

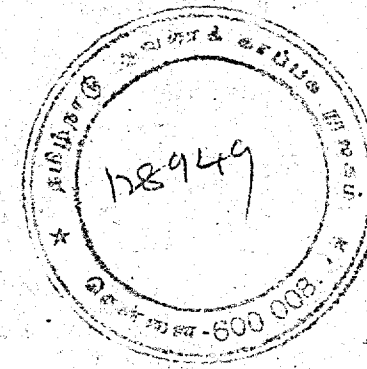
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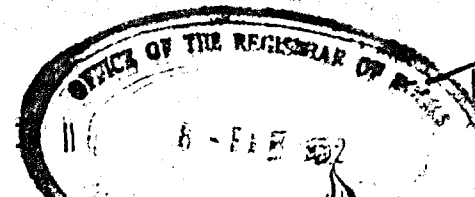
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THE EDUCATIONAL REVIEW

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VOL. LVIII.

JANUARY 1952

1

"Teaching about the United Nations in Schools" *

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

Secretary & Headmaster, National & Rural Education Association Acharya High School, GORIBIDNUR, Mysore State.

THE two great world wars during the present century have upset our faith in the essential goodness of human nature and aspirations. Nevertheless, they have enabled us to realise that the next step towards our progress in civilization lies in the establishment of a good world government based on principles of equality, justice, peace and harmony. The United Nations Organisation, created after the second great world war, is in many respects an improvement over its predecessor, the League of Nations, and through its various organs and specialised agencies, has effectively sought to develop a feeling of world brotherhood and international understanding in many spheres of human activity. "Teaching about the United Nations" therefore, implies Education for international understanding and world citizenship, and this aspect of education demands the serious attention and consideration of all educationists and administrators, today.

Towards the end of November 1951, a few of the progressive educationists of South East Asia met at Delhi, in order to participate in a teacher's seminar on U. N. teaching. This seminar was sponsored by the U.N.E.S.C.O. and the World Federation of

U. N. Associations and organised by the Indian Association for the United Nations, in cooperation with the Indian National Commission for U. N. E. S. C. O. (Ministry of Education). In addition to delegates from the various states and provinces of India, a number of foreign delegates from Burma, Indonesia, Iran and Pakistan attended the seminar. It was a representative gathering of professors, teachers, educational administrators and field workers in the cause of education. The seminar discussed details about U. N. teaching, with particular reference to South East Asia. The author of this article had the privilege of participating in this seminar as an official delegate of the Mysore State, and this article is based on the experiences gained by him at the seminar.

The U. N. E. S. C. O., which is the most important specialised agency of the United Nations for creating a strong peace mentality among the people of the world, works on the fundamental assumption that the foundation of peace and the defences against war must be built up mostly in the minds of the youth of the world today. "Teaching about the United Nations", which is an effective step in this effort, can be both direct and indirect.

* This article has been prepared on behalf of the Naya Bharat Ashram, Goribidnur, Mysore State.

Direct teaching about the foundations and functions of the United Nations, its organs, and its various specialised agencies, can best be provided for by including their study in the civics course of the school curriculum at the High School stage. It should be taken up at the very end of the civics course after details regarding the local, provincial and state governments are dealt with. The results of such a study should lead to the realisation that the world state is the natural culmination of the ever-expanding loyalties of an individual to the various social groups in which he lives. The conflicting loyalties of an individual to the various grades of social life around him should be so adjusted that the individual can be loyal to his family, his village, his community, his country and the world at the same time, without neglecting any one for the other. But the object of all direct U. N. teaching should be to enable the pupil to evaluate critically the work of the United Nations, its successes and failures, in an unbiassed manner. It should never lead to any blind propaganda about the United Nations and its achievements.

Indirect teaching about the United Nations may be done by using all the subjects of the school curriculum, whenever occasion arises, as a medium for international understanding. We may consider a few of the school subjects from this angle and see how far they can be adapted to serve the above objective. History should be studied as the story of our civilisation as a whole and not as the story of an isolated country. The introduction of world history in the secondary school curriculum is very essential and important. The conflict between national history and world history should be harmonised. In the elementary stages, history need not be taught as a separate subject. But lessons describing the stories and lives of historical personages may form a part of language books. At the higher elementary stage, history as a separate subject may be introduced, and it should commence with national history with an international bias. At the secondary school stage, world history

should be introduced along with national history from the earliest times up to the present day. At no time should history be studied by specified periods for particular age groups. The entire history from the very beginning up to date should be treated as one unit and taught, the intensity of such study varying with different age groups. While teaching the subject, wars need not be unduly emphasised. Even while dealing with wars, their evil effects on the progress of the human race have to be particularly emphasised, so that the pupils may get an aversion to war as such. Aspects of culture, progress and interdependence during the course of historical events should be given greater importance than mere chronological order of events and dates. On the whole, the main aim of teaching history should be to stress the need for international harmony and peace as essential requisites for human progress, as borne out by historical facts and events.

Geography contributes much to international understanding. The basic needs of men all the world over are the same, and hence there is great interdependence among the people of the world. This fact has to be clearly brought out, while teaching geography. The adjustment of man to his environmental conditions in his habits of living, activity and other matters should be emphasised as the main cause for diversity in this world. The geography of every continent should be studied with the background of the world as a whole, so that the pupils may think of the entire world as one unit. In elementary schools, nature study with particular reference to the immediate environment should be taught. This should be succeeded by regional and physical geography of the world at the next stage. Regional and commercial geography can be taken up for study at the High School stage. Even here all the continents of the world should be covered at a stretch instead of pupils specialising in particular continents during particular years.

There should be effective correlation between history, geography and civics as far

as possible, if the international aim of their teaching has to be achieved.

Science, by its very nature and purpose, is international, because it is devoted to the pursuit of truth without any barrier of race or territory. Its methods of investigation are of universal application. Its bearing on the social life of the people of the world is very great. These facts should be explained while teaching science in the classes. A fact of great international significance which could be emphasised, is that all progress and advancement in science are due to the efforts of scientists from various parts of the world. International cooperation is the very essence of scientific research. It is therefore necessary to deal with the history of scientific inventions in all schools while dealing with the subject at the appropriate stage. Biographies of great scientists and stories of their discoveries should find a place in many language texts. Another important fact to be remembered is the maintenance and adoption of an international terminology of scientific terms, even while teaching the subject in the regional languages of the country. This will prevent isolation, in the field of scientific knowledge and help the progress of scientific studies in its higher stages.

Even in purely technical schools, it is necessary to introduce an elementary course in world history, geography and civics in order to provide for the required general culture necessary for effective international understanding. Moreover, the methods and techniques employed in any particular technology in other countries of the world should also be taught, and thus a comparative study of the technology developed.

Language and literature are effective instruments for international understanding. The finer sentiments and feelings of a nation can only be understood by a study of its literature. One danger which has often to be guarded against, is excessive nationalism which often finds expression in many passages of literature. While dealing with such passages, the teacher has to use apt quotations out of his own knowledge to counter-

act and restore a sense of proportion among the pupils. His own remarks while dealing with such passages, may help to remove bad effects, if any. Comparative studies in literature will be very helpful in promoting a healthy international outlook. In the lower stages, such study may be in the shape of folklore and biographies of different people. In the higher stages of the secondary school course, passages reflecting the life and thought of the people of different countries may be studied with advantage. The study of a foreign language, apart from one's own national language at least as an optional subject, is very essential for international contacts and understanding.

Quite apart from the study of these school subjects, the entire social life of the school as a whole should be inspired by a spirit of internationalism and universal brotherhood. A well-planned scheme of extra-curricular activities should be organised so as to develop friendly and cooperative attitudes among the pupils. In fact, the school is often said to be a miniature world, where the various experiences of the world may be reflected on a smaller scale, by providing for the right kind of environment and experience to the pupils for the full development of their many-sided personality. Every extra-curricular activity of the school has a great moral significance, and hence it is not possible to distinguish only certain activities as leading to internationalism. Attitudes of friendship, cooperation, social adjustment, equality, interdependence, discipline, and the like are promoted by almost every extra-curricular activity. Moreover, the international outlook must be based on a healthy national outlook. One can be a good citizen of his village, town, state and nation. It is therefore necessary to develop the social life of the school by a varied programme of extra-curricular activities on the basis of effective pupil participation and pupil self-government. Activities like debates, assemblies, literary societies, science clubs, social service programmes, celebrations, sports and games, excursions, dramatics and fine arts, are all essential for school life.

However, special mention may be made of a few extra-curricular activities, which have a direct bearing on U. N. teaching in schools. An association to be called the United Nations Association could be developed in every school, with some specified activities to be conducted under its auspices, with a view to develop a definite international bias among pupils. Such activities are: celebration of important days (or weeks) of international significance like the U. N. Charter day, U. N. day, Human Rights Week, World Health Day, Social Education Week etc; celebration of the days of all the heroes who have contributed to world peace and progress, as well as the national days of other countries with a view to understand their history, religion and culture; exhibition of posters, charts and other U. N. publications which are being regularly supplied by the U. N. information centres of each country; exhibition of educational films on the varied activities of the United Nations, its organs and its specialised agencies as well as on the life and activities of other lands; collection and exhibition of pictures, stamps and other activities of international significance; publication of daily wall newspapers, or writing of bulletin boards, and conducting weekly discussion groups on current events of national and international significance; organisation of dramas and model assemblies depicting the activities of U. N. and its agencies as well as the life and sayings of international heroes; preparation of albums of pictures depicting the life of the people of one country and exchanging them with schools in other countries; and correspondence with pen friends in other parts of the world. Such associations, covering all the above activities, may be affiliated to the national U. N. association, which may develop a students' branch with a small affiliation fee and supply all U. N. literature, films and film strips to these school associations regularly. Scouting, girl-guiding and the junior red cross are organisations, which will supplement the work of the above association and ideals. Hence their organisation and methods should also be made use of and encouraged.

For the success of all these activities, the teacher is the main factor, and much depends on his idealism, faith; and enthusiasm. It is therefore essential to provide him with a decent living wage and keep him above want. He should also be trained for spreading the message of the United Nations during the period of his training. Adequate knowledge regarding the foundations and functions of the United Nations, its organs and specialised agencies, should be provided for in all training courses—short term or long term. In addition to providing for such knowledge, actual community living, reflecting these ideals, should be organised in these training courses by making them residential and cooperative. It is only when the teacher is inspired with a genuine and living faith in these ideals, that he can infuse them in his pupils. Travel in other countries as well as in one's own country, is an important means for spreading goodwill and understanding. Hence exchange of teachers and pupils—inter-state and international—should be organised by state governments and international organisations.

In conclusion, it has to be emphasised that a universal course of moral and spiritual training on rational and humanitarian lines is very essential for the development of a genuine feeling of universal love and brotherhood. It is only when man gets the faith that all the human beings in this world are potentially divine and that it is only by thinking, feeling and acting for the welfare of others, as representing that divinity, that the real truth behind this mysterious universe can be realised, that he can develop a genuine international feeling and universal love. The spiritual element in man should be rooted in the process of education, and the spiritual aim should dominate over the others. While in the lower stages this can be done through the study of the life and sayings of the saints and prophets of the world, in the higher classes the common principles relating to man's essential divinity and his relation to truth and this visible world, as brought out by the teachings of the great religions of the

world, should be taught, on rationalistic and realistic lines. How this can be practically worked out, is a matter which should receive the earnest consideration of all prominent thinkers of the world. Prayer, silent and vocal, framed on universal lines, containing readings from all the sacred books of the world, should be conducted in schools in a non-sectarian manner, as an important device for spiritual education.

The principles and philosophy of "Sarvodaya" as developed by the life and sayings of Mahatma Gandhi, the father of Modern India, lead to the development of such a universal code of moral and spiritual conduct. This problem of evolving a suitable course of moral and spiritual instruction on rational and humanitarian lines, is the greatest problem in education for international understanding.

Efficiency Quotient in Citizenship Activities

By SRI K. SATHYANARAYANA MURTHI B. A., B. ED., *Nagari.*

MANY experienced teachers feel thus: "Without marks, how can we make the boys get along with citizenship activity"? It is also true the other way too. It is difficult to make the teacher get interested in any work in which he cannot use his red pencil. This is a question on which, in the words of Sir Roger de Coverly, much can be said on both sides. But there is much to favour the argument that boys do any work with greater interest, if it carries a marks value.

But if we award any marks for citizenship as a separate subject, it may sound rather unfair. All teachers in a school are not trained in citizenship to do it, and facilities vary so much from place to place that a uniform standard of marking the individual progress of a child cannot be easily arrived at. As a remedy for this, I suggest the following method.

The different activities suggested in the tabular form issued by the Government are about 14. There are a few proficiency badges. Making suitable additions and subtractions to suit the peculiar difficulties of the locality and of the girl pupils, the total number of items can be brought up to 25. If each item is evaluated at 4, the total comes to 100. One-tenth of this mark may be put in the last column, "the headmaster's remarks" and it may be called the Efficiency Quotient. If the pupil gets $\frac{1}{10}$, his E.Q. is 4, if he gets $\frac{2}{10}$ his E.Q. is 5 and so on. In the case of a fraction, the benefit of doubt can be given to the "accused".

This number is noted in the consolidated marks register at the end of the year. Now suppose the E. Q. of a pupil is 6. At the time of promotion, if the pupil is lacking in 2 marks in English, 1 mark in Telugu, and 3 marks in Mathematics, the child may be promoted. This reduces itself to the rule. That the aggregate deficiency of a child in all subjects put together should not exceed the Efficiency Quotient.

The question then arises as to how to arrive at the Efficiency Quotient of V Form pupils, who have no citizenship study as per the departmental syllabus. A large number of examiners are needed for examining the pupils of all classes of the school. The V Form pupils' services may be indented upon, and marks awarded accordingly.

This makes the children respond favourably to raise the tone of the institution.

Also, along with the different items of the individual progress sheet, discipline or any such item may be added. If a boy is found guilty of misbehaviour by a class council, or is found attempting to copy, one mark may be subtracted from this item, and a red entry made in the individual progress sheet. This makes the children obey law and maintain order. And also a child whose books or pens are lost and recovered by the other children, loses some marks, as such a quality lowers the efficiency of the work of the child.

I submit this view of mine to the educationists for review and acceptance.

Educating the Infant

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

ATTEENDANCE at a Nursery School properly equipped and competently managed, is an extremely desirable, nay necessary, part of the education of the growing child. But, since these schools are expensive to build and to run, it will be long before most countries will be willing and able to provide enough Nursery Schools to house all children between the ages of two and five. Even in England which pioneered these progressive institutions and in the U. S. A. where they have taken healthy root, Nursery Schools are comparatively few and maintained mainly by voluntary bodies and associations with, in some cases only, some state assistance.

But between the ages of 5.6 and 14.15 most progressive countries enforce the compulsory attendance of all children. The first few years of this period, from 5 to 11, are generally spent in a district Primary School or in the primery department of a Senior or Secondary School. In the past, children were educated more or less in the same way throughout their primary years. But by observing children carefully during these formative years, psychologists have discovered two fairly well defined stages—infancy from 5 to 7 and childhood from 7 to 11.

Each of these stages, though linked with the stage before and the one coming after, has certain marked and unique features which must be specially catered for to achieve the best results. The child from 5 to 7 has his own unique physical and psychological needs and interests, and in order so meet them, either a separate Infant School or special Infant Classes, attached to a Primary School but functioning as a separate unit with their own aims and curricular methods, are necessary.

Such a separate identity is necessary for the Infant School, or it will become a mere

preparatory stage for the Junior School. This would be fatal for the present and future development of the child. The Infant School must find its inspiration in the Nursery School; it should be one in spirit with it and its curricular methods must grow gradually and imperceptibly from the former. For most children, it will not only be their first introduction to learning, but the most vital period of their education, for it is in the years from 5 to 7 that the foundation of their future physical, moral and spiritual development will be laid. Hence the shaping of their attitudes and the booking of their enthusiasms, the widening of their interests, training of their habits and the keeping alive of their passion for learning are more important in these formative years than filling with pre-digested knowledge or drilling them *ad nauseum* in the elements of 3 R's. The child's education at this stage must not be a lopsided emphasis on his intellectual development, but a complete education to promote his physical, emotional, social and spiritual development as well. A harmonious and integrated development of the body, mind, and spirit of the young child must be the ideal of the infant child, in the Infant School.

To bring this about, the Infant School curriculum must be made to fit the child and not the child the curriculum. It must consist not only of the 3 R's, but of a wide variety of experiences and activities which will give expression to the child's potentialities, satisfy his needs, help him to realize his purpose and cultivate his interests. Any attempt at forcible fact-feeding or over-insistence on "mental discipline" through the 3 R's at this stage will be fatal. Not only will it defeat itself, but it may warp the whole future progress and development of the child. Most young children come to school enthusiastically with a natural Zete for learning. If after a year they "crest

unwillingly to school", it is only because most schools, unconsciously perhaps, but very effectively none the less, kill their early zest and enthusiasm. "The child from 5 to 7", says Susan Isaacs, "has real intellectual seriousness and wide interests", and these can be fostered and kept alive if Infant Schools provide similar learning situations as in the Nursery Schools and create new ones in keeping with the child's developing interests and needs. Above all, the child must learn from first hand information, observation and experince as well as from books, from things as well as from words, by doing and making as by learning, by activity as well as by note.

The curriculum must be wide rather than deep, with as much variety for its keynote as is possible, and it must be individualized to meet the varying individual needs of children. The 3 R's will figure in it, but they must be treated as means, not ends, subordinated to music and art, movement and dancing, making and doing things. They must not be prematurely forced down the children's throats, but taught when the children are ready for them and their happy interest has been aroused through their other activities and interests and experiences. Very few children, according to the most recent Psychological Research, are ready to profit from a formal teaching of the 3 R's before they have attained a mental age of 6 or 6½. Delay in imposing such lessons does not harm, for the late starters soon catch up with those who have been "victimized" from the tender age of 4 to 5, and their enthusiasm and zest for learning are much more vital and lasting. Indeed, too great and too early an insistence on mastery of the 3 R's is very often responsible for scholastic backwardness, emotional disorder and moral failures in later life. For, in the excessive zeal for training the child's mind, his emotional, social and moral development are often overlooked and starved.

Methods used in the Infant Schools must be suited to the curricula and the children. The stress must be on activity rather than passive learning, and on first hand experience and experiment rather than memo-

rizng. Facts must not be stuffed down children's throats, but they must be encouraged and stimulated to learn actively by following their interest. Play, constructive and creative, is, as in the Nursery School, the best and most productive method of learning. Hence the Infant Schools must provide a rich play environment. There must be less emphasis on regimentation and mass instruction. Individual and group method must be adopted, and an atmosphere of ordered freedom must reign in the class.

This is the ideal. There are of course difficulties to be overcome. Most classes are too big for activity methods or attention to individual needs; few are planned suitably furnished to make "learning by doing" a reality and success. Perhaps, the most serious difficulty is the shortage of trained Infant teachers. Dealing with children needs not only a special vocation, but very special gifts and a special training. A dangerous fallacy current is that "anyone can teach babies" who are generally left to the tender mercies of untrained and immature young girls, hardly out of school themselves, with deplorable results. The years from 5 to 7 are the most vital years in a child's development, and upon those who are in charge of them in these years rests the responsibility for their future intellectual and emotional, moral and spiritual development. Children at this age have very special needs, and special methods must be used to draw out the best in them. Hence the Infant Classes need either a specially trained and qualified teacher or the best and most experienced lady teacher on the staff, for while a few men have the ability to teach this age range, yet in most cases they are better off under a woman teacher.

This new approach to the Infant Schools in England and America, where these schools are the growing point of the educational system. Those that exist at present in India can be reorganized on similar lines, and the new Basic Schools must ensure that their Infant Sections are so planned that the years from 5 to 7 will be the most important, vital and progressive stage in the education of the children of to-morrow.

System of Education in Ancient India

BY SRI B. VENUGOPALAN, Chidambaram.

FROM times immemorial, education in India has been a private concern, the teacher teaching the pupils at his house. The importance of education was realised in India from very early times, and the system of education in ancient India is considered to be an excellent one.

The acquisition of knowledge was regarded as a "sine qua non" for a man of culture. The pupils should have great reverence not only to their teacher, but also to his wife and sons. The pupils regarded the teacher as their father and his wife as their mother. In regard to tuition fees, the practice varied. In some cases, the pupils on completion of their studies would give a sum voluntarily to the teacher. In some other cases, the pupils who were very rich gave to their teacher a lump sum before the commencement of their studies, while poor pupils rendered personal services to the teacher in lieu of money.

The object of this system of education was threefold, viz.:—(1) the acquisition of knowledge, (2) inculcation of social, religious and spiritual activities, and (3) last but not the least important, the formation of character. Much emphasis was laid on the last. Whoever might be the pupil and whatever his attainments if he was lacking in character, he was, in ancient days, regarded as a mortal sinner. In order to achieve this high ideal of perfect mastery over the senses, a life of strict discipline was prescribed for the student. Before going to study under a teacher, the pupil had to shun all kinds of trifling pleasure and lead a simple and austere life. He was inspired by the high ideals of the teacher with whom he lived in close contact and from whom he imbibed social and moral virtues by his precept and example. At the same time, the tender side of his nature was not left without full nourishment.

Usually, studentship began with the ceremony of *Upanayana* (sacred thread) at the

age of 8, 11 and 12 for Brahmana, Kshatriya and Vaisya pupils respectively. The aim of education was both intellectual and spiritual development. The subjects of study were:—(1) The three *Vedas*, (2) select Vedic hymns and verses (3) *Atharva Veda*, *Upanishads* etc. Besides these, other studies included philosophy, grammar, logic, the *puranas*, legal subjects, military science, architecture and secular subjects. Theoretical knowledge was followed by technical education was usually imparted in the family itself, as most of the professions had become hereditary.

The period of schooling varied from 9 to 36 years. The academic year was of two terms. Each term was begun and ended with formal public ceremonies. The first term began in July and closed at the end of December. There were various holidays in the months and in the year, for example, every new-moon and full-moon days in every month, the last day of each of the four seasons and so forth. Teachers were of two categories, viz., (1) the *Upadhyayas* who looked upon teaching, as a profession and only a portion of the *Veda*, (2) *Acharyas* who taught the *Veda* and *Upanishads* etc. free to the pupils. There were also educational experts. In ancient days, usually holy places and capitals of kingdoms had become centres of learning. Among the capitals, mention may be made of Pataliputra, Valabhi, Ujjayani etc. where as Banaras, Ayodhya, Nazik, Kanochi etc. were among the holy places. But the most famous centres of learning were the monastic colleges founded mostly by the Buddhists. These centres contributed to the building of the one cultural life of the people. Taxila, Banaras, Nalanda etc. were among the famous centres of learning. Let us take Nalanda as typical of such centres and describe some of its features.

UNIVERSITY OF NALANDA

Among the various universities that were extant in ancient days, the University of

Nalanda, situated in Magadha in Bihar, was regarded as the brightest jewel in the whole of Asia. It is difficult to realise at this distance of time the position and attainments of this famous University of old. Advanced students from different countries of Asia such as China, Korea, Java, Tibet etc. flocked to it in order to complete their education. And nobody without a degree of Nalanda was thought much of in the educated world. The Chinese pilgrim, Huen Tsang, who visited India in the 7th century A.D., says in an account, "There were thousands of similar institutions in India, but none comparable to Nalanda in grandeur." The total number of residents in the University of Nalanda was 10,000, of which 8,500 were alumni and 1,500 were faculty members. There was a wide catholicity of method in education and the curriculum was liberal. Through discussions and debates and conferences according to the traditional Indian method, it helped to unite its varied elements into a superb intellectual fellowship, and the wide variety of subjects taught provided a veritable feast of reason. In the words of Huen Tsang, the day was not found sufficient for asking and answering profound questions.

The University of Nalanda was meant only for post-graduate studies, and various foreign scholars used to come there to clear doubts. There was a library housed in huge buildings. Students were provided with meals, clothing, lodging and medicinal equipment etc. The revenue of hundreds of villages was donated to the University towards its expenditure. There were 350 hostel rooms in all. Poor students were given free boarding and lodging. There were ten big ponds, all dug up, for the students' bath. Around the University area there was a big wall with several gates. Royal patronage was extended every now and then. In short, the University of Nalanda was the embodiment of the highest ideal of education, and it was the visible monument of the role which India played as the teacher of Asia.

The effect of this wonderful system of education was also seen in the high level of average men in ancient India. At any

rate, according to the standards both of the east the as well as of the west, the Indian character was high and honourable. This was undoubtedly the result of the grand system which produced the most comprehensive literature and the best type of men. Let me conclude in the words of Dr. Rajendra Prasad who laid the foundation stone of the Magadha Research Institute at Nalanda, some time back: "Indeed the gift of knowledge is by its very nature so inexhaustible that neither the giver nor the recipient can ever feel satisfied. The gift of money no doubt has its limits, but nowhere in the world has or can have the gift of knowledge any limits. In this sphere, even one man by his sole efforts can give so much as to enrich greatly every human being in the world..... We should resolve that with a liberal mind we will pursue here the study of truth and will continue to lay the fruits of our efforts at the feet of the whole humanity." It should be the aim of Indians to draw a lesson from the educational system of ancient Nalanda University and establish again at Nalanda a big centre of art, handicrafts, literature, *dharma*, philosophy and science. Such achievements in the life of a nation as raise the level of culture are made possible only by the sustained efforts of numerous scholars of determination and decision.

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An American School Runs on Faith

BY CAROL HUGHES

(From the CORONET)

For 43 years, the School of the Ozarks, which derived its name from its location in the Ozark Mountains in the central state of Missouri, has provided education and opportunity for thousands of American boys and girls in this remote mountain region who otherwise would have been unable to go to school. Dr. Robert M. Good, its president, says that for more than four decades the school has been able to overcome seemingly insurmountable obstacles and to meet a series of crises threatening its existence largely by just opening the mail.

Invariably, Dr. Good discloses, when the school's needs are greatest and the prospects for aid most dim, he receives unexpected letters containing money, cheques or other offers sufficient to meet the current need. This modest teacher, however, does not just sit back and wait for letters. Setting the pace at this living symbol of American faith and work, Dr. Good writes hundreds of letters himself, spends many hours telephoning, and makes innumerable speeches seeking sponsors for each student at the school—persons who will help with additional sums of money.

The School of the Ozarks receives no aid from state, county, or municipality; it has only a small endowment. One of the most amazing things about the school is its entrance requirement: no student is admitted if he can pay his tuition elsewhere. When a wealthy American offered scholarships for four children if the school would accept his son as a student, Dr. Good exclaimed: "Why, bless my soul, no! I have a list of hundreds of boys and girls from these hills (the Ozark Mountains) who cannot afford to go to school anywhere but right here. I cannot let others take up their space."

While many things seem contrary to scholastic tradition, the School of the Ozarks is one of the most successful in the United

States. Its pupils have come from mountain cabins, often walking for 10 miles.

"Life is hard in these hills," says Dr. Good, "but minds are keen. These youngsters are straightforward, eager for improvement and innately honest. Let an Ozark boy or girl promise you something and the chances are 99 to one that the promise will be held sacred."

From the day he enters the school, each student must work at least 16 hours a week at some form of manual labour. During the summer vacation months he works longer hours to provide a reserve for the school term. If he needs new clothing, he works for it, receiving credit for the hours worked.

Such principles are successful. The school has grown from a one-room building in 1907 to an institution with 50 buildings, 140 acres of excellent farm land and one of the finest dairy herds in North America. It now has fireproof buildings for instruction and housing, together with its own dairy building, canning factory, farm, water system, heating plant, workshops, commissary and post office. But the present enrollment of 250 boys and girls is, to Dr. Good, a major tragedy. He would like to accommodate thousands.

The way the school is operated is typical of the way it has been managed from the start. A young Presbyterian minister, the Reverend J. F. Forsythe, was fascinated by the keen native intelligence of the people he met in the Ozark region. No railroads or improved highways had yet penetrated the area, one of most inaccessible in the United States. Determined to help these bright-eyed youngsters, Forsythe enlisted the aid of other church leaders in founding a school. The first building was erected on a pleasant hill in Taney County in September 1907. Dr. W. R. Dobyas, chairman of the board of trustees, built the school on faith. There was no money. Out of the hills came scores of children—on foot

on horseback, in wagons—eager to do anything to stay in the new school.

One day, faced with almost-certain foreclosure and loss of the property, the Dr. knelt in his shabby office and prayed for the amount which he had to have to save the school. Then he went to the post office. There was a single letter enclosing a cheque for \$800.

From that day onward the school has survived—always on faith. And from it began to go forth leaders and builders. One of the first of these now is a successful orchid grower who has developed two great greenhouses—one at Sandhurst, England, another in Chattanooga, in the southern state of Tennessee.

The school, however, is equally proud of pupils who return to their home villages with leadership and help. Typical of these was a lanky Ozark boy whom, when he arrived at the school, Dr. Good put to work with the dairy herd.

"Some day," Dr. Good told him, "I want you to go back and show the folks at home how to raise good cows and run a real dairy." Today, that man owns one of the best dairy farms in southern Missouri; to it go school pupils and their parents to learn modern production and marketing methods.

Just as the little school was getting well started, disaster struck. The building burned to the ground. Undaunted, Dr. Dobyns and his teachers found another site in an old hunting lodge high in the hills above Hollister, Missouri. Their faith was renewed when they asked the price. It was exactly the amount of their insurance. Dr. Dobyns reopened the school. Soon the old lodge would not house all the children. Once again the difficulty was resolved. A businessman from Kansas City, important transportation centre in Missouri, stopped at a nearby cabin, where a little girl told him about the school and its problems. Promptly he contributed the money for two dormitories.

In 1921, when Dr. Good went to the school, the young teacher's faith matched that of his predecessors, and he began to erect a new administration building with the

last money on hand. Then another friend of the school contributed the amount needed to complete it.

Since most of the students were from farms, Dr. Good hoped they would raise regional standards of living by improving farm methods. To provide the proper training, he needed more land. Adjoining the school was a tract of 400 acres, for a sale for cash. Dr. Good deposited all the money he had, promising the remainder within a few days. While he sat at his desk, wondering at his rashness, a woman telephoned from a distant city. "I was wondering", she said, "if there was anything special the School of the Ozarks could do with a gift of money". She named a sum equal to the amount due on the land.

Due largely to the patience and courage of Dr. Good, the school is what it is today. He married one of the teachers, and smiling, gray-haired Mrs. Good is known as "Mrs. Sunshine" to all the students. Informal, sincere, rugged as the hills about him, Dr. Good will tackle any task with complete confidence that if he takes care of the work, "the Lord will take care of the details. We believe in working for what we need, and in giving full measure for our day's hire."

With the president setting the pace, an atmosphere of amiable simplicity prevades the school. Girls hurry across the campus in dresses they have made for themselves. Most of the boys wear overalls. Always busy, the girls are canning, cooking, weaving; the boys are on top of water towers, or firing furnaces, laying bricks, or operating farm machinery.

When a boy leaves the school, he can truthfully say: "I can lay stone. I can do carpentry work. I know how to operate a steel lathe. I can plane lumber. I have done acetylene welding. I have operated a linotype (typesetting) machine. I have run a capper in a canning factory. I have had experience in one of the finest dairies in the state of Missouri." Any girl can say: "I can take dictation. I can type-write. I have baked 40 loaves of bread a day. I have had experience in every

department of laundry. I can weave. I have worked in a library. I can sew. I can run a home"

Each year, out of the thousands of applicants for admission, the faculty selects the most needy, those with the keenest minds, those who live in the most inaccessible regions. These applicants are asked to appear at the beginning of the summer. They must work two months as part payment for the year ahead. If a parent can pay part of the sum, the school will accept it, but less than 10 percent of the parents can pay anything. Students without sponsors, or those who must earn their clothing, do extra work for pay.

One of the school's greatest friends is the director of a company operating department stores in various states. On his first visit to the school, this man found the president, sleeves rolled up, helping the students can beans with hand equipment. He promptly donated cash for a modern cannery. Now

chairman of the school's board of trustees, the same man in 1938 decided that the small herd of cows that then furnished part of the milk for the school was inadequate. Today, the school's herd of Jersey cows is famous.

"We are getting on," says Dr. Good happily, "but we have a long way to go. We need more room, more dormitories, more children." In 1948, young M. Graham Clark, Jr., astounding his associates by resigning an important executive post with an insurance company to join the school as vice-president, said simply: "I am challenged by what is being done there, and what can be done in the future."

The school is more than a challenge. It has proved to be a way to education for thousands of boys and girls who otherwise might be lost in their hills. And after them will come other thousands, following in their footsteps, seeking a new concept of leadership with an old set of values.

Educational Notes

BY SRI T. N. S. RAGHAVACHARI, B.A., *St. Thomas Mount, Madras.*

SCIENCE IN 20TH CENTURY

Dr. K. T. Compton, Chairman of the Massachusetts Institute of Technology, who made a survey of the scientific achievements of the first half of the 20th century, draws five particular lessons. First, he stresses the coöperative character of scientific progress and its dependence on the stimulating interplay of ideas and the accumulation of facts and skills contributed by many workers. Secondly, he points to the unpredictable and uncontrollable origin of the new ideas and discoveries from which scientific progress results; and in this connection, he comments that the restriction of the flow of knowledge anywhere or attempts to make it subservient to politics, ultimately stifle the birth and development of significant ideas. The third lesson is that scientific discovery does not progress according to a preconceived plan and is stifled, if attempts are made to control

the free initiative of the research workers or to limit the freedom of communication between them. The fourth lesson, that of the extraordinary effectiveness of team work in producing results, is not inconsistent with the third, for such teams and groups provide the maximum opportunity for quick initiative and for stimulating interchange of ideas. A fifth lesson is the increasing extent to which a basic advance in theory or technique in one branch of science is later to provide new concepts or new tools which can open up new frontiers for exploration and exploitation in other fields of science and art.

WORLD ORDER AND HUMAN FREEDOM

World order and human freedom today depend, as when Bryce wrote in 1921, on moral and spiritual issues and on the ability of the Western world to recapture its

confidence and a vision and faith which will transform passive defence into an inspired and resolute effort to establish freedom for all men in every field of human endeavour, including science, in a world united because friendship and confidence have displaced mistrust and fear.—(*Nature*, 17-2-51)

EMOTIONAL RESOURCES OF PUPILS

The role of the school teacher in developing good emotional resources in pupils is receiving special attention in the schools of Canada. Provincial educational and health authorities have been selecting qualified teachers for training in mental health; the experimental training of such teachers under joint auspices of the University of Toronto and Canadian Mental Health Association is passing into its third year.

When there is a shortage of teachers to such an extent that training standards have had to be lowered, when the teachers' income is below that of most other professional workers and when so many schools fall far short of acceptable standards for a healthful environment, one cannot expect overnight community concern with the mental health aspects of school experience. Neither mental health services, nor schools will be what they should or could be, until there is an informed and alert public which demands good standards.—(*Canadian Journal of Public Health*, Feb. 1951).

[*Note by T.N.S.R.*—Conditions obtaining in Canada in the matter of Health Education, and pay of school teachers are not very much different to what they are here in India.]

News & Notes

GANDHI VIDYA MANDIR

Sri Anoopchand Chajjer writes:

The organisation of the Gandhi Vidya Mandir, that is, Gandhi Rural University, Sardarshahr, Rajasthan, is steadily progressing ever since the Institution with its Rules was registered according to the Indian Societies Registration Act, 1860. The establishment of the University has been possible because of the farsightedness and munificent donation of five lakhs of rupees given by Sri Kanhyalal Doogar, who has also offered his personal service of ten years to its organisation. Acharya Gouri Shankarji, former Minister of Education, Bikaner, is the Chairman of the Working Committee and has kindly offered his life-time service to the Mandir. A team of workers has been devoting their time to this noble cause.

2. About 3200 bighas of land have been selected for the campus of the University, much of which has been obtained as gifts from the Government of Rajasthan and the general public. A well and a few temporary buildings have been constructed, and

roads are being laid out. Arrangements are under way to construct an aerodrome also.

3. The working Committee of the Gandhi Rural University has secured the services of Dr. K. N. Kini, M. A., Ph. D., (Columbia University), former Director of Public Instruction, Jodhpur, as its Adviser. He is the author of the article "Ruralizing University Education" published in the *Harijan*, 13th October, 1946, by Mahatma Gandhi with his illuminating comments, and also of a book "Rural Universities for India" published by T. C. E. Journals and Publications Ltd., Lucknow, in Hindi and English. His experience of educational methods, organization and administration, specially in the fields of Rural and Vocational Education in Mysore and Jodhpur is an asset to this new institution.

4. The principal subjects of study to begin with are to be agriculture, animal husbandry and rural textiles. Hindi, English, Geography, Science, Mathematics, Economics, Sociology, Drawing and Art etc., related to those three principal subjects will be taught. The object of the

institution is to make the students self-dependent rural citizens. Gradually, other principal or core subjects will also be introduced with a view to enhancing the production capacity of the rural population in as many fields of human requirements as is possible.

5. The necessary teaching staff will be employed soon, so as to enable the Rural University to start its first year class in the middle of 1952.

6. A Commerce College, a Social Education section, an Ayurvedic College and a Sanatorium, will also be established in the Rural University.

Book Reviews

SCIENCE FOR ALL: EDITED BY J. T. Hogg, B. Sc., A. R. I. C., WARD LOCK & CO., LTD., LONDON. P. P. 255, 10 sh. 6d.

"This authoritative volume", the publishers declare, "is intended to meet the needs of the large and ever-increasing class of readers, who, while keenly interested in Natural Science, have neither the time nor the means to study and master the innumerable text books, papers and reports necessary to an intelligent understanding of recent developments, and of the elementary principles and laws upon which all the amazing progress of the present century has been based." Moreover, as Sir Charles C. Sherrington points out in an interesting introduction, such information as this handbook seeks to convey is calculated to enlarge our appreciation of fundamental conceptions like those of space and time and to place our work-a-day life in a perspective which gives it other and truer values.

The present volume deals with astronomy, geology, physics, botany, zoology, human physiology and the story of man. chemistry and mathematics are among the notable omissions. The treatment of each subject is precise, accurate and as far as possible up to date, while it is at the same time refreshingly free of technical jargon, which makes science so unattractive to the general reader. There are over 80 illustrations and 100 diagrams.

We recommend the book not merely to our teachers of science, but also to our school libraries.

THE UNIVERSE: BY J. ROBINSON: WITH AN INTRODUCTION BY THE ASTRONOMER ROYAL, SIR HAROLD SPENCER JONES.

P. P. 255, WARD LOCK & CO., W LONDON. 10 sh. 6d.

Mr. Robinson gives a fascinating account of the information available up to date about the universe we live in. There are chapters on time, the great universe of modern astronomy, mapping the great universe, spectrum analysis, gravitation, eclipses, the solar system, the sun, life and the universe, how the earth might end, exploding atoms, some famous volcanoes and some thrilling eruptions, our native lands, and a "paradise" now "lost". The story is told with lucidity and charm. Facts are stranger than fiction, and the facts about the universe are more sensational than the efforts of the imagination in the realm of fiction. How many know for instance that our earth had its closest shave from real disaster in October 1937, when an asteroid (or 'baby planet') dashed past us and missed us by an astronomer's hair-breadth or a mere 400,000 miles? Or again that Britain was a tropical paradise some fifty million years ago?

School libraries cannot afford to miss this book.

A HANDBOOK OF SOCIAL STUDIES: BY JOAN DRAY AND DAVID JORDAN. P. 154. METHUEN & CO., LONDON. 7 sh. 6d.

Now that Social Studies have become fashionable in our state, a book of this kind will be appreciated by the teachers dealing with the new subject. One of the authors is the Principal and the other a Lecturer at Dudley Training College. They have intended the book "as a guide for teachers who are looking for a method of

approach to school work, and as a handbook of method for students in training." The plan suggested in the book 'provides continuity of work within a flexible syllabus, provokes enquiry and directs investigation, promotes variety of expression, and links the classroom methods of enquiry with those used by intelligent adults outside the school'.

The subject is worked out in eight chapters—the prospect before us, the scope of social studies, wide horizons and definite objectives, the role of the teacher, method

in the classroom, the diagrammatic method and a social studies course in outline. The last chapter deals with the individual, the family, the neighbourhood, the nation, the commonwealth and the world.

One important question which such a book raises is this: can Social Studies entirely dispense with formal instruction in geography and history, or should they supplement and correlate such studies? No answer is found here. But the answer has really to be sought in the experience of our teachers.

Man-making Education*

By MR. K. G. SAIYIDAIN, *Joint Educational Adviser to the Government of India, New Delhi.*

I am conscious of the honour you have done me by inviting me to preside over this Convocation, but I happen also to be conscious of the fact that listening to convocation Addresses is not the most popular pastime of our graduates. I have responded to the honour by accepting it; I shall respond to the understandable impatience of my audience by being as brief as possible. In this brevity, I am partly making a virtue of necessity, because I have been so intensely busy the last few weeks that I have not been able to devote the necessary time and attention to the writing of this Address for which I offer you my apologies. I am, however, anxious that in whatever I have to say, I should be able to carry you along with me and that, if you are possibly capable of making the necessary psychological adjustment, we should try and *think a few things together*, instead of your treating this Address as something being inflicted on you from outside. I have had the privilege of being a teacher for many years and I know, both from my experience and study, that nothing—neither knowledge, nor a creative idea nor an inspiring ideal—can make the slightest difference to us unless we are prepared to assimilate it into our flesh and blood and give it ready hospitality in our hearts and minds. One of the reasons why a good deal of the education

that we are supposed to receive in schools and colleges fails to make an impression on our life is that it remains an external imposition, a burden on the memory—just so much knowledge of History or Geography or Science or other subjects—instead of being something with which we have actively identified ourselves. I should be happy if I could feel that something of what I have said has struck a responsive chord in your minds.

I have listened with interest to the delightful Report of your Principal in which he did not allow his knowledge and wisdom to sit heavily on his sparkling style. That is an approach which many of our educational and other Pandits, who write such reports, may well emulate with profit. The reference to the various activities of the College shows that there is a proper appreciation of the part which extra-curricular activities should play in the life of the students.

I was glad to find a spirit of cordial goodwill between the Principal and the staff, who are apparently anxious with a due sense of modesty to "throw credit" on each other for what has been achieved. This indeed is a welcome contrast from the attitude which tends to monopolise all credit for one's own self. I do hope that this atmosphere of cooperation will be maintained and the college will grow from strength to strength.

* From the Convocation Address at Government College, Ajmere.

The basic thought that I wish to share with you is neither new and original nor complicated. In fact, like all really significant ideas it is an essentially simple truism and may well be expressed in the old and well known maxim: "Man is the measure of all things", that he is more important than machines, he is the common denominator in the arithmetic of life. But the tragedy of many profound truisms is that people accept them, pay lip-homage to them and then, so far as their day-to-day life is concerned, they leave them respectfully but severely alone! Take our own country or, for the matter of that, our world to-day. We are all greatly concerned about developing our natural resources, increasing the wealth of the country, elaborating five year plans, establishing factories and high-power projects. Now, all that is to the good and our hopes that these things are being done eventually to improve the quality of life for the common man. But is there a poignant enough realization of the fact that the basic problem of the modern world is the production of better men and women—men and women who are more intelligent, more cooperative, more socially sensitive, more balanced, more charitable and, if I may use a rather out-of-fashion expression, more God-fearing than those who crowd our unhappy world today. If we compare, for example, the money that is being spent all over the world on armaments and scientific research related to destruction, with that spent on education, on social service and social research and on the promotion of creative activities, we can see how much we care for the former and how little for the latter. So far as the role of education is concerned, I cannot possibly envisage it in any other terms except the making of better men and women. Every other definition of this role which may stress research or the dissemination of knowledge or the promotion of cultural activities is partial or lop-sided or tends to confuse the means with the objective. It seems to me particularly necessary to stress this point because, under the conditions of contemporary civilization, which has to rely more and more on large scale organization, there

is an increasing tendency to subordinate the individual to the organization. The two types of social order that are competing today to win over the loyalty of mankind—or perhaps it would be more correct to say to impose themselves on it—are the democratic and the totalitarian and, curiously, both of them in their different ways are inclined to reduce the significance of the individual. Totalitarianism obviously starts with the assumption that the State is more important than the individual and it tries—sometimes even with the best of intentions!—to plan every aspect of the individual life and thought resulting in a degree of regimentation which leaves him little freedom to develop along his own lines and to exploit the inner riches of his being. Democracy is exposed to the temptation of preferring collective mediocrity to individual excellence and to frown upon uniqueness and originality. Most people are, therefore, content to seek the obscurity and the safety which go with the membership of the herd and to live and think along beaten and well worn tracks. I put it to you that for the success of a democratic society, which we have accepted as the goal of our social and political effort, it is essential that we should concentrate on the education and training of citizens who will be competent and qualified to play their part worthily and effectively in the complex life of the modern world. No plans, whether social or economic or technological, have any chance of being successfully implemented unless the men—and the women—who are to work them out have the requisite efficiency and the intellectual and moral calibre needed for the purpose. In the thoughtful words of our great thinker and poet, Iqbal, "the ultimate fate of a people does not depend so much on organization as on the *worth and power of individual men*". In an over-organized society, an individual is altogether crushed out of existence. He gains the whole world of social thought around him and loses his own soul!..... The only effective power, therefore that counteracts the forces of decay in a people is the rearing of self-concentrated individuals. Such individuals alone reveal the depths of life,

They disclose new standards in the light of which we begin to see that our environment is not wholly inviolable and requires revision".

I want you to ask yourselves seriously—not here and now but in the exacting audience of your own conscience when you happen to be in converse with yourselves—how far your education in Colleges and Universities is actually equipping you for this responsible task and how far you are sincerely and consciously co-operating in this endeavour. How much then are you getting out of College education? What is the aim and the objective that actually inspires your work? Do you want primarily to pass certain Examinations so that you may be able to get a job? Are you content with acquiring a certain smattering of knowledge about the special subjects that you have selected? Do you merely want to have a nice time for a few years and acquire a certain social polish and the grace of speech and manners. I politely hope that you are all exceptions to the general rule, but my experience is that a large majority of other students would, on a sincere self-examination, find themselves falling into one of these three categories. I am not suggesting that there is anything objectionable or unworthy in any young man or woman wanting to have a nice time in the cultural environment of a College or in trying to take a degree which will help him or her to secure suitable employment or in wanting to master certain branches of knowledge. My point is that he may do all these things and yet remain uneducated; he may have social graces and yet remain basically a-social if not anti-social; he may possess the spurious coin of book knowledge and be denied wisdom and understanding which are the gracious fruit of true know-

ledge. As I go about in the world and meet many educated persons in all walks and stations of life, I am greatly distressed to find how education has failed to build into their personality the basic elements of true culture and social decency and how far they are from understanding and appreciating the right values and ideals—With my promise to you to be brief, I cannot very well launch upon a discussion of what I regard to be the right values and ideals. But surely, there are some obvious things—both on the negative and positive side—which will be accepted by most right-minded persons without much argument. On the intellectual side, I would expect a truly educated person to have a balanced and critical mind which should be able to think reasonably straight about the various social issues that impinge on his life and attention. He should be able to form his opinion dispassionately and not be swayed either by the unholy pressure of modern propaganda devices or by the prejudices and prepossessions which sway the so-called ignorant mob. But is that so? Do we actually find the ordinary educated person more immune to propaganda, more critical in his judgements or possessed of greater intellectual clarity and courage? Does not the editorial of a third rate paper, the irresponsible harangue of a half-witted demagogue, the inane story of a cinema play, the textbook written by a feeble-minded literary hack sway their minds, help form their ideas about men and matters and fixate their intellectual and emotional reactions? Shall I be far wrong or unduly ambitious if I ask you and your teacher to see to it that your education should enable you to jump clear of these mental pitfalls and to develop both rational convictions and the courage of those convictions? (To be Continued)

Editorial

Speaking at the Convocation of the Allahabad University sometime back, Sri K. M. Munshi made a powerful plea for a planned revival of Indian culture. He had

interesting practical suggestions to make in the matter. Certain basic studies, he felt were indispensable for this purpose. These included (i) a study of classic literature, (ii) a study of the life and message of great and

noble men, (iii) a study of India's history, laying special emphasis on the discovery of the concept of 'dharma', the inspiration given by Sanskrit language generally and the *Mahabharata* in particular, (iv) a study of universal history and (v) repeated recital of eternal messages enshrined in the *Gita*.

One of the striking features of our educational system has been the complete divorce between national culture and the curricula of studies. The attainment of Independence has done little to put an end to this divorce. If anything, our educational ministers and administrators in the past few years have been more anxious to Westernise rather than Indianise our educational system. Equally regrettable is the growing unpopularity of historical and literary studies in India. It is now possible for one to become a graduate of a University in India with very little cultural attainment of a general type, having specialised merely in some science or other.

Almost a similar line of argument is advanced by Professor Humayun Kabir in a thoughtful survey of Indian Universities in the December issue of the *Educational Quarterly*. "The absence of a common system of national education," he points out, "has been one of the main reasons why so many Indians exhibit even today a regional, linguistic or communal outlook. In other countries, universities have helped to bring into one common pool the heritage of every element in the national life. This has not happened in India with the result that different communities and linguistic areas have developed and retained a sectional outlook." He urges: "A national system of education would require systematic and connected study of the three systems, Indian, Saracenic and European, which have influenced Indian consciousness." In a similar way, he suggests, our courses in the humanities should provide for unified study of Sanskrit and Arabic or Pali and Persian. It is the duty of Indian Universities as repositories of culture and pioneers of progress, to evolve courses reflecting the many-sidedness of Indian life. "The Universities must provide a meeting ground," Mr. Kabir concludes, "where values inherited from

ancient and medieval India can be combined with the fresh influx of knowledge and experience from beyond the seas."

Here is a vital task on which our Universities have not yet begun even to think. These are problems that call for a reorientation of our education. National sentiment cannot be fostered in the void. Mere Westernisation will not give us the patriotism on which the New India has to be built up. In this context, the suggestions of Sri Munshi and Prof. Kabir deserve careful consideration at the hands of those who are in charge of our educational policy.

As in Madras, in Bombay also the Secondary School Certificate Examination is held twice a year, once in March and again in October. And as in Madras, the results of the October examination are published only towards the end of December or the beginning of January. A "teacher", writing in the latest issue of the *Progress of Education*, points out how inconvenient it is to have the results published so late. Hardly two months are available to the failed students to prepare for their next attempt, and if the March examination is ignored, they have to lose another year. The "teacher" indeed goes so far as to suggest that the October examinations should be abolished altogether if the results cannot be published in good time. The timely publication of results is a matter on which sufficient attention has not yet been paid. Either the results of the October examinations should be published early in December at the latest, or the examinations may be held a month earlier to facilitate the publication of results so as to allow sufficient time for those who do not succeed to try again next March.

An interesting Swedish experiment in adult education is reported in *Careers and Courses* by Margaret Gardner. Eighteen years ago, amidst the gloom of the worldwide economic depression, a small group of the students of the Stockholm University launched a great national movement for adult education

which has since come to be known as the People's University. They started classes for adults, in which they sought to improve the latter's understanding of developments in a disorderly world. It is interesting to note that from practical experience they evolved the system of the study circle in which the entire class participated in exchanging and exploring ideas. Sven Björklund, one of the founders of this movement and now Dean of the People's University, observes: "They recognized that the group not only is more influential as instructor than the individual, but that the knowledge and experience of the group as a whole is usually superior to that of any single teacher". The movement has spread beyond Stockholm, and there are now branches at Uppsala, Gothenburg and Lund. The courses taught include languages, psychology, history and literature.

This noteworthy movement started by undergraduate students is a reminder to us of what may be done by similar work in India.

We understand that a suggestion has been made to the Committee of The Hindu Management and the Centenary Celebrations Committee of the Hindu High School, Triplicane, Madras—which is about to celebrate its centenary next month—that they should take the opportunity of the centenary celebrations to resolve to do their bit for higher education also. Considerable difficulty has been experienced in recent years by students seeking admission to University courses, and it has been suggested now that the Hindu High School, which yearly sends out hundreds of secondary school leaving certificate holders, should do something for them—by starting a College. We hope that the proposal, in spite of the practical difficulties and heavy responsibilities that it involves—will meet with sympathetic consideration. When the School was started a hundred years ago, its management had to work against heavy odds. And if attempts are now made to elevate it into a College, great difficulties have to be faced. But given the zeal and enthusiasm shown by the builders of the School, these should not prove insurmountable.

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National Education Movement

By SRI R. SRINIVASA IYENGAR, B.A., L.T., Retired Headmaster and Principal, Srinivasa Tutorial, Coimbatore.

I believe that it is essential that everyone engaged in the field of education in Free India either as planner or administrator or humble teacher should have a clear grasp of the trend of the National Education Movement in India and elsewhere. The National Education Movement in India may be said to have been born in the first decade of the 20th century, synchronising with the agitation against the partition of Bengal. Sri Aurobindo Ghose wrote, "Home Rule and National Education are two inseparable ideals, and none who follows the one can fail the other. Home Rule, bringing with it the power of self-determination, can give the free hands, space for the soul to grow, strength for the life to raise itself again from darkness and narrow scope into light and nobility. But the full soul, rich with the inheritance of the past, the widening gains of the present, and the large potentiality of her future, can come only by a system of National Education. Only a new spirit and a new body, born from the heart of the Nation and full of the light and hope of its resurgence, can create it." Aurobindo was one of those who believed that India has a message to give to the world and that she can do it if her hands are free, her soul free, full and exalted, and her life dignified in all its parts, and that National Education was, next to Swaraj and along with it, the deepest and most immediate need of the country. Hence under the leadership of Dr. Rash Behari Ghose and others, a Council of

National Education was started in Bengal under the auspices of which several national schools were started. About the same time, with similar objectives, national institutions were started in the Punjab under the leadership of Lala Lajpat Rai and Munshi Hanraj; Mrs. Annie Besant started the Central Hindu College in Benares; Dr. Pattabhi Seetharamayya and Sri Hanumantha Rao started the Andhra Kalasala in Masulipatam. In the South, to safeguard the Hindu community against the proselytising activities of the Christian missionaries, national schools were started in several centres. The protagonists of the National Education Movement in our country believed that the Government system of education could not fulfil our national need "with its radically false principles, its vicious and mechanical principles, its dead-alive routine tradition and its narrow and sightless spirit." Lokamanya Tilak was a great upholder of this movement. He held that a Nation that has not taken its education into its own hands cannot soon rise in literary, social or political importance. Tilak also conceded that the Government of the country must also have the education of the people under its control. He reconciled these conflicting theories thus. Where the people and the Government are one, and are actuated by the same ideal of citizenship, there can arise no conflict or differences of opinion in the matter of National Education. But where the people and the Government

have different ideals of citizenship before them, there arises the necessity of National Education as distinguished from governmental education. Hence national education should be fostered and pursued till the people and the government become one on the higher plane of self-government. Most of these institutions pledged to self-reliance refused Government recognition and aid. Dr. Rabindranath Tagore's Santiniketan, started about this time, was a great experiment in National Education.

During the second decade of the 20th century, Dr. Besant gave a powerful fillip to the National Education Movement by starting the National University with Dr. Rabindranath Tagore as the Chancellor. She clarified and expounded the ideals and methods of the movement. "National education must be controlled by Indians, carried on by Indians. It must hold up Indian ideals of devotion, wisdom and morality, and must be permeated by the Indian religious spirit rather than fed on the letter of the creeds. National education must live in an atmosphere of proud and glowing patriotism, and this atmosphere must be kept sweet, fresh and bracing by the study of Indian literature, Indian history, Indian triumphs in science, in art, in politics, in war, in colonisation, in manufactures, in trade, in commerce. National Education must meet the National temperament at every point, and develop the National character. She with her able lieutenants, strove to work out these ideals in her institutions."

But with inauguration of the Montford Reforms and the transfer of Education to a popular Minister, it came to be argued that the Government-coffers was only the people's money and that the national spirit of educational institutions could be maintained and would not be affected by the receipt of government aid. The enthusiasm waned; and the national institutions did not attract strength, as their students, without governmental recognition, could not secure employments. Again, thanks to the non-cooperation movement which included the boycott of schools, the education ministers

responded to the spirit of the times, and permitted students and teachers to appear in national dress, the study of the non-language subjects in the mother-tongue, the commencement of the school-day with devotional and patriotic songs, the study of Hindi, the learning of spinning and other manual craft. Thus, nationalism was allowed to play its part to a limited extent in educational institutions. The National Education Movement had its set-backs along with the freedom movement in the political sphere from time to time; but it cannot be gainsaid that a new outlook in the educational policies of the government was engendered from time to time by the constant reiteration of the ideals of national education by our great leaders. Mahatma Gandhi's contribution in this sphere has been no less than what it has been in other spheres. In my opinion, Gandhiji's original scheme of national education has not been given a fair trial anywhere in India; and the object with which Gandhiji framed his scheme, namely, universal free and compulsory education for a period of eight years, has been completely forgotten.

National Education Movements are not peculiar to subject countries. In recent years, even self-governing countries frame policies of national education, the goal of national education being national efficiency, suited to achievement of national ends and fulfilment of national needs. Such schemes cannot have a permanent character, as the national needs may change from time to time. Hence schemes of national education have been framed even in freedom-enjoying countries for each decade. The report on the Post-War Educational Development in India prepared by the Central Advisory Board of Education bears the impress of the influence of the world-trends in educational thought. In 1943 it was acclaimed as the Educational Magna Carta of Free India. Though now forgotten, this report mentions in every chapter the essential characteristics of national education. It will be worth while to know what they are. According to this report, a national system of education must postulate the minimum provision that all children

must receive enough education to prepare them to earn a living as well as to fulfil themselves as individuals and discharge their duties as citizens. It should also require that those with the requisite capacity should be further trained to fill positions of responsibility in all walks of life. A national system can hardly be other than *universal*, must be compulsory and should last long enough to secure its fundamental objective. The High School is the backbone of a national education system, for the country must look to the High School for the preparatory training of its leaders and experts in all walks of life. Technical education should be regarded as an integral part of any educational system. Again, a national system of education should aim at giving effect to the democratic principle of continuous, lifelong and complete education for *all* according to their ability to profit by it, and thus make *every* possible member of a State an effective and efficient citizen and thus give reality to the ideal of democracy. Lastly, a national system of education which provides for all children according to their special aptitudes, cannot ignore the claims of the physically and the mentally handicapped children. Further, in a national system of education, recreative and social activities should be provided for all. Recommendations on these lines are to be found in the Report of the Special Committee on Education in Ceylon also.

Years ago, it was considered that a successful system of education, as Kandel observes in his *Comparative Education*, "must arise out of and be adapted to the ethos of the nation concerned". But in recent years certain common world-trends of thought in regard to the national education are discernible. It is the duty of workers in education to popularise and publicise these ideas in order to hasten the successful working of democracy in Free

India. A national policy in education cannot be based on what wealthy communities are prepared to spend and what poor communities can afford. No individual in a democratic society can be denied the opportunity to develop to the full his capacities and potentialities, and at the same time society cannot forego the best service which every member of the society is able to give. The complete training of *every* individual to self-sacrificing and efficient service is essential to the continuance of the principle of democracy. In olden days, the outworn phrase "equality of opportunity" meant the same opportunities for all children for obtaining the same education. A National Education System in a healthy democracy should *discover and develop all that is best in every child*, because only through the full development of the child for its own sake can it render genuine service to the community as a whole. In a democracy the State exists in order to enable the individuals comprising it to have as full a development as is consistent with the welfare of society; and hence the aim of education in a democratic State is to help every boy and girl to achieve the highest degree of physical, mental and moral development of which he or she as an individual is capable as well as to help them to be able and willing to work for the common good. The National Education Movement in India, too, as elsewhere should concentrate on making the planners and administrators of education provide for equality of educational opportunity for *all* children in the community according to their individual interests and capacities, and independent of the economic status and capacity. In short, the State should recognise the development of the interests and capacities of the individual child as his preparation for service to the community. This is the message and the gospel of the latest trends of the world-movement of National Education.

Librarianship: A Challenging Profession

BY DR. WILLIAM A. FITZGERALD

(From Amerika)

WITH over 20,000 paid members, the American Library Association (ALA) is probably the oldest, largest and the most influential library organisation in the world. Its conference held in the midwestern city of Chicago in July-1951, celebrated the seventy-fifth anniversary of the association's founding. In 1876, about 100 librarians, including one from England, founded the organisation "for the purpose of promoting the library interests of the country and of increasing reciprocity of intelligence and good will among librarians and all interested in library economy and bibliographical studies."

Some of the best scholars, library administrators, bibliographers and pioneers in library publicity and library education in the United States have been, and are, members of ALA. The association's magazine, *The Library Journal*, has served as its official organ for almost three quarters of a century. The American Library Association, besides improving libraries already in existence, initiated the public library movement in the United States and raised librarianship into an important modern profession. It helped to develop book classifications, such as the Dewey decimal system and the U.S. Library of Congress system, codes of cataloguing, cooperative cataloguing (as evidenced in the Library of Congress catalogue cards), union lists of library holdings (that is, central lists including every title available in any library whatsoever), periodical and book indexes and other bibliographical tools, and publications concerning the organisation and administration of books and related materials.

The American Library Association has affected library interest throughout the world. Especially in recent years there has been an ever increasing exchange of librarians between different countries. American principles of library administration and organisation have been applied in many lands. Libraries venerable for their age

and their holdings, such as the Vatican Library in Vatican City, as well as new ones established in countries which have not been library minded in the past, have sought advice and assistance in the United States. The approved library schools of the United States, most of them organised on a professional graduate basis, have attracted students from all over the world. Their graduates have carried into many parts of the world the ideals and skills of the founders of the ALA and their successors.

As library science gave rise to many specialised activities, the association has divided itself into divisions and groups related to various types and services of librarianship. It has given impetus to the formation of more than a dozen independent library associations (some of them international in scope) and to more than a hundred state and regional library associations in the United States. One of the larger independent organisations is the Special Libraries Association, founded in 1909 to develop the usefulness of libraries serving banks, newspapers, scientific organisations, business firms, museums and similar institutions. Another is the Catholic Library Association.

The ALA was founded in 1921, as a section of the National Catholic Educational Association and was reorganised on an independent basis in 1931. Its proposal, of course, is to improve libraries in Catholic educational institutions. Other special associations with specialised interests are the American Association of Libraries, the American Theological Library Association, the Association of Research Libraries, the Medical Library Association, the Music Library Association and the Theatre Library Association. Many members of these special-purpose associations also held active membership in the ALA.

One of the most significant phases of the ALA's effort to help libraries has been the

emphasis it has placed on training for librarianship. This movement has been directed especially by the ALA's Board of Education for Librarianship, chief duties of which have been to establish standards for library schools and to accredit schools fulfilling such standards. The setting up of training standards has led, in turn, to greater emphasis on the recruiting of candidates for the profession.

Ideally, the librarian is a person of native intelligence, general competence, broad cultural background and pleasing personality. A liking for people and a desire to serve them also are important qualifications. Librarianship as a career has room for as wide a variety of personal qualities and individual interests as any other vocation. In addition to dispensing books at the circulation desk—the only function many people attribute to librarians—there are many opportunities for interesting work in the average library. Cataloguing, for example, is an exacting job which calls for scholarly intellectual ability since each book must be analysed as to subject matter, which necessitates a facility with languages and a wide general knowledge. Librarians interested in work with children, on the other hand, may be called upon to possess the talents of story-teller, dramatist and teacher.

At present there are unlimited opportunities for libraries to make available for recreation, inspiration, reference and research the contents of books and allied communication media. Medical libraries and various science research libraries, such as those in physics, chemistry, and biology, need librarians with a knowledge of language, a background in the appropriate sciences, and familiarity with the bibliography or literature of specialised fields.

The training required for librarianship in the United States high (secondary) schools, junior high (secondary) schools, and elementary schools—is increasing, especially in those states and cities which have library supervisors. The elementary school library is in its infancy, a relatively new development which offers many openings for trained

librarians. The person with administrative abilities and some business background may be qualified for a position of director of a college, university, or public library. The handling of large staffs and application of the principles of organisation, administration, and management—in addition to library knowledge—constitutes the duties of such positions. In rural communities in the United States the number of mobile libraries—bookmobiles—has increased in recent years. Staffed by a trained librarian, the bookmobile supplies the needs of people not accessible to established libraries.

Today the research librarian is more important than ever before. He is needed in industry, in government, in universities and in many special purpose libraries. His task is to locate information and to assist in scholarly investigations. The research or "special" librarian acts as a clearing-house of information because around him is built up an information centre not only of books but of all other types of materials related to his field. Opportunities for such a career exist in manufacturing concerns, newspaper offices, corporations, banks, law firms, advertising and insurance agencies, hospitals, government bureaus and social-welfare agencies. The fast-moving economic, scientific, and social changes which are occurring throughout the world require this type of service more than ever before. The demand for it will tend to increase rather than to diminish.

Selection of books and related materials for a library—another specialised form of librarianship—is a highly developed art. It calls for a broad erudition, critical attitudes and competent awareness of the present-day book demands of one's public. To decide what books, periodicals and other materials to buy requires a systematic business approach and an analytical and discriminating mind. The order librarian works constantly with publishers, booksellers, jobbers. His duties include deciding on the use to be made of gifts, the handling of exchange materials and the supervision of the budget and of book-keeping records.

The kinds of work librarians do are almost innumerable. Audio-visual librarians, for example, select films and recordings, often operate rental film services, direct servicing of equipment, and conduct film forums. Many large libraries also have public-relations directors. They conduct newspaper columns or radio and television programmes on books, edit library publications and keep closely in touch with community leaders by appearing on platforms of local clubs and other civic groups.

The U. S. Government service offers expanding openings for librarians. There are opportunities to work in information centres throughout the world for those who have a knowledge of foreign languages. These information centres work closely with the U. S. Department of State and help to interpret the American way of life to people in other lands. Many departments and agencies of the federal, state, and local governments have their own libraries. They need librarians who are qualified both in library science and in the particular field in which the department or agency works.

Librarianship is a profession on which all other professions depend, because the librarian serves all types of persons—doctors, teachers, lawyers, journalists, theologians, engineers, merchants, soldiers, social workers, industrialists, labour groups, government officials, students and homemakers. In the United States more and more people have been educated to use and depend on library services at schools, in their com-

munities and at universities. Libraries have become a part, not only of the individual's "cultural" life but of his daily professional and business life.

Today in the United States there are 7,400 public libraries, with a total of over 125 million volumes, which serve more than 100 million people in their communities. Each year these libraries add seven million new volumes to their holdings, circulate more than 3,500,000 volumes among their patrons, and employ more than 40,000 workers, of whom more than 15,000 are professionally trained. Comparable figures could be tabulated for the ever growing libraries of schools, colleges and universities. In addition, there are the expanding government service libraries in the United States and throughout the world. More states are developing regional libraries on the bookmobile basis. Many city and county library systems are trying out the same experiment. Libraries are in demand—all types of librarians for all types of libraries offering all kinds of services. The librarian is a key person and the demand for key persons steadily grows. This is particularly true of librarians who are subject specialists, or who have special capabilities such as administrative training or knowledge of foreign languages.

In the 75 years since its organisation, the American Library Association has made the world conscious of the need for well-trained librarians to direct the important, even indispensable, services libraries provide.

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THE EDUCATIONAL REVIEW

Man-making Education*

By MR. K. G. SAIYIDAIN, Joint Educational Adviser, Government of India, New Delhi.

(Continued from page 18)

Again, one might reasonably presume that a good sound system of education should extend the scope of a person's sympathies, broaden his outlook and enable him to respond generously to the joys and sorrows of his fellowmen. Are our educated classes more liberal, more broad-minded, more sensitive to social evils, more ready to share the burden of sorrows which their less fortunate fellow men and women have to carry? I do not know, but I suspect that, if a proper survey were made, we shall not make a good showing. Education quickens in us *not* the desire for service but for exploitation, not the concern for this "good life" which will be the right of all but the *comfortable* life which will be our own exclusive privilege, not appreciation for the *creative* happiness but for the *possessive* happiness, *not* the urge to *give*, but the hunger to *get*, to appropriate. I know that there are many persons in India who are unselfish, who are willing to share with others, whatever they have received in the way of the good things of life. The tradition of Mahatma Gandhi is one of the brightest strands woven in the texture of our genius and our history, but, I am afraid, it has little to do with the education that we impart in our institutions. For, we find as many if not more, good and decent persons amongst the so-called ignorant and illiterate peasants and workers as amongst the so-called educated classes. Shall I be accused of asking for the impossible, if I insist that our education should inculcate greater charity and compassion and understanding in our students, that they should not ask for themselves any rights and privileges which they do not demand for others, that they do not seek to build the edifice of their own happiness on the miseries and sufferings of their fellow men. You should remember that

wherever there is suffering or misery or deprivation or injustice, wherever the plight of any group or even one individual calls for sympathy and help, there is territory for you to annex, irrespective of geography or race or religion. For, after all, misery, want and sorrow have no name or caste or religion or nationality. They are international in their scope and make the whole world kin. The salvation of the world and our own moral and psychological health lie in the practical realization of this kinship. If social justice is not accepted as the ideal and the guiding star in our life, we are no better than the semi-brutish primitive man who wandered about the primeval forests in the dawn of history.

Then there is the related problem of civic standards. Does our education make us better citizens in the sense that we are duly conscious of our civic duties and rights and perform them with efficiency and ready will? Do we, for instance, take our turn in queues without pushing the old and the weak out of the way, refrain from throwing things about in the parks and on the roads, show proper solicitude for public property and give due attention to social welfare? These are small things, but they really stem from our whole outlook on life and our conception of the relationship between the individual and the community. If we cannot behave with integrity and dignity in these everyday matters—and I am afraid that, generally speaking, we do not—is there any reasonable likelihood of our doing so in the more important activities of civic life? We have, on every side, serious complaints of corruption, jobbery, nepotism and black-marketing activities which are growing in volume and frequency. Are our educated classes free—or even comparatively free—from the taint of these anti-social

* From the Convocation Address at Government College, Ajmere.

practices? I do not think so and I would, therefore, venture to suggest that it is the business of education to instil into our students an abiding loyalty to a set of moral values which will make it impossible for them either to participate in, or to countenance, such activities. I know that this is not an easy task and a good deal of what educational institutions may do is apt to be vitiated by the forces and pulls of the unfavourable social environment outside. But it is essential that all of us—students and teachers—should begin to think of our educational problems in these purposeful and dynamic terms so that the case for training a better generation should not go by default. You should discuss and thrash out these problems in your debates and discussions and relate the contents of your studies to them so that you have the proper outlook on the world in which you are going to work out your destiny.

To the outgoing graduates I would like to address a few words in particular. You are at this moment at a critical juncture in your life, as you are passing out of the academic peace and seclusion of your Alma Mater and looking forward to entering the more exacting, more complex and more ruthless world of everyday life. In this new world all that you have acquired here in the way of social and moral values will be put to a gruelling test. Your idealism, which is the most precious asset of youth, will be rudely shaken, for you will find that a life of compromises and selfishness is easy and attractive and a life of integrity and courage is extremely difficult. If your College education has really instilled the right habits, attitudes and ideals in you, you may emerge unscathed from this ordeal. But if it has not succeeded in doing so, it has failed in its most fundamental purpose and there is a likelihood of the present deplorable situation to which I have drawn your attention, being perpetuated. But this need not be so. If you have the will and the proper appreciation of the great issues involved—after all, the progress or decline, the social and moral health or disease, in fact, the whole destiny of over 300 million human

beings is ultimately at stake in this game—you can even overcome the defects and handicaps of an imperfect education and a corrupt society. You are living in an age of flux when changes are taking place at an unprecedented tempo and new experiments in living are being constantly tried. I would personally refuse to regard as educated any one who is so engrossed in his own petty personal concerns that all these vital currents leave him unmoved and untouched and he is not stirred by the desire to make his contribution to the bettering, at least, of the little part of the world in which his lot has been cast. But ultimately the whole world is one and the man of true education must be able to develop something of a global vision which will not be warped or limited by geographical or racial or national or other sectional considerations. To become a citizen of the world, I would have you cultivate something of the sensitiveness, the curiosity, the quest for wider ranges of understanding and power, the breadth of outlook and the freedom from prejudice which are not only the hallmark of true culture but also essential for decent and civilized living in the modern age. There is really no greater or more significant art than the Art of Living and our problem is to ensure that education trains our students not only in knowledge and skills, but in this noble and basic Art of Living, so that they may be able to give a better account of themselves when the time comes than their ideas have been able to do.

May I share with you one last thought before your patience tires out? Ajmer, this beautiful and historic city, is the last resting place of one of the greatest mystics and saints of Muslim history who occupies a place of honour and affection in the hearts of millions of Muslims, Hindus and others. He came to this city hundreds of years ago as a *Faqir*, which does not mean as it has been corrupted in later days to mean, a beggar or mendicant, but one who has a spirit of detachment, a kind of spiritual asceticism which enables him to rise superior to the temptations which

ensnare the feet and corrupt the hearts of lesser men. Like another great *Faqir*, whom we had the privilege of seeing in our own life time, he had no army, no riches, no retainers, none of the pomp and paraphernalia which surrounds the high and mighty—only the atomic power of love and the desire for the service of his fellow men. He came and settled down amongst people who would normally be described as aliens and yet he took them to his hearts, and the result is that this kingly and kindly man continues to hold his Darbar long after the darbars of his contemporary Emperors have been forgotten. You can all pay your tribute to the memory of this distinguished and immortal fellow citizen of yours by striving to promote communal goodwill and harmony, and rejecting the fanatical doctrines of separatism which have gained unholy currency in recent years. His life reveals how the human personality can triumph over obstacles and transcend the differences which divide man from man.

So, I come back from where I started—the need for training in our schools and colleges a generation of better men and women who will devote themselves to the building up of a nobler pattern of life and, for that purpose, cultivate in their own

person the values and qualities which they aspire to see reflected in the world outside. A few days ago, looking through the pages of an educational bulletin, published in the United States, I came across a short poem entitled "God give us men" which I would like to share with you as a summing up of what I have tried to convey to you in my Address:—

God give us men! A time like this demands
Strong minds, great hearts, true faith and
ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy,
Men who have honour; men who will not
lie;
Men who can stand before a demagog;
And damn his treacherous flatteries without
winking;
Tall men, sun crowned, who live above the
fog,
In public duty and in private thinking;
For, while the rabble with their thumb-
worn creeds,
Their large professions and their little
deeds,
Mingle in selfish strife, lo! Freedom
weeps
Wrong rules the land, and waiting Justice
sleeps.

The New Junior School *

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

THE Junior School has till recently been and still is for the most part in India the Cinderella of the School system. The special needs of the nursery and infant years have been recognized and provided for, but the Junior stage is still treated as a period of apprenticeship for the Senior School. Hence the Junior School is still regarded as a preparatory stage, and the peculiar needs, attitudes, and abilities of the Junior School child are sacrificed to the exacting demands of the final stage of his school education.

This attitude must change, or one of the most formative periods in development

will be wasted or misused. The Junior School must not be treated as a mere ante-room to the Senior School; it must cut its leading strings, and be allowed to develop a life, character and individuality of its own. This does not mean that the Junior School will function in isolation, it must preserve close and intimate links with the Infant and Senior Schools. But it must cease to be the "Submerged Middle", and be free to solve its own problems of curricula, methods and discipline. In order that solutions of these problems may be sound and workable, they must be based on the best available knowledge of the child's physical, mental

* Courtesy "National Herald".

and spiritual growth from 7 to 11, and the special needs and interests of the Junior School child.

Till recently the years 7 to 11 were the "unknown age" so far as children's development were concerned. Being largely a time of consolidation and hidden growth, and presenting few apparent problems, the study for this period of a child's life has been largely neglected. This has been remedied within the last decade, and much valuable information now exists on the psychology of the Junior School child. It has been proved beyond doubt that the psychological growth of the child does not stand still during this period to suddenly burst forth with renewed and disturbing energy at adolescence. It is a period of hidden, steady, continuous development, for, as Sir Cyril Burt puts it, "on the emotional, as on the intellectual sides, there are no sudden breaks or abrupt transitions". Indeed the years from 7 to 11 are, in many ways, the most formative in the growth of the child's body, character and spirit. The child during this period is marked by great physical strength and resistance, and has an incessant itch for activity of all types through which his senses are trained, and he learns to control and coordinate his muscles, large and small; it is for this reason that some psychologists graphically term this period "the Primitive Man period", believing that in this stage the child recapitulates the early stages of the evolution of mankind from barbarism to civilized human existence. Mental growth in the Junior School child also quickens, and he has an insatiable curiosity about anything and everything and an urge to experiment with and explore his environment. Memory is strong, and, as the dawn of adolescence draws near, a child also develops the power of reasoning and creative thinking. Emotional sensitiveness begins to display itself, and the constructive urge, the desire to do or make things, is very much in evidence. Finally, the infant egoist develops into a social being, the group instinct works powerfully, and the gang and its leader becomes something to be reckoned with as a force for good or for evil.

This is, in brief, the psychology of the 7 to 11 age group. Their chief needs are for physical activity, mental stimulation, constructive and creative work, experiment and exploration, and social living. The Junior School must be built and shaped round these needs, and provide a healthy outlet for these interests; and its curriculum, methods, discipline and other activities must be such as fit the Junior School child and *vice versa*.

The Junior School curriculum has been, and still is in most schools, a preview of that of the Senior School. It consists of a fixed amount of subject matter, or a certain quantity of potted information "which the child ought to know", neatly labelled under the different subject headings and parcelled out among various classes. As the modern world has grown in complexity, more and more subjects and larger doses of "facts" have been added to this prescription, till the medicine is now not only unpalatable, but in most cases, even when swallowed, causes mental indigestion and fatigue and emotional revulsion. The average Junior School curriculum is overcrowded, the division between subjects is too rigid and artificial—what child interested in aeroplanes divides his knowledge into history, geography, mechanics, chemistry, and what not?—and there is too much unintelligent memorizing of inert knowledge. The prevailing emphasis is on passive learning, and the child is given little or no scope for physical and mental activities and his creative urge to do and make things. Arts, crafts, etc. do figure in most Junior School curricula, but they are treated as luxuries, as "ornaments" or agreeable distractions from the work which really matters, the drilling of the children in the 3 R's. and kindred subjects. The child is "cribbed, cabined, confined" within the four walls of the classroom and chained to his desk, and his all round psychological growth and development are sacrificed to mental discipline and memory training.

There is urgent need for the Junior School curriculum to be reshaped and reinterpreted, and freed from the exacting demands of the Senior School. The key-

note and guiding principle of such reform should be those historic and oft-quoted words of the Spence Report. "The curriculum should be thought of in terms of activity and experience and not only of knowledge to be learnt and facts to be learnt and facts to be acquired." Every progressive Junior School curriculum should contain certain essential elements to give scope to all the needs and interests of 7 to 11 age group.

The primary aim of the curriculum must be to allow the fullest possible scope for the physical, emotional and mental activity of the child; a wide variety of activities and experiences such as arts, crafts, exercises, excursions, experiments, music, movements, like dancing etc., must be provided, aiming at mastery of the body, training or the emotions, stimulation of the intelligence, and growth of the spirit. "The need of the Infant School child," says Miss Boyce, an acknowledged authority in England, "is for activity of the Junior School child for creative activity." Children at this stage develop the instinct to create, and the satisfaction of this urge through the media of all the arts is essential for their present development and future progress. Hence creative activities such as dramatics, miming, painting and the usual arts, must be given a central place in the Junior School curriculum and the children encouraged to express themselves through these media. This self-expression, however, must not degenerate into license; it has to be stimulated and guided by the teacher to be fruitful and creative. The end of such experiences must be kept clearly in view,—it is the joy and satisfaction and self-discipline they teach, not the standard of the actual work they produce.

Side by side with the more creative activities, and equally important are the constructive activities. For the Junior School child making things is probably the best form of creative work. Such activities as modelling in clay, plastic, wood or stone, gardening, the keeping of pets, the simpler crafts such as puppetry, basket-making and weaving, either associated with school subjects or pursued independently, must find

a prominent place in the curriculum. These activities, if intelligently taught, go to the heart of the child and win his wholehearted cooperation. Such work may be purely repetitive in the beginning, the copying of patterns of models, but it must develop into expressive and communicative work in the later stages. It must be borne in mind here, that the Junior School child will never be a finished craftsman; he has not the capacity for perfect work, being more an experimenter than an expert.

The Junior School, as has only too well been realized, is the right place for the children to attain mastery of the fundamentals of the 3 R's. A basic minimum must be fixed—in most cases too much rather than too little is insisted on—and mastered by all, but there must be plenty of freedom and scope for intelligent children to advance at their own rate. It is essential that children at this stage should master the techniques and facts of the 3 R's which are basic to future progress. But they must be regarded as means, not ends, and creative and constructive activity must go on side by side with more formal work, for it is these activities which rouse interest in and provide the stimulus for the more dull and formal work. And finally the physical health and well-being of the Junior School child must be intelligently cared for through yearly medical inspections and treatment, a healthy environment, a balanced diet and the encouragement of hygienic personal habits. Not only must games and formal gymnastics build up his strength, but music, movement, and country dancing must develop poise, grace & rhythm. These exercises and games can also be used to provide an outlet for his social instinct and his desire to co-operate in work and in play with his fellow men.

To clothe the dry bones of this curriculum with flesh and blood, Junior School methods must be in keeping with the nature of the child, not contrary to them. The too familiar regimentation, mass instruction, the excessive verbalism of "talk and chalk", the tyranny of set text-books, and the insistence on passive learning must be lessened. "Learning by doing" should be the keynote. The child must be encouraged to learn not

only from books but from experience and from life, and the use of all types of visual aids, such as the epidiascope and the radio must aid oral lessons, and class teaching should be supplemented by individual and group methods. The primary emphasis must be on Activity and not Passivity, for too much passive learning at this stage of a child's growth may warp or kill curiosity and initiative for life.

The use of these "Activity methods" will naturally need a new type of Junior Classroom, or changes refitting the present ones. Activity needs space and elbow room, hence the Junior Classroom should be large and airy with easy access to a garden or playground for extra-class work; or alternately there should be a special activity room in the school where the children will be free to move about and express themselves, without tripping over desks or one another. The Junior School Classroom should have light movable desks with flat tops which can be stuck together to form a table for "group" work, and it should contain plenty of play material besides books, and have provision for a radio, an epidiascope, and a screen.

The old authoritarian "sit still and do as you are told" type of discipline will obviously be unsuited to these new methods, and this new approach to the curriculum. The children must be as little regimented and drilled as possible, and given the maximum possible freedom for guided self-expression as they can shoulder and the teacher can give them without losing control. Discipline must steer a middle course between direction and license, and, as far as possible, should be the discipline of mob, not external imposition. The teacher must not be a petty dictator, but a guide, philosopher and friend; he must in the words of a distinguished child educationist "see things with the eyes of a child, but direct him to be an adult".

This is a difficult and delicate task which can only be handled by experienced teachers possessing adaptability, wide interests, and ability to use their hands as well as their heads, whose sympathy and interest are centred in the child rather than in their subjects. This is why class teaching is to be

preferred to specialist teaching, for the most part, at this stage, though specialists are needed for such subjects as physical education, music and arts and crafts. The main emphasis, at this stage, it cannot be too often repeated, must be on the allround development of the child, not merely his mental training. To accomplish this satisfactorily the personality of the teacher counts more than his learning; what he is, is of much more importance than what he knows. Where, as in England, children at the end of the Junior School stage are directed into different types of Secondary Schools, there is also need for the Junior School teacher to make a study of vocational guidance, for he is the best person to decide for what type of school the child is fitted.

Such then are the main modifications in curricula, methods and discipline that need to be introduced into the Junior School to bring it more into line with the particular needs, abilities, aptitudes and interests of children from 7 to 11. Above all, it must be remembered that the child's attitudes towards learning and school life, and his enthusiasm for the subjects and experiences of the curriculum, are much more important than his immediate knowledge or achievements. If the child is physically fit and robust with his body harmoniously developed and the willing servant of his mind, if he is able to read, speak and number correctly, if he is able to write legibly and intelligibly, if he is to create and construct and to appreciate beauty in all its forms; if he has a living interest in his environment and zest for learning not merely from books but from experience; if he has in short an active and enquiring, not a stuffed mind, then the Junior School has done its task well and given him the best possible foundation for his later schooling and life. If, on the other hand, the child emerges like an animated sponge with a head crammed with undigested or half-digested facts, which he is unable to apply or use, with narrow interests, a fatigued memory and little desire to learn, then the Junior School has failed, however brilliantly the child may pass his final examination.

7

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Revolutionising University Education

BY DR. K. N. KINI, M.A. Ph. D. (COLUMBIA), *Adviser, Gandhi Vidya Mandir, Sardarshahr,*

1. Time and again the cry is heard that India is poor, and that we should become richer as a nation. The politicians and statesmen have been saying this from every platform. The Finance Ministers at the Centre and in the States, who find it hard to balance their budgets, often wish that the people were wealthier, so that they could impose fresh taxation, wipe out the deficits and allot more funds for nation-building departments. The military expert would certainly have more funds for defence purposes, so that they may be enabled to make the safety of this vast country fool-proof. The industrialists want larger and still larger subventions from the Governments for expanding their industries. The Agricultural Departments can not grow more food because of lack of funds for their vast schemes. The Planning Commission will perhaps be compelled to pigeonhole many of their schemes because of financial stringency. So on and so forth are the woes of poverty.

2. While every one wishes that the individuals and the nation should be wealthier, the youths of the land who have to produce the desired wealth in their turn, are rendered unfit to produce it by a system of education which has its roots in an alien system, unsuited to a poor nation. This present system was designed by the British on the model of that of their own country which was suited to an imperialistic and exploiting nation, but which in India was but varied so that it may serve to produce a large army of lower officials who could efficiently give effect to the policies and orders of their British masters. The emphasis was on literary effects which were designated by the enchanting name of "culture". The educational system was not fashioned to improve and augment our material needs on the other hand. It was surreptitiously and scrupulously ordained to produce a certain aversion to manual work which could undoubtedly help to produce material prosperity of the country. It was

only natural that those groups of people who had interest by tradition only in literary activities first took to English education, which on account of its proximity to the minds and hearts of the people of the English rulers, obtained for these groups lower posts and authority over the vast uneducated population who were engaged in producing the wealth of the country, namely, the farmers, traders, and artisans.

3. The glamour of the English education with its concomitant power and authority brought more into its fold, the intellectual classes who had been for centuries directly and indirectly encouraging the wealth-producing groups by their advice, attainments and attitude of helping and who were consoling them in distress. Thus was brought about a big gulf between the literary and wealth-producing groups. The literary groups were completely shorn of their utility to help the wealth-producing groups, and the latter were rendered intellectually poorer and thus less able to improve trade and commerce, agriculture and industry. The educated people thus became a menace to the material advancement of the country. Firstly because they helped the foreigner in exploiting the wealth-producing groups and making the latter part with their wealth, but without helping them in the least to recoup their losses by improving their life occupations, and secondly by their parasitic life of dependence on the wealth-producing group without themselves contributing to any appreciable degree to the wealth of the land. The net result was demoralization of the educated and penury of the whole population.

OVER-LITERARY ASPECT OF EDUCATION

4. The British educationists maintained the over-literary aspect of education by glorifying it as "culture" education so that our youths may not turn their attention to modern industry. Our literary classes aided

and are still continuing to hail this, because firstly it gave them an education which in form was nearest to their literary tradition, secondly it yielded to them an easy living and also power over the masses, and thirdly it did not require them to soil their hands by manual labour which they despised. While the Indian literature was relegated to the background, English literature was proclaimed to be the real culture-giving fountain. Studying the works of Shakespear, Milton, Scott, Wordsworth, Thackeray, Tennyson etc. was depicted as the way of culture. Students mugged up the notes and criticisms written by English authors and passed the examinations, not because these studies afforded them culture, but because they pointed the way of easy living through Government clerical services. Having had few opportunities to study Indian languages, these products of our Universities could only converse, even in private life, on worth while subjects only in English. Thus was brought about a big chasm between the English educated minority and the masses who have continued to welter in ignorance, poverty and disease. The culture so called is only skin-deep, because most of the English educated throw away their books on serious subjects in disgust after passing the examination, except English novels which cater to lower emotions of humanity. The intellectual attainments of the gifted few were proclaimed as due to this English education, while the life interest of the majority of the educated people was kept in the background and was not referred to.

5. These defects are still to be found in our main educational system, because whatever reforms have been introduced from time to time have touched only the surface of the defective system, but have not penetrated into its roots. When only a few people took to this education, its deleterious effects were not felt very much by the nation, but when the people have begun to take to it in increasing numbers and those who should otherwise be engaged in producing food, clothing, housing materials and other products which enhance the wealth and cater to the daily needs of the nation,

are being brought into its vortex abundantly, the economy of the land has gone out of gear, and it has not been found easy to bring it back to stable condition.

UNIVERSITY EDUCATION

6. The defect has to be first set right in University education, because the lower stages of education are controlled and guided by those who hold University degrees and who naturally influence these stages to be in unison with university ideals, standards, and methods. Society is also giving more attention to those who have passed successfully through the portals of the University and cares little to batter the lives of the unsuccessful candidates. The Government also picks out the best among the University graduates and rejects the rest to fall back on their own wits, which are not much. The industrial concerns, especially of late have been entertaining the graduates and are showing a cold shoulder to the rest who do not possess degrees. The non-degree people and especially those among them who have failed to secure the much coveted distinction of government service feel this neglect most and are becoming the disappointment members of society, who are not a little responsible for many of its ills. If to-day we are lacking in food, clothing, houses, defence materials and various other necessities of life, if people die of hunger, if there are food scarcity panics and consequent looting, if there are crimes, dacoities and stealing on a much larger scale than a few years ago, and if there is great general despondency, disgruntling and dissatisfaction among the masses, the blame is to be laid at the door of our university education. Unless this stage of education is remodelled, nay revolutionised, so as to subserve the life needs of the nation, it is well nigh certain that the people will be driven to desperation in the not distant future, and one cannot say where we shall be landed. Then people will name the present Universities "Disaster Universities".

WHAT IS THE REMEDY

7. The remedy for the present unsatisfactory university education and for the dangerous economic situation, especially in

regard to food, clothing, housing and defence materials lies in basing university education on the life needs of the people, that is, on the solution of the socio-economic-defence problem of the country. The individual as a member of the society in which he lives should first work for its economic and defence needs, and secondly should get culture through this service. If learning the art of service of his fellowmen is not culture, what else is culture? Culture is a "trained and refined state of the understanding and manners and the tastes of the people", and that person who does not contribute to the well-being of society through his or her contribution in the production of materials which help to cultivate the understanding and manners and tastes of its members, is unworthy of the membership. Government and society should not encourage him or her.

8. The University should therefore help an individual to do three things, (1) produce some one or the other of the goods of use to the nation, (2) learn the related science, mathematics, economics, (including related commercial geography), sociology, and language, and (3) defend the country against the usurpation of these products by invaders who have been only too ready to do so for over two thousand years.

9. Unless the material wants of the body are satisfied in the form of food, clothing, shelter etc., the mind will not be at ease and all talks of culture are a mockery to the starving people. Millions of our men and women are without these primary necessities and therefore culture does not enthuse them. Thousands of our university students are under-nourished and ill-clad and have no proper place to study, and these are some of the real reasons for large failures in the examinations and consequent waste of human understanding.

10. Languages, especially English, as taught at present have little relation to our life-needs. English literature, which has a social meaning to English students, has no life-relation to us, and therefore may be done away with altogether. *What our boys*

want at the Universities level is simple twentieth-century spoken and written English prose, which can be learnt by reading books dealing with production of goods required by us and also dealing with science, mathematics, economics, sociology, geography etc. related to production and by writing compositions about subjects related to production. There are good English journals, which if perused properly will enable them to understand English at once useful and of immediate interest. By a similar process, our students can learn their regional language. Literature of the latter may be left to the students themselves to read during their leisure. From it may be provided topics for talks and discussions in college and university associations.

11. Every University student should be encouraged to read daily newspapers and standard magazines in Hindi and in the regional language and to be in touch with the current events and acquire general information of a useful type and thus acquire knowledge of language also.

12. Shakespeare, Milton, Scott, Thackeray, Wordsworth, Tennyson etc. may be safely eschewed from our university courses. *We must now forget the curricula of Oxford and Cambridge and build up our own to suit the requirements of our country.*

13. If it is agreed that the core subject should be an industrial or agricultural subject, the universities in industrial areas which may be called Municipal Universities should survey the industries and trades in their regions and select the proper subjects for their pupils. Manufacture of electrical appliances and goods, motor vehicles, ships and warships and other defence needs, time instruments (watches, clocks etc.), engines (steam, oil, gas), metals and metal goods, aeroplanes, building materials, furniture and cabinet paints and varnishes, glass and ceramic goods, chemicals and drugs, soaps and oils, paper and boards, plastics, leather goods, cement, textiles, machines and machine tools, and tools and machinery for various types of engineering research would provide the core subjects. Each of these

industries provides tens and hundreds of industrial subjects to form "cores". India is in such a low scale of industrial development that practically every industry has to begin almost anew, because of modern scientific and technological developments.

14. Re: agricultural and allied subjects, I have dealt with them at length in my book, "*Rural Universities for India*", T. C. E. Publications, Lucknow(-8), and therefore I shall not refer to them here. Suffice it to say that production of food-material for clothing and buildings and for defence purposes is indissolubly linked with rural occupations, and if we do not organise Rural Universities immediately, the future of our country is dark, indeed.

15. The related subjects, namely, science, mathematics, economics, commercial geography and art are to be studied so as to base the studies of the production subject on rational, scientific and modern technological lines. They provide intellectual exercise of immediate and prospective use to the student,

and he will therefore take considerable interest in his studies, and enhance his culture too, in the sense of the cultivation and development of the mind. A higher intellectual tone will automatically improve his manners and tastes. History of the advancement of science, industry and agriculture may be added to his studies as non-examination subjects.

16. When the nation will become richer the eyes of invaders will be rivetted on our country as has been the condition in the past. Moreover, there are large communities among us who have not had military traditions. Now when the whole population of a country is being conscripted for war purposes in every other part of the world. *It must be our permanent duty to train people specially for a military career. Otherwise, our national existence will be in jeopardy. Compulsory military training should form an integral part of university education at each and every stage of it.*

(To be Continued)

The Chief Scout

BY HAYDN DIMMOCK, Editor of 'The Scout' (London)



LORD ROWALLAN

Chief Scout

LVIII-2-3

IT was raining heavily and the big camp of more than a thousand Scouts was under water. There were deep pools between the tents, and in the camp-kitchens the cooks were struggling to prepare meals. Those of the campers who did not possess rubber boots went about without shoes or stockings. The big majority stayed in their tents.

This was to be the big day of the camp. An important visitor was coming, and he had expressed a wish to go round the camp and meet the Scouts in an informal manner. Now, with the camp under water, nobody thought the visitor would carry out his plan. So the boys huddled in their tents. Then the news went round—"The Chief is here and he's coming round."

In borrowed rubber boots, Lord Rowallan waded round that camp, dodging in and out

of tents, with a smile and a handshake for every single Scout. One Scout, up to his knees in a huge pool of water, was cooking on an altar fire. He did not see the Chief, so intent was he on his cooking, but the Chief saw him and waded over to shake him by the hand and have a word with him about his cooking.

That was one of Lord Rowallan's first engagements on becoming Chief Scout of the Commonwealth in 1945. It is typical of the man that he does not spare himself. He is tireless in his service.

WHY HE IS LIKED

Boys like him because he is a good Scout in every sense of the word. He is an expert camper, he knows how to use an axe, follow a trail, signal a message, cook and fend for himself. They like him because he has the true spirit of Baden-Powell and so closely follows the trail laid by the Founder of Scouting. They like him because he is a man who can do all that he asks of others, and a man of action rather than of words.

The row of decorations Lord Rowallan wears when in uniform, tell of his services to Britain. He gained the Military Cross in World War I. He holds the Territorial Decoration, and quite recently was invested by King George VI as a Knight Commander of the Order of the British Empire for his services to the youth of the Commonwealth.

For a period during World War II, Lord Rowallan had charge of an officers' training centre, and he introduced many Scouting methods into the training programme with great success. But the real success of the centre was mostly due to his personal charm and fine qualities of leadership.

Since 1945, the Chief Scout has travelled some 120,000 miles to visit his Scouts. In January, he will be leaving for a tour of the Caribbean, Bermuda and the Bahamas, and will attend the first Caribbean Jamboree at Kingston, Jamaica, in March.

A HAPPY MAN

At his home in Ayrshire, Scotland, Lord Rowallan has a wonderful array of many

lovely things which have been presented to him by Scouts during his travels: others of his treasures are on display in Baden-Powell's Room at Scout Headquarters, London, and in the room he himself uses when there.

Lord Rowallan makes friends easily. His smile and his laughter are infectious, his salute and left handshake sincere signs of friendship and brotherhood. His voice is deep and rich, and often his words of wit, wisdom and inspiration are punctuated by a chuckle which is evidence of his own deep inward happiness. For Lord Rowallan is indeed a happy man, who has faith in Scouting as a power and influence for good in the world and a belief that it is God-inspired.

The Chief Scout sets a high standard and expects a high standard. His life is a living example of the carrying out of the Scout Promise and, in particular, the first part of that Promise—Duty to God.

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Pandit Kaliyur M. SRINIVASACHARIAR.

THABONIDHI, THYAGARAYANAGAR

MADRAS 17.

Editorial

It is our pleasant duty to congratulate Sir M. Ct. Muthiah Chettiar High School,

Madras, on completing

Congratulations: sixty years of useful service to the cause of education. The souvenir brought out on the occasion of the Diamond Jubilee, celebrated last month, traces the history of the school from the time it was founded as a middle school by a band of enthusiastic teachers in 1891. A committee under A. P. Krishnayya looked after the affairs of the school, and the first headmaster was Arunachala Mudaliar. It was then known as the Hindu Union Secondary School. It was raised to a high school in 1898, but soon afterwards lapsed back to its old status.

When the school came under the management of V. Desikachariar, he persuaded the late Calavala Ramannujam Chettiar, a generous donor to all deserving causes, to get interested in the school. In 1914, for the second time it became a high school, under the name of Hindu High School, and from that day, it has never looked back, though it had to pass through some anxious periods. Ramannujam Chettiar planned to make it a fine institution and helped to get it housed. In appreciation of his liberal help to the school, it was re-named Calava Ramannujam Chettiar High School, (or C. R. C. High School, in short) in 1916. Three years later, Ramannujam Chettiar died when he was actively engaged in considering plans for the further development of the school.

After his death, his wife continued to help the school, though on a considerably reduced scale. Crisis after crisis had to be faced, and when V. Desikachariar, who was managing the school with great difficulty, died in 1928, it looked as though the school might have to be closed.

The late Diwan Bahadur V. Masilamani Pillai, who was on the Committee, took up the management, and persuaded Sir M. Ct. Muthiah Chettiar to agree to take up the running of the school. In May, 1929, he signified his assent, but said that he would take up the actual work formally only in

August of the year. Unexpectedly, Sir M. Ct. Muthiah Chettiar died in July.

Once again, the fate of the school hung in the balance. Dr. Rm. Alagappa Chettiar, one of the old boys of the school, approached Sri Chidambaram Chettiar, son of the late Sir Muthiah, and asked him whether he would carry out his father's wishes. Sri Chidambaram Chettiar readily agreed, and in the very month originally fixed by his father, he took over the responsibility of financing the school. The school was re-named after his distinguished father. He set apart at once a sum of Rs. 1,25,000 for providing a building to the school. In 1944, he also started a Girls' High School, named after his mother.

From 1929, the school's record has been one of continuous progress. Today it is educating over 1500 students, and has the reputation of being one of the finest schools in the state. Good management and a succession of able headmasters like Sri A. Thiruvengadattan and Sri V. S. Gopalakrishna Iyer have given the school a spirit and a personality. May it continue its good work for long years to come!

Time and again, our politicians are suggesting that our universities should not grant their degrees to students,

Intellectual unless they do adult education work for one year after completing their courses of

studies. On the one hand, there is a cry for abolishing landlordism and for driving the educated and professional classes out of villages. On the other hand, there is the demand for undergraduates to come and teach the villages and get interested in village life. Dr. S. R. Ranganathan, speaking recently at an educational festival held at the Jamiat Millia, Delhi, lodged a vigorous protest against this attempt of the politician to interfere with educational methods and standards. It was improper and futile, he said, for a university to compel its undergraduates to do a prescribed amount of adult education work before becoming eligible for their degrees. "Each one teach one" and "intellectual conscrip-

tion" were misleading slogans. After all, teaching was an art and had to be learnt. Not everyone could teach, nor could anyone teach effectively without learning the art. Adults would not relish all manner of undergraduates being thrust on them. Dr. Ranganathan called it a trickery to deny to a man a degree which he had earned by his study and attainments, unless he did something for which he had no aptitude.

This is but one aspect of the danger which modern universities have to face from the all powerful modern state. Dr. Lakshmanaswamy Mudaliar, speaking at the Utkal University, warned educationists against the dangers of encroachment on their rights and privileges by the 'welfare' state. Universities cannot afford to remain isolated and insulated from national life, but they must be guaranteed freedom from interference by politicians. Otherwise, there would be no freedom of thought and no fruits of culture.

Interesting data about the study habits of low ranking students are

Failing furnished in a research
Pupils: report by Carl P. Duncan,
Graham Bell, Kenneth H.

Bradt and Salter E. Newman of the Northwestern University, U. S. A., published in the December '51 issue of the *Journal of*

Educational Research. The report states: "The low-ranking student is likely to be a freshman rather than an upper class man. There is a slight chance that his study location is noisy. He may not have taken advantage of tutoring when it is available, nor has he voluntarily taken what opportunity there is to study files of old examinations. He may not study enough hours per week or go over the chapter enough times. He does not put in as many hours in extra studying for examinations as do those students with better grades. He may not find the course interesting, and his grade in this course is frequently lower than his other grades. Finally, he thinks he is a slower than average reader, he does not think he knows the material very well but at the same time he does not think that his grade truly represents what mastery of the subject matter he has." Summing up, we may say perhaps that the backward student is backward because he is not interested in his studies, does not prepare intelligently, is diffident and has a grievance at being considered backward. Guidance in the proper choice of subjects and in the technique of learning, together with psychological treatment for diffidence and frustration, should set right most cases of backwardness.

News & Notes

THE XLII MADRAS STATE EDUCATIONAL CONFERENCE

The 42nd Madras State Educational Conference will be held at Peelamedu, Coimbatore, on the 12th, 13th and 14th of May, 1952, (the dates are provisional), under the distinguished Presidentship of Dr. R. K. Shanmukham Chettiar, Vice-Chancellor, Annamalai University.

An Educational Exhibition will be conducted along with the Conference and Educational Institutions in the State are invited to send exhibits pertaining to (a) Teaching Aids; (b) Social Studies; (c) Citizenship Activities, etc.

Sri G. R. Damodaran, Principal of the P. S. G. College of Technology, has been elected as the Chairman of the Reception Committee.

TERMINATION OF SERVICE OF TEACHERS

The Government of Bombay have prescribed rules governing the termination of employment of teachers in non-Government secondary schools.

While the new rules permit the management of a school to terminate the services of a non-permanent teacher at any time, without assigning any reasons, after giving one calendar month's notice, services of a permanent teacher can be so terminated

after giving him 12 months salary in case he has been in service for 10 years or more and six months salary in case he has been in service for less than 10 years. The salary includes both pay and allowances, if any.

The rules provide for ensuring the payment of compensation to the teacher before discharge. Failure to do so will entail such larger cut or other penal action regarding the grant-in-aid payable to the management as the Government may consider appropriate.

In all other cases of termination of services of a permanent teacher, a regular charge-sheet will have to be given to him and a proper inquiry held by the management. During the period of inquiry, the teacher will have to be given an opportunity of furnishing a written statement as well as of leading evidence, if any.

If after such inquiry, the charges of insubordination, neglect of duty or misconduct (in each case of a serious nature) are proved, the teacher may be dismissed forthwith without any notice whatsoever. However, it is open to the management to suspend a teacher during the course of inquiry, but he will have to be given full pay and allowances, if any, during the period of suspension.

The teachers against whom a regular inquiry is held and who are not held guilty of insubordination or neglect of duty or misconduct (in each case of a serious nature) but who are otherwise regarded as unsuitable for retention in service as a result of the inquiry, will have to be given three months notice. However, in case the management wishes to discharge such a teacher immediately, he should be given three months' salary (pay plus allowances, if any) in lieu of such notice.

In the cases in which termination of service is resorted to after an inquiry, the findings of the inquiry and the reasons for the termination of service will have to be recorded and sent within a week to the Educational Inspector or the Inspectress of

Girls Schools, as the case may be, and also to the authorised address of the teacher by registered post, acknowledgment due.

The aggrieved teacher is free to make an appeal to the Director of Education within 15 days of the actual receipt of, or of refusal to receive, by registered post, the copy of the order of termination of service. The decision of the Director of Education in the matter will be final.

In cases of reduction of establishment owing to the reduction in the number of classes or a fall in the number of students affecting the income of the school, the managements may terminate the service of permanent teachers after giving three months' notice. In such a case, the principle of seniority should ordinarily be observed, but if, for any special reasons, this principle is proposed to be departed from by the management, prior approval of the Educational Inspector or the Inspectress of Girls Schools as the case may be, should be obtained.

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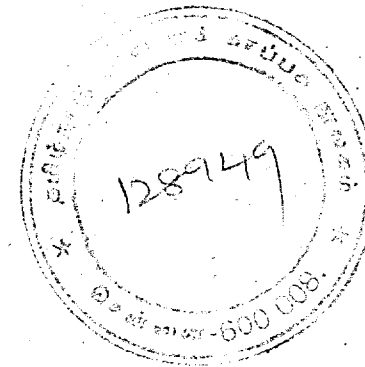
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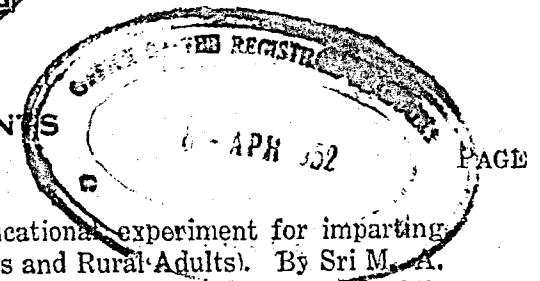
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Sri Nava Bharat Asram, Goribidnur

(An educational experiment for imparting spiritual and moral instruction to Students and Rural Adults).

BY Sri M. A. NARAYANA IYENGAR M.A., B.L., Retired Deputy Director of Public Instruction, Mysore State and President of the Asram.

SRI Nava Bharat Asram, Goribidnur, was started on the 15th August 1951, the Independence Day. Its headquarters will for the present be at Goribidnur in Kolar District, Mysore State, in South India. A grove situated midway between Goribidnur and Gangasandra Village forms the original centre of the Asram. It has been started by a few spiritually minded educationists in order to impart healthy spiritual and moral instruction to High School and Intermediate College Students and to spread sound spiritual and moral ideas on rational, national and humanitarian lines to rural adults specially of the Mysore State for the present. The objects, programme of work and principles of the Asram have to be explained briefly.

One of the articles of the Indian constitution declares: "No religious instruction shall be provided by the State in any educational institution wholly maintained by state funds No person attending any educational institution recognised by the state or receiving aid out of State funds shall be required to take part in any religious instruction that may be imparted in such institution or in any premises attached thereto, unless such person or if such person is a minor, his guardian has given consent thereto. Nothing

in this article shall prevent any community or denomination from providing religious instruction for pupils of that community or denomination in an educational institution outside its working hours". In spite of this declaration, leading educationists of India have stated emphatically again and again that there is urgent need for imparting spiritual and moral instruction to our students. Resolutions have also been passed to the same effect in recent educational conferences. Moreover, four years of our national life, after attaining independence, have brought to our notice seriously that the citizens of our motherland, including the administrative officers, government servants, merchants, members of various professions and especially the rural adults and artisans, should receive sound spiritual and moral training also on rational, national and humanitarian lines, so that our country may become united and compete successfully with the other advanced nations of the world in public work, prosperity and happiness. There is on the whole unanimous agreement that there is urgent need for imparting spiritual and moral instruction to students and adults in rural areas.

In order to carry out the above object with regard to students, various experiments

have been conducted in different schools. (1) Text-books, especially in languages, history and geography, were revised suitably to facilitate moral instruction. (2) One period a week during school hours was allotted for moral and religious instruction as part of the school curriculum—the teaching being conducted as per a syllabus of topics prepared differently for different classes. (3) Subjects like civics, handicrafts and music were introduced in some schools in order to develop fundamental virtues among students. (4) Attempts have been made to give practical civic, moral and spiritual training through the varied course of extra-curricular activities in the school. (5) It has been sometimes stated that the headmaster and the staff must conduct themselves in such a manner that by their personal contact they may create a spiritual and moral atmosphere in school life. (6) A few headmasters organised a sound tutorial system in their schools so that by private advice, instruction, and guidance the moral life and spiritual outlook of students may be improved. (7) One period was allotted for the regular teaching of parallel quotations selected from the sacred books of the leading religions of the world on special topics suited to the standard of the classes. (8) The last period on Saturday mornings was used in a few schools for the purpose of explaining to students specially selected passages from the writings and speeches of Indian Renaissance leaders, specially of Swami Vivekananda and Mahatma Gandhi. (9) Several denominational schools made arrangements to teach during or outside school hours the Holy *Qur'an*, the Holy Bible or the *Bhagavadgitha*. (10) In some schools, the headmasters made arrangements for lectures by specialists invited for the purpose on moral and religious subjects being delivered periodically throughout the year. It is true that the above experiments in moral and religious instruction had some healthy influence on the minds of some students; but they were not on the whole quite effective and successful.

The experiments indicated above did not create any genuine interest in the minds of

students so as to induce them to lead a moral life or to develop a sincere spiritual outlook in their home life and school life. No experiment has succeeded in developing the conviction in the student that spirituality (or spiritual outlook and life) is not merely religious worship for attaining selfish ends and removing superstitious fears, that it aims at the achievement of all round perfection of the personality of the individual, that this perfection can only be attained by a moral life of self-control, work, love and knowledge all carried out in a devoted spirit of self-surrender to God, and that temples, churches, dogmas and creeds are on the whole secondary, being only temporary aids for achieving the higher ideal. Unfortunately, the student is now confused and bewildered at the contradictions of the sectarian, superstitious, and customary religious practices of his house, the purely secular teachings of science, history, geography and mathematics which are the subjects of his school curriculum, the varied ideas imparted to him in the pages of the literary and vernacular text books, the dogmatic ideas of sacred books (sometimes going even against reason) taught in his religious instruction classes, and the preachings both by lectures and books from solitary *asrams* here and there in India that true spiritual life is opposed to one's own material welfare as the latter is only false attachment to the illusory objects of an unreal world. The net result is that the only ideal of the student generally is to pass the examination somehow, creditably if possible, and then, like a machine moved by environment and circumstances, to spend the rest of his time in sense pleasures, school social activities and outside amusements if any.

Sri Nava Bharat Asram, Goribidnur, is now started in order to conduct a new educational experiment for imparting spiritual and moral instruction to students and rural adults, keeping in view the ideas contained in the articles of the Indian Constitution quoted and the results of the various experiments in schools described above. The special features of this new experiment will

now be explained. First only spiritual and moral instruction have to be imparted to students and rural adults and not religious instruction—the latter consisting of sectarian dogmas, doctrines, mythologies, hero-worship and forms of social worship such as face-marks, dress and ceremonies. Teaching of purely abstract moral principles devoid of spiritual convictions will not induce students to lead a moral life, and so spiritual instruction must be of such a character that moral life has to be considered as a necessary preparation for attaining spiritual perfection. Sectarian religious knowledge and practices have to be used by the individual in his domestic life or sectarian activities in his private capacity after removing any defects in them as judged by the standards of true spiritual instruction received by him accompanied by preparatory moral life. Secondly, spiritual and moral instruction both in theory and practice will be imparted to students outside their school buildings, out of school hours periodically from an Asram, situated in a quiet place in the midst of beautiful natural environment and scenery, the Asram having its jurisdiction mainly over the students and rural adults of the District where it is situated. Thirdly, there will be no compulsion upon any student to receive the instruction, if he, his parent or guardian is not interested in it. Only those students who are enthusiastic about receiving the instruction, those whose parents are eager about it or those who are persuaded by the Asram to take interest in it, will be allowed to take part in the activities of the Asram. Fourthly, the Asram tries to contact students and rural adults by inviting them to attend weekly, monthly or annual activities at the Asram centre, by sending its representatives as far as possible to such schools or villages which require their presence and by communicating its ideas to them through periodical manuscript or printed bulletins or letters. Fifthly, the Asram aims not only at imparting spiritual and moral instruction directly to students who are interested in it, but also attempts to propagate sound ideas to rural adults about the application of spiritual and moral principles

towards educational, constitutional, economic, political and social reform in Swatantra Bharat by publication of articles in vernacular newspapers and magazines. Sixthly, it brings to the attention of the authorities of the Education Department and Rural Development Department constructive suggestions on current educational and rural problems by submitting reports prepared with the help of the opinions of experts on the questions as far as possible. Lastly, the Asram is not the residence of an yellow-robed *Sannyasin* of a mutt or of a swamiji who claims mystic experience or of a scholar pandit who expounds and interprets *shastras* to his devotees, but is purely an educational institution managed by a spiritually minded educationist president, assisted by a few spiritually minded trustees who are also educationists, half of them being nominated by the present and the other half elected by a general body of spiritually minded headmasters, educationists, scholars, politicians and teachers who will be invited to become its members after a stage when it will have done some substantial work.

Why is this educational institution called an Asram then? Because its main object is to teach fundamental spiritual principles and practices finding expression in moral life and social virtues to students and rural adults. It teaches that every being, specially man, is in his present manifestation the combination of five invisible factors or forces, namely, the body and the nervous system, the mind and the senses, the intellect in its threefold aspects of knowledge, feeling and will, the *Atman* or individual *Jnanam* and *Brahman* or the truth behind all these manifestations. The student and rural adult will be made to understand that in his brutal stage, his body, nervous system and senses dominate over his other faculties, forcing him to lead a *tamasic* life of laziness and delusion, that in his human stage his intellect in its threefold aspect of knowledge, feeling and will, will dominate over the other faculties forcing him to lead a *rajasic* life of activity for the acquisition of wealth, favour and ambition accompanied by pleas-

tures and pains, and that in his stage of perfection or Divine Stage his *Atman* with Brahman as *antaryamin* uses all his other faculties for God's purpose or welfare of the world for enabling him to lead a *sathvic* life of divinity and eternal happiness. He will also be taught gradually all the spiritual and moral practices expounded in the *Upanishads*, the *Bhagavadgitha*, *Brahmasutras* and messages of the *mahatmas* and their practical application in his individual, domestic, civic, national and international life. Moreover, attempts will be made to enlighten him as to how the spiritual and moral principles have to be used for the educational, constitutional, economic, political and social advancement of our Nation as a whole and of humanity through it.

This institution is stated to be a *Nava* Asram or an Asram of a new type. Why? Because it attempts to reconcile science, philosophy, sacred books and records of mystic visions with the help of enlightened reason based upon valid experiences of man in his waking, dream, sleep and *turiya* states of consciousness. It does not merely accept without rational enquiry the statements of sacred books, the traditional religious doctrines and dogmas or the statements of men who claim divine vision or mystic knowledge. The Asram insists that what was spiritually possible for men in ancient days must be possible for men of today, that what is possible for one man now must be possible for all human beings irrespective of race, caste, creed, culture or locality provided they undergo the required discipline, that what is preached in theory must be practical also and that God who showered His blessings on His ancient devotees when they prayed to Him must actually extend His mercy now also on his sincere devotees of today and grant books to them when they pray to Him. The Asram does not merely accept the dogmatic traditional scholastic explanations of the *Upanishads*, *Bhagavadgitha*, *Brahmasutras*, the other *Darsanas*, *Agamas*, *Smrithies*, *Ithihasas*, *Puranas*, the Bible, the *Qur'an* or *Zend Avesta*, but evaluates them critically from the standpoint of the conclusions of

western sciences, sociology and philosophy on the one side and the mystic experiences of saints and sages, especially those of modern India on the other. It is not satisfied with the mere literary stories of spiritual achievements in the past described in the *puranas*, epics or biographies of sectarian spiritual heroes, but it is eager to use the rational, spiritual and moral principles in them as far as possible and desirable for the actual spiritual advancement of all the members and institutions of human societies today under the present physical and social environment, political conditions and conflicts of interests. We do not approve the old theory that the material progress of society is diametrically opposed to the advancement of the spiritual life of its members and therefore vehemently combat on the one side the modern Western idea that spiritual convictions, aims and practices must be completely rooted out in order to promote the welfare of individuals and society, and on the other side the so called *Vedanthic* conception that a man who desires to attain *moksha* or perfection must completely give up this worldly life and all illusory actions in this unreal world. The Asram advocates with great fervour the view that the members and institutions of a society must all be educated in such a manner that every man must be persuaded to love, worship, work for and help his neighbour in the family, village or town, state or province, country or humanity with a real spiritual outlook that every human being is a manifestation of Truth or Divinity itself. The divine spirit in each man inspiring him to sacrifice his individual selfishness, to work with a worshipful attitude for the welfare of the social groups of which he is a member and to enjoy with contentment and peace of mind the little share that may be received by him as per the laws of his country, treating them as *prasadam*s of God will certainly promote simultaneously the material advancement and spiritual welfare of all the members of society. The leaders of the powerful and aggressive Western nations have to realise that if these spiritual and moral principles are applied on correct lines in their attempts

for world peace and world brotherhood, they can derive all the benefits of the conflicting policies of individualism, paternalism, fascism, socialism and communism, removing from each of them its defects or injuries inflicted upon human beings. All these political dogmas to uphold which powerful nations now wage world wars, causing horrible miseries to millions of men and women, will promote human welfare, if each theory is evaluated and modified from *Vedanthic* spiritual outlook and practices. Then they will all have the same goal to be achieved and will not appear on the whole to be different from one another.

This Asram is also called *Bharat Asram*, that is, the Asram of *Bharathamata* or Mother India. Why? Because it is not a sectarian Asram like that of a *Vaishnavite*, *Saivite* or *Shaktheya* or like the corresponding temples of worship. Because it is not an Asram of an ancient philosophical school of thought like that of *Advaita*, *Vishistadvaita* or *Dvaita*. Because it is not an Asram worshipping an individual saint or mystic claiming spiritual powers like that of Sri Ramakrishna-Vivekanand, Sri Dayanand Saraswathi, Sri Aurobindo, Sri Rabindra Nath Tagore, Sri Ramana Rishi, Sri Siyarama Maharaj or Sri Swami Ramdas. It is a *Bharata Asram*, worshipping *Bharathamata* as a manifestation of Divinity or God—the *Bharathamata* who has given birth to thousands of saints and sages, who has given to her children a glorious and sound *Vedanthic* culture and who has sent again and again in the different periods of her history her inspired and powerful messages advocating Truth, Love, Beauty, Goodness and Bliss to all nations of the world. The devotees of this Asram will meditate, pray and reflect upon God in His manifestation of *viswarupa* as described in the eleventh chapter of *Bhagavadgitha*, but visible to us who have no divine vision only in this Blessed Form of Humanity at large as its body and *Bharathamata* as its heart, all the other manifestations of God being considered as parts of this complete and highest manifestation. Its fundamental object is

the promotion in an humble way of the acquisition, practice, enjoyment, spread and development of the perennial spiritual culture of *Bharatakanda* in *Svatantra Bharat* by a harmonious synthesis of modern world thought.

Again, this Asram is named as *Sri Asram*. What is the significance of the word 'Sri'? The word 'Sri' indicates '*kalyan*' or '*mangalam*'. It points out that he who adopts a spiritual outlook and leads a real spiritual life, will satisfy individually all the four *purusharthas* of *Dharma*, *Artha*, *Kama* and *Moksha*, harmoniously blended according to his capacity and stage of mind, such as *Brahmachari*, *Grihastha*, *Vanaprastha* and *Sannyasi*. It, again, emphatically declares that if members of society and social institutions adopt sound spiritual principles and practices and carry out their work with a spiritual outlook, the society as a whole will progress spiritually, ethically, politically, aesthetically, socially and economically allowing full opportunities to all men to develop themselves according to their stages of mind, such as *Sudra*, *Vaisya*, *Kshatriya* and *Brahmana* (not the hereditary castes) so that they may ascend to higher and higher levels of spiritual attainment till each one attains spiritual perfection in this life itself if possible (i.e., *Jivan-Mukthi*). The word 'Sri' is also used in Hindu mythology to describe Lakshmi, who is stated to be the embodiment of Divine Mercy—the eternal and inseparable quality of God. Hence this Asram preaches to the students and rural adults that they should make serious efforts to become fit so as to invoke the mercy of God not merely upon themselves, but also for the benefit of all the members of the group to which they belong.

The fundamental spiritual principles and practices which inspire the members of this Asram, if they should be very briefly stated, are expressed in the first *Mantra* of the *Isavasya Upanishad* ably and piously interpreted by Mahatma Gandhi in his various articles, in the fiftyfifth stanza of the eleventh chapter of the *Bhagavadgitha*

the commentary on which is graphically given by Sri Krishna himself in the twelfth chapter and in first four *sutras* of the *Vedantha Darsana*. Their translations are noted below for ready reference. (1) *Isa Upanishad*. "By the Lord (*Isa*) enveloped must all this be—whatever moving thing there is in the moving world. With this renounced, thou mayst enjoy. Covet not the wealth of any at all". (2) *Bhagavadgitha*—"He who does My work, holds Me to be supreme, is devoted to Me, is free from all (selfish) attachments and is devoid of hatred in relation to all beings—he comes to Me, oh Arjuna!"; and (3) *Vedantha Sutra*: *Sutra* 1— Then, therefore, the enquiry into the Brahman. *Sutra* 2. (The Brahman is that) from whom (proceed) the creation etc. of this (universe). *Sutra* 3. (That the Brahman is the cause of creation etc. of the universe) follows altogether from the Scripture (because the Scripture forms the source of the knowledge relating to Him). *Sutra* 4. That (i.e. the fact that the Scripture forms altogether the source of knowledge relating to Brahman) results however from (this constituting) the true purport of the Scripture.

Our new Swatantra Bharat Republic must take the lead in and encourage the starting of Sri Nava Bharat Asrams, one in every District of every State or Province of India, so that they may impart spiritual and moral instruction to the students and rural adults all over India. Each State or province must have a Central Asram directing and supporting the District Asrams. The Indian Union must organise a central department consisting of a body of experts in this field in order to control and encourage these Asrams which are educational institutions and to ensure uniformity in their procedure and instruction. It is very desirable that our Indian universities must start immediately *Gurukula Training Institutions* in order to train thousands of field workers for carrying out the holy object of spiritual and moral instruction. But what is expressed above is only a sincere wish and dream of the Sri Nava Bharat Asram, Goribidnur, which is only

a baby of six months, started in an humble way by a few educational and spiritual idealists without considering the difficulties that have to be encountered in carrying out successfully this new educational experiment for imparting spiritual and moral instruction. However, this small Asram established in a remote village of the Mysore State will go on with its little work in a great cause adopting the *Githa* attitude of true *Kamayoga*, being inspired by the teachings of the *Upanishads*, the *Bhagavadgitha*, the *Brahmasutras* and the *Darsanas*, and the spiritual experiences of the saints and sages of the world, especially those of ancient India, as interpreted in the light of modern thought in the messages and lives of Sri Ramakrishna Paramahansa, Swami Vivekananda, Rishi Rabindra Nath Tagore, Yogi Babu Aravinda Gosh and Mahatma Gandhi.

We appeal to the spiritually minded headmasters, teachers' associations, editors of magazines and newspapers, officers of the education and rural development departments, Presidents of State Adult Literacy Councils and Local Boards and philanthropic rich men, specially those of the Mysore State, to co-operate kindly in the work of the Asram and help it to grow into manhood by their kind services. Headmasters of Secondary Schools are requested to assist in the activities of the Asram by arranging for lectures followed by prayers and *bhujans* to interested students and parents periodically outside school hours in a quiet place outside the school building on the basis of the syllabi and bulletins sent to them by the Asram at their invitation, the ideas of which being suitably modified as considered necessary by them and by distributing the manuscript and printed bulletins to their students who are interested in them. Teachers' Associations of Secondary Schools are requested to forward kindly their suggestions to the Asram on current educational problems and their solutions by spiritual and moral principles so that it may forward them with modifications, if any, to the educational authorities for their consideration and necessary action. Scholars

of subjects noted above are requested to send to the Asram their brief articles so that they may be forwarded to editors of newspapers and magazines periodically for publication. Philanthropic rich men, officers of educational and development departments and

presidents of local boards are requested to help the Asram in increasing its fund—the amount to be used for publication work, for the construction of a building at the Asram centre and for meeting the travelling charges of the touring lecturers of the Asram.

Books for Children

By PROF: PRAPHULLADATTA GOSWAMI, M. A., Gauhati.

A taste for books in general seems to indicate the scope of the training that could be given to pupils in primary schools. In a literate society, books have been found to be the chief weapon in the armoury of the teacher, and if a taste for books—outside of text-books—could be created in the mind of the pupil probably more than half of the problem of teaching would be solved. An earlier edition of *The Handbook of Suggestions for Teachers* (Board of Education, England) laid it down: "Books should be used as a source of enjoyment, as a means of gaining information, and for purposes of language study. The most general stimulus to reading is pleasure." The orthodox teacher finds it difficult to identify the objective of teaching a pleasurable approach to books, books of almost any kind to which the pupil may show some sort of attraction. But that books, if they are interesting and easy, can do wonders was exemplified in the teaching method of Vishnusarma. It is not for nothing Vishnusarma could vaunt: "O King, listen. Here is the plain truth. If I do not, in six months' time, make the boys acquainted with the art of intelligent living. I will give up my own name." (*Panchatantra*: Ryder's translation).

Even if the teacher does not avowedly aim at training up pupils in the "art of intelligent living", he might at least look to the biological needs of children. Children in later childhood, say between the years eight and twelve, show an abundance of

energy, both physical and mental. The mental energy finds an outlet in their eagerness for reading material. This is especially true, if the reading skill has already been achieved. That children have a craving for reading—and for listening if the reading skill has not been achieved—is evidenced in their liking for fairy tales. A study of child-fantasy would show that children have many unfulfilled desires. As Ross observes: "Modern literature contains many examples of such studies put in a delightful form. Peter Pan, for example lives the life of superb adventure that is an unfulfilled desire of the normal boy, and the secret of his universal appeal lies here... Fairy tales may be regarded as ready-made child-fantasies which the child remakes rather than makes—imaginary worlds that are provided for him rather than constructed by himself. And we may confidently assume that it is on account of their entire suitability to the emotional needs of the average child that certain tales have survived from generation to generation". (*Groundwork of Educated Psychology*.) The child usually identifies himself with the hero or heroine and suffers in the persecutions and exults in the successes of the latter.

The controversy about giving fairy tales to children has no relevance, if we take into consideration this desire of the child to identify himself with the hero or heroine. In fact, it is undeniable that at one time or other we have all listened to tales told by

old people. In the English-speaking world, translations from Andersen, Grim and Perrault and the local tales of Britain have long held their ground in nursery literature. The old favourites have been added to by works of writers like J. M. Barrie, Alison Rutley and Graham Greene. Some of the old classics like *Robinson Crusoe*, *Don Quixote* and *Gulliver's Travels* have been presented again and again. Further noted modern poets like Walter de la Mare, James Stephens, Humbert Wolfe and Edith Sitwell have written verse of a sublime simplicity which delights children at just about the nursery rhyme stage and opens for them the whole treasure-house of poetry.

The most remarkable feature in the production of children's books for the English-speaking world has been the imaginative and conscientious planning of books that convey information. As has been observed by Eleanor Graham, "Having once seen children clearly as intelligent, eager persons, ignorant because of their youth but not with the stupidity of adult ignorance, writers and publishers have combined to find ways of satisfying the thirst for knowledge which exists in most children until environment blunts it." So books on a wide variety of subjects—natural history, animal life, exploration, invention, biography—have come to be written. Of animal tales in English, Dhangopal Mukerji's *Gayneck* has earned wide popularity. Along with the enlargement of the subject matter another attractive feature has been the illustrations with which the books are being decorated. The appeal to the eye has been on a par with the appeal to the mind.

All these books are produced with an eye to the requirements of various age-groups. Further, in the language chosen,

the various "methods" have also come to play their part. There is no dearth of good and interesting books for the English-speaking child. But the situation in India is not at all encouraging. Here, especially at present, the skill of reading English having fallen, English books are no longer in demand. What is easy for the English child is not at all easy for the Indian child. This is evidenced in the choice of text-books by the Universities. For example, Horace Shipp's *Ideas That Move The World*, meant for English boys and girls from ten to fifteen, has been prescribed by a certain University for the B A. classes, that is, for pupils from eighteen to twenty. Children's books in the Indian vernaculars are not many and are often costly. The Indian teacher is a little hidebound and does not feel inclined to encourage pupils to go out in search of reading material. Further, the nightmare of the examination weighs so heavily that pupils tend to lose their natural zest for interesting things, with the result that their perceptions do not have enough nourishment.

In India, it has yet to be realized that in late childhood and in adolescence the reading habit is a vital factor in the development of the mind and even in the stabilization of the emotions. Use of leisure, social adjustment, removal of tension, development of initiative—all may depend on the reading habit, if it is rightly guided and fostered. Hence it is that it seems proper that educational authorities should put some stress on the production of books suitable for children of different ages and attainment levels. The present innovation of "rapid reading books" seems to be half-hearted, and even this will not achieve anything, unless there is some fundamental change in the curriculum and the examination system.

The Teacher in the Primary School*

BY AUSTIN A. D'SOUZA ESQ., M.A. B.T., DIP. ED., (LOND), A.I.F., (LOND.) *Nainital*

A reorganization of Primary Education on the lines indicated in the previous Articles presupposes a new type of primary teacher, and to produce such teachers, some modification and reorientation in the present method of training teachers for the primary schools. It is an error to think that the smaller the child, the less is the intelligence and skill needed in the teacher. The converse is true. The smaller the child, the greater must be the skill, understanding and insight of the teacher, for the young child is able to contribute much less to his own education than his older brothers and sisters. Anyone can "supervise" the play of Nursery or Infant Schools children and keep order; but it needs real understanding and insight to interpret the true significance of children's play, to realize the "problems" the child is trying to solve through his play, and to help him to solve them satisfactorily, thus promoting his intellectual and emotional growth and stability. Child nurture, as Margaret Macmillan, the founder of the Nursery School movement and pioneer of the modern Primary School, insisted, is "highly skilled work calling for the best and the bravest," the most skillful, experienced, and understanding teacher. Hence by the no means uncommon practice of entrusting the lowest classes in Primary School to untrained teachers, motherly but ignorant spinsters, or raw young girls just out from school, is to be heartily deplored.

The Primary School lays the foundations for a child's later education, and on those responsible for the early education of the child depends almost the entire responsibility for his later physical, emotional, intellectual and moral development. Child psychologists, psychiatrists and psychoanalysis, doctors and child welfare officers, are unanimous on this point. The Jesuits, for instance, who are world-famous educationists, state, "Give

us a child till 10 and then you can do what you like with him;" and almost the whole psychoanalytic theory is built up on the premise that all the maladjustments and neuroses of later life have their roots in mishandling during the early years of a child's upbringing and education, and that irreparable harm can be done to the child's normal emotional, moral and intellectual development by a teacher who is ignorant of his basic needs and impulses. On no account, then, should the Primary School, at all its stages, be manned by weak, incompetent, uncertified teachers, however much they may "like children" or have an aptitude for getting on with little ones. "The younger the child, the better and more experienced the teacher"—this is the golden rule. To entrust young children to raw and inexperienced tyros is like leaving apprentice masons to lay the foundations of a house, "and the winds blew, and the rains came, and the house fell." It follows inevitably from this that all primary teachers should be trained, and that some of them, especially those teaching in the Nursery and Infant classes, should have specialized in the education of young children. Thus in England, for instance, the ordinary primary school teacher undergoes a two-year course of professional and general education, but Nursery and Infant teachers have to do an "extra year" of training during which they specialize in the education of very young children.

A third principle needs stressing. The Primary School teacher does not belong to a special category, or an inferior species of the genus "teacher". Education is essentially a continuous process of development, and, though it falls into certain fairly well defined stages, these stages are not independent and self-contained, for each succeeding stage is dependent on the previous one and linked with the one coming immediately

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after. Hence to divide teachers into hard and fast categories, to stratify the teaching profession, to make invidious distinctions between "Primary" and "Secondary" teachers with regard to salary, status and conditions of work, is educationally unsound, and detrimental to that unity and continuity of the objectives, content, and methods of education, which must obtain among all types of teachers if education is to be a comprehensive, unified, and continuous process of development from the cradle to the grave. All types of teachers, it cannot be emphasised too often, are doing equally important and indispensable work, work that may differ in emphasis and orientation, but which is essentially the same in kind, and they are dependent one on the other. Primary education is an essential, perhaps the most essential, stage in a well articulated and complete educational system, hence the primary school teachers must have parity of status, salary, conditions of service, a training that is commensurate with their responsibilities and high calling, and one which is equal in length as well as in quality with that of their Secondary colleagues. Primary teachers must be as well educated as Secondary teachers. They must, like them, have a wide general education and be truly cultured people, for only broad and liberal education will produce that wide background of knowledge and experience, which will enable a teacher to break away from the conventional instructional groove, initiate new methods and approaches to the traditional subjects of the curriculum, and bring about that integration of subject matter from various fields of knowledge, and from life itself, which is so essential, if the child's education is to consist "of activity and experience, and not only of facts to be learnt and knowledge to be acquired." The folly of differential levels of education for different types of teachers must be discarded; all teachers must be equally well, though variously educated up to a high standard by "a course of study and activity that will result in his achieving a balanced development of individuality." And besides a general background of culture, every teacher must be a mature, stable, rich and many-sided personality. To quote

Prof. Jacks: "The teacher must above all be a whole human being with every part of his personality exercised by a varied experience among men and in good working order; not a narrow specialist with a one-track mind, emotions frustrated and sympathy limited by the unnatural segregation of his (or her) lot and with no knowledge of his fellow men outside the walls of his school. For work in our schools, we must train not teachers, but the right sort of human being; the right sort of teacher will follow." The whole character and personality of a teacher are involved in his impact with children, especially where children are concerned. For a primary teacher, it matters much more what he is than what he teaches, for "ultimately what every teacher teaches is himself."

Good teachers are partly born, and they are partly made as a result of a sound, well-balanced, many-sided general education, but they also need professional training as do doctors, lawyers and other professional men, for besides personal qualities such as intelligence, emotional stability, resourcefulness, enthusiasm, sympathy, adaptability etc. a primary teacher also needs certain ideals, attitudes and interests, and certain professional knowledge not only of the subject-matter but of children, their needs and activities, their behaviour and development, of how they learn and how they play, and of certain professional practices and techniques, whereby learning in the widest sense be promoted most satisfactorily and economically.

A sound and well-balanced professional curriculum must provide intending teachers with these ideals, interests, skills and items of knowledge. The core of such a course should be a study of the philosophy of education in order to give him a clear view of the aims of education, and to foster the right attitude towards his high calling and his grave responsibility; for such a view alone will raise his task above the level of a monotonous drudgery and make it a privilege and a joy. Secondly, the teacher needs to make a full and complete study of

child psychology, a developmental study of the child through his various stages of growth, each with its peculiar needs and impulses. There are few trusted paths left through modern psychology; hence such a study should concentrate, as much as possible, on actual first-hand observation and experience of children, as individuals and in groups, in every type of situation. This first-hand knowledge, however, must be systematized, deepened and checked against the findings of reputable and experienced child psychologists, such as Susan Isaacs and Gasell who have recorded their observations and interpretations of children's behaviour over a long period of years. Any "methods" of teaching that may be advocated or followed in the Training Colleges must be founded on well-proved and generally accepted "facts" of Child Psychology, if they are to prove fruitful; hence all methods should begin from and constantly return to the child. The passing on of well tried methods and courageous experimenting with new methods must be encouraged in Training Colleges, but it must always be borne in mind that the success of the primary teacher depends less on set methods than on what he is in himself—the quality and content of his mind, his interests and habits, his imaginativeness and sympathy, the balance and richness of his personality, and on his knowledge of children and their environment.

Such a teacher, it is apparent, cannot be produced in the one, two, or three years a teacher is at the Training College. The Training College merely lays the foundation and sets the young teacher's feet on the path to becoming a cultured human being and a good teacher. But teaching itself is an art which takes a lifetime to learn. Every teacher must carry on, what the Americans call, a regular programme of "in-service education"; for the teacher, to be fresh, vital and progressive, must be continuously extending, revising, and deepening his knowledge of children, and of their subjects. Indeed, a teacher who has stopped learning has stopped teaching, however effectively he or she may go through the motions of teaching.

In the past, Primary Education meant "instruction in the elements of reading, writing and arithmetic"; and primary teachers were "trained", not educated. They were taught the facts they needed for the classroom in all class subjects, plus a few more, and cut and dried techniques for imparting these with the maximum of skill and efficiency. Is it any cause for wonder then that they "instructed" the children under them, that the schools became, to quote Sir John Adams, "knowledge-shops" and the teachers "information-mongers." 'The Century of the Child' has put John, not Latin, in the forefront, and defined his education as helping him to grow to full maturity of body and mind and spirit. Education in this comprehensive and complete sense demands educated teachers—normal adults, alive in interest and mature in development, enjoying wide experience, and living a fully rounded life. For no one can give what he has not. The Primary teacher of tomorrow must be just such a person, and it is the duty of the Training Colleges to modify and reorientate their scheme of professional and general education to promote this ideal most effectively and completely. They cannot, it is true, do very much in the limited time at their disposal, but they can at least give a teacher the will and the enthusiasm to extend his knowledge of his subjects and of children and leave the rest to him.

In order that Training Colleges may produce in the primary teachers of tomorrow that breadth of vision, flexibility and adaptability that will be so essential, a change in their methods of teaching and examining is imperative. The idea that good teachers can be produced from crammed lecture-notes, "demonstration" lessons, carefully kept class-notes and all the usual red tape of a Training College, is a futility that has been tolerated too long. Formal lectures must be cut down to a minimum and replaced by lecture-discussions and seminars, where small groups of pupils discuss subjects under the guidance of a lecturer or a chairman chosen from among themselves, thus taking an active part in their own education. Demonstration lessons

should not be a "performance" before a class but a stepping stone to vital criticism and discussion. New methods must be courageously experimented with and the students encouraged to use them. And above all, the Tutorial System where each lecturer becomes the "guide, philosopher and friend" of a small group of students, is absolutely essential, if the student's personality is to be developed and his abilities discovered and fostered. The external examination must go and be replaced by an examination, written, oral and practical, in which the lecturers and tutors have the predominant voice.

Progressive Training Colleges in England and America, and even in India, are experimenting along these lines, but there is a definite time-lag between them and the schools they are serving. Many students leave the Training Colleges with full knapsacks, many ideals, and daring new ideas for revolutionizing the old dreary humdrum routine, yet the average primary school still devotes the major portion of its time to drilling pupils by the old cut and dried methods in the elements of the 3 R's, killing in them all initiative, enthusiasm, and readiness to learn.

Why is this? Firstly, obstruction. The dead hand of tradition lies heavy on most primary schools. Their elderly heads belong in most cases to the old school of teachers, and they frown on any experiment and innovation. Hence the new teacher from the Training College is either told bluntly to forget all that nonsense he learnt at the College and get down to the job in hand, or is politely tolerated. The average young teacher makes a few brave attempts at introducing new methods, while watched indulgently or contemptuously by the more experienced hands. Either because the whole tradition of the school is against it, or because of nervousness and lack of control over the class, they generally fail; the beginner gives up in despair, and soon settles into the familiar rut.

Where heads are sympathetic, new teachers often fail with new methods,

because of a lack of self-confidence in themselves or in the methods they are using. They have studied about and been theoretically convinced of the value of these methods, but lack the conviction and assurance that come from prolonged contact with and actual first-hand experience of them. Besides, most young teachers are bad disciplinarians, either too strict or too lenient, and the new methods imply an ability to control a class, while giving them the maximum amount of freedom, that even many "experienced" teachers lack. Others fail because of ignorance and lack of perception of the real nature of a child's learning. Their child psychology is forgotten the moment the examination is over and they have discarded their carefully kept note-books, and they cannot distinguish between success and failure in their treatment of children.

But most often teachers fail to break new ground in the Primary Schools, because material conditions are against them. The classes are too large, time-tables too rigid, the classrooms dingy and overcrowded and ill-fitted to "activity work", the children so accustomed to being drilled and regimented that new-found freedom often goes to their heads, and parents and the older teachers suspicious of or actively hostile to "the new-fangled methods" which they stigmatize as all play and no work.

Many of these defects can be remedied in the Training Colleges; others need the co-operation of the education authorities, the schools, and the parents at large. Several immediate reforms are necessary, if the right type of primary teacher is to find his way into the schools, and impart there a truly vital, complete, and harmonious education to the children entrusted to his care. All primary teachers should be fully qualified and trained. Nursery and Infant teachers should have taken a specialized training, in addition to their general training, and Junior School teachers should have some experience of the former, so that there may be unity and continuity of aims,

methods and curricula among the three "stages" of Primary Education. And once they are "certified," teachers should be given full responsibility in the class room and allowed to choose their own text-books, methods and curricula, subject to the advice of the head. There should be no imposition of these by Inspectors or outside authorities, though they may, by "suggestions" and friendly criticism, guide the teacher to make a wise use of his freedom. In the school, the teachers must function as a team under the guidance and stimulation of the head, and they must, through frequent staff conferences, arrive at a fair measure of agreement about aims, curricula, and methods and the handling of particular children. The curriculum must be broadened with as much stress on aesthetic and creative activities and experiences as on the 3 R's; and class teaching must be supplemented by projects, excursions, and other forms of 'learning by doing'. For these to be successful, the size of classes must be reduced to 25, and the classrooms so planned as to

make activity possible. And, above all, it must be kept in mind that the children in the Primary School are of much more importance than the subjects, and that their harmonious all round-development is the *raison d'être* of the Primary School.

The Primary School is the first and the most important stage in the long educational progress that begins with birth and ends only with death. Upon the way the Primary School does its work depends the whole course of a child's future education and development. And the way the Primary School does its work depends on the quality of its teachers, for no school can rise above the level of its teachers. The Primary School teacher is the pivot of the educational system; hence every sound educational system must ensure that its primary teachers have the best possible education and training to fit them for their task, and that conditions in the school, and in the society outside the school, are such as will help and not hinder them in their noble work.

Training Boys to be useful Men

BY SYDE FRIEDMAN (*non Industrials Arts and Vocational Education*)

GIRARD College in Philadelphia, third largest city in the United States, enrolls 1,300 students who have one thing in common—all are fatherless. The students, all boys, are between the ages of six and 18. The age limit for admission to the college is six to 10 years, and each boy remains at the school for approximately 10 years.

Girard College was founded through the benefaction of Stephen Girard, a French-born mariner and merchant who became one of the wealthiest men in America before his death in 1831. Believing firmly in hard work, he believed also that boys should be trained well for their work. He realised that youth is a nation's greatest resource and that only by education can the wealth in it be extracted. For that reason Girard limited the enrollment to boys who were not likely

to get a good education elsewhere. His free college for fatherless youth, opened in 1818, has become the largest of its kind in the United States. Its 15,000 graduates have moved into all walks of life and have served well in business, the professions, research and scholarship, artistic fields and public offices.

Girard himself was childless. Living more than 55 years in Philadelphia, he was regarded as an industrious and frugal man who lived plainly. Blind in one eye, short and strongly built, he started his life of trade at sea. As an apprentice training to be a ship's officer, he had a small ownership in the cargo of his first voyage. At the age of 26 he was master and part owner of the ship *Jeune Bebe*. His destination was New York City, but a storm forced him to the port of

Philadelphia. He arrived there only a month before the American colonies issued their Declaration of Independence. Fearing that the ensuing war and inflation would decrease the value of the dollar, Girard invested his money in a small store stocked with tobacco, cider, wheat, beef, turpentine and other commodities. This formed the basis for a business, which later encompassed a world-wide fleet of merchant ships and a large bank.

When a yellow fever epidemic struck Philadelphia in 1793, Girard helped minister to the sick and dying as an assistant of the San Dominican physician, Jean Deveze. This was an early example of the humanitarian activity which later prompted him to endow a college for boys.

Girard students make their home at the college throughout the school year. The atmosphere of an orphanage is not present. Each boy receives a minimum of two suits a year, with two pair of trousers and at least two pair of pants for work and recreation. Each has an individual washstand and mirror and a place set aside for his personal belongings to give him privacy. The boys live a natural and relaxed life, which is carefully fostered by a psychiatrist and two psychologists. Girard College selects good teachers and pays them good salaries.

The college boys receive training in trades, art, music and athletics. All take part in sports, including swimming lessons, and each receives a musical education which enables him to read music. If he shows further interest, he is given lessons on an instrument. The school has a choir, choral group, orchestra and a brass band. There are classes in art and groups which make model airplanes, take photographs and engage in other hobbies.

Girard boys are distinguished for their excellent training and behaviour. As part of the curriculum, supplementing the academic subjects, they are taught etiquette, dancing and other social graces. Their practical training, however, is the school's first consideration. Each boy is required to try 10 trades—sheet metal worker, foundryman, machinist, electrician, patternmaker, auto-mechanic, office worker, carpenter, draftsman and printer. After this try-out, he is asked which he likes best. The staff psychologist then gives him an aptitude test and, after checking the instructors' reports, advises the boy which trade appears best suited to his ability. This gives him a basic education from which he may go on to higher education or into professional or business life.

Stephen Girard's will, setting up the college, permitted no religious sect to enter the institution. He wished the boys to remain free to choose their own faith at a mature age. However, the Bible is read every morning, chapel services are held regularly, and grace is said before each meal and prayers are said before retiring for the night. The boys are encouraged, moreover, to follow the religion of their parents and to attend church off the campus grounds.

The grounds of Girard College in Philadelphia consist of 42 acres with 29 buildings of Greek and modern architecture. When the boys first enter the college, some of them only six years old, they experience the uneasiness that accompanies a change of surroundings. This is dispelled quickly by the governesses and teachers and the newcomers' fellow students. Then follow 10 years of learning to live and work with other boys in preparation for manhood and the contribution which they have to give to the world.

NOTICE

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

Manager

THE EDUCATIONAL REVIEW

Revolutionising University Education

By DR. K.N. KINI, M.A., Ph. D.(Columbia), Adviser, Gandhi Vidya Mandir, Sardarshahr.

(Continued from page 37)

ENGINEERING, MEDICAL & LAW STUDIES

17. The nation should give more concentrated attention to studies in medicine, law, engineering. In each of these faculties not only should the students be engaged in studying what is in existence but should think of what developments are possible in the future. In short, research should form a basic foundation in our universities in each of these departments of study.

18. At present, engineering colleges have been merely teaching from books the working of machines bought from the west and are thus acting as sales agents for western factories. In this case imitation has been the worst form of admiration. Production Engineering does not form part of any engineering college worthy of the name. We should institute courses in production engineering, which means we should institute courses in the manufacture of machines and machine tools used in each branch of engineering, according to our needs.

Similarly, Medical Colleges should institute courses in the production of drugs required for the profession, instead of producing salesmen for the big drug factories of the West. Ayurveda offers a big field for research and production.

19. Law is more used now-a-days to twist facts and somehow win a case, by fair means or foul. Research in law is unheard of in India. An independent country should devote attention to production of good laws. At present this work is limited to the secretariates. Law Colleges should have their say in the matter. I would suggest that the Supreme Court should have under its jurisdiction and direction a Law College for research in and production of new laws.

MEDIUM OF INSTRUCTION

20. The medium of instruction should be the regional language. People think that teachers are not capable of teaching in these languages. Let the Government concerned think of the colossal waste of energy of the pupils in studying through a foreign language and give an ultimatum to the University

teachers that if they will not be able to teach in the respective regional languages in three years their services will be dispensed with. Almost all of them will begin to teach in these languages in three years. If the Central Government will gradually conduct its business in Hindi, every professor and student will take pains to master the national language. The Government should be careful to use simple twentieth century prose in Hindi according to glossaries that should be produced immediately. While the period of three years may be feasible in the Intermediate and B.A. and B.Sc. classes, more time, say, six years, may be given those who teach higher classes and for those engaged in teaching in Engineering, Medical and Law Colleges.

GRANTS TO UNIVERSITIES

21. The system of giving grants to the Universities should be revised to enable the above proposals to function properly. If within the period fixed, universities do not change over to the required procedures or methodology, the grants should be gradually reduced, say, at the rate of one-fifth of the present amounts per year, so that within a period of five years the Government may be free to pay these entire savings to new universities and institutions which will fall in line with this policy.

22. When the grants are paid from the public exchequer, Govt. has the right to withhold grants if the institution does not function so as to be of use to the masses. Our Universities have catered only to the top classes up till now. In future they should cater to the masses in their own spoken and written languages.

HIGHER EDUCATION FOR GOVERNMENT SERVICES

23. Nowadays, the Government looks to the Universities for training their personnel officers and even clerks, and also the people think that University degrees are sure passports for Government services. Our present Universities are in truth "Vocational Universities" since they mostly send their alumni to fill up vocations in

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Government offices. Although when once university graduates rise up to high and honoured positions in the services, they sing the praises of university education as solely or mostly of cultural worth, when they sought that education in their youth the object was cent percent vocational and not cultural. If the Central and State Governments should declare tomorrow that degree holders are ineligible for their services, the very next day the colleges will be depleted of their students. The cloak of culture that has been put on will be torn to shreds beyond recognition.

24. I would seriously suggest to the various governments, central and states, that they should train as far as possible their own personnel for higher services, taking the high school leavers as trainees. It is a myth that University graduates make better officers. In the Military Academy at Dehra Doon, high school leavers are admitted and trained for four years to get military offices. If the military needs special training. I opine that departments of Revenue, Income-Tax, Taxation, Transport, Communications, Secretarial Work, Ambassadorial Duties etc. also require special officers with special training. The various governments should immediately establish their own colleges and train their officers according to the needs of the country as a whole and of the regions. Hindi and other regional languages should be studied with greatest care. Hindi people should study one other Indian Language, more specially a south Indian Language and the non-Hindi people should master Hindi.

25. While selecting representatives to international bodies, the Central Government should select, other things being equal, those who are proficient in Hindi, and they should be given a directive that they should speak in their own national language. This measure will heighten our prestige, and will afford a tremendous fillip for the development of Hindi. People should also make it a fashion to talk to one another in private and in public only in Indian languages.

A WARNING TO THE NATION

26. I am writing this article from a rural desert region where rains have failed, where there is yet no grain rationing, where the food materials are sold at eight to ten times the pre-war rates, where there is not a blade of grass growing, wherefrom people are migrating to other places with their cattle, and where the people are therefore subjected to untold suffering. I see people in tattered clothes. Children can be seen working absolutely naked in biting cold. Wages are falling, prices are rising. Undernourishment is bringing in diseases, consequent on lack of vitality. Medical aid is most inadequate. People are desperate in these rural areas. The country is today seething with discontent on account of the depressing economic situation and its attendant evils. All those who are at the helm of affairs, governments and the public men and bodies should bestir themselves and put their shoulders to the wheel and relieve the strain on the purse of the masses by changing the whole system of education so as to increase production. Universities in the advanced countries are changing fast. They are dynamic while our Universities are static.

27. Production education at every stage is the need of the hour, more specially at the University level. Peril is staring at our gates. When the next world war will break out and when our food and other immediate necessities of life will stop pouring into this land from foreign countries, peril will engulf us and our present Universities, with their boasted culture, will be nowhere.

28. Every individual should attain highest self-efficiency possible. He should live primarily for this world. He should put forth his maximum exertion. Every person who has the power should strive to revolutionise university education so as to dispel the dualism between culture and occupational efficiency, and should try to attain culture through proper training for a productive career. Let us not make our schools and colleges repositories of world's non-useful knowledge in the name of culture.

Editorial

FOR sometime past all has not been well with educational finance in Bombay.

Schools were complaining Cut in Bombay that their grants were being cut on flimsy pretexts. Grants:

Now the Government has come out frankly with a declaration that they propose cutting down all grants to schools by five percent. We know of course that education is always the first casualty when a depression starts. But it is surprising that even under the inflationary finance of to-day education should thus suffer. Naturally, Bombay schools are protesting against the cut. If the Government do not reconsider their decision, a rise in school fees and a cut in the teachers' salaries are both inevitable. It is to be hoped that the Government of Bombay will restore the cut and seek fields other than education for economies. This is absolutely essential, as the Government have induced schools to implement the recommendations of the Ghatge-Parnlekar Committee in the matter of pay-scales for teachers and fees for pupils through a promise of adequate financial assistance.

Sometime back we had to advert. to the practical difficulties in the way of 'conscripting' students for social

Compulsory service. It now appears Social Service from a report by a committee appointed by the Government of Bombay for investigating the question of compulsory social service by students in secondary schools and colleges that these difficulties are in a fair way of being understood by those who study the question. The Committee is definitely against conscripting students for teaching in schools and compulsory social service of any kind. It has made modest recommendations for the starting of social service departments by universities and for integrating the work of educational institutions, volunteer organisations and governmental agencies in the matter of social service. One recommendation that students in professional colleges,

such as those teaching agriculture, veterinary science and engineering, should be compelled to work for a few months in rural areas as part of their course in practical training before getting their degrees, is interesting. Here too the approach should be practical and not doctrinaire. For instance there is some meaning in rural training for students of agriculture and veterinary science. But how are we to justify it in the case of, say, students of mechanical or electrical or automobile or radio engineering? It is true that the villagers require contacts with educated individuals. But compulsory 'social service' seems hardly the best way of promoting this very good objective. It has also to be remembered that the Government's veiled threats of nationalising land or handing it over to peasants and cultivators is bound to discourage educated men from settling in villages or taking interest in agriculture. In the circumstances, our universities would do well to give up all notions of compulsion and conscription and make a beginning with starting university settlements on the lines of Toynbee Hall and locate them in slums or rural areas.

Professor A. Karayev, Rector of the Azarbaijan State University of Soviet Russia,

has given an interesting A Russian account of his University, University: in an article published in the *Education of Pakistan*.

The University, which recently celebrated its thirtieth anniversary, started in a humble way with only two faculties. It has grown steadily till to-day, it has eight faculties and fifty-five chairs. Meanwhile, there has, also been a marvellous increase in literacy, which was confined only to three percent of the population thirty years ago. The most interesting feature of the University is the way in which it enables young people to get higher education without burdening their families. It is stated that every student who passes his tests and examinations receives a monthly stipend from the state. A nearly ninety percent of the student pass

their examinations, it may be said that practical by all the students receive stipends. Brilliant students getting high marks in the examinations are encouraged by higher stipends reaching up to 500 to 700 roubles a month (one rouble is roughly equivalent to Rs. 1-8-0).

Eightythree courses are available for students. "They may become teachers at secondary schools, critics and authorities on literature, lawyers, mathematicians, physicists, zoologists, journalists, historians, geologists, botanists, geographers, geophysicists, linguists, translators of eastern languages etc. After graduating from the University, they are guaranteed posts in accordance with their specialisms". Post-graduate work too is encouraged with stipends. "The Univer-

sity conducts also corresponding courses. Creative study is taught in the University through practical training at laboratories and seminaries and through scientific excursions. A students' scientific society, having its members from the senior classes, requires each member to choose and elaborate a theme relating to his future speciality. The University encourages the production of books, particularly text books, in the local languages.

The picture of the University as presented by Prof. Karayev is altogether attractive. After making due allowances for the Professor's natural enthusiasm, we have little doubt that the University as with its substantial achievements furnishes us with an object lesson in the expansion of higher education.

Book Reviews

OXFORD NAVINA GANITAM: (Pothu Thittam): Book VI. By R. Narasimhachari, M.A., L.T., pp. 230. Price Rs. 1-14 Oxford University Press.

This book in Tamil has been prepared carefully in accordance with the requirements of the syllabus for General Mathematics prescribed by the Government of Madras in July, 1950. The sixth books of the series is intended for students of the sixth form. There are plenty of exercises of graded difficulty. Revision exercises and one-hour revision papers are also found. The S. S. L. C. question paper of 1951 and four model papers on the same lines add to the value of the book. Since the S. S. L. C. paper is now of a completely new type, old question papers are omitted. But questions from them are included in the various exercises, and attention is drawn to them by asterisks. The technical terms used are those in the authorised list issued by the Government. English equivalents for many of them are found in a glossary at the end. Tables of weights and measures, a list of important formulae and a table of squares, square-roots and reciprocals are given at

the end of the book. The Oxford University Press have brought out a carefully prepared mathematics text book which deserves to be widely used in our schools.

OXFORD NAVINA GANITAM: (Visesha Thittam) Book VI. By R. Narasimhachari, M.A., L.T., pp. 304. Price Rs. 2. Oxford University Press.

This Tamil book is intended for students taking up Composite Mathematics in the sixth form. It deals with prescribed portions in arithmetic, mensuration, algebra, graphs, theoretical and practical geometry and trigonometry. There are graded exercises, reinforced by revision exercises and revision papers. Tables of measures, weights, trigonometrical ratios, squares, square-roots and reciprocals are given at the end. So too are a glossary, and lists of identities and formulae. The four examination papers add to the value of the book.

The author and publishers are to be congratulated on the work that they have done. We commend the book to the attention of teachers of mathematics in Tamilnad.

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1952 NEW MODEL S. S. L. C. REVISION PAPERS IN COMPOSITE MATHEMATICS (Tamil). By S. Ramaswami Sastri, M.A., L.T. Swami & Co., Kanakavallipuram, Trivellore. Pages 72 plus viii plus xxiv. Rs. 1-4-0.

Sri S. Ramaswami Sastri has given in this book three model question papers for students of sixth form and two for those of fifth form with answers. The model question paper issued by the Department is also given with answers. The syllabi for fifth and sixth forms and some useful formulae are given at the end of the book. The book is sure to prove useful to students of fifth and sixth forms.

ATTITUDES OF STUDENT-TEACHERS TOWARDS CHILDREN'S BEHAVIOUR. By Dr. Edward A. Pires, Central Institute of Education, Delhi. Published by the Ministry of Education, Government of India, New Delhi. Copies can be had from the Manager of Publications, Delhi. Price Re. 1-2-0 or 1 sh. 9 d. pp. 39.

This is the first of a series of studies in education and psychology proposed to be brought out by the Ministry of Education at Delhi. Researches and investigations carried out by members of the staff of the Central Institute of Education, Delhi, are to be published in the first instance. Later, work done in other training colleges may also get published.

The primary purpose of this study is to discover how far the mental hygiene approach to education has influenced training institutions in India, in the matter of asses-

sing the behaviour problems of children. A list of hundred behaviour problems was prepared after a careful study of a large number of lists used in previous investigations. Two hundred student teachers in three training colleges in three states were asked to rate the problems according to a five-point rating scale. The question asked of them was: "How serious or undesirable is this behaviour in any child?" Forty psychologists were also asked to rate the same problems. Only 22 responded. The investigation naturally showed wide divergence between the points of view of the psychologists and the student teachers. While Dr Pires is convinced that there has been some progress on the part of teachers in trying to understand sympathetically the behaviour of children, compared to what was the case in the good old days, it is clear that teachers are still too pre-occupied with the problems of imparting knowledge and maintaining order and discipline in the class-room. "The troublesome child still continues to be of greater concern to the teacher than the troubled child." In the result, Dr. Pires advocates more intensive study of mental hygiene in our training institutions, and the selection and preparation of teachers in terms of mental health.

A Foreword by Mr. K. G. Saiyidain and an Introduction by Dr. A. N. Basu add to the value of the pamphlet.

Teachers of training colleges, prospective teachers and practising teachers will all find this brochure interesting and stimulating.

News & Notes

THE KURNOOL DISTRICT TEACHERS' GUILD:

The twentyfirst Education Week was celebrated in the premises of the District Teachers' Guild House, Kurnool on 2-2-52.

The District Inter-School Oratorical Contest was conducted at 2 P.M., in the Municipal High School, Kurnool.

In the evening, a public meeting was held in the Guild House over which Sri K. R. Krishniah Chetty, District and Sessions

Judge, Kurnool, presided. Sri G. Narayana Rao, Professor, Osmania College, Kurnool, gave an interesting lecture on, 'Children, our hope'.

Sri M. Lakshminarasu, District Educational Officer, Kurnool, while distributing the prizes, appreciated the work of the Guild on its academic activities. He suggested to the Guild to take up the Adult Education work,

Sri G. Rajaratnam, Joint Secretary, gave a brief report about the conduct of the week.

Earlier, the president of the Guild, Sri K. N. Pasupathi, welcoming the guests assembled, referred to the recent changes introduced in the system of education which were meant to tackle the individual school child and develop the faculties by suitable and coordinated activities provided for him.

In the end, Sri M. Venkateswaralu, the treasurer, proposed a vote of thanks.

TOWN HIGH SCHOOL, KUMBAKONAM:

The School Day and the Old Boys' Day of the Town High School, Kumbakonam, were celebrated on the evening of Saturday, the 23rd February, under the presidentship of Sri C. Raghunathan, Divisional Inspector of Schools, Madurai. The function was largely attended by the parents of present boys, many distinguished old boys and the elite of the town. All the items, especially the entertainments given by the girls of the School, were highly appreciated by the audience. After addresses of the welcome by Sri O. N. Subramania Aiyar, President of the Old Boys' Association and Sri K. Raghava Ayyangar, Headmaster of the School, the Report of the Old Boys' Association was read by its Secretary, Dr. R. Narasimhachariar. The President of the Day delivered his address in which he referred to his days in the School when teachers used to inflict corporal punishment and how he himself took more to games than to academic studies. He advised the present boys to be well-disciplined and to devote every attention not only to their studies but also to their physical development. He then distributed the prizes to the pupils of the School who had distinguished themselves at the last year's annual examinations and the annual competitions on the academic side held for the purpose.

An Educational Exhibition was also conducted. It was opened by Sri A. Gopalan, District Educational Officer, Tanjore West, on the evening of the 22nd February and it was kept open to the public till Monday,

the 25th February. Many citizens of the town visited the Exhibition and it was highly appreciated by all the visitors.

ADULT EDUCATION CONFERENCE:

The VIII South Indian Adult Education Conference will be held at Kozhikode on the 17th and 18th of May, 1952. Sri L. M. Pylee, M. L. A., eminent educationist and former Minister of Education to the Government of Travancore-Cochin, will preside. Sri E. Raman Menon is the President of the Reception Committee. Further particulars can be obtained from Sri T. J. R. Gopal, Organising Secretary, South Indian Adult Education Association, 2/21 First Line Beach Madras 1, or Sri M. Krishnan Kutty Nair, Secretary, All Malabar Adult Education Workers' Association, Y.M.C.A. Road, Kozhikode.

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