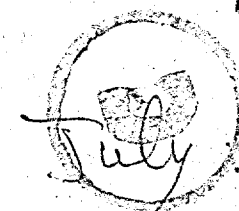


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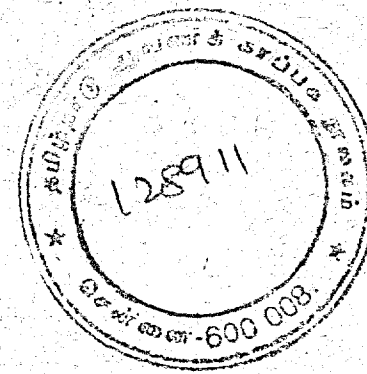
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A MONTHLY RECORD FOR INDIA

VOL. LVIII.

JULY 1952

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Gandhiji as a Political Philosopher

By SRI M. R. NARAYAN, M. A., Secretary, Narabharat Ashram, Goribidnur.

WHAT IS GANDHIJI?

Gandhiji is often spoken of as a phenomenon rather than a personality. Because he was not merely a saint like the ancient *rishi* nor a "great statesman in the garb of a saint" but is in reality an embodiment of a bundle of principles practised and preached for the welfare of humanity. This is perhaps because of his versatility in several spheres of life and his personal life being a problem to others. It is natural that his contemporaries try to estimate his life and group him along with others of like nature. But Gandhiji has propounded a philosophy of such complex nature that it is very difficult to name him or his philosophy. Hence attempts have been made to know what exactly was Gandhiji and on what aspect of life his philosophy is based. Was Gandhi a messenger of God sent down to earth to set right men? Can we call him as one on a par with Buddha, Jesus, Mohammed, Ramakrishna etc.? Or was he a devotee like Kabir, Nanak and Chaitanya? Or was he a liberator of a cowed down nation like the great patriots, Washington, Voltaire, Lenin etc., or a political philosopher like Plato and Aristotle? If we study the lives and achievements of all these great men, we find Gandhiji being something like them but very different from any one of these classes of great men. Because he was not of any one of these classes, but was of all these classes. There is not a single field

which Gandhiji has not entered in. Indeed, though he flatly denied the idea of his being a messenger of God, we may say that he had the divinity in him, and hence he was a prophet, and stands on a par with the other prophets of this world. But he was different from other prophets in so far as starting a new cult or sect of his own was concerned. His main idea was to take the good from all cults and to sincerely follow them. Again he was surely a devotee of Rama like other devotees, but he never confined himself merely to spiritual practices of Bhaktiyoga. He was a model devotee in society and his spiritual practice was serving society and thus realising God. Gandhiji's prayer meetings were an example of how a devotee can attract millions. No prophet on earth had conducted such mass prayer meetings as Gandhiji did, and people used to join *bhajan* with utmost solemnity, and this Gandhiji could not have done if he were not a sincere devotee of Rama. He was surely a great patriot, he was not only a redeemer of one nation, he was a redeemer of the whole mankind. His patriotism was of the most ideal type. Through the liberation of India he saw the solution for the many grave problems of the world; and he was a great political philosopher also, though much of his thought might not be his own. His experiments in the political field are not to be neglected by the future generations of this world because they were

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experiments in Truth which is the highest ideal of man. Hence Gandhiji remains to be a problem and phenomenon rather than a personality of any one field of activities of mankind. The greatness of Gandhiji lies in his blending several fields of man's activities into such fine homogeneity as to make them influence each other in the process of using each of those in perfecting mankind. So in our study of Gandhian political thought we find him extending his thought to man's various aspects of life instead of confining himself to man's political activity alone. This experiment itself is a great contribution of Gandhiji to political thought.

IS GANDHISM AN ORIGINAL PHILOSOPHY?

Gandhiji is charged with not being original in his philosophy by some critics. This charge may be true in so far as the philosophy he advocates has been advocated from times immemorial by many great men of east and west. For instance, Gandhiji says that the end of human activities is to make man perfect and happy. This is not his original thought. Even the other political philosophers prior to Gandhiji, have stated this. Religious and social philosophies of many eminent men of past and present times have taken this as an axiom. In the same manner Gandhiji's advocacy of non-violence, peace, truth, brotherhood of man, simplicity, of life etc. are all ideals borrowed from several great men. If we read the philosophies of the westerners like Kant, Rousseau and even Tolstoy, we find these ideas in their philosophies. But still Gandhiji stands eminent and original in the way in which he has blended these ideals into a harmonious unity in propounding a way of life which may be termed "GANDHISM". Though this Gandhism might contain many ideals which are borrowed from others, we need not be blind to the merits of this philosophy of Gandhism which has an originality of its own. After all, if originality is interpreted to be originality in ideals, even the most ancient philosophers like Socrates, Plato, Aristotle, Sukra and Chanakya etc. cannot be called original, because they also borrow several ideals

from their predecessors. The influence of any great man upon another is natural and desirable.

IS SATYAGRAHA A RELIGIOUS MOVEMENT OR A POLITICAL MOVEMENT?

Let us now briefly review the political philosophy in Gandhism. It is not possible to study Gandhiji's ideas in politics as a separate subject because he never demarcated man's life into Political, Economic, Social, Religious etc. Moreover, Gandhiji was not particular about the fruits that man's each activity was capable of fetching. His aim throughout was to make man perfect not in any one aspect of life but in life as a whole. That is why we find Gandhiji dealing with all aspects of life and giving us a homogenous thought which is known as "*Gandhism*". Any way an attempt may be made here to know what Gandhiji has said about statecraft and about the individual's attitude towards the state.

Gandhiji's political career starts with his going to South Africa for some private work and his entangling himself with the cause of Indians there. It is there that he started the movement "passive resistance" against the aggressors as a part of the great philosophy of "Satyagraha". His definition of "Satyagraha" was right indignation for a righteous cause. He advocated this weapon to be used as a protest against injustice. In this philosophy of Satyagraha, Gandhiji mixes the ideals of great religions and makes the political movement a search for truth. His advocacy of non-violence, tolerance, truth, faith in God, self-purification, prayer, fasting, and *brahmacharya* in his political movement in South Africa bewildered the whole world. No great person in the political field had preached such a gospel to his followers as Gandhiji preached in South Africa as well as in India later on. Let us see what Gandhiji has said about his national service: "My national service is part of my training for freeing my soul from the bondages of flesh.....I have no desire for the perishable kingdom of earth. I am striving for the kingdom of heaven,

which is *moksha*. To attain this end it is not necessary for me to seek the shelter of a cave, I carry one about me, if I would but know it.....so my patriotism is for me a stage in my journey to the eternal land of freedom and peace. Thus it will be seen that for me there are no politics devoid of religion. Politics bereft of religion are a death-trap, because they kill the soul".

NON-VIOLENT NON-COOPERATION

Thus Gandhiji achieved a great success in successfully interpreting political ends as spiritual ends and thus making politics as sacred as religion. Gandhiji's great contribution to political science, in this connection is his introduction of "passive resistance", "non-cooperation" and the doctrine of "Upeksha" as parts of Satyagraha. He successfully practised during his life time and trained millions of patriots on these lines to fight against injustice. The magnificent success he achieved by fighting against the well armed violent forces of the British in Africa as well as in India, in a non-violent way is a great example of the success of truth and virtue, over demon power. With regard to "non-cooperation" we may say that it has been in use since the time of industrial revolution in the economic and political fields in the name of "strikes" and "lock-outs". But Gandhiji's approach to this is different because in non-cooperation "ends" are not important for him, but the cause and the course must be genuine, and moreover, he stresses on the importance of non-violence in non-cooperation. Hence for him even this is a spiritual movement as it is also a search after truth.

HIS DOCTRINE OF UPEKSHA

The doctrine of *upeksha* is a great contribution of Gandhiji to political science. This is indifference towards ends and also towards enemies. This doctrine Kantilya had preached nearly 2000 years ago as a "*fish upaya* or device" in statecraft. But Gandhiji has shown us how to practise this actually in conformation to truth and non-violence.

HIS THEORY OF ENDS AND MEANS

Something might be said on Gandhiji's idea of ends and means. Though in several fields of life prophets and philanthropists have advocated genuine means in the attainment of ends, in politics rarely we come across people who have the daring to advocate righteous means in the attainment of ends. Specially in a scientific age when Machiavellism is adored and worshipped as inevitable, Gandhiji abhors the idea, "ends justify the means". Throughout his life he maintained and practised by showing to people how right means alone can fetch lasting and right ends. The philosophy of ends and means of Gandhiji raises him above the average political philosophers to the height of a *guru* or preceptor in the political science, who alone can give a correct solution for the salvation of mankind in the international turmoil.

HIS IDEA OF INDIVIDUALISM

In the language of political science Gandhiji might be said to have upheld "Individualism". He advocated minimum state interference in individual matters. This he pleaded to encourage self-reliance in individuals. In the age of nationalization and socialization of industries and when the state is claiming omnipotence, Gandhiji deplored the excessive dependence of individuals on state, and ultimately he proclaimed his ideal state, "*Ramarajya*", to be a stateless society. But from other anarchists Gandhiji differs because he wants the people of this state to remain simple, contented, spiritualized souls. Even his individualism is not the same as that of the utilitarian philosophers of 18th and 19th century England viz. Bentham, Mill and Ricardo. Because his advocacy of *Laissez-faire* was not to facilitate free trade or to encourage capitalist enterprise but to allow free scope to foster the habit of self-reliance and perfection. Gandhiji, unlike other individualists, does not merely stop at condemning excessive state interference; in the same tone he condemns large scale production, complex social habits, materialistic life and

profit motive in business. Hence Gandhiji was a spiritual individualist and an idealist. He adores Ramarajya as an ideal, stateless society towards which man should progress. To attain this, Gandhiji advises people to develop habits of minimum wants, contented life, self-purification, self-reliance etc. He admires the life of ancient villagers in India and with this in view he advocates Khadi, village crafts (rural industries) etc. which he has elaborated in his constructive programme. But Gandhiji was not blind to the realities of the world. If Ramarajya was his ideal, Swaraj to him was the first step towards the attainment of that ideal.

HIS CONCEPTION OF SWARAJYA

The requirements of Swaraj according to Gandhiji are (1) the reduction of military expenditure: (2) the cheapening of justice: (3) abolition of intoxicants: (4) reduction of salaries to high officials: (5) redistribution of provinces on a linguistic basis: (6) examination of monopolies of foreigners: (7) guarantee of status quo to the Indian chiefs: (8) repealing of arbitrary powers: (9) abolition of race distinction in services: (10) recognition of complete religious freedom for all denominations and (11) administration through vernacular languages with Hindustani as the language of the central government and English as the language of international diplomacy. As Gandhiji expressed himself many times: "God is truth and non-violence is the light that reveals the truth. Swaraj is part of that truth, Satyagraha is the search after truth". In independent India Gandhiji wants every body and institution to be native. Thus even here we find Gandhiji's conception of "Swaraj" being different from those of others of materialistic ideologies. Gandhiji's statesmanship is ever inseparable from his saintliness. Gandhiji condemned imperialism, colonization and domination of all kinds. He could never tolerate slavery of any kind. His attempts to remove untouchability, a kind of slavery, from Hinduism and his advocacy of freedom for women, may be taken as examples of his compassion for the sufferers under slavery. Many a

time he has said that "might is right" is a rule that prevails in the kingdom of beasts. If man also resorts to this law of jungle, he does not deserve the potentialities that he is endowed with as the most supreme of living beings. In Gandhiji's own words: "Of all the animals created by God, man is the only animal that has the capacity to know his maker. Therefore his chief aim in life is not to eat and drink, not to marry and beget, not to achieve wealth or power, but to come nearer to God perfecting his spirit".

GANDHIJI'S IDEALS OF "LIBERTY" AND "EQUALITY"

Gandhiji's ideas of liberty and equality are all quite modern. He appreciates the Western philosophers in their magnificent interpretations of these terms. But Gandhiji emphasises much on the side of duties rather than rights. Liberty of thought, expression and more than all freedom of conscience, he advocates; and in this he upholds the ideas of Kant, the propagator of the "categorical imperative". Even his ideas of private property resemble those of Kant in so far as he upholds that each can possess so much that he needs making provision for his fellowmen also to survive. Gandhiji was an upholder of complete democracy. But he never appreciated mere political democracy. He had the strong conviction that unless society and the economic life of the people are Democratic, mere political democracy would remain "a shadow without substance". Even with regard to Swaraj he used to speak the same thing. He never liked mere political independence to India while slavery in economic and other fields was rampant.

COMMUNISM OF GANDHIJI

Gandhiji's views on society and the economic principles and political policies of that ideal society, resemble very much "the communism of Marx." Abolition of private property; establishment of a casteless and classless society; withering away of the state; are all ideas which Gandhiji also upheld. But the chief difference between the com-

CONCLUSION

In conclusion we might say that whatever Gandhiji has said or done, he has done so having in view the lasting good of mankind. Immediate success and shortcuts to success were never appreciated by him. In one of his statements after he suddenly stopped the non-cooperation movement, he said: "The drastic reversal of practically the whole of the aggressive programme may be politically unsound and unwise, but there is no doubt that it is religiously sound, and I venture to assure the doubters that the country will have gained by many humiliations and confessions of error". Whenever he faltered in his experiments, he had the courage to openly confess and to correct himself. Thus the introduction of open-heartedness and condemning secrecy in diplomacy, and condemning hatred, wars, and dominations of all kinds, considering them as inhuman, and finally idealising human society: are all great contributions of Gandhiji to political philosophy and political science. May we seek his inspiration and spiritualise our politics and thus aim towards lasting happiness and peace, avoiding all sorts of foul play in our political dealings!

munism of Gandhiji and that of Marx and his followers lies in the former's emphasis on non-violence and achievement of these gradually through persuasion and education. If we study the statement of Gandhiji in connection with the introduction of "yarn franchise", we understand his views clearly: "The qualification for the franchise should be neither property nor position but manual work; such for example as suggested for the Congress franchise. Literacy or property test has proved to be elusive. Manual work gives an opportunity to all who wish to take part in the Government and the well-being of the state". Thus if Gandhiji had his way he would peacefully alter the very basis of the present society and establish a new social and economic order in which there would be no distinction between classes and masses, and hatred of rank and riches would give place to the feelings of love, equality and brotherhood. His philosophy would result in a superior kind of socialism in which private property is not violently abolished but peacefully regulated, and human personality is not smothered by the state but given the fullest scope for expansion.

Democracy in Educational Administration*

By SRI R. SRINIVASA IYENGAR, *Retired Headmaster, Coimbatore.*

WE are a free democracy today. We are pledged to be a full-fledged democracy in the future. The entire nation is passing through training in democracy deliberately in certain spheres and unconsciously in other spheres. It, therefore, goes without saying that our public institutions should be administered on sound democratic principles. Our educational institutions also should be training-grounds in democracy for the citizens of the future. It is the privilege and duty of the educators to inculcate by theory and practice the true import and significance of democracy in their pupils.

DEMOCRACY AMONG STUDENTS

In our state, the framers of citizenship-training had this idea in their minds. There is abundant scope for inculcating democratic behaviour and action in the working of the Games Committees, the Students' Unions, Scout Troops, Red-Cross Groups, Students' Cooperative Stores and Social Service Activities. Principles of Parliamentary practice and procedure may be instilled in the working of Students' Parliament. Ideas pertaining to democracy and democratic way of thinking, feeling and acting have to be learnt by students, and practised by

* Paper read at the last State Educational Conference.

them. Democracy means equality, freedom, social justice, proper attitude towards their mates of inferior abilities or social status, faith in the bright future, and spirit of cooperation with the will of the majority.

Pupils in certain schools at least were made to believe that the entire organisation of the school was in their hands, and they encroached upon the legitimate functions of the other constituents of the school. That students formed only one single component part among the several constituents of the school was forgotten or ignored. The idea of established school republics was attempted to be worked out. The sense of realism was absent. It is essential that citizens in any democratic state should be made to realise the limitations and restrictions on their rights and duties. In an infant democracy like ours, adults as well as youths in schools should be made to realise the restraints they have to observe and practise. This caution should be borne in mind in working several sub-institutions and activities in our educational institutions. Harmony between democratic freedom and school discipline should be cultivated and preserved in the working of the students' and teachers' organisations. Democracy need not upset the sacred relationship between students and teachers.

What is initiated in the secondary state should be followed up in the collegiate or post-secondary stage. The well-defined clearcut procedure laid down for the administration of the Games Fund and the Students' Union Funds does not seem to be followed in the arts and professional colleges. I do not know if the Games Fund is separately operated upon by the head of the college who should generally abide by the sanction of the students' committees and should exercise his discretion rarely in sanctioning or vetoing expenditure. Student and teacher members of the committees should conform to high standards of democratic administration, without resorting to the procedure adopted by our elders, such as walk-outs and protests against the ruling of the chairman. Pupils should be helped

to understand the other man's point of view, come to unanimous decisions, and abide by the inevitable decisions of the majority cheerfully. Any attempt at regimentation of a democratic set-up in the administration of schools cannot prove to be successful.

DEMOCRACY AMONG TEACHERS

Teachers have been asserting that they have no voice in the administration of the school. Staff-councils have been ordered to be constituted, and each school has its own bye-laws. But very few schools have been able to form and work the staff-councils. In this case also the limitations of functions have to be understood, and members have to observe restraints in their behaviour. Often the atmosphere of the school is marred by teachers who fail to understand the scope of the functions of the councils. While guidance to the head in the internal administration of the school or other matters on which he may require advice is the primary duty, extraneous topics should not be brought for discussion. In my opinion, the consideration of the scales of pay cannot come within the scope of the staff-council.

I believe staff councils in most institutions at present can be a farce. Trained teachers of not less than three years' service should, in my opinion, form the electorate to elect the members of the staff-councils. With a large number of temporary and untrained teachers, the staff-councils, for a few years to come, can serve no purpose.

In recent years, attempts have been made to give the headmaster and teachers' representatives seats on the managing committees or on advisory bodies constituted where such representation could not be made on the managing bodies. Certain management have not yet given effect to this rule. The intermediate advisory board is superfluous. My personal view is that it is no advantage to teachers to claim seats on the managing committees. There is always the risk that teachers' representatives on the committees might most often compromise the interest of teachers or allow them

to be affronted at the meetings of the committees. Teachers, including the head, can preserve their independence, and assert their rights and views by keeping themselves outside the managing committees. The offer of seats to teachers might be tempting, but it is really harmful.

DEMOCRACY IN MANAGEMENT

I come to a very delicate question. I propose to make a dispassionate approach. Democracy cannot exercise its wholesale influence on either students or teachers when the managing committees of schools do not function democratically. Inspecting officers have not so far ventured to look into the proceedings of the managing committees, though the constitution of the managing body is one of the conditions to be satisfied by the managements for the purpose of getting recognition. There are managements which take notice of and approve or sanction minor matters, such as purchase of broomsticks, petty stationery and teachers' casual leave. There are again managements which leave the entire administration in the hands of the correspondent. The correspondent should be the live wire of the management. There are instances, where the managing committees do not bother themselves about even vital matters affecting the school, and the interests of teachers. By the entire body or sub-committees with delegated functions, the management should look after the appointment of the requisite staff, the framing of teachers' conditions of service, leave-rules, sanction or withholding of annual increments, termination of teachers' services, granting of special leave to individual teachers, introduction of new courses of study, and so on. These are vital matters affecting the life and progress of the institution and should not be allowed to be decided by the arbitrary decision of the correspondents without the knowledge and general or special authorisation of the managing committee. Both the extreme types of the managing committees are undesirable. The Department of Public Instruction and the Syndicates of the Universities should codify principles of

administration of educational institutions for functioning on a democratic basis of managements. The Rt. Hon. Srinivasa Sastri once said, "It is by no means an easy thing that the managers of a high school undertake. I could wish that there were a public examination which every manager of a high school had to pass on the theory of school management. I am not criticizing anybody; but school management is by no means a matter for amateurs. It is a highly specialised public duty."

The 1944 Education Act effected an educational revolution in England. Prior to 1944, headmasters appointed assistants and the governors confirmed. But after the passing of this Act, managing bodies are expected to run institutions on a democratic basis; "persons interested in education" should have a hand in the appointments, and there should be adequate checks to avoid precipitancy. A certain writer called "H" in the *London Journal of Education* compares in the Dec. 1951 issue two schools, A and B, each requiring a science master. The headmaster of school A reported to the governors of the school the need for a science master; decision to advertise for the post was made; meanwhile the executive committee questioned the need for an additional assistant; reference to the educational authorities was made; it took several months for the appointment to be made and for the teacher to join duty. The headmaster of school B got the consent of the chairman of the governors to advertise for the post by phone; and the approval of the appointment by the various bodies was automatic. The writer of the article concludes, that we can have nothing but contempt for school B, and that the school A had upheld, even at the cost of its efficiency, the fundamental democratic ideal that what concerns all should be agreed to by all. The management of school A was thoroughly alive to its democratic obligations, while that of school B was oblivious to its democratic responsibilities and brazenly flouted the modern democratic ideals. The essence of the modern interpretation of democracy is that as many citizens as possible should

have a say in any decision; for it is obvious that if two heads are better than one, twenty heads are better than two, and that we have executives and sub-committees to correct the mistakes of the governors of schools. Lastly, it must be understood that organisation is only a means to an end, not the be-all and the end-all of education.

DEMOCRACY & GOVERNMENT

One undemocratic act of the Congress Ministry was the abolition of the District Educational Councils constituted under the Elementary Education Act of 1920. The DEC's were dispensed with; they had not effected expansion of Elementary education. They were considered the fifth wheel of coach. Even after the abolition of DEC's

there has been not much of expansion. There was promise that the machinery would be reorganised. Though the composition of the Council was unsatisfactory, it exercised a healthy check in the assessment and distribution of grants to the several aided elementary schools. The department of education may be distributing grants justly; but no one knows it for certain. The department's secret methods of sanctioning, reducing or withholding grants should be a thing of the past. For elementary and secondary schools as well, bodies should be created to discharge the functions of sanctioning grants on an equitable basis.

Thus shall we develop healthy democratic administration of education in our State.

Australia's Tropic Schools

BY HAROLD BARTLETT

A school of ultra-modern design will soon be housing the rapidly-growing child population of Darwin, capital of Australia's Federal-controlled Northern Territory.

Designers of this Rs. 9,10,000 building have jettisoned all ideas of stereotyped school architecture so familiar in colder and older regions; it will be a stream-lined, up-to-date block, especially tailored for a vagarious tropic climate.

Darwin's new school will be in keeping with the new Darwin, which before the war was a half-forgotten tropical settlement with an almost static population. The township served a wild, frontier country, inhabited by pioneer cattlemen, a handful of miners, missionaries and nomadic aborigines.

Despite its obvious strategic importance on the map, Darwin was a neglected frontier post and seemed doomed to remain so for many years.

Then World War II pitchforked Darwin into the spotlight.

Japanese raiders bombed the town and destroyed many of its buildings. Allied servicemen took it over from the civilians and Darwin became a frontline town with a place in international headlines.

Now, with the rhythm of civilian life restored, Darwin is still a frontier town, but it is no longer a neglected static town. The Federal Government has moved in and is transforming the Territory's administrative capital into a well-planned focus for tropical development.

High on its list of undertakings is the development of educational facilities. This work is urgent because the school roll has jumped from 69 to 600 in five years.

Darwin's population in 1939 was 3,500. Now it is more than 6,000 with the child population increasing more rapidly than the adult. In the first post-war year births amounted to 27. Next year the number was 144, then 216 and then 300. The present birthrate is the highest in Australia.

The old school with the makeshift additions put a severe strain on accommodation. First, second and third year secondary pupils were for some time in one room.

The new school, in eight acres of sloping ground, has been designed with the weather eye cocked on Darwin's peculiar tropical climate.

Louvres in the 11-inch cavity cement-brick walls will catch the sea breezes, yet with the help of wide overhanging eaves, will repel the torrid sun overhead. As a second line, layers of insulating wool over all ceilings will beat off the heat and an ingenious system of cross ventilation will share any zephyr that happens to be blowing. Green swards around the buildings will also assist in minimising ground radiation.

Vertical brickwork fins and projecting piers at regular intervals will also break down the tropical glare.

The louvred walls will provide adequate and constant daylight at desk height in all rooms.

For "the wet" there is a large covered playing area linked with all the school blocks by long shelters and including the "tuck-shop" so that once at school, the pupil need not venture into the rain for anything.

All rooms are wired for sound, for announcements and radio lessons, and iced water drinking fountains will be placed both inside and outside the buildings.

Darwin's new school is only part of the comprehensive programme of education development planned for the Northern Territory. At the end of the war, the Federal Government was faced with responsibility of providing modern education for a growing and widely scattered population in a territory covering 524,000 square miles.

Within six years the Government has made education free and compulsory for

every child of European or mixed blood in this huge area. There are now five departmental schools, two private schools, two kindergarten centres and more than 150 children enrolled in correspondence classes. Darwin and Alice Springs have established evening continuation classes and Darwin has classes for the technical training of apprentices.

Since the war the number of teachers has increased from five to 34 and the numbers of pupils from 156 to 1,283. Buses carry pupils from outlying settlements and living allowances are paid to children who have to board away from home.

For pupils in the outback, the Alice Springs "School of the Air" keeps regular contact with correspondence pupils. Two-way radios enable pupils to speak direct to their radio-teacher at the end of each lesson.

The new Territory schools have all the amenities and facilities available to children in the metropolitan areas of Australia. Cine-projective radios and libraries are standard equipment and regular medical and dental inspections are carried out by mobile clinics.

Education is for all children, whatever their origin. There is no colour prejudice. The first Northern Territory boy to gain the intermediate certificate sitting in the Territory was an aboriginal quadroon. Of the 1,134 children attending school, 25 per cent are of aborigine extraction and seven per cent of Asian.

Compulsory education of full-blooded aboriginals has not yet been possible. Many live in isolated stations or are nomads with their tribes, and even if they could attend schools, they have not the necessary background of English to keep up with other children. This problem is being tackled by the Commonwealth Office of Education which has set up special primary schools at selected native reserves. Here, specially trained teachers are using a curriculum adapted to aboriginal children.

Mission stations have also well-conducted schools for both aborigines and mixed bloods

The administration's efforts to improve its education system have brought encouraging co-operation from Territory

citizens. Active parents' associations flourish and more than Rs. 10,000 has been raised to provide additional amenities not within the scope of the public purse. Throughout the Territory there is a happy union of government's aid and self-help.

The Place of Sanskrit in National Education*

BY SRI GUNDE RAO HARKABE, *Vachaspathi, Shiromani, Vidyabhusan, ex-Sessions Judge, Hyderabad, (Dn.)*

THROUGH the last millennium the study of Sanskrit was confined to the achievement of deliberately designed intentions in contradistinction to the motives and objects by which it was studied in the hoary past. It was studied from various points of view. People studied this ancient lore either to keep up the traditional spirit and custom or with an intention to perform various rituals and sacrifices in an efficient way and to remain conscious of the divine hierarchy and as such to acquire desired results successfully, or the object of its study was to have a devotional contact with the sacred lore and as such to gain transcendental benefits. Besides these, it can be surmised that it was studied with special interest in metaphysical and speculative discussions. Since much water has passed down the bridge right from those days down to this day, the study of Sanskrit can not be carried on with the same motive and objects. With the changes in time, circumstances, environment and in the outlook of the people, a change in the point of view of study is also imperative. Hence its way of study should be based on grounds that would suit the national tastes and temperament.

It is an established fact that all future evolutions are based on the achievements of the past. India is no exception to this natural phenomenon. It is admitted by one and all that India has had a brilliant past. In the field of art, literature, politics and above all, in spiritual culture, India excelled

other nations of the world. Even today, the whole world though advanced scientifically and politically, looks to India as the spiritual mother who has an immense treasure of spiritual knowledge to impart. One thing can boldly be asserted that morally India is more advanced than the so called progressive nations of the West whose progress is marked only by the race in the piling up of deadly and destructive armaments. The pace and happiness of the world are at stake due to this hysterical madness of the race for armaments.

Whatever be the future state of progress, it can effect no material change in the achievements of the past. Forms may change, but the real nature of things is unchangeable. India's future also depends on the comprehensive study of her past achievements found in her ancient sacred works. To explore the extreme darkness of India's past, one requires some light to guide him through it. The doors of the past are closed and its windows are latched from inside, if one does not approach it with proper guidance. The right light and guidance can only be found in the study of Sanskrit literature, the sacred and ancient lore for which India has to pride herself.

*Idamandham tamah kritnam jaayeta
bhuvanatrasyam*

*Yati saabdaahvayam jyotirsamsaram
na diipyate.*

(The world would have become blind, if the word-light has not been illuminating it all through the universe.)

Now-a-days it has become a custom in India to imitate foreign ways and manners without discrimination. This tendency in the public of blindly following the other nations has been consciously or unconsciously neglected by elderly people. And as a result, India will become a replica of foreign nations at the sacrifice of her culture and civilisation.

If the same conditions be allowed to prevail still further, the ultimate end is obvious: India's ruin. Therefore it is our duty to take precautions well in time. For this purpose and to explore the mine of knowledge of India's past, it is necessary to study Sanskrit on a wide and national basis.

Till recent times, Indians had no consciousness of national unity, except obedience to one common but foreign Government. The deep impressions of this are visible even after achieving Independence. In the words of Maharshi Jaimini, "Gunasaaam cha paraarthatwaat asambandhab samatwaat syaat" (There is no mutual connection among adjectives which are only to serve others i.e. qualifying the nouns). In short Indians have not yet gained the national spirit. The difficulties which are deep-rooted in us to the detriment of national character may be summed up as follows: the existence of various religions, following various customs and rituals and adopting many languages instead of one common language.

These diverse differences are to be subordinated to the progress and welfare of the nations as a whole. The fundamental difficulty is to avoid the impediments arising out of language. One common language which has traditional association, may be adopted. This problem can be solved only when we take to the study of Sanskrit; and only through such study can the spirit of nationality be encouraged to grow. The first and foremost scope should therefore be given to the study of Sanskrit. Ignorance is the root cause of all our difficulties, which have thrown us in

A dungeon horrible, on all sides round
As one furnace flamed, yet from those flames
No light but rather darkness visible
Served only to discover sights of woe,
Regions of sorrow, doleful shades, where
peace

And rest can never dwell, hope never comes
That comes to all but torture without end.

And we remain here as long as Ignorance reigns supreme. India lacks a common education about the highest standard of India's culture and civilization which India enjoyed in the past, while the rest of the world was in slumber. An elaborate research about the origin and development of different religious notions and seemingly opposite customs will certainly remove the present difficulties.

It should be borne in mind that India is the spiritual mother of the world. The *Rig Veda* is acknowledged to be the oldest work in the world. Our thanks are due to the esteemed European scholars who have done their best and after elaborate research brought many important and valuable things to light hitherto unknown to our old pandits. Really they have shown us a new way, but it can undoubtedly be asserted that their work is incomplete and is not what it ought to be. There are ancient and elaborate commentaries on the *Rig Veda*, but the language of the original text is remote and old, and difficult to understand. Strange to say; even in those days of remote past, the study of grammar had reached its perfection. The most difficult work is still left undone. It is the discovery of the real nature of the civilisation of the past and its various stages of development not only in religious thoughts and ceremonies, but in social manners, politics, literature, art and in other fields of activity. But let not this be forgotten that language and the human mind always act and react on each other in a peculiar manner. Several revolutions, not only of religious conceptions and ceremonies, but of philosophical speculations, literature and society might have occurred before the *Rig-veda* was completed and given the present form. The germs of our present forms, customs, manners, religion, society, culture and other civiliza-

tion in general are incorporated in those of the past. Our ancient heritage is not confined only to the special manners of our characteristic life which need not be neglected. I admit that there is much that is worthless and unhealthy in them, yet the treasures of wisdom, knowledge and beauty they contain are too precious to be lost. There are ever so many admirers of our past culture in foreign countries. They say, and rightly so, that every citizen of India needs them, if he is to be fully a cultured modern Indian. Without being benefited by our past heritage, we cannot advance. Our present characteristic features are firmly established in our past culture which forms the foundation in building our edifice of nationality. As it is impossible for India to produce a Shakespeare, so also is it for England to produce a Kalidasa, because the special nature and nurture of each nation differs in its characteristic customs and manners. If we are to preserve our own nationality and want to be united among ourselves by common sympathy and also cultivate strong patriotic zeal and bond of brotherhood amongst our countrymen, we must study our ancient and sacred lore as our national language. Nationality is essentially spiritual in character, Sanskrit being *Deva Vaani* (Divine Language), is spirit itself in its subtlest form.

In order to know India's past and to forecast her future, Sanskrit will prove the best guide. But the study should be free from utilitarian motives, and be a systematic survey by which the fine qualities of mind are formed and nourished. This can be achieved only when it is compulsorily studied by one and all with a faith in our culture and a burning flame of national sentiment. Herein lies the way for effecting unification of India and her millions, whose present disunity is due to many factors but primarily to the absence of one common language.

One may object I am imposing upon the minds of young men the unnecessary burden of the study of a language which is already dead. I want to make my point clear further. I assure you that I never want to

introduce a dead thing to hale and healthy young minds whose mental excellence will make them the future pillars of Indian State. I am not going to discuss here a question which is apparently irrelevant to the present topic. It is sufficient to say as an *obiter dictum* that classical Sanskrit does not fall under the group of dead languages. Some scholars are of opinion that Sanskrit is a dead language. They do not stop here, but venture still further to argue that Sanskrit was not at all spoken even when it reached its highest zenith in the past. Others undisputedly held that Sanskrit was a language spoken by the common people. Some assure us that the influence of Panini's grammar was detrimental. What Panini wanted to do was merely to analyse the language. But the consequence was that the flexibility of the language to express every phase in the people's mentality disappeared, and it became stiff on account of the rigidity of its rules. The consequence was that Sanskrit got rigid at the very core and it "died." To put it in Govind Sastri Paradesi's words, "Sanskrit would become the spoken language of India if all editions of Panini's Grammar are drowned." I have published some articles on this subject, and I have shown clearly that Sanskrit language is not dead. It is not "mritaruupa" but it is "Amritaswaruupa." And also I have shown in detail that Sanskrit can be brought into common use in spite of the so called rigidity of the rules of Panini. H.C. Wyld said in his work, *Historical Study of the Mother Tongue* that a grammarian has absolutely no authority to prescribe what is right and what is wrong. Panini was fully conscious of his rights and liabilities. He not only stated what was in actual usage, but he stereotyped the forms of words, idioms and phrases and their usages as they were prevalent in his time. He did not prevent the further introduction of new words according to the necessary requirements of the people. It is said that in the days of Panini, Sanskrit acquired a peculiar sacred character in the minds of the public, and his *Ashlaadhyayni* being unparalleled in the history of human thought deserved a

unique method of recognition. Thus a religious authority was added to that of Panini himself to determine what was right and wrong in Sanskrit. And the inevitable result of this twofold sanctity attached to the work was that from his days the process of death began. But these allegations are groundless. In his life-time Panini received little reverence from the public. His work was vehemently criticised by Katyayana. No religious authority was added to the sanctity of Panini. After many centuries, Patanjali flourished, whose great work, *Mahaabhaashya*, is in reality a defence of Panini against the criticisms of Katyayana, and his predecessors. After Patanjali, the science of grammar was called "Trimuni Vyaakaranam" (grammar of the three sages). Though preference was given to Panini, yet the maxim of "Yathottaram Muninaam Praamaanyam" prevails. Jaimini, the founder of Miimaamsa, framed aphorisms I-iii 7 & 8 *Aaryamlechhaadhikaranam* and *Pikanemadhikaranam*, in which some provision is shown for adapting foreign words in Sanskrit. Upavarsha was the first commentator on Jaimini. Panini was a disciple of Upavarsha. Panini framed no rules which deprived the language of its flexibility. His strict rigidity was restricted to the language used in the performance of religious rites. Nagoji, the highest authority on the Paninian school of grammar, states clearly in his monumental work, *Sabdendu Sekhara*: 'Yajne karmanyeva asaadhu sabdapravoge doshah.' Even today the language is flexible and allows freely foreign words. Vamana's famous aporism, "Vardhate cha Dhaatuganah" clears all doubts. According to Vamana, even roots of foreign languages can be adopted, and the vocabulary of verbs can be increased according to needs.

In reality, the wealth of words in Sanskrit is immense. Sanskrit is capable of coining

new words, technical and scientific terms. The highest thoughts and the most complex ideas can be expressed in this language in beautiful, concise, pointed simple sentences. It claimed to be the *lingua franca*, but Hindi is made the compulsory and official language. Now a new difficulty arises. Though Hindi is widely studied throughout India, it is losing its beauty through negligence of Sanskrit, which is the basis for Hindi, and with Sanskrit alone it can flourish in the national field. The study of Sanskrit is necessary in an applied form, though not directly. Now a gentleman in free India without fear addresses his audience as "Hamare Sabhik Gana!" But it is deplorably wrong. He ought to have used the word "sabhaasat". *Sabhika* (Sabha + ika) denotes the keeper of a gaming house and not a member of an assembly. Yajnavalkya, the law-giver, uses this word in its true sense. (II.199). Mitakshara, the most authoritative commentary, explains this word as "sabhaa kitava nivasarthayaasyaasti asau sabhikah." Sudraka also uses this word in his *Mrichakatika* in this sense. There is another word *Sabhya*, (Sabha + yat) which denotes one belonging to an assembly. But these words are used without discrimination, and the very idiom of language is spoiled. To make our national language more refined and dignified, the study of applied Sanskrit becomes necessary. But unfortunately it is neglected.

One objectionable point is found in the present system of education. In colleges, some scope is provided for Sanskrit, but it is utterly neglected, whether consciously or unconsciously, in the primary and secondary stages. This is, as the saying goes, putting the cart before the horse. Without a strong primary foundation, little can be expected of its development and its important role in the field of national education.

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Manager.

THE EDUCATIONAL REVIEW.

Unesco Begins World-Wide Fundamental Education

By GEORGE D. STODDARD, *President of the University of Illinois*
From *NEA Journal*

THE first thing to note about UNESCO—the United Nations Educational, Scientific and Cultural Organisation—is its organic relation to the United Nations. It is one of the specialised agencies of the parent body.

When the charter of the United Nations was drawn up in 1945, educators took a leading role. They persuaded the U. S. Secretary of State to make provision for the fostering of peace through education. Subsequently, representatives of international science unions sought a place in the new organisation, while cultural leaders who did not regard themselves as falling within education or science combined to form the "C" in UNESCO. Among the latter group are representatives of journalism, radio, motion pictures, libraries, the fine arts, agriculture, labour and religion.

Membership in UNESCO is limited to nations. The number of members rose to 64 during the Sixth General Conference in Paris in July, 1951. At that time five new governments were admitted—namely, the German Federal Republic, Japan, Laos, Viet Nam and Cambodia.

The full membership list, exceeding in number that of the United Nations itself, is a striking demonstration of a world need. The only major power not represented is Soviet Russia. That nation cannot, or will not, join an organisation whose constitution proclaims a belief in the "unrestricted pursuit of objective truth, and in the free exchange of ideas and knowledge," together with attempts "to increase the means of communication between their peoples and to employ these means for the purposes of mutual understanding and a truer and more perfect knowledge of each other's lives."

Fundamental to the programme of UNESCO is its emphasis upon human rights. Americans know well that these rights are

at times abridged in the United States, particularly in relation to race. Nevertheless, as with delinquency, crime, or social deviations, this is not taken to be the will of the citizens of the United States. Rights cannot be granted simply by subscribing to a doctrine or signing a pledge, but nations, like individuals, must start somewhere. There is nothing wrong about starting at a high level of idealism, if earnest attempts are made to translate the ideals into action.

The principles embodied in the Universal Declaration of Human Rights do not depend upon the immediate ability of persons to profit by them. They do not wait upon the acceptance of responsibility; the rights must be given first. It has become the duty of all men to accept the responsibilities that go with rights. Only the free man can discover for himself that freedom does not remove the bad effects of bad choices—that freedom, to mean much, must be exercised within a framework of personal and civic virtue.

Inevitably in the United States, which has so many citizens' rights on the law books, the emphasis is on duty. In countries where rights have not been clarified, much less laid down in law, any campaign which emphasises duties first will fail. The Universal Declaration of Human Rights says, in effect, that freedom is the sovereign virtue. Given freedom, together with full opportunity for advancement, one knows where the responsibilities lie and can be judged accordingly.

In the Fifth Session of the General Conference in Florence, Italy, the emphasis upon programme concentration took the form of official approval of the main tasks of UNESCO. These tasks are:

To eliminate illiteracy and encourage fundamental education;

To obtain for each person an education conforming to his aptitudes and to the needs of society, including technological training and higher education.

To promote through education increased respect for human rights throughout all nations.

To overcome the obstacles to the free flow of persons, ideas and knowledge between the countries of the world.

To promote the progress and utilisation of science for mankind.

To study the causes of tensions that may lead to war and to fight them through education.

To demonstrate world cultural interdependence.

To advance through the press, radio and motion pictures the cause of truth, freedom and peace.

To bring about better understanding among the peoples of the world and to convince them of the necessity of co-operating loyally with one another in the framework of the United Nations.

To render clearing-house and exchange services in all its fields of action, together with services in reconstruction and relief assistance.

At the Sixth Conference in Paris in 1951, these 10 main tasks and a few auxiliary ones were implemented by about 140 programme resolutions.

The programme in basic or fundamental education has become the largest single project in UNESCO's field. It is, in the aggregate, the largest educational project ever undertaken in the history of civilisation. It calls for the eradication of illiteracy the world over—for education not only in terms of reading, writing and arithmetic, but in terms also of basic scientific and civic principles for about 1,000 million persons.

The ability to read and write is regarded as crucial to economic and political progress. It calls upon the mental abilities of young and old. In fact, classes already begun under the sponsorship of UNESCO

include persons from five to 80 years of age. Without the basic achievements of reading and writing there is no promise for the next level of education which introduces young people to science, technology, art, literature and world affairs. There is no hope under illiteracy for development in agriculture, engineering or medicine.

Accordingly, the United States delegations in UNESCO have supported programmes in fundamental education. The Director-General of UNESCO, Jaime Torres Bodet, as the former minister of education in Mexico, was distinguished for his work in improving the education of the Mexican people. It is not accidental that the first training school has been established in Patzcuaro, Mexico, through the cooperation of several Latin American countries and UNESCO. The UNESCO publication, *The Courier*, has reported as follows:

"Latin American educators long have realised that illiteracy is virtually a synonym for hunger, disease, poverty and wastage of human resources. For decades they have worked on the principle that illiteracy is only part of a way of life that must be changed. Literacy for its own sake is not enough.

"The key to this change is the teacher. Mass-produced drugs can be used to attack such diseases as yaws and malaria, but there is no such thing as a mass-produced teacher. And teachers are needed to attack illiteracy and ignorance and the other 'diseases' that spring from them to afflict the people.

"Educators can point to many examples where campaigns against ignorance and low living standards, even though they have started off in a spectacular way, have slowed down and failed to produce lasting results in the face of a shortage of teachers and educational materials.

"Latin America therefore will be the first of five regions—the others are the Far East, India, the Middle East and Equatorial Africa—to benefit from the work of what UNESCO calls a 'fundamental education training and production centre.' With the other regions it comes under a 20 million

twelve-year plan to create a world network of six such centres, training some 4,000 fundamental education teachers of teachers."

The specialists in fundamental education include experts not only in reading and writing but also in hygiene, home economics, practical farming and the handicraft industry. The first words and sentences are made to do duty in terms of the common needs of common people. It is not something thrust upon them from above.

There rarely has been found evidence of a lack of ability to learn on the part of young children. In the UNESCO demonstrations this ability is unearthed like so much ore that has rested for centuries in the hills without contributing to the general welfare. UNESCO's role is to demonstrate, to train leaders, to stimulate governments and intergovernmental cooperation.

The money for this must come from the people themselves and from their governments. As men begin to study the natural resources of their countries and the way in

which industry and agriculture transform wealth, they will be able to pay for schools, facilities and teachers, finally reaching upward toward secondary and college education.

This is the future for all countries. If all goes well, there will be a renaissance in education perhaps equalling what the United States accomplished through public schools and land-grant colleges.

Education does not insure cooperation among the free nations of the world, but it does give a firm basis for such cooperation. It enables leaders and governments better to understand the need for unity. UNESCO itself is no broad highway, but it is a path—a path which thousands of persons in the United States have found to lead somewhere. The idea is not to embrace the United Nations as a final completed plan, but rather to make of it something desired by the mind and heart—the best hope of mankind for a peaceful outcome of the present world struggle.

The Sound Mind and the Sound Body*

By K. G. SAIYIDAIN, Joint Secretary, Ministry of Education, Government of India,
New Delhi.

I AM keenly interested in all aspects of education, including physical education, and, not long ago. I was associated with the United Nations Youth Welfare Seminar that was held at Simla at which problems of physical education also came in for a good deal of attention and discussion. All the delegates were unanimously of the view that no programme of Youth Welfare could be either complete or effective unless it provided for a *comprehensive* and *imaginatively planned* scheme of physical activities. I would like to tarry for a moment, if I may, on these two adjectives that I have used to define the nature of the scheme and ask you to ponder over them. This scheme

must be comprehensive i. e. it should not be narrow or one-sided, confined only to physical exercises or gymnastics or games or any particular brand of physical activities, but it should include within its scope *all* the different types of activities which cater directly to the development of the physical aspect of man's personality—not, however, mind you, *only* the physical aspect as I propose to discuss presently. It is essential that this programme should be as varied as possible so that it may be suited to different types of youth and evoke their responses naturally and spontaneously, without the need of resorting to unwelcome compulsion. Closely allied with this qualification is the other one

i. e. it should be *imaginatively planned* so as to appeal to the peculiar psychology of the adolescent—his instincts and impulses, his interests and enthusiasm, his desire for self-expression and service, his creative urges and his social tendencies. Does that sound to you as expecting too much of Physical Education? Not at all. Most of our schemes suffer unfortunately for want of imagination both in planning and in implementation. I have not the least doubt that if intelligent imagination was allowed full play, physical education in its wider sense could be so planned and oriented that it could irradiate many aspects of Youth's personality and tap his or her energies at many levels. You see, there are always two ways of approaching any problem. The mechanical, routine-bound, lifeless, academic, bureaucratic way which is mainly concerned with a tame compliance with rules, filling of forms, following a time-table and compiling reports and statistics, is devoted to the letter that killeth and rather suspicious of the spirit that keepeth alive. It can even take a vital and lively movement like Scouting and tie it up into a variety of lifeless knots.

There is, on the other hand, the vital, the vigorous, the inspiring approach which considers the human individual, his personality, his growth, his joy as far more important than anything else. It is this approach which infuses life into every activity, including education, whether physical or intellectual or social or moral which can take Scouting, for instance, and make it a magnificent and throbbingly significant experience for children and youth, catering to their manysided, budding interests and giving them new dimensions of joy and activity. I have taken scouting as only a handy example—the principle applies right through to all types of physical activities and all phases and stages of education. It is upto the teachers and the educational administrators either to make them contribute to the fullness and the richness of life or only to salve their conscience by introducing them in the syllabus

and forcing them on the children without doing them any appreciable good.

What I have said so far applies just as much to children and adults as to youth, and our plans of Physical Education must be comprehensive also in the sense of embracing the various age groups. We are often apt to forget that the whole of life is bound up in by an iron law of unity which we dare not break except at our peril. If we ignore proper physical care and training at the stage of infancy, the individual remains handicapped all his life. If the period of childhood is not catered for properly, the child grows into a physically maladjusted adolescent and no amount of training at that stage can atone for what he has suffered at the preceding stage. Again, if we fail in our duty towards the adults and, either through neglect of physical education or bad working conditions, allow their health and physical well being to suffer, we are hit by a boomerang because these adults are the parents of the next generation, and their sins—or, more properly speaking, their deprivations—will be visited on their children. Thus we see forcefully the truth of what may be a commonplace in theory but is a fact which is blatantly ignored in practice—namely, that good physical education is a lifelong process, beginning with the parents of the unborn child and covering the whole period of his infancy, childhood and adolescence—thus linking up the successive generations into a new law of Karma which I would request you to ponder over at your leisure. In the past, educationists have often tended to think that they were, mainly, if not exclusively, concerned with the education of children and youth and that adult education (or what we call Social Education, now) was not their primary concern. That attitude is now being happily abandoned and Social Education is beginning to receive its due measure of attention. I hope and trust that in your special sphere of education, you will give proper attention to the needs of adult education, not only incorporating its principles and practices in your curricula, but also taking upon your-

* Address to the Conference of Principals of Training Institutions of Physical Education held at Bombay in May.

selves the responsibility of educating public opinion to the realization of the urgent, national importance of this issue.

There is yet another and deeper sense in which the principle of unity to which I have just referred is applicable to this question. Education is in an *integral whole*—not a patchwork of bits and pieces catering to separate, watertight compartments of the psychophysical organism called man: physical movements developing the body, books and abstract ideas feeding and nurturing the mind, arts and music educating the emotions... No, it does not fan out that way. Man's personality is a single, indivisible whole, and all that is good and worthy enriches it all round, and all that is unworthy or unhealthy in any sense lowers its total value and vitality. Speaking for myself, I would say without hesitation—even in this gathering of "physical educationists", if there can be such a term at all!—that I am not interested in the mere development of the body. I have no great respect for the man who is only an expert athlete or a good wrestler and nothing more, even as I am not greatly impressed with a bookworm or a man who can play with ideas but feels lost in the world of social action and living realities. If I may use a well worn phrase, I am interested in the sound body because it is the seat of the sound mind, because it is the vehicle through which the spirit of man expresses itself, because, in the fascinating words of the Bible, it is the "temple of the Holy Ghost." All modern advances in physiology, psychology and related sciences have brought out more and more vividly the intimate relationship between the body and the mind, even though they may not have been able to throw any decisive light on the nature and the *modus operandi* of that relationship. Mental deficiencies and handicaps have been cured, in numerous cases, through suitable physical and constructive activities which have had a cathartic effect. Similarly, cases of shell shock, nervous paralysis and many other apparently physical diseases have been successfully tackled by the adoption of psychological methods of treat-

ment which have sought to approach the mind through the body. This meant that you have to take a much wider and deeper view of your work than the one traditionally taken of the old drill master of my school days who put children through a certain number of limb contortions and marching orders! You are a valued and indispensable ally in the great process of education which makes the body the willing and efficient servant of the mind and makes the trained mind, in cooperation with the body, an instrument for the service of worthy social purposes. This is the spirit which should permeate your aims and objectives, your curricula and your techniques of training, your corporate activities and your entire programme of work. And the point of departure for breaking this new ground is obviously in the Training Colleges of Physical Education where not only this new ideology has to be made real to teachers but appropriate techniques have to be worked out and carried over from the laboratory as it were, into the field.

You will, no doubt, have noticed that in my remarks I have confined myself—wisely, I hope!—to drawing your attention to what I regard as the basic principles of physical education and training because I can speak about them with a certain measure of confidence. I have resisted the temptation of talking about matters of detail on which every one of you is a better expert than I can ever claim or hope to be. I should however, like to point out one or two practical implications and corollaries of what I have been discussing with you. If physical education is envisaged in these terms, it follows that it should be taken out of its rather narrow groove and brought into vital contact with life needs and life situations. Much greater emphasis must, for instance, be placed on activities like hiking, camping, scouting, mountaineering, organisation of work camps, youth hostels than has been the case hitherto. These are activities which, no doubt, promote physical welfare, but they do so in a wider social context and make better health and bodily development a valuable byproduct of

intrinsically worth-while projects, rather than the direct, avowed end. There may be much to be said for certain prescribed forms of physical drill and games, particularly when we are dealing with children and youth suffering from certain physical defects, but the other type of activities that I have mentioned make a greater and wider appeal to their mind and emotions and are more powerful instruments of what I may call total education. In this connection, I would like to make a special mention of the need for developing what are internationally known as "work-camps" in which young men—and women—belonging to schools and colleges come together to carry out projects of manual labour and construction which are useful for the community. They may do so either during the long vacation or during week-ends or even during work days by groups of students taking their turns according to a planned programme. Under many national and international organisations like the World University Service, the International Voluntary Service for Peace, the UNESCO etc., students' groups have carried out such projects—building roads and bridges, schoolhouses, hostels and hospitals in war-torn countries or making their own school playgrounds and gardens and other physical amenities which could not be given to them. In Yugoslavia, the youth made a fifty mile long railway line in a very difficult region of which some of you may have seen a stirring film documentary. In our country, there are numerous things that need to be done to make life bearable for our people living in villages and cities. We are just now launching on what may become a very momentous programme—the Community Development Projects for re-building the countryside. Now, there are many small but important projects in each Project area which need to be completed, but either money or personnel or both are lacking, and it occurs to me that there is no reason why our young men and women should not participate in such work camps and make

their own effective contribution to the building up of the countryside which is as surely in need of service as any country ravaged by war. This they can only do, if the trained teachers that you send out of your institutions have the vision, the competence and the understanding to organise and supervise such camps and realise their social importance. It will keep the students engaged in healthy physical activity under proper conditions and intelligent direction. Wielding the hammer or the pick-axe can be as good an exercise as working with dumb-bells or on the parallel bars, and it will be of infinitely greater social and educational significance.

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Editorial

Dr. Akrawi in a recent appreciation of the late John Dewey draws attention to his contributions to educational theory and practice. He points out that Dewey's educational theories were influenced by his concept of experience. Believing that man learns by dealing with the problems of his environment, Dewey felt that the school should teach by providing suitable experiences drawn from the environment of the pupil to arouse interest. He insisted that education is life and not a mere preparation for life. The school therefore should be an improved miniature society where children might learn through engaging in everyday activities. "The child, his interest and his needs and the development of his intelligence and personality become the focal point of education. This shift of emphasis in education from the teacher and the subject matter to the child, he called a revolution comparable to the Copernican revolution.....He contended that what the wisest parent wanted for his child should be what the community must want for all its children....., America's children are to-day leading, and let us hope the world's children tomorrow will lead happier lives, because John Dewey passed through this world for a brief period of 92 years"

Sri V. Ramunni, Secretary, Tamil Nad Elementary School Teachers' Federation,

has drawn attention to the Primary deplorable state of the Teachers in primary school teachers in Madras Madras in an interesting article contributed to the

Educator, Bombay. Their salaries inclusive of dearness allowance range from Rs. 38 to Rs. 80 per mensem. Probably the vast majority get something around Rs. 50 per mensem. Presenting a modest family budget, Sri Ramunni calculates that the minimum requirements for a teacher's family cannot be less than Rs. 172-10-0 per month. This may be compared with the cost of living for a Bombay teacher worked out by

Radkar and Rege which comes to Rs. 385 per month. Sri Ramunni also draws attention to the restrictions placed on their freedom to organise till recently by G. O. 416. This G. O. has been declared void by the High Court of Madras on an application by the Secretary of the Andhra Rashtra Elementary School Teachers Federation.

Recently Professor Boyce Gibson dealt with the Christian teacher's attitude to his calling in an address to Religion and teachers at Sydney. What the Teacher he says about the Christian teacher applies equally to teachers believing devoutly in any other religion, and is also of value to us in India with a secular state suspicious of any kind of religious zeal and strictly maintaining an attitude of indifference to all religions. Professor Gibson asks: How does a Christian teacher of algebra differ from any other teacher of algebra? Admitting that there is no Christian algebra, he goes on to lay down that the Christian teachers should teach algebra "not as a routine, but with a sense of the marvel of mathematics, and with a sense of brotherhood with those whom they teach." Another point he mentions is that the teacher must follow in his work the fundamental maxim that a child of God is an end in himself and not a means to something else. Professor Gibson has spoken suggestively about the influence of religion on the work of the teacher, how it transforms the spirit in which he discharges his professional duties.

Some of the distinctive features of the administration of education in England are set out in an interesting and

informative article by Mr. Education in England Roger Carter of the British Embassy at Washington on central and local authority in English education, appearing in the March issue of the *American Journal of Educational Research*. In spite of the responsibility vested in the Ministry of Education under the Education

Act of 1944 to formulate a national policy and secure its effective execution, Mr. Carter declares that the local authorities preserve a considerable measure of autonomy. Moreover, in accordance with immemorial tradition, the school and the teachers possess very great freedom in academic matters. In fact, the Act itself guarantees that the pupils are to be educated in accordance with the wishes of their parents, so far as this can be done without prejudice to efficient instruction and without incurring unreasonable expenditure. Local educational authorities run schools and execute a system of grants for private institutions. The minister dispenses grants to local authorities and lays down minimum standards in regard to school buildings, the qualifications of teachers and other general administrative arrangements, but he has no powers over curriculum, teaching methods or choice of text books, except a vague general responsibility to ensure a certain minimum standard of education.

Mr. Carter draws special attention to the work of Inspectors of Schools. Though they act on behalf of the minister, they have the honour of being appointed, like judges, by the King. They act as advisers to the teachers and as interpreters between the minister and local education authorities.

The most noteworthy feature of the English system is the freedom enjoyed by the teachers in regard to the content and methods of education. They prepare their own syllabuses, choose their own text books, and develop their own teaching methods. Even the requirements of external examinations are not allowed to dominate the curriculum or the method of teaching. They are provided for without necessarily becoming the main principle of organisation. Professor S. V. Kogekar of Poona, writing in the latest issue of the *Progressive Education*, draws attention to this as the most striking feature of the English administrative set up. The flexibility of the syllabus and the freedom to try experiments in teaching methods seemed to him during his recent visit to England as the most valuable features of the English system.

Mr. Carter takes care to note that this freedom is not abused because of the force of a long tradition and the influence of the inspectorate. "Thus cooperation and sufficient uniformity is secured in general matters, while the actual business of education rests squarely in the hands of those who take part in it. Perhaps the best short description of the administration of English education would be the mediaeval motto: "*in necessariis unitas, in variis libertas, in omnibus caritas.*"

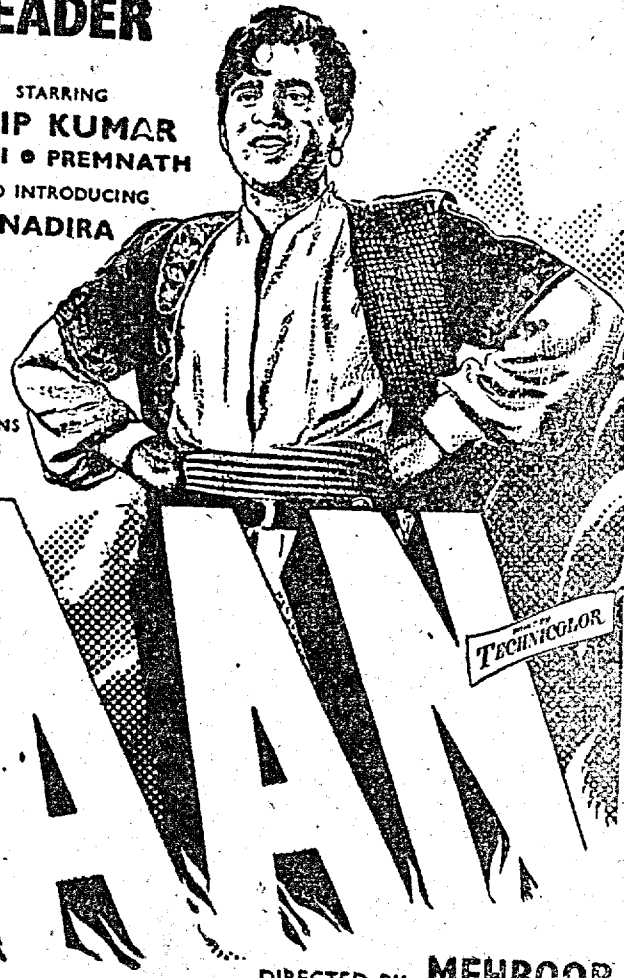
Compared with the position in England, that in India offers many striking contrasts. Here the Central Government have denied themselves any active influence on the educational policy or administration. State Governments exercise however strict control. The syllabuses are laid down and the text books recommended by the State Governments. Moreover, schools have to prepare the pupils for external examinations, whose requirements effectively dominate them. The teachers have little or no voice in all these matters. The helpless position of the profession was conspicuously seen, when, in our own state, the educational system underwent lightning transformations in accordance with the whims and fancies of successive ministers of education. The fact that they all belonged to the same political party, did not help in any way in mitigating the confusion. Factions within the party led to a series of cabinet crises: and every crisis brought in a new minister of education with new views and whims.

There is need in India today for some amount of central direction in establishing a uniform tradition for all schools throughout the country. At the same time, there is need also for the widest possible experimentation so that we may be able to evolve a system suited to our genius and the needs of the times. The lesson of the English administrative set-up for us is that the Central Government should exercise greater control over the vagaries of state ministries and that at the same time the state ministries should concede greater initiative and freedom to teachers in regard to the content and methods of education.

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Teacher Growth Through Refresher Courses*

Lecturer in Education, Government Training College, Kozhikode.

BY DR. H. S. S. LAWRENCE M.A., ED. D. (Columbia), M. E. S.

INTRODUCTION

The Department of Public Instruction, Madras, while introducing the new syllabuses of the Reorganised Scheme of Secondary Education, points out:—

"It is most important that the teacher should realise that the scheme embodies a new spirit, a new evaluation of values and a new approach. The infusion of a new spirit is more important than the imparting of fresh items of information. New syllabuses taught with the old values and approach in mind will be little, if any improvement, on the present system. They may indeed be worse."¹

The above passage clearly shows that the scheme for the reorganization of secondary education in Madras makes a new demand upon teachers in service. The Department of Public Instruction looks forward essentially to a change on the part of the teachers in their outlook on education, that should bring about the best in our children and youth. Teachers should develop the new spirit of growth demanded of them.

Refresher Courses, a part of In-service Education.

Refresher courses are a means towards providing for teacher growth in service. It

must be recognized at the outset however, that refresher courses alone do not contribute enough to the professional growth of teachers. Refresher courses cannot be regarded as synonymous with in-service teacher education. While indeed more and better refresher courses are necessary, there is definitely the need for various other in-service education programmes as well

The teachers' colleges are primarily concerned with the provision of education for the B. T. Degree and have done little towards the growth of teachers working in the schools after graduation and training. They have not assumed responsibility for providing programmes for the in-service education of teachers. But a study of a few subjects including practice teaching cannot make a teacher good for life. The teachers' college should be the "nerve centre" where in-service education of all types and sorts is provided for the teachers working in the areas around. This is the way by which teachers' colleges and schools are enabled to come together. Here is the opportunity for the "producers" and "consumers" to get together.

The only idea which has found a place in the recommendations of many Education Committees as regards in-service education

* A paper read at the last Madras State Education Conference.

is the one relating to the introduction of refresher courses. The Central Advisory Board of Education in 1949, the Madras University Reorganising Committee in 1945 and the National Planning Committee in 1948, rightly emphasised the importance of refresher courses in keeping trained teachers up-to-date. In spite of these recommendations and though there is a great need for bringing up-to-date the vast number of teachers who have been in service some years, the refresher courses actually provided have been few. The ones offered have been inadequate for the large number of teachers in service. Often, they are offered only when some professors volunteer to give them or when a new specialist is freely available.

The latest position is analysed by the University Education Commission appointed by the Government of India:

"An urgent reform is the institution of vacation refresher courses for high-school and intermediate college teachers. At present neither students nor teachers utilise their vacation: for most of them vacation is a period of want of occupation.....The Madras Government used to have vacation courses at Ootacamund for some years, but we were told that they have also been discontinued."²

Organization and Administration of Refresher Courses:—

It is worthwhile to know first of all the position in England where the use of refresher courses for teachers is well stressed. The Board of Education, in calling for systematic arrangement so that teachers may attend refresher courses, says:—

"The courses are conducted by training colleges and university training departments, by local education authorities and by independent organizations. The Board also through the agency of H. M. Inspectors held a number of

courses.....The courses may be full-time lasting two or three weeks or even a full term; or they may be part-time courses held in the evenings or at weekends. In 1938 approximately 7000 teachers attended short full-time courses, 700 attended term courses and 47,000 part-time courses."³

In the organization and administration of refresher courses for teachers in Madras State, the following suggestions are made in general.

(1) The teachers' colleges should provide leadership along with Government Education Officers and professional organizations in the planning and operation of short-term courses for teachers of high-schools. Such courses should be much more than and different from just "refresher" courses as were provided in the past. They should be *real professional* courses. This will require that the faculty be alive to the progress made in educational theory and practice; that they also take full cognisance of the needs and demands of the teachers themselves.

(2) The Universities too should provide short-term courses for teachers in the schools and colleges. This is not the job of the teachers' colleges alone. Indeed, the Universities have a special responsibility towards those of their graduates who become school teachers. The University Education Commission, in recommending this, observes:—

"The University can thus become a real intellectual and spiritual home, to which its teacher alumni would love to come back for nutriment of mind and spirit."

(3) Where and when should such professional courses be provided? They could well be given in the teachers' colleges themselves, where facilities by way of libraries and equipment are available during the holidays. However, several hill stations and other healthy places can be used for

professional study and recreation. The best time for conducting refresher courses will be the holidays when teachers have no classroom work.

(4) The contents of short-term professional courses should be well-planned. Some of the important aspects of vacation courses are enumerated as follows:—

a. Teachers should be made acquainted with latest developments in educational psychology and sociology, child guidance and mental hygiene.

b. Training in tests and measurements.

c. An understanding of the results of research and experiments.

d. An understanding of Educational Plans and Schemes supported or introduced by Government or other agencies.

e. Demonstrations, practical work, group living, discussions and visitations.

(5) Who should teach such short-term courses for teachers in service? The faculty of teachers' colleges and especially those who have had extensive training in foreign countries, are well fitted for the job. Nevertheless, the services of headmasters and experienced teachers who have carried out experiments successfully in school systems should be utilised.

(6) Refresher courses should not be mere lecture programmes. They must enlist the full participation of the teachers who attend and deal specially with their felt needs and problems in schools.

Provision of Incentives:—

It is highly important that educators and administrators should recognise more and more the importance of and the need for proper incentives for teacher growth in service. Incentives are essential, if teachers should decide about taking refresher and professional courses. There is of course the prime incentive to serve India in this great formative period of independence. Teachers would work well and better with a spirit of service to the motherland. Special emphasis

should be placed on what teachers can and should do as persons, citizens and professional workers by reason of the challenge of India's needs and opportunities today. The incentive must necessarily come from within.

But the inherent motivations must be supported by rewards for more effort and better quality of service. Modern India should be realistic enough to provide a ladder of increasing salaries and promotions for high-school teachers to climb step by step. The salary incentive must not be an end; it must nevertheless be a means to in-service education and better teaching. The incentive for teachers to undertake further education through refresher courses must be provided by giving higher salaries and promotions to those who take such courses creditably. If teachers are to be encouraged to take refresher courses or other studies, they must be given the necessary leaves of absence with travelling allowances and other conveniences. Provision of regular refresher and other short-term professional courses at teachers' colleges and universities is essential. It is also important that on return to school after taking refresher courses, the teachers should have chances to put into practice new ideas gained and spread new knowledge and skills learned.

"In order that the scheme of refresher courses may become a real success, the authorities of schools and intermediate colleges and the Government Education Departments should make certified attendance at a University refresher course once every four or five years a qualification for promotion. Some such stimulus would be necessary until attendance at such refresher courses becomes a tradition....."

Alternatively, teachers may be given leave of absence for six months after every five years of service and asked to attend advanced courses at their own or any other University and obtain a certificate of attendance and good work from the head of the department of the University."⁴

2. *The Report of the University Education Commission*. Government Printing Press; Delhi, 1949, Vol. 1, p. 95.

3. Board of Education, *Teachers and Youth Leaders*, London, H. M. Stationery Office, 1944, p. 17.

4. *The University Education Commission*, op. cit. p. 96.

educational efficiency secured in the school. The school examinations are proposed to be held by any authority, outside the school, which the department may appoint. The results achieved by such an external examination will show how there has been no loss in the standard of education. The organizers of the Vidyalaya expect a little more: they hope to reach a standard higher than that of other schools.

The experiment has to overcome certain departmental obstructions. The first objection will be that the teachers in the Vidyalaya are for all purposes of departmental rules beyond the age of employment, and yet they are the mainstay of the Vidyalaya. Will the department concede, the point of efficiency, irrespective of the age of the teacher? If they do, as they will have to, on inspection and examination of the school, the basic idea of superannuating teachers at a fixed age will have to be modified.

The second difficulty which lies in the way of this Vidyalaya is the comparatively low rate of fees charged. When fees are uniform in all schools of the locality, will the department permit a different lower rate of fees? If the lower rate of fees will be approved, it will mean admission of the fact that fees can be lowered, and the financial burden on the students can be and should be lessened by adopting new methods of school organization.

In these two important aspects of secondary education, equal efficiency and less cost, the Vidyalaya experiment will be watched by all educationists and the public alike with keen interest.

(Experiment II and Experiment III to be described in the next instalment, refer to "XII Standard—a year's course in balanced education" and "Daily School Assembly and its use by the Headmaster in teaching Current Affairs" respectively).

The State's Educational Policy

By SRI R. SRINIVASA IYENGAR, B. A., L. T., *Principal, Srinivasa Tutorial, Coimbatore.*

THE Education Minister's statement in the Madras Legislative Assembly on the Budget demand under the head "Education" contains a review of the policy that was pursued by the Congress Ministries since 1946 and its repercussions on the present position. For the first time, a Congress Education Minister in Madras State has declared that the fundamental objective of providing universal free elementary education as laid down in the constitution would receive the highest priority in the Government's educational policy and that it is the accepted policy of the Government to see that a primary school is established in every village with a population of 500 or more. Dr. M. V. Krishna Rao's predecessors in the Congress Ministry have fought shy of using the term "universal free elementary education"; and one of them scorned the very idea of priorities in the

General and the Educational Budgets. C. R. himself, as Premier and Finance Minister, in his budget speech of 1939, stated that "in view of the financial implications, the introduction of universal elementary education was not a practical proposition at any rate for some years to come." It is to be apprehended that the objective may remain a pious hope, as the Minister explained that Rs. 1470 lakhs will be required per annum and invited the Legislative Assembly to offer suggestions as to how to augment the financial resources of the State so as to make increased provision for education.

The Education Minister has also stated that the Government will continue to utilise private agencies for the development of universal elementary education through the grant-system. Private agencies, barring solitary exceptions, have proved to be miserable failures for coping with the task

of expansion of elementary education. As uniform scales of pay are being urged for teachers under all managements, and as most private managements are unable to pay even three rupees per month to teachers over and above the grants, no purpose is served by the Government's seeking this agency for achieving the objective laid down in Article 45 of the Constitution. Further impoverishment of the bodies and souls of elementary school teachers cannot be tolerated. Private agencies have abundant scope in the fields of secondary and university education, but should not be permitted to thwart the Government's duty to nationalise and impart elementary education for all children in the state. Private enterprise in elementary education may be permitted only for conducting experiments or research of a unique type.

Finance is, indeed, a serious handicap in the way of our realising the goal laid down in the Constitution. Gandhiji showed himself a modern progressive educationist, when he enunciated at the Wardha Conference of 1937 that free compulsory education should last for a period of eight years. It is a matter for surprise why the Central Government have appointed a Commission to report on how secondary education could be improved. The Central Government has a responsibility in seeing that all the State Governments take immediate steps to attain the objective laid down in Article 45 of the Constitution. It is incumbent upon the Union Government to provide the necessary finance for enabling every child in India to learn to read and write before embarking upon adult and social education. Moulana Abdul Kalam Azad and his able secretaries should apply their minds to this urgent job waiting to be finished in about seven years. The State Governments should not pass on their responsibilities in this matter to other agencies, but themselves shoulder it with assistance from the Union Government. Nationalisation of elementary education is the only way to achieve universalisation of free elementary education.

The report on Burma of the three experts deputed by the UNESCO is helpful

to us in determining the period and the content of primary education. The experts suggest a five-year course, a year being 200 days of 5½ hours each, so that pupils may leave school at the age of 10 or 11 years for the farms. In our country, for some decades to come, the universalisation of primary education is feasible only with nationalisation of the same for children of the age-group 6-11 years. The nation will be satisfied if the State Governments set themselves to impart the five-years primary education to all children in the states.

The Education Minister, Dr. Krishna Rao, made an admission of great significance when he said that owing to the Government's policy of introducing basic education throughout the state, the compulsory elementary education scheme and maintained *status quo* since 1947-48. Gandhiji conceived his scheme of basic education for establishing universal education. Gandhiji wrote in 1937 in *Harijan*: "I am a firm believer in the principle of free and compulsory primary education for India. I also hold that we shall realize this only by teaching the children a useful vocation and utilising it as a means for cultivating their mental, physical and spiritual faculties. In no other way can primary education be made free, compulsory and effective. I am convinced that there is no other way to carry education to *crores of our children*. We cannot wait until we have the necessary revenue." But the two ideologies of basic and universal education have been treated by the Madras Government as distinctly separate, as may be seen also from the fact that there is one deputy-director for basic education and another deputy-director for elementary education. The present decision of the Government to review the present anomalous situation is to be welcomed. The basic education policy has, in fact, retarded universal education.

The present Government seem to have curious ideas of their own on basic and primary education. Evidently, they have no faith in schooling affording sufficient training to the intelligence, practical efficiency and a sense of moral and social values to the children. They are anxious to

establish proper co-ordination between the home and the school by the method of half-day schooling and half-day family apprenticeship in craft. The half-day schooling is not intended to secure the admission of more pupils and the adoption of the shift-system. Its object is to make pupils learn to be better-skilled craftsmen, and to enable teachers to take a supplementary occupation or to take part in the nation-building activities. We are a poor country; our children are perhaps more precocious; special methods are being invoked for imparting education to our children.

The implications of this novel proposal have to be carefully studied. Children will learn craft, not from teachers, but from parents in their homes; the possibility of their learning crafts in the school workshop to be attached is not to be ignored. The problem of starting an ordinary school bristles with difficulties; that of running a school workshop to each of the thousands of primary schools is a bewildering one. The craft-training which teachers have received all these five years and more may have to run to waste. The idea behind the new proposal is that education through craft or even education-cum-craft is not the goal of elementary education. It is a complete departure from basic education, which has till now been the State's policy. The half-day schooling should be decided upon, after the formulation of the aim and goal of elementary education, the duration in years and the content to be imparted. The content cannot be merely the three R's; we cannot eschew the play-activities that have been in vogue all these years. Children cannot sit for three hours at a stretch in school. The Report on Education in Burma

of the UNESCO experts defines the minimum content of primary school education, which has to be taught for five years, a year being of 200 days of 5½ hours each. A minimum four-hour-day, with a midday interval, seems to me to be absolutely necessary for imparting sound elementary education. The existing basic schools are already unpopular, for an impression prevails in the minds of parents that literacy and the three R's do not receive as much importance as the cleaning campaign and the *takli*-spinning. Children from basic schools find their admission into secondary schools difficult, as their attainments in linguistic and other tests are found not up to the mark. The existing basic school curriculum needs revision. The transition from basic schools to secondary schools must be made smooth. Again, the view prevails in rural areas that the education imparted in rural areas during the first five years of school life should not differ much from that in urban areas. There is a craze, of the right type, I think, for more and better education everywhere; and the curtailment of educational facilities in duration or content in rural areas will not be appreciated. Education is not a toy to be played with, but a precious tool to be wisely handled for the development of the all-round personality, i. e., the physical, mental and moral faculties of the nation's children. The half-day schooling will not be helpful in achieving this objective, and is not a matter for experimentation at all.

I desire to emphasise that nationalisation of elementary education for five standards for children of the age-group 5-10 or 6-11 years should be the immediate objective and is the only way to achieve universalisation of free elementary education.

NOTICE

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Manager,

THE EDUCATIONAL REVIEW

Goddard College: An American Experiment in Education

BY LEONARD B. AROHER, JR. (From *The Christian Science Monitor*)

THE state of Vermont, in the northeastern part of the United States, from its earliest days has played an important role in furthering educational development. It was Vermont which gave the United States its first medical school and its first teacher's college; more recently, it was Vermont which brought forth Bennington College, the Putney School, and the Woodstock Country School—each in its own way pushing forward educational frontiers. Also, Vermont is the birthplace of John Dewey, the dean of American philosophers and educators, whose thinking has had a distinct influence upon Goddard College—one of the state's latest experiments in education.

Goddard is a small college, having an enrollment of approximately 125 students. The faculty numbers 20 and average classes are of eight to ten. A normal student programme includes three courses. Goddard College is dedicated to the theory that what one learns, one is, and thus school should be essentially an education for living. Books, lectures, demonstrations can supply the person with information, but only when that information has become part of his own personality has he really learned it. The good teacher rarely tells; he helps his students find out things for themselves. Tests and examinations do not measure this kind of learning, because the only true test is in action and behaviour.

The Goddard plan makes the whole college community a learning situation, with small classes, individual counselling, work experiences and community government all playing a part. Work is offered in sociology, psychology, philosophy, economics, history, government, conservation, education, the physical sciences, the life sciences, languages, literature, art, music and drama. The heaviest student demand is in literature, psychology, education and government.

Democracy as a way of life is evident to the visitor to Goddard as he talks with the students, the faculty, and the maintenance staff, as he visits in classrooms and listens to discussions in which the instructor and the students are equal and in which there is a free exchange of ideas as the group seeks to reach an understanding of a problem.

Goddard's community government gets its power from the college's Board of Trustees. Its province is the daily life of the college community, for which it makes and enforces regulations, sets standards, and levies a yearly tax of \$ 12. Tax money pays for recreation and occasionally buys permanent equipment to make college life easier and more enjoyable.

The community government functions through meetings of the whole college community, held twice a month, and through a number of special purpose committees—legislative, judiciary, and executive arms, a recreation planning group, a committee on educational policy, a group to plan and supervise the work programme through which community members contribute 10 hours a week in work toward the maintenance of the college. Every member of the college, whether student or member of the teaching, administrative, or maintenance staffs, may attend the semi-monthly community meetings, and every one has an equal voice and vote.

Faculty and students are co-citizens at Goddard. Typical of the self-regulation the community has imposed upon itself are by-laws limiting smoking to fire-protected areas and setting quiet hours. Community by-laws are considered to have the strength of the more usual administrative rulings on such matters.

At Goddard, the Educational Policies Committee, elected by the community, is constantly surveying the entire educational programme, and it keeps in close touch with both the courses being offered and the instructors who teach them. There are no fixed academic requirements for admission to the college. The president of Goddard, Dr. Royce Stanley Pitkin, says; "We are not too interested in what a candidate for admission has studied in high (secondary) school. What we want to know is how he studies, and what kind of person he is and can be."

There is no fixed curriculum at Goddard. During the first two years the student is free to explore in any field of knowledge that interests him. In the last two years, when he is a candidate for the Bachelor of Arts degree, he specialises in a self-chosen field. Teaching is tailored to the individual needs of the student. There are no grades and no examinations. A student, with the aid of his faculty counsellor, evaluates his work and his progress, to determine whether he is ready to go on to advanced studies.

One of Goddard College's most zealously maintained theories is that listening to lectures is not necessarily learning. Thus, free discussion, in which the instructor is chiefly the resource person and the leader who sees that the discussion sticks to the subject, is one of the mainsprings of the institution's educational programme. Successful democracy is absolutely dependent upon free discussion. Such technique requires wide and extensive reading on the part of the student. Thus the library becomes, not a depository of knowledge, but a very vital working core in the democratic educational programme. By their facility for thinking on their feet and for discussing

pertinent problems intelligently, Goddard students and graduates stand out in any gathering.

This unique college evolved from an idea conceived in the 1930's by its president Dr. Pitkin, who today is known affectionately to faculty and students alike as Tim. Dr. Pitkin formerly was principal of Goddard seminary, an old and honoured secondary school in Vermont; after some years in this position, Dr. Pitkin decided that a college, such as he envisioned, would be more useful than a secondary school, however good. A number of prominent educators and influential laymen agreed with him, and in 1938 Goddard College was officially organised.

The new college had, at its inception, only a library of about 3,000 books and a small sum in cash. For a campus, the trustees went deeply into debt to buy a 200-acre estate on a high hill near the town of Plainfield, Vermont, and the 11-year process of converting a farm into a college was begun. The cow barn eventually became the college cafeteria, recreation hall, administration offices and campus theatre. The bull barn was remodelled into the library.

Today, nearly 14 years after its organisation, Goddard College still has no capital endowment and no reserve fund worthy of the name. It is supported almost entirely by fees paid by students.

But Goddard College is proving that a good college education can be achieved without ivy-covered walls and elaborate buildings. Its graduates themselves become—by precept and example—advocates of the theory that "Democracy is an active daily way of life," and today are winning distinction for themselves and for their college.

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Manager.

THE EDUCATIONAL REVIEW.

Value of Language in National Education

By SRI S. CHAKRAVARTI, B. A., A. M. I. B. E., Madras.

THE infant democracy of the Republic of India is too young to recollect what are national thoughts. The national leaders also do not indicate what language medium out of all languages in India would foster the growth of national education. There are two types of national leaders, and let us start with the first.

In this land of different cultures, languages tend to emphasise differences and then attempt to gather rationally an artificial unity which looks like a game of school boys attempting to locate from the shadows falling on the wall a plaything. Finding in reality this to be unavailing effort, some national leaders could not help starting with the doctrine that India can never become a nation; and out of the many languages, no national thoughts, either individually or collectively, could possibly arise. Then, they begin direct action excluding other Indian languages in the name of nationalism, while at the same time expecting that such negative activity would develop in their own mother tongue national thoughts. But this game seems to indicate that political demands are made on cultural levels, and there ought to be some other language which is not a national thing, but has introduced this conflict without being related to Indian nationalism. What that language is any boy can understand, and that is the English language.

In the history of India, either ancient or modern, the people, although illiterate in the sense that they cannot read or write, have never insisted in one voice that any cultured people should quit India. But the demand has been made about the English by Indian citizens speaking different languages and belonging to different cultures and, such a phenomenon could never have happened in case the English are cultured people in the sense Indians understand what culture is. Why has such a political

demand been made with all the cultural forces even inhibiting the national tendency of cultured people? It is because English is not a national thing. English culture seems to represent a sort of political ego with a cultural defence mechanism, and it has unconsciously tended to grow political demands on cultural levels, a thing unheard of in the annals of Indian history before.

To those Indians who think that English is a thing of beauty and a joy for ever, Hindustani gives these silent thoughts. Are Tamil, Telugu and Malayalam related to Hindustani or to English? How can I be nationally important at the centre without permitting other Indian languages to find their own level at the extremities even as water finds its own level? How can the centre impose on the extremities even in a symbolic form? Am I not something real—of course I may not be rational at present? It is just possible that when Hindustani becomes the national language of India, then the international language of English would have been known as the last resort of imperial memories and has been the unconscious background indicating uncultured demonstrations by cultured citizens of India.

Therefore, national leaders should consider now that culture is not a thing but a relation. Then, they will be aware of English memories coming out of Indian minds to breathe the fresh air of Republican freedom. Indian pedagogues have often been called upon to get into such a pioneering enterprise, when, due to circumstances beyond their control, culture has got stuck up on political levels as a thing.

It might be that when Hindustani becomes the national language, then political demands on cultural levels might also be things of the past. But the fact that the English language has all along been the specific determination of antinational

activity would be revealed to all cultured citizens in India. They will also find out that voluntary withdrawal of the British from India is not a miracle, but the consciousness of British culture representing political altruism.

As the British have left these Indian shores, they have grown confident of the fact that Imperialism has established a cultural hold on the people of India, and English language will be there to contain national facts with imperial memories. The present conflict on cultural levels in India does not arise from national facts of freedom, but points out that imperial memories are in the process of elimination.

Ever since the British have established a hold through their altruistic culture in India and in the Eastern countries, cultural memories all over the East have grown into historical facts, getting into the negative drive to exclude one culture from another through nationalism, eliminating one language and preferring a diplomatic nomenclature, and introducing an element of political conflict among the cultured peoples of the East. Eastern historians find the missing link in the English language, as they attempt to reconcile the origin of cultural conflict among minority and majority cultures throughout the eastern hemisphere. The English spirit seems to say: "I am the origin of all national things in India and the East, and I am also the destruction of all national relations in Eastern culture."

Educationists know that boys and girls are normally unwilling to go to school and the compulsory primary education has inhibited all national memories in children. While they are dragging their legs on the road, these boys and girls meet the cultured politicians who divert their attention to some writing on the wall and ask them to learn this language or that language and boycott other languages.

Even the parent at home finds that political demands are made in the English language. The teacher regards national

education as a means for learning politics and not culture. The Heads of Educational Institutions and Universities appear very rational in English, but do not live up to their cultural reality. All blame Hindustani for not being so attractive as the internationally manifest English, but Hindustani has come to indicate that English is the origin of cultural inhibition in India, a symptom of aggression in Indian culture and has given national anxiety for all the citizens in the Republic of India. Then, the rationale of Hindustani would become real.

Hindustani might as well be compared to a cultural broom that could only get at the English cobwebs and restore freedom to Indian culture.

In every Indian home, the joint-family is disintegrating; brothers are quarrelling as if they are not blood relations, sons are indifferent to fathers and hang on to English teachers, wives are demanding separation in English language, and cultural groups and communities have got into the mood of political crusaders. It will be superfluous to add what respect and regard boys and girls have towards teachers and education. In case English has been the pioneer of this sort of national education, then some other Indian language like Hindustani should re-educate Indian culture.

Then, there are the second type of national leaders who expect to collect sales tax from the movement of Hindustani. They are the sons of Bharath, tracing their descent from the Sun and the Moon; they are industrialists penny-wise in exports but pound-foolish in imports; and they are anthropologists who argue that since culture and capital have started with a capital "C", they can also make out the last "e" capital to their needs and desires. But nobody is on solid ground on political levels, and the cultural past does not carry political memories along with it; on the contrary, only when politics is buried, culture takes its rise and not otherwise.

Therefore, culture in India should beware the imperial nature of any language. Not that Indians should not learn the international language, but English should never be nationally important. National thoughts can never emerge from an international thing, but from national relations among the languages in India. National education involves education through various languages in India, and national culture includes constant vigilance over English from imposing political demands on cultural levels.

The readers might ask why English is used to affirm the value of language in national education. Just as a thing is a relation, so national language is also related to an international language. The people in Great Britain are also entangled in international cobwebs of their own language aggression and have lost their national freedom as an international thing. Let them also beware that language is a friend and not a monopoly, and an international thing represents former memories of imperial past playing upon their reflective national consciousness.

A B C of a New Teacher

BY SRI D. PURUSHOTHAM, *Chittoor.*

WHEN anyone views this topsy-turvy world in the right perspective, by standing on his head, he will now see a vast number of young teachers—trained and untrained—tasting their first experience of professional teaching, unguided and all alone. The teacher should know that he is there primarily to learn, as learning is like rowing up-stream. A pupil cannot be taught to read, but he may be confronted by an imaginative reading situation. This is why he should know the children individually and the environment; even at the risk of neglecting the syllabus and disregarding the results. He should have no prejudices or prefixed notions. He should think subjectively; feel instinctively; react protectively; and elevate emotionally, as far as his children are concerned.

A new teacher should know the first Fiddles (i. e., the intellectual and moral leaders) among the pupils by means of a series of free conversations in the classroom and by observing them in their unguarded moments, when the brake is off. The intellectual leaders can be fished out by employing the Standard Tests, but the results of such tests are informative and not definitive. He can also add to his information the opinions of his associates. In

the absence of standard tests of character of sufficient reliability, his researches into intellectual sphere will, however, afford him some help in knowing who the 'moral victors' are. Generally, the true leaders will be found slightly above the average in mental make-up.

After knowing the leaders, "the new knowledge hawker" should know how to work best in co-operation with the partly baked youths. One cannot applaud with one hand. Co-operation is the road to discipline. The teacher, through the leaders, should pick up and weave threads of variant calibre. To attempt to woo the class *en bloc* means to forfeit the right to know his children as individuals, and this is better than trying to know them individually, which may land him in disillusion. But some "narrow-necked-bottles" do stay out of the net cast. The beginner should not get puzzled or outwitted by the wayward, the rebellious, the dreamy, the geniuses and the delinquents who may drift unnoticed or unvalued or neglected. But on that score, he cannot give up the struggle. A studied neglect is, frequently, the finest method of winning them.

Disregard of syllabus does not mean a happy-go-lucky conduct of the school work.

Every school or class has its own tradition, linguisms, localisms and somersaultisms, and he has to follow the existing hackneyed track, however abominable it may be, before effecting any alterations for several good reasons. The progress of education rests on experimentation, when done after searching investigation, knowing that the child has only one school life. He experiments not on lifeless machines, but on purposeful human beings. The teacher's attitude, his gestures, his likes and dislikes, his preferences and his idiosyncracies have to be assimilated by the children, before there can be any worthwhile cooperation between the two.

No teacher stands alone. He is all eyes and ears. He should also study the confirmed reactions to the methods in vogue in his pupils. He should not only discover the possible reasons for the poor response; but also find out the potent remedies. Any change in the technique, introduced gradually, should openly appear that it was made on the initiative of the pupils. Accordingly, he should prepare his lessons. The success of a lesson depends upon how much the children participate in it, and not at all upon the personal efficiency of the 'jail warden' or 'smooth-tongued trimmer'. His scheme of work demands the long view, if not the longer one.

The innocent pedagogue has to face the setting and marking devils. His business is not so much with the pen and ink ghosts, but with the living personalities. He should know the disparity between authority (superior or inferior) and discipline which spells cooperation. There is that unavoidable drudgery in school work, and he has to combat it with the missiles of engaging interest. In matters of discipline, he must be upright and unbiassed. He is not a *guru* dealing with one child, when the child is the school itself. Once martinets had their day, but not today.

It is expected that a teacher should partake in other school activities. The school society is not only of value to him, he is of value to it. Societies do not mean

extra monetary contributions; as there are many calls on the pocket of the child of today. The present schools are fast becoming match-manufacturing factories; blood-suckers if not slaughter-houses. Some think that any fool can become a teacher. But such fools are either idealistic fools or feckless ones. But let every teacher try to manufacture a lesser number of fools in this mad world, which will be something without them.

The 'star-crossed teacher' is a man among boys, and a boy among men. He needs recreation and time for social duties and for research work. All is fish that comes into the teacher's pocket. He must be strong enough to withstand the hard knocks from the multifarious *s*s, Codes and Rules of education. He richly needs holidays; if not, he will become a sponge or a string bag or a sand-glass or a Moghul diamond. If iron enters into his soul, it is something, but not dead chalk and dust. He should have the teaching personality. He cannot escape his personality, nor conceal it, as he is not a lamp-post or a wall-pag.

There is a type, a red hot enthusiast who puts all his energy into teaching, who tickles, directs, controls, and compels and finishes his work and shows tangible results. Well and good so far. The pupils do follow him on the surface. There 'the new colt' robs the pupils of their personalities, by denying them the right to exercise them. There is another type of teacher, who relies on charm, which is commendable, and when he plays upon it too much, disaster chills him. There is another type, who adopts a deliberately negative attitude, which is abhorrent, and thus he simply withholds from the child what is his due. What is personality, if not the expression of character plus something else? Character is trainable and attainable, but the nature of its expression is beyond his control.

A new teacher may be happy because of the good he is doing and knows he is doing, in 'the shed for husking apparatus.' A knowledge hawker, with insurmountable ideals will become a misfit or indifferent.

Another with ideals may simply retreat from reality. A third one with practical ideals, may shoot at the bull's eye. He is the best adept, who can adopt and adapt. One who preserves the intimate relationship between the ideal and actual is the real *guru*. Some have ideals only for the pleasure of scuttling them. Every teacher faces depression as he is enveloped by outdated traditions, empty encomiums, apology of emoluments, restrictions and regimentations. The greater the idealism, the deeper the depression. Such ones suffer an eclipse as on the race course. But the teacher should welcome depression, as it is the darkest hour before dawn.

The beginner is on trial by all, including himself. What makes him too hot or quit? Is it the type of school, or the wrong children or subjects or his inability or what? It is better to light a candle than curse the darkness. Success can be achieved by constant thought, faith, prayer, endeavour, intensive and extensive study, by self-sacrifice, analytical approach and by abiding and intelligent interest in the Whole Child and all crowned by LOVE.

He who can—does, he who cannot, teacher.

Secondary Education Commission—What For?

(Continued)

II

In my last article, I had stated that the Government of India seemed to be planning for two systems of education, one pre-basic, Basic, and Post-Basic, leading to rural university for the masses and another, Primary Education, Secondary Education leading to the University for the classes. In order to find out whether my surmise was correct, I wrote to the Minister of Education with the Government of India, to clarify the point. I give below the reply (A).

(A) No. D. 1268/52-B. I.

MINISTRY OF EDUCATION
Government of India.

New Delhi 8, the...16th June, 1952.

Dear Shri Aiyangar,

1. Please refer to your d. o. letter dated June 2, 1952 addressed to Maulana Sahib, enclosing a copy of your article "Secondary Education Commission.—What for?"

2. I may say at the very outset that there has been no through examination so far of the problems pertaining to Secondary

Education in the country and the Planning Commission has rightly described this stage of education as the weakest link in our educational system. A new factor which makes it even more important to survey the entire position of Secondary Education is the development of Basic education. In several states, a stage has been reached where students are completing a seven or eight years, basic course and some decision has to be taken regarding their future. A fairly uniform system of Primary Education may be suitable for children, but with the coming of adolescence, a diversification of courses becomes essential, as this is the stage when differences in aptitude and interest begin to be clearly shown. Further, the primary schools draw their teachers, and universities their students, from the Secondary Schools. If these are inefficient, the quality of education at all stages, is bound to be adversely affected.

3. I trust that the observations made above will convince you of the necessity for such a commission.

Yours Sincerely,

(Sd). K. L. JOSHI,
Under-secretary.

SHRI N. KUPPUSWAMI AIYANGAR, M.A., L.T.,
Retd. Lecturer, Training College,
Trivandrum, Ad. Ha. Ely. School, Vaduvur.
(Tanjore Dt.)

It will be seen that it is vague and not to the point. It seems to me that the Government of India do contemplate two systems, but are unwilling to own it until it is endorsed by the proposed Secondary Education Commission. Whatever it may be, I have again written requesting a definite reply to the questions I had raised. I give below a copy of that letter also. (B) I think it is better to deal with the undesirability of having two systems after I get a reply to my last letter.

Copy of letter (B)

Dear Shri Joshi,

Your letter No. D 1268/52 B. I. dated 16-6-52 in reply to mine addressed to Maulana Sahib. I must say it has not enlightened me on any of the questions that I have raised in my article. You use 3 terms, viz., "Basic Education", "Primary Education" and "Secondary Education". What each term exactly connotes is not clear. The last two terms are well defined terms in educational literature. In the absence of any explanation to the contrary, one has to assume that they are used in their usual meaning, i. e., Primary Education means education up to 11 and Secondary Education, Education between 11 and entrance to the University. If this is so, the term "Basic Education" is not used by you in the same sense as it was used by Gandhiji. I have quoted enough from Gandhiji's writings in the article sent to you to show that he intended "Basic Education" to be of the Matriculation standard so as to include what now goes under the name of Primary and Secondary Education.

I request you to let me know what exactly the Government of India means by those 3 terms.

Secondly, I do not know exactly how far the Sargent Scheme holds the field now. But from newspaper reports of the speeches and pronouncements made by the toprank-

ing men in the Ministry of Education including Maulana Sahib, I am definitely of the impression that the Sargent Scheme is the main guide except in a few instances like 40 years' time required to complete the introduction of free and compulsory education between the ages of 6 and 14 throughout India, and the place of 'Hindi' in our educational system. The paras under 'Basic Education' and 'Secondary Education' in the Five Year Plan give the same impression.

For instance, in the Sargent Scheme, Basic Education is identified with the present primary and Middle School Education and is intended for the age group 6 to 14. In the five year plan also, it is stated that Basic Education is intended for the age group 6-14. So it may be inferred that the standard of Basic Education as envisaged in the five year plan is only that of the present Middle School as is given in the Sargent Scheme and not that of the Matriculation as intended by Gandhiji.

Again, in the Sargent Scheme, first five years of schooling called Junior Basic is common to all pupils. After that pupils who pass in the examination are sent to High Schools which corresponds to the present Secondary Schools. Those who fail are sent to Senior Basic Schools. The products of the Senior Basic Schools may go in for higher education provided for them by the Government such as Adult Schools. Thus the Sargent Scheme provides for two parallel systems of Education; one Junior Basic, High School to University; another, Junior Basic, Senior Basic to Adult Schools.

In the Five Year Plan under Basic Education, it is stated that the several stages of Basic Education are pre-basic, basic, post-basic, teacher's training, and when this becomes possible, a rural university.

Under Secondary Education, it is stated that Secondary Education is the weakest link in the educational chain. But it is a link between what two things is not given. In your letter you talk of Primary Edu-

cation and the need for a diversification of courses with the coming of adolescence. The Sargent Scheme also is to provide a variety of courses extending over a period of at least 5 years after the age of 11. Therefore, it may be fairly inferred that the Secondary Education contemplated in the First Five Year Plan is a link between Primary School (Junior Basic) and the University. Therefore, it is a fair inference that what is contemplated in the Five Year Plan is the provision for two different systems of education—one pre-basic, basic, post-basic to rural university; another Primary School (Five Year course), Secondary Education to the University. This is only a modification of the two systems contemplated in the Sargent Scheme. I wish to know definitely whether the Five Year Plan contemplates two systems as I have described above.

Of course, you state in your letter that Secondary Education is partly intended for those who have completed the 7 or 8 years Basic course. If it is so, there should be a Post-Basic Education Commission and

not a Secondary Education Commission. This also requires elucidation.

In conclusion, I would request you to give a definite reply as to what the Government of India contemplates with regard to:—

1. the standard of basic education, whether it is a 7 or 8 year course;
2. whether it contemplates two systems of education—one Pre basic, Basic, Post-Basic to Rural University and another Primary Education, Secondary Education to the University;
3. whether the 7 or 8 year course of Basic Education is to be common to all and Secondary Education is only another name for the Post-Basic course.

As I wish to have an authoritative answer to the questions, I would request you to consult top-men in the Ministry including Maulana Sahib before you reply.

(Sd) N. Kuppuswami.

(To be continued)

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Editorial

CONVOCATION addresses are primarily intended to remind graduates of the ideals which they must follow in later life and to inspire them with the necessary zeal and enthusiasm. But it is usual for the

distinguished educationists and politicians who are called upon mostly to deliver such addresses, to utilise them for airing their own views about educational and political controversies. Speeches of that kind get headlined in the press: but they leave the new graduates puzzled, bewildered and sometimes excited as well. The Rev. Father Jerome D' Souza, formerly Principal of the Loyola College, Madras, and now Director of the Indian Institute of Social Order, Poona, wisely eschewed educational and political polemics in his address to the Madras graduates on the 21st August. He did not tell his youthful audience that they would have been better off under a different kind of educational system or a different type of social order. He merely described to them the situation in which they and their country found themselves today and called their attention to the fundamental ideals loyalty to which was essential if they were to serve themselves and their country aright. Stressing the responsibilities of the leadership at home and abroad which would fall on University graduates, he declared: "For this purpose, it is essential that in our entire education certain fundamental attitudes in consonance with our historic spirit and our present day mission, should be sedulously cultivated: that the men, who step out of the portals of the Universities and take up their appointed tasks as formed men should be fixed in those attitudes and imbued with those ideals, I mean the ideals which foster peace, which foster democratic liberty, social justice and communal harmony." Later on in the address, he traced them to "the eternal verities of God and soul and righteousness and harmony among men" standing "immovable whatever the violence of the

passing storms." It was his earnest advice: "In moments of moral crisis, let me beg you with all the earnestness I can command: Make not haste in time of clouds. Come to no irrevocable decision, do not throw to the winds the lessons of a lifetime and the wisdom of the ages." There was the authentic Indian touch in the comparison of spiritual crises to a lake agitated by a storm and thus rendered incapable of reflecting the scenery around. "The storm," he went on, "will pass, the winds will subside, the tormented foliage of the trees will be lulled to rest, and over the luminous surface of those waters, flower and tree, contour of mountain and colour of sky will stand once again reflected." In other words, in and through controversies and conflicts, we must preserve our faith in God and man and in eternal moral principles.

Dr. D' Souza glanced at some of the evils and dangers to be guarded against—corruption in politics, corruption in manners, the tendency to interpret the secular state as a state indifferent, if not hostile, to religion, and the introduction of provincial and communal rivalries in academic circles. He showed the graduates however through a survey of history that India had ample stores of vital energy and that they had every reason to be hopeful about the ultimate success of the new synthesis that she was attempting with the culture of the West.

Altogether Father D' Souza's address is a pointed tract for the times, stressing ideals and values apt to be forgotten in the heat of passion roused by contending idealogies.

In the June issue of the *Educational Quarterly*, published by the Government of India, Sri J. P. Naik has written interestingly about the Janata College, a new institution which is at once a rural school, a community centre, a research organisation investigating and experimenting on methods and techniques

used for making it the life and soul of the village, and a training school for rural teachers. "The Janata College," he writes, "ought to be developed as an indigenous experiment suited to our peculiar needs and conditions. It certainly has very close parallels abroad: the community college of U. S. A: the village or country college of England; and the Folk High Schools of Denmark. It should borrow freely from these great institutions. But instead of being a mere facile imitation of these foreign models, it should be evolved on our own lines in the light of our own experience, research and experimentation." Many of the functions that Sri J. P. Naik attributes to the Janata College were served by the village temple in south India in the middle ages. The temple housed the local school and college: it was the town hall, the stage and the concert theatre. It was often the bank and the registry of documents. Adult education was its special job. In south India even now some temples, properly encouraged, may be in a position to carry on some of these duties. Apart from this, however, we are convinced that some institution like the Janata College is absolutely necessary to regenerate the village. These who plan it have to take care that it has its roots in the soil and that its activities are so conceived as to capture the imagination of the people and enthuse national sentiment.

Replying to the civic address presented by the Salem Municipal Council on August 3,

Sri C. Subramaniam, our Finance Minister, made an important disclosure. He said that the reform of the present scheme of education which was mechanical and unsuited to the country's needs was engaging the serious attention of the Madras cabinet, and that it was being felt that decentralisation in the matter of education to regional areas, the latter finding the necessary moneys for the expenditure and looking to the State Government for allotment of moneys only in special cases would be a desirable step to be taken.

The proposal is rather revolutionary, and it has roused misgivings in some sections of the press. We have of course to wait for fuller details before we can be sure of the implications of the plan. We are sure, however, that the Government have no intention of giving up their responsibility for the spread of education. It seems to us however that the English administrative set-up—to which we referred in a note last month—may be in the mind of the Government. It may be worth while considering whether greater decentralisation may not inspire a widespread resurgence of local initiative and local enthusiasm. The Vidya Mandir scheme, tried in Madhya Pradesh in 1937—39, is a well conceived experiment in that direction. We shall watch with interest how the Madras Ministry proposes to meet the ever increasing demand for educational expansion with the limited funds at their disposal.

It is agreed practically on all hands that God made man: but some would add that

The Philosophy of Clothes

the tailor makes the gentleman. An enterprising dress-maker is using this ancient adage, (*minus* the articles), as an advertising slogan inside the city buses. News is now to hand that our educational authorities are worried as to how much the tailor—or at least dress—contributes to the making of a teacher. The Divisional Inspector of Schools, Madurai, has recently had occasion to note that teachers lack a distinctive dress and are often indistinguishable from boys. In a circular he has pointed out that it is quite desirable that teachers should dress in a way that will distinguish them from boys and add to their appearance. His practical suggestions are that if they wear *dhooties* and shirts, they should also wear *angavastram*, and they should avoid half sleeved shirts or letting their shirts hang loosely over their trousers.

The general lowering and confusion of standards following independence has affected the pedagogic dress also. Teachers have never been noted for being up-to-date in fashion, but till recently they did dress

In a different way from their pupils. In our anxiety to proclaim our freedom from our foreign rule we have broken many healthy conventions. And among these must be included the preference shown now-a-days by teachers for the most informal kind of dress. And this tendency is considerably strengthened by the thoroughly inadequate salaries they are paid and the soaring prices of textiles. Still it is not at all undesirable that headmasters have been requested to persuade their assistants to wear dress "of an accepted standard".

Last month, in a thought-provoking talk in the B. B. C., Sir Richard Livingstone compared the American Secondary School and the American Universities with their British counterparts. The American system seemed to him more successful in social education, the British more competent in intellectual training. The American school curriculum included a vast number of subjects—all of them intimately connected with American life, but most of them of dubious academic value. The American system of grouping together boys on the principle of age, instead of

academic achievements, appeared to him to put a premium on mediocrity. In the result, the American boy found himself socially more and intellectually less mature when he entered the university than his British counterpart. On the whole, the American system looked like the luxury of a rich nation.

The post-independence educational reforms in India do not reveal as yet any coherent purpose or consistent pattern. But one wonders whether one cannot discern in them all a tendency to move from the British to the American type. As in America, in our province also, the clever boys are fast becoming an underprivileged class. Quality is being steadily sacrificed, not merely for quantity, but also for the ostensible purpose of social justice. Whether the lowering of standards in all departments of national life this will lead to, and the damage to the national economy that it will cause, can be afforded by a poor nation like India is a problem that requires the earnest consideration of our policy-makers. The most poignant irony of the situation is that at the end of it, social justice may not have been promoted at all.

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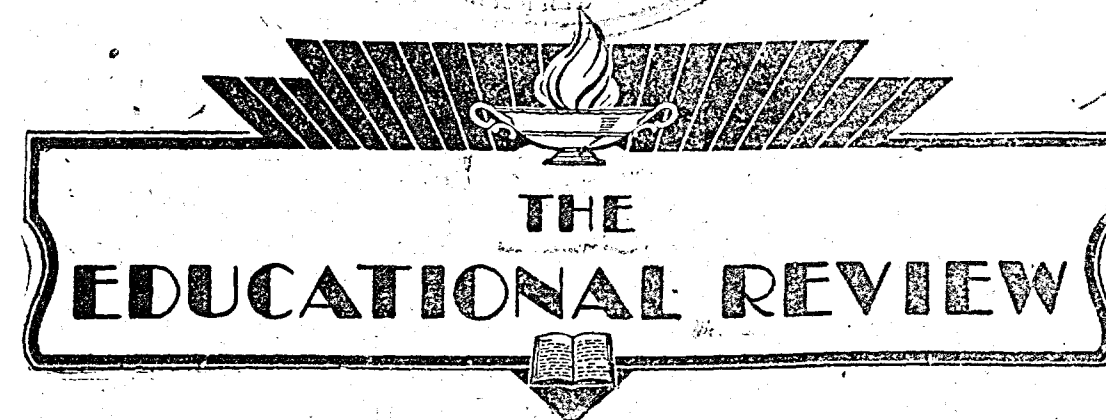
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Educational Activities of the United States Government

BY CHARLES A. QUATTLEBAUM, (*From The Educational Record*)

ACTIVITIES of the U. S. Government in the field of education cover all levels of education, from teaching illiterates to read and write to providing graduate training at the nation's leading colleges and universities. The activities directly or indirectly affect the entire population of the United States.

Most of the federal educational programmes are concerned with adult education or specialised training. Except in the field of vocational training, the federal government participates very little in the support of elementary and secondary education in the 48 states.

Every phase of education in the United States is served to some extent by the U. S. Office of Education. The federal agency is concerned with gathering and disseminating basic educational information, research, consultative services and other matters to promote the cause of education. Its activities include collection and analysis of statistics, administration of financial grants-in-aid to schools and students, and giving advice on school organisation, administration, legislation, methods of instruction and improvement of the teaching profession. The office gives special attention to vocational education and international educational relations.

The many programmes of the U. S. Public Health Service in education include

nurse training; grants for training in cancer control; medical, dental and dietetic internships; grants for construction of health research facilities at educational institutions; specialised training of officers in the Public Health Service; financing of medical research fellowships; grants for teaching medicine and dentistry; provision of medical traineeships; and aid to the states in training state and local health service personnel.

The U. S. Veterans Administration provides full or part time academic education, vocational training, school and job training, books and supplies, and subsistence allowances for veterans of World War II and their dependents. Veterans with disabilities incurred in military service receive vocational rehabilitation. The Veterans Administration also provides advanced training for the professional and technical staffs of the veterans' hospitals.

The U. S. Department of Defence (Army, Navy and Air Force) has a large and varied educational programme. The Army supports the Armed Forces Institute, the National War College, the Industrial College of the Armed Forces and the Armed Forces Information School. The Army also operates the Military Academy at West Point, in the eastern state of New York, the Army service schools, a correspondence "extension course" programme

and the Reserve Officers Training Corps. In addition, the Army trains military personnel in civilian institutions, trains certain military personnel of the free nations of the world, gives apprenticeship training at United States ordnance installations, re-educates the populations of occupied areas, educates dependents of Army personnel, offers language and area training, trains civilian personnel in specialised fields, and conducts research through contract with colleges and universities.

The U. S. Navy operates various service schools and trains selected naval personnel in civilian schools. Young men selected as candidates for commissions in the Navy and Marine Corps receive training either at the Naval Academy at Annapolis, in the East Coast State of Maryland, or other institutions of higher learning. The Navy also offers correspondence courses through the Armed Forces Institute and the Marine Corps Institute.

The U. S. Air Force trains its personnel for day-to-day administration, operational housekeeping and maintenance. This includes a technical training programme and the Air Reserve Officers Training Corps, which supplies junior officers. The Air Force also prepares selected personnel to pursue research for air weapons, aviation medicine and other Air Force needs. It enters into contracts with educational institutions for such research, and, in addition, offers off-duty education for airmen and apprenticeship training and special training in aircraft maintenance for civilian employees.

The Cooperative Extension Service of the U. S. Department of Agriculture, operating through land-grant colleges, seeks to improve the economic welfare, health and community life of rural families. The department works closely with colleges and other educational institutions in numerous research projects for the advancement of agricultural knowledge, disseminating all useful information to farmers and the public. The Department of Agriculture administers the school lunch programme which provides a midday meal to the

students of participating schools throughout the nation.

The 29 educational programmes of the U. S. Department of Commerce include in-service training of employees and certain people of other lands and the operation of specialised training schools. Contractual arrangements are made with educational institutions for research, for awarding scholarships and fellowship to qualified employees, and for the promotion of aviation education in the colleges and high schools.

In promoting a better understanding between the American people and the people of other countries, the U. S. Department of State is engaged in exchanging students, teachers and other persons; exchanging knowledge and skills; operating libraries and institutes as outlets for American thought and scholarship abroad; aiding American-sponsored schools abroad; and cooperating with other countries in technical training and related projects. New employees receive orientation in the work and objectives of the department, and foreign service officers are trained in the department's Foreign Service Institute.

The U. S. Department of the Interior directs the elementary and secondary schooling of American Indian, Eskimo and Aleut children living on reservations or where public school facilities are not available. It also conducts safety training for employees of the U. S. Bureau of Mines and for workers in the mineral industries; visual education in conservation of mineral resources; and in-service training for Department of Interior employees.

Programme of the U. S. Department of Justice include (1) adult education for aliens preparatory to naturalisation and for inmates of penal and correctional institutions, and (2) training programmes in law enforcement procedures for its own personnel and for state, country and local law enforcement officers.

In carrying out its responsibility for the conservation and development of the natural resources of the area affected by its

activities, the Tennessee Valley Authority (TVA), a rural electrification and flood control project in the American South, established by the U. S. Congress in 1933, uses research, demonstration and instruction; provides school facilities for employees on TVA projects; guides families in adjustment to new locations; and studies environmental sanitation. The Tennessee Valley Authority also strives to promote an understanding of its programme of development and to guide TVA officials in their relations with state and local educational agencies.

The U. S. Housing and Home Finance Agency subserves education through loans and other aids to educational institutions for building student dormitories. The General Services Administration makes available such surplus property as is needed and usable for educational purposes.

The U. S. Bureau of the Budget, an agency in the Executive Office of the President, has enabled high-ranking government officials and press representatives of western Germany to study democratic government in the United States. The Budget Bureau also provides training for government officials of other countries in cooperation with the Mutual Security Assistance Programme to provide military, economic and technical assistance to strengthen the security of the free world, and carries on an inter-American exchange of information and personnel in public administration.

As the principal reference library in the United States, the U. S. Library of Congress has its vast collections and research facilities constantly in use by scholars and students from many parts of the world. The Library of Congress maintains a law library, provides books for adult blind persons, maintains a union catalogue of library holdings, and provides printed cards for school, college, university and other libraries.

The Division of Public Documents of the U. S. Government printing office catalogues, indexes, and distributes U. S. Government publications through sale, exchange, or free distribution, thus making them available to schools, colleges, students and other institutions and individuals. The printing office also operates an apprentice training programme.

Besides displaying selected living specimens of plant life for public view and study, the United States Botanic Garden performs consultative and advisory services in a broad field of botanical and horticultural knowledge.

Because of the number and complete nature of federal educational activities in the United States (listed here only in part a tabulation of total expenditures is not possible. The best available estimate indicates that the cost to American taxpayers for the educational programme of their government amounted to more than £ 3,600,000,000 during the fiscal year 1950.

Educational Experiments: Bombay State: —II

BY PROF. C. N. PATWARDHAN, *Bombay*

- (a) *R. M. Bhatt High School, Parel, Bombay.* (b) *Principal: Shri. M. V. Donde,*
Bombay Corporator and Member of the State Council, President of the
State Primary Teachers' Conference.

In a congested labour locality in Bombay even an ordinary High School is in itself a novel experiment because the school has not only to teach the students in the classrooms but to investigate the home and social environments of the students and take measures in the school to supplement

what they have not at home. A family of seven, father mother and five children, making a living on the labour of both the parents and having one small room as their only shelter, cannot afford even very ordinary reading facilities to the school-going children. They have no space, no

light, no quiet time and consequently the sons and daughters of these labourers, even though they attend school, failed in the examinations. This school provided the students with light, space, and books. The school rooms, the verandahs, and even library were kept open where the students could study for hours in the evening, night and morning. If need be, they even slept in the open verandah and galleries. A remarkable improvement was observed in the academic improvement of the children.

The Principal, who has organized this school and has been conducting it for over 20 years, found that his students did not have sufficient grasp of the present problems of our people mainly because of the fact that the students either did not have time and material to read and or they got facts ready made and cooked for consumption by newspapers, all of which are controlled by one or the other political parties. Un-biased views could not, therefore, reach the young pupils. The Principal used the morning School Assembly for this purpose and gave to the whole school congregation a talk on Current-Affairs for 30 minutes and invited questions and presided over a lively discussion, if any, which took about 15 more minutes. These 45 minutes were a daily course in Civics and Modern Problems in which the staff, students and the Head participated.

The course held is daily tabulated by the Principal. He has full detailed notes well prepared in advance per day and carefully recorded and preserved from day to day. A valuable collection of facts and observations has thus been maintained for over seven years in the school library to which teachers and students can refer. Judging from the outlook of the students towards problems of modern life, this experiment so assiduously carried out by a distinguished veteran educationist and social worker has made a great contribution to educational thought.

It seems that all educational experiments are suspect of the Education Department. Experiments have naturally to be a little away from the fixed departmental routine

of method and contents. This experiment contravened the departmental requirements of the Head 'teaching' class for a fixed number of periods a week. The School Assembly held every day and addressed by the Head was not considered as a 'teaching' period by the Educational Department for the purposes of Government grant on the Head's salary. So, instead of receiving appreciation in words if not in coins, the school was rewarded with a cut in Government grant on the ground that the Head was not giving the required minimum time for 'teaching' class.

The Head has admirably persevered in the experiment, in spite of Governmental discouragement. The experiment is worthy of note by educationists.

(b) *XII Standard*:—An experiment in balanced education.

Almost a new school, founded about ten years ago, has tried to give to its past students what post-Matriculate colleges and institutions do not. This school has framed a synthetic syllabus in modern citizenship with the object of preparing its past students for a useful life as an ordinary citizen, father and mother. The course extends from what the students have already learn at the XI Standard and takes in subjects like, Management, Accounts, Type-writing, Domestic Economy, Minor trades like electric and radio repairing, mechanics etc. Emphasis is also laid on cultural values through weekly literary and social gatherings at which new works of literary art are discussed, social problems like dowry-system, caste restrictions, racial concepts are scientifically examined. Medical help, first aid, nursing, dieting, health and exercises, are other very useful subjects in which students receive training and information. In one year the school thus provides opportunities to its past students in getting what they could not during their normal school career of eleven years.

The number of students taking advantage of this XII Standard is limited at present. This is a novel idea in supplementary education, ending in no certificates, degree

or any such stamp and this freedom from examinations, considered to be so valuable in education, has come to be an impediment to success, particularly in a degree-ridden student community.

There are no monthly fees for this course. A nominal registration fee is collected per annum from the students. All teachers are honorary. The normal school equipment, and housing accommodation are available to the Standard XII and such additional aid and equipment as are necessary are borrowed from local higher institutions like colleges and technical establishments. Classes are held thrice a week for an hour or so enabling working students or college students to attend.

The experimental course is at present wrongly conceived by students as either an extension course or as a trade class. The basic idea of enrichment of knowledge and practice so as to enable a man or a woman to be better citizens, better fathers or better mothers is not quiet appreciated. The

organizers are not dejected over this wrong view of some but fondly hope that in course of time the students will come to realise the novel basic idea of the course and duly appreciate it. The Standards X and XI of the school are given information on the progress of this experiment, the guardians are made acquainted with the details of the experiment from time to time and thus a favourable outlook is gradually moulded by the organizers among all concerned—students and their guardians. This experiment has commenced this year in 1952. The enrolment from year to year will prove the utility or otherwise of this good venture.

No Government grant or any financial help is received by the school for this work. Most of the expense is met by the organizers themselves by private collection or from donations from past students. The annual registration fee goes to maintain postal and other sundry expenses.

The number of students taking advantage of this Standard XII is 20.

New University Buildings in Budapest

DISTRICT XI of Budapest covers the southern part of Buda. There the embankment of the Danube is lined by finished and semi-finished new buildings. Huge machines, ceaselessly churning concrete and the lofty, slender tower-cranes in constant motion are the familiar aspect of this quarter, so dreary and deserted only a few years ago.

BUILDING OVER 14 HECTARES

A new university quarter is in construction here. Hungary has become an industrial country and her expanded industry demands more and more experts. The new establishments envisaged by the Plan will have created jobs for ten thousand engineers and forty thousand other technicians by 1954, the end of the Five-Year Plan.

The present capacity of the Budapest Technical University cannot cope with the ever growing demand for technical experts.

This has led to the erection of a group of new buildings over an area of 14 hectares as an extension to the university.

The present buildings of the Budapest Technical University were built in 1905 and for forty years their size was held "excessive". All through that time hundreds of engineers were unemployed in Hungary.

BY 1954 THERE WILL BE 13,800 TECHNICAL STUDENTS

In the 1937-38 school year first-year under graduates at the Technical University numbered 349. In 1951-52 this number rose to 5370. Now, if you keep in mind that 1952 is only the third year of the Five-Year Plan, and that by 1954 the number of students at technical universities is to be raised to 13,800, then you have a clear idea of the necessity of this grandiose building project.

IN THE PROVINCIAL CITIES TO...

University construction work is going on not only in Budapest, but in many other towns, too. Thus, for instance, in the vicinity of Miskolc, northern Hungary, groups of buildings of the new University of Heavy Industries are springing up like mushrooms. The vast blocks of buildings and modernly equipped research laboratories of the College of Industrial Chemistry in Veszprem are nearing completion. The construction of the Communications Technical University are about to begin at Szolnok on the river Tisza.

These few examples also give an idea as to the extent higher education is subdivided in Hungary. Besides the subdivision of training on engineering and technology, an intensified practical training is also designed to provide high technical skill for the increased number of experts that are leaving the lecture halls of universities and colleges.

STABILITY OF FUTURE

Neither engineers, nor university students have to fear a prospect of becoming redundant; developing Hungarian industry, the vast building projects mean secure employment for the technical intelligentsia. Hungarian engineers are one of the sections of the country's intelligentsia that are held in highest esteem, which means both recognition and high salaries.

The host of young graduates of the technical university are immediately offered posts. In conformity with the planned economy, planning institutes and executing enterprises report yearly to the Ministry of Public Education the number and type of engineers needed by them. As early as in the third year of their studies, university students are called on to state the type of job and the institute or enterprise they are best inclined to work in. Thus, attempts can be made in due time and as far as

possible to harmonise the various wishes, which results in posts awaiting the young engineers just out of the university.

A BUILDING 240 YARDS LONG

Near the Buda approach to the Budapest Sandor Petofi Bridge, which will be completed this year, a five-storey building, 240 yards long, will face the river Danube. This is going to be the new, so-called central building of the Technical University. This is where the Rector's Office, the deaneries, the education departments of the faculties, council-chambers and assembly halls are to be moved.

Apart from these, several lecture halls, club rooms for social organisations and 64 smaller rooms for drawing will be established here. Behind the central building are the new buildings of the faculties—each of them five stories high and about 56 yards long.

A WORKSHOP 40,000 CUBIC YARDS IN VOLUME

Work on two five-storey faculty buildings went on all through the winter. A 40,000 cubic yard 14,200 square yards by 11 yards in height workshop hall is being built. This will house the research laboratory of high tension electrical machines, thereby becoming one of the most important research stations for the electrification of Hungary.

Each of the faculty buildings has a lecture hall for 450 students.

Not only will the new buildings of the Budapest Technical University have a capacity for hundreds of students and a correspondingly large university staff, but they will also ensure, with their well-equipped halls, modern laboratories and research workshops a high-level theoretical and practical training for future engineers.

The Universities and the Centre

BY SRI R. SRINIVASA IYENGAR, B.A., L.T., *Srinivasa Tutorial, Coimbatore.*

THE proceedings of the Conference of the representatives of Indian Universities held under the auspices of the Inter-University Board at Madras merit careful examination at the hands of those interested in University reform. The Conference decided that the provisions contained in the Bill drafted by the Union Government to constitute a Central Council for University Education were wholly contrary to the spirit of academic freedom and the healthy development of Universities and constituted a grave danger to the Universities, and requested the Government of India to withdraw the Bill. Resolutions on the above lines have been passed or are being passed by the executive bodies of the various Universities. A perusal of the resolutions leads one to the conclusion that something has to be done to improve the organisation of Universities.

The Conference admits the necessity for the co-ordination and maintenance of standards, and brings to light the fact that certain of the Universities now functioning were constituted under Acts which were not exactly in unison either with the recommendations of the Radhakrishnan Commission Report or with older Acts of many of the Universities. These Acts should be revised and brought into conformity with the general provisions of the Acts of the older Universities. The Conference thinks that the Inter-University Board will be able to tackle this problem.

The Inter-University Board was formed in 1925. It is a voluntary association of the Vice-Chancellors of the Universities. The Madras Conference is not fully satisfied of its composition and of its effective functioning. The Conference suggests that one more representative of each university representing the academic interest should attend the meeting along with the Vice-Chancellor and that the Inter-University Board should include as members a nominee of the Ministries of Education and

Finance and of the Union Public Service Commission. The Conference also resolved that the Board should function "in a more intensified manner". The Conference did not realise the limitations under which the Board is functioning. It is worthwhile to learn the findings of the Sargent Committee Report on the Board. "It is a purely advisory board and does not possess the authority which would enable it to co-ordinate university development in the ways or to the extent which a national system will require. It is not within its competence to insist on the raising of standards where this is obviously required or on the establishment of the conditions of services which are necessary to secure teachers of the requisite calibre. Nor is it able to restrain unhealthy and uneconomic rivalry between universities in regard to new developments to prevent the creation of new universities or to counteract the provincial outlook. Above all, it is not invested with any power of the purse. It would appear, therefore, that some authority is needed which could co-ordinate university education as a whole in the interests of the country as a whole." It is patent that the Inter-University Board will, by itself, be not competent to discharge the co-ordinating function effectively. It is well that the Board recognises its limitations.

The Madras Conference of the Inter-University Board has reiterated the formation of the University Grants Committee. The Centre's draft Bill does not indicate that the Council to be formed under the bill will be empowered to distribute grants among the several universities, and will function as University Grants Committee also. If the proposed Council will discharge this function also, there could be no valid objection to the Bill; otherwise, the bill is highly defective. The Inter-University Board has conceded to the University Grants Committee the privilege of visiting the universities, though the Grants Committee according to the Board,

might be nominees of the Ministry of Finance in consultation with the Ministry of Education. I fail to understand the logical reasoning behind the Inter-University Board's resolution to oppose the bill and its proposal to constitute the Grants Committee as above. In any case, it is essential the Indian Universities Grants Committee should be constituted by the statute of the Indian Parliament. A statutory body is any day a more weighty body and invested with dignity and authority.

It is unfortunate that the Inter-University Board has not stressed the necessity for a statutory co-ordinating council of university education. Such a body will be able to offer advice and direction as to which university might embark upon advanced study in subjects like aero-engineering, naval architecture, nuclear physics and etc. Again the Central Government has set up National Research Laboratories; and a *liaison* body for exchange of information and of staff between the Universities and the Research Institutions is an absolute necessity.

Again, in some quarters, the question has been raised as to what part or lot the Central Government has got to do in matters like education. The wisdom of the constitution-framers in enacting the section 66 of the constitution has been questioned. Constitutions are not made by book-writers; and India need not copy other countries in all matters of administration. Our leaders have had the unique distinction of adding a new chapter to the history of constitutions; a republic within the British Commonwealth of Nations could not have been dreamt of; but it is a live fact today. We cannot be guided entirely by precedents in a world of rapidly moving events. None of the State Governments have till now taken any positive step to recognise the Universities on the lines of the University Commission's recommendations. The *Amrita Bazar Patrika* wrote sometime back, "Constitutionally and administratively, education, like food, cloth and some other vital matters, may be a State subject. That is,

however, no justification for the Centre washing its hands of the problem in extraordinary circumstances. In education, too, an emergency, though less spectacular, has arisen. The Central Government, therefore, would be shirking its duty in this vital matter if it continues in its present *laissez faire* attitude." The University Commission has pronounced the finding that "even in purely academic matters such as the appointment of examiners and the awarding of degrees the procedures and standards of some universities are suspect. The existence of such a state of things is immeasurably damaging to our national prestige." The Union Government has a definite responsibility which the Inter-University Board, by its very constitution, cannot discharge.

The problem, therefore, is how to harmonise the autonomy of the Universities with the upholding of national prestige and honour. The Union Government should amend the present Bill so as to be comprehensive, a statutory Central Council of University Education should be constituted which should look after not only the maintenance and co-ordination of standards but should discharge the functions that the University Grants Committee is expected to do.

As regards the autonomy of the Universities to safeguard which the Vice-Chancellors of the Indian Universities are rightly zealous, following the example set up in the British Universities, it has to be noted that in U. S. A. the Congress interests always in probes and enquiries and Un-American activities and that even in Britain, too, the potentialities of conflict between Government and Universities are beginning to occasion deep-seated anxieties. In Mysore already a conflict has arisen; and the Chief Minister of the State is not prepared to concede the autonomy of the University to the extent of the Government sitting with folded hands and not looking into the malpractices which are alleged to have taken place. The Report submitted by the three eminent American educationists on the Universities in Britain will serve as a valuable corrective to persons with inflexible

views; and they should find wisdom in the admonition given by Sir John Anderson to the British Universities. "They must not regard themselves as isolated units, but rather as part of an articulated whole."

The Land of Sunshine—A Background in Indian Education

By SRI S. JAGANNADHAN, Teachers' College, Saidapet.

I. The make up of Nature and Man:— THE SUN.

THE Sun is the life giver to the whole world of creation. Heat and light so essential for our existence, we get from the Sun. All plants turn towards him. They grow and thrive in proportion to the benefit they receive from the sun. The struggle for existence among plants is for the obtaining of the full benefit of sun-light.

Even early in the morning, cocks and crows announce the rise of the morning sun. No wonder then that after a continuous downpour and at the first appearance of the sun soon after, all creations on earth, men, beasts and birds do turn to joy and mirth.

Even the *sanyasis* who are the symbols of renunciation do not take their single meal for the day without seeing the sun. If, by changing nature, the sun cannot be seen in a day, they do forego even this single meal and fast.

The king of flowers blossoms to the rays of the morning sun.

From the mountain top to the low plains, this land of sunshine is peculiarly favoured with luxuriant vegetation providing man with plenty for his food and shelter. Many a herb on the mountain sides and plains under the sun, acts as a radical cure for many a disease. The surface of the leaf directly exposed to the sun is bright, smooth and dark green in colour, while the surface below is dull, rough and light green. The leaves that drooped down at sunset, again open themselves and take the much-

needed sunlight. How they laugh and smile at the sight of the morning sun—The sun lord alone knows!

The rapidity with which leaf buds appear after leaf fall, grow in size and change colour day after day till they look quite green and fresh very soon, indicates how Nature has planned these changes, however quick they may be. Indeed, a marvel in charging and steady nature.

Perhaps, Nature can't look naked for even a short time. It must regain its glory and splendour of freshness in a very short time. We can also see Nature's cure to any injury caused to a part thereto. This is a part of the process of building up in Nature.

Flowers in this land of sunshine are unique in their fine fragrance, the possession of which is itself a rare gift from the sun god. Flowers which have neither fragrance nor honey in them are disfavoured for offering and worship. It is only in very recent years that there arose a mania for odourless but gay flowers. Ladies in the so called upper ranks favoured them and a good many others followed suit. The form alone is favoured and the essence is lost sight of. What should matter is the spirit or the substance and not the form at all. This present disillusion regarding flowers will fade away very soon.

The lustre, the captivating smell, and the delicious taste account for the pre-eminence of the fruits in this land of sunshine. What is the special favour for the squirrel-eaten fruit. The fruit has ripened naturally on the tree itself, and the smell has attracted the squirrel to it, and naturally the squirrel-

eaten fruit has been said to be very delicious. Fruit ripening in nature has more taste than those ripened by artificial means. The ripe wood apple fallen from the tree is unique in its smell and taste.

The perennial flow of waters in the great sacred rivers in the North in this land of Ind is due to the melting of the frozen snow on the top of the great Himalayas by the rays of Father Sun. In the south, it is again the rain-bearing clouds caused by Dr. Sun that are responsible for the almost perennial flow of water in the sacred streams. Villages and towns on the banks of rivers rose in their importance only on account of their nearness to the sacred rivers and streams.

A hearty plunge in the waters is the most refreshing before and after a day's work. Bath in the early morning is enjoined as a religious duty. Even the animals and birds enjoy such a bath.

The work for the day starts with sun-rise and ends with sun set. Perhaps many start earlier and end later than sunset. The sun, the shadow, the Moon and the stars help the villager in determining the probable time in the day and night.

The duration of the day in the land of sunshine is comparatively long. Daily worship of the sun is peculiarly common. East, the direction of sunrise, is always considered very sacred for many religious and social purposes. The first bath commences facing east. Very many auspicious ceremonies start facing east. The morning and afternoon prayers are said facing east, while the evening prayer is said facing west. The temples mostly face East, at least the presiding deity and flag staff face the East. Here is the essence of an afternoon prayer in respect of sun-god:

"May we see the supreme lord for a hundred years.

May we live in plenty through his grace for a hundred years.

May we be joyful for a hundred years.

May we be happy for a hundred years,

May we be secure for a hundred years.
May we learn (our ancient wisdom) for a hundred years.

May we teach our descendants the same for a hundred years.

May we never meet with reverses,

May we long live and adore the sun."

Evidently, Sri Rama on the battlefield prays to the Sun through his "Aditya Hridaya Stotra" for bringing victory to him against Ravana. Daily chanting of Gayatri is an invocation to the sun-god Subrahmanya Bharathi has sung about the greatness of the sun.

The rites of wedlock are performed in front of the holy fire. The holy fire, an image of the sun-lord, acts as a witness to the sacred tie of marriage. All important religious observances and sacred rites are accompanied by offerings to and worship of the sacred fire.

Life's end culminates in the cremation of body in the holy fire. Even the ashes and bones are given a deep plunge in the sacred running waters and are carried along the stream. Under these circumstances the burning ghat itself occupies only a small portion of waste land. The unseen thing, the soul, is absorbed in the flowing stream of external light with no beginning, middle or end.

Shaw, the vegetarian, has, in recent years, done all his writings in a specially designed revolving sun-hut in his village garden.

The sun is a great nature doctor. Vitamin D is present in the sun's rays. We know the story of King George V taking his treatment in a castle close to a beach, and specially adapted to receive the rays of the morning sun. Special tents are improvised to receive the concentrated rays of the sun for being transmitted to the body.

In this respect, the land of sunshine is particularly favoured. No one need send for the Great Doctor and pay him very exorbitant fees.

A rare blessing to the sons of Ind! Is he not the best purifier of the air around. An evening walk just before sunset acting as a good sunbath has been considered as a very good healthy and tonic influence on the body and mind.

Feasts of lights and lamps are characteristic of the National festivals in the year.

II. THE MAKE—UP OF THE SONS OF THE SOIL.

The sun-lord in the sky above controls and directs the life and actions of his sons in the soil below. The sons below do respect their father above. The sons of the soil even in their appearance have the effect of the sun on their bodily colour. They still adopt a simple and well directed life in contentment, in spite of the modern (living) conditions of high speed living and complexities. Agriculture being the main occupation of people, they spend most of their time in open air.

The men allowed the hair on their heads to grow. Cutting the hair synchronised with the observance of ceremonial rites. Parting with the hair was considered as a penance, sacrifice or self-denial of beauty. Sometimes cutting the hair was imposed as a punishment on a guilty person.

[It is for accommodating themselves to the high speed living conditions of modern days that many of the educated young men have found it expedient to have a cropped head. Certainly a great sacrifice in one sense! And a self-imposed punishment in another sense!].

The sons of the soil wear light fabrics of cotton which would absorb the sweat of daily labour and stand a daily wash. Longevity is not a myth in this land of simple living and high thinking. Even to the present day people, advanced in age, leading a natural and healthy life are found. The phenomenon of short life and premature death is modern in character and due to various other causes.

The sons of the soil eat simple and natural food at fixed times in a day. They also observe the feasts and fasts coming at regular intervals in tune with the changing Nature according to the seasons of the year.

Most of the people depended upon Mother Nature for their food, which was, however, offered to them in plenty with the benevolence of Father Sun in the respective seasons. The articles of food are various forms such as grains, wet and dry crops, cereals, vegetables, greens, fruit and nuts. Many of the long and broad leaves are used as plates for eating food from... After a single use these used ones find their places in the rubbish bin. Reeds and fibres are used in making mats and mattresses and served their purpose admirably in this sunny soil.

At every meal time, he willingly offered food to God and partook of it with all children and other members of the family. Many of the feasts and festivals all through the year coincided with the changing seasons. At the time of these feasts, the householder gathers all articles of food available at that season and offers them to God. A morsel of food is to him a nectar. To a spoon of water he says 'Thou who savest us from premature death, thou who art the owner of all diseases, thou who art the cleanser from all sins, thou who hail from the feast of Gods, mayest thou bring us prosperity'.

On all days of religious importance, even those who are accustomed to non-vegetarian food, take only pure vegetarian food. The observance of the New Moon and Full Moon days in each month is a characteristic feature of the house and the temple. The New year day approximates to the time of the Sun-Lord entering Mesha, the first sign of the zodiac. The first day of each quarter thereafter is also a festival day synchronising with some observance in family social and religious circles. Very many people both men and women wear their own marks on their foreheads, more conspicuously at the times of religious and social observances.

The cow is considered very sacred and is viewed as an embodiment of the Goddess of Wealth. The milk of the cow and the product thereof also form essential foods for body-building. Nature-worship is almost universal in this land. The five elements are the objects of worship in five different shrines in South India. The cow, the crescent moon, the sacred kite are objects of worship. Even the stars in the sky are pointed out as examples for devotion and chastity, (e.g.) the pole star and Arundathi in the "Great Bear" groups.

People in villages eagerly look forward to have the sight of the sacred kite, the carrier of Lord Vishnu. Among reptiles the Naga or the Snake forms the object of worship. The peepul is considered sacred among the trees and the tulasi plant is an object of daily worship in many houses. All the sacred temples have their own *sthala-vrikshas* which are looked after with devotion.

Life in the village is a self-contained one. In one sense self-sufficiency can be observed in the affairs of village life. The policy of 'give and take' is observed. All workmen form the essential services for the welfare of the whole village. In some villages, the barbar, the dhoby, the temple priest have still lands assigned to them by the common-village. The village doctor is patronised by people from the lowest to the highest ranks. The welfare of all these men is of equal concern to all others in the village. To preserve this homogeneity of village life must be the first concern of everyone interested in village welfare and country's welfare. Living was planned in such a way as to allow of independence in the midst of interdependence.

For example the system of assigning streets for special trades and avocations has been in vogue for several centuries. The special needs and legitimate professional requirements are thus protected. There is absolutely no thought of segregation.

Weaving ranked second in the main occupation of people. The Dacca Muslim

weavers commanded the admiration of the west. But alas! they are nowhere now!! The greater tragedy is that the descendants of those fine workmen are very much hard hit.

By tenacity and pride in work, the ancient workers have built the temples, towers and temple cars which the land of Ind abounds in. The people also excelled in arts. Art could be seen in the household pots of various metals, drinking vessels, children's toys, *puja* utensils, carvings and paintings in temples and rocks, standing monuments are distributed throughout the country, North and South, East and West. If only the mute rocks could gain the magic of speech, what a grand tale would they tell! Thus these men by their avocations hereditary or newly acquired serve the society in finding and distributing the requirements in regard to food, clothing and shelter. There is also a fourth which does propaganda in the conception of divinity and Godhood in man.

And still it is a wonder how by a harmonious blending of different notes and different instruments music attained its highest glory in this land. The kohinoor gem in the crown of music is to be awarded to dancing. A rare fine art! Dancing even in raptures is in harmony with the flying speed of time and time.

The perennial flow of ancient heritage of a glorious Indian culture is no less due to the mothers and womenfolk of the country. Do we not recad even in Modern time that mothers of siwaji and Mahatma Gandhi have shaped their sons by their proper upbringing. The religious atmosphere of the home at the present juncture must be entirely attributed to the women folk of the time. They cling steadfast to the Indian cult of the by gone Golden age. Framers of curriculum for girls can never ignore this peculiar characteristic of the home. Even in the present day do we not see women folk gathering in hundred and thousands in Kalathepam and Temple Fairs. It is the chanting and Sanktheertham of the lord

with the 1000 Names there collect all these womenfolk together at a particular place and at a particular hour. No other educational agency so far have succeeded in such a big collection of women of the age for propaganda or diffusion of knowledge or Adult Education.

Sons naturally took to the avocations of their fathers and throve as well. But those who cared to have the literary education of those days sought on *Acharya* or a preceptor and entrusted their sons to him. The Gurukula commanded the patronage of the rulers and religious heads. Learning was by means of word of mouth and rote. Memory played a great part in learning and acquisition of knowledge whereas now the teachers are asked to give education to all pupils in keeping with the spirit of the times of throwing education to all alike.

Pauranikas or village story tellers educate the common people by telling stories from the great epics in temple premises or shades of trees.

Apart from producing poets, philosophers in the past even in modern times, it has given birth to world renowned mathematicians Scientists and Statesmen not to speak of champions in sports and games.

This land of Ind has also been the land of sages, saints and seers. Schools for

common children such as the home school, pial school, vernacular school or English school had no attraction for them. Though they were in them, they rather forced their way out of these institutions. These institutions offered no inspiration to them, and they could not see in these what they yearned to see as a result of their inner urge.

Within them the inner light glowed and from them radiated the lustre of their self-learning as a result of severe penances and ordeals. Their hold on the people in general is so great that institutions have been founded to perpetuate their memory and propagate the spiritual work as envisaged by these sages, saints and seers. The chanting of *Ram Nam* in this land of sunshine is unique, as that enchanting and sacred name is heard all the way from Kashmir to Cope Comoria. It was given to no less a person than Mahatmaji to have the unique distinction of having to preach the same to millions of the sons of the soil.

By the example of these great souls and by himself, the son of the soil imbibed the finest qualities of compassion, compromise, service and sacrifice.

The *Gita* and *Thirukkural* contain the essence of life and the essence of the Vedas.

Economic Factor in National Education

By SRI S. CHAKRAVARTHI, B.A., A.M.D., B.E., Madras.

EDUCATIONISTS do not think of the paper currency in modern democratic relations, since they have started with a gold standard of a recognised cultural authority. They are not aware from this high pedestal that the currency of small coin enters quite early in intelligence and into the minds of boys and girls who should pass through Basic, Secondary, and Higher Education. As children pass from one

stage of life into another, there arises in consequence a rivalry between what the teacher thinks and what a student lives; and devaluation of students and revaluation of educational standards get started forming a series of free discussion and frank criticism in educational circles.

Just as objects do not cease to exist when you do not perceive them, so memó-

ries do not cease to act when you do not remember them. At every stage, educational authorities "remember" something or other, and they should hold examinations periodically both for teachers and students as a matter of course.

Therefore, the standard, 'Let me examine' and 'Let me pass through examinations' involves two different meanings, but both indicate the same mental economy among teachers and students whose intelligence take their rise from different mediums altogether. The teacher who says 'Let me examine' remembers that students, for example, from Basic schools might have simply passed through the period regarding the present as the passage of the past to future and have not come out as intelligent products of experience of that stage of education. On the other hand, this memory of the present might also indicate that an examination of the educational standard is conducted by the simple process of diminution of intelligence which the various stages of educational curriculum do not contemplate at all.

In other words, any examination has two differing points of view; the teacher is testing educational periods on the product of the student, while the student gives his experience in the economy of language. With the result, an examination includes what educational authorities are thinking at a particular time and how economically students pass through the two or three hours in the examination hall.

This long analysis should not be misunderstood to mean that examinations are unnecessary and examinations are not scientific in testing the intelligence of teachers and students. But language is related to logic and 'Let me examine' and 'Let me pass through the examination' are not logically related at all. Any standard of logic follows this natural law, that the present is something more than the past, and examinations point out that educational moulds crack revealing that what is rational and what is real are not identical; and they are both manifestations of an intelligent

thing which has a head and tail in the shape of a coin or paper.

The Governor of a State in India has pointed out that a Bachelor of Arts has applied for a peon's post, but there is nothing wrong economically in this case. His Excellency ought to have followed this man's realistic attitude learnt during a mental crisis, that there can be no psychological security in the absence of economic determination in modern society. This graduate from the university is now a free man and a successful businessman, and thanks the governor for denying him the job of a peon in government service.

There are various other cases of students from universities in India who have learnt that a degree is a surplus economic value and ideas should pay even to enjoy the pseudo-problems of cultural self-interest in modern company. There is unemployment increasing year by year, but there is also increase in tutorial schools and colleges, and educational experiments all over India are conducted on a large scale. All these point out that the course of educational evolution does not take particular path of former British India where education was used for government service and as a ladder for patronage and honour.

Long before the community projects were contemplated, individual projections have been pioneers in democratic enterprise. The more the number of graduates from colleges 'School Finals' from schools coming out of the educational machinery, the larger is the intelligent capital entering the economy of national reconstruction. The educated unemployed is not an Asiatic phenomenon as some western politicians think; on the other hand, western educationists are the commercial products purchased at a higher price by the Government of India, whose intelligence is put to sleep so long as they consider ideas a commodity for purchase or can be lent in enlightened self-interest.

But there is something wrong somewhere in the present system of education which produces better products of intelligence at

a minimum cost. There seems to be the human element stuck up as a thing, but parading itself as a gold standard; a definite pattern and an inviolable authority which needs to be traced to the source of spiritual and moral self-interest.

Once upon a time, a Hindu monarch has dreamt that he has met his ancestors in the Sun and the Moon in a state of vegetation and torpor. He has called upon the minister to explain this dream, who knew that it is the usual mental flight of a privileged man on whom the poor people often make unsuccessful attempts of aggression. On the other hand, the priest has given a spiritual significance to this dream and asked the monarch to instal an idea in a thing and take his crown and sword from such a source for his eternal succession for power and position. In this manner, spiritual and moral human nature has been stuck up in a pattern, making it impossible for national or democratic changes and transforming the individual according to the rearrangements of parts to a whole and fixing them into a life of manufacture and not of growth.

What is the living condition of the citizen in the Republic of India? He is constantly growing, and all the institutional moulds into which the temporal authority of the party in power and the spiritual authority of tradition fix him reflect the game of driving a square peg into a round hole. But the economic value of national education has come to his rescue. Unemployment has compelled all to revalue spiritual and moral values related to particular institutions and devalue those habits of thinking forming a spiritual and moral pattern.

The citizen has learnt these facts from the institution which has been slumbering all along in the depths of the political systems of life under monarchy and self-interested democracies with a limited monarchy. Political freedom has also released him from those habits of institutions which have been imposing on him as a dead weight and crushing his spirit. He

knows now that democratic education is not a standard and coordination of educational theories into practice, but simply accepting what is there instead of pursuing the barren track of what is recorded in books, things and institutions.

It is national economy of intelligence to think that wherever there is an individual living, there is somewhere a register of his experience in a book, a thing or an institution. Records are only valuable in so far as they give intelligence and not an economic part of language.

India is a very rich country in intelligence, man-power and natural resources, but Indians are tied to the philosophy of poverty engendering individualistic economy which is not suitable to modern conditions of life. Now that the monarchs are gone, older institutions have also come under the process of elimination. There will be no use in weeping over the loss and rejoicing in the memories of profit.

India is the economical country in the world which produces intellectuals, businessmen, traders, technicians, teachers and students at a minimum cost, and it is only a question of time before it is known that the richest product of democracy is the individual. Then, democratic education would reveal its spirit: that is, its goal is not attempting to fit the citizen into pre-conceived spiritual and moral ideas and its God is not the Monism of Monarchy or the qualified Monism of the Birth Day Honours List, but the reality of millions of human beings living in freedom which has no moulds to exploit them.

The present grievance from the Government of India, from the educational reformers, and educational commissions seem to arise from the fact that Indian citizens of all ages are living beyond the mental reach of the Constitution and out of the political vision of Institutions. But this grievance itself is a tribute to a modern citizens who follow the economic drive in national education.

Editorial

The problem of reorganising primary education in India has to be viewed in the light of available resources, Single-Teacher if we are to chalk out a Schools practicable course of development. Most of our planners think in terms of a system based on the pattern in England or U. S. A. It would of course be an excellent thing to have Primary Schools with buildings and equipment and numerous qualified teachers. But our ministries are telling us that they have no money without admitting openly that they cannot devise any practicable plan to develop primary education on up to date lines. In the result we have a haphazard expansion in primary education without clear objectives.

One way out of the difficulty would be to re-examine the question of single-teacher schools. They have undoubtedly many disadvantages. But they have also a few advantages. In a stimulating article, in a recent issue of *The Shiksha*, the Principal, Central Pedagogical Institute, Allahabad, writes: "We agree ... with what Richey said more than twenty years ago that single-teacher schools are still indispensable for India." He has dealt with the question in some detail and offered practical solutions for difficulties. Classes have to be formed even in the single-teacher school, and the teacher has to alternate teaching with class-work. It is suggested that with a separate teacher for Class I, another teacher can manage the other primary school classes. In getting class exercises worked out care has to be taken in preparing self-instruction

materials. Another helpful suggestion is the use of Monitors. Here the Principal thinks that it will be advantageous to use as a deputy teacher a boy from a higher classes. Of course, the teacher-monitor should be entrusted only with the mechanical aspects of teaching such as dictating, reading aloud, correcting exercises etc. If a monitor is to take his own class, it must be in a skill in which he is more than ordinarily proficient. It is work while experimenting to see whether single-teacher school, suitably modified, can play an effective role in expanding primary education.

Sri Santosh Kumar De has given some interesting glimpses of education in Red China in the July issue of Educational the *Teacher's Journal*, Reforms in Calcutta. It is stated that China they have solved the language difficulty by replacing the 4000 characters of the old script with 28 letters. To make education popular, full use was made of music, dancing, drama, cartoon and caricature. But education is state-controlled. The official ideology is propagated in all sorts of ways Freedom of the mind as known in the modern world is deliberately denied. But under a need enthusiasm night schools, half-day schools, literary associations and others are helping in a great educational movement. Whether the people of China are going forward to a fuller life and freedom, as they believe, or to a new slavery, as many Western observers think, only time will show.

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Manager.

THE EDUCATIONAL REVIEW

Working of Basic Education in Bihar

BY SRI UMA PRASAD SINHA, Headmaster, G. A. H. E., School, Pusa.
(From *The Eastern Educationists*, Patna).

THE Basic system of Education was envisaged by Mahatma Gandhi as a better substitute for the existing system of education which has been aptly described to have outlived its utility which the founders of this system had in view at the time of introducing it. The new system of education promises to manufacture better type of citizens who will play important role in serving the community by being fitted out physically, mentally and morally under this education. So with this end in view, in the State of Bihar, this new system of Education was given a fillip in the year 1939 and an experimental centre was started at Brindaban in Motihari district. The experiment, in the opinion of the exponents and experts of the system, proved a grand and unique success and prophesied to reshape and reconstruct the entire educational structure of the State. With the resumption of power by the Congress in 1946 and with the assumption of office by the existing Hon'ble Education Minister, this system received not only impetus but top priority in the educational budget, with the result that the budgetary channel has been entirely diverted to this new system, irrigating this virgin system of education only, and parching the other existing educational zones. Now that the new system has been under trial for a very long period, say for about thirteen years, it is high time that its working be thoroughly examined and scrutinised and its efficacy and result tested. The objects that it so solemnly professed to attain, that is to make the entire education self sufficient and virtually better than the existing one has also to be tested and its achievements and failing brought to light before the public and the department. The people have to be convinced its utility and the Department

has to probe into its short-comings and failings to make it convincing.

Let us first consider the objects of this education and examine the extent to which these have been attained. Gandhiji wished this education to be self sufficient, as the heavy cost on mass education of the children of the community is too much for the State to bear. Secondly it promised to produce better and more useful citizens by giving all importance to the dignity of labour, bereft of which, the educated mass of the country under the old system of education, has been feeling itself completely cut off from the rural life and consequently has failed to take its due share in the amelioration of the rural masses which form the backbone of the community.

Now for the attainment of these objects certain conditions are required to be fulfilled. The State is required to supply building, equipments and teachers and the community is to contribute land and other things which it can help with. Given these things every school is to be a self sufficient centre which will make its full contribution to the shaping of the destiny of the society and lead it to its goal of new social order.

Now both these things have to be very closely and judiciously examined, and the achievements assessed, and the causes of its success and failure thoroughly analysed in the best interest of the society and the country. For the operation and success of any new scheme, the personnel of these who are to operate it, counts first. So the first requisite for the successful operation of this system is the teacher. The entire working of the scheme will depend on teachers. As the system is new, introduced and operated with a complete dislike for the

set of teachers reared up in the old system, so new training centres of the Basic Education for teachers had to be run. Invitations were accorded very warmly by villagers and offers of land and buildings were made from every district and each district had one Teachers' Training Centre to turn out teachers for Junior, Senior and Post-Basic Schools. There has been one thing very unique in these Training Schools and it is that the same set of instructors impart training to all types of teachers required for all the different grades of schools i. e. Junior, Senior and Post-Basic Schools-Trainees were recruited in large numbers irrespective of their qualifications. Perhaps there was no mention of minimum qualification required for the trainees and if there was any it was completely waved to suit the choice of the centre superintendents. The result was that people of all qualities rushed in. The allurements were the better salary and preferential treatment to them. The centre functioned for a few years without any equipment of teaching. These Training centres became the hub of the ring of Basic Schools opened all round them. These schools began to grow up like monsoon weeds, partly as the result of propaganda carried out by the young enthusiastic trainees and partly due to the faith of the people in the system as the precursor of a new and happy era in the intellectual development of their children. Villagers began to make contribution of land and buildings to the authorities of Basic education. The plots of land offered are mostly waste, the embankments of old tanks and ponds, uncultivable waste land, such river side and orchard borders which require strenuous and costly efforts to bring them under plough with negligible yield.

The new education pays more attention to dignity of labour. Consequently crafts have to be paid much more attention to even at the cost of intellectual development. Agriculture, spinning, weaving and carpentry are the common crafts that have been introduced. For agriculture land is required. The type of land donated has been enumerated above and the yield can better be

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calculated than described. For weaving and carpentry sufficient equipments are required. Hardly there are schools started during the last four or five years where proper arrangements for teaching weaving and carpentry have been made. Even where the arrangement is, the staff is ill equipped to teach the subjects in different grades of course. There is arrangement for teaching spinning, as it is too easy to arrange for it and the result is at places influx of yarns no doubt with no outfits to weave them into cloth and hence consequent waste.

To make the new education psychologically more sound and efficacious, knowledge in all forms has to be given through the medium of craft. History, Geography, Civics, Language, Arithmetic and all subjects have to be taught in all the forms from the lowest to the top i. e., from the Junior to the Post-Basic, through the medium of craft. It is for all these people who are themselves educated and have touch with education, to ascertain how much of talent is required in a teacher to equip him such as to be so adept as to teach everything through craft with no books to form the basis of his teaching. It really requires the talent of an ancient Brihaspati or a Bhukracharya or a modern Kaka Kalelkar or a Vinoba to be such a teacher at the higher stages. Books are abhorred in the new education and much is left to the will of the teachers to interpret things to the young minds in their own way, with little or no equipments of craft to engage pupils. It is now entirely up to the teachers to engage the students usefully and develop their talents.

At higher forms of the education, specially at the Post-Basic stage, technical experts of high degree only can be of real value to the students who are destined to attain efficiency in different vocations such as so make them self supporting and self sufficient and enable them to secure remunerative earning in their callings. It is not known how many of existing Post-Basic schools are so equipped with efficient craft teachers. Most of them are known to have no expert of agriculture or carpen-

try or other crafts of any special academic qualification in the vocation. It is very much doubtful if all the Teachers Training Centres even are equipped with right type of technical instructors to train up the teachers required for teaching students in the different schools.

The buildings of the schools have undergone no addition or extension. They are what they were previously and teachers are to remain at the schools with no provision for their lodging. In India where the blessings and banes of nature are so copiously extreme, only he who is in the position of these teachers can imagine their lot. To expect any substantial returns from them in such a wretched living conditions is to expect showers in the sands.

Now something about the departmental control. The departmental control seems to be seemingly rigid, specially in the matters of finance. The Headmaster of the school has to remain out of the school for a considerable period in the month only to get trifling financial approvals and sanctions from his departmental heads. This adversely affects the normal school routine with the consequent annoyance and protest from the conscientious guardian. Unless ways and means are adopted to stop this 'durbardari', the school work will entirely suffer.

The construction of the school building is the matter which has to be done under the control and supervision of the Headmaster. The delivery of the coal has to be taken by him, brick kilns have to be successfully burnt and everything done in connection with the school building. Such a responsibility is unheard of in other departments. None but the headmasters will thank the Govt. for recognising them as engineer, contractor, architect and everything in one. To the public eye the devaluation of such a responsibility is not without any particular interest. This preferential superficial trust in the ability of the headmaster is one of the causes of the losing popularity of the system.

Then the craft products of the school, if any, specially cloth and wood finished goods, should have adequate market for their sale to run these crafts on economic basis. Where is the market? The Government can be the only wholesale purchaser. If left to the good will of the people the products will ever remain stocked unsold in the school stores. Government, has therefore, to devise means for the convenient disposal of the finished goods by paying adequate subsidy. Unless so helped the system will ever remain much distant from its goal of self sufficiency.

There is at present practically very little popular interest in the functioning of the system, there being complete departmental control over it. The so-called Advisory Committees of the schools have to be more effective and their personnel more capable of serving the educational cause. Those people who can really make contributions, financial, intellectual and of other kinds, should be appointed members of the Committee. It is lamentable that where there are colleges or secondary schools running close to the Basic Schools, the educationists serving in them are never taken into confidence in organizing and shaping the educational policy of the new schools on the contrary the uneducated villagers are preferred. And naturally, therefore, educated people have a right to suspect that the authorities like much of the things of the schools to remain a secret from the educated and searching people whose one interest will be the development of education on sound lines.

The most essential point that is becoming a popular concern is the future of the

pupils reading in such schools. At present there are two systems in the State, the old and the new. Whereas there is provision for the students reading in the old system to fit in with the new by undergoing special training there is no such provision for the students of the new type to come over to the old i.e. into the secondary type. Further in the secondary where there are only eleven classes in the Post-Basic there are twelve and no official clarification has been made so far in case of adjustment from new type to the old. Then the future of the students coming out of Post-Basic schools has also been left undefined. Whether they will have the same recognition in the matter of admission in higher education i.e. in the university, is a matter still to be decided. Youngsters reading in these schools and their anxious guardians have reasons, therefore, to express concern over the future of their wards. This attitude of the Government is indicative of its lack of confidence in the future of the system. The two systems still running in the State, with impetus still being given to the newly started Public Schools have confused the general people and they fear that the Government is creating different classes in education, the new class for the children of the poorer dumb driven people and the old one for the children of the richer and more educated people. This could be removed by converting the Government Schools to Post-Basic Schools, before long if the Government really feels the superiority of the latter type to the former.

There is non-cooperation and suspicion from the side of the educationists of the old system for known reasons. The preferential treatment meted out to the new recruits

in this new adventure in education in the matter of their salary, promotion and other things, irrespective of their seniority and service in the education department, and complete neglect and evasion of the co-operation and service of the teachers serving in old type in shaping the new education, are just grounds to stir up their feeling of non-cooperation and evoke criticism from them of the system. It is feared that this attitude may soon develop into a tirade against the system and doom its prospects. In this age of democracy there should not be any artificial partition walls and curtains in the same department.

In view of the review of the working of the new system given in this article, it is not difficult to find out the cause of the growing dissatisfaction which is likely to develop into an uproar against the working of the Basic system of education in the State. The dissatisfaction prevails among the educated as well as uneducated masses and the causes are almost the same. There may be difference on ideals and objective of the education, which will be dealt with in a separate article, but the existing dissatisfaction and unpopularity are genuine with regard to the functioning of the system.

If the Government, therefore, is anxious that the Basic system does not die an infantile death it must see that the remedies and the short-comings dealt with above are remedied soon. It must, therefore, see that the system to survive and to become popular must have; (i) more qualified teaching staff (ii) qualified craft teachers

(iii) better living condition for teachers (iv) equipments for the teaching of crafts and other academic subjects (v) adequate building for the institution and quarters for teachers (vi) suitable text books and supplementary books for different grades (vii) market for the finished products of the school (viii) thorough assessment of the work of the pupils by certain external agency of agencies (ix) effective advisory committee (x) construction of the school buildings by P.W.D. under the control of the Education Department (xi) coordination of the new system with the old at every stage i.e. junior, senior Post-Basic and university (xii) immediate exemption of the teachers from departmental durbardari (xiii) immediate removal of discrimination and partiality for teachers of Basic only in appointments, promotion and service in the department (xiv) mutual exchange of teachers from institution of one kind to the other situated closely (xv) reorganisation of teachers' Training schools on new lines keeping in view the new experiences gained (xvi) more attention to be paid to the intellectual growth of the boy than to his craft side merely to attain the so-called self sufficiency.

If these shortcomings are remedied, the Basic education has a chance to survive otherwise it will just be imprudent and unwise to think that only with Government patronage it will grow and thrive. It is high time for the Government of the State as well as the Union Government to probe into the matter and rectify the wrongs that are devitalising the system.

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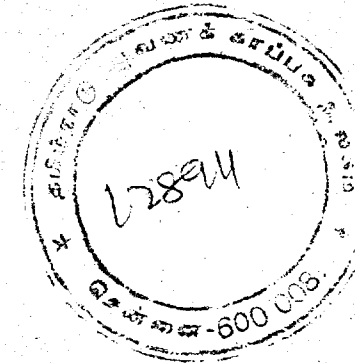
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