lond.) *Nainital*.

THE Nursery School movement was born almost by an accident. During the closing decades of the 19th century, when more and more women began to enter the factories, it became necessary to make some provision for their young children. Nurseries or creches were accordingly established where children were cared for, while their mothers were at work. Hard-headed industrialists, eager for cheap child

labour, soon saw the possibility of using these Nurseries as places of instruction for training their children in habits of industry and work; and many of the first Nurseries were glorified "Children's Workhouses" and little else. Later, the prevalence of disease among the young children who attended them, made their sponsors realize that the physical care of the children must be their first concern, and proper meals.

Courtesy "National Herald".

rest, cleanliness and play became an important part of the training given by nurseries.

In the early years of the 20th century, further progress was made. Several currents of opinion contributed to this. Sociologists began to protest vigorously against the necessity of mothers being forced to work in the factories; educationists began to point out the dangers of formal instruction before the age of five; medical science began to be much more aware, not only of the danger of infection in these early years, but of the importance of this period in shaping the later physical development of the child; and psychologists began to stress the vital interaction between mind and body and their dependence on each other. All these tendencies were summed up by Sir George Newman, a leading child-expert in England, who stated: "The age under 5 is the susceptible age for body and mind; it is the crucial age physically and psychologically."

Influenced by the weight of all this expert opinion from various sources, the need began to be felt for a new type of educational institution to meet the needs of children from the ages of 2 to 5, an institution that would be a-nursery as well as a school, and promote not only the health but the all-round education of the growing child. And in the slums of London, pioneered by two far-sighted sisters, Margaret and Rachel Macmillan, the Nursery School was born. Their success, though slow, was lasting, and the Nursery School idea soon spread all over the world. At first, these schools were thought to be of value only for poor, debilitated and unfortunate children who were deprived of the advantages of a good home. But it was soon realized that the child welfare work would benefit all children, even those from rich homes, and the physical care and educational nurture they provided was seen to be a necessary part of the normal education of every child.

In England, America and the more progressive European countries, the Nursery School is now admitted to be an integral part of a complete educational system,

though their high cost of maintenance and the lack of skilled Nursery teachers make their provision for the mass of children of the 2-5 age group, a practical impossibility. Still it is an ideal which these countries have placed before themselves; the White Paper on Educational Reconstruction in England (1943), for instance, places on Local Education authorities the duty of providing Nursery Schools for as many children as possible as a part of their ordinary schooling, adding that "such schools are needed in all districts, as even when children come from rich homes, they can derive much benefit, educational and physical, from attendance at a Nursery School."

The Nursery School, then, has come to stay, and will in time be a normal and integral part of every child's education. In order to realize its importance, it is necessary to be clear about its true nature, its aims and objectives, methods and activities; for much uninformed criticism has been levelled against it, because of a vagueness in most people's minds about these important matters.

The Nursery School is not a 'nursery' or a "creche" under a new name, nor a psychological and psychiatric clinic, nor a place of formal instruction. It partakes of some of the qualities of each of these, but it differs from them in kind, as well as in degree. The Nursery School has all the qualities of a "nursery" in a good home, and the health and physical well being of the children who attend it are a primary concern, but, unlike "nurseries", it provides also for the emotional and mental health of the child, and trains him in habits of independence and self-reliance and in the art of co-operative activity. The Nursery School is a Nursery plus a School, a School that is different in function from all other schools, for it is planned specifically to cater to the psychological and educational needs of the 2-5 age group. Its sponsors realize that health of body is intimately bound up with welfare of the mind and the emotions; that physical fitness may depend as much on play and happy social relationships as on food, rest, sunshine and

fresh air, and that a child's psychological health is largely conditioned by his physical fitness.

Hence while Nursery Schools stress physical care, they place greater stress on the educational value that children will derive from attendance at such schools. The conviction of the supreme educational benefit of these schools has grown up as a result of the scientific study of children's behaviour, as individuals and in groups, especially of their play which is the most fruitful source of knowledge, and the pooled observations of hundreds of child psychologists, psychiatrists, child welfare workers doctors etc; it has been confirmed by Nursery School practice over a period of years in many countries. There is little doubt, largely as a result of a series of controlled experiments, that children who attend Nursery Schools are physically and psychologically fitter than those who have been deprived of them, that their physical, emotional and intellectual life is greatly stimulated, that they play more actively and enrichingly and learn more easily, that they are better adjusted to their fellows and to the realities of life, that they are, in short happier and more normal children in every respect.

This is not surprising. The Nursery School is not just a place where children are kept happy and busy. It is a healthy and educative environment, planned in answer to the physical and psychological needs, impulses and desires of the young child. The "open air" building, the indispensable garden, the light miniature moveable furniture, the "educative toys" and rich play material, the balanced diet and healthy food, the ordered routine of a Nursery School day, the interesting and varied activities and experiences, all these take captive the heart of the young child, and while they give him intense pleasure, also educate him and enable him to make necessary personal and social adjustments. The Nursery School is a "child's world" where he reigns supreme and his special needs and rights as a person are given full and satisfying expressions; and environment is specially created

for him. Physically, he benefits immensely from the open air training and balanced diet; he is trained in hygienic habits, and his muscles and limbs are given free, expressive play through pleasurable activity and free or rhythmic movements. Intellectually, he benefits by the stimulating environment, and from an education that places emphasis not on sterile instruction but on harmonious creative growth. Socially he benefits, for he is weaned from an excessive dependence on his mother, develops habits of self-reliance and independence and is trained in cooperative living, and in the give and take of social life, and psychologically, he benefits beyond measure. "Early childhood", states Adler, "almost settles the life plan". For most of the social and emotional maladjustments of later life have their roots in mishandling during this period. The child, it is being more and more clearly realised daily, is not a 'miniature adult'; he is a person in his own right with his own unique needs and purposes. The child needs love and security as a background from which he can experiment, explore, express his feelings and enter into relationship with others; he needs real and active experience of all types to help him to master his little world: he needs opportunities for self-assertion and independence, for making and creating things, for make-believe and phantasy and for play in all its "infinite variety"; the child needs the companionship of his contemporaries and the active and social experience of working with and playing with other children. The child has his own problems of mastery over his body and over material things around him, of sensing and handling, of feeling and behaviour, of language, reasoning and understanding. The Nursery School meets and satisfies his many needs and helps him in the solution of his problems, and in preparing the way and laying sound foundations for a normal and healthy youth and adulthood.

The "curriculum" of the Nursery School, if it may be so termed, consists of a wide variety of activities and experiences designed to foster the child's health and to bring

about the many-sided harmonious growth of his body, mind and spirit. The spontaneous activities and impulses of children are the raw material of the Nursery School 'curriculum' and the foundation of its educational method. These activities may be conveniently grouped under the broad title of 'play'. "If," says Dr. Susan Isaacs, an acknowledged authority on the psychology of early childhood, "we are asked to mention the one supreme psychological need of the young child, the answer would have to be 'play', the opportunity for free play in all its forms. Play is the child's means of living and understanding life."

Play is the breath of life to a young child. Mere physical care is not enough; the lack of mental stimulation and emotional satisfaction may lead to instability and to maladjustment and neuroses in later life. Play is not a mere pleasant accessory in the Nursery School; it is at the heart of the curriculum; almost the *raison d'être* of the Nursery School which aims to be, above all else, a "rich play environment," providing wide and varied opportunities for individual group and co-operative play. A child's play is not, as it is popularly believed to be, a harmless waste of time or mere recreation. Play for a child is often hard work; through play he develops himself and adjusts himself to society, and it is as necessary for physical and mental health as food is for his bodily growth. Play in the Nursery School is neither haphazard, nor regimented to the extent to which it is in a Montessori School or a Froebel Kindergarten. The child's impulse to play is neither repressed nor 'directed'. The child freely chooses from the rich store of possible games and experiences those which he most affects. But the games and activities he chooses from have been carefully selected, each of them has a meaning and a purpose, and they not only are a source of enjoyment to the child but help him to directly explore the environment and learn from experience. Through them the child acquires initiative and self-confidence, and they satisfy his constructive, creative and initiate impulses and his need for security and adventure.

A whole chapter could be written on the toys and apparatus for play found in a modern Nursery School. They have all been introduced with a definite end in view and as a result of years of experiment and observation. There are run-about toys like scooters and go-carts to teach muscular control and co-ordination of the large and small muscles; dancing, singing and movement to satisfy the child's instinct for rhythm; manipulatory toys like mechanical puzzles, hammers, carpentry etc. to teach manual dexterity; and toys specially designed to stimulate inventiveness, imagination and the urge to explore and to make things. Through these and other toys, the child's impulses and psychological need to play is given expression, modified and socialized. Through them he is given knowledge and understanding of himself and his environment, and taught basic skills, and they stimulate powerfully his desire to learn to read, speak, write and number. The Nursery School, therefore, must not be thought of as a mere Play-Centre; it is a way of life carried on throughout the days, which is so carefully planned that everything the child finds to do has an educative value.

A day at a Nursery School is an interesting and vital experience. The child arrives at about 9-30 accompanied by his mother or father, who generally stays to exchange a few words with the teacher. Under the supervision of the teacher or a Nursery Assistant, the young child is encouraged to wash and clean his teeth, after which he is given a glass of milk. Play, story-telling, dancing and games of all types occupy the morning till lunch time, when little tables and chairs are brought out and laid by the children themselves, and a well-balanced and appetizing meal served. Rest time follows generally in the open air, after which the children play, dance or listen to stories, till the evening when their parents or elder brothers and sisters come to take them home.

The School, in every thing it does, works in close co-operation with the parents and the home. The Nursery School is not, as many of its critics suppose, a substitute for,

but an extension of the home — "an ideal home writ large", and it forms an excellent bridge between the small, self-contained life of the family, and the social life of the world at large. The Nursery School supplements the love and care of a good home and intelligent parents and compensates for a bad home and stupid and ignorant parents, and many a backward child or a child from a broken home has been restored to some degree of normalcy by the skilled care of an experienced Nursery School teacher, and the healthy environment of the School. "Child nurture is highly skilled work"; blind love and affection are not enough, and in some cases, may be a positive barrier to the child's normal development. Besides, the child needs a world of his own, an environment created solely to satisfy his own needs and the companionship of his equals to develop physical and mental health, and achieve a satisfactory personal-social relationship. All these, the well-planned Nursery School and its staff of child experts provide. But close co-operation between the home and the school is essential for a Nursery School to achieve its ideals, for much depends on the parents understanding and willingness to play their part in co-operation with the teacher to promote the health and welfare of the child. In fact, the full value of the Nursery School education cannot be achieved, unless its ideals are carried into the homes, and there is real parent-teacher co-operation. Such co-operation and sharing of ideas benefits both parents and teachers; the school and the home learn to work together in happy

partnership instead of being, as they often are, indifferent or antagonistic to each other.

Nursery Schools have mothers, clubs, which are an excellent instrument for educating the parents, and specially the mothers, in the best methods of bringing up their children; and even the fathers are encouraged to visit the school and to help with the mending of the children's toy sets etc. In fact, an ideal Nursery School is a "School for the Family" and is for this reason "thrice blessed", and thrice as successful and fruitful as any ordinary school.

The Nursery School is without a doubt the most creative and vital type of educational institution in existence today, and the growing point of the whole educational system. It has brought a breath of fresh air in the stuffy academic atmosphere of the ordinary school, and its influence is extending upwards into the Infant, Junior and Senior Schools. In these days of small families, working mothers, broken homes and an increase in psychological maladjustments and abnormalities of all kinds, it is the most vital need of our times. Let us hope the day is not far off when there will be a Nursery School for every child in India and the world, when the Nursery School, to quote Dr. Isaacs again, "will be looked upon as a normal institution in the social life of any civilized community" and an integral and essential part of every child's education.

All India Educational Conference

(From our Special Correspondent.)

THE EXHIBITION.

THE 26th session of the All India Educational Conference was held at St. Xavier's College, Bombay, from the 23rd to the 26th of October last under the presidency of Acharya Narendra Deva, Vice-Chancellor, Lucknow University. About 2,500 delegates from all over India were present.

The proceedings began even on the evening of the 22nd with the opening of an All India Educational Exhibition at St. Xavier's High School hall. Sri S. K. Patil, Mayor of Bombay and Chairman of Reception Committee, presided. After he welcomed Dr. Jha, who was to open the exhibition,

Kumari S. Panandikar, Chairman, Exhibition Committee, gave an account of the 15 sections of the exhibition. All the exhibits were of educational value and were intended to present a vivid impression of the latest experiments and developments of the field of education. Dr. Jha, opening the exhibition, expressed his pleasure of the number of exhibits by children. Referring particularly to the Scout Section, he suggested that effective results could be achieved, if scouting was encouraged with a part of the money now spent on social education. With a vote of thanks proposed by Sri V.N. Adarkar and seconded by Sri G. L. Chandavarkar, the function came to a close.

WELCOME ADDRESS

At the 9 a. m. on the 23rd, the Conference formally began. After Acharya Nerendra Deva and the Hon'ble B. G. Kher, Chief Minister of Bombay, were received with a welcome song. Sri S. K. Patil, as Chairman of the Reception Committee, offered a cordial reception to the delegates. In the course of his address, he observed:—

Bombay has made striking progress in the field of Primary, Secondary, Collegiate and Adult education. There has been an extensive and intensive educational expansion and the Bombay Government as well as the Bombay Municipal Corporation have to their credit a number of achievements in the field of education.

To-day India is a free country. With the changed circumstances our educational policy has been and is undergoing a radical change. Our new education in a free India must be people's education; that is to say, it must be an education to serve the people.

Education to-day is neither adequate nor of the desired quality. The whole educational system needs rebuilding; not only in its physical structure, but also in its professional morale. Quite a lot of improvement is called for in administrative vision and intellectual integrity of teachers. Two essential freedoms which the teachers must at once be assured of are: freedom from fear and freedom from insecurity. They

must, moreover, have an effective voice in the formulation of policies of general concern to the teaching profession. More education in democracy must inevitably come to mean more democracy in education.

We must therefore give a serious thought to education for citizenship of a secular, democratic State. The vast majority of our girls and boys finish their education at the age of 14 or 16 years. Their interest in public affairs and problems of civic life is often so weak that in most cases, they are found never to have learnt enough to form independent judgments on such important problems. With a fair general education, a man may be a good father or even a good businessman, but not necessarily a good citizen. In the past when society was relatively simple, indirect education for citizenship was perhaps adequate. Society to-day is so complex and difficult that it is very essential to train men and women as conscientiously and deliberately for their duties and responsibilities as citizens as for their vocations.

Democracy must not merely mean an opportunity for the able; it must and does mean the betterment of the average. Our aim must be to provide every child with equal facilities for the development of its talents. To-day, apart from the Primary Schools where children of all classes come for primary education which is free, the bulk of the students in the Secondary and the higher educational institutions happen to be drawn from families that can afford to pay the high cost of this education. It will be agreed on all hands that the time has now come to make energetic and positive efforts to change the situation.

Again, not only must education be truly democratic, but it must essentially be scientific and popular. It should not be divorced from, but it must be dealing with and representative of the basic needs, the day-to-day life and struggle of the people, and their aspirations.

It is true we have already started building up a new India of our ideals and dreams, but it will be well to face the realities of the situation prevailing at present.

How many of us realise that even to-day, 89% of our people are still illiterate? These illiterates are for the most part our workers, peasants and women, the very vital forces of our country. This curse of mass illiteracy has to be combated first.

Next, we must proceed to develop the scientific, technical and agricultural education on popular lines keeping in mind the immediate and long range requirements of our country. This must mean training a large number of experts and providing them with the best tools as well as the world's best scientific knowledge.

How to popularise technical, industrial and agricultural education and knowledge naturally raises the question of suitable text-books on these subjects. Not only should these text-books be in popular language easily understood by the common man, but they must be in different regional languages. A special All-India department—or institution—composed of experts in different fields of education and representing different regional languages—can alone tackle this problem of text-books.

We have immense difficulties to face. We lack the necessary funds, teaching staff and experience for this stupendous task. It is, however, suicidal to wait or go slow.

Before I conclude I must say a few words in appreciation of our teachers. The teachers and professors have a formidable task before them, but I have no doubt that they will carry it out cheerfully and successfully, if only those in power make them interested in this task by treating them with sympathy, dignity and generosity. Let me pay my homage to the "Unknown Teacher"—in the memorable words of Henry Van Dyke—

"Famous educators plan new systems of pedagogy, but it is the unknown teacher who delivers and guides the young. He lives in obscurity and contends with hardship. For him no trumpets blare, no chariots wait, no golden decorations are decreed. He keeps the watch along the borders of darkness and makes the attack

on the trenches of ignorance and folly. Patient in his daily duty, he strives to conquer the evil powers which are the enemies of youth. He awakens sleeping spirits. He quickens the indolent, encourages the eager, and steadies the unstable. He communicates his own joy in learning and shares with boys and girls the best treasures of his mind. He lights many candles which, in later years, will shine back to cheer him. This is his reward. Knowledge may be gained from books; but the love of knowledge is transmitted only by personal contact. No one has deserved better of the republic than the unknown teacher. No one is more worthy to be enrolled in a democratic aristocracy, king of himself and servant of mankind".

INAUGURAL ADDRESS

Sri B. G. Kher was then garlanded. He declared the Conference open. In the course of his inaugural address, he spoke of the demand for radical changes in our educational system. As education embraced the whole of life, changes in the educational system should help in the adjustment of life to the changing circumstances. India must evolve her own educational system with roots in her own soil and in her ancient culture. Imitations of foreign ideals would not do.

After expressing his gratification at the acceptance of basic education as the foundation of the national plan of education, he went on to point out that secondary education must enable the adolescent to find himself and not just drift to some college. They could not afford to waste expensive University education on unfit persons. He asked the Conference to pay attention particularly to three subjects—rural requirements, the education of the teacher and the place of English. Mr. Kher concluded with a request to the Conference to guide the great work of educational reconstruction and to lead our country on the path of true knowledge, virtue and happiness.

A vote of thanks was then proposed to Mr. B. G. Kher by Dr. Amarnath Jha and

seconded by Sri M. T. Vyas, Chairman of the Executive Committee of the Reception Committee.

PRESIDENTIAL ADDRESS

Acharya Narendra Deva was then proposed to the chair by Professor K. S. Vakil. The proposal was seconded by Sri C. Ranganatha Iyengar and supported by Sri S. P. Chowdry. The President was then garlanded amidst cheers.

In the course of his address, Acharya Narendra Deva remarked :—

It is very sad to reflect that our newly-won freedom has not enthused the people and has not released the creative energies of the nation. A new status was conferred on us by a happy combination of circumstances and with the help of the world forces which are shaping our destiny. But freedom has not made us conscious of the social obligations and the new responsibilities which are attached to it. The entire national life is tainted with corruption, nepotism and indiscipline. The power-impulse dominates us in every walk of life. We have become narrow, petty and self-engrossed, thinking more of self than of the community. Our situation has indeed become desperate. Self-complacency, any longer, will prove fatal. The nation has to be re-educated and refashioned on a new model.

The central fact of the Indian situation is that we have lost the sense of mission in life. Consequently we fumble, we are bewildered, and our efforts are desultory and aimless. All our present-day chaos and confusion will disappear if we firmly place before ourselves clear and well-defined objectives which we want to achieve. It is in this context that the importance of education has to be realised. The new leadership in various fields of activity will be supplied only by educational institutions. Universities can become centres of thought and thus supply the vital need of the nation. But unfortunately in our country both the people and the government have no sense of the value of higher education to the nation. Education is the first casualty in this country

The Government of India spends hardly one half per cent of its revenues on education. It holds itself responsible only for financing three Universities, and has thrown the entire burden of education in all its stages on state governments. In all fairness to state governments, it should itself shoulder the burden for at least post-graduate education and research, and spend a fair share of its revenues on education. The Government professes to work for achieving a welfare State, but to achieve this goal it is necessary to expand continuously the social services of the country. For fulfilling this task the Government will need the services of a large body of teachers, doctors, engineers, technicians and other trained personnel for minor and major jobs. This means continuous expansion of University education, extension of facilities for scientific and technical education, and promotion of scientific research.

Education in the present age should have a social purpose. The scholastic and traditional view of education has to be discarded in favour of a more comprehensive and dynamic conception of education. We are living in an age of rapid social changes. It is the function of education to prepare for life the youth of the nation, but as new life-situations are ever arising, the youth's education cannot be based on a static view of life. It has to be dynamic to meet the needs of a changing world; it has to take note of the needs and aspirations of modern society; it has to view its specific problems in the framework of the rest of the world; it has to accept and propagate amongst students those values of life which are necessary for progress in the modern world.

People are becoming amoral in the mass, since the hold of religion is fast declining and old traditions and beliefs have collapsed without anything new firmly establishing itself in its place. This negative attitude to life is definitely harmful, and the world will come to grief if it does not apply the corrective in time and give the primacy to those social and spiritual values which alone can save the world. There are many social values of an enduring character and their

again been demonstrated in human history. There are others which emerge from time to time out of the new aspirations and needs of the people. They constitute the spirit of the age. A balanced and sober view of the past is necessary, and to this has to be added all that modern knowledge can teach us or national advancement. We have also to remember that we can no longer afford to live in splendid isolation. The unifying force of modern science has made the entire world a unity, and if we do not develop an international mind and cultivate the habit of looking at our problems in a world-context we shall come into conflict again and again with other national groups.

The domestic problems are many and are beset with immense difficulties. Our people are steeped in ignorance and poverty. Although India is an agricultural country, yet its food production lags far behind the needs of a growing population. We are unable to satisfy the basic needs of the people. Mortality is appalling. People live in squalor and dirt and the average expectation of life is only 26 years. They are not disciplined and do not understand the value of co-operation. Our whole social fabric is based on the hierarchy of castes and we are not used to democratic ways of life. The existing economic and social barriers do not provide equal opportunities to all for self-advancement. People are influenced by sectarian considerations of caste, creed and province in their daily conduct towards each other. If education is to perform its function efficiently, it should enable us to build a new society on a new basis and to live in concord and amity with other nations. It is obvious that the success of an educational system ultimately depends on the teacher. Under alien rule he enjoyed very little academic freedom and was segregated from society. This divorce between school and society is largely responsible for the lack of popular interest in education. A teacher must prove himself socially useful before he can get recognition from society. His activities should not remain confined to school only, but should extend to all departments of national life. For example, he should engage in extra-mural activities

and take a hand in educating the common people. He should be a man of character and learning and should have wide human sympathies. It is the duty of the teacher to fashion the minds of his students, to develop their character and to infuse in them the democratic spirit. There should be a free interchange of ideas and opinions. Discipline should not be imposed from above, but that self-regulating power which is ingrained in human nature and which leads to self-discipline should be encouraged in all possible manner. The teacher should be a model for his students whom they may instinctively try to imitate.

It is equally true that the teacher has no incentive to give the best in him to society. Many are misfits in the profession, the generality of teachers has to work under uninspiring and depressing conditions, while a small percentage, true to its vocation and unmindful of the difficulties, leads a life of self-dedication. A teacher is ordinarily denied all the prizes of life. He has no sense of security; his salary is inadequate; his performance is not adequately rewarded and he is not ordinarily given a place of honour in society. Conditions of work are also not always satisfactory. All this has to be remedied if the average teacher has to play his part well and be true to his vocation in life. A teacher, in order to be useful, should have intellectual honesty in him and this will be possible only if he enjoys academic freedom. This freedom is a priceless possession of the teacher and should in no circumstances be surrendered. He should have unfettered freedom to express his views on all subjects in an academic manner. A true teacher cannot be indifferent to controversial questions of his times. He has to discuss every question in all its aspects in a dispassionate manner and is bound in all conscience to place before his students its different sides. In this connection a question is asked whether a teacher should take part in politics or not. Teachers in the service of Universities and aided schools and colleges are already free to take part in politics. But the same is not true of those who are in government

service. I see no reason why the same liberty should not be given to them as well.

A teacher should not be prevented from participating in social and political movements of his country. I know that the proposition I am advocating is attended with risks. And this freedom should not be the privilege of a University teacher alone; it should be extended even to the lowest ranks of teachers. It is also to be noted that the relationship between a teacher and his head is not always friendly. It should be cordial and suggestions and criticisms made by the teachers should not be resented, but should, on the other hand, be welcomed by the heads of departments. The condition of teachers in aided and private institutions is still worse. There is very little security of service and sometimes management is influenced by caste considerations in making appointments. The scale of pay is much lower.

In the competitive society of today teachers have no option, but to organise themselves for the protection and extension of their rights. But the collective bargaining for the promotion of their interests and safeguarding of their rights should be combined with a co-operative effort to improve education. These associations should certainly concern themselves with matters like salaries and tenure of service, and should also serve as effective means for the settlement of their grievances. But they should also discuss problems of education and seek to elevate the character of the teaching profession. They should draw up a code of honour for the conduct of teachers which should be observed in practice. The Association should see to it that the dignity of the profession is not lowered by the misconduct of any teacher and that they develop a sense of brotherhood and unity among teachers of all grades. Organisations should also be established for bringing parents and teachers together. It is the general complaint that standards of University education are declining. But University education cannot be considered in isolation. If secondary education is properly organised, all deficiencies should be largely

made up there. But so long as that is not done, Universities should introduce a course of general education as has been done in some of the colleges of the U.S.A. Every University student, to whatever Faculty he may belong, should know in outline his country's constitution, the past history of his people, as well as something of the world of today. He should also know of the currents of modern thought and should try to adopt a social philosophy for himself. It is not intended, nor is it desirable, that these subjects should be included in the University courses of studies for purposes of examination. The object in view can be much better realised, by organising courses of extension lectures and by developing closer contacts between tutors and students.

I would now like to refer to one or two matters which loom large in the present-day discussions of learned bodies. One of these is the medium of instruction. The question of national language has been finally settled. It has also been tentatively decided that the regional language should be the medium even in the University stage of education. I think this matter needs reconsideration. I am of the opinion that the medium of instruction in the University stage should be the national language. When the UNESCO is thinking of an international student-exchange on a large scale, and when plans are being made for securing international co-operation in the field of education, we continue to think in terms of regions and not even of the nation. India cannot achieve national unity unless we strengthen the cultural bonds between the different regions and create a large body of men who can express their best thoughts in a common language. This object can best be achieved by making provision at every University for the teaching of modern Indian languages and by adopting the national language as the medium of instruction at the University stage. But unless we take a decision now, the day will never come when we shall have a common medium of instruction in our Universities. It is not my partiality for Hindi that prompts me to make the proposal. I would readily accept any other Indian language for

the purpose if unanimity is secured for it. My sole desire is to build national unity. It is for this reason that I advocate that one of the South Indian languages should be compulsorily taught in the Universities of the north. I am also of the view that there should be one common script for all the Indian languages. The one other question to which I would like to refer is the importance of cultural studies in the scheme of national education. They have not been given that importance which is due to them. If we are respected abroad, it is mainly because of our ancient heritage, and also because of Tagore and Gandhi. But in free India the study of Sanskrit is on the decline and nothing is being done to arrest the process. The demand of the All-India Oriental Conference for establishing a Central Research Institute for promotion of higher learning and research in Indology has not been accepted by the government on grounds of financial stringency. We pay lip sympathy to our ancient culture, and also trade on it, but when it comes to action we express our inability to take any practical steps for its conservation on the ground that we have no money. This is false economy. Sanskrit is the fountain-head of Indian thought and culture, and if we want to diffuse our culture we should publish translations of important works in Sanskrit, Pali and Prakrit in Indian languages. We should also make proper arrangements for the acquisition and preservation of old manuscripts and finds of historical interest. It is a matter of shame that Indian students still go abroad for higher Sanskrit studies. In order to teach modern methods of research we can invite a few eminent foreign Indologists to help us. But India should gradually become the principal centre of Sanskrit learning in the world and should be able to attract students and scholars from abroad.

There are very few amongst us who have the vision and the deep understanding necessary for giving a new orientation to education. There are very few who have a living faith in their work. But howsoever few their number, they must come together to form the nucleus of a new

movement in education. We need a new type of men in order to build a democratic society based on equality, social justice and co-operation. Although only a few may have been vouchsafed the new vision, yet, it is bound to spread and gather force. For the moment this small nucleus will act as the leaven.

SECTIONAL CONFERENCES:

Messages were then read. And the Conference split into a number of sectional conferences.

The Teachers' Training section was presided over by Dr. M. Siddalingayya. There was a symposium on the need for training post-basic and post-graduate teachers Education. Sardar M. V. Kibe presided over the Moral and Religious section, which considered a symposium on the restoration of moral values among the younger generation.

Dr. R. K. Yajnik, presiding over the Internationalism, Peace and Geo-politics section, drew attention to the importance of the will for peace on the part of educators and pleaded for high priority being given to the study of internationalism in the educational system. This section considered a symposium on education being the only hope of mankind for international peace and understanding.

The problem of languages was considered by the Oriental section (Sanskrit) with Prof. R.D. Karmarkar in the chair. Among the speakers at the symposium was Signor Mario Carelli, Cultural Adviser to the Italian Consulate at Bombay. Resolutions were passed urging adequate provision for the study of Sanskrit at the secondary and at the university stages, and recommending that the advisability of drawing from expressions available in Sanskrit in the selection of scientific and technical terms in the national and regional languages should be considered.

Mr. A. A. Fyze emphasised the need for an extensive study of Sanskrit and Arabic which were effective instruments for disciplining the mind, in his presidential address to the Oriental section (Persian and

Arabic). He observed that among the more important languages, next to English and French, to be learned by the Indians were Russian and Arabic. A symposium was held on the importance and utility of the study of Arabic and Persian in the new educational set-up of India.

Presiding over the University Education section, Nawab Ali Yaver Jung, Vice-Chancellor, Osmania University, stressed the need for rigorous selection in admitting students to Universities. Prof. J. C. Daruvala, Principal Agarwal and others participated in a symposium on the medium of instruction.

The Aborigines Education section discussed the possibility of deriving a useful handicraft from the occupational work of the aborigines. Sri L. Srikanth, who presided, said that education of the tribes should be related to tribal life and should not destroy the heritage preserved by them in dance, music and folklore. It should also better their economic conditions and train them to resist exploitation by outsiders.

The Indian Public School section considered the need for Special schools. Its chairman, Sri Bhavani Sankar, urged that public schools were meant primarily for character training. Their teachers must be men with freedom of spirit.

Presiding over the Women's Education section, Miss Amy Rustonjee spoke on the role of educated women in removing illiteracy. There was an interesting symposium on co-education.

The examination section under Prof. K. S. Vakil's lead considered the need for an immediate, radical change in mass examinations. Basic education was the subject of the symposium presented before the primary and rural education section which met with Sri L. R. Desai in the chair. The vocational education section, presided over by Sri. J. A. Taraporevala, discussed the need for a well planned scheme for vocational education and the problem of vocational guidance. Prof. N. K.

Sidhanta guided the deliberations of the section on the education for the physically handicapped. Pre-basic education was the subject of the symposium presented before the Childhood and Home Education section presided over by Prof. Diwanchand Sarma. The military studies, health and physical education section, under the chairmanship of Dr. K. S. Mhaskar, held a symposium of Social Service and physical education as envisaged by the vocational education planning committee of the A. I. F. F.

The Secondary Education section discussed meaning of secondary education in the present national set-up and the question whether it should be nationalised. Sri S. Natarajan presided over it. Delivering an extempore address, he made several points. The secondary course should cease to be dominated by an external examination. Our aim must be to supply the basic tools of knowledge and to build up character. There was need for moral and religious instruction. The teacher must have a share in planning educational policies. There must be freedom in secondary schools. Nationalisation would make for regimentation.

The sectional conference on educational research was presided over by Kumari S. Panandikar, while Dr. Jha guided the deliberations of the scouting section. The latter was inaugurated by Sri Mangaldas Pakvasa, Governor of Madhya Pradesh.

KHATTRY MEMORIAL LECTURES.

On the 23rd Mr. K. G. Saiyidain delivered one of the two Khattry Memorial Lectures. He spoke on the role of private effort in education. He pointed out that private effort could not by itself tackle the immense problem of mass education. It was primarily for the state to set up a national system of free and compulsory basic education and to shoulder the greater part of the responsibility for other stages of education. On the 25th, Dr. A. N. Basu delivered the second lecture. Speaking on research in education, Dr.

Basu regretted the absence of experimentation and research on education in India. Without these, we could not change our present system for the better.

N. E. F.

On the 25th, The New Education Fellowship held a symposium from the contribution to be made by the fellowship to the qualitative improvement of education and the raising of standards in schools. Mr. Saiyidain who presided, declared that the fellowship was the spearhead of all progressive education movements throughout the world. Messrs. C. C. Shaw and Harbhai Trivedi also spoke.

OTHER SYMPOSIA.

Apart from sectional conferences, two interesting symposia were held in the general session. One was on the National Planning Committee's report. Sri H. P. Maiti and Sri N. Kappuswami Iyengar spoke.

Mr. C. L. Kapoor, D.P.I., Punjab, presided over the other symposium on the place of English in our National System of Education. Messrs. J. P. Naik and C. C. Shah, Prof. Dharuvala and Mrs. Benjamin spoke. The consensus of opinion among the speakers was that English must be retained as a language second in importance to the national language. It should be the medium of instruction at the University stage.

TEACHERS' ETHICS.

On the 25th, Dr. Amaranath Jha raised the question of a code of ethics for teachers. They should not behave like the clergymen who said: "Do as I say, not as I do". There should be a professional code for teachers, even as doctors and lawyers had theirs. Teachers' associations should be empowered to take disciplinary action against those who violated the code.

UNITED NATIONS DAY

"United Nations Day" was organised by the Conference on the 24th. Dr. Jha said that a major hope for peace lay in the various official and non-official agencies of the U. N. O.

Appealing to the teachers of the world, he declared: "If we the teachers of the world teach our pupils to live in peace and act for peace, we can safely hope for the establishment of peace and universal brotherhood in the war-threatened world."

CIVIC RECEPTION

A civic reception was given to the delegates of the conference at the Sir Phirozeshah Mehta Gardens, Malabar Hill, on the evening of the 24th.

Mr. S. K. Patil, Mayor and host, welcoming the delegates, "the builders of a new world and generation," hoped that the results of the Conference would be effective and lasting.

Acharya Narendra Deva, replying to the Mayor, drew attention to the dangers of this machine age in which men became the slaves of science. Educationists had the task of inculcating the spirit of service into the pupils and making them masters of science.

Those present at the reception included the Chief Minister, and other Ministers of the Bombay Cabinet.

ADULT EDUCATION CONFERENCE

Mr. Champaklal G. Modi inaugurated the eighth All-India Adult Education Conference on the 25th.

He stressed the urgency of adult education in India, which had 22 per cent. illiterate population and had democracy as its basic principle. An intelligent interest in public affairs by the adult population was most essential, he said.

He advocated the creation of a country-wide network of community centres—"a nucleus for the integrated growth of social education in the rural and urban areas."

Each such centre would be the main-spring of various activities touching the life of the community which it wanted to serve. It would then fulfil the enlarged scope of adult education, for developing the total personality of an individual.

World peace would be at stake as long as there were extremes in the standards of education in different countries.

The U. N., had a special responsibility to fulfil—that of levelling up education in backward areas.

Mr. B. M. Kapadia, Social Education Officer and Secretary, Bombay City Social Education Committee, welcoming the delegates, explained the "biggest experiment in mass education" carried on in Bombay. The movement started by the Bombay City Social Education had resulted in educating 2,50,000 men and women in 12 years.

Principal Ranjit M. Chetsingh, who presided over the conference, said that while struggling to evolve a programme for the "mass of our population, we should also give some attention to the problem of education of the so-called educated."

He added: "Let us not imagine any more that ignorance and stupidity is the monopoly of the illiterate and let us put away that air of superiority with which we tend to approach this whole task of adult education. Let us go forward in faith and with zeal which comes of believing in the right of all men and women to have opened to them the door of opportunity and light."

ALL INDIA EDUCATIONAL PUBLIC DEBATE

An overwhelming majority of the delegates voted in favour of a proposal to train university teachers after a lively debate on the 26th.

The subject for the debate was: "That, in the opinion of this House, university teachers should be trained." Raja Maharaj Singh, Governor of Bombay, presided.

While the group supporting the proposition maintained that the training of university teachers was as necessary as that of physicians and surgeons, the opposition dismissed the idea asserting that professors were born, if not self-made.

Miss S. Panandikar, moving the proposition, said that what often happened today in our colleges with untrained teachers was that the "lecturer's notes pass on to the

exercise books of the student without passing through the minds of either."

Leading the opposition, Prof. G. C. Bannerjee, called the proposal "futile." The implications of the proposal were that university teachers should be taught, but who would teach their teachers?

Those who supported the proposition included Mr. A. R. Dawood and Prof. G. D'Souza. Speaking against it were Prof. M. F. Celaco and Prof. J. C. Daruvala.

When put to vote, the proposition was carried by an overwhelming majority.

While summing up the debate Raja Maharaj Singh, who was addressing the delegates for the first-time since the beginning of the conference, touched on the various questions before them.

He said that since Hindi had been declared to be the national language, it was very desirable that it should be made the medium of instruction in universities. But many well-qualified educationists held a different view. The Bombay Government had asked the regional universities to give their opinions.

His experience in Bombay had been "good" so far as the discipline of students were concerned. But there was that danger of indiscipline.

The Governor thought that teachers were partly to blame. If there was unanimity among teachers on the point of discipline the number of cases of indiscipline would be far, far smaller.

Dr. Amarnath Jha proposed a vote of thanks to the Governor.

RESOLUTIONS

The Conference generally approved the principles underlying the Teachers' Charter, adopted by the All-India Education Conference in 1935, as well as the Children's Charter. A ten-man committee was authorised to go through the whole question and suggest improvements for consideration by the Council at its next meeting.

The Conference urged State Governments, semi-Government Institutions and local boards to accept the recommendations of the Central Pay Commission with regard to

the salaries and service conditions of teachers.

A revision of the Grant-In-Aid Code and payment of the difference between teachers' salary bill and tuition fee income at the standard rates was also demanded.

Viewing with concern several instances in which the services of teachers of primary and secondary schools and colleges had been dispensed with on insufficient grounds, the Conference asked that in all such instances the State Governments should appoint an independent tribunal, the decision of which should be binding on the managements as well as teachers.

The formation of parent-teacher associations and organisation of centres for adult education, general health education and recreative and social activities on school premises were suggested. The Conference recommended that local education authorities and managing bodies of recognised schools and colleges be advised to organise continuation classes and libraries for advanced

education of pupils who for economic or other reasons had to give up their school and college studies before completing them. Many other resolutions were also passed.

CONCLUDING ADDRESS

In his concluding speech on the 26th, Acharya Narendra Deva hoped that "their dreams would be realised." He was "proud" of the Conference's achievements.

Summing up the "achievements" of the Conference, Acharya Deva referred particularly to the deliberations of the "Tribal Section."

Among the other important results achieved by the Conference were the general approval of the National Planning Commission's report on education and of the Teachers' and Children's Charters.

Dr. Amarnath Jha, President of the All-India Federation of Educational Associations, remarked that the delegates would go back to their homes, their minds the richer for the deliberations.

Editorial

THE 26th session of the All India Educational Conference, which met at Bombay during the last week of October, has received more publicity than similar conferences in the past. The advantage of holding the Conference in one of the premier cities of India has been fully realised. A word of praise is due to the Reception Committee for the way in which they helped to bring the delegates into contact with the civic and political leaders. There was a civic reception to the delegates. The Conference was inaugurated by the Chief Minister. The Governor presided over a public debate arranged on the last day on a question of educational interest. The Governor of another province, happening to pay a visit to the city during the Conference, associated himself with it by inaugurating the scouting section.

It must be confessed however that Acharya Narendra Deva's presidential address is disappointing. He began with a diatribe

against Hindu culture, reminiscent of Christian missionaries and Victorian evangelists of the white man's burden. It is clear that he has taken over, look, stock and barrel, the ignorant and prejudiced view that looks upon the last thousand years of Indian history as a continual progress in decadence. If Hindu culture is to be blamed for other-worldliness, we cannot have as its consequence a generation of worldlings, selfish, corrupt and lusting for power. Yet that is the conclusion at which the Acharya arrives. He is right, however, in pointing out that we are in danger, as a nation, of losing our sense of values. The difficulty in the situation is that the traditional values of our culture are being disparaged and violently denounced, while nothing more inspiring is offered in their stead than the colourless negative values of 'secular' democracy. Family affection, loyalty to one's social, religious and cultural group, and love of one's neighbours and one's language are today comprehensively denounced as

REGD. NO. M 272

nepotism, communalism, parochialism and provincialism. Nothing concrete is offered in the place of the sentiments and values thus held up to scorn. It is clear that our leaders are unable to make use of the virtues of our people or rid them of their evil taint. This is at the root of the moral confusion which the Acharya deplored.

On purely educational themes, the president made some interesting comments and suggestions. He laid stress on the importance of university education, which has few friends in our popular ministries. His suggestion for a common medium of instruction in all Indian Universities is worth serious consideration. So too is his plea for the teachers' organisations to enforce a code

of honour among their members. His remarks on the foolish neglect into which our educational administrators are allowing Sanskrit studies to fall, deserve widespread notice.

The Conference adopted the teachers' charter. Unless and until the principles of the charter become part and parcel of educational administration in the country, it is vain to hope for any lasting improvement in the status of the teachers: and without assuring the teacher of his proper place in society, no scheme of education, however well planned, has any chance of success. Teaching may be a vocation, but it should not be allowed to degenerate into sweated labour.

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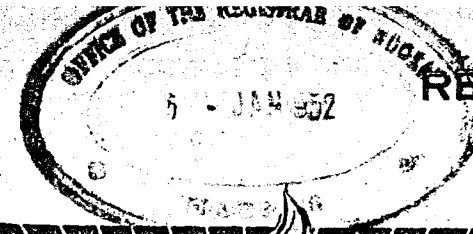
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5

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REGD. NO. M 272

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THE EDUCATIONAL REVIEW

CONTENTS

	PAGE
An Experiment in Integrated Education. By Professor C. N. Patwardhan B.A. Hons. (Bom) T.D. (Cantab) M.Ed. (Dunelm) M.R.S.T. (Lond) Professor of Educational Administration, and Recognised Post Graduate Teacher for M. Ed. in the Universities of Bombay and Poona.	221
Educate the Adult through the Film. By Sri T. N. Rao, B.A., L.T., Deputy Inspector of Schools, Hospet Range	224
The Federation Scheme of National Education for India By Sri N. Kuppuswami Iyengar, M.A., L.T.,	229
The Divinity of the Child By Sri S. Sivaraman, M.A. L.T., Professor, Teachers' College, R. K. Vidyalaya	235
Foundation of Social Education By Dr. K. N. Kini M. A., Ph. D. (Columbia University) Adviser, Gandhi Rural University, Sardarshahr, Rajasthan.	237
Editorial	238
Educational Notes By Sri T. N. S. Raghavachari, B. A., St. Thomas Mount, Madras.	239
Letter to the Editor	239
News & Notes	240
Book Reviews	241

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12

An Experiment in Integrated Education

By PROFESSOR C. N. PATWARDHAN B. A. HONS(BOM); T.D.(CANTAB) M.ED. (DUNELM)
M. R. S.T. (LOND.) Professor of Educational Administration, and Recognised Post Graduate Teacher for M. Ed. in the Universities of Bombay and Poona.

In the rapidly changing world, India occupies a very unique position. The land is inhabited by one seventh of the world's population, presenting an intricate composition of problems of human existence. There can be no sharper contrasts found anywhere else in the world as in India, where medievalism and superstition stand face to face with the world's most advanced thought and scientific detachment. With narrow regionalism and deep communalism, we happily find liberated dynamic human growth which knows no bounds of the physical boundaries and a humanitarian concept of life which recognises no difference between one man and another. Through woody medieval traditions is gradually rising up a nation of clear and bright future. The impact of the world's slightest flutter is noticeably seen in the everyday life of the remotest of families and persons in India.

To march with the times is often easier than to orient the outlook of the entire nation, which is steeped in rigid forms and practices. Thought, which is the mainspring of human action, appears to be outworn among the people and lost its living, growing and adjusting power. To revolutionise thought is one of the basic problems of education. It is a problem not of training hands to man machines, but to develop man into controlling man himself. Such a purposeful development, planned for, but not

fostered on the individual, depends mostly on the awareness of the individual to his surroundings and on the collective cooperative attitude of the entire mass. We have to steer clear of the two extreme ends, the former concept of unguided individualism and the recently experienced totalitarianism, which admits of a State alone supermost over all its individual components. With the birth of each child, education has a task to perform. This educative process performed for each child, as a future citizen of a responsible and democratic community, has proved to be the only means of continuing all the good of the past generations for the benefit of the future ones.

The values of good and bad vary from time to time and their hues and colours are at times misleading. Material gains are likely to be immediately more attractive than permanent human values. Education has in the past played the role of a villain, may be unintentionally, when it sought to perpetuate the injustice of man against man. True, eternal human values have been preached every day and every year by leaders of human thought, and the exposition of correct principles has to be purposefully undertaken by every man who has the good of humanity at heart. James Mill was repeating what was said before him, when he said that essentially good men make better mechanics, lawyers, doctors and technicians. This goodness was ex-

pressed in the terms of Equality, Fraternity and Liberty' by the French revolutionists, and in modern days we have summed up the slogans by the phrase 'Welfare State' where there will be equal opportunities for all. This Welfare State has a wide conception taking in all inhabited regions of the human race.

The democratic way of life on which the conception of the Welfare State is based, is not a spontaneous growth among people, but it has to be brought about by presenting proper evaluation of modern scientific thought. The system of education of which we hear so much today, is the only method of widening man's horizon and vitalising him, thus saving him from degeneration into a medieval man or still worse into a state of savagery. The institutions and courses, forms of teaching and learning, contents and principles of education have to be remodelled to enable education to serve as the potent medium of reformation. Attempts have been made in various countries to introduce new ways of education, with changes in methodology and contents, and one of the attempts is what we have called Integrated Education.

The changing society of today has its deep moorings in the family and home. These two human discoveries are older than any discovery or invention of science. It is an invention of what Karl Mannheim calls the science of human life. This home and family institution is the basis of all forms of society, and on this basic invention all our past and future human way of life depends. In educational advance, therefore, we have to count an individual as a member of a family, the leader of a family or the organizer of a happy home. New pressures of modern life work hard on this oldest institution of man. To secure happiness for the human race, the home and family are to be well preserved. Education has to try to make the home and family life better, ably fitted, and properly preserved to further human happiness with the aid of modern science—natural, physical, social—keeping permanent values always in sight.

The various courses at the educational institutions organized at present tend to

give accurate scientific knowledge and training on the basis of specialization. This specialization commences as early as Std. I (i. e., ordinary age group 14) or in some cases much earlier. The demands of individual specialised branch of knowledge have grown out of proportion to the time available, and the result is that there has to be specialisation within specialisation, and possibly it has to be so, to secure all relative knowledge of the subject. In the end, we may successfully create expert technicians, doctors, lawyers, and teachers, but in the process, make no provision for the full development of man whereby he can enjoy life's gifts, make his home secure and happy, and lead his family to health and safety. Every educated man in this process sees life in part, from his own angle of vision, and the life's unity as a whole escapes his attention. He has to live his whole life as a man and the expert finds life uninviting, dull and miserable. In turn, his home and family share his inabilities to view life as a whole, and the damaging process of restricting man's vision may thus be perpetuated till we get a collection of automatons from generation to generation, till the dynamic human personality is completely destroyed. There can be only totalitarian government fit for such a mass of automatons, as no democracy can be sustained on mere automatons.

To remove these glaring defects in our educational system, the democracies have been trying hard to piece together specialised education and basic concepts of man. There can be no doubt that the methods of specialisation, used at present, are in a way perfect, and further that we cannot do without specially trained personnel in modern social organization. And yet we have to make every specialised expert a man aware, alert, sensitive to change and generally well-informed of life around him in order that he can play his essential role of a family man successfully. In India, particularly, this is an urgent and pressing problem. We have an infinitesimal percentage of our population, who are decidedly educated enough to be called specialists or experts. Still less number of people can read for

themselves. In countries, where the mass of the people is literate and prone to learning, the task of the educationists is simpler. In India, every educated man has to be an educator, not only a specialist. He has to carry a modicum of knowledge useful to people in their homes and families, in addition to what he possesses and uses as an expert. Thus, while the problem of integration of knowledge in other advanced countries is a problem for experts to be additionally generally educated for themselves and their homes and families, in India the expert has to meet the demands of his fellow citizens and their homes and families. This double responsibility falls on him as a moral and national duty. If this duty cannot be ably performed by our educated few, none else can and will do it. To help the expert in his duty to his own home and family and to his fellow citizens, he must be fully equipped himself. Integrated Education is calculated to render such a help.

Often Integrated Educational courses are confused with general adult education or topical lectures. I wish to correct this impression. Integration of knowledge is sought through the logical development of human thought, and it does not mean a few lectures on selected topics. There are various plans of integration adopted by others and envisaged by ourselves, but I may first explain the plan on which we are working.

We have accepted human thought as the natural activity of man. This activity is as much inherent in man as it is subject to his own environment, individual, social, political etc. Thought and environment develop into the logical progress of thought, into systems of thought. The systems ultimately organize thought, and this organized thought expresses itself into investigations of man's environment, the supreme factor of which is Nature. Human thought has been able to utilise Nature in various ways, leading us to inventions and discoveries in natural sciences, medical sciences and social sciences too. Thus, grouping knowledge around man, we have the following basic divisions, each integrating the other:

Man's History and Personality: Man's methodology in securing happiness; and Man's conquest of Nature.

With all the discoveries and inventions of man, there are the poignant questions on Man's existence, its aims and causes. The human values, as judged by Ethics, and man's concept of Beauty, as seen through Aesthetics, ultimately lead to the challenging concepts of Philosophy.

The expert who gets specialised training, but who has had no chance to acquaint himself with concomitant factors in life which alone can truly estimate his expert knowledge, suffers life long the disadvantages of a lonely secluded life. A very common sign of this lop-sided development in man, seen in every day life, is what we call "talking shop". We are disappointed to observe among our educated people this anaemic tendency. We cannot create James Jeans or Russel or Shaw, without some attempt at an integrated personality.

In working out the scheme of Integrated Education, many hard facts are to be faced. Admitting that an expert can better serve himself and his people with a proper integrated knowledge, the practical difficulty arises as to how to carry this Integrated Education to those who should normally receive it. There are two distinct sets of people before us: the one consisting of those who have left the portals of educational institutions and are now absorbed in bread-winning activities, but are very willing and anxious to receive Integrated Education; the other the students who are pursuing normal courses of studies in various educational institutions. We have tried to serve the first category by holding classes for them in the evenings during the week. Through the co-operation heartily and efficiently rendered by all the institutions and professors in the city whom we have approached, we have been able to carry out our project for this group. We have experienced, however, the material difficulties of place and time, over which the enthusiasm and sincerity of purpose of this group has no control. It is admirable that students come to our centres after a day's hard work in

their offices or institutions and are ever willing to stay on late in the evenings. One cannot expect this sacrificing attitude in the larger mass of people. They are moreover already shouldering the burden of earning their daily bread and family maintenance; they cannot be called upon to spread widely the education they receive. They mainly benefit themselves and their families. But the other group—the young students who are actually in the process of normal education, can best serve their own and wider interests by taking the course in Integrated Education, *en passe*. A suitable system of courses will be evolved for this group ensuring that the students can take to this course of Integrated Education, without in any way adversely affecting their routine specialisation. One can boldly state that the course will immensely enrich the human potentialities among the student community. After their specialisation, in whatever walk of life the student goes, he will be a wide awake personality, possessing a modicum of knowledge of the modern intricate world, and with a little will and zeal, able to serve the public in his own turn. Each student thus educated will be himself the centre of Integrated Education to those around him.

To the poorly equipped and miserably manned social service agencies, very few as they may be today, the new graduate will be an efficient voluntary addition.

The student who takes to Integrated Education will at least benefit himself, if for reasons beyond his control, he cannot render any social service. An expert technician without any knowledge of social sciences, like economics, sociology, banking, taxation, politics, will for ever be subservient to those who may not be technicians, but who have mastered business administration. The skill will be thus a mere marketable commodity, without the power of inherent growth and adjustment. The complex world in which we live today will present problems of normal existence, which an expert, how ever clever and efficient he may be in his own line, will not be able to face. To live and to live happily, specialised personnel should voluntarily undertake to develop an integrated outlook and equip themselves with Integrated Education. It is, therefore, advisable to have a course in Integrated Education in each of our educational institutions, and the more pointedly so in purely professional and technical institutions.

Educate the Adult through the Film.

By Sri. T. N. RAO., B.A., L.T., Deputy Inspector of Schools, Hospet Range.

THE quickest and the best way of educating the adult and making him cultured and literacy-minded is through the film. In the fight against illiteracy and ignorance, the projector and the film are our potent weapons. Democracy presumes a homogeneous state of society, comprised of enlightened and freedom-loving individuals with a keen sense of civic awareness. An illiterate and ignorant individual is not only a misfit in its fabric, but also a drag on its progress and a source of danger to its very existence. Dr. A. L. Mudaliar, Vice-Chancellor of the Madras University, in a recent address to the Law College Representative Council said: "The importance of enlightened pub-

lic opinion, vigilant and watchful, must be emphasized for the proper functioning of democracy." To secure 'enlightened public opinion' there is no other method than effective propaganda. It is our first duty to raise the social, cultural, intellectual and moral standard of the public on the quickest lines possible, and, to do this the film is the best medium. Taking the example of Russia, we find that the country has made very rapid strides in the progress of education and culture under the scientific genius of Mezhurin, and the Stalin five-year plan. Joseph Stalin, the Dictator of Russia, said: "We want all our workers and peasants to be cultured and educated, and we shall

achieve this in time". The Stalin plan is a plan of victory over the elemental forces of Nature and of a drive for abundance and literacy. We should emulate this laudable example of Russia, and evolve the best plan for launching and spreading social adult education on a nation-wide scale. Our planning commission should give due prominence to this nation-building activity and provide adequate finances and suitable administrative machinery.

Before I deal with the film and its uses in the spread of social adult education, let me mention here some important aspects of Social Adult Education.

Social Adult Education is a preparation of the adult for adjustment, whereas child education is a preparation for life. A child is plastic and can be moulded to our requirements by the hand of an ideal teacher. An adult cannot be done so; but he can only be adjusted or fitted into the community or group with carefully planned work and through raising of his social, economical and intellectual stature. In other words, the adult can be transformed, whereas a child can be reformed. In the former case, it is transformation, while in the latter it is reformation.

Social Adult Education is a science; it needs experts in scientific education. The individual or the adult is raw; he is to be rectified, smoothened and steadied, before he can be properly adjusted to a dynamic society. Forces should be made to act on the individual so as to overcome his inertia and make him move with accelerated speed along with the forward elements of society. The quality and the quantity of educative force required should be measured in terms of the mass of his ignorance and illiteracy and standard of culture, and applied with great care and tact with due regard to his environmental influences.

Social Adult Education is also a field for research. We want research workers to discover and to invent new things and new methods, in its development and application. The illiterate adult should not be allowed to choke the society and make it lag, nor

should leadership be vested solely in the literate few. The society or group should be so transformed as to move forward at a measured pace in the path of progress to a desired ideal. Graphically the progress of human values can be likened to a sinusoidal curve. In the rapid march of time, human values may rise and fall, but the adult educator should be able to find the timely values and arrive at a mean, according to which the individual could be correctly adjusted. The Government and the public and the workers in the field should so pull together that social values do not go below what datum line.

Social Adult Education is an art and a craft. To deal with it efficiently, we need skilled workers and educational technicians. Lay men have no place in it.

Social Adult Education is also a humanity. It embraces the development of human values with reference to the past, the present and the future.

Such a valuable educative and nation-building process cannot be the monopoly of any one department. It must form a department by itself, raised to the position of a central subject under separate ministerial administration.

Modern science has given us the projector, the sound film and the radio, which we can put to the best use in the spread of social education. Radio is no doubt a good and useful aid, but more important are a good projector and a specially designed and selected sound-film. The educative film differs from the entertainment film in the sense that the former is instructive, while the latter is recreative. Since the aim of Social Adult Education is the cultural development of the adult through entertainment, a combination of both would be highly useful.

Now, what are the features of a good film? A good or successful film is based on several factors in its making. These factors can be divided into two main groups:—namely (a) technical factors, (b) creative factors. Photography, sound, developing and printing, are examples of tech-

nical factors. Story or theme, direction, music and editing are examples of creative factors. Perfection of technical factors alone or creative factors alone cannot make a good film. Both the main groups of factors should play an equal part and find perfection in the making of a successful film. Among all these, the theme or story or subject dealt with, should give life to the film. The co-operation of educationists, producers, directors, and cine-technicians is essential, in producing good educative films:—

Educative films can be classified into six broad groups:—

- (1) Demonstrative film (embodying e.g. social service, welfare work, health, agriculture, citizenship activities, etc.).
- (2) Process film (in which processes and procedure of various industries, manufactures etc., are included.)
- (3) Motivation-film (dealing with conduct or making people do what is desirable towards the general good of society as a whole, e.g. traffic, safety, road sense, community manners, etc.)
- (4) Art film (including music, folk-dances, various arts, shows etc.)
- (5) Instructional film (showing how an automobile, or steam-engine, or an aeroplane works etc.); and
- (6) Information film (giving current events, travel scenes etc.)

In the above 6 groups, only a few examples have been given under each class of film, and we have really a host of examples coming under them.

The entertainment film for instance can be divided into six groups:— namely (1) drama, (2) romantic comedy, (3) musical, (4) classic, (5) thriller and (6) action-drama.

In exhibiting films at community centres, care should be taken to make a selection of both instructive and entertainment films, so as to attract the largest audience and get the maximum educational benefit.

The following are the special benefits of exhibiting educational films which serve to:—

- (1) Provide motivation.

- (2) Extend the range of experience.
- (3) Aid the poor reader and slow learner.
- (4) Introduce new materials.
- (5) Clarify processes and procedures.
- (6) Increase the amount learned within a specified time.
- (7) Strengthen retention.
- (8) Clarify perceptions, concepts and understanding.
- (9) Encourage further reading and study.
- (10) Produce more and better group discussions.
- (11) Reinforce other methods of learning.

The exhibition of good films also depends on a good projector. The choice and care of a good projector for running film-shows will form a separate subject.

The success of social adult education mainly depends on its content and method. The content must be utilitarian and occupational, and the method novel and recreative. The over-all aim of social adult education is not only the achievement of adult literacy, but also the promotion of the social, economical and cultural standards of the adult. Unless the content of our literacy drives and social education programmes help to raise the productive capacity and the economic status of the individual, there can be no inducement on the part of the illiterate adult to become literate. Unless the method is also made novel and recreative in character, there can be no incentive for regular attendance of illiterates at community centres. So, it is incumbent on us so to adjust the content and the method of our adult education campaigns as to make the illiterate adult realise the need for his getting literate in the same spirit, as he would realise the need for his food and clothing. Our Hon'ble Minister, Mr. J. L. P. Roche Victoria, said: "People could understand and solve many problems of food and clothing and housing and health, only if they were literates, and adequately and properly educated". It must be remembered that the real import of education is not mere knowledge but true wisdom.

Since this is the beginning, there is bound to be criticism of ideals and methods by even educated people who are scared away by the very vastness of the problem. But the magnitude of the problem should not deter us, if we mean business in right earnest. Did the magnitude of winning freedom scare us? Are there no educational leaders in India, who can plan correctly and "show us the way", as did the Mahatma in attaining freedom? The simple answer to these questions is that nothing should stand in the way of a determined people. Sri K. S. Ramaswami Sastri, Hon. Organiser, Adult Education, said that to-day "we need dynamic leadership in the field of Adult Education. This is the first snag". Thoughtful educationists should come forward and help us to overcome this snag.

At present, nothing is more attractive to both the educated and the uneducated, the town-bred and the village-reared adult than the thrills of a cinema. I have known poor people who would rather forego their evening meal than miss an attractive film-show. We have seen cartloads of people coming from distant villages to witness a glamorous picture.

Strictly speaking, the cinema belongs to the educational sphere, since it embraces creative art and technical skill. It is here that science meets with art and combines to give ocular impressions that can wield tremendous influence over the spectators. We can exploit this lure for entertainment and recreation to the best advantage of the illiterate masses, in the spread of education and culture.

To-day, we have plenty of good and portable sound projectors in the market for our propaganda purposes. Gaumont Bell and Howell, R. C. A and Western Electric can give us some good projectors of smooth running and hum-less performance. But we do not have many good educative films, specially designed for adult education. It is high time that the Central and the Provincial Film Boards should take up this urgent question, and produce suitable films specially designed and meant for mass education in its varied aspects.

There is some doubt whether the film should be of standard size or 16 m.m. The latter cannot be enlarged and will serve only a limited audience. The latter is best suited for school purposes; personally, I would prefer the standard type of equipment and films in educating the public; school-boy equipment and methods may not have much appeal to grown-ups. The standard size equipment is no doubt expensive, but the running cost of a tour van is much the same whatever size of projector or film is used. The initial increased outlay in the purchase of equipment is worth making, if we want to add weight and dignity to our propaganda. It will not be out of place here, if I make some practical suggestions for the improvement of the present mobile units placed in the adult education field:—

(1) The five vans placed in the field for propaganda purposes pale into insignificance, when the magnitude of propaganda is considered. At least one tour-van for each district is essential

(2) Arrangements should be made to project pictures both from the van as well as from outside according to necessity.

(3) An adjustable, portable, cardboard or plywood enclosure should be provided to screen off the equipment when taken out of the van for projection purposes.

(4) The voltmeter supplied should be safely fixed up in the van.

(5) A vibrator pack should be provided for publicity and public address purposes and for playing gramophone records as the van moves along.

(6) A disc pick-up should be supplied for the gramophone in place of the present sound box.

(7) The horn units should be fixed up on the top of the van on either side.

(8) A bigger beaded screen should be supplied, and it should be capable of being fixed up without shake at film shows.

(9) A spare optic lens of longer throw, say of 70 to 80 feet, should be provided for use in large auditoriums and theatrical halls.

(10) A tool-box, spares and accessories, and fire protection appliances, material pin-plugs and batten-holders, should be provided to deal with any possible emergency.

(11) L. I. Mirror arc portable projectors should gradually replace the present sub-standard equipment.

(12) For the van, spare tyres and tubes, patching material, a good lifting jack, and a good pump and petrol containers are needed.

(13) Co-ordinated administrative arrangements for the control of crowds at film shows are also necessary.

Now let me deal with the requisites of a good education film :—

First, a good film should be based on a really good educational theme. The theme should be carefully selected and should serve the purpose in view. It should have a beginning, a middle and an end. In the pre-scenario stage, the theme should receive the necessary treatment by a panel of educationists and film directors. The scenario or the shooting script should be prepared, according to the length of the film and the subject treated. Sequences should be arranged, so that there may be a gentle transition from the end of one scene to the beginning of the next. Continuity devices should be cleverly employed, and inserts made wherever necessary. Directional touches or atmosphere can be added to give attraction to the subject dealt with. The picture should be shot carefully and edited properly, so as to produce a telling effect of the material or subject so treated. Since the educative film should be both entertaining and instructive, the tempo should be adjusted for emphasising any particular point both in the scenario and the editing stage, so that the desired effect may leave a thought-provoking and lasting impression on the mind of the audience.

Sri A. R. V. Narasimhacharya has been appointed as one of our travelling representatives. He is authorised to receive subscriptions. We request our subscribers and advertisers to extend to him their fullest support

Manager

THE EDUCATIONAL REVIEW

The second important requisite of a good film, whether in black and white or colour, is that it should have a touch of reality in its concept, photographic effects and acoustic treatment.

The third and most important requisite of an educative film, whether a natural history or travel or story or motivation film, is artistry. Technique, psychology and craftsmanship should be embodied as much in a non-dramatic subject as in a dramatic subject.

Among the six categories of educative films, I have mentioned, the information or documentary film is of great importance in the spread of adult education, because it brings us into touch with reality. The documentary film is a film of facts, as distinct from a fiction or a feature film. The news reel, the teaching-film, the scientific-demonstration, the story-documentary and the film-essay are the different types of documentaries and will be of use in spreading useful information and knowledge.

The film is a dramatised subject in pictures. Film-education is realistic education. All the world is a potential film material. There is nothing which we cannot bring on the screen. Let therefore every one in our audience, be he literate or illiterate, go after the film show with the impression that there is something to think about, something to do, and your purpose is achieved.

In conclusion let me recall the ringing words of our Prime Minister, Pandit Jawharlal Nehru, that "we must get away from the bullock-cart mentality" in every field of activity contributing to human welfare. We must employ the most modern methods and devices, and march abreast with other forward nations of the world in educating the teeming millions of this vast country.

The Federation Scheme of National Education for India*

BY SRI N. KUPPUSWAMI IYENGAR, M.A., L.T.,

WHEN the President of the Federation of All India Teachers' Associations met a large body of teachers in Bombay, last July, one of the professors there put the question, "I find that almost all the suggestions for and reports on educational reconstruction come from politicians. I wish to know why this All-India body of teachers has not given any lead on the matter." The president replied that the main theme for discussion this year was to be the Scheme of National Education recommended by this Federation.

But I feel that the Federation owes an explanation to the public not only for this long delay, but also as to why it felt it necessary to formulate a scheme of its own, when there are a large number of official schemes in the field, and especially when the present Congress Government has practically accepted the Sargent Scheme as the basis for their Educational Reconstruction. It is my function today to give this explanation.

After the first world war, for more than two decades, there was a considerable amount of discussion on educational reconstruction throughout the world. India was no exception. The Government of India circular on Educational Reconstruction was the first in the field. In these discussions, it was the politician's voice that was loudest and therefore listened to. The voice of the educationist was rarely heard. By the term 'educationist', I do not mean mere teachers, professors, Directors of Public Instruction or Vice-Chancellors. The term should be applied only to those who have studied the why and wherefore of education, both in theory and practice. Therefore, while teachers may or may not be educationists, no one who has never been a teacher in his life, can properly claim to be

called an educationist. There are not many such men in India. It does not pay either in money or fame.

This neglect of the educationist is not altogether the fault of the politician. Very often, teachers as a body contented themselves with criticising details or suggesting insignificant modifications in the proposals made by other people, and were reluctant to take the initiative and direct educational reconstruction themselves. The excuse usually given is, "Why bother? Nobody is going to listen to you".

There is far too much of that kind of snobbery which Socrates complained of in the course of his defence. When asked by the tribunal why, if he was innocent, so many came to testify against him, Socrates explained, "I want to learn. I am a seeker after truth. There is, say, a great poet. I go to him. He says he knows a good deal about how the youths of Athens should be trained. I ask him questions about it. It becomes plain that he has not thought about it at all. He at once becomes my enemy." This state of affairs is as true today as it was in the time of Socrates. Perhaps worse. Nowadays, everyone who has been able to make some noise or money in some way or other, even a cinema star, expects to be interviewed by our enterprising newspapers. Their opinions on politics, economics and education are expected to be and are often published. The teaching profession may be the noblest, but it is certainly the sorriest of trades. No wonder, therefore, in these days of Rs. As. Ps., the real teacher is scarcely remembered, when questions concerning his work are discussed.

But I am one of those who believe, along with Kiel Patrick, that, wanted or not, "upon those in any line of work who have expert knowledge, there rests the obligation of

* A paper read at the All India Educational Conference held at Bombay in October last.

putting over to the public better thinking along that line—that teachers, in a word, are responsible for what the public thinks of them". I believe that teachers are not mere hirelings to do their master's biddings—hewers of wood and drawers of water for the politician. They must take the role of our old gurus and direct the conduct of affairs by education.

So, as early as in 1936, at the yearly meeting of this Conference, I proposed that we must take that lead and indicate to the Government the lines on which Educational Reconstruction in India should take place. This proposal did not have a smooth passage. In a subject country, it is not unnatural for a set of people to pull on the side of the Government, and another, on the side of the common people.

The former supported the Government of India circular which sought to divert pupils to occupations or separate vocational institutions at an early age to prevent them from crowding at the gates of the Universities. On behalf of the common people, "equal opportunity for all, rich or poor, urban or rural," was claimed.

So, it took two years to get to business. In December, 1938, a committee was appointed to go into this question and draw up a scheme. To avoid further dilatoriness, a time limit of six months was fixed for the report.

Meanwhile, various other reports such as the Kashmere and U. P. reports had been published. The Wardha Scheme of Basic Education was also in the field. The committee met in Bombay on the 8th April, 1939, took into consideration all these reports and drew up an outline scheme of National Education for India.

This scheme was placed before the Lucknow Conference in 1939. In spite of strong opposition from influential members, the Conference approved of it. The opposition centered round the fact that our scheme did not make any kind of provision for diverting pupils to a different kind of education at the early age of 11 plus. Though the Conference adopted the scheme, practi-

cally nothing was done to have it implemented. The main reason for this is the publication of the report of the Central Advisory Board of Education, which has come to be popularly known as the Sargent Scheme, which provided for bifurcation at the early age of 11 plus.

Soon after, it was found that the Planning Committee of the Indian National Congress, whose president was the present Prime Minister, Mr. Nehru, and the secretary of whose Education Section was Sri Ariyanayakam, also approved of this bifurcation Scheme, i.e., one kind of education for the classes and another kind for the masses. This state of affairs confounded the supporters of the Federation Scheme of National Education, which did not provide for this bifurcation.

At the Conference held at Srinagar, the question arose as to whether the diversion of pupils from the 5th class of Basic Schools to Secondary Education as contemplated in the Sargent report was consistent with the system of Basic Education recommended by Gandhiji and the Hindustani Talimi Sangh. To clear this doubt, I sought an interview with Gandhiji, and told him that, because the U. P. and the Kashmere committees and the Government Advisory Board, in all of which many prominent Congressmen and some members of the Hindustani Talimi Sangh served as members, had recommended this diversion, many people had begun to think that the system of Basic Education recommended by Gandhiji was a kind of inferior education intended for the village poor, and that it was calculated to prevent the masses from competing with the classes for what are called "white collar" employments. This idea, if allowed to grow, was sure to kill the Wardha Scheme of Basic Education at its very inception. I learnt that the Indian National Congress Planning Committee also had approved of this diversion; it made the position worse; and I asked him what his view on the matter was. Gandhiji asked Sri Ariyanayakam, "Why did you accept the bifurcation?" His answer was: "Some rich people wanted to give their sons a different kind of education. I could not prevent it."

I pointed out that whether we were able to prevent it or not, was not the question. Even if we were not able to prevent it, there is no reason why we should approve of it.

Gandhiji replied, "Whatever rich and foolish people may do, whatever Congressmen may say or do, I have no authority over Congressmen except moral persuasion—I am quite clear in my mind that this diversion of pupils from the 5th class of a Basic School to English Schools before they had completed the seven years of Basic Education, is inconsistent with the system of Basic Education I have recommended."

I requested that this view of Gandhiji be published as widely as possible, so as to counteract the growing opposite idea. It was done.

This difference of view brought about what amounted to a stalemate with regard to the Federation Scheme of National Education. Even after the achievement of political freedom, it was found that not only the Sargent Scheme held the field, but as is being done in other directions, Gandhiji's name was being invoked to push on a scheme of education which is fundamentally inconsistent with his scheme.

The most surprising part of the business is that some of the top-ranking Congressmen who swear by the masses and the Wardha Scheme were hoodwinked into accepting the most undemocratic, reactionary, unpsychological and antisocial of all the proposals that has ever been made for Educational Reconstruction in India, namely, the proposal to separate the goat from the sheep at the early age of 11 plus by means of an examination and sending them to High Schools, leaving the sheep to continue their course in the Senior Basic Schools, a proposal unknown in any part of the world and which reduces the Senior Basic Course to an inferior kind of craft school intended for the poor and the dull in villages. So, the Federation thought it necessary to press for a system of education which is consistent with the moral, social, and economic uplift of the common people.

I now come to the explanation of the report itself. The report is based on two basic principles.

1. We believe with Errard Winstanly that there should be no special class of children brought up to book learning only. "For, then, through idleness, they spend their time to find out policies to advance themselves to be lords and masters over their labouring brethren, which occasions all trouble in the world. Therefore it is necessary and profitable for the commonwealth that all children be trained to labour and to learning".

2. We also believe that Education is the only means known to mankind for bringing any kind of enduring social reform without violence.

Therefore we have made the Wardha Scheme of Basic Education, and not what the present Congress Government calls 'Basic Education', the pivot of our educational system.

The first thing one will notice is that the familiar educational jargon such as 'Primary' and 'Secondary' education find no place in our scheme. The use of these phrases in any system of democratic education creates nothing but confusion of thought, and consequent misunderstanding of the situation.

Russel says; "Since ordinary language has no words that naturally express exactly what we wish to express, it is necessary, so long as we adhere to ordinary language, to strain words into unusual meanings; and the reader is sure, after a time, if not at first, to lapse into attaching the usual meanings to words, thus arriving at wrong notions as to what is intended to be said".

This thing has actually happened with regard to the Wardha system of Education. At first Gandhiji called his seven years' course 'Primary Education', because it was considered the minimum of education that every citizen should possess and therefore intended for all without exception. In explaining his scheme, he said, "The propositions that I wish to put forward refer to both primary and college education, but we

shall have to give special consideration to primary education. I have included secondary in primary education etc.," (Page 125, *Education Reconstruction*—4th Edition). "We must combine Secondary with Primary Education—and should include the general knowledge gained up to the matriculation standard, less English and plus a substantial vocation"—(Page 117) Again, in winding up the proceedings of the first conference, Gandhiji said: "After considering my proposals, a question arises: shall we close down the present primary and secondary schools? I have no hesitation in making an affirmative answer.—" (Page 175.) In another place he says, "Primary Education should take the place of what passes today under the name of Primary, Middle and High School Education. But, for politicians and out of date educationists, Primary Education has come to mean elementary education in the first 5 classes. Perhaps, it is to remove this confusion that the Zakir Hussain Committee called it Basic Education. Both Gandhiji and Zakir Hussain Committee have clearly explained why Basic Education should at least reach the Matriculation standard. One main reason is, Basic Education is "the minimum of education required for the intelligent exercise of the rights and duties of citizens."

I think I have quoted enough to show that whatever else other people say or think, Basic Education as recommended by Gandhiji is not Elementary Education. It is to be of the Matriculation Standard. The idea was made clearer by his answer to a question put to him by one of those who attended the three weeks course held at Wardha to study the scheme. The question was: "A matriculate can go to College if he wishes to. Can one who has completed the Basic Education course do so?" Gandhiji answered that a product of Basic Education would give a better account of himself in the college than a matriculate.

In spite of all these explanations, the Sargent Scheme and the present Congress Government have identified "Basic Education" with the old primary and middle school courses. The reason for this confu-

sion is not far to seek. Hitherto, whatever arm-chair professors in colleges and idealists or interested men on the platform might have said, Modern Education has been conceived of as some thing intended to make the 'educated' man *earn* a better living, *earn* a better living, mind you, and not *live* a better life, than the uneducated. The logical consequence of this conception is that, as it is impossible for everyone to earn a better living than anybody else, education became an affair for the few. When even this few became too many to be managed conveniently, ways and means were sought to restrict this number. Under the circumstances, even the radical in politics is not usually able to think of anything better than providing one kind of education for ordinary men and women and another for those who are to become holders of power. This really means that ordinary people are to be educated to be industrious, docile, puerile, thoughtless and contented (Vocational Education), so that the "better educated", the holders of power, may continue to exploit them. The Government of India Circular clinches the issue by declaring that the object of reconstruction is to remove unemployment among the educated by restricting higher education to a few and by diverting pupils to vocational education and occupations at an early age. When more than 93% of the people are miserably poor, unemployed or under-employed, why this special solicitude for the small minority called the "educated"? The explanation is simple.

English education in India was purely a vocational education—a vocational education which gets for you the largest amount of pay for the least amount of work. It was also partly intended to create a class through whom, as middlemen, the masses could be exploited safely and more thoroughly. To what extent this has succeeded may be seen from the fact that even many Congressmen, including those who were in the ministries, interpret the Wardha Scheme on the basis of this old idea. They cannot understand an educational system which does not contemplate the creation of a separate English educated official class. It is not unnatural-

for this official class to be reluctant to close up the gulf that divides them from the masses by the standard of living possible by the receipt of salaries out of all proportion to the income of the people or to the salaries paid to the corresponding officials in other parts of the world. As this class is the creation of the British Government and is necessary for its maintenance, vocational education for the masses and liberal education for the classes have come to be the aim of all official or quasi-official Committees on Educational Reconstruction. It is this desire for class education that had induced even some Congress Ministers to accept the proposal to divert pupils from the Wardha Schools to join English Schools at the age of 11 or 12.

There is also another reason for this misinterpretation of the Wardha Scheme. The Scheme was propounded at a time, when the Government of India's proposal to divert pupils to vocational schools at an early age was under discussion. Those who could not or would not understand the philosophy of life underlying the scheme, thought that Basic Education was only a device intended to find work for the unemployed, dull village folk. And having interpreted the Wardha Scheme there, they could not do away with Secondary Education for the Upper Classes.

What is Secondary Education? The word 'secondary' means not of first importance (and therefore not necessary for all people.) In 1928, Cyril Norwood wrote: "It is not very long ago that Elementary Education was thought to be something fit and proper for the sons of the labouring poor; Secondary Education, if not too long continued, a suitable privilege for the middle classes; and University Education the proper sphere of the rich, so long as the deserving and clever poor boy was enabled to make his way there by aid of scholarships." In 1944, a quarter of a century after, the Sargent Scheme was drawn up exactly on the same idea.

We must remember that even this idea is the result of the progress in educational ideals that England had made since the Norman Conquest. For a long time after the Norman Conquest, education was not consi-

dered necessary or useful except for the clergy. Afterwards, till very recently, education was confined more or less to the upper classes and the well-to-do. The distinction between those who toiled and those who were born to authority and leisure, was recognised to be more or less legitimate. When masses had to be given the franchise and when they clamoured for education, Elementary Schools were started. Education there was certainly inferior to that in the then existing preparatory and private schools. Naturally, therefore, the governing classes would not send their boys to these schools. With the growth of democracy, when the cry of the common people for a place in the sun could no longer be ignored with safety, even the provision for higher education had to be made in separate institutions. Thus arose in England a system of class education—Preparatory and Public Schools and the Older Universities for the Upper Classes and Elementary Schools, Municipal or Board Schools, and the Newer Universities for the lower. But this brought about intense competition between the old governing classes and the educated lower middle classes for 'white-collar' employments. Then various devices like Central Schools and Junior Technical Schools to divert children from Secondary Education at the early age of 11 plus were tried. All these were no doubt intended to keep up the superiority of the classes over the masses. Tentative hypotheses in Psychology and Economics were exploited to give support to these so called reforms. The fact that most of the psychologists and economists came from the upper classes was no doubt an advantage. All these reforms failed. They did not satisfy the cry of the lower classes for equal opportunity in matters educational. The last war had made the governing class climb down. The proposals for Educational Reconstruction recently accepted by Parliament has abolished this system in England. In the words of Dr Temple: "There will no longer exist under the British Scheme, those differences in educational opportunity as between class and class which constituted a breach in the fellowship of our national life". Thus you will see that the Sargent

Scheme is trying to introduce into India a system which had to be abolished in England. I refer to the proposal to select boys for Secondary Schools at the age of 11 plus before the full course of Basic Education was finished. And some of us wished to shine in the cast-off clothes of our masters.

In a democracy, if it is to be a true one, everyone, rich or poor, urban or rural, must have equal opportunity to develop his own personality to the fullest extent possible. There should not be any such thing in education as of secondary importance. Therefore Gandhiji divided his scheme into only two parts, Primary and Higher Education.

Primary Education is the minimum required for the intelligent exercise of citizenship in a democracy and Higher Education includes everything that is necessary and useful for the progress and development of the country. As the phrase "primary education" led to confusion, the phrase "Basic Education" is used instead. The words 'Primary' and 'Secondary' are not used in our scheme, because the one leads to confusion of thought and the other has no meaning in the new set-up and therefore will lead to misleading interpretations.

In our system, we have used the phrase 'Basic Education' to denote the education for the age-group 7 to 15. This covers the upper classes of the old primary school and all the classes of the secondary schools. It should be noted that we have extended the course of Basic Education by one year. We must remember that Gandhiji considered the seven years course the minimum, and said that he would have been glad, if the period could be extended. We thought it necessary to extend it by one year both for the sake of training in effective citizenship and for getting sufficient knowledge to be fit for collegiate education. 15 is the age by which, at present, boys pass their Matriculation Examination. So there is no need for a further course before entering the University.

The very conception of Basic Education, education through a craft, precludes its beginning before the pupils complete the age of seven. Another great blunder by the pre-

sent Congress Ministers is to introduce what they call Basic Education earlier—from the first class onwards of the present Primary Schools—thus making children of 5 plus spin. No wonder, this brings into ridicule the very idea of Basic Education. In our system, we have introduced a 'Pre-Basic' stage to cover the first three classes of the present Primary School. At this stage, no craft is to be taught. "Playway" is the only method to be adopted.

The third stage is the Post-Basic Stage for the age group 15 to 19. This corresponds to the present 4 years course in the University. We have also provided for Post-Graduate and Research, which, is the fourth stage in our system. To summarise, we have provided for

1. Pre-Basic course for the age group 3 to 7;
2. Basic Course—8 years for the age group 7 to 15;
3. Post Basic Course—4 years for the age group 15 to 19;
4. Post Graduate and Research for the age group 19 and upwards.

It will be seen that the total period till graduation is the same as it is at present. But as the medium of education is to be the regional language, it is expected that the student's education will be more efficient and his total knowledge greater than it is now.

I do not think I need go into the merits and the desirability of having 'Basic Education' as the pivot of our educational system. I have done it elsewhere. But I think, I have given sufficient indication to show that what the present Congress Government considers to be Basic Education is not only not what Gandhiji considered Basic Education, but is inconsistent with his ideas. I do not propose to deal with all the aspects of the report. There is bound to be difference of opinion with regard to details. It is the general structure that I am most interested in. If Basic Education is to be the pivot of our educational system, as is accepted by the Congress Government, I maintain that our scheme is the best.

I have already stated that we have not provided for different kinds of schools or different kinds of education for pupils till they undergo the full Basic Course. This is not merely because modern psychology, in spite of elaborate investigations carried over a number of decades with thousands of pupils, has not yet devised a method of finding the special aptitudes of pupils with any degree of certainty before they are fourteen, but also because our conception of the new co-operative social order requires that pupils should be educated together,

under the same conditions in the same schools as far as possible during their impressionable age.

But provision has been made for different courses of study, according to the ability and aptitude of the pupils in the Post-Basic Stage.

I venture to say that this is the only scheme that would not only satisfy the main principles of a democratic education and those of modern educational psychology, but keep out any form of undesirable 'Bolshevism'.

The Divinity of the Child

BY SRI S. SIVARAMAN, M.A., L.T., PROFESSOR, TEACHERS' COLLEGE, R. K. VIDYALAYA

What view of the child should the teacher have? Let us first review the many concepts of the child that prevail among the teaching profession. There are some teachers who seldom rise above the idea of the child as an imp. They approach their little pupil as if he were a devil in miniature; and as a result of such an attitude they do make him a devil indeed. There are some other teachers who look down upon the little one as a milksop, a non-descript that is neither fish, flesh, nor good red herring. Under their hands, inevitably the pupils tend to grow into non-descripts, thoughtless, feelingless, and actionless. We have the third class of the profession, who consider the young ward as clay in the potter's hands. While this conception quickens the teacher into life and action, it simultaneously freezes the pupil into an inert and lifeless mass. Pupils who are moulded by such teachers, are naturally inclined to be receptacles for extraneous life rather than be life itself.

Let us, therefore, disabuse our minds of all ideas which picture the child as an embodiment of mischief or helplessness or perfectly passive pliability. Let us realize that, in the first place, the child is Life itself—that mysterious, potent force which ever remains unknown and unanalysable and unfathomable. The right teacher is he who, when a pupil's name is mentioned,

instantaneously conjures up in mind not merely the physical features of that pupil, but that bounding, restless quantum of thought, feeling and will, that endeavours to burst through that gross attire of the body and to manifest itself. Approaching the Child with that concept, the teacher will automatically acquire a sense of kinship of Life with Life, an attitude of Communion as between spirit and spirit. "A spark disturbs our clod", says Browning. Let the teacher penetrate through the clod and discern clearly the spark.

The real child, therefore, is the spirit. He is not an imp in human form. Let the teacher bring to mind the immortal words of Christ, 'Come to me, ye children, for of such is the kingdom of Heaven'. The child is not inert clay nor a helpless creature. Well may the teacher be inspired by the grand poem of Wordsworth which visualizes the child as a Mighty Prophet, a Seer, Blest. Well may he be reinvigorated by the lines of Shelley which conceive of the child as a spark from the One, veiling 'the white radiance of Eternity'.

In fact, Wordsworth and Shelley, each along his individual path, approach the grand Hindu Vedantic conception of the human spirit, which if kept in view by the teacher, cannot but revolutionize his outlook, methods and techniques. The Hindu view is non-dogmatic, for it is very Truth.

It is the cognition that the child is Divine in essence, that man is Divine in nature. The saying of Christianity, 'Man is made in the image of God' can be harmonized with this supremely majestic view of humanity. A spark from the one fire, a drop from the one Fountain, such are the many metaphors which can help to visualize this wonderfully effulgent concept, the full extent of which it is not for man to measure, so long as he is encaged in flesh. This view in which there is nothing to prevent its being universally adopted, is the philosopher's stone which will transform the so-called base metals into gold.

If once this vision is entertained by the teacher, he will cease using any of the choice epithets which many of his profession bestow in their bounty on the young ones. The terms 'dunce', 'fool', 'idiot', 'rogue' etc. will vanish from his vocabulary like mist before the resplendent king of day. The first feeling that such a concept of the Divinity of the child will infuse into the teacher is one of reverence. Here is a spark of Life in the tender limbs of the little one, which has all the potentialities of the One Life, which has all affinities with the Sparks of Life in the other co-pupils and in the teacher himself. Who can deny that, granted proper evolution of the spirit within and congenial environment and guidance, the child will grow into a Milton or a Kamba, a Newton or a Bose, a Reynolds or a Ravi Varma, a Beethoven or a Tyagaiya, an Alfred or a Shivaji, a Tolstoy or a Gandhi, a Ford or a Tata? The teacher will regard every little boy or girl as "a gem of purest ray serene". Despair will never seize the teacher in his efforts; on the contrary the concept of the child's Divinity will ever lead him, guiding his steps to the Promised Land, like the Pillar of the Cloud, invoked as the kindly light in such fervent terms by Cardinal Newman.

The teacher will then cease to look upon himself as one who pours the precious wine of knowledge into empty bottles. On the other hand, he will look upon himself as a humble elder companion who is to help

the child unfold the divinity within him. The 'bright' child will strengthen him in this vision in moments of flagging and fainting. The so-called 'dull' child will only evoke an inexhaustible patience from the teacher, for he realizes that the apparent dullness is only an indication that the divinity within is obscured by too many veils of earthy opaqueness; and given time and facilities, the teacher cannot but succeed in tearing off veil after veil. If the child is not bright in one direction, he will surely be bright in some other direction, and the teacher will joyfully take upon himself the task of discovering that path along which the child will exhibit his unique potentialities better.

A realization of the Divinity of the child will surely impose a check upon mechanized ways in the methods and techniques of teaching. Perhaps, taking into consideration the need for the mass-production of literates and the consequent adoption of group-methods, a certain degree of mechanized, stereotyped, uniform methods and procedures is inevitable. But yet it should not be forgotten that provision for the uniqueness of each of the tender lives beating inside the bars of bone and brawn is the salt of the educational menu. The consciousness of individual differences and uniquenesses must necessarily involve a good amount of individual attention and sympathetic understanding. It would not be an exaggeration to say that there must be as many methods as there are pupils under a teacher, for it is lives that are to be nurtured, not chips that are to be fashioned in one mill.

The teacher who realizes that the child is divine in essence will strive to keep himself in the background, leaving the stage for the young ones to act, learn and evolve. His function is to help the tender child to develop his infinite potentialities, as the gardener's function is to help the tender plants to grow with the aid of sun and soil. The wise gardener is never so egoistic as to fancy that the Plant Life is his gift; the wise teacher is never so proud as to fancy

that the Life of the Child buds and blossoms because of him.

Lastly, the teacher will realize that his function is to provide the proper environment for the growing spirit of the child. Given the soil, the manure, the water and

the sunlight and air, the Life of the plant will shoot forth. Given the proper environment, the Life of the Child, with its infinite potentialities, will leap up and aspire towards the Heaven which is his Grand Destiny.

Foundation of Social Education

By DR. K. N. KINI M. A. PH. D. (Columbia University) Adviser, Gandhi Rural University, Sardarshahr, Rajasthan.

Social education is the training of all the powers and faculties of the people, who constitute the society in which they live. Considered from this broad point of view, social education aims at developing the intellectual, physical, economic, moral, spiritual and aesthetic interests of human beings. It aims at educating the whole man, so as to enable him to be an efficient entity in a democratic society of an industrial and agricultural age.

2. To achieve this objective, there is need for proper training or schooling under competent teachers, who know the principles and techniques of social education. The development of the intellect is an important item. Reading and writing and calculating are only the tools needed for his development. By reading, we get more information of this world, and incidentally we develop our intellect. By writing, our knowledge becomes more accurate, and we are able to preserve it for future use and for the use of others. Reading and writing are therefore both essential for a citizen in democracy. He must also know the elements of arithmetic to transact business such as, say, buying and selling. The brain gets developed too. Using these tools, the individual studies the needs, the work, achievements and ideals of the group, and constantly tries to adjust himself to it or even tries to transform it for better and higher ends.

3. Now the time of polling is fast approaching. We have to elect our represen-

tatives to the legislatures, from whom our Ministers will be selected. Those who know how to read can peruse journals and are able to understand the views of those who stand for election from their speeches and actions narrated in these papers to make up their minds to whom they shall give the vote. Those who are unable to read are denied this privilege. They have to depend upon what others say about the men and women who stand for election. They are not able to judge for themselves. They are thus inefficient members of our democratic society. To this extent, our society becomes weak. Therefore, we should educate all illiterate people.

4. Physical development is also essential. A strong and healthy man can do more work than a weak and unhealthy man, and earn more, and thus can get more of the good things of life. He can enjoy his life, whereas a weak and unhealthy man does not enjoy life. Therefore, games and sports are organised for students in schools. Provision should be made for physical exercises for adults also. There are many simple games in our country which do not cost much money. We should revive them and make them fashionable. We should teach people to keep their houses clean. The streets should not be made latrines and drains and sheds for cattle.

5. We build mostly fine houses. They have not adequate compounds with gardens and trees. They do not get enough light and pure air. Thus the health of the in-

mates suffers. Knowledge enables people to live better and thus conserve their health.

6. We must keep our bodies clean, our surroundings clean, our houses clean and everything that we use clean. Cleanliness enhances beauty. Beauty enhances joy. Joy enhances the life-span. Adult education should directly teach us how to attain this end.

Economic life in India has deteriorated considerably during the past two centuries, on account of the exploitation of our resources by a foreign nation. Recently, we have become free. We should teach the poorer adults how to be richer, and how to lead a fuller life. We should enhance their vocational competency, and thus increase their earning capacity. We should teach them new arts and trades and should teach them to improve their present arts and trades, too.

8. Institutions should be started to do this all over the country. If we work with faith and assiduity, we shall surely attain our goal. A large programme of training

the youths and adults in the basic occupations of life, namely, agriculture, animal husbandry and textiles has been worked out in the Gandhi Rural University, Sandarshahr, and will be put into effect soon. We shall teach them various trades also, such as smithy, carpentry, and workshop-practice on a more scientific and up-to-date scale than they do at present. More trades of use to villagers will be introduced as time rolls on.

9. Moral and spiritual education of the people should not be lost sight of. I am of the opinion that spiritual matters should be considered from the point of view of service of man. Service of man is service of God. If we do our daily tasks with the idea of serving our fellow-beings and making their life happier, God will surely be pleased. This way is His service. This mode of looking at spirituality and morality will be followed in the Sardarshahr Gandhi Rural University. I wish that the whole world will look at spirituality from this angle of vision. Then this earth will be a Heaven.

Editorial

At the Bombay Headmasters' Conference, held alongside of the All India Educational Conference, cuts in grants-in-aid: complaints were voiced, against the way in which grants in aid were administered. It was alleged by responsible speakers that the Government were trying deliberately to find pretexts for cutting down grants. Shri Shukla of Ahmedabad remarked that the policy of cuts in grants-in-aid was "mischievously conceived, wrongly interpreted and badly executed." Rev. Fr. Donnelly felt that the Government were imposing cuts because they had not the courage to declare that they had no funds. Sri N. V. Kinkar, the distinguished editor of the *Progress of Education*, who presided over the Conference,

drew attention to the attitude of suspicion and petty bossing that coloured the Government's relations with schools. It is clear that there is a great deal of misunderstanding between the Government of Bombay and the schools. Early steps should be taken by the Government to set at rest doubts and suspicions. If there is financial stringency, the problem should be frankly faced, and no indirect methods should be thought of to deal with it. After all, such methods never do solve problems. They leave only a trail of ill will. It is to be hoped that the Committee appointed by the Conference to go into the nature and extent of the grant-in-aid will have a free and frank discussion with the Government, and that all misunderstandings would be cleared.

In the middle of last month, the Travancore-Cochin Government published a "scheme New Deal in Travancore" for the improvement of service conditions of teachers in aided schools. It provides for uniform scales of pay and dearness allowance. The selection of a headmaster shall be ordinarily on the basis of seniority: and any departure from the rule shall be subject to ratification by the Department. Schools agreeing to remit 80% of their fee-income into the

Treasury will be asked to meet the salaries of teachers from this sum. Any surplus can be used for bonafide school purposes: any deficit will be met by the Department. There are also provisions to strengthen security of service for teachers. There are many welcome features in the scheme, and if it is worked with good will both by the Department and the managements, the first step would have been taken for a new deal for teachers.

Educational Notes

By Sri T. N. S. RAGHAVACHARI, B. A., St. Thomas Mount, Madras.

Rational approach to a healthy education: Sir Sheldon Dudley, Medical Director-General of the Royal Navy, says in his book, *The Four Pillars of Wisdom, A Rational Approach to a Healthy Education*, that our present educational system does not give the potential thinker much help. He regards it as a very complicated and expensive system giving barren results. And why is this so? Largely because the rewards of the teaching profession are so low: the right men and women are available, but not at the price paid to a manual labourer.* In the course of his book, Sir Sheldon deals with the vagaries of the herd instinct in human affairs, with suggestion and auto-suggestion, and with the changes in the values of words as symbols. He at least is playing his part in provoking thought.

The bearing of psychology on education: It is generally accepted that children are specially liable to suggestion. As to suggested actions, this is due to their impulsiveness; but as to suggested ideas and beliefs it is partly due to their ignorance. Thus

there are rational grounds from the suggestibility of children to which some psychologists do not give sufficient attention. Children usually accept the statements of their parents believing even fairy tales with readiness. One reason is that they have little on which to base any criticism of ideas. They also tend to find such stories lively and pleasing so that a friendly and pleasant mood is established in which the tendency to accept and believe is strong: for we are naturally more critical and suspicious when we are unhappy. There is, however, another good reason why children should be more suggestible. So many things have been told a child without evidence by his father or mother which he has later found to be true—all the many little facts of everyday life about which he receives instruction: so that not unreasonably he comes to the conclusion that everything grown-ups tell him will be true. Later, however, he becomes more critical. He finds some stories false. (Prof. C. W. Valentine: *Psychology and Education*, p. 151, 1950).

* Conditions are much worse in India. The Indian schoolteacher's pay is in most cases much less than an artisan's monthly wages—T. N. S. R.

Letter to the Editor

GOVERNMENT OF INDIA, MINISTRY OF EDUCATION,
New Delhi, September 20, 1951.

To

The Editor.

Dear Sir,

The Ministry of Education has in hand a project for bringing out brochures dealing

with significant and promising experiments carried out in the primary schools, basic schools, secondary schools and teachers' training colleges in India. The idea is that wherever any significant work of an experi-

mental nature is being done, whether in government or private institutions, it should be brought to the notice of other workers in the field. If such accounts could be carefully prepared, edited and published, they are sure to be of great interest to other workers in the field and to stimulate progressive educational thinking and methods in other similar institutions. I am therefore, addressing this request through the courtesy of your journal to all educational institutions in India, falling under these four categories, and doing any kind of valuable experimental work, to furnish to this Ministry brief, compact and clear accounts of their experiments. I trust that Inspecting Officers of primary and basic schools who may come across this appeal will bring it to the notice of likely institutions within their jurisdiction and arrange accounts of such work forwarded to the Ministry. The State Governments have

already been addressed in this behalf and have promised their full cooperation.

I should like to make it clear that the experiments I have in mind in this connection are practical experiments made by teachers for improving methods of teaching; of vitalizing the curriculum or improving standards of efficiency in particular subjects or organizing social training and discipline on new lines or introducing other purposeful changes in the school with the object of enriching the life and activities of the children. I would feel grateful if these accounts are sent to the following address:—

Dr. S. M. S. CHARI,

Education Officer, Ministry of Education,
NEW DELHI.

Yours faithfully,
K. G. SALTIDAIN
Joint Educational Adviser to
the Government of India.

News & Notes

XIV INTERNATIONAL CONFERENCE ON PUBLIC EDUCATION

Convened jointly by Unesco and the International Bureau of Education, the XIV International Conference on Public Education met in Geneva from 12th to the 21st July. Forty-nine Governments were represented. The agenda included the problem of compulsory education and its prolongation, and on this account the Conference was of special importance. A great number of highly placed officials were present, and some delegations were headed by their Ministers of Education.

The Universal Declaration of Human Rights recognises every person's right to education, and demands that basic and primary education shall be free and that primary education shall in addition be compulsory. With this as starting point, the Conference drew up a recommendation on compulsory education and its prolongation, with sixtysix clauses, which may well be regarded as the charter of universal, free and compulsory education.

This recommendation will prove invaluable when the countries concerned draft their plans for the gradual implementation of compulsory education. Such plans, according to the Draft Covenant on the Universal Declaration of Human Rights, should be established within two years of signing the covenant.

In the text of the recommendation, public and other bodies interested in education will find the views of forty-nine governments on the implementation of compulsory education plans, the financing of such plans, the duration of compulsory education, exemptions, measures to encourage or enforce school attendance, compulsory education in relation to teaching methods, school staffing and building problems, the prolongation of compulsory schooling, and the question of assistance from the United Nations and its Specialised Agencies and the inter-Governmental organisations.

The Conference also drew up this year a recommendation on school meals and clothing services, considered as forming part of

social assistance to school children. It examined and discussed, further, reports on educational developments during the school year 1950-1951, in each of the countries represented, and these reports will be reproduced in full in the International Yearbook of Education for 1951.

The chairman of the Conference this year was Mr. Julien Kaypers, General Secretary of the Belgian Ministry of Education. The four vice-chairmen were Dr. Earl J. McGrath, United States Commissioner of Education, H. E. Khalil Kannah, Irakian Minister of Education, Dr. Jorge Manach, Professor at Havana University, and Mr.

P. N. Kirpal, Deputy Secretary of the Government of India, Ministry of Education. Mr. Jean Debiesse, General Inspector, Assistant to the General Director of Primary Education in France, and Dr. Einar Th. Boyesen, Director General for the School Department of the Norwegian Ministry of Education, were elected rapporteurs.

The two recommendations passed by the Conference, on compulsory education and its prolongation, and on school meals and clothing, may be obtained free on request from: International Bureau of Education, Palais Wilson, Geneva, Switzerland.

Book Reviews

COMPULSORY EDUCATION AND ITS PROLONGATION. PARIS, UNESCO, AND GENEVA, INTERNATIONAL BUREAU OF EDUCATION, 1951. 168 PP. SW. FR. 5.—

The first international inquiry into the question of compulsory education and its prolongation was made seventeen years ago, in 1934, by the International Bureau of Education. The whole problem was again examined by the XIV International Conference on Public Education at its annual session in July.

The volume published for the Conference under the above title (International Bureau of Education Publication No. 133) gives data for forty-seven countries on such topics as the duration of compulsory education, the extent to which it is free, exemptions from it, and the measures taken to encourage or enforce school attendance.

Special attention is given to the various factors favouring or impeding full application of compulsory education provisions,

including economic factors (national revenue, degree of industrialisation, agricultural system, standard of living, etc.), financial factors (taxes, national, regional and local budgets, etc.), social factors (social organisation and structure, nomadic or semi-nomadic tribes, family life and the status of women, etc.), geographical factors (population density and distribution, relative importance of urban and rural centres, climate and topography, communications, etc.) and political factors (political and administrative structure, etc.).

The main aspects of the problem of prolonging compulsory education are also examined: the economic, social and educational factors favouring or impeding prolongation, and the measures taken to overcome obstacles to it (budgetary increases, increase of schools and teachers, establishment of central schools and school transport services, adaptation of curricula and methods to age, interests and abilities, easier access to secondary education, etc.).

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