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Half yearly Subscription, Rs. 3.		

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Date of Publication: The Review is published on the 29th of every month. Subscribers who do not receive the Review in time are requested to notify the management immediately. It may not be always possible to supply the missing copies, if complaints are made months after the event, nor under such circumstances could any enquiry be conducted in the matter.

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The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LIX.

JANUARY 1953

1

Revolutionising High School Education

By DR. K. N. KINI, M.A., Ph.D., Late Adviser, Gandhi Rural University, Sardarshahr, Rajasthan.

INDIA is a poor country and is industrially and agriculturally so backward that it is dependent upon foreign countries for even the bare necessities of life, such as food, clothing and partly housing. We do not produce enough food to feed as large a population as 360 million, and this necessitates a drain of 200 crores of rupees per year which we have to pay for getting about 5 million tons of food at tremendous cost and effort. We are dependent for the transport of the materials mostly on foreign shipping. Should any world war break out, it is certain that those foreign countries which spare us food now will neither be able to spare it, nor will they allow us the use of ships to transport it. The result will be starvation in India.

We do not realise the danger, though it is staring us in the face. Unless every citizen is trained to produce our bare necessities of life, our economy will dangerously fail and even our very safety will be in jeopardy.

Every citizen should be able to do three things, namely, (1) to equip himself with culture which will enable him to enhance it by self-effort throughout his life, (2) to produce some commodity or other which is useful in life, and (3) to defend his country against foreign attacks.

High School education, as it obtains today, is too bookish and does not enthuse most of

our youths to produce anything that is useful in life. Five to six hours of the students are spent in school, almost wholly in acquiring bookish education, and the work not to be done in his leisure is also related to this bookish education. Little attention is being paid to manual work, so much so that those students who come out of our high schools hate to work with their hands and despise those who do it. There is practically no training for defence, not even for self-defence. The so-called physical education is only a make-believe, and neither the students nor the teachers are serious about it. Medical examination of the students, wherever it exists, is only a farce, as there is little of follow-up after the malady is noticed by the doctor. In short, there is no training in our high schools for producing a whole youth. The education is lop-sided and sets the minds of the students to seek clerical appointments or to hanker after a University degree, which again impels him to get a subordinate position in some office, government or commercial.

OBJECTIVES OF HIGH SCHOOL EDUCATION

Those who wish to reform the High School education should aim at preparing the youth, firstly to be culturally efficient, secondly, to be able to produce some one or

the other of the things used in daily life, and thirdly, to be a very efficient soldier who will be able to defend his hearth and home against foreign invasions.

I would, therefore, suggest that the time of these students in the schools should be equally divided among these three kinds of training, that is, a third of the time should be devoted for cultural subjects, a third of the time for occupational work and a third of the time for physical and military training. Any other system may not carry us far in the world of realities. *The system obtaining in American and European schools does not suit us.*

CULTURAL TRAINING

In the High Schools, there is too much of repetition of the work done in the primary and middle (upper primary) classes, so much so that the students do not meet with adequate freshness in studies. Also, we are looking too much towards the past, specially in language and history. There is too much importance paid to English, which will certainly not be a State language ere long. The regional language is undoubtedly a very necessary equipment, but the older forms, especially in poetry, may be safely eschewed, and only the modern regional prose and poetry be insisted upon. A second language should be left to the student's choice, and it may be either one of the Indian languages apart from the regional language or one of the other Asiatic or European languages. *I would not insist upon any student taking English as a compulsory second language.* As education will spread, and more and more among the masses will enroll in our high schools, the percentage of pupils that will profit by English will be relatively less, and to insist upon compulsory English will be a great national waste.

Adequate History and Geography are learnt in the primary and upper primary schools, and therefore there is no need to repeat these subjects in the High Schools. Economics, sociology and every day science including steam, oil and gas engines, dynamos and motors, radio, aeroplanes and telegraph and telephone would be adequate

to make up the cultural subjects. Mathematics and science of the pure and imaginary type that is done, may be removed, and related mathematics and science may be taught along with the occupational subjects.

OCCUPATIONAL SUBJECTS

In all Rural High Schools, Agriculture and Animal Husbandry should also be compulsory. A rural industry should also be added, so that the students may be able to earn their bread without depending upon any office for their employment. For the urban students, training in two allied industrial occupations obtaining in the locality should be compulsorily taught for one third of the time. A close relationship between the high schools and the local industrial concerns should be maintained. Every student must be apprenticed in these industrial concerns, so that after his studies are over, he may seek employment there, if he needs it, or may set up his own industrial or occupational centre, if he has the capacity to do so. Visits to similar concerns in neighbouring towns and cities should be arranged. Self-help and self-dependence should be cultivated in our high school youths. For government appointments, too, youths trained in this manner will be far better than those, who have a simple literary career. Modern governments have to deal far more with agriculture and industry than former ones.

PHYSICAL & MILITARY TRAINING

Our country has been subjected to invasions for over two thousand years. In the past we produced plenty of wealth by our hard labour, and the eyes of the indigent neighbouring nations were upon us. Because of our poor military traditions, we fell an easy prey to these invaders. We must learn a lesson from history at least now, and should guard ourselves against future invasions. The independence we have won now cannot be maintained, unless every man and woman is a soldier.

Therefore every High School boy, as well as girl, should be given compulsory physical and military education, so that every future adult may be able to stand

against attacks from without and live an independent existence. Those who do not believe in violence should organise non-violent armies. They should not be permitted to hide their cowardice behind

the screen of non-violence. Let them develop their own non-violent technique of fighting violence.

A third of the school time should be devoted to this military activity.

A Warning to Basic Educationists.

BY SRI N. KUPPUSWAMI AIXANGAR, M.A., L.T., Vaduvur.

“AS early as 1652 Terrard Winstanly taught that there should be no special class of children brought up to book learning only. For then, through idleness, they spend their time to find out policies to advance themselves to be lords and masters over their labouring brethren which occasions all trouble in the world. Therefore, it is necessary and profitable for the commonwealth that all children be trained to labour and to learning.”

Consciously or otherwise, Basic Education is being sabotaged by the Government of India. Unless they are put wise at once, we are courting absolute failure and a colossal waste of public money.

This sabotage is being done in two ways.

1. By reducing the standard of Basic Education and confining it to Elementary Education.
2. By having two systems of education side by side—(1) Basic-Post-Basic-Rural University. (2) Primary (Basic)—Secondary—University.

By equating Basic Education to Primary Education, not only are people deliberately confused by invoking Gandhiji's name for a thing which he did not approve, but the Basic Education system itself is ridiculed.

The main aim of Basic Education cannot be realised within this short period or at this early age. No craft apart from playful practical work, can be usefully begun before the pupils complete seven years of age—I would say eight years, i.e., before they come to the present fourth class. If craft is begun earlier, I would agree with the view of an ex-Director of Public Instruction that the school requires “an early visit from an inspector of factories and a representative

of the S. P. C. C.” Nor efficient training in citizenship with a view to evolve a co-operative Social Order in place of the present day cut-throat competition, which is the main aim of Basic Education, can be given at this young age. This training requires that all sorts of pupils, rich or poor, intelligent or backward, should rub shoulders with one another in their impressionable age, i.e., till they attain the age of discretion which is considered to be between 14 and 16.

It is for these reasons, I believe, Gandhiji stated that in Basic Education “we must combine Secondary with Primary education and include the general knowledge gained up to the Matriculation standard less English plus a substantial vocation.” (Page 117, *Educational Reconstruction*, Fourth Edition.) In another place he says that Basic Education “should take the place of what passes today under the name of Primary, Middle and High School Education.”

I know that most of the present-day English-educated people do not like this system. It may also be that the Government of India does not believe in the system as recommended by Gandhiji. In that case, the proper course would be to admit it frankly, drop the term ‘Basic Education’ altogether, adopt a different terminology for their system of education and not call it ‘Basic Education’ nor use Gandhiji's name in association with it. (See page 173, *Harijan*, 18th July, 1948.)

With regard to the contemplated two systems, there is no theoretical objection, provided, as the late Sri Mushruwalla has said, (1) that the differentiated system begins at the Post-Basic stage (Post-Basic stage,

according to him, corresponds more to the present intermediate stage than to the High School stage); and (2) that the status of both the Universities and their graduates is regarded as equal in every respect.

The first condition is not to be satisfied. Secondary Education is to begin at the end of the Primary Education Course, that is, at the end of a five years course in Basic Education as interpreted by the Government of India, but really after two or utmost three years course in Basic Education, as recommended by Gandhiji. One educationist wrote to Gandhiji that if he did not take care, he would find that Basic Education in urban areas would take a different form from that in rural areas and a kind of superiority complex would be developed. It looks as though this prophecy is being fulfilled.

The second condition is an impracticable one. You may proclaim equality of status from house tops. But inequality will remain so long as the influence of the present day English-educated people continues, and it is sure to continue for a long, long time to come, unless you put an end to their interference in the reshaping of our educational system at once. The Rural University graduate will be considered inferior to one of the older Universities. For public services and for the learned professions, the latter is sure to be preferred.

The existence of two systems is sure to increase the gulf that now exists between village and town life. At present this difference is tolerated as inevitable between the educated and the uneducated. It will end in bitterness, if equality of status is proclaimed, but not acted upon. This is not conducive to the evolution of a co-operative social order.

Again, two systems mean selection at some stage or other. What is to be the criterion? Residence, ability, wealth, aptitude, or a mere desire? Whatever it is, if it is not the last, it is sure to produce a kind of unhealthy superiority complex in the minds of the selected, and perhaps bitterness and frustration in the minds of the others.

Of all the different methods suggested for this selection, one suggested in the Sargent scheme is the worst, being both unpsychological and anti-social. The essence of the method is that the pupils are to have an examination at the age of 11. Those who pass in the examination are to be sent to the High Schools. If there are poor pupils among the selected, they are to be given scholarships. If there are rich pupils among the unselected, who are prepared to "pay the whole cost of the education provided," they are also to be sent to High Schools. Those who fail, unless they are rich enough, are to be sent to the Senior Basic Schools. It is to be noted that special favour is to be shown to the dull rich, and the Senior Basic Schools are intended for the dull among the poor.

Lastly, the question will arise why, if these proposals are so inconsistent with the scheme of Basic Education recommended by Gandhiji, even top-ranking Congressmen and the Congress Planning Committee whose president was Mr. Nehru and the Secretary of its Education Section Shri Ariyanayagam, accepted this diversion to high schools at the age of 11 before the pupils had completed their Basic Education course. This question was put to Shri Ariyanayagam by Gandhiji himself, when I raised the point at my interview with Gandhiji on this matter. The reply was revealing. It was: "Rich people wanted to give their sons a different kind of education and we could not prevent it". Bertrand Russell says: "Educators in every country except Russia, tend to be constitutionally timid, and either by their income or by their snobbery, to be adherents of the rich". (Page 20, *Education and the Social Order*.) This and the significant statement of Terrard Winstanly, quoted at the beginning, will perhaps explain why there is a persistent demand for confining Basic Education to the village poor and for a different kind of education for the others.

Finally, I would request the Basic Educational Conference to urge the Hindustani Talim Sangh to put up a strong fight against

this attitude of the Government of India and make it declare frankly whether they believe in the Basic Education System as recommended by Gandhiji, and if they do

not, admit it frankly, give any other name to their system and desist from calling it Basic Education, and confuse the mind of the people who believe in Gandhiji.

Elementary Education in the United States

IN the United States, from early colonial days, elementary education has commonly included education for children from approximately 6 to approximately 14 years of age.

The exact age of voluntary and compulsory attendance and the conditions under which a child may attend or may withdraw from school have always been determined on the state or local level. Responsibility of the school for children who attend, has usually been confined to the school day of 5 or 6 hours, and the school year of 8, 9 or 10 months.

Currently there is interest in extending public elementary education to include 5, 4 and sometimes 3 year-old children; to raise the age of compulsory attendance; and to extend the time of both the daily and the yearly responsibility of the school for children.

In this article an attempt is made to discuss the goals of elementary education and the organisation, administration and programme of the elementary school.

GOALS

As society becomes more complex, education becomes more essential. Elementary schools must therefore assume greater responsibility. The general aim of American education is the fullest development of each child. The goals of elementary education grow out of the basic needs of our children and the social demands of our society. Goals become both individualistic and social, since they give direction to the development of individuals as well as of social groups.

The goals of elementary education can best be stated by describing what the schools

should do for children. American elementary schools are guided in their effort by certain specific objectives which every child is expected to attain in terms of his own abilities.

Every child should be helped to develop a healthy body and sound emotional attitudes. The attainment of physical, emotional and mental health is basic to the goals of education. The school has a responsibility for helping children care for their own health and physical needs. It has a responsibility for helping them develop wholesome emotional attitudes and social growth.

Every child should become effective in the use of the tools of learning. In order to behave more intelligently in the modern world, the individual must be able to read, communicate, think, analyse and get along with people. The elementary school recognises this responsibility for helping children grow and develop. It is important, however, for the schools to understand how children develop these abilities and to guide their development in terms of sound principles.

Every child should be able to identify and deal with his own personal and social problems. One of the main purposes of good education in the United States is to help individuals meet and solve their problems intelligently. Children, as well as adults, constantly face real problems in relation to health, safety, recreation, family relations, group living, buying, selling, saving and thrift. If children are to deal effectively with their daily life needs, the school must help them gain the experience which is essential for effective daily living.

Every child should develop worthwhile recreational and creative interests and

abilities. The changing nature of recreation in the modern world and the importance of recreation in personality development call for a programme which gives children opportunities to develop worth-while recreational and creative interests and abilities. The elementary school assumes the responsibility for helping to provide these opportunities.

Every child should have the opportunity to progress in terms of his own abilities. Democracy implies that each individual should have the chance to develop his best powers and potentialities. Normal success and achievement are necessary for the development of wholesome personality. The elementary school programme provides opportunities for each child to understand his strength and weaknesses. This implies that interests and abilities will be discovered and then cultivated.

Every child should be taught to understand the physical and social environment of which he is a part. Children should be helped to gain an insight into the conditions and problems of their own environments. This awareness should gradually extend and widen the child's community and world, and help him realise his dependence upon others and the need for wholesome relationships. The child not only should be helped to see present life, but should also learn to know and appreciate the past.

Every child should have the opportunity to grow in an understanding of the meaning of democracy as applied to all aspects of living. One of the major goals of the school is to help children understand democracy, practise it, and develop those personal characteristics which are necessary if they are to participate effectively in a democracy. The successful achievement of all the other objectives helps to insure a greater realisation of this important American heritage.

ELEMENTARY EDUCATION FOR CHILDREN

Organisation. The organisation of the elementary school depends on several factors. In some rural areas, all or many of

the elementary grades may be found in one-room schools with one teacher. In village, consolidated, and city schools, it is customary to place one grade in a classroom with one teacher. In the schools of the United States, the number of children placed with one teacher varies greatly. More and more there is a tendency to limit the number to 25 to 30 children. Transportation facilities make it possible to take children to larger school centres which offer better advantages than small, isolated one and two-room schools. In some areas, children of grades 7 and 8 are placed in a junior high school unit of organisation, a unit usually comprising grades 7, 8 and 9.

Administration. Customarily each elementary school is administered by a principal who may also be a teacher during all or part of each day. The principal is usually responsible for the well-being and development of the children, for the efficiency of the school, for programme development, for the professional growth of teachers, and for the relation of the school to the community and to other elements of the school system.

In the United States, the principal's work is constantly examined by parents and staff for its effectiveness in training children and in maintaining democratic relations. Modern trends in administration are to give parents and other adult citizens, staff members, and to some degree, children opportunities to help decide how the school shall function. In many ways this enlarges the sphere of activity for the principal, but the mutual good will and understanding which result from this cooperative effort bring strength to the school.

Programme for the Elementary Schools. Programmes in the elementary schools show much similarity, but they show little uniformity. Because good health is considered essential to American and world citizenship, as well as to individual happiness, most schools provide for periodic physical examinations followed by corrective measures, the study of health maintenance, physical education activities,

and daily health inspection. Also, because it is considered essential that modern children learn to read, write and calculate as well as possible, schools commonly give a great deal of attention to the development of these and related skills. All children study American and world history and geography, and elementary science and safety, and all children have some opportunity to engage in musical, artistic and other creative activities.

Obviously, this similarity results from common goals. Diversity or lack of uniformity results primarily from the U.S. tradition that public schools should be administered through state and local units. In the effort to suit the school programme to the needs of children in the district where the school is located, many diverse practices arise. This adjustment, together with constant attempts to improve service to children, brings about changes and variations in school programmes.

Courses of Study and Curriculum Guides. How is the course of study or the curriculum used in elementary schools determined? Many state departments of education develop courses of study for both elementary and secondary schools and make them available to local systems which do not develop their own curriculums. For this, some state departments of education are equipped with a staff of specialists in education, curriculum laboratories, and a library of teaching materials. Similar curriculum laboratories in city school systems, colleges, and universities serve as workshops for curriculum committees, providing materials, leadership and assistance for school groups interested in improving their school programmes. In many cases, curriculum guides that contain overall philosophy or teaching suggestions are provided instead of specific courses of study. These may then be adapted to fit local needs.

Most of the larger city school systems and many of the smaller ones provide their own courses of study. Sometimes teachers, school supervisors and administrators, directors of research, parents, and, in some

cases, children, work together to develop the curriculum. It is felt that this democratic practice, although time-consuming, produces better results by bringing together many points of view while at the same time informing participants. Frequently local surveys are made to determine how the school programme can be adapted to meet children's needs.

Throughout the United States school programmes are being improved in a number of ways; through the cooperative curriculum work just mentioned; through research studies in child growth and development; through the wider use of local resources, such as clinics, libraries, parks, playgrounds, and museums; and through experiments and studies in teaching methods. Facilities and curriculums for the preparation of teachers are also continually being improved. Instructive current educational literature, too, helps teachers understand the newer aims of education and ways to put them into practice.

No matter where or how the printed curriculum is produced, there is variation in the ways in which its content is organised for children. Some teachers are able to organise most of their teaching around the experiences or problems children meet in and out of school, and to present much of the information and demonstrate many of the skills children need, and at the same time help children learn how to solve problems and to work as individuals and in groups. In providing the helps, teachers (1) relate new learning to present experience; and (2) find some of the intrinsic relationships of one subject-matter area to another.

On the other hand, some teachers teach subjects separately, allotting a certain portion of time each day to the various subjects and making little effort to relate learning to life experience or to the various subjects of study. The practice of most teachers lies somewhere between these two opposite poles. Teachers sometimes unify or relate the subject matter they teach, and they sometimes teach subjects or skills directly, helping children to grow in understanding and ability.

In most schools, and in some more than others, attention is given to the progress of each child. Attempts are made to determine by observation when a child is ready to learn, and to stimulate, interest and guide him effectively.

Records and Guidance. In some schools, though not in all, progress is recorded so that a child's work may be continuous from year to year as he progresses through school. Ideally, the teacher notes differences in individual abilities, in the children's interests and skills, in their home and community life, and provides the guidance needed to encourage growth. The history of the child's development, his progress achievements, individual characteristics, and needs become part of permanent school records, and form, in turn, the basis for continuous guidance given by principal, teachers, or special counsellor for the rest of the child's school days. The teacher also prepares progress reports for parents. Through personal conferences with and written reports to parents and through meetings of parents and teachers, the school solicits home cooperation in guiding the child's development.

The Day at School. There is considerable variety in the programme for a single school day. Regardless of age, the child acquires experience both as an individual and as a member of a group—in the classroom, in the auditorium, on the playground. Widened interests stimulate a real need for fundamental skills, self-expression and self-control. Interests and skills help provide the information and develop the traits and habits characteristic of good citizenship upon which American democracy depends.

In some schools, children help make the daily programme. During the day the child has opportunities to enjoy stories and poems, classic and modern. Perhaps he listens while others read, or he may read for pleasure or out of curiosity. Discussions led by the teacher or by a group chairman centre upon topics related to the way people live together, how the world's work is done, problems of classroom planning, and an evaluation of the day's work. The child

may use paints, crayons and other art materials to express his ideas. Or he may make with wood and tools the things he needs for a playhouse or library corner, for a dramatisation of colonial life, or for a railroad terminal. The programme is flexible, and can always be adapted to the situation. It allows time for developing skills in reading, arithmetic and writing, for play, for creative work, and for critical analysis. Many schools plan for hobbies, games and clubs as part of the school programme or after-school time. Whatever the programme two major goals are uppermost—the child's wellbeing and the full development of his potentialities.

EXTENSIONS OF ELEMENTARY EDUCATION

Schools for Children under Six. Kindergartens have long been recognised as a much-needed service to children below the traditional age of six. Interest in kindergartens and the service they provide for aiding the child's best growth began during the last quarter of the nineteenth century when kindergartens were organised under private auspices for children of well-to-do parents and, later, for those whose parents were employed outside the home. The programme has benefited by studies of how children grow and develop and what type of school programme supplies their needs for growth.

Today all states but one authorise (but do not compel) local school systems to provide kindergartens for young children. Two-thirds of the states supplement local school funds with funds provided by the state. An increasing number of states provide guides for the use of teachers to encourage the adoption of adequate standards of operation for this first unit of school. In addition many states have regulations as a guide and standard for privately conducted schools for young children. Several states have also added to their primary school staff a teacher who visits and approves these private schools.

At present kindergarten enrollments are the highest in the history of public education. Approximately a million children

attend public-school kindergartens, and half that number are enrolled in kindergartens privately administered. In many places, kindergartens and the first three years of primary education are regarded as the first unit of the elementary school. Some schools provide one or more nursery schools for children below the age of five. Courses of study for elementary grades usually begin with the kindergarten and follow the growth in skills and information and social adjustment through six or eight school grades.

Most kindergarten children attend school for half the average elementary school day, although a few cities provide full-day classes in schools located in industrial and congested areas.

The programme for children under six is planned mainly to provide children with experiences which will (1) help them learn to associate with others, (2) help them secure the activity they need in safe surroundings, (3) help to stimulate their curiosity, interest in exploration, sense of responsibility and judgement, (4) help to expand their understandings, and (5) help them achieve maximum health. There is time for children to play together, to dramatise, to express their ideas through paints, crayons, with wood, in the sand-table, with clay and other plastic materials, to dance, and to play games. They also play outdoors and take trips with their teachers to explore the neighbourhood. There is time, too, to enjoy things alone, to look at a favourite book, to listen to stories or music, and to stretch out for a rest or a nap.

As scientific information on how children grow and develop becomes a part of the thinking of teachers, parents and school

authorities, efforts are increasing to provide for these young children a programme that gives them a fair start in life.

SOME TRENDS IN ELEMENTARY EDUCATION

It is difficult to generalise about elementary education throughout the United States. Yet, among the variety of school practices, an observer finds the following trends:

1. To evaluate growth in terms of the personality as well as subject matter.
2. To individualise teaching as much as possible.
3. To utilise the findings of child development research in the construction of curriculum and in guidance of children.
4. To relate the curriculum to the needs of children in the community where they live.
5. To select and organise the work of the school around the interests of children and around problems which children can comprehend.
6. To make the school an integral part of the community and the community an integral part of the school in every way possible, as shown by the parents as visitors and helpers in schools and on committees, the use of the community's resources as avenues for children's learning, and the use of school buildings and grounds for community needs.
7. To extend public school services (a) to children below six, (b) to after-school hours and (c) to the months when school is not normally in session.

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THE EDUCATIONAL REVIEW

XXVII All India Educational Conference

(From Our Correspondent)

THE 27th session of the All India Educational Conference met at Nagpur in the last week of December, 1952. Over 2000 delegates from all over India attended. Their comforts were looked after carefully by the Reception Committee. The open session met in the spacious convocation pandal.

Reception Address

Sri K. L. Dube, Vice-Chancellor of the Nagpur University and Chairman of the Reception Committee, welcomed the delegates. He paid a tribute to Prof. Diwan Chand Sharma, President of the Conference.

"Minds of our educationists have been engaged in tackling", he said, "both in thought and in practice, special problems of education, among the most prominent of which has, in recent years, been the problem of a smooth transition from the medium of English to the medium of Hindi or regional languages at higher levels of education."

"It is with this conviction that the University of Nagpur, while retaining English as a compulsory subject, has introduced, on the basis of an elastic compulsion, Hindi and Marathi as media of instruction for its courses for the Bachelor's degrees in Arts and Science."

"For education, as for other spheres of planning, we need money—and, more than money, we require competence in the men to execute them. But even more than competent men, we need, in the present situation, men with a sense of mission, with a faith in the object of their devotion that will literally move away all mountains of obstruction."

After the welcome speech, Sri S. Natarajan proposed the name of Prof. Sharma for the Presidentship. The proposal was seconded by Sri S. Roy of Bengal and supported by Sri P. S. Naidu of Allahabad.

Inaugural Address

Inaugurating the Conference, Dr. Pattabhi Sitaramayya, Governor of Madhya Pradesh, pleaded for the development of regional languages and the speeding up of the literacy drive through conscription of educated young men in the service of the nation.

He said: "I make no apology for venturing to appear before a body of experts in education, although I am but an amateur in the line. Sometimes amateurs rush where experts fear to tread. My only claim is that apart from the position I now hold, I had spent forty years of my life in making an experiment with education during the troublous times which began with the viceroyalty of Lord Curzon."

"Education and citizenship do not merely follow each other as day and night, but are vitally connected with each other as cause and effect. Indeed, they move in a healthy circle and while education helps in amplifying citizenship, citizenship in turn strengthens education."

"To integrate oneself with society, to enrich it so as to make man happy, enlightened and high-souled, should be the achievement of education. Such an objective can be attained not merely by informing the mind, but also by disciplining the spirit, by directing the energies, by regulating the tastes, by promoting a spirit of sympathy, love and service. Past culture, epics, drama, tradition, ceremonies, festivals, history—all these open out the mind and develop emotions. Festivals and folklore, arts and crafts, religion and philosophy, the struggles of life and the pursuit of knowledge, these are the means of developing man. Humanities are of interest in that they present the study of life. That very study, from another standpoint, constitutes what we popularly call sciences."

"In a sense, every study should excite and satisfy the different mental powers. It must

give the pupils intellectual vision, aesthetic enjoyment and physical power. If thus the human mind is a unity and all knowledge is interdependent, it follows that education when thus properly developed must look to the whole man. This is the meaning of education through work, education of the whole man. In the University of Elhazar, divinity and medicine are combined."

"Amongst the four Vedas, the Atharva Veda includes all sciences from Ayurveda to aeroplane-construction, archery and military science, agriculture and commerce philosophy and literature, medicine and surgery, grammar and law."

"Panini's work on grammar, traceable to the 6th century B.C., is sometimes known as the Fifth Veda and is unsurpassed as a scientific study of the laws of language."

"Kautilya's Arthashastra deals not only with politics but with law and military strategy. Seeking the full life, you seek the good life. Both are synonyms. Without developing personal qualities, which determine one's goodness or badness, the full life cannot be developed."

"While the claims of culture are paramount, things mundane may not be neglected. We cannot preserve or protect our new-won freedom, unless we meet the fundamental needs of the nation. They relate to the body, mind and spirit."

"Nor can we make our system of education a mechanical steam roadroller, grinding boys and girls under the same unbearable burdens of regimentation. It must rather train them to play each their peculiar roles in life and society."

"The future awaits the gradual reconciliation between language areas, between provincial literatures, between rural and urban equipments, between the literate and the illiterate, between national and cosmopolitan, so that one day we may realise the dream of Parliament of Man and the Federation of the World—the ideal of 'Vasudhaiva Kutumbakam'."

"Two of these points I shall briefly refer to in closing. We have 10 cultured languages

in the country. Ten sets of literature are growing and one not knowing what is the content of another. To translate such literature into the different regional languages is the need of the hour. To this end, we must encourage the acquisition of one or more regional languages in each State by scholars who write in their mother-tongue."

"Each State may profitably set apart a lakh of rupees every year so as to offer encouragement through money prizes for scholars to learn sister regional languages."

"The second point is that proceeding at the rate at which we are jogging on, in respect of literacy, which lies at the foundation of all education, it looks as though it will take decades to develop literacy to the point of cent per cent. That was the plan of John Sergeants and Wavells, who had budgetted for 317 crores of rupees and 54 years of time."

"We must advance quicker. A kind of conscription will have to be employed, demanding that every matriculate should produce a certificate, having made 50 illiterates literate, likewise every intermediate a hundred before becoming eligible for admission in their next higher class, and every graduate before becoming eligible to take his degree—two hundred and fifty."

"This will produce full result in 10 years. We shall thus be making the country literate and prepare the nation for a single language and literature."

Principal S. L. Pandharipande read out the messages received by the Conference.

Presidential Address

Prof. Sharma, in his Presidential address, said that unless an appreciable advance was made on the educational front, our schemes and plans, though fruitful, would not yield a bumper harvest.

"If democracy without political equality is barren, if political equality without social justice is a mockery, if social justice without economic sufficiency is sterile, all these forms of

equality are hollow, if they are not accompanied by educational advance all along the line.

"Education stands on a higher footing. To education, we have to apply also the test of ultimate values, the values to which mankind has been paying only sporadic attention."

The President said that the constitution had laid down that each State should provide for free and compulsory education for children of six and eleven years within a period of ten years. "But the pity is that even the first part of the pledge has not yet been fulfilled, nor is there any prospect of its being fulfilled in the near future.

"To say that the traditional primary schools in our country should be replaced by Junior Basic schools as quickly as possible, is to state the obvious. For, Basic Education is now admitted to be, by far and large, the most suitable form of education for our children". He regretted that the change was not taking place as fast as it should.

Prof. Sharma wanted the administration of the primary and basic schools to be directly under the State Ministry and not left to local bodies who had not given a good account of themselves in the administration of education.

He hoped that the Secondary Education Commission would study the problems with utmost care and give us well considered solutions. He added: "I will be sorry if their report also meets with the same fate as the University Commission's Report.

"I, personally speaking, look upon the University Commission Report as perhaps the most authoritative document on University Education, and I know with what care and thoroughness it has been written".

Prof. Sharma also stressed the importance of social education. "If we have social education to the same extent as warranted by our needs, the face of India will be changed. At least our villages will undergo the transformation which we all desire".

Examinations had vitiated the atmosphere of our schools, colleges and universities, and were primarily responsible for lowering of standards. He wanted something to be done to mitigate their tyranny. The best thing to do in his opinion was to give some place to school or college records in the scheme of things.

Prof. Sharma endorsed the suggestion made in the Radhakrishnan Report on religious education. Reverence should be the basis of this type of education reverence for the individual, reverence for the country and reverence for humanity. "If we do this, we will solve the problem of lack of discipline amongst our students, of which we see so many manifestations these days".

Prof. Sharma pleaded for teachers, particularly of primary and secondary schools, being given a "fair deal". There should be an improvement in their salaries and status. He hoped that the Secondary Education Commission would take up this question, even as the Radhakrishnan Report had given some "hope" to college teachers.

"We are called nation-builders: let us lead the people in constructive endeavour. We are teachers, let us teach people how to do worth-while things. It is to this that our destiny beckons: let us fulfill our destiny, irrespective of everything. In this lies the glory of all of us, nay, the glory of our country. Jai Hind".

The Exhibition

"The educational exhibit is the very quintessence of self-expression; it is a form of creation wherein the self-expressive urge in man and child finds its most happy and intense consummation", said the Education Minister, Sri P. K. Dashmukh, while inaugurating the Educational Exhibition, at the University College of Law buildings.

Mr. Varma, Chairman of the Exhibition Committee, welcomed the delegates and guests and requested the Education Minister to open the Exhibition.

The exhibition, divided into various sections and spread over a number of

spacious halls, consisted of a number of items of children's and teachers' creative Work, Handicrafts, Science Section, Teaching Aids, Social Education and Aboriginal Education. A number of firms displayed books and journals in separate stalls on the lawns.

Resolutions

The All-India Educational Conference urged the Central and State Governments to introduce immediately conscription for social service at high schools and colleges with a view to inculcating the dignity of manual work and harnessing "the enthusiasm and energies of students to national work."

The Conference said in a resolution that a programme of mass education should be planned and carried out with vigour to fulfill the hopes expressed in the Directive Principles of the Constitution.

By another resolution the Conference urged all Governments to take immediate steps to raise teachers' salaries to a level appropriate to their status and responsibilities in society and sufficient to enable them to "lead a life of cultural competence".

The Conference suggested that Governments should take steps to ensure security of tenure of teaching posts, opportunities for advancement and promotion within the educational services and adequate retirement benefits.

The Conference also called upon the Governments to form a teachers' registry, and to constitute for each State a Teachers' Council for enforcing professional conduct and laying down standards, and an appeal committee consisting of representatives of the teaching profession, the management of educational institutions and the public to consider and decide all cases of differences between teachers and managements.

The Conference urged the Central and State Governments to encourage, through State agency, movements for the revival of aboriginal folk arts and crafts and publish folk songs and legends on sound-film on a national scale.

The Conference stressed the necessity of vocational guidance and requested the Central Government to introduce vocational guidance in the country on a large and systematic scale.

On teachers' training, the Conference called for country-wide arrangements for imparting a short course of training to untrained teachers with 10 years' teaching experience and refresher vocational courses for trained teachers. The course for the training of teachers at all levels, should be made more practical, and practical aspects of the courses in training schools and colleges should be assigned equal marks along with theoretical studies.

The Conference urged the Central and State Governments to appoint sports and physical welfare boards to co-ordinate sports activities, plan physical education programmes and encourage physical culture activities. It called on all educational institutions to introduce regular health and physical education programmes in schools and colleges and provide a daily period of about half an hour in each class. It also felt that domestic science should be made a compulsory subject for all girls at the middle school and high school stages. This would improve the hygienic and artistic conditions of home life.

The Conference rejected a resolution which called for making Sanskrit compulsory for those students who wanted to go to the university for humanistic and scientific courses. It also rejected a resolution urging the award of scholarships in public schools.

The Conference urged all the universities in the country to make adequate provision for the study of humanities leading to the development of human personality and cultural advancement on right lines.

In its "earnest desire to maintain the standard of English in the universities" the Conference recommended a complete change of method of the teaching of English with greater stress on tutorial work.

The Conference deprecated the tendency of "gramming" of notes and guides by

students and recommended a change in the method of paper-setting. It also suggested oral tests for candidates at university examinations.

The Conference urged the Governments to implement the policy of compulsory and free education for children between six and fourteen and provide mid-day meals, medical inspection and financial help to children belonging to poor classes.

TEACHERS' CHARTER

The Conference adopted a Charter on the rights and responsibilities of teachers, as drawn up by the All-India Federation of Educational Associations.

The Charter demands, among other things, that every teacher must be regarded as a nation-builder of society and the State. The teacher has a right to earn in spare

time additional income from supplementary occupations, compatible with his dignity, provided his legitimate duties do not suffer.

Also, teachers must have an effective voice in the shaping of the educational policy and in the administration and control of any institutions run by the Educational Department of any local, State or Central Government or by private bodies or universities through their accredited and elected representatives.

The Charter calls upon the teacher to regard as his foremost duty the rearing up of the younger generation on the principle of unity and brotherhood among all races, irrespective of caste, creed or colour. The teacher should be a believer in dignity of labour and practise it in his own life and bring up his pupils on that belief and practice.

Dharma in 'Bhagavata'

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

INTRODUCTION

The sage, Vyasa, the author of the *Mahabharata*, who had realised the meaning of the *Vedas*, felt that his soul had become a waste and blank: "Khilam Aatmaanam". Sage Narada pointed out that he had not sung the pure glory of the Lord in the manner in which Dharma and other ideas could get described, and urged him to narrate the doings of the Lord for the release of all from bondage. Vyasa concentrated his mind and composed the famous *Bhagavata Purana*, equal to the *Vedas*.

DHARMA—ITS CONNOTATIONS

It is therefore clear that Dharma is a primeval norm, visualised and conceived by the ancient Hindu seers, and it is to the eternal glory of the Hindu culture that this basic norm was discovered in which law, religion, ethics and convention cannot be clearly distinguished. The indeterminateness of the concept does not stand in the

way of clarified understanding. It is recognised as a dynamic principle, the fundamental motive force in the life of man as a social being. It stands for the moral law, the eternal law of light, 'that which makes for righteousness both within and without', the law of nature or nature's God which makes the World Process what it is and holds all its parts together as one whole, in a breakless, all-binding chain of causes and effects. It is again, in the language of Babu Bhagavan Das, "the code of laws which bind together human beings in the bonds of mutual rights-and-duties, of causes-and-consequences of actions, arising out of their temperamental characters, in relation to each other, and thus maintains society". It is proper that we consider the various connotations of the word. Sometime, it is used to signify the ethical duty, or virtue, or what is morally proper. In the parting message to Uddhava, Lord Krishna defines the Dharmas common to all *varnas*:

"Non-violence, truthfulness, non-thieving, freedom from passion, anger and avarice, endeavour to do what is pleasing and helpful to others—these are the Dharmas common to all *Varnas* or castes".

The dharma of kings finds exposition in the incarnation as King Prithu. He upheld Dharma, made the world follow Dharma, guarded its bounds (*the dharma-setus*) punished even his own son if he deserved chastisement, punished not the innocent, even if the latter were the son of his enemy, loved his subjects like a father, and created villages, towns and cities. An ideal king was Prithu.

The Dharma of the householders is inculcated by the Lord in his incarnation as Rishabha. We have *Varna-Dharmas* and *Jaati-Dharmas* also referred to in our Puranas.

Dharma is also used in the sense of *Sva-dharma* or the Dharma of the individual. Observance of *Sva-dharma* is enjoined in the *Bhagavatam* as in the *Bhagavad-Gita*. Lord Kapila says:

"Perform *Sua-dharma* upto one's capacity, turn away from what is another's Dharma". (*Sva-dharma-aacharanam sakyaa vidharmaat cha nivartanam*). Again, Lord Krishna says to Uddhava:

"Passing one's days in this world, a person who is established in his *Sva-dharma*, is not sinful and is pure, easily attains pure wisdom of devotion to me". (*Asmin loke vartamaanah etc.*)

The doctrine of *Sva-dharma* needs separate elucidation, as it has suffered wrong interpretation at the hands of ununderstanding critics. It has been enjoined in the *Gita*, also. "Better is death in going by one's own Dharma. The Dharma of another is fraught with fear". (III. 35).

Dharma is again used in the sense of *Nivritti-Dharma*, Dharma that would lead to liberation. Lord Kapila says:

Graamyadharma-nivrittischa, mokshadharma-niratastathaa,

'*Nivritti-dharma*' is work done unselfishly, unegoistically for the good of the whole without the desire for consequences. It has been called 'evolutionary dharma', as opposed to, '*Pravritti-dharma*', which leads man to bondage on account of selfish aims and is therefore called 'involutionary dharma'.

Dharma, again, has been used to signify *punya* (good work), *karma* (duty), *bhakti* (devotion), divine justice, etc. in various contexts; and a careful reader must try to grasp the significance of the term in its appropriate context.

II. Dharma is in the highest sense an impersonal principle; but it did not merely grow out of the earth.

It rained down from on high. This is repeatedly emphasised in *Bhagavata*.

"Vasudeva is the goal of all Dharmas; Vasudeva is the ultimate goal" (*Vasudevaparo-dharmo Vaasudeva. paraa gatih*)

Sri Krishna revealed to the sage Narada his mystic manifestations in the various apartments of his wives' mansions, and told him: "O, you who have realised the *Brahman*, I am the creator of Dharma, its expositor and expounder, and the person who commends it. And teaching it I am firmly established in this world. Don't worry, my son". (*Brahman dharmasya vaktaa-aham etc.*)

When Lord Krishna had completed His mission on earth, Brahma addressed Govinda from the skies: "You have firmly established Dharma among the good and the truthful". We find in the story of Ajamila; "Dharma is that which is inculcated by the Veda, and we have heard that the Veda is the self-born God Narayana Himself".

Again, in the same story, occurs the verse: "Dharma is founded verily by the Lord Himself".

So, then the concept of Dharma rained down from on high on this sacred land of Bharatavarsha, and has been handed down to us through ages.

DHARMA - PERSONIFIED

The glory of Hinduism lies in its scope and adaptability to appeal to persons of varied grades of spiritual development, to high metaphysical thought as well as to thinking in concrete objects and forms. Dharma as an abstract impersonal principle may not be understood by persons not highly evolved spiritually; and has therefore been personified as a superhuman or divine being or deva. Dharma is sometimes identified with Yama, the God of death, divine justice, who knows the greatest secrets of Dharma. Again, Dharma is described in the *Bhagavata* as a bull with four feet in the *Satya-yuga*, with three feet in the *Treta-yuga*, with two feet in *Dvaapara-yuga*, and trotting on one foot in the present *Kali-yuga*, the age of discord. The feet are truthfulness, mercifulness, *tapas* (penance) and *charity* (alms-giving). *Adharma* is represented as a low-caste person who, disguised as a king, maltreats the bull (Dharma, or the people who are righteous) and the cow (representing the earth). A saintly being appears and forces the tyrant to abide in the restricted spheres of falsehood, intoxication, passion, slaughter and animosity.

The various incarnations described in the *Bhagavata* have taken place to uphold Dharma, and in their ideals of conduct and behaviour are personifications of Dharma. "Whenever there is the decline of Dharma and the increase of *Adharma* in this world, Hari, the Lord and Master, incarnates Himself".

But the most exalted personification of Dharma is the incarnated Lord-Krishna Himself from his lowest aspect as personal God, to his highest aspect as absolute truth.

THE KEYNOTE OF THE BHAGAVATA—BHAKTI.

The keynote of the *Bhagavata* is *bhakti*. The greatest Dharma for men is said to be, in the words of Suta, devotion to Hari.

When Ajamila was released from the noose of death by the mention of Lord Hari's name, Yama exclaimed:

"Only this is considered as the greatest Dharma of men, namely, the practice of *bhakti-yoga* or devotion to the Lord by such means as reciting His name".

The following exhortations in Lord Sri Krishna's pasting message to Uddhava emphasise the efficacy of *bhakti*:

"The greatest man is he who, transcending all Dharmas, worships Me".

"Only by *bhakti* I can be grasped". "Bhakti firmly established in Me hallows and sanctifies even a born Chandala."

"My devotee sanctifies and purifies the entire universe."

What more re-assuring message for our salvation do we need? *Bhakti* is the greatest *dharma*; nay, *bhakti* transcends all *dharmas*! This is the cardinal note struck in the *Bhagavata*.

Book Reviews

SHRI DAYARAM GIDUMAL: A MYSTIC OF SIND. BY U. B. VASVANI. THE SERVANTS OF INDUSTRIES SOCIETY, ANANDA VILLA, RAUPURA, TOWER, BARODA. Pp. 18 PLUS IV. PRICE AS. 10

Dayaram Gidumal (1857—1927) was born in Hyderabad. He had a distinguished career as a judge and retired as a Sessions Judge of Ahmedabad. His chief claim to

fame rests on his mystical poems in Sindi. He also wrote in English a book called *The Leasts of God*, where he expressed the essence of his mystical experience. He was popularly known as Rishi Dayaram.

Sri U. B. Vaswani has given a brief sketch of his life and a few translations of the mystic poems in English. One comes across many startlingly original images in

these poems, and feels an intense desire to read more of his poetry. Sri Vasvani points out that Dayaram has dealt with in his poetry many of the themes and problems of the modern industrial civilisation.

Sri Vasvani's booklet will prove of interest to all who care for modern Indian literature.

INTERNATIONAL YEARBOOK OF EDUCATION 1951. EDUCATIONAL DEVELOPMENTS. PARIS, UNESCO; GENEVA, INTERNATIONAL BUREAU OF EDUCATION. PUBLICATION No. 137. 9½×6½ ins. 304 pp. 8 SWISS FRANCS.

Although each country has its own characteristic educational problems, on account of the prevalent geographic, economic, social or cultural conditions, there are also important world tendencies which influence the development of national plans of education in varying degrees.

The general survey which figures at the beginning of the twelfth volume of the International Yearbook of Education, 1951, makes it possible to discern the most important of these current trends, particularly those dealing with school administration or organisation, the increase in enrolments at the various levels of education, structural reforms, study plans, curricula, teaching methods, vocational training, and the status of teachers.

While this general survey preceding the reports, sent either to the XIVth International Conference of Public Education or directly to the International Bureau of Education, by the Ministries of Education of forty-nine countries, offers the reader a panoramic view of the more or less rapid evolution of education, the individual reports will provide him with more detailed information on the particular educational problems of each country.

The complete collection of the International Yearbooks of Education, of which the first volume appeared in 1933,

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constitutes, for all those interested in educational developments throughout the world, a source of information extending over periods of great changes such as the between-wars and the post-war years.

TEACHING OF NATURAL SCIENCE IN SECONDARY SCHOOLS. FROM INFORMATION SUPPLIED BY THE MINISTRIES OF EDUCATION. PARIS, UNESCO; GENEVA, INTERNATIONAL BUREAU OF EDUCATION. PUBLICATION No. 139; 1952. 9½×6½ ins. 216 pp. Sw. frcs 5.

In 1949, the International Bureau of Education carried out an inquiry into the teaching of natural science in primary schools, the findings of which were published as 'International Bureau of Education Publication, No. 110'. The above volume contains the findings of a parallel inquiry conducted by the Bureau into the teaching of natural science in secondary schools.

Replies for the second of these two inquiries were received from forty-eight countries. They reveal that there is an ever-increasing tendency to give natural science teaching an experimental bias, and to bring the subject into closer touch with life. The subject now tends to be treated in such a way that the acquisition of knowledge goes hand-in-hand with the pupils' application of what they learn to meeting problems arising in their everyday life.

It makes a comparative study of the various aims assigned to the subject, and indicates where and under what circumstances the subject is compulsory or optional. It gives details concerning the age of the pupils, syllabuses, time-tables, instructions or suggestions as to method, the various approaches to observation and experimentation, the part assigned to textbooks and auxiliary aids, the training and further training of natural science teachers, and the proposals being made in various countries to improve natural science teaching.

investigation under reference, each composition was rated in respect of each of seven variables; material, organisation, spelling, punctuation, grammar, diction, and rhetoric. The investigator had in mind two questions about the comparative merits of the two methods of valuation. Which method is more reliable? Are the same abilities measured by the both the methods? The results of the investigation are extremely interesting. The atomistic examiners agreed more closely than the wholistic in the order in which they placed the candidates. But it was also found out that more time was spent on each paper by the

atomistic examiner than the wholistic. Certain calculations suggest that with additional time the wholistic valuations might have been made as reliable as the atomistic ones. The report concludes that the atomistic and wholistic methods are likely be equally reliable, if the time factor were equalised. Nor was there any evidence in the data of an intrinsic difference in the nature of the abilities evaluated by the two methods. All this comes to saying that the age-old method of evaluating essays by subjective impressions is fairly dependable and reliable, provided it is done carefully and conscientiously.

No Play, Bad Work, and Poor Health

BY RAO SAHEB T. N. S. RAGHAVACHARI, Retired P. H. Bacteriologist,
St. Thomas Mount, Madras 16.

The following valuable report by an eminent educationist, was published in the LANCET, in 13-10-1951, and it is reproduced here for the benefit of our readers.

THE medieval student, according to the poet, spent his leisure "cheerfully wandering, blithesome and squandering; jesting eternally, quaffing infernally." His modern counterpart, the student of today who has been examined, interviewed, selected and perhaps drilled in the Army before going up to the University; can hardly be expected to sparkle like his forbears. Nevertheless, to those who believe that students have changed very little, it will come as a surprise to learn that the undergraduate of today either allows himself no leisure, or if he does take time off from his studies, makes little use of it. Yet this is the conclusion reached by Dr. A. H. Macklin of the University of Aberdeen Student Health Service.

Dr. Macklin studied between 1949 and 1951 the health interests, extra-curricular activities and academic ability of a number of Aberdeen undergraduates. They were medically examined and were asked how

they spent their leisure in term-time and during vacations. Their performance in examinations was also recorded. It was found that, while 83 per cent of the students had taken part in organised games, and other activities, while they were in the high school classes, half of them had given up all physical activity on entering the University. When asked why, a quarter of them said, that they would like to take exercise and felt better for it, but that they could not spare the time; 33 per cent said that they had no inclination to take exercise, some of these also pleading want of time; 27 per cent "metaphorically shrugged their shoulders" and said they would like to play games or take up some activity but they had so far done nothing about it (!). 3.5 per cent said that they could not afford the expense of playing games; but when it was suggested that they could take exercise in the form of walking or hill climbing "replies were generally vague." 3.5 per

cent, said that they had made an effort to join one of the athletic clubs, but had been discouraged in one way or another; and 8 per cent were unable to take exercise because of physical disabilities. Only 16 per cent were found to be taking part in student affairs or taking an active part in clubs or societies.

When the students were questioned about reading books other than those needed for their studies, half of them said they had read none, the reason given in every case being lack of time. Of the remainder, few read books of cultural value. Only a little over half the students had other interests and hobbies and the remainder were unable to name anything in which they were particularly interested. Questioned about their vacations 83 per cent seemed to have a reasonable amount of enjoyable recreation. 89.4 per cent found paid work during the vacation (out-door or in-door work).

When they were re-examined, it was found that 79 per cent had not changed their habits; 10 per cent had stopped taking adequate exercise but 8.7 per cent who had previously taken no exercise had taken up some kind of activity. 11.4 per cent of the students began to take an interest in student affairs in their second and third years, 3.8 per cent who had taken part in these affairs in their first year had lost interest. Of those who had read books unconnected with their studies 6.5 per cent had stopped doing so; but 1 per cent had begun to read such books. Questions about other useful interests showed that 89 per cent had not changed their outlook; 6.2% had given up what interests they had; and 4.7% had developed new interests. In the vacation 52% had undertaken paid work and 58% had a reasonable amount of recreation during the vacation.

On comparing these results with the health and academic success of the students Dr. Macklin found that on the whole those students who had activities outside their course—especially outdoor exercises—were healthier and had a wider educational range and a higher academic performance than the others. He also found that most of the students medically examined and classified

as Grade I, took exercise and that students from wealthier homes were on the whole, healthier than those from poorer homes. His conclusions may be summarised as under:—

(1) That a proportion of students at the University are living a totally unsuitable life. *It cannot be said that those who spend the whole day in class rooms and their evenings at home or in lodgings, work for a large part of the week end, who take no part in the activities of their fellows, and who have no real interests outside of their work, are getting that wider, more liberal education which it is generally agreed that a University should provide or one calculated to place them in a position to face post-graduate life "with an outlook beyond the confines of an examination syllabus, with a well disciplined mind, with human interests and an intelligence able to move with the progress of human knowledge"*—(Report of the Goodenough Committee on Medical Schools).

(2) That participation in extra curricular activities does not militate against academic distinction.

(3) That a number of graduates who leave the University with distinction have in fact received an education which has been wholly or largely "within the confines of an examination syllabus."

(4) That the majority of students in the lower groups of academic performance are to be found in those who are inactive and appear to have no interests outside of their work.

Discussing the reason why so many young people change their habits on entering a University (from the high school), Dr. Macklin points out that many lack the initiative to take up activities of any kind when they are not supervised as they were at school; only 20 to 30% are fitted by heredity or training to adapt themselves in their new surroundings, and they are the *leaven* in every student effort. The second factor, he says, may be summed up in two words small in themselves but written large in the minds of prospective students, entering college; they are "Work Hard".

(To be Continued)

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സാധാരണ കടലാസ് 20ക.
മേനിക്കടലാസ് 25ക.

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94, BAIRD ROAD, P. B. 319, NEW DELHI

Printed by C. Krishnamurthi at the Ramakrishna Printing Works, 19-B, Wood's Road, Madras-2.
and Published by M. R. Sampat Kumar M. A., 14/A, Sunkuwar St., Triplicane, Madras.
Hon. Editor: Sri A. N. Parasuram, M. A.

VOL. LIX NO. 3

REGD. NO. M 272

MARCH 1953



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The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LIX.

MARCH 1953

3

Social Adult Education Through Service Leagues

BY SRI S. JAGANNADHAN, Teachers' College, Saidapet. (Retd.)

AS teachers of a class of children, we find that the parents of the children are following ever so many avocations in life and are aware of their economic conditions of living and bear witness to their own lack of educational equipment. As a teacher again, I can bear witness to the fact that I have had recourse to the help of people following as many as 12 different avocations in life in making some simple homely aids in teaching. As citizens, we reap the help of all those who give us our food, clothing and shelter. As citizens, again, we find that the welfare of one is interwoven with the work and welfare of all those who follow different callings, avocations and trades in life. Thus one not only works and earns for himself, but for others too. The truth is that by living and working for the welfare of others, one lives for oneself, too. This view, though right, has also incidentally aroused in one the importance of one's own self in the contribution to the prosperity of the society. This has widened to such a proportion as to create factions and dissensions, as the educated and the uneducated, the haves and have-nots, high and low in society. This is a poison which should not be allowed to permeate further. No job is too mean. Has not Mahatmaji once said that he would have the privilege of calling himself the first *bangi*!

LIX-3-1

To a certain extent, many other unwanted things in society have also crept up and contributed to the growth of suspicion that one is exploited for the welfare of others. Adult Education is the panacea for all these evils. Under the leadership of Mahatmaji, the nonviolent struggle for freedom has been fought and won. Soon, people found themselves awakened, as if by a magic touch, to realise all their rights without realising at the same time their own duties and responsibilities. The need for some standard of literacy and skill in craft was felt all through, when there was the all round recruitment for the second World War. Not only for war, but also for peace and prosperity, this combination of literacy and skill is very much required. Before and after this freedom's struggle and success, even great leaders noticed a looseness in discipline and indifference or negligence to moral and legal codes in general. Much propaganda regarding this need for the observance of discipline in one's own self and in society, reverence to state laws and respect for the freedom of others, has to be done. The education of man, the education of the full man, the education for a complete citizen is always held as the ideal of education.

The Primary and Basic Education, the Middle School and High School Education

and the University with all the technical branches of education and other forms of education branching off at the above main stages of education, have been going on for the benefit of mankind. But when we stare at the still very high percentage of appalling illiteracy, the work turned out so far seems to be not quite significant. That stumbling block of illiteracy has to be blown up not by hard methods of blasting with gunpowder, but by the very soft method of persuasion, propaganda and day-to-day driving work, as the soft roots pierce the hard and solid rock. What cannot be conquered by force has to be conquered by love. Broad and liberal-hearted people in all ranks of society, though following different avocations in life, must continue to work out the salvation of this huge number of illiterates. The haves and have-nots in education have to get into mutual confidence, and the former must supply the educational deficiency in the latter. The wealthy must lend a helping hand in this tremendous task.

Thus, there is the great awakening for Social Education and Adult Literacy. The educational work here is stupendous; as one has to concentrate on very many side-problems towards the attainment of complete education of a citizen.

SOCIAL LEAGUES

Elderly boys in the top classes of High School with the spirit of service, college students with more leisure and holiday for propaganda of general knowledge, the Y.M.C.A., Y.W.C.A. leagues, other service and welfare leagues, clubs and associations imbued with a high sense of service could all carry on this Social Education and Adult Education groups. All members of the teaching profession in these leagues and clubs have their own special share in this supreme work.

Youth and enthusiasm are certainly assets to this kind of work. But the work must be characterised by earnestness and seriousness. Top-ranking leaders and ministers of state have infused sufficient zeal into these organizations. The educational aspect

of the service is given here in greater detail! The members should fully use the time more for profitable and beneficial use than for spectacular shows. Concentration in work and consolidation of all talents must be availed of. It must be clearly understood that all that we do is towards unity and nothing for aggravating discord and differences. Talents in teaching, talks, demonstrations, discourses, story-reading, story-telling, singing, organising games and sports and crafts, all these have their own places in this scheme of Social Education and Adult Literacy. One has to concentrate on four main problems, while enlisting these uneducated illiterate people. The first is to get them come to a literacy centre, the second is to endeavour to get them regularly for some time, the third is to make them taste the sweetness of literacy, and lastly to see that this literacy is maintained. Lapsing into illiteracy means a colossal waste of human effort. These four main stages of adult literacy work have to be skilfully managed so as to avoid waste of human energy. We must make the best use of the little time that the men are able to spare. So it is all the more necessary that the workers must be regular and punctual and keep the school open on all the days, so that the learners have access to it during their leisure hours.

DISTRIBUTION OF WORK

Every organisation and branch of social service work truly needs men, money and materials. A part of their work must be to harness these three essentials for the social service centre which they inaugurate, nurture and nourish. The organisation starts with an immediate programme and a long-range plan. One branch devotes itself to enlisting adults for social education and literacy by tom-tom, personal visits, propaganda and contacts with the men of the locality. The second has to cater to the immediate needs of those attending the centre in regard to reading ballads, stories and newspapers, and giving short talks, discourses and demonstrations eschewing controversial and undesirable matter. The third one organises indoor and out-door

games. The fourth group is a very responsible group in charge of literacy work, grouping these visitors in classes as per standard of previous attainments and catering to their educational needs and requirements. The fifth has to be in charge of the books, slates, stationery, getting and distributing them and preserving them for subsequent usage. The sixth is in charge of registers, daily announcements and correspondence. The teaching group will go into smaller sections as (a) First step to literacy, (b) Continuation classes, (c) General knowledge instruction. This teaching group must be particularly in the hands of a few well-chosen elderly persons who will work conjointly with persons of teaching experience, taking frequent instructions from the latter regarding general methods of approach regarding language, number, general knowledge, etc.

This organisation will chalk out a special holiday programme also by visiting adjoining villages for doing propaganda work of a helpful nature other than that of starting literacy centres. A mobile library service and pictorial education would be the next proper method. This league will also do well to make up the statistics of the illiterates in the locality and incidentally making an economic survey of the place.

A. LANGUAGE OF SPEECH AND THE LANGUAGE OF BOOKS

Man distinguishes himself from beasts by the great gift of language and powers of discrimination. His language of speech must be dignified and free from slang and sting, obscurity and obscenity, and pedantic and archaic expressions. The general people must be able to understand and follow it. The language must be clothed in expressions of kindness, courtesy, affection, erudition and devotion. To that extent there must be propaganda. Everyone knows that in some classes of society, the language of speech offends the very sense of hearing. A language attains its greatness, not only by its high place in literature, but also by its way of attaining a decent stage of perfection on the lips of the common man. The

latter must weigh, when we speak of the highest glory of a language.

The illiterate learner must understand some of the several features in his learning to read the language. Symbols are the form of sounds. Each combination of symbols with words denotes a word full of meaning. He must also understand the difference in hard and soft, short and long, stops and no stops, and thus learn that a change in letters, or in pronunciation also leads to a change in the ideas expressed. The teacher should be versed with the several characteristics of the language in building up the vocabulary step by step.

B. LITERACY METHOD

As the foremost work of this organisation is the eradication of illiteracy and the turning out of literates, the group should bestow attention on the following methods of approach.

1. The illiterate should realise the joy of some immediate achievement by learning to write his own name, names of great personages, places and buildings and gods and goddesses. The use of rubber stamp pictures, and outline maps of the country are recommended in this connection, as these evoke interest in learning by doing and add to his general knowledge.

2. Reading some key-words is an exercise in the combination of letters and the technique of reading. As we speak in words, phrases and sentences, so also reading must be in the same pattern, and merely saying letter by letter in a singsong tone and adding them together sometimes rightly and sometimes by guessing must be avoided.

3. We must start from easy letters which are of great frequency in the language, and reading as many words of familiar usage by combination with one or two other letters of the same series—the Laubach Chart or other improvised charts would come in here as a help at this stage.

4. The reading vocabulary should be increased by proceeding with the chart—the basic vocabulary being always drawn from

the essential features of everyday concern to the adult.

There is no necessity to resort to the Roman script, as the people are familiar with their language and script many thousand years old and still growing too.

5. Reading of short sentences, by making them up by combination of these words learnt already, is the next stage.

6. Manuscript books may be marked, when printed books are not available, as per the methods suggested here. It will be helpful if the league could prepare duplicated copies of special matter which should form part of the reading matter of these beginners, namely, reading cards, advertisements and posters, newspaper headlines, etc.

(To be Continued)

Plea for a Rural University

By PRINCIPAL N. C. NATH, M.A., L.T., Nasirabad

UNIVERSITIES as well as Schools and Colleges have come in for a good deal of criticism of late, and it is pointed out that the system of education is to blame for this unhappy state of things.

It is a fact that the standard of examinations is much lowered, discipline has become lax, health and physique have considerably deteriorated, education has become very expensive and the unhealthy atmosphere prevailing in the Universities is not conducive to the formation of character and the growth of a high sense of duty and responsibility. As the student population is fast increasing, educational institutions of all kinds are cropping up automatically, but they mostly follow the beaten track and their only desire is to ensure a certain percentage of passes in examination. Defects persist, and no serious attempt is made to remove them or to try any new experiment. As India has become independent, the old order must change and an education which suits the genius of the country and is in keeping with its best traditions, should be imparted to its sons and daughters.

India is a country of villages, and village boys who aspire to get higher education have to go to big cities, where unfortunately all the Universities are located, and they are handicapped in many ways. Suddenly, they are removed from their homely surroundings and introduced to a

new world, where is a glamour all round them and they find themselves in the midst of pomp and show. This abrupt change from one kind of life to another goes ill with them; they are exposed to all kinds of temptations, become luxury-loving, and acquire expensive habits. As time goes on, they develop a strange attitude towards life, and the worst of it is that they lose their simplicity and rustic virtues, and their old homes have no charm left for them.

The greatest need of the hour is to have a Rural University away from the din and traffic of big cities and far from all distracting influences. In the five-year plan, 'village uplift' is receiving special attention, and an elaborate scheme for the higher education of the rural population can safely be incorporated in it. Villagers still possess some of the great virtues of ancient India, not having been much adversely affected by foreign domination. They have unsophisticated minds and follow old customs and traditions. It is easier for them to assimilate ancient culture and civilization and to develop a distinctly Indian outlook; in fact they are the children of the soil, and if their ideas are moulded in the right direction, a rural university will turn out useful citizens and provide future leaders for the country.

There should be two sections in such a university—one for secondary school and the other for higher education. A simple

life combined with hard work should be its ideal. Monthly expenses should be kept as low as possible, and every facility should be given to the students to be self-supporting—to earn while they learn. The chief item of expenditure should be food, so that everyone may get proper nourishment, be a picture of health and may develop no physical disabilities. Unlike other universities, education should cost the guardians as little as possible. Admissions should not be easy, and only the choicest students should have access to it. It should be meant only for rural areas.

Some of the special features of this university should be as follows. Along with the ordinary course of studies, emphasis should be laid on three subjects: (a) Agriculture and Dairy-Farming should be compulsory. India needs food for its growing population; village boys after they have resided in a town for some years are averse to do any manual work. This will teach them the dignity of labour, and it will be expected of them that they will revert to their ancestral occupation after finishing their studies. (b) There should also be a wide choice of handwork or industries, for which there is a demand in villages. They can be taken as hobbies at first. It is possible that boys who have a practical turn of mind may, later on, make them their life profession. (c) Apart from games and sports, military training should form an integral part of their education. India is vulnerable and has dangerous frontiers. It is important that the next generation should be strong and sturdy. Even if there is no fear of war, the country needs men who are good all round and have a good deal of stamina.

The time-table should be so arranged that the same kind of work is not continued much too long, and there is a varied programme of activities judiciously distributed. Five hours work at a stretch in the classroom, as we have at present, is a great strain on the boys, and it is doubtful, if it makes them any wiser or better. They only become book-worms. From my experience of the Boys' Company, I am inclined

to think that such long hours of study are not necessary. Here boys read for about 3 hours only, and the rest of the time is devoted to military exercises, marksmanship, map-reading, educational games, boxing etc. All this makes them mentally alert, and they easily pass the Special Army Examination, in spite of the fact that teaching hours are less.

Development of character should be the chief aim and be the first care of all those who are intimately connected with the university. Moral teaching has always been neglected in our institutions. That's why we see so much of indiscipline everywhere. It is an admitted fact that character is more important than knowledge to ensure true success in life, but we are apt to attach too narrow a meaning to it. Truthfulness, honesty and chastity are well-recognized elements of character, but to be mannerly and courteous, to think more of one's duties than rights, to have intensity of purpose, to be punctual, to be clean in person and thoughts—all these are essential ingredients of character. In certain foreign countries, morals or ethics is one of the main subjects in the curriculum, and teachers are taught in Normal Schools how to go about this task of character-building. The staff for the university should be selected with great care. Academic qualifications are important, but only those should be taken who are known for their uprightness and integrity of character, and who, because of the intrinsic worth, well command the same respect and influence as did the 'gurus' in ancient India.

An international outlook on life should be the final object. Patriotism is a commendable virtue, every one is expected to serve his own country to the best of his ability, charity begins at home, but it should not end there. One should have broad sympathies, and the goal should be 'universal brotherhood' towards which the whole creation is moving. It is only an accident of birth that the world is divided into various compartments. All human beings have the same flesh and blood, and their needs are the same. By mutual help and understanding

the good things of life can be shared by one and all and cordial relations established. India wants to be on good terms with the whole world. It has no territorial ambitions. It stands for peace and non-violence, and its people should be ready to fraternize with all those countries which have no aggressive designs.

English may not be the medium of instruction at certain stages, but its study should be encouraged by all possible means. Let Hindi be the national language and let every effort be made to develop and popularize it; but why should English which has become a mother-tongue to so many and which has opened vast stores of knowledge in the past and can still do that service in an unobtrusive way, be, by a stroke of the pen, suddenly penalized and relegated to a lower position? If India has become independent of the English, it does not mean that it can do without their language also. As matters stand, India will need its help for many years to come, and for sheer sentimental reasons it should not be discarded. Japan holds strong national views, but I noticed that English was taught there with as much zeal as any other subject, and the English books taught in the higher classes were more difficult than ours. In Indonesia, English is taking the place of Dutch as a second language in schools. New inventions have annihilated distance, the world has become smaller and we are meeting with people of all nationalities. English is an international language, and if we cannot express our ideas properly, we shall be handicapped in many ways. In fact, every country should adopt two languages, and the choice has to be made from among four widely used languages—English, French, Spanish and Russian,—if the people

of the world wish to come in closer touch with each other.

The university should be residential. Day scholars will not fit in, as they cannot participate in all the activities and will fail to catch the spirit of the institution. The teachers should live on the premises, they will thoroughly supervise the work of their pupils, pay individual attention and keep a record of all their activities, which will be the deciding factor in making all awards. Examinations will hold a subordinate place, as they are not always a test of merit. In short, teachers will be 'their guides, philosophers, and friends.'

The Government has begun the work of rural reconstruction in right earnest, and will need men who will translate their plans and schemes into action, and the products of this university will efficiently fill up this gap when they pass out. The villagers at present lead a dull, humdrum sort of life. They are contented with their unhappy lot, and being fatalists by nature, they have become lethargic and apathetic. It is only when 'melas' come and they celebrate them with folk-songs and dancing, that they think that life is worth living.

The alumni of the university will return to the villages with a new vision and wedded to a life of service. They will throw themselves heart and soul into this vocation. They will make the villagers conscious of their latent powers and raise their standard of living. They will have in them the same spirit, as is depicted in the following quotation:—

That which we are, we are,
One equal temper of heroic hearts,
Made weak by time and fate, but strong
in will,
To strive, to seek, to find and not to yield.

NOTICE

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Manager,

THE EDUCATIONAL REVIEW

Athletics in American Schools

The purpose of the physical education programme in American schools is to help develop a sound mind in a healthy body. Technology, electricity, and the use of power machinery have relieved the average man of most of the physical exertion that formed a part of his everyday life in a more primitive or a pioneer society. The hunting of game, and the physical burden of farm, trade and craft labour, without the aid of machines, all contributed to the physical development of man in such societies. At the same time, the making of tools, weapons and ornaments provided training in neuromuscular skill.

But the type of physical efficiency developed in this primitive or pioneer society is not the type of physical efficiency best suited to modern needs. A programme of physical education designed to condition man along the lines of physical efficiency best suited to modern needs, has come to be recognised as necessary in our complex modern society.

The acquisition and development of the following skills and values are the principal objectives of the physical education programme: (1) physical well-being and organic growth; (2) the characteristics of leadership; (3) social adjustment; (4) sufficient skill to ensure enjoyment of participation in recreational activities; and (5) the ethical values of honesty, fairplay, good sportsmanship, and respect for the rights of others.

Although no single programme is truly representative of physical education in the United States, a common philosophy underlies the development of each. Methods accepted from Germany, Sweden, Denmark and Great Britain have all been modified by democratic influences in the United States.

The American people have never wholeheartedly accepted gymnastics and calisthenics as a complete programme of physical education. A broad programme of activities, in which athletics, as such, have

a definite part, are felt to make a greater contribution to the principal objectives of physical education outlined above. Calisthenics are generally used for "warm-up" purposes prior to a competitive game or contest. The exercises form part of the training of sports such as baseball, football and basketball. They are also used for corrective purposes when such correction is of a remedial nature. To a limited extent, calisthenics are employed for exhibition purposes and for team competition.

Physical education in the United States dates from the early 1820's, when Charles Beck and Charles Follen, political refugees and members of the German Turnverein, came to the United States. Follen became the first gym instructor at Harvard University, and Beck, who joined the faculty of the Round Hill School at Northampton, Massachusetts, became the first teacher of physical education in an academic secondary institution.

Swedish gymnastics were brought to the United States in 1883 by Hartvig Nissen, a Norwegian, and were developed by Nils Posse, a Swede, who was a graduate of the Royal Central Institute at Stockholm. The latter established the Boston Normal School of Gymnastics, which became an outstanding training centre for teachers of Swedish gymnastics.

For years following the establishment of the German and Swedish systems, there was lively rivalry among the two schools. The great growth, however, of games and sports merged this rivalry into a more complete programme, which made a greater appeal to the American temperament. The rivalry of the two systems, and their struggle for recognition by education authorities and by the general public, resulted in a valuable study of the effects of exercises on the individual's posture, on improved health and fitness, and on improvement in form and skill. The data were necessary for the analysis of the fundamentals involved in the games which were to form a large part of

the new programme. Moreover, the carefully organised teaching methods evolved, followed pedagogical procedures to a point which made physical training more readily acceptable to faculties and school boards. As a result, physical education was included in the curricula of schools and colleges. In addition, the training necessary to teach these programmes, and to fill the positions created by their acceptance, resulted in the development of many good normal schools.

Foremost among societies formed to study and extend information regarding physical education is the American Association for the Advancement of Physical Education. This association was founded in 1885. The purpose was to "awaken a wide and intelligent interest in physical education; to acquire and disseminate knowledge concerning it; to promote such universal physical education as will provide well trained teachers and secure adequate programmes for the nation."

Soon a Department of Physical Education was established in the National Education Association (NEA) at Washington. The NEA edited and published the *Physical Education Review*. This society has been chiefly responsible for integrating, throughout the United States, the many branches of the profession of physical education in the schools and colleges. Under the auspices of the NEA the Society of Directors of Physical Education in Colleges was formed. A similar society for public school directors was formed and then a therapeutic section.

About the turn of the last century, sports became so popular that athletes were hired and educational standards of colleges threatened. Representatives of leading colleges met in 1905 to do something about the situation. As a result of this meeting, sports and formal physical education were brought closer together. It became the custom for more and more colleges to appoint coaches of football and other sports who were college graduates and to admit teachers of physical education as full-time members of faculties. Standards were set up by the College Physical Education Association for the better training of such instructors. In addition to the normal schools of physical education,

graduate departments were established in many of the larger universities for the giving of degrees of M.A., and Ph.D. in physical education. In practically all colleges today, physical education is a required course for from one to four years.

Physical education in the public school system is state-operated; it is an integral part of each state's system. Since no two state systems are exactly alike, the programmes of physical education differ either slightly or widely in each state.

As early as the 1805's calisthenics were introduced in the schools of numerous cities, among them St. Louis, Boston and Cincinnati, and by 1895 educational leaders agreed that a physical education programme was indispensable. Interest in physical education increased rapidly in the following decade, especially during World War I, and by 1932-35 states had passed laws making physical education compulsory in the public schools.

Increasing numbers of elementary schools provide regularly scheduled classes of physical education, in which the basic skills of various games, sports and rhythmic activities are demonstrated, taught and practised. Physical education is required of all pupils. Frequently, state-law makes it mandatory. It is usually taught by classroom teachers with the help of specially prepared supervisors, although sometimes physical education teachers are employed in elementary schools.

Adequate playgrounds are necessary for outdoor physical education on the primary school level. For indoor recreation, the classroom is satisfactory for the kindergarten and first grade, but the other grades should have a play-room. A minimum of 30 minutes daily should be given to physical education. This time, which is exclusive of recess and lunch period, should be divided into two periods of 15 minutes each for the lower grades and taken as a single period, devoted to sports, games, dances and other physical education activities, for the upper elementary grades.

The consensus among physical educators is that inter-school sports should not be

encouraged at the elementary level. The Joint Committee on Athletic Competition for Children of Elementary and Junior High School Age made public in December 1952, a three-year study of the physiological, psychological, safety and economic effects of competition on children. According to this report, a poll of medical men, including psychiatrists, produced opinions that high-powered, competitive sports events may have had effects on an immature child's body and personality.

The committee urged support of intramural activities, interclass competitions, sports days and play days, with an occasional invitation game to climax the sports season.

Many secondary schools require a period a day of physical education. Physical educators consider a board programme which meets the needs of all pupils, preferable to a restricted curriculum of football, basketball, baseball and track. Dancing, swimming, tennis, badminton, golf, bowling, archery, skiing, skating, wrestling and tumbling are finding their way into good physical education programmes at the high school level.

A partially coeducational physical education programme featuring social and square dancing, is considered a desirable trend leading to the formation of attitudes and skills which carry over into out-of-school activities.

An intramural programme of sports and athletics, including some or all of the following, is generally conceded to be highly desirable on the secondary school level; badminton, archery, soccer, basketball, volleyball, golf, swimming, hockey, bowling, hiking, dancing, touch football, etc.

A programme of interscholastic athletics, featuring such highly competitive sports as football, basketball, baseball and track, gives skilful players an opportunity to match their skill against similar groups in other schools. These contests contribute to school morale.

LIX-3-2

A joint committee of the National Association of Secondary School Principals and the American Association for Health, Physical Education and Recreation, found:

1. Athletics are to be an integral part of the secondary school programme and should receive financial support from tax funds on the same basis as other recognised parts of the total educational programme. As a part of the curriculum, high-school sports are to be conducted by secondary-school authorities and all instruction provided by competent, qualified, and accredited teachers, so that sound education aims may be achieved.

2. Athletics are for the benefit of all youth. The aim is maximum participation—a sport for every boy and every girl for a sport—in a well-balanced intramural and interscholastic programme with emphasis on safe and healthful standards of competition.

3. Athletics are to be conducted under rules which provide for equitable competition, sportsmanship, fair play, health and safety. The youth must be protected from exploitation and the dangers of professionalism.

Intercollegiate athletics, with particular emphasis on football, have been a controversial issue for some years. The benefits of these sports programmes, confined as they are to a few specialists, have long been questioned in some quarters.

However, it is the evils that have followed in the wake of over-emphasis, rather than intercollegiate athletics as such, that have been the target of most of this criticism: football and basketball "scholarships" that bestow more than tuition and board; extravagant publicity methods; unauthorized use by gambling syndicates of the results of intercollegiate contests for betting purposes, etc.

But even the critics acknowledge the beneficial values of intercollegiate sports divorced from these evils. Their aim is not

to abolish intercollegiate sports, but to restore them to their rightful place in the programme of physical education on the collegiate level—to make intercollegiate sports one with all physical education projects, whose purpose it is to contribute "to the normal growth and efficient functioning of the human body."

Under the Banyan Tree

By SRI D. KRISHNAYYA, *Hindupur.*

NOW, let us sit for a while under the spreading shade of the banyan tree of the Indian Republic, which represents the very rich cultural heritage of the past.

From out of a tiny seed, this mighty tree of mystic wonder grows, and so with our deep thought and radiant eye on the Dharma-Chakra, let us chalk out a scheme of education suitable to the aspirations of our traditional glory.

Ours is a land of villages, and the education suited to the villages is the backbone of our educational system. Not even ten per cent of the village school children creep up the ladder of Secondary Education, and so it is our duty to see that the primary education is right, bright and useful in making the children of to-day into the citizens of tomorrow. Let it also be remembered that the responsibility of the Indian citizen is very, very great, and so to share this grave responsibility cheerfully and with dignity, we have to provide our children with a sound system of education.

What then is that system of education? Let me be brisk and brief. 'Education is my birth-right', said Gokhale—the founder of the national system of education, long, long ago. But, all our children are not educated even now. Not even ten per cent of them. Some of them, educated in the general sense, lapse into illiteracy for want of facilities in the form of free village libraries for all. Reading, writing and arithmetic are like the three cardinal points

of the triangle of education. Plenty of playgrounds we should certainly have for the sound development of the physical frame of children by means of games and sports for all. To develop the sense of the sublime and beautiful, arts like drawing, painting, music, dancing and the like must be freely taught at least in the primary form. Schools must be provided with tiny spots for school gardens to study plant life. As our children are only a part of the children all the world over, they must be given a glimpse into the life of the children of other lands, so that our children may cheerfully enjoy the joys and sorrows of the children of the world. That we are in a little portion of the mighty world, we should never forget, and the children must be taught that they are the growing citizens of the world and that they should act in such a spirit and attitude. Under Social Studies, enough of opportunities the children should find for service towards their brothers and sisters of the mother country and the world in general. Let the children copy the lives of such leaders as Tagore, Mahatma, Nehru, Rajen Babu, Radhakrishnan and the like in keeping aloft this beloved national flag of ours, which ever advocates Service, Duty, Love, Sacrifice, Patience, Truth, Ahimsa, Learning and the like.

Let our children learn by this system of education, the art of true and noble living by which we march to Heaven after fully enjoying the bliss of life here as an economic unit of a society doing our work in the most useful way.

The Present Day Pupils

By SRI V. SANKARA AYYAR, *Tirupputhur.*

THE present day pupils never care for their studies. They come to school and go out as people do in a cinema or drama theatre. They purchase tickets (school fee receipts) for benches in the school theatre (class-room). They hear something there and go out. In this way, they while away their time, till they reach the sixth form. The real difficulty for them begins only here. They have spent thus at least eleven years—five in the primary school, three in the middle school, and another three in the high school—without much effort.

Now the passport to sit for the S.L.C. examination too can be got very easily. The students scrape through their class examinations with least effort and succeed in reaching the sixth form somehow, ready to sit for the Public Examination. In my thirty-five years' experience as teacher and clerk and Supervisor of Elementary Schools in the Government Educational Department, I find that pupils begin to study only when an examination stares at them. They never care for their lessons throughout the year. But most of the pupils begin to work hard for some days only before the examination, without even taking rest at nights.

So, the majority of the pupils get very low marks and are unable to get a pass in the public examination—on account of their easy-going ways for the past eleven years, though they have studied the proverb, 'Rome was not built in a day'. They come to realise their fault only after going through the marks they get in their certificate books.

Now, in the re-organised scheme of education, there is much scope to train the pupils to become good and valuable citizens of our country. The school work, generally, can be divided into academic and practical sessions, yet both of them have to be taught simultaneously in the new scheme.

Education is hereafter not a passport for government service, but a preparatory course

for life. Education should make everyone learn how to earn one's livelihood, and maintain one's family in a decent manner without infringing other's rights. A large majority of the pupils educated in the schools will have to stay in the villages. They may become agriculturists, traders, accountants, or officers in some department. Our pupils should be made to realise this stern fact of life that there are no easy jobs for them at the desk in an office. A clear understanding of this fact will enable them to cast off their listlessness, and the apparent aimless character of our educational system will then seem to them purposeful and enable every person to take his or her due place in the complex modern world.

The training of character while young is very important. Giving more weight to this point in mind, our ancestors sent their children from their seventh year to the teacher's house to be under the full command of the *guru*. The pupils too had very great regard for their *gurus* and they implicitly obeyed them without asking them irreverent questions. After the advent of the Europeans, the system has completely changed, and the pupils are allowed to do according to their will and pleasure. "The failure of the present Indian educational system to train character has often been criticized and with justice", says the *Report on Indian Constitutional Reforms*. It is only when the minds of the pupils are tender and impressionable that something for this can be accomplished. The main aim of a teacher is to train the formation of right habits while carrying on regular teaching.

Acquiring literacy is to utilise our power to enable us to live a better life both in work and in enjoyment during leisure hours. So each and every pupil must be made to learn to help others and receive help from others, as all human problems can be solved by friendship, social feeling and co-operation.

The joy that comes out of devotion to duty, service to humanity, and self-forgetting enthusiasm for a cause, is the real culture that cleanses our mind of all its bad habits, its selfishness, greed and fear, and clothes it with humanism. This kind of joy will never become extinct, and it makes us forget the worries and anxieties. There are many persons who feel very happy and attain self-forgetfulness when they do service to others.

To achieve this end, selections from all religions, the Ithihasas, the Puranas, the Upanishads, the Koran, the Bible etc., should be taken and books published in easy style to be taught in classes everyday. This subject will surely serve to draw the attention of the pupils to the essential unity of all the religions. The ideal of universal brotherhood is expounded by the prophets and saints of different religions. They command us to pray for one's own happiness and bliss as well as for the well-being of the entire kingdom of life.

If our nation has to take a right step towards its progress, each and every one should be interested in the politics of the nation. The people, especially the pupils—the future citizens—should know who their leaders are and how they lead them. They should find out a proper leader and should implicitly obey him. Then only the country will prosper.

We are Indians, and we will have to maintain the Indian modes of living—not the European style of living and using hat, boot, cigar etc. When we teachers enter the class room, we feel that the present day pupils are not as attentive or painstaking or obedient and self-reliant as we were in our scholastic days.

I have tried to analyse some of the salient features of the present day pupils and ventured to suggest a few remedies for their improvement. Therefore, my friends, let us all discharge our duties with God and conscience as witness. Jai Hind!

Educational Notes

How to Write Letters—A Short Cut to Keeping your Friendships in Good Repair

COMMUNICATED BY RAO SAHIB T. N. S. RAGHAVACHARI, St. Thomas Mount.

WHY is it so difficult for some to write a few short words on a piece of paper? Why do some hate writing letters? I think I know. We have been taught that letter-writing is a formal thing, like making one's will; that letters must be written on proper paper, with stately salutations and false-modest endings. We have been made to feel that a letter—even to an old friend or a near relative—has to be a society gesture. Otherwise the person who receives it will conclude that we do not know the rules of polite social behaviour.

Two other reasons, I believe, why we shudder at the thought of writing a letter are (1) "I can't think of anything to say"; and (2) "Who stole my pen?" It is all

nonsense. Consider Ruhard Armour. He is a prolific writer of light verse, is in active military service, and travels widely as a lecturer—obviously, a busy person. Yet he is a faithful regular correspondent who turns out an average of a dozen written messages a day to friends and business acquaintances. I say "written messages" because he seldom writes letters. He has discovered the post card! He knows he seldom has anything to say that can't be put in less than 100 words, and he generally keeps within 20. No greeting; no closing: Just: "Good to see you last week. Kathleen and I leaving for San Francisco tomorrow. Agent likes my new book. Call you Monday when we return. Dick". No

terary pretensions. Just 25 words on a post card, but how effective!

The novelist and humourist, Homer Croy, is a famous letter writer. His letters seldom run to more than a dozen words. He understands the fundamental fact of friendship: you must share your experiences. He often crawls his lines on the backs of letters that people have written to him. A recent example:—"Cam! I saw Dale yesterday and we mentioned your name. Favourably, co. H. C.". Just 12 words. He had been to an old friend and they had talked about me. He knew that I could read between the lines of his casual greeting much that he did not need to say. I turned the letter over and there was a note from a magazine editor accepting a story Croy had written. It mentioned the price also. Croy had let me look over his shoulder, had shared an experience with me. Anybody can do the same. My aunt once sent me a receipted bill for her new hat which had cost her ten guineas. On the reverse side she wrote "Wheel!" How much more eloquent and exciting that one word than 8 or 9 pages about aunt Margaret's sinus, her withering flowers, or her reasons for not having written sooner. I got a job once, through an one-word letter. I had called several times on the late Mr. W. C. Dowd, a newspaper publisher of the *Charlotte News*, but he had no vacancy. Three months later from another town I wrote to him:

Dear Mr. Dowd,

Yes?

Sincerely

Cameron Shipp.

Mr. Dowd engaged me, apparently believing that brevity might be a good thing in a reporter.

Business letters are a special department and a big one. Experts are cleaning up the correspondence of many corporations, eliminating hackneyed phrases and encouraging informality. There is even a movement afoot to delete the absurd "Dear". Why, indeed call a man "dear", when you are about to complain that his company has

been negligent with your order? Why call anybody "dear" except your wife?

One type of letter which troubles everybody is the letter of condolence. It is the hardest of all to write, but here especially the rule of brevity applies. Don't try to write a "beautiful" letter or inscribe a "tribute" or an epitaph. Don't describe your own shock and amazement. And don't go over board about Religion or God. Your friends' religious preachers will express all that better than you can. The best letter of condolence I ever received said merely: "You know how sorry I am. Is there anything I can do?" There is not much more that anybody can say.

To sum it all up, here are a few simple rules about letter writing:—(1) Be brief. (2) Offer a piece of news or enclose something such as a newspaper cutting, that will interest your friends. (3) Don't try to show off your literary ability. Even literary people seldom write "literary" letters. (4) Forget the book of etiquette. Be informal, spontaneous, even unconventional. Be funny, if you can, but don't try too hard. (5) Write at least a few lines everyday. There is always a pencil in the house: there's no law requiring you to use pen and ink only. (6) Use post cards liberally. They are the greatest advance in cheap communication since the smoke signal. (7) Start now.

(Cameron Shipp in *Christian Science Monitor*.)

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How Students Feel about Education?

(From a Correspondent)

Some time ago Shri Jawaharlal Nehru, the Prime Minister of India, said that the days of old leaders like him were numbered, that the future was in the hands of youth, but that he was pained to find growing indiscipline among the country's youth, particularly the student community. If indiscipline continued for long, he would have to think seriously if it would be better to close educational institutions. The B.A. and M.A. degrees did not matter much; what mattered was the knowledge and wisdom a student acquired. He regretted that the standard of education had gone down very much and he felt that the country would not progress, unless first rate men were produced by educational institutions.

Taking the above remarks as a basis of enquiry and with a view to find out the truth, the Educational Academy of Sociology, Indore, conducted a survey to assess the mental change in the attitudes of the younger generation between the ages of 16 to 22, mostly high school and college students (boys and girls).

A questionnaire was prepared by Mr. Waman Rao, B. A., B. T., I. E. S., the Director of the Academy. Firstly, he invited a group of twenty students and tested them. Having got himself satisfied about the results achieved by his questions, he sent this batch of twenty students to test their colleagues and bring in the results. In this way he formed five batches of twenty students, most of whom were under-graduates who tested more than 2,000 students. Enough time and latitude were given to candidates to answer the questions.

It is a good sign that the candidates responded willingly, though some of the answers were late in coming. Centres of testing varied from big educational cities to smaller centres.

The E. A. S. is presenting to the nation its analysis of the prevailing disappoint-

ment in the student community, in particular, to the educators of the country. It is a very insignificant attempt for want of adequate finances, but the results got are astounding enough to make one think seriously over the problem. Strange, it might seem to many, that the remarks of our worthy leader and Prime Minister, deserve consideration, for he has felt the pulse rightly in thinking of closing the educational institutions. For the country does not require clerks, who helped the Britishers then in their administrative task. Now, the nation is in need of strong men with original capacities of thinking and acting.

The following are the observations of the E.A.S. from the tests of the students:—

(1) Educational reform was long due in regard to the methods of examinations and the curriculum of studies. It was an urgent matter since independence; but nothing has been done in this direction; on the other hand, the old system with old values is still continuing, which is a misfit with modern ideas and values.

(2) The country's leaders failed to tap and catch the first spirit of enthusiasm of the younger generation just after the achievement of freedom towards constructive channels or failed in giving a satisfactory outlet (idealism) to the aspirations of the youth.

(3) Undernourishing diet. (4) No equalisation of educational opportunities. The schools are laying too much stress on the subjects rather than on the pupils. The present school curriculum is "subject-centered", instead of being "child-centered". (5) The students dislike the present system of education which is making them 'most obedient servants', but when there is no alternative they are following it unwillingly. (6) The nation ought to change the false values attached to the University degrees. Our educators have stand-

AUSTRALIAN BUSH SCHOOLS

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ardised the educational products of the schools rather than individualised them. (7) Finally, the present frustrative attitude is a natural reaction to the social behaviour of the nation during the struggle of freedom in the past. In short, it is the sum total of past experiences.

The E.A.S. desires that the nation ought to try and guide its educational policy so that the present discontent may disappear. Drives and motives of the younger generation cannot be neglected; this aspect of the problem of thwarted desires is the primary cause of conflicts and disorders.

Australian Bush Schools

BY NANCY CATO AND E. M. ENGLAND.

COUNTRY SCHOOL

BUSH schools all over Australia have this in common. These tiny outposts of education form the centre of social life for small communities which sometimes have no other centre, not even a church or a store. They are usually one-teacher schools having a roll of from 12 to 22 pupils of all ages from kindergarten to 14. Mostly they have one room.

There the similarities end and the schools divide themselves into two types—the schools in the fertile areas that produce most of Australia's rural wealth, and those in the sparsely populated dry country where they run one sheep or bullock to so many acres.

As an example of the former let us have a close look at a school in the south-eastern corner of Queensland. This is fairly rich country and produces dairy products, maize, lucerne, potatoes, citrus fruit, pigs and softwood timber. It is picturesque mountain country, warm and dry in the winter, hot and humid in the summer with occasional heavy thunderstorms. Most of the people of the district are farmers.

The school building is at a crossroads. It is built of wood, is square and stands on high piles, so that there is plenty of air circulating underneath which keeps the building cool in summer. It has a front and side verandah. Outside are playsheds, under which classes are held in hot weather and where children can eat their lunches and play games.

There is a tank for drinking and for watering the garden, outhouses, and a yard in which the ponies which the children ride to school, graze during lesson time.

A dentist calls during the year, and religious instruction is given by local padres. All instruction is free and compulsory.

YOUNG TEACHER

The teacher is a young woman. Her training has not long been completed, and this is her first country post. As well as taking over the control of several lively children, she is now adjusting herself to a totally new way of life. She is city bred and her home up to now was in a Brisbane suburb, close to shops, and she travelled to the city by tram. She was used to working with many other teachers, her work was organised for her, and when she studied at home at night, she worked under a strong electric light.

But the moment she reached her new quarters, a room in a farmhouse near the school, she was thrown on her own resources. Her pupils looked to her for guidance, she is a pivot round which the system revolves. But she soon came to know the children individually, and each presented his or her own problem.

For recreation she plays tennis, swims in the nearby pool, listens to radio programmes, rides, walks, and reads. There are often dances at the school, or at some distant hall or somebody's barn. Sometimes she visits

the nearest township 10 miles away on a Saturday morning, with the farmer and his family.

But she has long holidays to which she can look forward, and as she is very busy and absorbed with her work, time passes very quickly for her.

The syllabus takes in the three R's, to which are gradually added history, geography, grammar, including Latin roots, drawing, singing, and physiology. Classes are graded from Infants to Grade VII, when the pupil qualifies to enter a secondary school. By this time pupils are 13 or 14 years of age. Sometimes they are a little older because many bush children do not begin school until they are six or seven, as they have to come such a long distance each day.

SCHOOL LIBRARY

In the school library are the books which the pupils read during lunch and are sometimes allowed to take home. Favourite tales are those of adventure and derring-do. Bush lives are uneventful, so children demand that their book-heroes wade up to the neck in excitement.

There is not much organised sport, but the children practise eagerly jumping and footracing, particularly as the date for inter-school sports approaches. Bush children excel in these sports, and often win events from teams from larger schools.

At some bush schools there are aboriginal children sitting among white; and quite often there are half-castes. Many of the latter are alert, often pretty, and quick at lessons. In the playground all play happily together, and most of the dark children are clean and well behaved.

Bush children like school. They cherish pleasant memories of it.

Attendance is usually regular. For one thing the essential number on the roll has to be maintained, and for another, bush mothers are particularly anxious to have their children well-informed.

OUTBACK SCHOOL

More rugged is the scene and life in the sparsely settled country further outback. Here the school teacher has to be a man of parts—a bushman who can find his way over lonely tracks, a mechanic who can fix his own car, a naturalist so that he can at least seem to know more than his pupils about the strange reptiles and insects they bring for him to examine, and a good shot, so that he can keep snakes away from his home, shoot wild goats that threaten his garden, and vary the outback menu with roast rabbit and jugged hare.

It falls upon him to be the reader of thought and the settler of arguments in the community, and on his wife to be the leader of society. But the leaders of thought and society in these unconventional conditions are frequently unconventional in appearance. The school teacher, going out shooting after school, is a casual figure in khaki drill trousers and an open-neck shirt, an old felt hat and a pipe; his wife wears a print frock and a sunhat.

For a typical school of the far outback we will look at a small weatherboard building, dull brown outside, cheerful with chalk drawings and a small fireplace inside, set in a stony hollow among native pines, and with a magnificent view of blue peaks all round.

It is in the Flinders Ranges, 250 miles north of Adelaide, South Australia, where farmhouses and the homesteads of sheep stations are widely scattered, for the country will not support a close concentration either of stock or people, and suffers from recurring droughts.

It is prolific in tiny Bush schools. Further south there are large Area Schools to which the children from surrounding districts are transported by school bus. Further north the children of station-owners, bore-sinkers, drovers and prospectors are taught by private tutors or by correspondence.

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The Christian Literature Society for India, Park Town, Madras.

though his school is never numerically large, every child is likely to be in a different grade and at a different stage of learning. All must have individual attention instead of being lumped into a class.

Let us take the case of one of these teachers, typical of the young men who are doing this important work in the outback.

He is married, and has two small children; his wife was a city girl, unused to hardships. If he had been single he would have boarded at a farmhouse, but as it is he must get what accommodation he can. He rents a small five-roomed house for five shillings a week.

It has an almost flat roof, and stone walls. It is primitive, but has its compensations. The living is cheap; they keep a flock of goats for milk, make their own bread, and the menu is supplemented by shooting.

A mile away is a railway siding, where mail and stores are left by the weekly train, and where the school building is situated. A siding is usually a small tin shed set in the middle of nowhere. Two miles down the line there is a group of railway workmen's cottages, each fitted with a kerosene refrigerator by the Government.

Three children come from the cottages; another from a sheep and wheat farm nearer the ranges, riding to school each day on an old pony. That makes only four children, and because the other two pupils have dropped out—they come some distance from a sheep station and have now gone to the city to boarding school—the school should have been closed. But the mothers petitioned for it to be kept open, so the teacher runs two schools at once. Every other week he drives 50 miles to another part of the ranges, where there is another school with only three pupils, leaving a week's work prepared for the children at his first school to complete at home. The mothers are supposed to supervise the work, but the children are inclined to slack on the week "when teacher's away".

STUDENT TEACHER

The teacher is himself studying at night for a degree, and he and his wife both get

any books they want from the Adelaide Public Library. Through the country lending service they can send for the books they want, and they come, three at a time, by rail to the siding. Their interest in the unique race of Australian aborigines being stimulated by the full-bloods and half-castes in the district, they are reading anthropology and ethnology. On picnics around their home they look for and frequently find, artefacts left by vanished tribes; chips of stone, flint knives, spear-head flakes and adzes about the old camp sites.

The nearest town is Hawker. It has an efficient general hospital and a resident doctor. The teacher's wife had her second baby here, and the doctor had her come to hospital a week early and wait there for its arrival. Among the patients at the same time was a little native girl, brought down from further north, who had rolled by night into one of the fires which the blacks light to keep themselves warm. She cried day and night at the strangeness of the white faces and clean white beds around her.

VISITS TO TOWN

The teacher and his family may drive into Hawker about once a month for shopping expeditions; they visit Adelaide about once a year. The children thrive on goats' milk and plenty of sun, and on the whole they think it is a good life, though they will be glad when their father has only one school again and can stay home all the time.

In drought time it is a hard country for man and beast. Precious bits of garden wither and die, every bit of water used in the house has to be counted; starving stock stand listlessly about the yards, waiting for their next handout of dry fodder; heaps of rotting wool that was once fine sheep dot the landscape, and nothing is left alive on the stony plateaux but a few crows; even the rabbits, which usually far outnumber everything else, are dead.

But after the first rain a thin film of green appears at once, and with the natural resiliency of the Australian soil the land changes its aspects and in a month or two

is thick with waving spear-grass and covered with wild flowers where blue butterflies dance.

The rabbits and the galahs (small pink-breasted cockatoos) miraculously return, the wide water courses become dry again except for occasional rockholes, and snakes become numerous. The people who have lived there all their lives do not wish to leave; there is no monotony, even though there are only two seasons in the year—that of clear skies, heat and flies, and of clear skies, cold and white frosts. The colours of the peaks are changing all day

long, the soil changes from bare red to green and then to gold as the long grass dies, and gradually bleaches to white.

They hang on through the bad times, cursing the weather, cursing the country, but waiting for the rain that they know will come at last. Where there are children, there are schools, and where there are schools the teachers go, with our teacher and his plucky wife (whose ambition it is to retire to some well-watered spot and grow flowers for pleasure and profit), to make life a little easier for those who live and work in the outback.

Book Reviews

XV INTERNATIONAL CONFERENCE ON PUBLIC EDUCATION CONVENED BY UNESCO AND THE I. B. E. PROCEEDINGS AND RECOMMENDATIONS. PARIS, UNESCO; GENEVA, INTERNATIONAL BUREAU OF EDUCATION. PUBLICATION NO. 143, 1952. 140 PP. FR. SWISS 4.

The problem of women's access to education constituted the first item on the agenda of the XV International Conference on Public Education which was held at Geneva, in July 1952, at the headquarters of the International Bureau of Education, and which for the first time in the history of these Conferences appointed a woman as chairman. This question aroused great interest not only among educationists, but also among women's organisations. An account of the discussion dealing with this question, in which the delegates of the 51 countries represented at the Conference took part, as well as the text of the recommendation addressed to the Ministries of Education, will be found in this volume. The recommendation contains 37 clauses grouped under six headings as follows: (1) studies and plans to facilitate women's access to education; (2) general measures concerning all types of education; (3) measures concerning fundamental education; (4) measures concerning vocational education; (5) measures concerning higher education; and (6) measures concerning educational staffs. The text of the recommendation on the teaching of natural science in second-

ary schools and the exchange of views which preceded the vote on this recommendation, are also given in this volume.

SRI-BHASHYA-TATPARYA-SARA. BY SRI M. O. S. IYENGAR, B.E., A.M.I.E., DEPUTY CHIEF ENGINEER, SOUTHERN RAILWAY. COPIES CAN BE HAD OF KUMAR & SONS, LANSDOWNE BUILDINGS, MYSORE. PAGES 111. PRICE RE 1.

As is well known, the standard classic of the Visishtadvaita school of the Vedanta is Sri Ramanjacharya's commentary on the *Vedanta Sutras* which goes by the name of *Sri-Bhashya*. The *Sutras* deal with fundamental problems of metaphysics and also with interpretations of Upanishadic texts, relied upon as authoritative. In the very nature of the case, commentaries on them expect from the reader an amount of learning which is the possession of only the scholars. "The style of the *Sri-Bhashya*," as pointed out by the authors of the most authoritative translation of the work so far brought out in English, Prof. M. Rangacharya and M. B. Varadaraja Iyengar, "is severely argumentative and controversial, and it is also technical and terse." In this small volume under review, Sri M. O. S. Iyengar has sought to acquaint the lay Kannada-speaking public with the essence of Sri Ramanuja's famous commentary. The method followed is that of selecting the most important topics dealt with in the

work, and expounding them in simple language without indulging in too many quotations or making use of technical words and phrases too liberally. In the result we have a neat little work which conveys the basic principles of Visishtadavaita, as expounded in the *Sri-Bhashya*, in simple, dignified and lucid Kannada prose. All

students of religion and philosophy whose mother-tongue is Kannada are certain to find the work both interesting and instructive.

The value of the book is enhanced by a preface from the great Visishtadavaita scholar of Mysore, Sri Jaggu Venkatacharya of Melkote, and a portrait of Sri Ramanuja.

Editorial

ONCE again teachers' strikes seem to be in the air. They are already going on in Uttar Pradesh. In our own state, aided elementary school teachers in Malabar have issued a strike notice to the authorities concerned. The causes for strikes and for threats of strikes are well known. Teachers have been the worst sufferers from the inflationary economy which rose during the war and which bids fair to remain with us for a long time to come. The peasant and the labourer, whether skilled or unskilled, improved their position. Big capitalists reaped huge profits. The middle class was hit hard, and the teacher who belongs to its lower ranks, hit particularly hard. There is no use blinking the fact that very little has been done to improve the lot of the teacher in the last few years. Inadequate finance has stood in the way: but the teacher wonders why it has not stood in the way of the railway or the postal employee equally strongly. He has begun to feel that he has been too polite and softspoken and that the only language that the paymaster understands is that of noisy demonstration, violent agitation and strikes. This conclusion may be—and one hopes that it is—wrong. But it is there in the psychological background. The only answer to it is a substantial improvement in the living conditions of the teacher.

It is good news that Rajaji has promised to look personally into the conditions of employment and tenure. He has also undertaken to see later on what can be done with regard to remuneration. This means that the whole subject will receive

expert attention. Even while giving these undertakings, Rajaji made an analysis of the situation marked by his penetrating vision and gifted common sense. He traced the malpractices of managements about which complaints had been made, to competitive undercutting by teachers themselves. The way in which he is seeking a solution may be seen from the following statements in his speech to the Legislative Assembly on the 23rd March: "I think that we will have to provide that no one can be dismissed unreasonably. I think we should also provide that in employing teachers undue influence should not be exercised to enable the private management to cut down the legitimate salaries which are due to the teachers." Reforms on these lines will be welcome even without any increase in the remuneration of teachers. But that should not entail the indefinite postponement of the problem of securing a living wage for the teacher. We trust that Rajaji, who last year provided educational facilities for teachers' children, will apply his mind to a radical solution of the question of improving the living conditions of teachers.

According to press reports, the Mysore Education Committee has recommended an extension of the school course from 11 to 12 years, Mysore Reforms: to be followed by a degree course of two years at the Universities. This may introduce a far-reaching reform in our school and university objectives. The Committee's recommendation seems to envisage education up to the present Intermediate standard at the end of the school course. That will mean that at the end of the school course, the

student will be free to enter any professional college or to seek employment. Only a few will care to pursue their degree courses in arts and science colleges. These will probably consist of those who are anxious to do research work, would-be teachers, those seeking culture and so on. The Mysore proposal thus promises to pro-

vide a way out for the overcrowding at the universities—especially overcrowding by those not qualified to benefit from university education.

The proposal deserves careful consideration, and we are sure that much will be heard of it after the Report is published and thrown into the arena of public discussion.

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Hon. Editor : Sri A. N. Parasuram.



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MONTHLY RECORD FOR INDIA

VOL. LIX.

APRIL 1953

No. 4.

Madame Montessori

BY SRI T. G. N. IYENGAR, B.Sc., Mysore.

IT was only last year, on May 6th, that the world lost a great educationist in Dr. Maria Montessori. She was nearly 82 years, when she passed away in a village (Noorvidsak) in Holland. She was born in a village by name Charevilla in Italy in the year 1870. She was intellectually strong and brilliant from her younger days. She took an active part during a period of political changes in Italy, and she was the first lady to take the Doctor's degree. As a doctor, she rendered great service to the women's world and also fought for the rights of women. She was a representative in the women's world organisation many a time.

It was in 1900, that Dr. Maria Montessori came into close contact with feeble-minded children, and she felt that they needed more education than medical treatment. Therefore she founded a school for defectives. The study of psychology (which is called the handmaid of education) and social anthropology helped her for the concrete observation of child development. In Rome, she started a Kindergarten school, and her aim was to see that it was a model centre for training teachers. The Montessori method is an example of play-way in education, which was advocated by Coldwell Cook. It is now employed all over the world, and her book regarding her system has been translated into 15 languages.

It has been said that the death-knell of class teaching has been rung and that the lady who tolled the bell is considered to be Madame Montessori. Her system is the extreme example of individual instruction, and it is advocated that a directress should be responsible for only 45 pupils. Sense-training is most emphasised in the Montessori system. Everything is auto-education; silence and discipline are self-imposed and self-learned. So, it is stressed that sense-education should be auto-education. In this way, Madame Montessori opened the eyes of the educational world.

The three corner-stones of her system are the development of personality sense-training and freedom. She invented a didactic apparatus for sense-training, and emphasis was laid on physical training through exercises.

In 1913, she opened an International Teachers' Training College, just to spread her methods of teaching. This system was approved all over the world, and as a result, 40 such training colleges were opened. During the first world war (1914—1918), she was in America, where she trained teachers to suit her system of teaching. In 1923, she was respected much in Italy, but this honour did not last long. So, she closed her schools in Italy, and then went to Spain, then to England. Further she

visited China and Africa. Everywhere, she spread her way of education

During the second world war Madame Montessori stayed in India and here also she trained a number of teachers in her system. India is really fortunate to derive inspiration from the Montessori system. In the year 1946, she returned to her native land

The Montessori system gives a new method of teaching, and this is applicable to children between 3 and 6 years, and it helps in the all-round development of the child. Madame Montessori has done a great deal to the educational field as this training

In the first 6 years of childhood is very important. She has also indicated the methods to be followed in the development of the child in future education. If this system is strictly followed, we are sure that her soul will rest in peace,

Even the English lady Miss Helen Parkhurst (the founder of Dalton plan) and the American lady Mrs. O'Brien Harris (the founder of Howard plan) have sought inspiration from Madame Montessori.

At the age of 81 years, Dr. Maria Montessori had the same enthusiasm as a young lady. She was an ornament and a jewel in the field of children's education.

Higher Education in U. S. A.

The term "higher education" includes those educational programmes which require for admission the completion of approximately 12 years of previous schooling or its equivalent. The Office of Education lists 1,857 recognised institutions of higher education in the United States.

Higher education is carried on in the United States under a variety of institutional forms. Many different names are applied to institutions of this level. There is furthermore no consistency among institutions in the use of a given term, such as university or college, in official names.

The most common type of institution is the liberal arts college, which offers a four-year programme in the liberal arts leading to the Bachelor's degree. Junior colleges, a type of institution now rapidly increasing, offer the first two years of the liberal arts programme and usually offer courses that prepare for occupations requiring less than a four-year degree; many of these institutions are becoming known as community colleges and are adding extensive programmes of adult education and other services adapted closely to local needs and interests.

A university always has a liberal arts college as its core, and it also has a number of professional schools and a graduate school for advanced studies. Institutes of technology centre their attention on the technical subjects, such as engineering, but some of them offer programmes that become almost indistinguishable from those of a university. The term "technical institute" is used to identify an institution offering technical courses of less than degree length.

Institutions that have as their prime objective the preparation of teachers for elementary and secondary schools are generally known as teachers' colleges, though some of them still bear the older name of 'normal school'. Again, it must be emphasized that the official name borne by an institution often is not in line with the foregoing definitions.

In every state there is at least one institution known as a land-grant college or university. The name derives from the fact that these institutions were originally set up by the states on the basis of endowments of land granted by the federal government. The federal government continues to support these institutions by appropriations, though

they are also supported by state funds. By the terms of the original federal enactment, the institution must provide instruction in agriculture, mechanic arts and military tactics; other scientific and classical studies may be included.

For the most part the land-grant institutions are now almost indistinguishable from the state universities, except for the prominence given to agriculture, engineering, and home economics in their instructional programmes. In about half the states the state university is also the land-grant college; in the other states two or more separate institutions are maintained, one of which is the land-grant college.

Most of the 1,857 institutions of higher education in the United States are co-educational, accepting both men and women students. There are 227 that accept men only and 266 that accept women only. In most of the southern states separate institutions are maintained for white and Negro students. There are 103 institutions attended predominantly by Negroes. The institutions of higher education vary widely in size; some have fewer than 100 students, while a few range from 25,000 to almost 50,000 students.

CONTROL AND SUPPORT.

Institutions of higher education in the United States divide into two groups on the basis of their control. About one-third are controlled through governmental agencies, principally the states and municipalities. The federal government controls only seven institutions, all of which are maintained for the training of governmental personnel. The remaining two-thirds of the institutions are under non-governmental control. Many of the latter are related to some religious denomination; others are independent of any external organisation. Every institution, whether publicly or privately controlled, operates under the authority of a charter granted by the government of the state in which the institution is located, or in a few cases by the federal government.

The publicly-controlled institutions are supported to a large extent by appro-

priations of governmental funds by the legislative bodies in their respective jurisdictions. In a few states the privately controlled institutions also receive funds from governmental appropriations. All institutions, whether publicly or privately controlled, if operated on a non-profit-making basis, receive governmental subvention in the form of exemption from taxation.

The privately controlled institutions depend to a considerable extent on income from student fees for their support. Fees are also charged in the publicly-controlled institutions, but such fees for residents of the state are in general lower than those in the privately-controlled institutions. The privately-controlled institutions generally have some income from endowment; the amount of endowment held varies widely among institutions. Some of the publicly controlled institutions also have substantial endowment funds. Philanthropic gifts provide another important source of support both for current and for capital outlay, especially in the privately-controlled institutions. Many colleges and universities receive substantial support from the religious denominations with which they are affiliated.

The institutions of higher education in the United States are, for the most part, completely autonomous. Each one determines its own policies and procedures and has no authoritative organisational relationship to any other institution. In a few states the state-supported institutions of higher education are organised into a state system, but even in such cases the separate institutions retain most of the authority over their own programmes and procedures. The privately controlled institutions are not under the control of the state government with respect to their programmes and services.

The extent of institutional autonomy has made necessary the development of some arrangement for the control of quality. Accrediting associations have been organised for the purpose of certifying lists of institutions that meet announced standards of

quality. The accrediting agencies are voluntary associations without governmental connection. Some are organised for the evaluation of general institutional programmes, particularly in the field of the liberal arts. Others devote their attention to a single professional field, such as medicine, dentistry or law. Students may readily transfer from one accredited institution to another without loss of time. Recognition of degrees for many purposes is limited to those from institutions that have appropriate accreditation. A student is well advised to inquire critically about the accredited status of the institution that he plans to attend.

In addition to the voluntary accrediting associations, many of the states maintain accredited lists of institutions within their own borders. In some cases the accreditation is for general purposes, but more often it is for some specific programme such as preparation for teaching. Thus the granting of a certificate permitting one to teach in the schools of the state may be limited to those whose preparation has been taken in an institution of the state's official accredited list.

ADMINISTRATIVE ORGANISATION

The legal authority for the control of an institution of higher education is lodged in a board, typically known as the board of trustees. The members of the controlling board are generally persons who are not on the staff of the institution, though in many cases the chief executive officer of the institution is also a member of its board. Members of the board serve without pay and consider their supervision of the institution a form of public service. Membership on the board of an institution of higher education is looked upon as a mark of distinction, an honour bestowed in recognition of one's qualities as a citizen.

The members of the board in publicly-controlled institutions usually receive their offices upon appointment from a governmental source, such as the Governor of the state. In privately-controlled institutions members of the board may be appointed by

the religious denomination with which affiliation is maintained. In many cases the members of the board of a privately-controlled institution elect their own successors. Provision is frequently made in privately-controlled institutions, and to some extent in publicly-controlled ones, for the alumni to participate in the selection of members of the board of trustees.

In practice the board of trustees delegates most of its authority over academic matters to its executive officers and the instructional staff. The board itself meets only a few times each year. The members of the academic staff are organised into a legislative body known as the faculty. The faculty has the authority to recommend on all matters pertaining to the curriculum and the instructional programme. Candidates for degrees must be recommended by the faculty, though the actual voting of the degrees usually requires formal action by the board of trustees.

The board of trustees selects a chief executive officer of the institution, who is usually known as the president, sometimes as chancellor. Unusual prestige is attached to this office. The president is the medium of communication between the trustees and the faculty. He is expected to guide and direct the general policies of the institution to see that funds for its support are provided and effectively used, and to look after the development of the programme of services.

To assist the president, subordinate officers are usually appointed in each of three or four major areas. (1) The business affairs of the institution are in charge of a business manager, who is frequently given a title of vice-president. In some institutions the business manager is coordinate with the president. (2) Supervision of all non-instructional services for students is usually assigned to a dean of students (sometimes called director of student personnel services) or two separate deans for men and for women students. (3) The instructional programme is directed by a dean of the college, or deans of the several colleges or schools in a complex institution. In the latter case there is often a vice-president in charge of

academic affairs. (4) A fourth area of concern, public relations, is coming to be identified and the tendency now is to appoint a director of such services who ranks as a vice-president.

Within the academic programme the administrative organisation is set up in terms of schools or colleges. A university having several programmes of professional preparation will have each of them set up as a separate school or college, such as a college of engineering, a college of law, or a school of medicine. The terms "school" and "college" are used interchangeably in this connection, and there is no well-established distinction between them. The general programme of liberal arts is organised as a college. In some institutions the first two years of the liberal arts programme are devoted to general education of students, and are set up under a separate administration as a college of general studies. In a university the programme of advanced studies beyond the Bachelor's degree is set up in an organisation known as the graduate school.

Each school or college will have a dean as its chief executive officer. In each school or college the administrative subdivisions are organised around subject-matter fields, known as departments. Thus, a school of engineering may have departments of mechanical engineering, civil engineering, electrical engineering and chemical engineering. A college of liberal arts will have departments of history, mathematics, philosophy, English, etc. The executive officer of the department is known as its chairman or head.

CURRICULUM AND DEGREES.

Admission to an institution of higher education in the United States is based on the completion of a secondary school programme and usually occurs at the end of 12 years of previous schooling. Two plans are in effect for determining an applicant's fitness for entrance. A majority of the institutions now admit students solely on the basis of the record maintained in the secondary school. There is nearly always a

prescription by the institution of certain secondary-school subjects which must have been studied, but there are liberal opportunities for electives. The typical pattern of requirements sets up three units of English, two of mathematics, one of science, two or three of foreign language, and one or two of history and social studies, plus electives sufficient to make a total of 15 or 16 units. A unit is the work covered in a secondary-school class meeting five times a week for a school year of about 36 weeks. Privately-controlled institutions require for admission a level of performance in the secondary school somewhat above that of mere graduation. Thus, the student may not be admitted, unless he stands in the upper half or the upper two-thirds of his secondary-school class.

The second plan by which students are admitted is based on examinations. The College Entrance Examination Board, now a part of Educational Testing Service, has been established, through which institutions cooperate in giving such examinations. Some institutions give their own examinations for entrance. Most institutions provide for admission of students by examinations when, for some reason, they are not able to present the usual certificate of graduation from a secondary school.

The great majority of institutions will admit mature persons as special students without the formality of the usual admission procedures, provided the applicant can demonstrate capacity for the programme of studies he wishes to undertake. Such special students are usually required to regularise their entrance qualifications before they are permitted to become candidates for degrees.

In the field of the liberal arts the typical curriculum pattern has four elements. The first consists of certain required courses or areas of study which every student is expected to cover. The required courses may take from 20 to 25 percent of the total programme of the student. The second element consists of a major concentration in a single subject, such as economics or chemistry. The exact subject matter to be covered

In the subject is determined by the department. The major concentration usually amounts to 20 to 30 percent of the student's total programme. The third element is a minor, a concentration of perhaps 15 percent of the total programme in a single department, often related to the major subject. The fourth element consists of electives which the student may choose from any field of study offered in the institution.

In the professional fields the programmes of study are usually rather rigidly prescribed, and most of the student's time is devoted to subjects that are required in the particular curriculum he has chosen. At the graduate level the student normally concentrates all his study on his major subject, though often there is the possibility of choosing a related minor field.

Subject only to limitations expressed in its charter, each institution may grant whatever degrees it chooses. In one or two states approval by governmental authorities is required before an institution may offer a degree, but this is not typical.

DEGREES

The degrees commonly offered for the completion of the four-year programme of undergraduate studies are the Bachelor of Arts and Bachelor of Science. The distinction between these two degrees is not sharp, though in general the Bachelor of Science tends to be limited to programmes in which the major subject is in the field of science. Some institutions grant only the Bachelor of Arts, regardless of the student's major subject. In many cases the Bachelor's degree is modified by the designation of a professional field or subject matter field for which the curriculum is organised. Thus an institution may offer the Bachelor of Music or the Bachelor of Arts in Music or the Bachelor of Science in Music. The variety of such degrees is endless.

Professional degrees vary in accordance with the field. In medicine the first professional degree is the Doctor of Medicine, which is usually taken after three years of medical instruction, admission to which

requires completion of at least three years of college-level study in the liberal arts and sciences. The Bachelor of Laws is the first professional degree in law. It is based on a three-year programme of law study, admission to which requires two or three years of liberal arts courses at the college level. The engineering curriculum requires for admission only the completion of the secondary school, and at the end of four, or in some cases five, years of engineering study the first professional degree is granted. Space is lacking here for a complete description of the degree programmes in each of the professional fields.

Advanced degrees are usually administered through the graduate school at the university, though some of the professional schools may also administer their own advanced degrees. The first degree beyond the Bachelor's is the Master's. It usually requires completion of one year of additional study beyond the Bachelor's. The Doctor of Philosophy is the highest degree. It usually requires a minimum of three years of study beyond the Bachelor's, including the completion and publication of a substantial research project.

The variety of degrees and curriculums offered, and the extent of the elective courses permitted in the undergraduate programmes of students, have led to the development of an extraordinarily wide range of subject-matter offerings in colleges and universities in the United States. The number of subjects which are considered appropriate for study at the college level is almost incalculable. The number of different courses given at a typical college of liberal arts, offering only the Bachelor's degree, would be sufficient to occupy the attention of a single fulltime student for 80 years or more, if he completed all such courses. One can find somewhere a course on almost any conceivable topic he might wish to study.

The students in a college or university typically progress toward their degrees by passing individual courses. The student may carry from three to five or six such

courses each term. During the term, the instructor obtains records of each student's accomplishments in the course and at the end there is usually a final course examination. At the close of the term the instructor submits a report indicating the attainment of each student. The student's "credits" are then entered in his official record by an institutional official known as the registrar.

The record indicates the quality of the student's work, and the credit value of the course, the credits being based on the number of class meetings. Requirements for degrees are expressed in terms of such credits. These records are transferable from one institution to another. In some institution candidates for the Bachelor's degree are required to take a comprehensive examination in addition to the completion of the required credits, but this is not usual. For advanced degrees, however, some form of general comprehensive examination is usually required, though the students also customarily take a course examination at the end of each term.

STUDENT LIFE

Most institutions of higher education in the United States make provision for the housing of a substantial number of their students. Careful control is exercised over the non-institutional housing occupied by students, especially by women students. The facilities of institutional residence halls are provided at cost, but in general the institution does not expect to subsidise the provision of room and board. Almost all institutions make some provision for the feeding of students on the campus.

The health of students is a matter of concern at every institution. A medical staff is usually maintained to look after minor illness. Infirmarys are maintained to care for cases of student illness that require hospitalisation. The institution usually charges a general fee to all students in order to maintain its health services.

Much of the real education in a college or university goes on in what are known as

the extra-curricular activities. These are activities that are organised outside the regular classroom instruction. Every student is expected to enter into some of these activities, and a variety is provided so that everyone will find something to his taste. Activities such as dramatics, music, forensics and athletics are very popular. Athletic sports draw large crowds of spectators, both from the students of the institution and from others in the community. Social groups are maintained in wide variety. Special clubs are organised in almost every department of subject matter for students whose interests lie along these lines. The institution actively cultivates the development of extracurricular activities and takes special pains to see that students have full opportunity to participate.

Attendance at college or university in the United States generally involves considerable expense to the student or his family. There are many young people of high ability who cannot afford to pay the cost of college attendance. To meet this situation most institutions maintain certain forms of financial aid to students. Scholarships generally provide an amount equal to the cost of the students' tuition and other academic charges. Loan funds are available on generous terms. Fellowships are provided for graduate students, often in an amount sufficient to meet the full expenses of the student's year. Large numbers of students meet part of their expenses through employment, and institutions are active in providing opportunities for the student to earn his expenses.

At practically every institution the amount of funds available for scholarships and fellowships is far below that which is needed to meet student requests for aid. Such awards are made therefore on a competitive basis and only to the most promising applicants. Students from other countries must generally compete with all other students for such awards, although in some institutions a special grant is made for students from abroad.

The management of the varied phases of student life outside the classroom has

become a major enterprise in most colleges and universities. The development of so-called "student personnel services" has been one of the striking phenomena of higher education in the United States during the past three decades. Increasingly institutions are providing specially trained personnel to look after such functions.

ACADEMIC CALENDAR

The academic year in most institutions in the United States begins in September or early October and continues for approximately nine months until the following June. A holiday of one or two weeks is allowed over the Christmas and New Year period, and another vacation of a week or less is allowed in the spring, usually at Easter.

In most institutions the academic year is divided into two semesters of approximately 18 weeks each, the first ending late in January or early in February, and the second ending in June. In other institutions the year is divided into three terms, sometimes called quarters, of about 12 weeks each, the first ending at Christmas, the second in March and the third in June. Nearly all classes and courses are organised so that a complete unit of study may be finished within each semester or term.

An increasing number of institutions are maintaining instructional services through the summer months. These are organised as a fourth quarter of instruction in institutions on the quarter plan, or as a half semester, or sometimes two-thirds semester in institutions organised on the semester plan. The greater part of courses given in the summer session is designed for teachers and others who do not attend during the regular year. Many students of the regular year, however, attend during the summer in order to shorten the time for obtaining a degree. By attending every summer a

student can usually complete a four-year undergraduate curriculum in three calendar years.

THE TEACHER

Education: The number of years required for teacher preparation has been increasing rapidly during the present century. In 1910 the typical public elementary school teacher was a high-school graduate. Average preparation today for both elementary and high school teachers includes more than three years of college work beyond 12 years of elementary and secondary schooling. However, the preparation required varies greatly among the states, among school systems within the state, and among the different teaching positions. The average preparation for teachers in elementary schools is less than for teachers in high schools. For rural teachers it is less than for city teachers, and there are also marked differences in the average preparation of teachers in the several states, ranging from one year of college work to four years.

Two years of study above college graduation is the average preparation of faculty members in colleges and universities. Accredited colleges and universities require most newly appointed faculty members to have the doctor's degree, representing three or more years of university graduate work.

Certification: Every state in the union except Massachusetts makes provision for issuing one or more types of certificates for public-school teachers. Usually this is done through the state board of education, state department of education, or the superintendent of public instruction. More than two-thirds of the states do not require certificates of teachers in private or parochial schools, and the university or four-year college rarely, if ever, requires faculty members to have teacher's certificates.

NOTICE

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Manager,

THE EDUCATIONAL REVIEW

Number of Teachers, 1947-48

Type of School	Total	Men	Women
1	2	3	4
Continental United States.....	1,164,458	319,800	844,658
Elementary (including kindergarten).....	622,369	43,408	575,961
Public.....	554,939	39,655	515,284
Private.....	67,430	3,753	63,677
Secondary.....	352,418	140,454	211,964
Public.....	307,579	123,205	184,374
Private.....	44,839	17,249	27,590
Higher Education	174,204	120,698	43,506
Public.....	87,800	63,000	24,800
Private.....	86,404	67,698	18,706
Residential schools for exceptional children, public and private.....	5,919	1,148	4,771
Private commercial schools.....	7,875	3,537	4,338
Federal schools for Indians.....	1,673	555	1,118

No two states have exactly the same certification requirements. These vary with the subjects or fields for which teachers are certificated, with the duration of the life of the certificate, and with other factors. Two states accept less than a year of college work above four years of high-school work as the minimum scholastic requirement for elementary school teachers, while 17 states require four years of college work. Most states require four years of college preparation as a minimum for teaching in high school. A few states will permit a teacher with two years of college preparation to teach in high school. Four states now require five years of college preparation.

LIX-4-2

Scholastic requirements for certificates are changing rapidly, and almost invariably higher standards are demanded for both elementary and secondary schools. Furthermore, employing officers frequently demand higher requirements than the minimum certification requirements made by the states.

The period for which different types of teacher's certificates are valid range from one year to life. There is a growing tendency to issue probationary or conditional certificates renewable only after additional preparation. On the average, at least one teacher in every four annually continues

his education while in service by attending summer schools by enrolling in extension classes, or by similar means.

Certificates may be issued for teaching at certain levels for single subjects or fields of work, or for a combination of subjects or fields. A specialized certificate is usually issued for each specific subject, level, or field that demands extensive or prolonged preparation.

Strictly professional subjects, such as student teaching and educational psychology, are required for the higher grade certificates. Usually the requirement in professional education is higher for elementary than for secondary-school teachers. For high-school teachers, the strictly professional requirements usually amount to the equivalent of half a year's work.

Salaries: Salaries of teachers and administrators vary greatly from state to state and community to community, although the variations are less now than a decade ago. Of the 48 states 28 have minimum salary laws requiring school districts to pay a specified minimum salary to teachers with standard qualifications. Most of these laws require the payment of \$1,800 to \$2,400 per year to beginning teachers, whether elementary or secondary-school teachers, who hold a Bachelor's degree. Such teachers with 10 or more years of experience in these states usually receive \$3,200 to \$4,000 per year. Many of the larger schools pay considerably higher beginning and maximum salaries to persons holding Bachelor's degrees. Those with Master's degree usually get from \$200 to \$400 per year more than the teacher with a Bachelor's degree. In 1950-51 the average salary paid to public-school teachers in the entire United States was \$2,980. Superintendents of large city schools and colleges and university presidents receive from \$10,000 to \$25,000 per year. College faculty members receive more than public-school teachers, but less than superintendents or presidents.

Tenure: The tenure of teachers varies with their salaries, amount of preparation, working conditions and other factors. Tenure is shortest in the rural schools and longest in city school systems. Teachers in rural schools tend to move to towns and cities, where salaries and working conditions are better than in rural schools. For a number of years, tenure has been steadily increasing and now averages between 10 and 15 years.

In all the states, employment of teachers is the function of local school officers. When not otherwise set by state law, the length of term for employment is almost wholly within the power of local school officials.

Permanent tenure after a probationary period, continuing contracts, contracts for more than one year, and similar arrangements are variously prescribed or authorized among the states.

All the states now have legal provisions for state-wide teacher-retirement systems. A system of this sort provides a pension for a teacher who retires after a specified length of service.

TEACHERS' ORGANIZATIONS

Most of the large and distinctive groups of workers in education have professional organizations. The largest is the National Education Association, which has a membership of 453,797. Departments and affiliated organizations of this association include many specialized groups of teachers, supervisors and administrators, most of whom are employees in public schools. Hundreds of other national, regional, state, and local organizations also contribute to the opportunities of teachers in public and in private schools to study and improve their instructional practices and otherwise to advance their professional interests. The American Federation of Teachers is organized as a labour union and is affiliated with the American Federation of Labour.

 "A series which is so markedly good." 

NEW STUDY READERS

By

H. MARTIN, M. A. (OXON.), O. B. E.
LATE PRINCIPAL OF THE ISLAMIA COLLEGE, PESHAWAR

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Social Adult Education Through Service Leagues

BY SRI S. JAGANNADHAN, *Teachers' College, Saidapet, (Retd.)*

(Continued from page 44)

CONTINUATION CLASSES AND LIBRARY SERVICE

It is a fact that at present no graded books have been brought out precisely for adult first reading and continuation reading. Notwithstanding efforts made in this direction, we will do well to give these people some books on health, agriculture, history, civics, geography, co-operation, etc., written for school children, but graded in style, so that the matter will add to their general knowledge, as they also read the language in books. Story-books should be had in plenty for these people to read and enjoy. Stories written for young and old in magazines and weeklies in the language of the pupils, may be cut out from these and bound for extra-reading. Some gifts from publishers will also help in the formation of a library, which is indispensable for continuation classes.

A local vernacular newspaper and some easy magazines of interest to the people will also go a long way in offering inducements for their reading habit. As books on ballads, folklore, riddles and proverbs will also interest a few, books on these would be a good addition. Books on travel and biography also provide interesting reading. It is the taste of the readers that should suggest to us the nature of books to be purchased. It may be of interest to mention here that four years of good experience were also gained by instituting a travelling library service. That has its own advantages and difficulties. A separate organisation can, however, run that service to the benefit of the learner. As people realise the value of reading as a help for self-advancement, as the readers increase and get distributed in a larger area with the thirst in reading, this service is sure to be of advantage to the people.

MATHEMATICS IN ADULT EDUCATION

No matter whether one is a literate, illiterate or semi-literate, one has to have some elementary knowledge of arithmetic to carry on one's everyday life—to receive wages, to calculate the prices of articles bought and to know the respective weights and measures. A knowledge of these is indispensable. As teachers of these men, we are concerned with the following four problems.

(a) The mathematics of the common people indispensable in everyday life activities, starting from food to leisure time activities with due regard to local nomenclature and use of coins, weight and measures: (b) The mathematical methods unconnected with mathematics in books, but connected with life outside school: (c) The mathematics of the present day life, not in the know of the population and of which a knowledge is required for carrying on day to day life—weights and measures in modern life, reading time from clocks, railway timetables, reading a local calendar, etc.: and (d) The mathematics of the special avocations as weaving, carpentry, masonry, pottery, smithy, etc. Thus we proceed from what is known to these people to what they may need for their domestic and vocational life. Indigenous games involving a knowledge of arithmetical calculations may be revived and adapted and be made a feature of daily life.

YEARNING FOR THE LEARNING OF OTHER LANGUAGES

It is interesting to find that here and there are good many people who having a knowledge of their mother-tongue express their desire to learn and write English and sometimes Hindi. These depend upon the time and free will of the workers and the learners. Perhaps in many places there

are special classes for coaching men in these languages. But the primary purpose of Adult Literacy must never be lost sight of.

GENERAL KNOWLEDGE

Literacy and General Knowledge go together in this sphere of Social and Adult Education. Literacy is a tool and the learning of General Knowledge is the essential and attractive part of the scheme. Visual and pictorial methods of education play a great part in inducing people to come to these centres. Once a week, the whole assembly of these learners is treated to talks, discourses and demonstrations in General Knowledge. It would be a welcome feature, if something to eat is distributed to the visitors at the end of these talks (some fruit or some preparation of Bengal or green grams or peas.) The subjects for General Knowledge cover a very wide field and have a varied character ranging from personal health, food, history, geography, civics, knowledge, science in everyday life, agriculture, making and manufacture, leisure-time crafts, stories and biographies, travels too numerous to mention. To ascertain the needs of people in this respect, would be also a good procedure. Daily reading of newspaper with reference to places in a map will be a good way of diffusing General Knowledge. Workers must endeavour to be in possession of current information regarding these by previous reading from books and getting first hand knowledge from persons who are specialists in the above branches of knowledge.

AIDS TO VISUAL EDUCATION

As the knowledge is to be conveyed to common people, workers will do well to use some aids for Visual Education from the following list.

1. Educational Cinemas.
2. Films on Health.
3. Films on Physiology.
4. Magic Lantern slides.
5. Stereographs.
6. Models (Physiology)
7. Museum.

8. Charts (Food, Vitamins)
9. Posters (Railway)
10. Maps.
11. Newspaper Pictures.
12. Demonstrations.
13. Experiments.
14. Exhibitions.
15. Excursions.
16. Pictures.
17. Radio Talks, News and Music.

CO-OPERATE WITH OTHER AGENCIES

One sure way of doing the above work is to work in co-operation with the various departments engaged in the propagation of essential knowledge of primary interest to the masses without the least spirit of conflict or competition.

1. Education Department.
2. Co-operative Department.
3. Health Department.
4. Agricultural Department.
5. Veterinary Department.
6. Library Association.
7. S. P. C. A. Association.
8. U. S. A. Information Services.
9. British Information Services.
10. Sevak Sangh.
11. Ramakrishna Mission.
12. Harijan Welfare Leagues.
13. Servants of India Society.
14. Humanitarian League.

ESSENTIAL NEEDS FOR PROPAGANDA

1. Struggle for Freedom and Freedom's Success.
2. A true Citizen (practising the dharma of life as a pupil as a householder, as a member of a profession, trade or calling, and as a citizen of a great country).
3. Homogeneity of Indian life.
4. Leisure-time occupation.
5. Constructive programme—a characteristic feature in Mahatmaji's life.
6. Bringing up children.

I would even welcome the publication of small booklets by local associations on the

above subjects with the sole object of bringing people together to feel as one, to work as one and to live as one. The appearance in the period of transition of suspicion, jealousy and hatred must vanish and the traditional toleration, trust and love must permeate the entire society and the whole life of the nation. Dramas and dialogues on these would also have a forceful appeal. I remember how once children enacted a play called "Queue Durbar" showing the value of the queue system in all public places and institutions. The benedictory saying at the end of our domestic function "Let all people on earth be happy" (Sarve janaah sukhino bhavantu) must be our motto in our actions and dreams.

TRAINING OF WORKERS

With the help of tried and experienced workers in the field the members of the league will do well to organise a short and intensive course of training for themselves and their co-workers on the various aspects of Social Education and adult literacy. Apart from theory in methods of literacy and methods of approach to adult mind, the members must know the practical aspect of the preparation of reading charts, outline maps, preparation of materials for propaganda and diffusion of General Knowledge, preparation of aids to Visual and Pictorial Education and posters, making up of short lessons and books for continuation classes, organisation of games, etc. Visits to schools run on ideal lines would add interest and reality to the work. Not only will they prepare these talks, but they will also deliver these talks in a simple language understandable by the village folk.

A GREAT ADVENTURE

This real adventure in Education has been going on for the last 25 years at the Saidapet Teachers' College in a most unostentatious way. All the facts enumerated here are borne out by actual experience in the course of this long experience. This kind of Mass Education or Social Education must go on in spite of the up-hill work it involves. It is certainly a long race of obstacles and hurdles, but patient and per-

sistent, persevering work will carry the worker to the goal. Even failures at the beginning must be considered as stepping stones to success. The organiser will also carefully avoid things of a controversial type from his talks and readings. I give below all the different points that should be in the purview of the organisers and workers, and I am sure that each item requires a little thought, and the worker has to follow these according to his own capacity, opportunity, time and good will of his co-workers. Public money must be considered very sacred.

In this respect the organiser must win the confidence of the learners by clean hands, spending the little he gets to utmost benefit of the school and maintaining clear and correct accounts. The receipts so far have been by way of donations in kind and coin, monthly subscriptions, proceeds from Variety Entertainments, teaching grants for library and prizes and so on. The students under training in the various sections in the College do voluntary service in teaching for a period of two months. Whole hearted identification with this kind of service will give more and more strength to stand up against even disrupting forces and take us on step by step.

I. Daily Routine

1. Wash hands and feet,
2. Look into books, pictures, maps and posters. Play number-boards, or spin with *takli*.
3. Prayer,
4. Newspaper reading and short story,
5. Talks (in the world of progress in pictures). Special Information.
6. Class teaching in groups.
7. Attendance, Absentees and Announcements.

II. Other Class Activities

1. Story-reading.
2. Games, sports.
3. Treats.
4. Class-library.
5. Weekly lectures.
6. Discussion classes,

III. Various Side Activities

1. Mutual Visits.
2. Variety Entertainment.
3. Economic survey.
4. Co-operative Society.
5. Savings Bank.
6. Travelling Library Service.
7. Temple Service: Mottos: Regulating devotees at entrance.
8. Personal help.

IV. Literacy Work

1. Manuscript Magazine.
2. Picture Books.
3. Reading cards, charts and sheets.
4. Newspaper cuttings.
5. Leisure-time reading books.
6. Visual Education Aids.

V. Prizes given for.

1. Attendance.
2. Completing a primer.
3. Class attainments.
4. Sports.
5. Class library.
6. Leisure-time hand-work.
7. Service.
8. Histrionic talents.

VI. Thoughts for the future.

1. Junior class for boys below 14.
2. Bhajara Clubs into reading centres.
3. Temple library service.
4. Culture Club and Touring lectures.
5. Recreation and reading centres.
6. Bureau of Service.
7. Literacy tests and certificates.
8. Effort to get educated at least one member in each of the avocations from among the working class community.

The spirit of service with which this adventure of education will have to be undertaken will be revealed in the following sentences. Any bit of service is attended to by a certain amount of suffering and sacrifice. May God grant us strength of body and mind in pursuing this great and tremendous work is my humble prayer to Him.

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

The Discipline in our Educational Institutions

BY SRI M. B. NARASIMHA IYENGAR M. SC., BANGALORE

Discipline is lacking in most of our educational institutions in the present day. In the good old days students held the teacher in great reverence and the teacher had a great regard for his pupils. All this is changed now. Many things have contributed to this ugly state of affairs.

Firstly the teacher has no choice in the selection of his students. To each educational institution there is attached a Committee, often called by the name of the Advisory Committee, wherein the important communities of the locality are represented. It is this committee that makes the selection: and merit is not considered by them at all. The teacher is only in a minority in this committee. Each member of this

committee is keen on admitting the members of his own community. The teacher's role is only to be an unhappy spectator.

In most of the cases, proper men are not selected as teachers. Teachers are asked to handle subjects that they have never studied in all their lives. The only criterion, it appears, is that a graduate is supposed to be versed in all the different subjects to be taught. I have known of an instance, then a graduate in history was asked to coach up students in mathematics for the S. S. L. C. Examination. In many cases the teachers themselves do not know the elementary principles of the subjects they are asked to teach. How could they, then, impart knowledge to the student?

In some institutions, the students are asked to write down the name of the community to which he or she belongs in the answer paper. The examiner should correct the papers keeping in view the caste of the examinees. Merit is no consideration at all in marking the paper. Each member of the committee is very particular about the results of the members of his community. He sets up agitation in case a student of his community fails in the examination. The poor teacher will be punished for this so called insolence. The result is that the

teacher, who has no other means of livelihood, has to give the minimum number of marks necessary for a pass to many students irrespective of their merits.

The teacher cannot take any disciplinary action against students. Again the Advisory Committee comes to their rescue. In any event, it is the teacher who suffers at the hands of the committee, if he punishes any of his students.

Hence the teacher is a powerless victim of the times. He is there only, because he has no other means to sustain himself.

Mining Education at Queensland

INDIA's Five year Plan lays stress on the importance of mining and mineral development, and the President, in recent weeks, has emphasised the need for more trained mining engineers.

This type of training is one of the facilities available to India in Australia, under the Technical Co-operation Scheme; and the acquisition of a full scale mining property by the University of Queensland offers a unique opportunity for the gaining of practical experience, under actual mine-working conditions, which is equalled only by the Royal School of Mines and the Colorado School of Mines in the U. S. A.

The University of Queensland Training Mine is situated within 6 miles of the centre of Brisbane and only 3 miles from the new University. A long term lease over the property has been obtained and the Mines Department has proclaimed the area as one over which no further mining applications will be considered. The University is thus assured of long term exclusive rights over the property. The lease includes both underground and surface rights including existing building.

The property covers some eight acres, including the former holdings of two companies, where silver-lead ore was mined and a zinc-bearing ore-body was also located. Production operations commenced in 1919 and ceased in 1928. During this period,

1695.3 tons of lead valued at Rs. 6,26,650 and 227.316 ozs of silver valued at Rs. 3,80,512 were produced. No production of zinc is recorded.

The mine workings include an open-cut (some 90ft. deep), two shafts (one 3-compartment, 300 ft. deep and one 2-compartment, 150 ft. deep), two adits, with drives, cross cuts winzes and rises, which together extend for some 2400 ft. Rehabilitation of the workings was commenced in the latter half of 1951 and, by unanimous decision of students and staff, has been carried out entirely by student effort during weekends and holidays. For this reason, complete rehabilitation will take some time, but, in the process, a valuable student tradition will have been created and established.

The mine will be used to train mining engineering students in surface and mine surveying, mine ventilation, sampling the estimation of ore reserves, geology applied to mining, and allied subjects. Particular attention will be paid to critical analyses of the factors involved, the performance of machines used, operating costs and the possible application of alternative methods. In other words, the mine will be run as an underground laboratory, testing station and training centre. As such it will also be available to students in other University Departments. Underground surveying as a subject is included, for example, in the

Civil Engineering, the Surveying and the Applied Geology courses. Students in Applied Geology will be able to participate also in sampling, ore reserve calculations and geology applied to mining. The Electrical and Mechanical Engineering Departments will also find application for certain aspects of their work to underground installations and conditions.

The Department of Mining Engineering in the University of Queensland was formed only in 1950 and was expanded to become the Department of Mining and Metallurgical Engineering in 1952. The acquisition of the University Training Mine so early in its history will assist greatly in its establishment, as a means of supplementing lecture/laboratory courses. Seldom is

it possible to obtain a mining property close enough to a University to serve such desirable purposes as outlined in the foregoing. The Royal School of Mines and the Colorado School of Mines mentioned earlier are two prominent mining schools which have such facilities available to their students (although not so conveniently situated), but until the University of Queensland took this step, no Australian University possessed such facilities. The University of Queensland is thus in a unique position among Australian Universities. It is considered that the University Training Mine will assist in inculcating a realistic approach to mining and its various problems by research, testwork and practice under actual mining conditions, and thus represents a significant forward step in higher mining education.

The XLIII Madras State Educational Conference, Mangalore.

PROGRAMME

Wednesday, 6th May, 1953—

- 7 p. m. Inaugural session of the Conference:
Welcome Address.
Inaugural Address.
Presidential Address.
Opening of the Exhibition.
10. p. m. Entertainment.

Thursday 7th May, 1953—

- 8 a. m. to 10 a. m. Administration, Organisation and Teachers' Education Sectional Conference.
2 p. m. to 4 p. m. Basic and Primary Education Sectional Conference.
4 p. m. Excursion within Mangalore.
6-30 p. m. to 7-30 Sabhesan Memorial Lecture.
8-30 p. m. Subjects Committee Meeting.
9 p. m. Entertainment.

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Friday, 8th May, 1953—

- 9-30 a. m. to 11-30 a. m. Secondary and Technical Education Sectional Conference.
2 p. m. to 4 p. m. University Education Sectional Conference.
4-30 p. m. Excursion within Mangalore.
7 p. m. General Session—Resolutions.
9 p. m. Meeting of workers.

Saturday, 9th May, 1953—

- 3 p. m. Concluding Session.

DRAFT RESOLUTIONS

1. This Conference reiterates its resolution of last year in respect of salaries, leave rules and old-age provision, including Provident Fund - cum - Insurance - cum - Pension with Gratuity and that it should be given immediate effect by Government.
2. This Conference requests that teachers of all cadres under all managements be given house rent allowance and dearness

allowance at rates applicable to employees of the Central Government.

3. This Conference, while welcoming the grant of medical relief concession to officers of the non-gazetted services, requests that the concession be extended to all categories of teachers, clerks and servants, working in aided institutions including colleges.

Further, this Conference, while thanking the Government for extending the educational fee concession to the children of permanent clerks in educational institutions, requests that this concession be extended to college teachers and to servants attached to educational institutions also.

4. This Conference requests that the age of retirement of all grades of teachers under all managements including Government be fixed at 65.

5. This Conference is of the view that the Government should thoroughly examine the existing policy in respect of primary education with special reference to agency, finance, control and supervision.

6. This Conference expresses the view that in order to ensure continuity of policy

and ordered progress in education, a Board of Education should be constituted with statutory powers for the planning and organisation of education.

7. While reiterating its opinion as expressed in previous Conferences that to secure educational efficiency the strength of a class or section should not exceed 30, this Conference requests Government not to allow, even as a temporary measure, the admission of more than 40 pupils per section. It further urges upon Government to revise its policy in respect of grants to buildings so as to give adequate aid to institutions.

8. This Conference urges that a Teachers' Council be constituted to lay down standards for recruitment to the Teaching Profession, to ensure the maintenance of professional standards amongst teachers and to examine all cases of professional misconduct.

NOTE:—Delegates intending to move amendments are requested to send the same to the Secretary, 43rd Madras State Educational Conference, Canara High School, Mangalore, to reach him on or before 3rd May, 1953.

Editorial

Addressing recently the executive of the All-Ceylon Union of Teachers, Col. Donald Portway, Master of St. Catherine's College, Cambridge, gave an interesting account of the working of the Butler Act in England. He points out that the only striking innovation in the Act, which reorganised education in England after the World War II, is that throughout the Act there runs the conception that education should provide both for youth and maturity. "It is also implicit in the Act that the fundamental principle both in education for life and in all community planning must be cultural."

Col. Portway's analysis is primarily interesting because of certain weaknesses which he has noticed in the working of

'what is by far the most idealistic Education Act that has ever reached the Statute Book'. The idealistic assumption that all children react to kindness has resulted in a breakdown of discipline, as teachers are allowed only to persuade by mild exhortations. The attempt to extend whole-time education to 16 years seems to assume that all children are equal in aptitude and ability and does not give adequate recognition to the fact that many children want to start earning at 14. The Butler Act, Col. Portway goes on to observe, assumes that it is dealing with an actual welfare state.

These 'weaknesses' also form part of the educational plans in our country. There is a tendency to indulge in idealism without taking into account practical realities. If, as Col. Portway hints, even England is not a welfare state but only a country striving

to be one, how much more is that true of our country! Again, in our plans, owing to historical reasons, the equality aspect of democracy tends to be stressed at the expense of the individuality aspect. In the result, we are faced not merely with a breakdown of discipline, but also with a catastrophic lowering of standards throughout the country at all levels of education.

Yet another weakness pointed out by Col. Portway in the educational set-up in England is that salaries of teachers 'are notoriously and scandalously low'. This is a matter on which India is decidedly much worse off than England. The low status of the teacher and his shabby emoluments were part of the English tradition imposed on us during the British rule. If talent and ambition are driven away, as they are, from education as a career, we are bound to enter on a period of continually accelerating fall in standards.

Thus the English experience seems to be full of valuable lessons for us.

Sri S.C. Roy, in the *Educational Quarterly* published by the Government of India, refers to the post-war

Bifurcation reconstruction in French education under a plan prepared by a committee presided over by Paul Langevin. While the Langevin Report recognises the right of every child to education, the French system provides for two types of school, one for those who do not propose to go beyond the primary stage and the other for those desiring a longer course. The ideal is to educate children from 6 to 18 years. Some sort of selection at the secondary stage seems to have been found necessary. A system of entrance examination at the age of 11 has been introduced. Also there are *classes nouvelles*, functioning as laboratories where the children can be tested for abilities and tastes and aptitudes. Between the ages of 11 and 14 there is a period of orientation, where a wide variety of optional subjects help to reveal the temperament and talents of the students.

The problem of bifurcation at the secondary stage confronts us in India also. And we would do well to take note of the experience of other countries faced with a similar situation.

Sri V. B. Karnik describes two experiments in the project method of Adult Education among the Maoris of New Zealand in the March issue of the *Indian Journal of Adult Education*. A saw mill project and a carved meeting house project seem to have led to remarkable results. The first originated at a week-end adult education school where the adults were discussing as to what should be done with the timber on one of the blocks of land belonging to the Maoris. There was a suggestion that a saw mill should be established by the Maoris to use the timber on Maori lands, instead of selling the cutting rights to white millers, as was usually done. The tutor in charge of the week-end class decided to organise an adult education programme round this theme. Lectures and discussions were arranged about every step in organising a saw mill. The community as a whole was induced to participate. The programme included week-end classes, talks and lectures by technical experts, distribution of data on milling and visits by select groups to timber country and timber mills. The results of the project were gratifying. A saw mill was established with capital raised from Maori sources. Their leaders got trained in business methods and their labourers got jobs.

As a result of some adult education classes on the tribal history and culture of the Maoris, young people became enthusiastic about building a meeting house with carvings worthy of the people's art. The resources of the tribe were fully used for the purpose. The whole tribe attended meetings and discussions and learnt about the culture and historical meaning of the meeting house and the significance of the symbolism in the carvings. Actual carving lessons were also given. This programme touched the heart of the tribe and has given them a new vision.

Adult education projects on similar lines are needed to put new life into our village communities.

One of the biggest problems facing the Government in this country is the expansion of primary education on the scale required by

Expansion of Primary Education situation in which we find ourselves. With more than 80% of the people illiterate,

the task facing us is really colossal. Optimistic views about solving this problem are disappearing under the impact of stubborn practical difficulties. In a recent issue the *Calcutta Review* points out that these difficulties were not foreseen by our political leaders before independence. The question of finance is all important. And we have now reached a position where our state governments find themselves unable to spare the money needed for quick progress towards universal education. Even the Five Year Plan has been able to allot only a very small sum for being spent on education. The *Calcutta Review* dismisses the plan for conscripting teachers as no solution for the financial difficulties involved. It declares: "In fact what we may expect at the present time is not any revolutionary progress but only a gradual expansion of literacy and primary education."

This may seem a disheartening conclusion. But it underlines the necessity for radically examining our facile assumption that somehow or other we can carry through an expansion of primary education on the lines familiar to us in Western countries. If hard facts stand in the way, then there is need for thinking about other methods of achieving our objectives. It is in this connection that the proposal of our state government to have half-time classes for students of primary schools becomes significant. Dr. L. Mukerji writing in *Education* quotes the *Teachers' World* as saying: "Half-time education was anathema to teachers and other educationists at the end of the 19th century and the beginning of the 20th. But half-time at the right time has much to commend it." It instances the county college for those over the age of compulsory attendance and also a nursery school at Greenwich where children will attend half-time. Dr. Mukerji himself agrees with half-time attendance in primary classes.

Fuller details about our Government plans are needed before their implications can be grasped. In the meanwhile, they suggest a plea on the part of the Government not to allow too great a disparity between plans and resources.

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The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LIX.

MAY 1953

No. 5.

University Autonomy

BY SRI P. KODANDA RAO, *Servants of India Society, Bangalore.*

Education Vs. University: The Government of India's proposal to create a Central Council to regulate the standards of Indian Universities has been criticised largely on the ground that it would affect the "autonomy" of the Universities. Autonomy is a blessed word. Everybody wants it. Most often, it means that one should have autonomy to spend money which another had raised. Most Indian Universities are examining bodies, whose main work is examining pupils of teaching colleges, which are managed by Government or private bodies. They claim an autonomy from the State which the Education Departments, which manage nearly nine-tenths of the education in the states, from Primary to College level, hardly make, on the ground that University is more than a mere Department of Government. No institution has a special claim for autonomy, simply because it is called a University. Higher education and research are not the monopolies of Universities. Indeed, most Indian Universities do very little of these. The teaching colleges do most of the teaching and some research, while research institutions do most of the research and some teaching. If the Government is competent to manage institutions of higher teaching and research without conceding autonomy to them, there is no convincing reason why it should concede it to an examining University. Indeed, if the Government is compe-

tent to manage its numerous and varied Departments of public activity, including most of the education, there is no reason why it should be considered incompetent to manage the universities as well. If the Government be incompetent, then it is an argument to replace it by a more competent one, and not to rescue only a few universities. When, in the pursuit of the welfare state, Government has undertaken planning of not only the public, but also the private sector of activity, it seems untenable that Universities should demand an autonomy which no others claim or get. Under planning for the welfare state, even private institutions, which neither ask nor receive state grants, have to fall into line. Universities which seek and get large Government grants, cannot claim exemption on the ground that they are "temples of learning", as if even a primary school is not a "temple of learning". As the American President's Commission on Higher Education, in its report, *Higher Education for American Democracy*, said: "Public responsibility for the support of education implies public responsibility for the policies which are supported" (Vol. V.p. 57) This applies to all stages of education, from Primary to University. Indeed, the same Report advocated centralised control of all levels of education in the state. It said:

"The unbroken continuity of objectives of education at all levels makes it highly

desirable for the State to vest in a single State department of education whatever jurisdiction the State should exercise over all education from the nursery through the University." (Vol. III, p. 71)

There seems to be no administrative justification for the distinction between "higher" education under an autonomous University and "lower" education under a subordinate Department of Government. If autonomy is desirable, all education in the State should be under an autonomous board, and not the University alone. In any event, autonomy and the begging bowl go ill together.

Autonomy in England: Often the analogy of England is quoted in support of the autonomy of Indian universities. Sir Ernest Barker, in *British Universities*, (British Council, 1949) emphasised that the British Universities were "essentially autonomous" (p. 17) and were not controlled by the Ministry of Education, though Government grants amounted to nearly two-thirds of their budgets in recent years. But he also added that "democracy in education meant maximum freedom for each educational society—for each school as far as possible, but certainly for each University." (p. 23). Mr. H. C. Dent, in *British Education*, (British Council, 1949) said that British Education was characterised by the "autonomy of the school and the professional freedom of the teacher" (p. 10); that upto 1944 these were "more pronounced in the secondary than in the primary schools" and that they were at their "fullest and most complete form in the universities" (p. 11), that the autonomy of the primary and secondary schools was protected by their management-boards, who gave the "utmost freedom" to the head-teachers, who, in their turn, extended it to their assistant teachers. "For a head teacher to dictate to an assistant how he or she should teach a subject or conduct a school society is rare and always resented." (p. 11)

Limitations: This universal autonomy was not without limitations. The assistant-teacher cheerfully accepted the advice of the head teacher, which was readily given.

The head teacher enjoyed autonomy, provided he retained the confidence of the board of management. The universities enjoyed autonomy, subject to the authority of Parliament, (p. 11). *It seems that each institution enjoyed autonomy, limited by its superior, at the latter's discretion.* In this sense, autonomy seems universal in all human activities, educational and other.

Dr. H. W. Dodds, who made a special investigation of the autonomy enjoyed by British Universities, said: "Nevertheless, the universities (in Britain) are not free in the sense of the self-determination they enjoyed twenty-five years ago." (*Government Assistance to Universities in Great Britain*, H. W. Dodds and others, Columbia University Press, 1952, p. 24).

Mr. Dodds quoted Lord Simon, chairman of the University of Manchester and of the editorial board of the *Universities Quarterly*, as saying: "Today, the State is entering the field of University affairs with almost explosive force." (ibid. p. 97)

Autonomy in America: In America, there are about 1,800 institutions of higher education, two-thirds of which are private foundations independent of government control, but increasingly receiving grants from Government. As regards the relations between Government and the Universities, the President's Commission on Higher Education, in its Report, already quoted, said: "Sound public policy demands furthermore, that State and local bodies are able to exercise at all times the right to review and control educational policies in any institution or agency for which public monies are appropriated and expended." (Vol. V, p. 57.)

University Grants Committee: It is often maintained that the autonomy of the British Universities was not affected, because Government grants are distributed by the University Grants Committee and not by the Government direct. It is noteworthy, however, that the University Grants Committee is appointed by Government and not elected by the Universities, that it is appointed by the Ministry of Finance and not the

Ministry of Education, and that increasingly government assistance takes the form of ear-marked grants as distinguished from block grants. Regarding the effect of the last, Lord Simon said: "This whole procedure makes a revolution in the relations of the Government and the Universities. Hitherto, with quite minor exceptions, the University Grants Committee has given an annual block grant to each university to spend as it wishes. Now, for the first time, this large additional grant is given for a specific purpose, subject to the approval of detailed proposals from each university as to how the money is to be spent. This is the first example of real planning and control of the universities by the Government." (*Government Assistance to Universities in Great Britain*, H. W. Dodds and others, Columbia University Press, 1952, p. 15)

The British University Grants Committee visited the universities frequently, interviewed students, staff and management, and acquired an extensive knowledge of their affairs, and tendered advice without seeking to interfere with the autonomy of the universities. The latter, while free to reject advice, almost invariably found it prudent to accept it, lest the grants be not renewed. In fact, the British Universities have just as much autonomy as the University Grants Committee chooses to give them, and the University Grants Committee has as much autonomy as the Chancellor of the Exchequer allows. According to Mr. Dodds, the success of the University Grants Committee rested fundamentally upon unwritten conventions and personal and social relations unmatched elsewhere, and any attempts to formalise them would destroy them. Dr. Dodds came to the further conclusion that the principle of greater accountability to Parliament would in the long run come out victorious even in England.

British vs. Indian Universities: Most of the British and American Universities are teaching institutions and originated as private foundations, which subsequently received State charters, and inherited strong traditions of autonomy. Their autonomy was affected when they asked for and re-

ceived state assistance. Except for Shantiniketan and the Karve University, which started as private foundations and were given State charters long afterwards, most other Indian Universities were the creations of the State and dependent on State grants from the very beginning and never attained the autonomy of the British Universities at its highest. Further, in England and America there are private organisations to maintain standards, evaluate the work of the Universities and accredit them. In India, the Universities are largely dependent on Government even for such purposes. The need for State intervention is, thus, greater in India than elsewhere.

State Vs. University: It has been repeatedly admitted that the standards of education have been falling since independence. The Indian Universities, individually or collectively, do not seem to have been able to stem the tide, much less reverse it. Such revelations as have to come to light about the inefficiency and corruption in the Universities are sickening to a degree. The Inter-University Board does not seem to have done anything in the matter. It was Government that instituted enquiries and published reports. For instance, the Mysore Government requested the late Sir C. R. Reddy to report on the education system in the Mysore State. His Report exposed in restrained but unmistakable language some of its very grave defects at all levels, including the University. During the debate on the Agra University Amendment Bill on the 6th Nov. 1952, the U. P. Education Minister made revelations which do no credit to the University or other "autonomous" bodies. *Thought of Delhi* had not exaggerated, when it said on the 15th Nov., 1952, that some universities positively reeked with the kind of petty scheming and intrigue one would have associated with the court of some decadent princeling, rather than with a centre of enlightenment.

The U. P. Education Minister said that while Government had no intention to disturb the autonomous character of the universities, it could not remain a helpless spectator of corruption and nepotism in the

universities. It may be that the Government themselves are not altogether above board and free from personal, political and communal influences. As political bodies, they are bound to face such pressures. But the University, which is an academic body, has no excuse for it. In any event, the Government is responsible to the legislature, the electorate and the tax-payer in a way and to an extent that the University is not.

Pickwickian Autonomy: Nobody was a greater advocate of university autonomy than the late Sir C. R. Reddy, who was Vice-Chancellor of the Andhra University for several years. In his *Report on Mysore Education*, he pleaded for greater autonomy for the Mysore University, which is a State University unlike most other Universities in India. Paradoxically enough, he advocated that the Syndicate should consist only of Government servants and nominated members. In effect, he recommended autonomy in a Pickwickian sense: a Government-dominated Syndicate, with an appeal to Government! His reason was that only thus would the University command the confidence of the Government! While his paradoxical recommendation has been cri-

ticised in some quarters, his reflections on the University have not been denied.

Cooperation Vs. Autonomy: If, in the interest of securing common standards among several affiliated colleges, it is necessary that the University should control them, it seems equally necessary that somebody should control the several Universities to secure minimum common standards and parity of value for the degrees conferred by the several Universities. If each University should claim autonomy from the State to maintain its individuality, it seems equally reasonable that each college should have autonomy from the University to maintain its own individuality. It is much more useful to stress mutual cooperation than individual autonomy.

Control Vs. Tool: It seems desirable that the Central Government should exercise effective control over all the Universities. It is only of incidental importance whether it is exercised through a new Central Board, or a University Grants Committee, or by the more frequent and effective use of the Visitorial Powers already vested in the Government. It is the deed that matters, not the tool.

Indiscipline in Students—A Nation-wide Disease

By SRI GOPAL KRISHNA B. A. Haldwani

INDISCIPLINE has become a problem to-day. But in a country, like ours, where selfishness has become everybody's birth-right, ideals a hollow-mockery, conscience a dead element, national welfare a thing of past, blackmarketing a daylight practice, corruption and favouritism the fashion of the day, stabbing in the back a common tendency, misleading and deceiving a prime concern of the political leaders, it is no wonder, if her students have gone unruly and indisciplined.

Mr. Modi, while addressing the Kishori Ramman Degree College, Mathura, on 18th

November, 1951, has rightly observed: "The evil was, however, not confined to the students, and they alone were not to be blamed.....The students' problem should be treated as a part of the disease (of moral turpitude), prevailing on a nation-wide scale." To redress the indiscipline, we have to deepen the moral consciousness in the entire community of people.

Anyway, there cannot be two opinions that the sense of discipline is losing ground in the younger generation with rapidity, and I shall venture to analyse this problem wherein lies the destiny of the nation, below.

The first and the foremost reason for the students' indiscipline, in my point of view, is that the students remain unengaged for most of their time. They remain in institutions hardly for three or four hours, if they have not crossed the intermediate classes, and as their studies progress, the time goes on lessening to the extent that in their post-graduate classes (leaving the science faculty) they have to attend only two periods a day. When they have no work to do, their indulgence in mischiefs is more natural than habitual. An idle mind is the Devil's workshop. I feel sure, if the students be provided, as in foreign countries, with part time jobs, things are bound to improve. This would not only lessen the burden of the guardians, but would also make the students feel their individual responsibilities more. Too many holdings should also be avoided.

Further I would sum up the reasons of indiscipline under four heads: (1) neglect by parents, (2) inadequate attention by teachers, (3) misguidance by political leaders, and (4) the effect of social ills.

They begin with the attitude of the parents towards their wards: it can be said that they are so hard-hit economically these days that they have time only for worrying and no leisure to attend to children. Moreover, they have mostly large families, on account of which their attention is divided among too many children. Parents should watch over the movements and interests of their wards negligently. Now I come to the second factor, that the teachers do not adequately look after the students. I think that to prepare them for, and getting them through, in their coveted examinations, is not the only concern of the teachers. They have to make each of them a man, for "no Man unless he is more than a Man". They avoid coming into close contact of them though they can be of much help to the students, if they do so. They can easily impress the students, can mould them in the way they like, by their individual personality, good qualities, enviable virtues, and treasures of learning. It is, therefore, necessary that very able and capable per-

sons are appointed on the staff. But here we should not forget an important factor that the teachers are very poorly paid, on account of which they cannot pay so much attention towards their students, as they wish to, and as they should. Senior and influential lecturers and professors and proctors should hold meetings of the students every now and then, advising and exhorting them to be more disciplined. I would also like to suggest that the method of prevention, and not of detection, can deliver the goods. Imposing heavy fines and rustications or expulsions would not be of any avail, for the former would be a tax on the guardians, and the latter would lead the students from bad to worse. They may, however, be marked absent for a few days, as a last resort (I do not mean expulsion) because it is only attendances of which students are a bit afraid. They do not like to waste a year through inadequate attendance.

The present political leaders are also responsible in part for the growing indiscipline in students. Many inefficient and undeserving persons have been crowned as leaders on the support of particular parties. They are not conscious of nor do they bother to be, their enormous duties as leaders and on account of their gross negligence of their functions, they have become parasites for the nation. To call them mis-leaders would not be inapt. They cannot think their addresses to students complete, unless there is a political tinge in them. They try to arouse emotions in students, who are easily liable to fall in their trap. But this degrades and vitiates the young minds of our country, as well as poisons and injures the healthy atmosphere of the temples of learning. Such short-sighted policies give way to frustration and diversion and ultimately to indiscipline, in students. Our so-called leaders should mend their ways in the interest of the students and the nation at large.

Last, but not the least important factor of the indiscipline in students is the effect of the social ills, which cling to the whole of the society from top to bottom. These

mal practices and evils considerably contribute towards leading the students astray. Moreover, people show no sympathy towards the students; nay, they, instead, nurse prejudices against them. It can safely be said that our students are not so indisciplined as they have been thought of by the people. We should not forget that generally hasty and unripe conclusions do more harm than good to the nation.

The police and the students—the two dynamic forces of the society do not enjoy perfect harmony of feelings and viewpoints. Many judicial inquiries have revealed that the police dragged innocent students into the picture as mischief-mongers, due to their being already prejudiced against them. Such a spirit is not healthy for the country. We should, therefore, follow the suggestion given by the editorial of the *Hindustan Times* of 18-11-52, to encourage "social contacts

between the police and the students, that police officers be invited to address the students and University professors the police." An active co-operation between the police and the students would go a long way in making India a strong and disciplined country.

When the entire social structure is full of ills, how can students, who are part and parcel of society, remain unaffected? It is impossible. Would it, therefore, not be obnoxious and ridiculous even to think of bettering the affairs of the students, without improving the whole of society, purging and purifying it of its ills? We have to concentrate our attention on "developing character among teachers, parents, students and community at large." Every one of us should therefore, give his or her bit, towards attaining this goal, wherein lies the future prosperity of the nation.

Fulfilment of vows as part of Education

By SRI R. M. THAKUR, Kangri

Mr. G. W. Valentine of the University of Birmingham says in his well-known work, *The New Psychology of the Unconscious*:

"Probably, the thrill of pleasure experienced when we feel that we have done the right thing helps to stamp the tendency towards the performance of that action, so that on another occasion it is more likely to recur than it was previously. It is quite likely that the unpleasantness of failure leads to an avoidance of repetition of the useless action, an automatic tendency for it not to occur, which we may also call a repression. Now this inhibition of the unsuccessful action is usually quite unintentional if not unconscious. We can sometimes detect an erroneous movement, but normally, specially as we get more skilled, the modifications become more and more automatic and whether we are in form or out of it depends on the working of the

facilitation of wrong impulses and the right ones."

Prof. Laird, the great psychologist, says in a letter to the author of the book quoted above:

"If, as you do, you make repression part of the general process of turning away from what is painful, it is surely clear that in most cases such repression is useful, and this seems in line with your general points, i. e., that repression is (only) occasionally hurtful, and that the hurtful cases (at least when pronounced) are the neurotic ones."

ANCIENT SYSTEM

The ancient sages of India fully understood and grasped this psychological truth and made voluntary suppression, or even involuntary repression, in an atmosphere of reverent faith and desire for the attainment of spiritual merit, an essential part of their system of education.

A 'brahmachari or neophyte (a child who had been entrusted to a teacher with religious fervour and to the accompaniment of Vedic recitation which created an atmosphere of sanctity that affected both the master and the disciple and made them feel that they were being transported into a universe of new values and made to undergo a process of moral transfiguration) was required to get up early in the morning, have a dip in a flowing stream even in bleak cold, go about bare-footed and bare-headed even when the sun shone in sweltering heat, to partake of simple food not at all seasoned or converted into a delicate dish, to take the threefold vow of chastity, poverty and humility, and to avoid mixing overmuch with members of the other sex except under conditions which hereditary inhibitions and racial repressions invested with sanctity, i. e., with women at the sight of whom the stimulation of the sexual impulse was a sacrilege which degraded him not only in the eyes of the world but in his own eyes. Rigid isolation of the sexes was no part of the ancient Indian system of education, but indiscriminate intimacy between juvenile sections of both sexes was tabooed. Looking upon a woman to lust after her was regarded as a sin of the deepest dye which could be wiped off only by severe penances.

The result of this system of education was that young men and women of that period were strong, healthy, handsome, self-reliant, practical, brave and absolutely unconventional with no trace of the prurient about them.

Inspired by the teachings of Rishi Dayanand, Swami Shraddhanand made an effort to revive this ancient system of moral discipline and started the first Gurukula on the bank of the Ganges. The university has now passed the experimental stage and has turned out hundreds of graduates or *snatakas*, as they are called, who have taken their rightful place in the arduous work of national upheaval—religious, social, moral, and political.

They are not convention-ridden and are not ashamed of their heritage. They do

not feel that an Indian cannot raise his head in pride and rise to the full height of his moral stature, unless he stiffens himself up, even in the hot month of June, in foreign dress which is unsuited to tropical climates. They do not feel the least hesitation in rubbing shoulders with the most eminent foreigners, while dressed in the Indian style and squatting on the floor. They do not despise the magnificent culture which is their precious heritage. On the contrary, they consider themselves as its custodians, while always eager to enrich it by assimilation of all that is best in occidental culture and dovetailing into it all that has tended to the glory of modern Europe and America. They are dutiful sons and faithful husbands. They enjoy the natural taste of wholesome nourishing food and do not run after condiments and over-cooked dishes which ruin the stomach and derange the liver.

OLD SPIRIT, NEW FORM

In the Gurukula, the spirit is ancient, but the form is modern. The system is ancient, but the methods of teaching and organization are modern. There we have the old ambrosia in new bottles. For the last few years, a new experiment in moral training and inculcation of right behaviour has been tried and been crowned with a fair amount of success. In ancient times, only a small number of students lived in the home of the teacher as members of his family, and the Acharya or Gurn was in a position to watch personally the development of the faculties of his pupils with a view to the eradication of evil propensities and the fostering of noble impulses. In the Gurukula University of Kangri at Hardwar, we have thousands of students and quite a regiment of teachers. It is an educational colony.

In such a colony, it is impossible for the Acharya to give individual attention to all his pupils. He has to relegate a part of his authority to his colleagues, who, in the very nature of things, cannot command the same amount of reverence as the Acharya who has initiated them—however worthy they may be. The boys care much more for

the approbation of their Acharya than for that of those who are immediately in charge of them. In order to ensure that the Acharya may be kept informed of the behaviour of each individual pupil and of the moral progress that he is making as evidenced by outward forms of conduct, a new subject of examination has been added, called the Vrat-Abhyas Pariksha, or Examination to ensure the Faithful Fulfilment of Vows.

TRUST BEGETS TRUST

There are two printed forms. A copy of one of the forms is supplied to each pupil in the college department. On the psychological principle that "trust begets trust," he is expected to make daily entries as to the time he gets up from his bed and takes his morning bath, as also whether he has taken physical exercise and joined the congregational prayer. Most pupils take the view that it is shameful to make false entries when they are trusted so much. In their case the psychology that operates is the same which makes a normal person think many times before he tells a lie when an oath has been administered to him, even though on ordinary occasions he may not be punctilious as to what he utters. An exalted notion of self-respect is fostered which makes it difficult for the pupil to commit an act of self-abasement. A powerful motive for the observance of solemn vows is thus brought into play.

Although we rely upon this motive force as the mainspring of action, the fear of public opinion and desire to win the approbation of elders are also exploited. The teachers are expected to go round and to note down the names of boys who have been guilty of lapses and dereliction of duty in these matters. When the monthly meeting of the Examination Board is held to award marks, the teachers' notes are carefully compared with entries made by the pupils, and if fraud is detected, marks are deducted

and the reason for deduction given wide publicity.

PLEASING HABITS

There is a second form which is filled up by the superintendent actually in charge of the boy in consultation with other members of the Board and the Acharya, who, likewise, are expected to watch the outward behaviour of the boys and to seek and create opportunities for doing so. Marks are awarded by the Board under this head for personal cleanliness, neatness of the seat in the dormitory, orderly arrangement of books and other belongings of the pupil, obedience, punctuality, social service, willing co-operation with the teachers, etc. The result is that the responsibility for this desirable form of behaviour rests with the pupil, and he feels that, however bright he may be in intellectual work, he will not get his degree, unless he attains a minimum amount of efficiency in desirable and prescribed forms of outward behaviour.

Just as the imperative need of getting a degree makes even naturally easy-going boys studious and creates in them a habit of study which, in many cases, persists through life, this examination spurs on university students to shake off slovenly habits and acquire the habits of personal cleanliness and neatness and orderliness in relation to their physical surroundings, makes the unpunctual punctual, teaches those who are rough in their manners the art of polished speech, and induces the naturally impertinent lads to assume the forms of polite speech surcharged with humility. In course of time, the pupil perceives the moral and even material value of these virtues, and habits are formed which conduce to the augmentation of the totality of pleasurable sensations, and a relapse into repressed habits of solvency and slatternliness becomes psychologically and even physiologically difficult on account of new psychological associations and newly formed pathways of nervous discharge.

The Falling Standards

By Sri K. SATHYANARAYANA MURTHI, B. A., B. Ed. Head Master,
Board High School, Nagari (Chittoor District.)

When I was correcting S. S. L. C. Examination papers a few ideas occurred to me about why the standards were falling and how they could be raised. I thought I could share my thoughts with educationalists.

Papers on 'knowledge' subjects are now divided into two parts. Part I contains small essay-type questions, in which the pupils are expected to give a few facts cogently about one incident or experiment or theory etc. The performance of the pupils in this part is far below expectations. The pupils do not possess the necessary grasp of the facts of the subject-matter for arranging them cogently. They forget the fundamentals and make a mess of the points.

It cannot be denied that the performance of a pupil in part I is the best test for assessing his knowledge of the subject. If he really understands the subject, he should be able to argue and arrive at the required point.

Is it not therefore right to take the marks which the pupil receives in part I as the basis for evaluating his abilities?

(2) Part II of the question paper aims at testing the exactness of isolated points. It is a recent innovation in the educational field. These types of questions are excellently suited for revision.

But there are a very large number of cases, where pupils, who lack woefully in part I, getting less than 5/50, get as much as 30/50 in part II, and thus get through with credit.

Children are trained in the powers of observation in the new scheme. It is easy for them to see their friends' papers from a distance and put the letters A, B, C, or D, or 1, 2, 3, 4 in the matching type of questions. To avoid such easy methods of "copying", I suggest the following procedure:

Multiple choice type: The children may be asked to underline the correct answers instead of inserting the letters in the brackets.

Matching type: The children may be asked to frame one sentence on the two matched units and give a complete idea. Any sensible, fully correct statement may be awarded a score. Thus the pupil's ability to express correctly will be tested.

(3) Next, I wish to put forward my view in the valuation of parts I and II. The marks got by a student for part I constitute a more correct estimate of his ability. The marks for part II are only for stray ideas which the student is able to recapitulate.

To view part I and II as equal with equal maxima has resulted, I feel, in a perceptible lowering of standards, about which our national leaders are constantly warning us.

So I propose this remedy: The marks which a student gets in paper I must be taken as the primary marks. In paper II, no student should be awarded more than twice the marks he gets in part I. Let me give a concrete example. Suppose a student gets 8 marks in part I. Then, if he gets 20 in part II, he should be given only 16 and no more. If he gets less than 16, the actual marks that he gets must be taken. This moderation may be a better method for judging the students' abilities. Then the students will try to do well in the essay type questions, which will help to raise the standards.

(4) Lastly, I wish to put forward a very novel idea for improvement of standards. The Government must make it compulsory for all masters to answer the question papers of the respective subjects which they are handling. Then, the masters can give their answers, which give a clear indication of the masters' standards on which depend the pupils' standards.

The masters may be asked to give not only the answers, but also a brief criticism of individual questions. A constructive criticism of the questions may also throw light on the way the questions are set and taught.

This scheme, I submit, is not costly, but has much advantage in quickly raising the falling standards.

Elementary Education in Madras

1

NEW SCHEME FOR RURAL AREAS

A new scheme of rural elementary education under which the school hours would be reduced to three a day leaving the pupil free to engage, during the rest of the day, in their respective family avocations will come into force from 1953-54 and would be introduced in lower elementary schools, excluding basic schools, in rural areas not included in Municipalities or major Panchayats.

The details of the new scheme are as follows:

Modification will be made in the school hours and training of elementary school pupils in rural areas, to begin with, to enable them to keep up the habit of doing work which they have been doing. It is not desirable that because of their schooling the pupils should become physically and mentally incapable of productive activity which is needed for their individual advantage and that of the country. The burden of long school hours which impair the health of young school children should be reduced and they should have opportunities for usefully engaging themselves in village activities so as to improve their general knowledge and their usefulness to the community. Young boys and girls should have allotted places in the social organizations that constitute the family and the village.

The application of these modifications will, for the present, be limited to lower elementary schools excluding basic schools for the present in rural areas, i. e., those not included in Municipalities or major Panchayats.

HOURS OF WORK

A school-day for the pupils will be reduced to three hours a day, but the working week will extend, if necessary, to six days. Every school will be divided

into two batches. One batch will have work for three hours alternately in the forenoon and the afternoon; the second batch will come to the school during the other part of the day. This arrangement is wholly different from the shift system which was hitherto permitted in overcrowded schools, though the same teacher will handle both the batches.

The proposed scheme of work will leave the children free for one half of the day; they are expected, during this time, to join their families and do whatever work the family normally does. This will apply to all pupils belonging to occupational families, i. e., those who work with their hands either as agricultural labourers or land-owning peasants or artisans such as potters, carpenters, ironsmiths, etc. All girls, irrespective of the occupation of the parents, will come under this category because they can usefully occupy themselves in the home.

TRAINING UNDER CRAFTSMEN

There will, however, be in every village a certain number of boys whose parents do not belong to the occupational groups. For them some provision will have to be made to keep them occupied in a craft. If there is a village craftsman, these boys may be sent to that craftsman for learning work during the half day that they do not go to school. They will, for all purposes, work like apprentices under this craftsman. There will be no other school teacher supervising this work; the craftsman will be the teacher. He will have to maintain an attendance register indicating that the boys are present during the allotted time. It may be that he will sometimes fail to secure that the boys effectively do the work and learn the craft, but, nevertheless, so long as they are about the place, they are likely to pick up the work sooner or later. It is expected that there may not be more than 5 to 10 children in each small village school who do not belong to occupational families and would require this special arrangement for craft education.

There are, however, villages where there is no local craftsman. In such cases it will be necessary to induce one to come and settle in the vicinity of the school. This may be more difficult, as he will have to be provided with a plot of land and some kind of a roof for working and living. Where a school has a sufficient compound, this craft shed may be erected inside the compound and provision may gradually be made for more than one type of craft suitable to the locality.

Another kind of work which pupils must get acquainted with is cultivation: for this purpose suitable arrangements may be made with farmers in the vicinity. The pupils will be attached to the farmer in the same manner as to the craftsman. It will perhaps be found most convenient to send the pupils to the farmer in certain seasons, and to the craftsman at other times.

In addition to the regular learning of a craft and cultivation in this manner, all the pupils may be organised to render service to the village in whatever manner it may be possible to do, building sheds, laying bricks, digging wells, making and improving village roads, etc. The status and importance of the teacher in the village is likely to improve in proportion to the extent to which he is able to organise these activities successfully.

In order to make the local people of the village take an interest in the school and guide these extra activities, a village school council may be constituted consisting of persons really willing and capable of taking interest in these matters.

NO DIMINUTION OF BOOK KNOWLEDGE

Though the pupils will have work for 20 to 24 periods per week in the school under the proposed scheme as against 35 periods provided in the Elementary Education Manual, it can be stated with confidence that there will be no diminution of the standard in the language, elementary mathematics, history and geography, hygiene and civics and moral instruction. In these subjects, the same syllabus as be-

fore will be followed and the same number of periods can be provided for each of those subjects. Subjects such as nature study and gardening, physical training, music, handicrafts and subjects like drawing, coming under optional subjects, will not be attempted inadequately in the school, but done realistically in the normal setting.

II

THE SCHEME EXPLAINED

The Staff Reporter of the "Indian Express" writes under date, May 5:

The New Scheme of rural elementary education will be introduced in those places where there are facilities available for introduction during this year, it was officially stated here today.

The basis of the whole scheme, it was explained, was that where the majority of the parents of the children are of the occupational class, the children would be required to attend school for only half a day, thus permitting them to assist their parents in their vocations for the rest of the day.

It is recognised that there are villages, where the majority of the parents do not belong to the agriculturist, artisan or other occupational class and therefore arrangements will have to be made for the schooling of their children just as in towns and major panchayat areas. In such places, the new scheme would not be put into operation, an official told the *Indian Express*. "Where facilities are not available we will not spoil the scheme by putting it into operation there," he added.

Circulars have been sent to all the elementary schools to furnish information relating to number of children from occupational families compared to the total strength of the school in order to determine the places where the new scheme should be introduced.

It is realised there may be several villagers who work as mere agricultural labourers, who may not find it possible to take their children to the field, as the owner of the land or a tenant can. There are villages

too, where the entire adult population gets up in the morning and proceeds to neighbouring workshops or factories for work. The children of such workers will, it is pointed out, have to be treated on a separate footing. The authorities have taken into consideration all genuine fears and objections raised in regard to the new scheme and taken note of the feeling that reforms should not be rushed through hastily.

The proposal of the Director of Public Instruction that the scheme will be introduced only in places where there are facilities available must satisfy many who have raised objections on this ground. It is stated what has already appeared in the Press about the scheme is only an outline of the policy and details are being worked out to implement it.

It was stressed by an official that the aim and object of the scheme was not the introduction of any shift system to provide for the schooling of double the number of children in elementary schools. The fear that the scheme would result in increasing the burden on teachers was unfounded. It was pointed out that for the purpose of grants, elementary schools were permitted to have a teacher for every 20 students. If, for instance, in a school of five standards, there were, say, 20 boys in each standard, the school was permitted to have 5 teachers. The number of teachers permitted depends on the number of pupils in the school on this basis.

NO HARD & FAST RULE

Another important feature of the scheme is that there will be no hard and fast general rule that the schools begin work at a particular hour in the morning or evening. It is proposed to give the largest latitude to suit the convenience of the local people.

What will be insisted upon is that the schools should function for three hours either in the morning or evening. If in an area the majority of the people are found to be engaged in a particular occupation, and they would like to have their children with them in the morning, the school can func-

tion in the evening and vice versa. This will be left to the discretion of the local people.

It is also proposed to permit the closure of schools, if necessary, for seasonal operations, where the majority are agriculturists.

The number of working days has been prescribed, and so long as this can be adjusted, it is pointed out that it will not matter much as to when the holidays should be. This may be left to be adjusted according to the needs of the people of the locality.

The school hours, in short, will depend on the kind of work done by the parents, and the holidays too can be adjusted.

An official stated that there was no reason why children should be forced to attend schools at a time they would be useful to the parents at home, particularly at the time when the agricultural operations are on. Not only this should be recognised, but encouraged, he added.

NO LOWERING OF STANDARDS

There is another fear expressed in certain quarters that the new scheme will result in lowering of standards, and this section feels it would be necessary to have another type of secondary schools later on for the children who undergo instruction under the new scheme. This fear, it is pointed out in official quarters, is an unnecessary one.

A study of the working of the elementary schools at present compared to what would be the case under the new scheme will make the position clear. Under the present elementary school time-table, provision has been made for 30 periods in a week. Ordinarily, the total number should be 35. Five periods have been left for any activity which the children like in each school.

Out of the 30 periods, there are only 19 periods for what may be called "book knowledge subjects." Language, Mathematics, History, Geography, Civics and Moral Instruction constitute the 19 period.

The remaining eleven periods are allotted for subjects intended for physical or artistic development of children. In many elementary schools, these amount to nothing. The position of subjects like drawing, crafts, music, physical instruction etc., in elementary schools is well-known.

So far as the "book-knowledge" subjects in which pupils are tested when they are admitted in First Form are concerned, the time allotted for them under the new scheme in the school will be the same. If in the three hours of school daily, they can provide for four periods, it will come to 20 periods a week for these subjects.

EXPLOITATION FEAR

The City Headmasters mentioned at their recent meeting that if children were sent to farmers or craftsmen without the teacher with them, there was the danger of the children being exploited. They stated that the children should be guided by the teacher who was the one eminently fitted for the job.

In answer to such fears, it is pointed out that under the scheme, the majority of the children sent to the farmers or artisans will be children of the farmers or the artisans and only a small number not coming under this category would be tagged on with the majority. Parents would obviously not exploit their own children. As regards the rest, any complaint of exploitation would be immediately looked into. After all in a village, it is stated, nothing can be done in secret, and there is bound to be a hue and cry if there is an injustice.

The official added that where a majority had practical training, it was necessary that the remaining too should fall in line, so that every one would realise the dignity of labour. While the majority did a sort of manual labour, a few should not be allowed to go with a false feeling of superiority. They should also be made to realise the dignity of labour.

There have been in the past several village industries, which have lost their importance and position, due to machines and

big factories in urban areas. The village industries have not been able to withstand the competition. Under the new scheme, the children will be made to learn something practical about work in the fields or crafts. An enthusiastic teacher can play his role by teaching how best the village industries or their products can be improved.

What occupational training can be given to the children in other elementary schools is one of the major schemes, which will have to be considered later on, the official said.

Criticism of the scheme on the ground of "child slavery" is dismissed as one made without realising the position. The children are sent to their homes, from where they come, to be with their parents. Where is child slavery here? What happens to them if they do not come to school at all? Instead of 5 hours in schools, they are asked to come for three hours and they are made to stay for longer hours with the parents, and that is what is required under the scheme.

EXTENSION TO HIGHER CLASSES

It is further recognised that the scheme (of providing for occupational training) should be "gradually" introduced in the higher classes also. But this is one of the things which would have to be done only gradually.

"We wish to learn by experience what the things are which would require improvement and then go to the higher classes," an official said.

The importance of "Citizenship Training Course" introduced as early as 1943 is stressed in this connection. It is felt that the interest of every student in a high school will have to be looked after. The Citizenship curriculum has been revised, and according to this revised scheme, there are two important aspects. One is that inside the school itself, the students should get into the habit of social service and self-help. It is felt that a beginning should be made from inside the school in this regard. Im-

provements to schools by cleaning, white-washing and beautifying are some of the ways in which students could engage themselves. The second aspect is that the students take pride in what they have done and take a personal interest later on. The students will realise that there is nothing derogatory in helping themselves by doing such jobs.

In the elementary schools at present there is no provision for this type of work.

The question of reducing the number of hours in high schools is a major problem and the recommendations of the Elementary Education Commission are awaited for reforms to elementary education.

It is explained that which is now sought under the new elementary education scheme is not totally new, a start having already been made in the high schools in 1948 (under the Citizenship course).

SOCIAL WORK

The Government of India have a proposal for promoting a Youth Welfare Movement and they have promised help to the State to some extent for organised social work in community project areas. For the maintenance and work of a batch of students in those areas, what is required is finance, and if that is forthcoming, social work will be an easy task.

"It is not as if nothing is being done now in high schools. We are only taking it to lower classes to do more realistic work," the official explained.

One of the reasons why this was delayed, he explained, was because it was merely part of the basic school idea, with the difference that in a basic school everything had to be brought inside the school, as it obtained at present, even though it was intended that villagers would co-operate with every kind of activity of a basic school. "This is a thing which we have not yet been able to secure," the official remarked. Whatever kind of craft activity was provided in a basic school, everything had to be brought into the school. That was why the pace was slow.

NO PERPETUATION OF VARNASHRAMA

"The opposition to the new scheme based on the fear that its object was to perpetuate the 'Varnashrama Dharma' is born out of ignorance," the official remarked. Their idea is not that the boy, who is given training in cultivation, should stick to cultivation. He can progress like any other from the Fifth Class to First Form and then to high school and college.

The idea is that the student can have a choice as to what he wants to do, and then take to it, the official said. By this method, no attempt is made to force anybody to stick to the traditional occupations at any cost.

Either by choice or for any other reason a student will have a second kind of thing to do, and that is the idea behind the scheme. In the high school classes, there is the bifurcated course. If it is possible to link with the Secretariat course practical training in running a small retail shop, then a student can take to the retail shop for his livelihood, if he is left with no other choice. There is no ban on any one continuing his study in the college.

The official stated: "We are not by any means seeking to arrange to give this training through school to all the pupils. We can deal only with a small percentage in the schools, because we expect the majority of the pupils to be looked after by their parents who have independent occupations of their own that come under the scheme."

The scheme can be approached from the psychological problem of adolescence. In western countries it is stated boys become restive when they are about 16 and they become irresponsible as well. So long it has not happened in India. But with the increase in the number of students coming to high schools, there is that danger which should be prevented. In a kind of economy like ours, children must grow up with a sense of responsibility at each stage, and this will help to solve the discipline problem as well.

III CRITICISM BY EDUCATIONISTS

MANGALORE, May 8:

Mr. S. Natarajan, President, South Indian Teachers' Union, said today that the proposed scheme of elementary education, though based on high ideals, was impracticable, unreal and visionary.

Addressing the basic and primary education section of the fortythird Madras State Educational Conference here today, Mr. Natarajan said that at a stage of life, when regular habits had to be formed in children, the new scheme made it impossible for children to acquire these habits. He regretted that Government had rushed with the scheme without previous consultation and proper planning.

Mr. Natarajan further stated that the scheme was vague and left so many doubts to be cleared up. No proper details had been given. He said that though the scheme would bring 37 lakhs more children into schools, it would leave children idle for the greater part of the day. It was doubtful whether children would actually learn crafts from their parents. He wanted to know whether it was the duty of Government, the teacher, the school management or the parent to find apprenticeship for the child. He further stated that Government had not consulted any one about the practicability of the scheme.

Mr. M. S. Ekambara Rao, Head-master of Anandashrama High School, Ullal, presided.

Smt. Saraswathy Srinivasan, Head-mistress, Avvai Home Girls' High School, said any change in the system of education should be the work of educationists. She said basic education meant education of the body, mind and the soul through the practice of productive basic craft. All lessons in History, Geography and Arithmetic were correlated to the craft. But in the modified system of Elementary Education, a craftsman had to teach the craft and

as such could not correlate the lesson with practice.

Messrs. T. P. Srinivasa Varadhan, Secretary of the S. I. T. U., K. Kuruvilla Jacob and Rev. Thambuswami stated that the scheme was a surprise to all and needed careful study before its introduction.

Mr. Ramakrishna Shetty, Head-master of the Government Basic School, Maipady, said basic education was all that was good in the old system plus something new, and practical experience had shown that basic education had completely eradicated caste restrictions.

Mr. Kuppuswamy, Head-master, Basic School, Peelamedu, said only teachers interested in Basic Education ought to be given training.

—The Indian Express

IV C. R's REPLY

MADRAS, May 16

Mr. C. Rajagopalachari, Chief Minister, yesterday maintained that it was not a practical proposition to consult everyone before starting on a new reform.

Meeting indirectly the criticism offered by a section of educationists that they were not consulted prior to the introduction of the reorganised scheme of elementary education, the Chief Minister pointed out that if it was laid down as a matter of general policy that there should be all-round consultation before they were to embark on any new scheme, then they would take millennia before anything tangible could be achieved.

He said he had recently suggested the need to reduce the school hours for their children in the early elementary classes, so that the present system of torturing the child's mind with over-burdened school hours might be given up and the child be allowed to remain in the school only three hours in a day, spending the rest of the time in close communion with nature. His

main objective in making this suggestion was to see that the child's interest and aptitude for learning was not allowed to be dried up by too much of school hours.

But, what was the reaction to this suggestion? Immediately, people saw some red rag in it and began to suspect that this was meant to harm them all. But, if he had only consulted the children about this, he was certain that they would have acclaimed it as the right thing. Who were those who viewed it critically? They were only the teachers. They were apprehensive about this scheme because they seemed to fear that this proposed schooling of the children for only three hours a day might progressively get reduced still further to an hour and a half and even less, so that ultimately there might not be any schooling at all and they might stand in danger of losing their jobs. Whether he be a teacher getting a salary of only Rs. 15 a month, or Rs. 100 or even Rs. 1,000 a month, it was this same 'fear complex' that vitiated their approach to this subject.

They also complained that this scheme was framed without prior consultation with them. But, what would be the result of prior consultation with them all? Each one would give a different suggestion, and in the end, nothing tangible would have been achieved. This was their bane as a nation. "If you are anxious to do anything good, you could do it only without consulting anyone. (Prolonged cheers). You are now applauding what I say; but, when I begin to do it, people accuse me of being dictatorial. If we are to consult one and all before we embark on any new scheme, I am convinced it will take not only one yuga but even four 'yugas'."

But it was contended that this was a matter affecting the education of their children and therefore, a fit subject in which every one should be consulted before introducing any reform. But, that was not a practical proposition, he asserted. He was convinced that nothing concrete could be achieved that way. People should not entertain unnecessary fears and doubts, added the Chief Minister.

2

TIRUCHIRAPALLI, May 16

On his personal guarantee that the introduction of the new scheme of elementary education would neither lower the standards of education nor affect the level of intelligence of children, the Chief Minister, Mr. C. Rajagopalachari, put in a spirited plea here today for all-out support to the scheme.

Mr. Rajagopalachari, who was speaking at a public meeting here this evening at the "Mahe grounds" in the St. Joseph's College claimed that far from lowering the present standards of education, the new scheme would help to improve the position in the country today.

"I am convinced of this", he declared, and added in an emotional strain: "I may not live long; but the arrangement that I propose to make is primarily intended for the benefit of generations yet unborn. You are all at liberty to throw mud on my 'samadhi' later on if, contrary to my expectations, this scheme of mine fails. But I am sure it will not. Defects, if there are any noticed in its actual working, can certainly be rectified."

VI

IN PRAISE OF THE SCHEME

"The Hindustan Times" writes:—

While the basic education scheme is making steady progress in the country, the Chief Minister of Madras has introduced a revolutionary change in rural primary schools in the State which other States may well desire to copy.

Over two million children in rural primary schools in the State will spend half their day at school and the other half at home assisting their parents in their ancestral occupations or learning a new craft. The idea is that the boys, because of the long hours spent at school, should not become physically and mentally incapable of productive activity; and they should improve their general knowledge and their usefulness to the community by engaging themselves in village activities.

One of the greatest defects of the existing system of education is that it takes the son of the farmer, the village artisan or blacksmith and, instead of making him a better farmer, a better artisan and a more efficient blacksmith using modern methods and technic, turns him into an indifferent clerk or typist in the nearest town. Our social system too is so organized that even today there is a certain amount of prejudice against manual labour, while so-called intellectual work is overrated. A system of education which instils in the child the idea of the essential dignity of all labour and which keeps him in the village in order to make it a better place to live in has everything to commend it.

Basic education as conceived by Gandhiji was intended to achieve this and the value of the Madras experiment is that it will carry the fundamental conception of basic education to all village schools in the State, without waiting for the day when there will be none but basic schools everywhere. Hailing Gandhiji's concept as "one of the world's great contributions to education," the Radhakrishnan Commission has pointed out that the essence of its philosophy is that "education should combine practice in the everyday process of living and working with more formal training." A system of book education which either has very little to do with life as lived by most children in their homes and

villages or pretends to teach natural sciences in the class room, instead of in the open country around, has its limitations which are all but apparent in its products.

Side by side with the pursuit of theoretic knowledge, our students must be kept in continuous touch with life as it is in our villages and towns and the occupations in which their elders are engaged, so that the process of fitting them into life after they leave school or college may not present as many difficulties as it does today. By keeping in close association with the realities of life of our people, the new system of education should aim at steadily improving it, instead of seeking to impose on people alien but, possibly better systems from above.

Commenting on the fact that our villages have scarcely been influenced by secondary and higher education, except for the permanent withdrawal from village life of those able and young men who have left the villages for the universities and on the poverty and lack of cultural opportunity of the rural population, the University commission remarks in its report that the path of wisdom is not to deny or ignore this glaring lack, but rather "to create the types of educational opportunity which are appropriate to Indian life." The Madras experiment is a move in this direction, and as such it will be watched with interest by the country.

NOTICE

Our Report of the proceedings of the State Educational Conference, held at Mangalore at the beginning of this month, has been held up for want of space and will be published in our next issue.

Editor.

Editorial

ELSEWHERE we have given some particulars of the new scheme of primary education for rural areas, started by the Government of Madras, and some of the views for and against it. The timing of the announcement about the scheme was perhaps a little unfortunate. It came just on the eve of the State Educational Conference at Mangalore. Even before full details could be given and doubts elucidated, the Conference was obliged to consider the scheme. In the circumstances—and taking also into consideration the natural irritation of the teachers at having been kept in the dark about the scheme all along—it is perhaps not to be wondered at that the Conference viewed the scheme with marked disfavour. It passed a resolution to the effect that the new scheme, far from producing the effects desired by the Government, might result in harmful effects on children of the age group of six to ten, and it called upon the Government not to proceed with the new scheme.

This reaction on the part of the teachers seems to have annoyed the Chief Minister, who has the primary responsibility for sponsoring the scheme. In his replies to the criticism by the teachers he has suggested that their attitude has been determined in a large measure by the fear that their jobs or emoluments may be endangered by the new scheme. We feel that in taking this view the Chief Minister has been less than fair towards a hard-worked and desperately underpaid profession who have been the worst sufferers in the inflationary economy of the war and post-war years. The teachers are entitled to disapprove of a scheme for the sole reason that it affects their legitimate interests. In this case, their opposition has been actuated by other considerations based on educational principles and policies. And while we do not agree with the resolution passed at Mangalore, we feel that teachers have a right to be

heard and that criticism from the point of view of pedagogics should be answered from the same point of view.

The essence of the new scheme consists in reducing the working hours of primary schools to 3 per day, and in asking the children to learn the craft of their parents or some other craft during the rest of the working day. This scheme, as we see it, is an attempt at a radical solution of the problem of primary education. The most important obstacles standing in the way of the spread of primary education in India are finance and unwillingness on the part of many parents in rural areas to send their children to schools. Both these difficulties spring ultimately from the type of education till now given and envisaged.

Our educational system, as remodelled by the British administration, had for its objective the supply of administrative personnel in the lower ranks of the Government service. At best it could turn out some members of the learned professions—doctors, lawyers, engineers and teachers. The scheme of education therefore largely stressed academic values and was mainly 'bookish'. It was definitely education for the classes—and 'classes' more or less in an English sense. Thus it suffered from a divorce with the kind of life lived here in India, and the divorce was more complete with rural life than with urban.

Schemes for reorganisation of education have long sought to bring education more in accord with the life of our people. The most notable instance of this was Gandhiji's basic education scheme. Mahatmaji thought at first that he had found a solution both to the problem of finance and to that of relating education to life by his basic scheme. He expected the sale of craft-products made in the school to cover the cost of its upkeep, and craft-centred education to be closely related to rural life,

But as a matter of fact Basic Education as it developed, solved neither of the two problems. Very early in its career, the idea of making it self-sufficient in the matter of finance was given up. Craft-centred education, refined by experts, became academic in its own way. The craft had to be taught inside the school, and takes on at least a slightly academic tinge. Probably Gandhiji's prejudice in favour of spinning as a universal craft has also hindered the untrammelled development of Basic Education. What is even more important, Basic Education makes its own demands for buildings and equipment, and has not so far succeeded in integrating itself with the routine of rural life.

It is against the background of the comparative failure of the Basic Education scheme to advance elementary education in the manner expected of it, and the impracticability of organising in India an educational plan with teachers, buildings and equipment on the model of western countries, that our own staggering problem of education has to be viewed. The Sargent Report said that it was not bothered about finance. But our statesmen are bothered by it. And if no solution of the financial aspect of the problem is found, educational progress will continue to be slow. It has also to be remembered that in western countries, the growth

of education was organically related to the growth of industries and wealth.

Except the Basic Scheme, no scheme till now has tried to take note of the social and economic realities of the Indian scene. Industrialisation is just beginning to make headway in our country. And we still have lots and lots of crafts and craftsmen amongst us. Most of them pick up a traditional vocational technique, and formal education of any kind leaves them practically untouched. The great, the unique merit of Rajaji's scheme is that it carries modern education to them instead of asking them to come to it. Side by side with training in crafts, they are to be initiated into the mysteries of the three R's and all that they may lead to. Thus any disinclination on the part of rural parents for sending their children to school is overcome. Progress is not hindered, but the transition to a more modern economy is made smoother.

In the circumstances, the scheme deserves at least a fair trial. Mr. Kuruvilla Jacob, as president of the State Educational Conference, gave some marks for it at least as an emergency measure. The Conference, however, has completely disapproved of it. We hope that misunderstandings about the scheme will be cleared and that it will be tried with a due appreciation of its radical attempt to solve a difficult and almost insoluble problem.

Book Reviews

AN INTRODUCTION TO CO-OPERATIVE PRACTICE. THE INTERNATIONAL LABOUR OFFICE, GENEVA. PAGES 50. PRICE 50 CENTS OR 3 SHILLINGS.

This small book, which forms No. 32 in the New Series of Studies and Reports by the International Labour Office, gives information about the main problems of co-operative organisation and the different branches of the co-operative movement. It has six chapters. The first deals with the principles and methods of co-operation, and has a fine description of the meaning of

co-operation and its usefulness in many forms. In the next chapter different types of co-operative societies are dealt with—credit, marketing, consumer, thrift and industrial co-operatives: reasons for their success and failure are given. How each society should follow the principle of simplicity and have an exact definition of its aims and objectives, if it is to succeed, is explained in the third chapter. Organisational problems form the theme of the fourth chapter—the area to be served by each society, the capital required, management costs, risks run, the manner of settle-

ment with members etc. We have in the fifth chapter an account of the administrative aspect of co-operation—the rights of members of societies, general meetings, elections etc. The last chapter surveys the whole field of co-operation and concludes with an appeal to the governments of the world to make legislation for co-operative societies "only to protect the true character of the co-operative association and to assist co-operative societies to maintain this character in their own internal organisation."

Though this book gives a great deal of information within its brief compass, yet it may be noted that it fails to take notice of some important branches of co-operation like insurance, house-building and milk union societies. The value of the book would have been considerably enhanced if it had included a line about each country's developments in co-operation. But taken as a whole, this book gives a valuable introduction to the principles of co-operation. And we have no hesitation in endorsing the claim put forward on behalf of the book by the International Labour Office that it "will be of service within its given limits to governments, non-official institutions and others requiring a basic document of an easily assimilated character for use by workers in the field and others directly engaged in the preparation and establishment of co-operative societies and the guidance of their members."

THE 'STAR' ENGLISH READERS: GENERAL READER 1, EDITED BY S. NARASIMHAN B.A., (HONS.), L.T., PRINCIPAL, A. M. J. COLLEGE, MADRAS. VENKATRAMA & Co., ANDERSON STREET, MADRAS 1. PP. 120 PRICE Rs. 14.

This first English reader (for Form I) has been prepared to meet the requirements of

the new syllabus in English for secondary schools prepared in September, 1952. Mr. Narasimhan has kept close to the syllabus and has not deviated from it, even though he does not approve fully of the scheme followed in the syllabus. He holds that the postponement of the interrogative form to the ninth week of the first year and the imperative to the second year deprives the teacher of very useful tools in class-room work. In spite of this, however, he has closely followed the syllabus, in order to avoid confusion.

This only departure that he has made from the syllabus is in adding a few words to the essential word-list. These are *anna*, *bat*, *chairman*, *class*, *class-room*, *class-leader*, *count*, *cradle*, *doll*, *drawing-pencil*, *drawing-book*, *duster*, *English*, *foot-ball*, *gardener*, *hurdle*, *mango*, *reader*, *rice*, *rupee*, *stump* and *vase*. As Mr. Narasimhan points out, most of these are very common words and seem to have slipped out of the list through inadvertence. Among Mr. Narasimhan's additions '*hurdle*' and '*vase*' may be slightly difficult.

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