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The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LX.

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1

The Educative Value of Radio

By SH. H. AMIR ALI, B. A. (Hons.), Annamalai Nagar.

ONLY speech and reason distinguish man from other animals. Man expresses his thoughts, which are the outcome of reasoning power, by speech. In olden times communication of thoughts took place only by formal, direct, personal contact. But machinery has lessened the difficulties of man in communicating thoughts and feelings as a result of which universal and simultaneous expression has become possible. The telegraph and the telephone are such machineries, but they are only of limited value compared to the radio, which is an effective instrument for mass communication. Compared with the press, which is also a positive instrument of communication of thoughts and feelings, the radio and the film are of sterling value. For from the former only a few can profit, whereas latter are really boons for ignorant laymen.

The increasing importance of radio in modern society needs no emphasis or explanation. Ranging from laymen to shrewd observers of events in the political arena, every one is interested in one kind of broadcast or other. But statistics prove that with the exception of the profoundly interested intellectuals, almost all are satisfied with swing music, dramatised serials, classical songs or vocal or instrumental music or even claptrap.

Our concern here is to see how to direct this instrument or adapt this agency in spreading education and disseminating knowledge. It goes without saying that the radio, like the film, is recognised as an educationally potential and significant social force. Actual aid, like visual aid, has become a notable factor in educational and social programmes.

How has it come to pass that this audio-aid is recognised as an immense factor in educational programmes? It is so because the radio serves the purpose of obliterating isolatedness of the dissemination of knowledge in an inexpensive way. Further the radio has certain appreciable features making it superior to the film and the press, and that is the reason why it is considered as a mighty instrument in improving the cultural level. Those features are (1) immediacy, (2) reality, (3) emotional impact and (4) group value respectively. The broadcast will be more realistic and interesting than the same theme dealt in the press by a reporter. The radio also brings dramatic effect and warmth into the classroom. The broadcast in pure and simple terms can be understood simultaneously by millions, and hence it has a group value much more than a film. The serious shortcomings of the radio are only two in

number. They are one-way communication and the element of timing.

The radio is another way of dramatization. In the two ways of experience, both direct or personal and indirect or contrived, the radio is said to constitute both direct and indirect experiences; direct in the sense of the dramatizing effect that the hearer gets and contrived in the meaning of the listening experience of what the broadcaster has.

By dramatization is meant either participation in reality or observation and impressions formed thereby of the reality. The radio creates a sense of dramatization. Nowadays in the radio serial stories have become normal phenomena, and part of the regular programme. This serial story creates in the hearers' minds a series of impressions as a result of which they become one with the characters. Therefore this is a contrived experience.

The radio helps students, especially, to keep themselves abreast of the times. Further, it creates in them a sense of world membership. The most important aspect of the radio is an immediacy that it causes. It transmits attractive or informative items to the public in so bewitching a manner that it is quicker and more effective than the press. Hence it is important for the student from the point of view of maintaining a living contact with the outside world. Another use of the radio for students is the power of selection and discrimination that it imparts and causes indirectly. It helps students to differentiate news or information through the press and the power to sift the truth. An excellent broadcast in itself offers incentive to further search over the heard fact through the press or the books. In a way, broadcast facilitates interpretation.

The third beneficial use of the radio is contact with distinguished personalities.

Indeed, personalities might be appreciated by their speeches through the press or other ways, but yet the radio offers a unique opportunity of hearing their voices and hearing them uttered. Another important gain from the radio is the cultivation of the power of attention. The teacher might not be in a position to go into details of the traits of every student and to mend the defects, if any, whenever necessary. So the radio either in the classroom or out of school hours lead him surely to go a long way improving the power of concentrated listening.

Fifthly, it cannot be denied that a change can be brought about in the student's diction and speech. Through variety of voices that the students are to hear, they are imparted a correct and effective use of the spoken word.

Specially speaking, now, we can confine ourselves to the programmes for schools. At least, one third of the total broadcast time is assigned for music, whether classical or light. Besides this, serial lessons on music, chiefly classical, are regular. To a certain extent, these lessons are of use for students. Indeed, music forms part of the school curriculum, and these lessons do come into the play of direct experience, but the importance of the radio especially in the realm of music consists in the instruction that is offered by way of variety of programmes that are presented to school students. Talks of specialists are of immense use for students. Proper utilisation of such codified talks of specialists would help in understanding subjects of the curriculum.

Above all the radio helps students to secure information of general educative value, to improve the attitude and spirit of association and appreciation, to kindle interests and self-motivation, to achieve social behaviour and integration, creative expression, critical thinking, discrimination and varied skills.

The Parulekar Report

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

It is too late in the day to question the propriety of Mr. R. V. Parulekar having been appointed to be the chairman of the committee on the modified scheme of education in Madras State. Dr. M. V. Krishna Rao, the then Minister for Education, in his radio broadcast in June, 1952, said: "Two concrete proposals to reduce the cost of the programme to a level where it would be within the financial competence of the nation have held the field in our country for the last 15 years. One is the doctrine of *part-time* instruction propounded by Mr. R. V. Parulekar." The then D.P.I. was part-sponsor of the scheme. A favourable verdict on the scheme was naturally expected, at least as regards the principle behind the modified scheme.

The judgement on the desirability or the usefulness of the modified scheme should be based on the objectives defined by the Government in the notes on the salient features of the scheme circulated to the members of the Legislature in July, 1952. The primary objective was to prevent children from becoming physically and mentally incapable of productive activity which is needed for their individual advantage and that of the country, and to provide them with opportunities for usefully engaging themselves in village activities. The burden of long school hours which impair the health of young school children should be reduced, and they should have allotted places in the social organisations that constitute the family and the village. The note is practically silent on the expansion of primary education. The Parulekar Report does not make any pronouncement on how far the present system of schooling has been rendering school children physically and mentally incapable of any productive activity. The Committee have perforce to admit that the new scheme, on account of the

reduced working hours for the academic subjects, might demand continued alertness and more strain for the pupils. They recognise some force behind this criticism, though they finally state that they do not consider that the new scheme will necessarily result in any extra strain for the pupil.

The Committee have not been fair to the public and to the sponsors of the scheme in assuming that the doubling of the number of pupils is one of the main aims of the scheme. On this presumption, they have stated that the new Madras scheme will prove a pioneering scheme, which others have to adopt sooner or later, if they wish seriously to implement the directive of the Indian Constitution. From the outset, the sponsors of the scheme have been at pains to point out that the arrangement of dividing the classes into two batches was wholly different from the shift system which was hitherto permitted in overcrowded schools. There is no point in division into two batches even with regard to classes where the strength of the class does not warrant such division. The Chief Minister of Madras had definitely stated that he had not introduced the new scheme with a view to fulfilling the provision in the Constitution in the matter of illiteracy. The absence of universal illiteracy, to use his own words, was not going to ruin the country. He is no believer in the necessity for universal elementary education. The idea that the scheme might bring in more children to schools came later, and was an incidental benefit of the scheme. The village councils were not charged with enrolment of more pupils, but to guide the extra-activities of the school. My point is that the committee wrongly assumed that the objective of the new Madras scheme was to fulfil the constitutional obligation of the State, and

therefore commended the scheme. The Committee state that even critics of the scheme would welcome it if increased enrolment would result in a year or two. They have, therefore, suggested the creation of a proper atmosphere for increased enrolment and a machinery for launching a big sustained drive on the part of teachers, and inspectors, and they appeal to the Government to bring into operation all their resources immediately. Paid officers should be appointed for the enrolment drive; and admissions should be made at any part of the year as a special case; special coaching should be given to these late admissions to enable them to secure promotions. The Committee pathetically observe that if no special treatment is given to admissions at this late period of the year, the whole year will pass without increased enrolment; and this will prove harmful to the ultimate success of the modified scheme. While the suggestions for expansion of primary education are commendable and should receive careful consideration at the hands of the Government, that the scheme has failed is evident from the anxiety of the Committee. The State which cannot find the necessary funds for imparting the rudiments of education to all children, cannot be expected to provide funds for paying salaries to young men from Colleges to organise the enrolment drive. But the chief aim of the Modified scheme is to give shape and purpose to the activities of the children in out-of-the-school hours, as explained by the Chief Minister often.

The Parulekar Committee have scrutinised whether the Modified scheme contains suggestions, proposals and programmes which are capable of achieving the aims of the out-of-school programme. "It is no exaggeration to say that upon the answer to this question will depend to an important extent *the case for or against the Modified scheme*" We are thankful to the Committee for their frank statement that "whereas the programme inside the school is well

taken care of by full-time, trained and paid teachers, *the big programme outside is largely left to take care of itself.*" The Chief Minister's idea that the entire village should serve as a polytechnic is a brilliant idea. But what are the realities? In a report on the Firkas-Development scheme, Mr. G. Ramachandran has written that, apart from the khadi spinning, village industries have been altogether ignored. That being the case even in the firka development area, the idea of the entire village serving as a polytechnic for imparting craft-education to children is but moonshine. The village artisan is at present unable to earn his own livelihood. Will he have the temperament and leisure to teach the village children his craft? It is admitted all over the world that the vocational teacher must have pedagogic knowledge and skill, should be able to draw up and interpret a syllabus, and be able to handle a class and interest his pupils. Though the Chief Minister has greater faith in the capacity of the 'actual farmer and craftsman who make their living by their work' than in 'a half-baked craft-teacher made to order', it is some consolation to us, teachers, that the Committee have opined that the craftsmen should be given a new type of adult education and training in scientific methods of work, and that teachers' help and supervision in organising the out-of-door programme were quite necessary for the success of this part of the modified scheme, and that it 'requires greater care than is contemplated in the modified scheme'. The State which is unable to increase the teachers' salaries, cannot find funds for educating the craftsmen, much less for paying them.

The Committee have honestly felt that the reduced working-hours will not give time for such modern educational aids as the Junior Red-Cross, Scouting, and Play-activities. They have also felt that the entire school functioning as a single indivisible unit has been upset in the modified scheme, and have suggested

two days in a month when the teachers and all the pupils will assemble and share some cultural activities. The report of the Parulekar Committee, *read as a whole*, leaves the impression that the modified scheme of education as it stands at present does not fulfil the objectives of hastening universal elementary education and of making children efficient in craft-training. Despite their favourable predilections, they have, in polite diplomatic language, condemned the scheme; as its full implications have not been thought out and necessary steps have not been put into execution. Finance and other considerations will not permit the Government to implement

the recommendations made by the Committee as being essential to the success of the scheme. It is wrong to assume that only the reactionary forces of hatred are against the scheme. The Tamil Nad Congress Committee resolved that, when necessary facilities are available, instruction and training in the several vocations under the basic education scheme be imparted *inside schools*. The Congress Committee is not convinced of the usefulness of the craft-education *outside the school*. Hence the Government will be well-advised to withdraw the scheme, and adopt other measures for giving effect to the directive in the Constitution.

The Parulekar Committee's Report.

The following are further extracts from the Report of the Committee presided over by Dr. Parulekar on the Modified Elementary Education Scheme in Madras.

(Continued from page 244 of December 1953 issue.)

In a book called "Education in the U.S.S.R.," by Yevgeny Medynsky, published by "Soviet News" in London 1950, the following information regarding hours for class study is given: "Class study is the principal form of the tuition in the elementary school, which has four forty-five minute lessons a day in the third class, five lessons are permitted one day per week and the fourth class has three days with five lessons." This means that in the first and second classes the time provided for academic work is three hours a day for 6 days; in the third class one extra period of 45 minutes per week and in the fourth class three extra periods of 45 minutes per week are permitted.

We also feel that the shortening of school hours, will benefit the health of the children in schools.

This device of having two sessions a day is generally called the "shift system". The sponsors of the Modified Scheme have avoided calling it the shift system

presumably because they intend it to be something more than that. In the shift system, properly so called as it is practised in other parts of India, the teacher teaches each day two separate batches or shifts, but children who have attended the school for half day are left entirely free during the other half to do what they like. The school authorities do not prescribe any kind of activity for the children when they are out of the school.

The Madras scheme, however, has a plan for the activities of the children during the half-day or a part of the time when they are out of the school. This difference between the Madras Scheme of three-hour school teaching and the usual type of shift system practised elsewhere, should be carefully borne in mind.

The constitution of the Indian Union has given a directive that within ten years of the passing of the Constitution (1950) all children up to 14 years of age in the States of the Indian Union shall

be brought under instruction. While there is a wide-spread desire to act in accordance with that directive, educational progress in the country is slow for obvious financial reasons. The Madras State faced with the same financial difficulties as other States, has evolved and put into operation its Modified Scheme of Elementary Education, one of the avowed objects of which is to bring into schools a far larger number of pupils, with the resources in men, money, and accommodation available in the State at present.

The Modified Scheme is emphatic about the necessity of keeping school children in close touch with the life and activities of the community. That this contact with community life has been made an essential part of the modified scheme, as it is of basic education, clearly shows that the sponsors of the Madras Scheme are not by-passing their basic education programme.

A time may come, sooner or later, when with increased resources in men and money it may be possible to convert the ordinary elementary schools into full-fledged basic schools. The present scheme is thus designed to fill the urgent need to expand elementary education under the directive of the Constitution and also to clear the way for the promotion of basic education. We are convinced that the Madras Government's move is in the right direction and that it has shown a way to implement the directive of the Constitution and, at the same time, pursue the promotion of basic education,

It may be pertinent here to note that the system of double-session schooling introduced by the Modified Scheme of Madras has been in vogue for some years on a very wide scale in the schools in the Travancore State so far as school instruction is concerned. The "shift system" as it is called there, was resorted to with the object of meeting the requirements of compulsory education introduced in 1947.

The system at present followed is thus described: "In the Travancore area, teaching in the majority or primary schools is carried on according to the shift system. According to this system the classes will work for 2-1/2 hours a day for 200 days in the year. Working hours are divided into six periods of 25 minutes each. The school will work from 10 a.m. to 4 p.m. with a noon-interval of one hour from 12-30 p.m. to 1-30 p.m. and will work for 5 days in the week" (Director of Public Instruction's Report 1951-52. p. 17). The following shows the distribution of periods for the various subjects during the week.

Subjects.	Classes				
	I	II	III	IV	V*
Language	..	9	9	9	10
Arithmetic	..	7	7	7	8
Geography	..	1	1	1	3
History	..	-	-	1	3
Hygiene	..	1	1	1	1
Civics	..	1	1	4	2
Nature Study	..	1	1	1	3
Expression work	..	5	5	4	5
Physical Education	..	5	5	5	5
..	30	30	30	30	40

* In primary schools where the shift system is followed, the 5th class alone works for a full day of 8 periods of 35 minutes each.

Another State which has achieved a definite advance in primary education owing to the adoption of the shift system in recent years, is Bombay. In this State compulsion has been in force for some years in all villages having a population of 1,000 or more and also in some municipal areas. The Bombay Director of Public Instruction's Report for 1950-51 (p-13) observes:—

"Bombay Primary Education Rules, 1949, lay down that the shift system, by which a certain proportion of the pupils attend schools in one session and the remainder in another session during the day, the same teacher attending at both sessions, shall be adopted in standards 1 and 2 in all schools in an area or compulsion, except Basic schools of

schools in which craft has been introduced. It is also open under the rules to adopt the shift system in other areas in classes upto IV in single teacher schools. The adoption of the shift system is subject to the proviso that no teacher shall be entrusted with more than 2 classes or 40 pupils during either session. The shift system was in operation in the schools managed by 23 District School Boards and 47 Municipalities". The literacy percentage of the Bombay State in 1951 was 24-1. Bombay State stands 2nd in all the A & B part States of the Indian Union in the matter of literacy. The first is, of course, Travancore-Cochin. The number of pupils on roll per teacher stood at 40 in Bombay in 1951.

While considering the question of the half-day instead of the full-day school system, as a device for bringing large numbers into schools under severe limitations of men, money and accommodation, the example of the Philippines is worthy of note. That is perhaps the only one of the Asian countries (except Japan) which has a comparatively high percentage of literacy; the percentage is somewhere between 50 and 60. The Philippines Constitution, adopted after that country got Commonwealth status in 1935, expressed in no uncertain terms its educational policy; among other things, free primary education for all children was guaranteed. Faced with this Constitutional mandate, the Government of the country was obliged to devise ways and means to implement the mandatory clause regarding the provision of free and compulsory primary education, which at that time consisted of four grades and was meant for children of the age-group 7 to 11. Money, men and accommodation for a great increase in enrolment were wanting. By the Education Act of 1940, the Government changed its methods of schooling for Primary Education to satisfy the urgent need to bring non-attending children to Primary schools. The Act adopted what is called "two single-session plan" (i.e., the shift system as we call it) for the first four primary

grades "in which a class of not more than 80 pupils under one teacher is divided into two groups. The first half recites in the morning, the second half in the afternoon." (Vide Report to the UNESCO on the Philippine Public School System, 1952-p. 7). The total school day for both the session consists of 5 hours. No extra teaching load seems to have been imposed on the teacher in this new plan. The following is the distribution of time among the several subjects under this plan (vide ibid, p. 38).

Subjects.	No. of minutes (per day)
Opening Exercises	05
Reading and Phonics	30
Language and Spelling	30
Arithmetic	20
Music and Writing	20
Social Studies	20
National Language	15
Free period (including Physical Education and Health Education)	20
Total	160
2 hrs. & 40 mins.	

It will be noticed from the above table, that the duration of each period is shortened and the number of periods per day is increased, in order to find room for a number of subjects.

The Republic of the Philippines very recently (1952) i.e., after 12 years, has found it possible to revert to the old full-day session plan to some extent. A re-organisation of Primary Education was ordered in 1951. "As a result of the reorganisation, approximately 60 p. c. of the primary classes throughout the Philippines returned to the two-session plan (i.e., the full-day session whereby a class of 60 pupils comes to school morning and afternoon under a teacher), and only about 40 p. c. remained under the two single-session Plan." (International Year Book of Education 1952 p. 236). Under the two single-session Plan each teacher

was obliged to teach 80 pupils in two sessions. The revised plan of full-day session brings down the number to 60. In Madras to-day the average number of pupils per teacher in Primary Schools is 30 and with the help of the new plan of two single-sessions it is hoped to raise that number to 60 taught in 2 batches of 30 each.

The U.S.S.R. seems to have attempted to tackle the problem of mass education by adopting the shift system as is evident from the following extract from W. H. Chamberlain's book on "Soviet Russia" (Duckworth, London 1930-p. 280.) "But there is still a great disparity between the comparative poverty of Russia and the great task of popular enlightenment which the country has set out to achieve within the next few years: the elimination of illiteracy and the introduction of universal compulsory primary education. As a result of this disparity 30 percent of the children of school age in the Soviet Union receive no education at all, while the remaining 70 per cent are taught in schools which are usually over-crowded, some of them working in two or even three shifts."

We may here refer to other types of schools with a system of part-time instruction. Of Denmark it is observed (1935), "the children's schools are part-time schools. In rural schools, pupils of every class must be taught 18 hours every week; these 18 hours a week are worked out in different schools according to local circumstances. The principle kept in view is that the farmers must not be deprived more than necessary of the help of their children. In some schools, the children attend the school for 3 hours a day for six days in the week, but much more common is the arrangement by which each child attends the school for six hours every alternate day. Under this arrangement, one teacher can take two classes on alternate days." (Vide *The Rural System of Education in Denmark* by A. A. Mohamed Zalaullah Khan, p. 13).

The following system prevailed in Norway (Year Book of Education, London, 1935-p. 880). "Country Schools: Even the school year is considerably shorter than in towns, the junior division having only 12 weeks' schooling in the year, the senior division 14 weeks, which latter number, however, may be increased to 21 weeks. The ordinary short schooling of the country is usually spread over the year, the pupils attending school only every other day. In comparison with the 39 weeks' schooling in the town schools, the country schooling seems rather inadequate. But the fact is that the efficiency of the country schools is considered broadly speaking, to be on the level with that of the town schools. This may be accounted for by the greater amount of energy the children are able to devote to their school work, when it is confined to three days of the week, the greater amount of time left for their preparation, and perhaps also by the greater maturity of country children, who most of them take part in the working life of the farmer at an early age."

Adoption of a system of half-day schooling in which each teacher has to take two separate batches per day, or raising the number of pupils per teacher to sixty and over in a full-day session, are the two ways to reduce the cost of primary education so as to make it available to a far larger number:

In India classes of 60 or more at a time per teacher are not likely to be popular even if introduced as a matter of necessity.

If we are to make any substantial advance in free primary education in accordance with the directive given by the Indian Constitution, classes of 30 or 40 pupils each, taught by shifts under one and the same teacher, is the only way open.

As early as 1937, the Rev. Milton G. Koult stressed the need for

adopting the shift system (*Educational Review*, May 1937): "The solution that I would offer for this problem (teaching very large numbers) is to make the present staff and permanent equipment do double duty. If a prosperous country like the United States has had to resort to the double shift system, I think it is time that in India we think also along the same lines."

We feel therefore, that the Madras policy under which basic education is carefully tended and expanded every year, and at the same time a big drive is being launched to bring a large number of children under its Modified Scheme of Elementary Education, is the right policy. If it succeeds, it will enable the State to implement the directive of the Constitution without lessening its efforts to push forward basic education.

In our opinion the new Madras Scheme will prove a pioneering Scheme which

others will have to adopt sooner or later, if they wish seriously to implement the directive of the Indian Constitution. To be fair to the Modified Elementary Education Scheme of Madras as it is contemplated by its sponsors, the doubling of the number of pupils is one of the main aims of the scheme, but as already stated it is not its only aim. The Madras Scheme attaches equal importance to what the children will do outside the school. Their out-of-school activities, the scheme considers to be an integral part of their education. The Madras Scheme therefore is quite a novel one; it attempts to give to the children not book education alone, but an education with a fair amount of opportunity for the exercise of initiative and for participation in the life and work of the community in which the child lives.

(To be continued)

The Student Body of America

BY JOSEPH DOITCH

(From *The Christian Science Monitor*)

AT the end of the working day in the United States, many people leave their jobs and go to school. In fact, many adults start learning about different things—from soil conservation and arc welding to non-objective art—almost the minute they get up in the morning.

A lot of people who study this way—at assorted hours and places—do not realise it, but they are the "student body" of the adult education movement in the United States. Not long ago it was estimated that 30,000,000 Americans are giving attention to something that can be called an adult education activity. The adult education movement in the United States has grown today, until more people may soon be part of adult

education than children and youth in regular schools and colleges.

Adult education today means more than learning English and civics to become a naturalised citizen, or studying mechanical drawing at home to get a better job. Schooling for adults has pretty much become the mass movement of education in the twentieth century. Quietly, surely, it swept the nation and has settled. It is a part of American life.

It has meant education for everybody—farmer, stevedore, policeman, carpenter, mechanic, housewife, insurance man, teacher, garment worker, stenographer, lawyer, the unemployed, the rich, the poor, the young, and the old. It is

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

usually to be had for the asking. People want it. It is a necessity. It is free, or at low cost. And when people take it up, they see what they have been missing.

The spontaneous growth of the adult education movement has been a little ahead of organised thinking and research about it. It grew fast. Any place that offered instruction or classroom space—school, museum, library, church, or someone's living room, for that matter—could technically be called an adult education centre. Since 1925, when the idea really got started, millions of persons have been studying in inestimable thousands of these centres throughout the United States. Today nearly a fifth of the national population—30,000,000—are believed to be learning something, at some time or other, in their spare time.

It would require about 100,000 teachers to serve these people on a full-time basis. Yet there is no teacher shortage in adult education, because many teachers in the movement are volunteers—the bank president who teaches economics on Saturday morning, the housewife who conducts banking classes, the town editor who lectures on journalism, the steel-workers' spokesman who talks about labour and management. It is an American kind of enterprise. It belongs to the people.

Answers to such questions as the overall status of adult education today, how it can be improved, how it can better serve Americans, and what its job in the future is, were found recently by the Institute of Adult Education of Teachers College at Columbia University in New York. Teachers College is a pioneer in the movement. Its institute was established for a 10-year period in 1941 by a \$350,000 grant from the Carnegie Corporation of New York. With the University of Chicago it is one of the only two major adult education research agencies in the United States. Its purpose is to study the "opportunities, problems, materials, and methods of

adult education and to train leaders and workers in the field."

To see how the adult education movement was shaping up, Paul L. Essert, institute executive officer, went out and looked it over in 80 towns and cities in 34 states across the United States. The trip took a year in 1947-1948. He interviewed about 400 adult-education leaders and talked to the people they worked with.

After he got back to New York, Mr. Essert was convinced that the more rapidly the United States could develop a strong body of leadership in adult education, the sooner will the nation move toward a real era of peace. His conclusions and recommendations are based on a study of the movement in public schools, colleges and universities, management and labour's job in educating the worker, rural and farm groups, and public libraries. He reported that:

Adult education in America is still mainly concerned with helping people meet their personal—especially occupational—needs. Helping to find ways to meet these needs is a major goal.

Americans want more culture—there is a growing, but still vastly undeveloped, field of adult education in music, art, literature, nature study, travel, the motion pictures and theatre.

Because people like to think for themselves, adult education should encourage the honest expression of doubt and give the facts and sources of facts. It should, for example, help people find laboratories in which they can share in determining the policies and responsibilities of government.

Adult education will seek a stronger tie-in with the notable advances made in the United States in family education, counselling in labour and industry, and intergroup education for racial and religious tolerance.

Americans like to go off by themselves occasionally. Adult education should help the people welcome occasional solitude, teaching how to use it to attain an attitude of quiet reflection and a sense of inward communication.

Agricultural-extension education will continue to do its most important work in rural areas. Farm folk, however, will get social as well as vocational education. Some new subjects here will be consumer prices, flood control, and farming as affected generally by disasters in war and peace.

Adult education in cities will be promoted increasingly under the leadership of universities and colleges and labour and management. This will go on until state or federal aid to the movement develops on a wide scale. State aid, as provided in a few states today, will shift the leadership from universities to public schools, with the former taking on a higher level of research.

Large federal programmes in workers' education are possible—a modest programme, somewhat the same as early grants-in-aid to agricultural extension work, is probable in the near future. Here, too, universities will cooperate in labour-leadership projects and will probably assume major responsibility. Universities and labour may clash over control, but both will make concessions; labour needs the university to give status to the plan and to help develop a national group of labour educators.

It is felt that management will go along with a workers' education programme partly because it will increasingly recognise organised labour as an accepted institution of the national economy, and because many industrial leaders would welcome a more educated labour leadership.

Leadership of universities and colleges in adult education will have to face the problem of how they can best assign some of their activities to local leadership to prevent spreading their own personnel too thin.

Public schools are developing adult-education directors or specialists in evening high schools, evening elementary schools, vocational education, public junior and community colleges, and public adult-guidance centres. There are indications that a few cities and states are thinking about full-time day-and-night adult-education programmes.

Museums and public libraries will increasingly serve as adult-education centres for group discussion based on reading interests, community resources, and on films with social themes. Incidentally, museums are reported as having more opportunities at present for community education through exhibits and displays.

The future of the adult education movement requires more research for meeting the personal need of people and for stronger adult citizenship. Workshops and short courses on special subjects are necessary for agricultural extension, college and university administrators, labour and management, civic and educational leaders, and for local and state school officials.

Internationally, the U.N. Educational, Scientific and Cultural Organisation is charged with collecting and giving information on new techniques and methods in adult education and in collaborating with adult-education organisations, leaders and persons prominent in the field, and to produce materials on international affairs suitable for adaptation and extensive use by adult study groups.

Sri Nava Bharat Asram, Goribidnur.

Spiritual and Moral Instruction Programme

BY SRI M. A. NARAYANA IYENGAR, M.A., B.L.,

Retired Deputy Director of Public Instruction, Mysore State.

(Notes as a basis for a talk on the lesson to students in one or two hours.)

Lesson 1—Students have to learn the fundamental principles of National School of Hinduism.

Introduction: There are five great religions in the world today, namely, Buddhism, Hinduism, Christianity, Muhammadanism and Zoroastrianism. (Give figures about the numbers of men who follow these religions and the countries they live).

(a) Every religion has five aspects—(1) the fundamental metaphysical principles (2) the fundamental ethical principles, (3) traditional history, mythologies and heroworship, (4) the sacred books and (5) forms of worship. Every human being should understand clearly the good aspects of his religion and follow them in his daily life with a view to promote individual and social welfare.

(b) Religions appear to differ from one another only in their mythologies, heroworship, sacred books and forms of worship, as these depend upon the geographical environment of the place to which the people who follow the religion belong and their historical traditions. But there is uniformity to a great extent in their fundamental metaphysical and ethical principles, both in theory and practice.

(c) Religious instruction is imparted now to students in their schools in Buddhistic, Muhammadan and Christian countries and by the Parsees; but it is not provided in schools to Hindu students in modern India. (Give the following reasons as to why there is no religious instruction in Indian schools.—(1) foreign rule in India for about two centuries

and (2) the growth of many religious sects in India during this period and their mutual quarrels).

(d) Bharat is famous for its ancient great culture founded on spiritual and moral principles. Students, specially Hindu students, must learn the broad and noble principles of the ancient spiritual culture of Bharat; but not its later additions of sectarianism, superstitions, irrational mythologies and miracles.

(e) There are three schools of Hinduism today, namely, (1) Orthodox Hinduism, (2) Theosophical Hinduism, (3) National School of Hinduism. The last has been the interpretation of Hinduism by the recent Mahatmas of Renaissance period, beginning from Raja Ram Mohan Roy and ending with Mahatma Gandhi, including Dayananda Saraswati, Ramakrishna Paramahansa, Swami Vivekananda, Rabindranath Tagore, Aravind Ghosh and others. (Explain the differences in the attitudes of these three schools of interpretation of Hinduism).

(f) Foreigners have called the ancient religion of India as Hinduism and Brahminism; but our ancient *rishis* and *acharyas* have given the following names to their religion—(1) Sanatana Dharma, (2) Astika Dharma, (3) Arya Dharma and (4) Vaidika Dharma. (Explain the meanings of the above six terms to students).

Conclusion: Appeal to the vast majority of students to learn Sanatana Dharma, Astika Dharma, Arya Dharma or Vaidika Dharma, as interpreted by our national leaders belonging to the national school of Hinduism.

Lesson 2.—The Santi Mantra for Students to develop Sathva-Guna.

(Notes as basis for talk in a lesson for one hour).

Introduction: The world or universe, which we experience and in which we live, is infinite in time, space, number of objects and movements.

(a) From what source does this infinite universe proceed? The answer of our *rishis* is that it proceeds from the infinite *Brahman*. (Explain this idea from the second *sutra* of the *Vedanta Sutra*s: "Janmadyasya yatah".)

(b) Does not the infinite *Brahman* decrease in quantity, if the infinite universe proceeds from it? The answer of our *rishis* is that *Brahman* does not lose its character of infinity on account of the fact that the universe proceeds from it, lives in it and enters into it. Is not this statement against our ordinary experience that, if 25 seers of rice are removed from 100 seers of rice, the balance will be only 75 seers of rice? Yes, it is against this experience and yet true.

(c) Bring to the notice of students the following analogies—(1) If infinity is subtracted from infinity, the balance is infinity as taught by mathematics. (2) A large quantity of smoke proceeding from a large quantity of fire does not appear to decrease the quantity of fire. (3) The vast expanse of water in the sea appears to be the same both before and after the waters of rivers enter it. (4) Repeated sounds of thunder and lightning proceeding from the vast expanse of the sky does not appear to decrease its vastness.

(5) The character of the universe, is entirely different from that of the *Brahman* or Truth, hence the laws that are applicable to the former do not hold good to the latter.

(d) Appeal to students to learn by-heart the following *Santi Mantra* in order to promote *Satvaguna*, peace of mind, love to God and devoted service to all beings other than themselves.

"Puurnmadaha Puurnamidam
Puurnaata Puurna mudachayate |
Puurnasya Puurnamaadaaya
Puurnameva avasishyate ||"
Om Shanthi, Shanthi, Shantihi ||

(Explain the word by word meaning of this *mantra* and its paraphrase).

Puurnmadaha=Brahman is infinite;
Puurnamidam=this universe is infinite;
Puurnaata=from the infinite Brahman;
Puurnam=the infinite universe; *Udachayate*=proceeds; *Puurnasya*=if from the infinite Brahman; *Puurnam*=the infinite universe; *Aadaaya*=is subtracted; *Puurnameva*=the infinite Brahman alone; *Avasishyate*=remains eternally; Om Shanthi-Shanthi-Shantihi=let all beings in this universe have peace of mind by meditating on the above truth.

Conclusion: Point out that, if students repeat this *Santimantra* during their life-time in solitude or the busy world in good or bad times, they realise that all beings including themselves are inseparately connected with the infinite universe, which again proceeds from, lives in and enters into the infinite Brahman, Sat-Chit-Ananda, and obtain Shanti or peace of mind—the bliss of Satva-guna!

NOTICE

Sri M. C. Srinivasan has been appointed as one of our representatives. He is authorised to receive subscriptions and to book advertisements.

Manager,

THE EDUCATIONAL REVIEW

The XXVIII All-India Educational Conference

BY SRI R. S. DESIKAN, M.A., Department of English,
Presidency College, Madras.

IT was the dull foggy weather of drooping December. Thought it was getting warm, there was a chill in the air. In a huge pandal erected at Hazra Park, I saw delegates from all parts of India. It was packed to overflowing; but a solemn stillness prevailed. His Excellency Dr. Mukherjee, the Governor of West-Bengal and the Chancellor of the University of Calcutta, graced the occasion. Sri K. G. Saiyidain who is an eminent educationist, presided.

WELCOME ADDRESS

Sri Radha Binod Pal, the Chairman of the Reception Committee, just on the stroke of nine on the morning on 28th December, 1953 delivered his welcome address; and it floated across the hush of the solemn hour.

In his address, he gives us a searching analysis of the various forces at work in the modern world; and he characterizes the present as the age of triumph of the irrational. One cannot but share his opinion, when he says that the service of education must become a service of such prestige as can attract to itself the ablest, most clear-sighted and most forceful minds the nation possesses.

He has brought home to us the supreme need for a clear, calm, dispassionate thinking in all fields of human endeavour and thought. One must not take anything on trust; but on the other hand, one must develop, in the words of Russell, the will to doubt. One must winnow the true from the false, the permanent from the fugitive and the fleeting, and the eternal from the transitory. Only in an atmosphere of freedom of thought and unhampered play of intelligence, can one track truth to its subtlest and most shy retreats.

The Chairman has laid emphasis on the value of the individual who must not

be sacrificed to the interests of the state. Man is not a means, but an end in himself; and he must be allowed to grow to the full stature of his being.

"The individual requires a social context, not one imposed by coercion, but one freely emerging in response to his own needs and initiatives, not prompted by any terror or fear".

PRESIDENTIAL ADDRESS

Sri K. G. Saiyidain delivered his presidential address, which is really marked by a breadth of vision, and sanity of outlook. According to him, education is essentially a magnificent adventure in comradeship. "Unless the whole system is irradiated with the spirit of comradeship, we cannot get the best out of the people. It has to be a comradeship all along the line—between the Director and the Inspectors, the Inspectors and the teachers, the teachers and the children, the teachers and the parents. The authoritarianism, the bureaucratic red-tape, the water-tight compartments, the false sense of prestige that stand between them at present and sometimes poison the sweetness of their human relationships, are perhaps the biggest single cause of the psychological dissatisfaction that besets all of them".

It is this false sense of prestige that breeds all kinds of snobbery. One must steer clear of a haughty overbearing temper, and obsequiousness; and unless one meets others in perfect equality on a higher platform of humanity, nothing great can be achieved.

The President draws our attention to the indiscipline of students. In his opinion, it is a part of the wider malady of national indiscipline; and he passionately exhorts the teachers to enter into intimate contact with the students and to study their conflicting problems with

intelligence and sympathy. In the concept of Basic Education the President recognizes the sacredness and dignity of the gospel of labour.

"We cannot break down social prejudices, and we cannot release our artistic impulses, unless from the very beginning our children learn to appreciate the dignity of work".

His suggestion with regard to child-education is indeed wholesome.

"It is high time we learnt to resist the temptation to force on the lively and growing mind of the child all our pet subjects and studies. In the selection of the curricular content, it is the psychological and social needs of childhood that should carry the greatest weight".

In this connection, one may note with profit the wise observation of Russell:

"In the province of education, respect for the child demands that instruction shall, as far as possible, be a matter of co-operation between teacher and pupil, not of a discipline imposed by force without the child's inward assent".

The President stresses the need for the essential unity of India. One must promote inter-state understanding, and his heart sings with the poet:

News & Notes

CENTENARY OF BOARD HIGH SCHOOL CHITTOOR

Sri D. Purushotham, Organising, Secretary, Centenary Celebrations Committee, writes:—

The Board High School, Chittoor with her hoary traditions, is one of the oldest and most popular institutions in South India. Established in 1853, it will be completing 100 years of useful and valuable existence. During the last century, this school has made a substantial contribution in the field of culture and social life beside education. It is no wonder that the school has produced eminent men and women in all walks of life.

"Though our tents are pitched apart, our hearts beat in unison".

Adult Education Conference

The Tenth Session of the All India Adult Education Conference was held at 5 p.m. in Austosh College on Monday, 28th December '53. It was inaugurated by Dr. C. Mukerji, the Governor of West-Bengal. Sri A. N. Basu delivered his presidential address.

It is true beyond a shadow of doubt that the crying need of the hour in our infant democracy is adult education. In the words of the President: "It will demand infinite patience and indomitable persistence and above all united and concerted effort."

Social education will not come as a result of mere lectures or talks. It can come effectively through active participation. A new type of literature is needed; and it can alone build up a new social order. Unless we embark on the noble task of educating the dull inarticulate masses of our land, our new-born democracy may become a mere mockery, and our Government a huge folly at the helm of appalling ignorance.

Preparation for holding the Centenary Celebrations during June, 1954 in a befitting manner are afoot and the Centenary Celebrations Committee earnestly appeals to all the past students and all others associated with this institutions to send their addresses, reminiscences, photographs, handsome donations (for Centenary Hall, Open Air Theatre, Endowments for Scholarships etc;) to the Secretary, Centenary Celebrations Committee, Board High School, Chittoor, early. It is estimated that at least a lakh of rupees will be required on a very modest estimate to carry out this programme. All contributions will be acknowledged with gratitude.

Book = Reviews

PRATYABHIJNAHRIDAYA OF KSHEMARAJA — (INTERPRETATION IN KANNADA) BY SRI G. RUDRAPPA, M.A., LL.B., RETIRED DISTRICT JUDGE. NO. 112, 4TH CROSS ROAD, GANDHI NAGAR, BANGALORE 2. PRICE ORDINARY RS. 2-8-0, CALICO RS. 8-0.

This book in Kannada briefly summarises the views of the 'pratyabhijna' school of Kashmiri Saivism. It is also called by the names of *Spanda Sastra* and *Trika Sastra*. *Kshemaraja*, the author of *Pratyabhijnahridaya* lived long after *Ramanuja* and other well-known commentators of the *Brahma Sutras*; because none of their *bhashyas* contains a reference to it. The commentators of the *Brahma Sutras* mention four classes of *Saivas*. They are the *Kapalikas*, the *Kalamukhas*, the *Saivas* and the *Pasupatas*. But nowhere have they mentioned this school of Saivism.

Madhavacharya in his *Sarvadarsana Sangraha* mentions four classes of *Saivas*. They are the *Nakulisa Pasupatas*, the *Saivas*, the *Pratyabhijnas* and the *Rasesvaras*. Of these the first two accept a non-sentient being as the cause of the creation of the universe. The third alone, that is, the *Pratyabhijna* school, accepts a sentient being as the cause of the creation. All these Saivite systems accept *Siva* as being only the efficient cause of the universe. On this score all the commentators of the *Brama Sutras* have attacked the Saiva systems.

The conception of *Sivoham* of the *advaitins* has brought into prominence the idea of *pratyabhijna*. The idea of

Sivoham arises in men frequently, but the association of the *atman* with *maya* makes one forget this notion altogether. Hence certain means for realising God have to be resorted to. They are service unto God and *Bhaktiyoga* etc. Even *yoga* could be resorted to. They also accepted the *jivanmuktas*. *Siva*, the Supreme Being, is of the form of pure consciousness. He transforms Himself into the world of matter and spirit. The world is the reflection of Himself in His own screen. This creation goes on indefinitely out of His own free will.

The *Pratyabhijna* doctrine is written in the *Sutra* style. There are twenty *sutras* in it, and the tradition is that these *sutras* are transcribed upon a stone slab called *Sankarpal* in *Mahadevagiri* situate in Kashmir. The South Indian Saivism is also based on *sutras*. They have accepted twelve *sutras* only. Their *sutras* are written in Tamil. They also have accepted *Siva* as the efficient cause of the universe.

The author has given a photo-copy of the *Sankarpal* in the beginning of the work. Then he has mentioned the *sutras*. He has explained the meaning of the *sutras* in Kannada on the lines of *Kshemaraja*. It is not an exact translation of their work; but he has represented correctly the ideas contained therein. Our author has also written an elaborate introduction wherein he has dealt exhaustively with the *pratyabhijna* school and he has done creditably well. This is the first attempt in Kannada to bring out the salient features of the *pratyabhijna* school. The style is also simple and understandable. This book is intended for laymen and in this respect it has succeeded very well.

Editorial

Mr. Saiyidain's presidential address at the 28th All India Educational Conference at Calcutta, was

Small Mercies: refreshingly unconventional in the themes it

took up and the way in which it discussed them. A most noteworthy point was made, when he pleaded for at least small mercies to teachers. "What kind of a penny-wise policy is it", he asked, "which refuses to spend even quite modest amounts on providing cultural and intellectual facilities for the professional betterment of teachers when, even with our present inadequate resources, we are spending crores on maintaining the existing unsatisfactory system of schooling?" If teachers' conferences or seminars or workshops were to be organized, could they not have them arranged during vacations in pleasant holiday resorts? For instance, the Seminar of Headmasters convened by the Central Ministry of Education last summer, met at Simla and was both enjoyable and useful. The Bombay scheme by which teachers could spend their vacations and holidays economically at the old Government House at Mahabaleshwar, showed what could be done without going far out of the way and incurring too much expense. Mr. Saiyidain also suggested the production of literature for the guidance of teachers which could be read with profit and delight, and the organization of camps and workshops for giving a new zest and new orientation to teachers. Another immediately practicable suggestion that he made was to restore the old system of giving both pay and stipends to teachers under training, instead of asking them to undergo training without pay and stipend and after paying heavy fees. No State could be too poor to spend a few lakhs in

improving the educational efficiency and cultural atmosphere of the training colleges and ensuring that teachers under training were able to have a creative and fruitful time without gnawing financial worries.

Mr. Saiyidain related student indiscipline very rightly to national indiscipline. But we do not agree that the disease has its roots in bad or loveless homes. It lies primarily in the divorce between the home and the school or college. The values learnt in the home are discredited and undermined in the institutions imparting education. There is, we are afraid, a woeful failure on the part of our statesmen and administrators to realise that national unity can be best promoted not by ignoring lesser loyalties, but in keeping them in their proper places. Any attempt at ignoring or destroying them altogether leads to cultural disintegration, which manifests itself in indiscipline both among students and non-students. As Mr. Saiyidain points out: "Differences and diversities, set within a general agreed framework, are a source of strength and beauty: without such a framework they usually lead to friction and conflicts." The need for inculcating the essential unity of India is widely realised. But there is need also for recognising the differences and for providing them a proper place in the agreed framework of national unity.

The address is full of golden phrases and golden sentiments, many of which have been extracted elsewhere in Sri R. Desikan's report of the Conference, published in this issue. We have merely drawn attention to some points in the address which deserve attention, but which might easily be missed,

Dr. Anath Nath Basu, who presided over the tenth session of the Adult Education Conference at Calcutta in the last week of last month,

has drawn pointed attention to the notable experiment in Mysore—at the Vidyapith in Nanjangud. Villagers who have had rudiments of education are trained there for a few months in improved methods of carrying on their own crafts and in teaching adult villagers improved methods of production as well as other things such as literacy and civics education. Thus we get a trained body of workers, belonging to villages and steadily carrying out a programme of adult education and rural uplift. As Mr. Basu clearly sees, the future of adult education in this country lies in the hands of workers of this type.

He also made a plea for bridging the gulf between the spoken idiom of the illiterate adult and the written language of the educated even in such 'low-brow' things as newspapers. The problem here must be evidently complicated by the fact that the spoken idiom of the illiterate villager is likely to lack grammar or syntax. Should we raise the level of the neo-literate; or should our languages be brought down to the level of their speech? Doubtless, some compromise would best serve the purpose: and it would be contrived, when there is concerted effort on a wide scale to write for the adult literates.

Other points from this most stimulating address are noted in our report of the Conference published elsewhere.

Nearer home at Tirupati, the ninth South Indian Adult Education Conference met under the presidency of Prof. Ranga. He pointed out that our adult education movement did not and should not draw inspiration from similar movements in the West. Religion had played a great part in spreading culture among

our people in the past. He urged that adult education should include all aspects of life, from religion to mundane activities. Sri K. S. Ramaswamy Sastri, who inaugurated the Conference, hoped, as 'an old man in a hurry', to see India literate within ten years. They should employ all modern instruments for the diffusion of culture, such as the gramophone, the radio and the film to achieve their great purpose. He rejoiced to see that students were eager to form a national cultural militia for fighting against mass illiteracy. Here we have something quite different from the Vidyapith experiment referred to above. The working out in detail of the plan for such a cultural militia as Mr. Sastri referred to is well worth serious consideration.

A notable event took place in the first week of January 1954, when the first All India Conference of Primary School Teachers met at Nagpur. Pandit Nehru was gra-

cious enough to inaugurate the Conference. He commended to their attention the method of learning by doing and expressed the view that less should be spent on buildings for schools and more on other amenities. Dr. Punjab Rao Deshmukh, as Chairman of the Reception Committee, pleaded for a fair deal to the teachers in primary schools. Mr. M. V. Donde, presiding over the Conference, pleaded for the appointment of a Primary Education Commission by the Government of India. "The battle between quantity and quality," he declared, "should be hushed, till the country raises an effective standard of literacy." Here, we are afraid, Mr. Donde is treading on dangerous ground. He suggested a re-examination of the principle that primary education should be entrusted to the local bodies. Basic education, in his view, should be adopted as the pattern of education for all children of the age-group, 6-14.

The Conference urged the appointment of a Primary Education Commission and demanded a standard living wage and benefits, including dearness allowance at Central Government rates, insurance and provident fund facilities and free residential quarters for teachers, and free school and college education for their children. Neither of these requests could be considered unreasonable, though it is doubtful whether Central and State Governments in our country are now ready to carry out the second resolution. The resolution which called upon state governments to take over the administration of primary education from the local bodies deserves serious consideration. Another practicable proposal is the suggestion for the appointment of a board, with adequate representation for teachers, to which teachers could appeal against injustice.

We trust that the Conference will set up a permanent organisation for implementing its resolutions and that it will establish harmonious relations with other teachers' organization like the Federation of All India Teachers' Associations.

The battle against the English language in India entered a new phase with the order passed by the Government of Bombay on December 14 last, banning the use of English as the medium of instruction to Indian students and forbidding Anglo-Indian schools from admitting Indian pupils. The curious point about this order is that it prohibits the Anglo-Indian schools from doing what that Constitution seems especially to have wanted them to do. The laudable zeal for dispensing with English as the medium of instruction, which lies at the back of this order, may damage its cause

by overhastiness. In this as in many other matters, *festina lente* is a golden maxim. When we are trying to establish a new order in education, we must see to it that the period of transition is smoothly passed without serious discomfort to students and teachers alike. Anglo-Indian leaders and many dissatisfied Indian parents have expressed their readiness to challenge the order in courts as a violation of the Constitution. We trust that there would be no need for this, and that some solution might be arrived at which would provide for steady and slow progress towards the goal of eliminating English as the medium of instruction in schools, without bringing about undue difficulties to students during the transitional period.

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BY INA DEAN, B.A. (HON.)

Diploma in Pedagogy, University of London.

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Asst. Editor: M. C. KRISHNAN.

and we crave for more and more things and persons that are real and natural in life; and, we are not willing to attach weight or importance to anything that is divorced from nature and real life. But, cinemas are presenting moving pictures that have only length and breadth. The introduction of technicolour and the development of pictures to give the third dimension, i.e., depth also in photography, is a move towards satisfying this sense of realism in us. As the effects of reality are put in photography artificially, so attempts have been made to put reality in Sound-Reproduction. What we mean by reality is to make the audience feel that real things are before them, and even if they temporarily feel that what they hear and see is real, we have gained our object. To give realism in sound, means must be adopted to maintain a normal volume and sound perspective and perfect acoustical conditions.

A third attractive feature of the cinema is the artistic aspect. Every human being has a sense of the beautiful in varying degrees, and there is great pleasure and attraction in applying his own standard of beauty to things and persons presented before his eyes. "Beauty attracts by a single hair", it is wisely said; and beautiful things must naturally attract beautiful minds.

A fourth—and the biggest—attraction is a sense of relaxation and recreation which the cinema gives us through entertainment. Entertainments are of varied kinds, and of different standards; and, an entertaining theme with interesting dialogues, gripping incidents and pleasing musical interludes, must naturally attract very large audiences. But entertainment standards differ from country to country, as also from individual to individual. They also depend on the nature and quality of the entertainment provided, and the taste and cultural level of the entertained. What may entertain a man in a town or city, what may be entertaining in U.S.A. or Russia may

not be entertaining in India or Ceylon or Malaya or China or Japan. So also is the case with songs and music. But throughout the world, the human mind hankers after some sort of entertainment to fill its vacant hours and make it forget the toils and worries of life. So, it is but right that every film or picture should keep a high standard of entertainment suited to the taste and cultural level of the public in the forefront.

Though entertainment is the chief aim and attraction in film-shows, our producers and directors are not providing the public with the right sort of entertainment required to refresh or recreate them, so that they may enjoy their leisure hours happily. In many cases, people come out of theatres after film-shows with a sense of disappointment and a determination not to see further pictures and waste their time, money and energy. This is because our directors and producers have not cared to bestow sufficient care and thought on the quality of the entertainment provided, and are mostly carried away by commercial aims and gains. Of course, there can be no 'level-line' that can be drawn up for entertainment, but over-zealous producers and directors are too very ambitious to make their pictures all entertaining ones. In so doing, they invariably over-shoot the limitations required for the wholesome recreative object in view. Many directors think that, if the entertaining aspect of the film is all right, they need not worry about other aspects of the picture. But, this is a grievous mistake. Besides entertainment, the cine-goer generally expects or seeks some kind of enlightenment, something that he can learn and profit by, something that will add to his experiences in life, and, above all, something novel and edifying in a picture. Do ghastly murders, unheard-of crimes, impossible feats, indecent love-makings, shameless sex-appeals, faked-up and inartistic settings, uncanny dialogues and unmusical interludes, anachronisms, over-strained sentiments,

ridiculous incidents and purposeless themes on the screen, form the right sort of entertainment? We admit that in real life, good and bad are so inextricably mixed up as to be difficult to be sifted out, but over-straining of either goodness or badness cannot constitute good entertainment. On the other hand, it robs the valuable attraction of realism so essential for the success of a good picture. I do not mean that every film-story should be didactic in purpose and a proselytising agency on the screen. But I do emphasize that the theme and entertainment provided should be enlivening and ennobling, and make the masses infer at least the elevating purpose of the story, if that story has really something to give to the public besides mere entertainment.

Much has been said about the sex-appeal that is very often provided in our films as demoralising and debasing, and producers and directors have even been advised to take to pious themes eschewing or reducing the so-called sex-appeal. A love scene in a romantic story naturally involves incidents in which sex-appeal is inevitable and unavoidable. But love-scenes cannot be divorced from a social theme, so long as man and woman exist in this world, and so long as love relations exist between them. It is purely a physiological and psychological affair. No one approaches the other sex in man-and-woman relationship with purely Platonic mental attitudes. In every social film, wooings, engagements and marriages and incidents connected therewith are natural features, and they cannot be dispensed with, with their concomitant sex-appeals, unless indeed the theme is to be made completely insipid and worthless. Taking out sex-appeal from love scenes will be only taking the wind out of the sails of such scenes. Again, we cannot draw a demarcation line for sex-appeals, and that depends on the temperament and the cultural level of individuals and their sex-perspective. If we take, for

example, foreign films, we find in them sex-appeals opposed to the tradition, culture and canons of our society. But the audience in England or America have sufficient sex-perspective, not to be excited or carried away by such scenes. If our producers and directors should embody similar scenes in our films and exhibit them to the public, our moralists would come down with vehemence upon the producers and directors, and the censorship will have to act according to the moral standards obtaining in this part of the globe.

But, so far as our films are concerned, in many cases, they are within their bounds consistent with the tradition, culture and canons of our society; but the censorship has really a right to step in and apply its pruning scissors when such bounds are transgressed.

If only our film-producers and directors are careful not to remove the curtain drawn by civilization and traditions on our sex-problems and degenerate to indecency just to gain cheap popularity and high returns, there is no objection in giving what is called a "sex-atmosphere" instead of a direct sex-appeal on the screen. All the cine-technicians in the film field are familiar with the technique of giving an "atmosphere" to such scenes. "Let lips only sing when they cannot kiss" will be the right axiom and guide to directors and producers.

The next attraction of a cinema is its story and its dramatic content. The success of a film or picture is based on many factors. These factors can be put in two main groups: (a) technical factors, and (b) creative factors. Sound, photography, developing and printing are examples of technical factors. Story, direction, music and editing are examples of creative factors.

Among all these, the story or theme is the most important single factor responsible for the success of the picture,

Perfection of technical factors has merely the effect of an addition of more value to a good picture. Good technical factors alone cannot make a successful picture with poor creative factors and good creative factors are of no use with imperfect technical factors. If technical factors are tolerable, then, success depends only on the creative factors. We know that every story should have a beginning, a middle and an end. But many film-stories presented on the screen are famished in this fundamental respect and present a haggard appearance to the public. In many cases, the story does not easily work up in an orderly way to its climax and there are several distractions before the climax is reached, simply because the producer or the director can put in some scenes of his own liking or fancy, which, he thinks, will give him adequate returns on the outlay. In many other cases, there are unnecessary and irrelevant scenes artificially introduced to gain footage and time. But how much this leads to the confusion of the audience and loss of tempo cannot be estimated. Good stories, which otherwise would have been successful, have miserably failed to interest the public and proved failures when picturised and presented on the screen. Some directors imagine that a few scenes of popular appeal, relevant or irrelevant, decent or indecent, will make up the story-content. But they are mistaken, and the whole film becomes worthless, bringing only sex and love into indecent and unnecessary prominence and throwing the best parts of the story into the background. Characterisation is one of the most important qualities of interesting and entertaining films.

Again, in many stories presented on the screen, we do not have what is called 'a dramatic question' and 'a black moment' through which the hero or heroine can rise to higher levels or come out gloriously out of the story-tangle through self-effort. A film-story is a sort of short-story depict-

ed in pictures, and if these salient parts are absent in it, the film presented falls flat on the audience, and has nothing to give in the end, not even a good suggestion.

Many of our dialogues and conversations presented before the audience are halting and uninteresting and do not keep the audience fully engaged. The audience yawns through certain scenes and dialogues, and only pays slight attention when some artistic scenes or musical interludes occur; in other words, the audience comes across an oasis in a desert once or twice after sitting for three hours in a stuffy theatre, sacrificing time, health, energy and good spirits.

The director is after all a story-teller in pictures on the screen; he is the filter through which the acting and technical talent pass on their way to the celluloid.

The selection of a good and purposeful film-story should be left only to experts, but not to novices in the film-field and cheaply purchased hack-writers. A film-story is presented on the screen at great cost, labour and thought, and all these will be wasted and come to nothing, if screen-writers of mediocre education and understanding are employed. We must remember that in presenting a good film-story on the screen, we are only making the audience read a fascinating and gripping novel during their leisure hours to enliven them, refresh them and make them forget their hard labours and worries in life, to lead them on in the path of human development and progress, and also to present before them something to add to their knowledge and experiences in life in a pleasant way. If our producers and directors concentrate their attention on the various psychological aspects of making people really interested in films, they need not worry about their outlays on production and returns.

I must emphasize once again, that it is the story-aspect that really enriches

the minds of the public and gives them several problems of life in the shape of pictures and educates them in making them avoid pit-falls and strengthens their spirits and will, for further progress in life in a pleasing manner. Whether we admit it or not, every film-show has the effect of educating the cine-goers, directly or indirectly. The audience may receive a good education or a bad education according to the nature and quality of the material and the method of presentation provided on the screen, and according to the level of culture, temperament and taste. But there is no gainsaying that it has an educative effect while we are thinking only of entertainment. Education and entertainment are two sides of the same question. A healthy entertainment is really a good education, a good education is really a healthy entertainment.

I must say here something about the photographic pictures on the screen and the film-music presented to the audience. Taking the art and technical side of the film, the making of good and well-defined photographs in glamorous roles and glorious settings and natural scenery is an art by itself. Artistic and technical talents in wielding the camera are not wanting in India, and pictures of excellence have been presented on the screen in several films, though the films themselves are sometimes hopeless box-office failures. The study of good photographs is really a good education and the masses are profited by developing an art sense. This art-sense is latent in every individual, whatever may be his status in society and cultural level; and good photography must naturally give a fillip to the appreciation of good art and arouse interest and taste in all kinds of artistic presentations. The average man who attends a theatre does not care whether it is a long or medium shot or panshot, full close-up or profile or silhouette presentation. He is equally indifferent to the good technique and skill employed by the cameraman in

taking difficult scenes from different angles and the clever devices employed to maintain continuity, but he would like his eyes to wander over a wider world of beauties and beauteous scenes and would love to live in a world of his own imagination, where he can see beautiful things and persons, and hear beautiful strains of music entertaining his ears. At the same time, his mind also seeks for reality. A film may be one and the same for all, but different temperaments may read different messages from it, and the meaning and message must naturally depend on the individual's life, tradition, cultural and mental attitudes. What is required in our directors is a beautiful approach to the theme they handle, and a beautiful outlook on life and its intricate problems.

I must also report here the same sentiments in regard to film-music. It has been complained recently that the standard of film-music has been deteriorating. It is also said that unmusical trash is dumped on the ears of the public through films, harming our musical sense and taste for good music. Eminent men like Dr. Keskar have complained that the standard and quality of film-music has gone down, and it is not improving. In the circumstances, he had to cut down film-music to a minimum in broadcasting programmes, probably to the annoyance of lovers of film-music. I think, Dr. Keskar is right in doing so, considering the flimsy and unmusical and unedifying musical recitals obtaining in our films at the present day. All this has arisen on account of the employment of cheap composers, who are not well versed in musical styles or standards and compositions. There is no such thing as film-music as distinct from music. Musical levels have to be adjusted to the emotional content of the various scenes in a film, and according to the nature and the role of characters represented on the screen. In very many cases, playback is employed stifling the individual beauty of the human voice and voice-

training of the artistes employed. The melody and beauty of different voices and tones are fast disappearing under cover of play-back, and the audience is subjected to a monotony, sometimes combined with unmusical and unmodulated and unsystematic tunes of a hybrid and imitative nature. Of course, there can be no objection to the borrowing of well-set and good tunes from any style of music, but the tunes are so mangled out of their beauty and quality in adaptation that the original beauty and quality of the tunes are lost and they fall flat and even ridiculous on our ears.

Music is really an ennobling force. It is a friend of pleasure and wisdom's aid. It hath charms 'to sooth a savage breast, to soften rocks and bend a knotted oak', and rarely we come across a man who has no ear for the 'linked sweetness' of music. Shakespeare said: "The man that hath no music in himself and is not moved with sweet concord of sounds, is fit for treasons, stratagems and spoils".

To keep a high standard of music in films, the best composers well-versed in different styles of music should be engaged as musical directors, and adaptations and imitations should be reduced to a minimum. Whatever style of music is

adapted, it should be faithful to the system and suited to the emotional content of the film, and it is no exaggeration to say that our 'sweetest songs are those that tell of saddest thought'. So, good music must naturally transform the very being and character of a person, raise his cultural level and refine his taste.

The cinema, which entertains us with the charms of such an ennobling force, is really a social educator. It can never be pure entertainment. The cinema is a dynamic medium of Social Education. It attracts a vast number of people, men, women and children, whose progress and welfare are no less important than mere entertainment. So, let us feed their minds and senses with the best in sight and sound, art and technique, keeping the highest standards of beauty, culture and morality, and lead them on to higher levels of thought and proper understanding of human values. Let not our films be stifled of their potentialities within the commercial limits of profit and loss and demand and supply. If our cinemas fulfil this useful purpose in the best interests of the public, our Social Education, which cinemas are spreading, will stand on sure foundations and contribute their full-mite to the welfare of our masses.

The School for Deaf and Blind Boys, Mysore

BY SRI K. T. RAMASWAMY IYENGAR, B.A., B.T., *Mysore.*

"If then we desire to enrich the personality, we will sacrifice ourselves for a worthy ideal."

It is a truism that love of fellowmen is greater than love of God. What can be greater than service rendered to the sick and suffering, the weak and the down-trodden, the underfed and unfortunate? If one can bring a ray of hope into their breasts, alleviate their sufferings a little

and comfort their hearts, he or she would have done some true service. There have been people in India who have rendered such service unselfishly without desiring either fame or recognition. Any country should be proud of such unostentatious and selfless workers.

To one imbued with a sense of service, there are a number of ways of being helpful to society. Village uplift, arrang-

ing for charity to the poor, building hospitals and homes for the suffering and unfortunate are a few types of service. Service can be rendered either by making gifts or by sacrificing one's time. Social welfare programmes all over the country are a necessity.

As this work is important, the Central Government in its five-year plan has set apart a sum of Rs. 4 crores for strengthening, improving and expanding the nature and scope of the welfare activities. As the efficiency of the work depends upon the personnel and the leadership they can provide, training in welfare work is necessary, and many of the States are thinking of opening training institutions. The youth of the country must also be harnessed for social service, and for this purpose the Central Government in its five-year plan has set apart a sum of Rs. 1 crore. In as much as for the welfare work men and money can never be sufficient, it becomes necessary to pool all resources of the philanthropic people, of the charitable institutions, of local bodies and of Governments, and work for the welfare of the afflicted and suffering in a co-ordinated manner.

India is a land known for its charity and hospitality. In it, men are not wanting who have the spirit of service. Among such workers some have adopted the cause of the handicapped, the blind, the deaf and the crippled. To educate the handicapped and make them earn their livelihood with the honest sweat of their brow has been their life's mission. One such, by name Srinivasa Rao, settled at Mysore and started a school for the blind and the deaf. This school which made a humble beginning with four students, today shelters a hundred. How it has grown to this stature is a story, to which please listen.

Sri M. Srinivasa Rao, a retired District Educational Officer and an ardent worker pitying the lot of the blind and deaf, started a school with but four students in his home at Mysore. The then

Dewans of Mysore, Sri P. N. Krishnamoorthy and Sri V. P. Madhava Rao, were attracted by the worthy attempt of this social worker. They encouraged his attempts and gave some support to the institution. The Maharaja of Mysore, Sri Nalmadi Krishnaraja Wodeyar Bahadur of revered memory, had a soft corner in his heart for this institution, which resulted in his indefatigable private secretary, Sir Charles Todhunter, taking a very keen interest in the administration and growth of the institution. Sir Charles spared no pains to get for the institution such environment as was available in the best institutions for the blind in the United Kingdom. His efforts fructified, and we have now a majestic and lovely building, largely the gift of one charitable gentleman named Boyee, in an equally lovely ever-green turf of ten acres. Pupils have enough playground and beautiful turf roads to walk. There is a hostel attached to the school, which is residential. In the hostel, there are dormitories, dining halls, flush latrines and shower baths. Those that are responsible for the creation of these conveniences to the handicapped are really praise-worthy.

A word about the education of the blind. The blind are fed free in the hostel. They are also clothed free. Their education is spread over a period of 8 years, within which time they are trained to the standard of the lower secondary. Mere letters and a smattering of the three R's would serve no purpose, if at the end of the course they are not able to stand on their own legs to earn at least a little. The fundamental aim kept in view is to enable them to learn some craft with which to earn their livelihood. Consequently, they are taught the following subjects: (1) Rattan work; (2) Weaving; (3) Thabalaq thread-making; (4) Mat-making. Music is particularly liked by the blind, and this institution has been fortunate to get the service of some of the eminent musicians of Mysore to teach them.

marks are not added to the aggregate, but one has to pass in it with that percentage, which is required in other subjects. As for History and Geography, I do not see any harm if both these subjects are made compulsory, prescribing the course only concerning India. In place of two papers (one of Indian History or Indian Geography, and another of the World) in one individual subject, only one paper each of Indian Geography and Indian History be made compulsory, and the marks of both these papers be mixed. For the Intermediate Examinations they can be separated, and the courses enlarged and increased to world study. Would it not be better?

(2) Something on the General Knowledge papers also. As a matter of fact today's General Knowledge has not remained General Knowledge in the real sense of the term. It has become, like other subjects, an eye-wash and simply bookish reading, as there are many cheap notes on this subject also. It should be taken up in right earnest.

(3) Some periods should also be allotted to manual work. The Universities of Uttar Pradesh have recently decided to allot 50 periods to manual work in an academic session for every student. Such a step should also be taken by the Board, as it is necessary at the secondary stage.

(4) Physical training for the students upto VIII standard and military training for those of IX and onwards should be compulsory. The attendance here should be considered as of equal importance to that in other subjects. Shortage in attendance here should cause the defaulters to be detained from the examination. Students should also be enthused to take part in other extra-curricular activities. To do it, I suggest that special scholarships and concessions in fee be awarded to good players and sportsmen. This would be a good inducement to the students to take part in out-door activities. Moreover, it would also be a land-mark in the history of sports in this country, because the players would get

a lot of encouragement to improve their form. Girls can, of course, be exempted from this compulsion.

(5) Some basic training should also be imparted to the students. Those who reside in rural areas, should be taught besides animal husbandry and agriculture, one of the rural industries. The urban folk should be trained in at least any two of the allied industrial occupations. For girls, domestic science and embroidery etc. can be prescribed.

(6) Notes-making must immediately go. It has encouraged spoon-feeding, which slackens the spirit of the students to study the whole of the works prescribed. It kills thinking. It also enables them to avoid taking pains. In the past, there were no notes, and the only ones, available, were teachers of original books, and the dictionaries, which used to enrich and enlarge their faculties and vocabularies etc. Why not revive that practice?

(7) The nature of examinations also requires an immediate and complete overhauling. The present system is mostly bogus. They are not the real test of one's merits. Though, for pressure of space I cannot fully discuss this problem, which is, vital enough, and shall do it in another article separately, yet I can mention that some sort of Viva Voce test must be held, it may be, of a very elementary nature. I would advocate that instead of two papers in General Knowledge, only one paper should combine these two, and the other one should yield place to Viva-Voce. Certain malpractices are said to have crept into some of our examination boards, and it is freely alleged that examinerships often go by favouritism. Regulations for appointing examiners must be tightened, if necessary, so that there is no room for such allegations. If every year the books are not changed, teachers can command more efficiency and mastery over them. Why not courses be prescribed after proper standardization at one time?

(8) Some thought should also be paid towards the age-limits of the students. Generally, it is observed that at a very early age they are sent to the institutions by "unwise parents", which affects their health. Age limits should be prescribed.

(9) Further the allotment of money should be increased by the Government. At present only 6 crores in the annual budget and 50 crores (for 5 years i.e. 10 crores per annum) under the Five Year Plan, have been sanctioned for it. This amounts hardly to 4% of the whole of the finances of the Government of India, which is certainly insufficient in view of the rising number of the candidates, as would be evident from the figures of the candidates appearing in various examinations. I am giving below the figures of the U. P. Board only.

Years	Candidates appeared.	
	High School:	Intermediate.
1945.	24,662.	10,305.
1948.	40,436.	16,305.
1950-51.	1,10,501.*	36,152.
1951-52.	1,11,847.	39,445.

The number of the candidates is increasing by leaps and bounds. More finances, therefore, are necessary for the progress in this sphere.

We should not forget that High School Examination is actually the "entrance" examination, and as such, one should have the capability and intelligence to "enter into life." It is good that the Bihar Government have proposed "to reform secondary education so that it absorbs pupils, both normal and handicapped, into remunerative channels." Let us hope that other states also follow this luminous example and properly cater to the youths in whose betterment lies the good of the nation.

* Denotes all the candidates enrolled.

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Spiritual and Moral Instruction Programme

BY SRI M. A. NARAYANA IYENGAR, M.A., B.L.,
Retired Deputy Director of Public Instruction, Mysore State.

(Notes as a basis for a talk on a lesson to students in one hour.)

Lesson 1 — Students have to learn the fundamental principles of National School of Hinduism.

(Continued)

(e) Explanation of the attitudes of the three Schools of Hinduism :—

(1) The orthodox school interprets Hinduism on sectarian lines—each sect being based on its own philosophy and creed, namely, Advaita, Visishtadvaita, Dvaita, Vaishnavism, Saivism, and Saaktaism, Jainism etc. According to this school of interpretation, every Hindu is born in one of these sects, according to his previous *karma*, and so is expected to believe and practise the *tattva*, *hita* and *purushartha* of that philosophical system and creed only. Hence the orthodox Hindu may generally have the tendency to be sectarian in spirit and dogmatic in his beliefs and statements.

(2) The Theosophists who have their own spiritual investigations and study of comparative religions, have arrived at their own metaphysical principles and *Saadhanas*. Hence the Theosophical school of Hinduism interprets Hinduism according to their tenets and conclusions, thus treating Hinduism as an important part of Theosophy.

(3) The national leaders of the Modern Renaissance period of India attach equal importance to all the sacred books of all the orthodox schools of Bharat from the ancient times up to the present time and to the realisations of the Mahatmas of India and even of other countries. Hence the National School of Hinduism inter-

prets Hinduism on broad lines, so as to promote primarily the welfare of all the people belonging to the Indian Nation (men and women of all castes, creeds, sects and ages) and the people of all Nations secondarily. Their conclusions, regarding *tattva*, *hita* and *purushartha*, are based upon the story of all sacred books of India, the conclusions of modern science and sociology, the views of modern philosophers and the spiritual realisations of the Mahatmas of India and the world during the 19th and 20th centuries.

(f) Explanation of the six terms given below :

(1) *Hinduism* :—In ancient times, the Greeks called the religion of the people who lived on the other side of the Sindhu river, as Hinduism. The name of 'Sindhu' was obtained from them through the Persians, who pronounced it as 'Hindu'.

(2) *Brahminism* :—The Portuguese, the French and the English merchants who settled in India in the 16th and 17th centuries named the religion of the natives of India as Brahminism, because the Brahmins were highly religious in their life, the vast majority following the rituals of the *Brahmanas* in the *Vedas* and the few practising the yogic *saadhanas* in order to realise the *Brahman* described in the *Upanishads*.

(3) *Sanaatana Dharma* :—It is the *Dharma* of the ancient *Rishis* of Bharat practised from immemorial times, helping man to realise the *Sanaatana* or God Himself.

(4) *Aastika Dharma* :—It is the positive religion as distinguished from

Agnosticism and Atheism, which preaches the theories and practices for the realisations of the truth or the infinite principle or person from whence proceeds the universe, in whom it lives and unto whom it enters finally.

(5) *Aarya Dharma* :—It is the *Dharma* of noble men, inspired by *sattva-guna*, as distinguished from the brutal men who are moved by *tamo-guna* or darkness and ordinary men who possess *rajo-guna* or the activity principle.

(6) *Vaidika Dharma* :—It is the *Dharma* which is mostly explained in the *Vedas* and all the other sacred books like the *Vedaangas*, *Smritis*, *Itihaasas*, *Agamas*, etc. derived from the *Vedas*.

Lesson 3.—Realise God or Iisa in Nature or Jagat.

Iisaavasya Upanishad, Mantra 1, line 1.

(Notes as a basis for a talk on a lesson to students in one hour).

Introduction :—Mahatma Gandhi has stated that the first *mantra* of the *Iisaavasya Upanishad* contains the essential doctrines of all the *Upanishads*. Read the following *mantra* to the students:

"Iisaavaasyamidam sarvam yathkincha Jagatyaami Jagat.
Tena Tyaktena Bhunjeetaa Maaggidhana kasyasviddhanam |".

Let us in this lesson try to understand the ideas contained in the first line of this *mantra*.

(a) It was stated in the *Shaanti mantra* (Lesson 2) that though the universe (containing thousands of *Brahmaandas*) proceeded from the infinite God, yet He continues to be infinite, perfect and pure. But the following doubt has to be cleared. Is not then the infinite God connected with the infinite universe after it proceeds from him? The answer of the *Rishi* given in this *mantra* is that Iisa or God is intimately associated with Jagat or Nature.

(b) What is jagat or universe? It is the sum-total of plains, rivers, lakes,

mountains, the sea, the sky, the clouds, the moon, the sun, and the stars, which the students experience when they are awake. Explain to them that man has three states of consciousness, namely the waking state, the sleep state and the dream state and that he experiences *jagat* or universe only in his waking state—himself being a microscopic part of it.

(c) Students may be asked to observe that the word *jagat*, in the *mantra* is qualified by the following adjectives—*jagatyaami*, *sarvam* and *yathkincha*. They have to understand the significance of these words.

(1) *Jagatyaami Jagat* :—This *jagat* or universe is not static but is dynamic or always moving. Point out to them that this universe must have originated millions of years ago, has evolved by stages tens of thousands of fine and gross forms by the process of evolution and probably will disappear in darkness after millions of years. Bring it to their notice that even today the stars, the sun, the moon, the earth, the planets and thousands of objects are acted upon by various natural forces, gross and fine, and are always moving and changing from one state to another in the void of infinite space in infinite time.

(2) *Idam Sarvam Yathkincha Jagat* :—Inspire the hearts of students by telling about this *mantra* in an open plain in the midst of grand natural scenery. Point out to them actually the varieties of wonderful objects that surround them on all sides, including the sun, the moon, the planets and the stars so that they may appreciate the full force of the phrase "Idam Sarvam" (all these experienced by us) and "yathkincha" (even the smallest everything).

(d) The *Rishis* of Bharata who have actually realised Truth have emphatically declared in several *Upanishadic* passages the same idea, which is expressed impressively in the sentence "Iisaavaasyamidam Sarvam". The meaning is

that the whole universe and every one of its millions of objects, movements, changes in time and space are pervaded by 'Iisa' or 'Paramaatman'. *Iisa* is full in all living and non-living objects—gross or fine; moving or non-moving. The whole universe and every object is the habitation or residence of *Iisa* or is His body. Point out to them that there is not an inch of space, an instant of time, a movement or change and an electron or proton that is not pervaded by *Iisa* or which can be separated from Him. At the same time, bring to their notice that He being infinite in Himself exceeds the universe even after entering into every part of it infinitely.

(e) Who is this 'Iisa' or 'Paramaatman'? His characteristics are explained in detail in *Mantras* 4 and 5 of this *Upanishad*. In short, He is the infinite, all-pervasive 'Purusha', from whom proceeds the universe, in whom it lives now and unto whom it returns finally. He is the infinite God, the eternal unchangeable infinite existence, the infinite intelligence and the infinite bliss,—the 'Sat - Chit - Aananda Brahman'. He existed even before this universe originated, He will continue to exist as long as it exists and even after its disappearance. Emphasise the fact that He is as big as the universe and at the same time appears to be smaller than an atom which He has pervaded.

(f) Let the students be induced to reflect that there are two factors or aspects regarding the truth of every object, living or non-living, and of every movement of the universe, namely, (1) the visible aspect of the object indicated by name, form and causation and (2) the invisible infinite 'Iisa' or 'Paramaatman' as its support or essence. Point out that even the students themselves have both these aspects—the outward name and form of the individual and the inner 'Antaryamin', 'Iisa' or 'Paramaatman'.

Conclusion : Induce all the students to repeat the following first line of the manthra: "Iisavaasyamidam Sarvam

Yatkincha Jagatyaam Jagat" two or three times, and impress on their minds the following main ideas contained in it. (1) Our *Rishis* have realised that *Iisa* resides in the whole universe as well as in every one of its objects, forces and movements, however small or big it may be; and (2) *Iisa* is the supporter, ruler and enjoyer, that is, the self of the universe and all its beings. Is he not the self of all the students? Let them reflect and answer.

Lesson 4. — How a man should lead Divine Life.

Iisavasya Upanishad, Mantra I, line 2.
(Notes as a basis for a talk on the lesson to students in one hour.)

Introduction :—The way of life of an ordinary man is different from that of one who aims to become a divine man, saint or *Rishi*. Point out to them that there are three stages in the development of the mind of man—the brutal stage, the human stage and the divine stage.

(a) The vast majority of human beings are not aware of the existence of 'Iisa' in objects as their essence, and therefore they are attached to their outside aspects of name, form and individuality. They are, therefore, devoted to the sense-pleasures through the contact of their senses with objects, and they become selfish in their attitude attempting to take possession of the wealth of others also as far as possible. Point out also that as the mind, senses, objects and their contacts are always changing, sense-pleasures will be followed by pain and they are transitory.

(b) But the man who aims at divine life is convinced that the, truth or the essence of himself and all beings is 'Iisa' or 'Paramaatman', that He is the supporter, controller and enjoyer of the whole universe and its objects and that He is really the owner of the wealth produced by human labour or which exists in nature. Point out that all wealth belongs ultimately to God and to humanity as a whole, which is a visible

symbol. When the whole universe is pervaded, controlled and used by *Iisa* and everything belongs to Him, how can any man presume that a portion of it is his own exclusive property, become attached to it and use it only for his selfish purpose? The saint, therefore, feels that the wealth he owns is given to him by God only as a trustee to use it for righteous purposes.

(c) How does the man who aims at divinity use the objects of the universe? The answer given by the *Rishi* in this *mantra* is "Tena Tyaktena Bhunjeetaa". Point out that the following four interpretations are given to this sentence by the great 'Aacharyas' or commentators:—

(1) *Tena* — therefore; *Tyaktena* — with spirit of renunciation; *Bhunjeetaa* — enjoy the object. The idea is that the man who aims at divinity will not be greedy; because he knows that wealth belongs to God or society which is His invisible symbol. He will renounce his mad desires to enjoy sense-pleasures through the conduct of the outside aspects of objects as well as attachment to outside forms and names of human beings.

(2) *Tyaktena* — with spirit of renunciation; *Tena* — the *Jagat*; *Bhunjeetaa* — enjoy. The idea here is that one cannot realise Truth if he believes that anything belongs to him exclusively. He will therefore enjoy the objects of *Jagat*, that is, whatever share he gets as a member of society with spirit of renunciation and devotion to God.

(3) *Tena* — by God; *Tyaktena* — whatever is given to us; *Bhunjeetaa* — enjoy that which is your share. The idea is that *Bhaktas* have dedicated all objects to *Iiswara* and use them as His *Prasaadam*. We should not, therefore, be attached to anything as our own; because all these objects have been granted to us as His *prasaadam* or sacred gifts.

(4) *Tena* — *jagat*; *Tyaktena* — renouncing; (Sata) *Bhunjeetaa* — enjoy

the truth of the objects. The idea is that he really enjoys (*Bhunjeetaa*) the union of his mind with *Iisa* the essence or Truth of objects or 'paramaatman' and considers that all objects and beings have value to him because *Iisa* resides in them. He uses objects only as per directions given by God in the *Shaastras*.

(d) What is the attitude of the man who aims at divinity towards his fellow-men in society? The answer of the *Rishi* in this *Mantra* is "Maagridhaha Kasyasvit Dhanam". Point out that there are the following two interpretations to this sentence.

(1) *Maagridhaha* — Do not be greedy; *Kasyasvit Dhanam* — for whose is wealth? The idea is that the wealth which belongs to us really belongs to 'Iisa' or God. Therefore, no one should be madly attached to wealth, be greedy and use it selfishly for his own purposes, depriving other members of the society of their natural right to use adequate portions of wealth required by them; because in reality all wealth belongs to 'Iisa' who resides in the hearts of all persons.

(2) *Kasyasvit Dhanam* — the wealth belonging to others; *Maagridhaha* — Do not covet or desire eagerly. The idea is that he should not desire eagerly. The idea is that he should not desire to take possession of the wealth belonging to other members of the society even by legal methods, and much more so by unlawful and dishonest methods. Point out to students that, as all wealth belongs to 'Iisa' or all the members of the society in whom He resides, one should not use the wealth which, according to law, belongs to him for the luxuries of himself and the members of his family or waste his wealth for purchasing varieties of fashionable objects, as thousands of poor people in society have not adequate means even to meet the minimum necessities of their life and are hungry, being kept in starvation limits.

(To be continued)

News & Notes

FUNDAMENTAL EDUCATION CENTRE IN THAILAND

An agreement to set up a fundamental education training centre in Thailand has been signed at Unesco House, Paris, by Dr. Luther H. Evans, Director-General of the United Nations Educational, Scientific and Cultural Organization, and Mom Luang Pin Malakul, member of Unesco's Executive Board.

Dr. Evans affixed his signature on behalf of the United Nations Technical Assistance Administration, the International Labour Organization, the Food and Agricultural Organization, and the World Health Organization as well as of Unesco. Mom Luang Pin Malakul acted on behalf of the Government of Thailand, in which he is Under-Secretary of State in the Ministry of Education.

By the terms of the agreement, the Government of Thailand is establishing the "Thailand-Unesco Fundamental Education Centre" (TUFEC) in Ubol, Thailand. The purpose of the centre is to study social and economic conditions in order to determine the needs and problems of the area and the country that can be solved by fundamental education. It is also to train fundamental education specialists and field workers; and to produce educational materials such as books, posters, audio-visual and instructional materials.

Subject to the availability of funds, the participating United Nations Organizations will assist the Centre for the period of five years beginning 1 January, 1954. The Government of Thailand is contributing a minimum of 5,000,000 bahts this year, and 3,500,000 bahts next year (the Thailand baht is 12½ to the United States dollar) toward providing the needs of the Centre.

These include buildings for training, instruction and administration, for dormitory purposes, and furnishing

accommodations for international specialists working in the Centre; costs of official travel and transportation; supplies and equipment; and local staff. The Government of Thailand will select and maintain teams of trainees each year, specializing in health, agriculture, education, home making, home industries and production of instructional materials. After concluding the course, each team will be sent to work as a unit in a rural area.

Unesco will provide four specialists, the equivalent of \$7,000 for equipment that is not produced in Thailand, and five fellowships for study abroad. The first of the specialists, an expert in fundamental education who has been working in Thailand for a year, is to act as deputy director of the Centre, the senior officer of the international staff, and the liaison between the Centre and the heads of the participating agencies in Thailand. The other specialists are experts in fundamental education library and research; rural primary education; and in the production of educational materials.

The United Nations Technical Assistance Administration will provide a specialist in social welfare; ILO, a specialist in home industries FAO, a specialist in agricultural education; and WHO will consider the provision of health assistance to the Centre.

The Government of Thailand has designated the Minister of Education as the co-ordinator for the project. He will be aided in the administration of the Centre by four TNFEC committees. The General Committee, appointed by the Council of Ministers, will be responsible for formulating general policy. The TUFEC Executive Committee, appointed by the General Committee, will advise in the implementation of policies. The Local Committee will advise on local problems and arrange for co-operation

between the Centre and local officials. Finally, the Operating Staff Committee will be in direct charge of carrying out the work of the Centre.

SWEDISH EDUCATOR TO JOIN UNESCO MISSION IN THAILAND

Ossian Flock, Swedish teacher and former member of an educational mission to Ethiopia, is arriving in Thailand to join an international team of educators working with the Thai government on a reorganization of the Asian kingdom's system of education.

Mr. Flock is being sent to Thailand by the United Nations Educational Scientific and Cultural Organization, one of the UN's agencies participating in a worldwide technical assistance programme now operating in more than 90 countries.

He will work on problems of secondary education at Cha Choeng Sao, a Thai provincial capital where a model educational system, later to be applied throughout the country, is now being developed. The purpose of the Cha Choeng Sao experiment undertaken by the Thai government is to place greater emphasis on practical education.

Mr. Flock will be on leave of absence from his post as teacher at the Aelmhult secondary school. From 1946 to 1948, he was a member of a team of educators engaged by the Ethiopian government to work on a reorganization of the country's school system. Previously, he had taught for fourteen years at Gothenburg.

THE MADRAS SCHEME

The Central Advisory Board of Education on February 8th commended the Madras scheme of modified elementary education.

The Board passed the following resolution on the Madras scheme:

"The CABE is of the opinion that the scheme represents a welcome attempt to bring education within the reach of a large majority of children and thus help

in the achievement of the Constitutional directive about the provision of universal primary education. The Board is also satisfied that the reduction of school hours from five to three will not necessarily affect the education of children adversely, provided the out-of-school activities, which are an integral part of the education of children, are implemented under controlled conditions.

The Board also appreciates the attempt made in the scheme for bringing education into closer contact with the life of the community, and this gives it a practical bias which is at present lacking in ordinary primary schools.

"The Board would, however, like to point out that the arrangements made for the out-of-school activities of the children need to be carefully supervised, on the lines suggested by the Parulekar Committee, and their success critically assessed from time to time.

"Further, the Board would like to place on record its definite opinion that this scheme is valuable as an interim measure only, because sufficient funds are not at present available for providing education to all the children and that the proper pattern of education for the country is Basic Education, which would offer full-time correlated education to children in which teaching of craft as well as of other school subjects will be provided under proper educative conditions in the school itself, which will serve as a community centre where the school and the community are brought into to an organic relationship. The Board would also recommend that other States may conduct similar experiments under controlled conditions."

ALL INDIA EDUCATIONAL CONFERENCE

The 28th session of the All India Educational Conference passed a single resolution on the whole education question. It expressed disappointment at the slow pace of educational development and called on all governments, State and

Central, to accept education as their prime responsibility and give it a high priority. It urged governments and teachers to accept the Teachers' Charter of Rights and Responsibilities. While deploring the government's hesitancy in taking up the question of a

revision of teachers' salaries, it further drew pointed attention to their readiness to undertake such responsibility in the case of other employees and urged on governments to take on hand immediately the question of providing satisfactory service conditions and scales of salaries.

Book - Reviews

XVI TH 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. 151; 1953. 172 PP. 4 SWISS FRANCS.

The XVIth International Conference on Public Education organized jointly by Unesco and the International Bureau of Education in July, 1953, was particularly important. The Conference, in which the delegates from 52 governments took part, unanimously adopted

two recommendations, comprising in all 123 articles, concerning respectively the training and the status of primary teachers. In addition to the text of these two recommendations, which might well be regarded as an "International Teachers' Charter", this volume contains the introductory reports presented by the rapporteurs and an analytical summary of the 17 meetings devoted by the Conference to the general discussion and vote on the two recommendations and to the presentation of reports from the different countries on educational progress during 1952-1953.

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Editoria.

ALL'S well that ends well, and we should be happy that the Bengal teachers' strike which at one time threatened to develop into a serious crisis has ended. Credit for this must be given to both the Government of

West Bengal and the All Bengal Teachers' Association. In our December 1953 issue, we pleaded for a peaceful settlement of the demands of Bengal teachers before the 10th February '54, the date fixed for the strike. We also suggested that the All India Educational Conference, which opportunely met at Calcutta during the last week of December, should use its good offices for a friendly solution of the problem. Unfortunately, nothing seems to have been done. And things moved steadily to a crisis. The last minute decision of the Government to appoint a committee to enquire into the living conditions of teachers did not avert the strike. For a few days the teachers' demonstration before the Secretariat and the Legislature in Calcutta impressed the whole of India with its peaceful and orderly atmosphere. Suddenly, things began to take a turn for the worse with other demonstrations organised in sympathy with those of teachers. Violence ensued, and police had to resort to firing more than once. The tense atmosphere in Calcutta had its repercussions in the Bengal legislature and in Parliament. Angry speeches were made, and it looked as though the issues presented by the teachers' strike would be clouded by other political considerations. Fortunately good sense prevailed on both sides, and the strike came to an end with an agreement between the President of the A. B. T. A. and the Chief Minister of Bengal. The teachers have gained an immediate increase in the D.A. and in the pay to non-graduate teachers. The enquiry into their living conditions will also

continue, and further action will be taken by the Government after the enquiry is completed.

The course of the teachers' strike suggests some valuable lessons for all concerned. The Government must note that improvement in the salaries of the teachers cannot be put off indefinitely. It was at one time thought that a strike by teachers would not seriously inconvenience either society or government, and might be allowed to take its course. But the events in Calcutta have shown that any intense grievance felt by a considerable section of the people is likely to lead to all kinds of unexpected troubles. Everywhere there are always anti-social elements ready to take advantage of any situation which offers them prospects of disorder. And then we have all the excitement of party politics. One cannot expect parties opposed to the party in power not to make capital out of such a situation as this. No government, therefore, can afford to look with indifference on a strike of this kind.

There are equally lessons for teachers also. A professional body like that of teachers should not allow their demands to be mixed up with party politics. They must steer clear of party rivalries in agitating for the redressal of their grievances. The untoward incidents in Calcutta should certainly not be laid at the doors of teachers. But looking at the conduct of the strike from this distance and with the meagre reports circulated by the news agencies as the only source of information, one feels that help from political organisations might have been more strongly opposed, and sympathetic demonstrations more decisively frowned upon. For as a result of these demonstrations the teachers' agitation was in grave danger of becoming a political issue with no chance of a calm examination of the grievances underlying it.

We trust that the calling off of the strike will be the happy augury of a new deal for teachers in Bengal, and that authorities elsewhere will take steps in time to avoid the necessity for demonstrations of this kind.

The directive of the Government of Bombay, calling upon schools not to give instruction in English to children of Indian descent, has been challenged in the courts, as was anticipated, and the decision of the Bombay High Court has held the order void. The State of Bombay has sought permission to appeal to the Supreme Court.

We would once again urge that, apart from the legal issues involved, there are questions of expediency calling for attention. There is no use ignoring the fact that today English still continues to be the official language and the medium of instruction in universities. If in the circumstances some parents want their children to be taught in English in schools, it cannot be deemed to be an anti-national sentiment. And the objective, accepted in the constitution, of replacing English by Hindi in 15 years as the official language, has not yet been examined in all its bearings for settling a practical programme. In the context of indefiniteness all around, and with numerous states in India pursuing their own policies in education, some kind of coordinated plan on an All-India

scale should be thought of, for settling the position of English in the school curriculum. In this matter wisdom lies in hastening slowly. Decisions affecting the education of millions of children should be taken in such a way that transitions from one system of instruction to another should take place without seriously unsettling any group or bringing about a wide gap between the attainments of one group and another.

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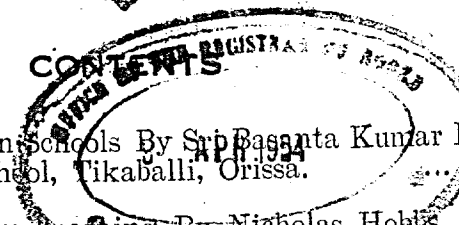
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NO. 3

Significance of 'Labour Week' in Schools

(BY SRI BASANTA KUMAR DAS, B. A., D. ED., P. M. E. School, Tikaballi, Orissa.).

"We are not here to drive, to drift.

We have hard work to do and stones to lift.

Shun not the life, face it, it is God's gift."

Human life is measured by action. Work is the soul of life. Indeed, it is the best wish of the Almighty Father that every individual should strive hard to lead a life of joy and happiness. While God, the supreme lord of the universe, is making incessant toil, all men should labour for their own existence. As long as a man earns his living, he is happy and respected by all. But when he ceases from his struggle and keeps his hands idle, he is despised by others and tortured by wants. So also, if in a country all the people put forth their labour for the common good, it becomes wealthy and rises rapidly. On the other hand, when it gives up labour, poverty and miseries bring about its downfall.

Thus in all ages labour is one of the greatest permanent assets of an individual, as upon it the solution of his bread and butter problem depends. Besides being a chief economic factor, its importance and necessity in other fields, political, social, cultural—and educational, are none the less.

LX—3—1

Specially, its necessity is very keenly felt now-a-days in the sphere of education. Truly the present system of education is faulty in many respects. It fails to satisfy the growing needs of the country. It only produces cataracts of educated people, who are docile and job-hunters. Again, it teaches our younger generation to condemn manual labour. In short, it concentrates all its activities on mental labour, as its academic values are greater. Thus, it divorces manual labour altogether from the school. Of course, this system of education is one of the repercussions of the foreign rule in India. It has aggravated the unemployment problem to the highest pitch and has created some kind of nauseating feeling in our educated people for doing any manual labour. In a word, it has turned them to be so called 'Baboos' with aristocratic mentality. But in ancient India, the value of manual labour was recognised to the fullest in schools and *aashramas* by the disciples. Being humble and unostentatious, those disciples ever acted to the behests of their *gurus*, who used to engage them in collecting flowers, faggots, alms and in field work etc. There was no sort of distinction. Even Lord Krishna had to undergo much pain and labour to satisfy his *guru*. The ancient system of education had, no doubt, some other defects. But here

there is ample proof that manual labour was a very common feature in those days in education.

India has attained her freedom after a long struggle. Now a new order is rising slowly from the stupor of ages. The builders of the country are now busy with the task of reorganisation. Accordingly, many plans are devised to make the country permanently rich and great. There is also a universal cry for recasting the existing system of education, because all the factors for promoting the country's welfare are inextricably linked with education. The basic education of Mahatma Gandhi has revolutionised the field of education to a greater extent. Since its introduction, dignity of labour is recognised more and more in our schools. Our schools are also devising other plans for introducing labour into the school curriculum.

The 'Labour Week' scheme is a unique movement in the school and is worthy of universal praise. It includes activities like mud-plastering of the school-house; cleaning and improving of the school rooms, verandahs, compounds, gardens and playgrounds; repairs to the compound walls or fencing; cleaning and repair of the furniture in the laboratory, the library and the school-rooms; school decoration; preparation of charts and pictures; improving the public roads, filling up depressions and cess pools, clearing of drains etc. in the school locality; improving the school approaches — filling up depressions and removing of obstacles, constructing culverts over small streams and drains to facilitate communication, constructing channels to bring water to school gardens; preparing trench latrines for the school; repairing the binding of the books in the library. Broadly speaking, the chief objective of this project is to imbibe our students with a deep sense of labour by breaking down the so called aristocratic mentality of condemning labour in particular, and to check the

wanton spread of unemployment in the country in general. Surely, if all our students understand well the essence of this scheme and act accordingly, a lot of good can be done to their schools as well as to the country at large. They are the trustees of the nation and the social reformers of the country. When they leave their schools and lead the real life in the world, they will not hesitate to work for themselves and for others. Moreover, they will be a source of living inspiration to those with whom they will move and talk. To begin with, they should first practise these things in their schools. Well! will not they like to see their schools and their premises neat and clean with pretty gardens with flowers and fruits grown by means of their own labour? They will certainly realise their values and act accordingly, if proper guidance and leadership are given to them by their teachers. So every teacher, including the head of the institution, should first understand the spirit of this project and work with their students with cheerful hearts. This will certainly inspire our students for doing any kind of work, however small it may be. Moreover, every teacher should remember, "An ounce of example is better than a ton of precept." If the teachers and students work together, social service will infiltrate into society in due course.

Besides engaging themselves in all the aforesaid activities, students may be encouraged to clean the nearest villages, their temples and roads. They may also clear weeds from the village ponds. In some places, where harvesting is going on, they may reap the crops of some villagers, and thus make some money to be spent for their common benefit in the school. Further, they may talk to the villagers on education, co-operation, health and sanitation, and ask them to increase their food production, prevent waste and observe economy in consumption. On the whole, they should take up such activities which can

be done by them without entailing expenses to the school.

The true significance of this celebrated scheme is to inculcate the essence of labour into the young minds. Besides, its aim is also to relieve students from fatigue due to excessive brain-work. It also teaches them that life is not a bed of roses and is full of ups and downs. So it prepares them to brave calamities.

Another advantage that accrues from it is that students will be healthy and strong by means of manual labour, as the human machine needs work to be kept in order. Again, it teaches our students to do some manual work every day. Now-a-days, the school organises physical exercises for our students. This is, of course, good so long as there is no better provision for utilising labour in some productive purposes. But when all schools will have gardens, manure pits, etc., I think they will prefer them to mere physical exercises. Moreover, cleaning of the schools, its compounds and furniture, provision of gardens, painting and the decoration of walls will certainly make them gay and active and sharpen their aesthetic sense. These are the best hobbies for utilising their leisure and for teaching the students to be self-reliant. The habit of depending upon others' labour for small things will thus automatically go. In fact, this movement, in the widest sense, makes the students both producers and citizens of the country.

Last but not least, this 'Labour Week' beckons the educated people to work. It tells them that lack of earnest labour in the practical field is the greatest factor in causing failure to all schemes. So to achieve desired success in any work, one must undergo real pains and labour. Besides laying due stress on the individual labour, it points out to us to recognise the value of co-operative effort. Indeed, all the wonders of the world are the outcome of untiring collective human endeavour. When you say that an idle man's brain is the Devil's workshop, you may add that an idle hand begets poverty and ruin for the nation. Surely, no other labour is so much valuable and forceful as that of the human being. So let all, small and great, young and old, humble and dignified, rich and poor, understand the significance of this scheme and contribute their mite to the welfare of the country.

The following words from Mahatma Gandhi's 'gospel of labour' will be an unfailing source of inspiration to us all for having an irrepressible faith in the dignity of labour:

"God created man to work for his food, and said that those who ate without work were thieves.

x x x

I do not know whether I am a Karma-yogi or any other Yogi. I know that I cannot live without work."

Child Development and Language Learning*

BY NICHOLAS HOBBS, *George Peabody College for Teachers, Nashville, Tennessee.*

WE come to this conference today sharing the conviction that better communication among men is essential, if some of the tensions of our times are to be relieved and if we are to achieve harmony in the world community of men. No longer can the world affairs of nations be left to their state department and foreign offices. Foreign affairs are the affairs of every man, and every man must be prepared to discharge the responsibilities which have been delivered

* Paper read at the Conference on the Role of Foreign Languages in American Schools, Washington.

to him by events of the last two decades. It seems a reasonable assumption that democratic relationships among nations depend today less on diplomacy than on the intercommunication of common citizens—business man to business man, scientist to scientist, educator to educator. It seems clear also that we can no longer sustain the handicaps to understanding imposed by language barriers. Our problem is not whether Americans should be able to communicate in languages other than English, but rather what are the most effective means of developing skill in a second language.

Taking a cue from countries which have lived as close neighbours for many years, where the use of a second or a third language is a common expectation, we find our educational pattern at variance with theirs. We postpone instruction in languages; they start early. We ask ourselves, should we not also start language instruction in the elementary grades, and in our conference we seek some answers to this important question. I have been asked to talk about children of the elementary-school years, the years from six to 12 or 13, and to outline what help we can find for the solution of the problem of language instruction in current understandings of psychology and child development.

What is this child like, the child from six to 12? First, he is growing fast. Every month sees changes, not only in size and build, but in responsiveness and in purpose. He has moved out from a narrow and protected world of home and neighbourhood to a world made up of many kinds of people. And of many ideas. He learns to read, and a vast storehouse of information is opened to him. He hears and sees things that mother and father never spoke of. He begins to define himself in broader terms than could be supplied by his family. He is eager to learn, if his eagerness has not been blunted by hurts to himself, and he is each year more capable of learning.

His intellectual ability grows steadily, rising almost in a straight line from six to 12 and beginning thereafter to level off a bit. He is becoming a more social being. He wants to talk with other children and adults, to share things and ideas and feelings with them. He wants to test out his self, his growing independence. In favourable circumstances, he stakes out the whole world as his domain, and indeed, if TV, the comics, and the toys of Christmas are reliable indicators, he does not feel bound to our finite planet. His horizons are unlimited, and communication is his most exciting business. There seems to be no reason why he cannot collect and use and be proud of words and ideas in French and Spanish—as he collects and makes a part of himself coins and stamps and bird-nests and batting averages. This is what the child from six to 12 looks like, in general. We need, however, to turn now to specifics, and to keep in mind as we do so that there is no such thing as a general child.

One thing we can say with absolute certainty about the child from six to 12, and certainties are so rare in psychology that I start with this one: between a child's sixth and 12th birthdays, he ages six years. What difference does age make for second-language learning? When is the optimum time to start the teaching of a second-language? There is no simple answer to this question, of course, and objectives must determine the answer as much as data about the learning abilities of children.

It is commonly said that a child can learn to speak a language more readily than an adult because his vocal mechanisms are more flexible, his speech habits less binding. This seems to be reasonable, though I have been unable to find experimental evidence showing that learning during this period of special facility has enduring value. I am willing to accept the observations of linguists on this point while hoping that we will soon have data showing quantitatively

how much permanent advantage in language learning goes with youthfulness. The argument about language facility loses some of its force if effectiveness of communication is valued more than elegance of accent and expression. To "speak like a native" may be an agreeable but not a necessary objective of language study. French with a Georgia accent may be a bit strange but not ineffectual if communication is our goal. We have all known colleagues on university campuses who speak with strong German or French accents and make good sense when they talk, and making sense is doubtlessly our most fundamental objective in language instruction.

Does early study of a language make later learning more efficient? Here the data are scant but encouraging. A psychologist, Burt, read passages from *Oedipus Tyrannus*, in Greek, to his son between 15 and 36 months of age. At ages eight and 14 years, the boy, who never learned Greek, memorized passages from *Oedipus*. He learned more readily those passages that his father had read to him as an infant than he did the passages he heard for the first time. Here, surely, is permanence of effects of early learning, which should offer consolation to those who despair when a child changing language environments seems so quickly to "forget" his first language.

On the other hand, Agard and Dunkel have shown that learning a language by the aural-oral method does not increase efficiency in learning to read that language. Early teaching by the aural-oral method can be expected to increase facility only in that method. If reading is the goal, then reading should be taught, and at a later age after mastery of reading in the child's native language has been established. It has been asserted, in favour of teaching languages before 12, that children are more adept at rote memorization, such as would be

involved in learning vocabulary, forms, and paradigms. Research has shown this not to be true. With intelligence held constant, and for subjects from seven and a half to 18 years of age, the ability to memorize both nonsense and meaningful material has been found to increase with age.

It has been suggested that after age 14, children develop a psychic resistance to new languages—an interesting idea but one without any experimental support. On the other hand, Lorge has found that adults paid to learn Russian, some of whom said they hated Russian and had no interest in learning another language, learned more Russian in two months than the average undergraduate learns in a year.

Individual differences in rates of linguistic development among children during the elementary years are to be expected. Within each age group, a wide range of linguistic ability is commonly found. In one study, some of the children in kindergarten were linguistically more advanced than some of the fourth-grade children in the same school. Thus we must keep in mind that age trends are based on averages and that each child becomes an individual problem in language learning.

The data on the relationship of age to second-language learning suggest that the choice of age for beginning instruction should be determined by the objectives sought. There seems to be no one best age for all individuals and for all purposes.

What then of intelligence? The relationship between intellectual development and second-language learning is certainly central to our inquiry. Numerous studies report positive correlations between common measures of intelligence and the ability to learn foreign languages. The correlations are of about the same magnitude that one usually

finds between an intelligence test and general academic achievement. In well-controlled studies with ample cases, coefficients of approximately .50 are usual. Though the data are more extensive for predicting achievement in traditional courses in which stress is placed on reading and composition, there are studies reporting similar correlations for aural comprehension, and at least one study reporting a positive relationship between intelligence test scores and French accent (r. 48 and 59).

These correlations between intelligence and language learning indicate that the higher the mental age of the child, the greater facility he will have in mastering French, or Spanish, or German. For the average person, intellectual ability continues to increase throughout the elementary school years. Developmental curves for most intellectual skills rise steadily until around the age of 13 or 14, at which point growth continues but with less rapid acceleration until about the age of 16 to 18 when there is a levelling off for a few years, followed by a gradual decline after the middle twenties.

Fortunately for our interests, verbal skills, particularly those that are used regularly, are most resistant to decline throughout the life span. In general, these relationships between mental age and learning ability suggest the postponement of language study. However, the correlations are not perfect; indeed, intelligence accounts for only about 25 percent of the factors that are involved in the ability to learn a second language. One investigator has shown that mentally retarded children can learn simple forms of communication in a foreign language and that they enjoy greatly the exercises involved in their instruction.

Current practice is of interest here. In elementary schools in border regions where two languages are required, as in

parts of Texas and Maine, an effort is made to teach every child a second language. However, in school systems where there is no immediate social pressure demanding two languages, the practice has often been to offer second-language instruction only to brighter students. Perhaps all children should have an early opportunity to learn another language with special encouragement given those most likely to be successful in their study. General intellectual ability would certainly have to be considered in selecting children for such special encouragement.

The question has been raised: does the study of a second language handicap a child in other areas of intellectual development? If the child learns French, does he learn less English? Is there a kind of balance that says a child can learn so much and no more, and that we must choose what the ingredients of his learning must be, diminishing one portion if we increase another? Here we turn to somewhat ambiguous data seeking a clear-cut answer.

First, a case study may be helpful. You are probably familiar with Leopold's scholarly monograph describing the language development of his daughter, who was apparently a bright child. His study demonstrates that a child can become fluent in both English and German with no impairment in the development of either language. By the end of her second year, the child had an active vocabulary of 104 German words, 78 German-English words, and 195 English words, which gives her a total vocabulary of 357 words, approximately a hundred more words than the average child of two who learns English only. There is evidence that at the age of six Hildegard Rose Leopold was superior in both the languages spoken in her home. We do not know what effects her experiences with two languages had on her emotional development and social adjustment. Her father, a linguist, pointedly

notes that his observations on psychology would be of as little value as have been the psychologist's observations on linguistics.

Studies of bilingual children offer some evidence on the effects of the acquisition of two languages on general intellectual development. In a sense, these studies provide a limiting case for us, since the children you teach will clearly suffer less impairment, if any exists, than do children who are bilingual in the usual sense. Investigations in Hawaii, Wales, and in Spanish and French-speaking sections of the United States, indicate that bilingual children are markedly retarded on verbal tests of intellectual development. On non-verbal tests involving perceptual skills or motor performance, differences are not apparent or are slight. Bilingual children in those areas tend to be retarded in vocabulary development, to do less well on tests of achievement in school subjects, and to drop out of school more frequently than do other children.

However, these findings are confounded by many influences not directly related to bilingualism, such as socioeconomic status, membership in a minority group, and resentment of an imposed language. Where two languages are taught in the elementary years with both languages enjoying equal status and equal emphasis in teaching (as in the teaching of English and Afrikaans in South Africa), no impairment in either language seems to occur. Further-more, in America the longer the bilingual child stays in school, the less the difference between him and other children.

The definitive work on the problem of bilingualism and intellectual development has been done by Arsenian. He studied 2,778 Italian and Jewish children in New York schools, whose home language was not English, and observed: "In the light of the results obtained in this research it is concluded that bilingualism

does not influence—favourably or unfavourably—the mental development of children of age nine through 14 in the various groups studied in this investigation."

There is another hypothesis that appears tenable, though research evidence is lacking to support it. It may be that children of below average intelligence learn a foreign language at the expense of development in both languages; that average children come out even, gaining from the new language but losing a bit in their own; and that bright children gain not only another language but considerable enrichment in conceptual development that will find expression in both languages. In so far as intellectually superior children are concerned, instruction in another language offers a challenging experience, rich in rewards, of a kind too often lacking in curricula that are tooled for mass production.

Let us turn now from intellectual to emotional factors in language learning. What of the child's emotional development during the elementary years? What of his interests and motivations? We have seen that intelligence accounts for approximately one fourth of the factors involved in language learning. This leaves three fourths of the factors unaccounted for. Differences in pitch discrimination, rhythm, visual and auditory preferences in learning, and motor skills may well make up a part of the remaining three fourths. However, it seems likely that the major portion of the factors unaccounted for by intelligence is motivation, the sustained eagerness with which the child approaches the language he is trying to learn. The spectacular success of some of the Army language programmes was doubtless due to the strength of motivation brought to the learning situation. It is not uncommon to meet a person who dawdled through several years of language instruction in high school and college with

indifferent success and then, faced with a Ph. D. language examination or a responsibility requiring communication in a second language, settled down to learn more in a few months than his previous years of minimum effort had yielded. In an effort to determine when second languages should be taught, we must assess the strength of motivation at different ages.

Most descriptions of programmes of language study in the elementary grades report that children are eager to learn and that their interest, nurtured by good teaching, continues through the grades. For instance, Huebner, describing experiments with superior children in New York City who started the regular high-school course in French when they were in the seventh grade, reports that 31 out of the 35 children passed the Regents' examination after two years of study. Reports of the Cleveland programme indicate that children completing Major Work Classes in elementary schools speak a second language with reasonable fluency, that they read with facility, and that they continue their early interest in languages.

It should be kept in mind, however, that the studies reported in the literature are largely of special groups, either high in intelligence or experimental in nature. Bright children tend to get more satisfaction out of such intellectual activity than do average or dull children. And experimental groups are notoriously more productive than non-experimental groups simply because they are special; the participants develop extra motivations, and those responsible for the experiment bring to their work extra enthusiasm and more careful planning and execution of their tasks.

We must, therefore, project an answer to this question: what will children's motivation be like when French is just another subject to be studied, by all children, like spelling and arithmetic?

There can be little doubt but that some of the keen edge of enthusiasm will be worn off by the coming commonness of language instruction. But this should not discourage us. Children at six and eight and 12 are eager to learn, they are reaching out constantly, they are fascinated by new prospects. They do learn their spelling and their arithmetic as they will learn their French and Spanish. The challenge to the language teacher in the elementary grades is to keep his instruction vital and fresh and absorbing, when he is no longer an innovator, a pioneer.

One of the problems that we face in America as we contemplate the introduction of language study in the elementary grades, is how to infuse such study with compelling relevance for the child. It is one thing for us to agree that our world responsibilities require our citizens to be fluent in languages other than English, and another thing to make a child feel that such skills are as important as are skills in other activities that are supported by out-of-school events. Most American children will seldom have need of their second language in daily communication outside of school, as do children of some European countries. It is not inconceivable, however, that this motivational lack could be remedied in part by the development of out-of-school opportunities for communication in a second language. Perhaps there should be broadcasts, in simple French of proceedings in the United Nations. Perhaps we should have some junior Fulbright fellowships. In thinking of a language programme for the elementary years, it seems that we must concern ourselves not alone with what is taught in school but also with the larger motivational problem of language in our whole culture.

Emotions are closely related to motivation. It has been asserted, and there are occasional cases which may seem to support the contention, that the learning of

a second language creates emotional difficulties for a child, that its effects may be harmful. I think we can dismiss concern for this allegation. Evidence is drawn largely from case studies of bilingual children where other factors such as a conflict between the cultural patterns of the home and of the community are central to the child's difficulties, and language only a minor part of the picture. Careful studies of college students with bilingual backgrounds show that they are no worse nor better adjusted than their fellows.

What do these observations on child development and language learning add up to? Unfortunately, no clear-cut answers emerge, as I am sure we wish they would. I conclude from the data that I have been able to find that there is no age which is exclusively the best age for the learning of a second language. Each age has its advantages, its limitations, and its special challenge to language teachers. The childhood years have an advantage in linguistic flexibility and in ease of learning directly the concepts of a language; the late high-school and college years have an advantage in that they are the years of greatest general learning ability: the adult years have advantage in that they often bring responsibilities making mastery of a second language imperative and bringing motivation to a point where the individual effectively mobilises all his energies and abilities to learn the needed language.

Thus, the answer to the question of when second language instruction should be started and how long it should be con-

tinued, depends on the objectives we establish for the learning of languages. If maximum efficiency is sought, that is, if we seek the greatest amount of learning in the least amount of time, and if we are not concerned so much with elegance of expression as with effectiveness of communication, then language instruction should probably be given to adults when they strongly feel a need to use a second language.

If the cultural values of language learning are considered paramount, with emphasis on the reading of the literature of another language, then the traditional pattern of teaching languages in secondary schools and colleges is indicated.

However, if we believe that many of our citizens, perhaps, those who are most likely to assume leadership roles in our communities and in national and international affairs, should be fluent in a second language, or a third, able not only to communicate with ease but also to structure their thoughts in the language of the persons with whom they are conversing, and as much at home in the literature of their second language as in their own, then a new pattern for language instruction must be found for our schools. If we are right in our initial premise that better communication among men is essential to the preservation of the world community, then language learning in America should start in the elementary grades and be continued through the years of schooling and into the years of adult responsibility.

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Why Teachers' Education?

BY SRI S. N. NIGAM, B.SC., L.T. (CONST.), SAHITYARATNA, DIP. I.A.I.C.,
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A young boy is given simple imprisonment for 6 hours a day in a traditional type of school, where he is made to act as a passive listener with no share of his in the work of the school. He has to take in and place in cold storage a number of facts whether suitable to his tastes and aptitudes or not. He has to commit to his memory, just like a parrot, several facts, whether useful in his life or not. His personality there, in the vast number of schools existing everywhere, is not recognised as that of a living creature, but just as that of a lifeless reading and counting machine. He is not supposed to be composed of organic flesh, bones and blood, but of inorganic metals and non-metals. What a pity! Children are deprived of the use of their limbs and initiative. They are refused the use of free air which nature has so kindly bestowed on them.

What is the result? A large percentage of the young students leaves the school quite early, and only a small fraction, too, after higher education, becomes a burden on the poor nation. To what use may they be put to except as clerks, officers &c.? The nation on the other side, cannot afford to offer jobs to so many being manufactured day and night at a mass scale in triple shifts.

Most of the educated become unfit to make use of their limbs, get no jobs and so add to either suicides or crimes.

This poor country has to feed her 36 crores of children, has to clothe them and to meet their necessities.

Employment has to be provided to all, and poverty to be so wiped off that it may remain only a story of the past. This is not possible, till the educated learn to use their limbs and feel proud to work in the fields and factories. In an

agricultural country, as India is, the main profession of the majority of its population has to remain agriculture. Next, we import a vast quantity of materials from other countries, thus sending our gold to beyond the seas. In addition to rendering us poorer, this throws a large percentage of our brethren out of their jobs. Moreover, in the present state of affairs, we purchase everything from the market.

Why is this state of affairs continuing? Where does the mistake lie? Who is responsible for all this deplorable condition? Certainly, the teacher and none else. A student is the mirror image of his teacher. His personality is made up of several components, each representing a reflection of one or other of his teachers. The future of the child depends upon the qualities, virtues and the teachings of the teacher.

It is said: "The majority of the present teachers have no clear concept of the subjects themselves. They are neither fully qualified academically nor do they take interest in their job of teaching. They turn out book-worms. They know only to rule by the sceptre of tyranny. They are the representatives of the God of death."

But we will have to locate the fault. Where does it lie? Frustrated young men, mostly with poor division qualifications, gloomy, half-fed, not trained properly and probably retrenched from other departments, are employed to look after the children—"the wealth of the nation." A man is given years of apprenticeship and training to become a carpenter. He is required to work for years under an expert weaver, till he himself can be called a good weaver. A modeller of lifeless clay-toys requires

several years of training, but what an irony of fate that a modeller of young, living national assets of flesh, bones and blood does not compulsorily require an intensive training at all!

Even if we consider only the educationally trained teachers and have a look into their syllabus and daily routine, we shall be utterly disgusted. The teacher will have Psychology, Principles of Education, School Organisation and Hygiene in his course, but himself will be found living most unhygienically and disorganised. Though he may be knowing well that most of the time he will serve the Department of Education, that he will have to live in villages and that he will be paid so poorly that he will not be in a position to employ a cook, yet he will not know, 'What to eat? When to eat? How to eat? How to cook?' etc. He may be well acquainted with the problems of Sterling Balances, Korea and Iran, but will not know the conditions of village life and ailments commonly prevalent there and their common remedies. By the time he is engaged in obtaining education, he would have lost all affinity with the rural problems, conditions and the reconstruction of the Nation at large. He would be living in the village, not because he has to do something there, to guide the village folk and teach them something, but in order to get the meagre salary he receives every month. He would be attracting the boys to his school not because he has great taste in his job of teaching, but with the fear lest his school should go defunct.

To man the schools with the right type of teachers, the Teachers' Training Institutes should reorientate their activities. A young man with a good general education with proficiency in arts and crafts, should be allowed entrance in a Training Institute, where he will be made 'village-minded'. He must be told of the importance of the personality of the young child, his initiative, creative

attitudes and activity. 'Hand-work precedes the mind'; hence he must be made proficient in teaching the whole curriculum through activities, one or the other. He should be given sound knowledge of Child Psychology, the child's instincts, his innate qualities, tendencies, stages of mental development and methods to canalise anti-social instincts and habits into useful trends. He should learn to respect the personality of the young child, encourage it rather than depress or discourage it. He should be able to live in villages and teach other villagers right methods of living.

The teacher should not only be an educator of the children—his pupils, but also of the whole community around him. He should be the centre of the community. He should be an artist, a thinker, the nerve-centre of his little village community. He enlightens the coming generation by imparting knowledge of Truth, Beauty and Goodness. He is a guide, letting all know the road and the direction which lead to destruction, disparity and difficulty, as well as those which takes one to pleasure, safety and happiness. He should be the friend of the people, giving them right instructions that may always help them in their difficulties. He should possess sound knowledge with the sweetest tongue. Flowers should rain out of his mouth, when he speaks. Remember the lines

"Speak gently"

Tis better to rule by love than fear,
Let no harsh words mar the good
you might do hear.

He should lead an ideal life. Imitation is a general tendency among children. They imitate the talking, walking, sitting, eating and everything of their teachers. No teacher can create good habits in boys, who only instructs them, but himself does not translate anything into action. The child learns more through the life of the teacher than through his words.

We have been discussing in brief the qualities a teacher should necessarily possess. We have thrown light on their lives also. But we also have to think whether in the present circumstances of the educational institutions, such qualified, efficient and proficient teachers may be available. At the present, a teacher is paid less than a labourer, a *panwala*, a *rikshawala* or a *tongawala*. His children remain semi-naked, underfed and unsatisfied. He is unable to meet his family necessities, to keep up his dignity and prestige in society and among his relatives and so on. All the time he remains conscious of his deficiencies. Hence in this state of affairs, even the proficient, qualified and efficient lose their qualities and their interest in the work. Now the question is: 'What is the remedy?' How can such teachers be made available? The solution is in raising the status and standard of living of the teacher. He must be paid a decent salary, sufficient to meet his needs and so enable him to maintain himself properly with dignity and prestige in society.

Under such ideal circumstances, as are described above, the teacher will be fully conscious of his work, his duties and responsibilities. The reflection of his qualities will transform his students and society. The nation is then bound to prosper.

The following are a few constructive suggestions to make the teachers village-minded and centres of the community.

1. The Teachers' Training Institutes should be located in villages.

2. The students-teachers should sweep, clean and wash their rooms, verandahs, lawns, roads, kitchens etc. themselves.

3. They should themselves cook their food in parties and serve and dine together in a common place.

4. They should themselves wash their clothes.

5. They should themselves draw and fetch water for their use and that of the kitchen.

6. They should do some social service work at least once a week. Under this head they can go to the nearby village, clean, wash and bathe their babies; dig, and teach the villagers to dig, compost pits and show them the methods of preparing manure.

7. They should daily do some manual labour as building school walls, watering garden plants, whitewashing or preparing a road from one village to the other.

8. They should have the common medicines with them and should know their proper uses. Ordinarily, the following list will serve the purpose:—

(a) Strature (b) Jumbak (c) Iodex
(d) Lime (e) Tinc. Iodine (f) Tinc. Benzoine (g) Amritdhara (h) Liniment ABC (i) Boric acid (j) Pain-balms (k) Ache pills (l) Cotton (m) Bandages (n) Wooden patties (o) Sal ammoniac

9. They should celebrate various functions and invite the villagers thereto. They themselves should co-operate and take part in the celebrations.

10. A few Social Education centres should be started and worked in neighbouring villages. These centres should usually work in the early night hours under the charge of student-teachers and the supervision of lecturers.

11. Every teacher must plant a few trees in or out of his school compound and should personally water and look after them.

12. They should observe and find out the common difficulties and the troubles of the villagers and devise ways and means to eliminate them.

Spiritual Instruction

(THE POSITIVE DYNAMIC APPROACH)

BY SRI K. SATYANARAYANAMURTHY, B.A., B. Ed.,

Headmaster, Board High School, Nagari

IN the January issue of the *Educational Review* one method of approach to the subject in schools is suggested. In this article of mine I want to put forth a new approach to the subject on the national and international levels.

(1) From December 23—12—'53 to 1—1—'54. I was asked to conduct a Citizenship Training Camp at Chittoor for the pupil-teachers of the Govt. Secondary Training School, Chittoor. Out of the 62 campers, there were 16 Christian boys and girls who wanted to go to church on 25th for attending the Christmas Service. I caught hold of this opportunity to take the non-Christians also. The necessary permission was obtained and the campers marched in order to the church. All the non-Christian members also appreciated the sermon of Rev. Hoffmann, who talked of how the three wise men marched with the aim of finding out Christ and never stopped till their aim was achieved. After coming back to the camp area, the idea that it was not new to any religion was driven home to them. Then the idea that India is a Secular State and every citizen must try to appreciate the principles of other religions so that all could live side by side without any hitch or misunderstanding was driven home.

This is one approach to the subject of spiritual instruction to the young and the old alike on the national level. Students of the school and college-going age are sure to understand each other's religion better.

On these lines of direct understanding by the three major religions of India, nothing is being attempted by the Government—barring the negative approach of arresting the more aggressive Hindu, Moslem or Christian fanatics

who are a danger to the peace of the state. It may be that many of the adults are not amenable for the reorientation of their rigid religious requirements. But the pliant younger generation can be easily put on the right track.

Some extracts from the Bible are given in the S.S.L.C. text books. There are exactly similar passages with an almost identical meaning in the *Gita* and the *Koran*. Those passages from reputed translators may also be given side by side, so that the students may be trained from the beginning on the right lines to understand the holy books. Any amount of lecturing cannot bring out a result which such methods can produce. They purify the spring right at its source.

(2) There is no avowed religious bias to the Indian Government. Its constitution says that it is a Secular State. But why not the leaders of our State put their heads together and adumbrate a new universal spiritual concept in the light of Gandhiji's principles? It may even be called Gandhism. Gandhiji's mind was set towards the achievement of world peace. He only did not live long to use it for the purpose after the achievement of the independence of his motherland which he felt to be his first duty. He was throwing feelers off and on that the non-violent, spiritual achievement of Indian Independence would sometime be helpful in the achievement of the higher world peace. His mind was not doubted by any one in the world.

In the light of the writings and sayings of that great soul, trained scholars may be sent abroad with their quarters attached to the Indian ambassadors in the different countries. Asoka was said to have sent Buddhist monks to many

parts of the world. So, too, why not the Indian Government send "monks" trained in the Gandhian spiritual principles to lead the world towards peace, free from the fear of the Atom Bomb which seems to be hanging right above the head of every peace-loving citizen of the world? God save our world!

Teachers' Status.

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

THE status of teachers seems to be at a low ebb everywhere. It is not only in India that we read of actual strikes and threats of strikes. In England, too, the Association of Assistant Masters in Secondary Schools considered early this year the question of going on strike to enforce their salary demands. Society is amazed at the cheekiness of the members of the white-collared profession. But it is significant that administrators of education have failed to realise their responsibilities.

Discontent prevails in England that the Education Act of 1944 has not been worked satisfactorily. The provision to raise the school-leaving age to 15 has been implemented. Schools suffer from inadequate number of teachers. It is estimated that if the present trends continue to 1960, the shortage of teachers will be about ten thousand, and that if the strength of the classes is to be on the principle laid down in 1945, the shortage would run to 30,000. The *Manchester Guardian* regrets in a leading article that the claims of education have not been given a much higher place on the nation's list of priorities.

The New Statesman and the Nation in a leading article on "The Teachers' Status in Society" in a recent issue states that the failure of both the Labour and the Tory Governments to work the 1944 Act with success is due to the public, the educated, middle-class, opinion-forming section of the public which has been apathetic. It points out that the limiting factor of finance has not prevented successive Governments from embarking

on a Defence programme which has meant shifting a mass of workers from productive to non-productive industry. The Labour Government changed the industrial status of the coal-miner and re-assessed in the professional hierarchy the status of the Service-men. It asserts that a Government which has the determination to improve the rewards, conditions and status of teachers can find means for improving the salaries of teachers to match the rise in living-costs and give the teacher the honoured place in society which must be reserved for him in a real democracy. Schools in England are unable to compete with Industry and Government for mathematicians and scientists. The cream of the country's best intellects is being drawn to other professions and trades.

The above journal gives the stern warning that "to allow the other distributive trades to devour the proper nourishment of the schools is worse than eating the seed-corn; it is consuming the fertiliser which prepares the soil for every kind of civilised growth." These observations are pregnant with significance and deserve to be pondered over and acted upon by administrators of education in India. Clear thinking as to the objectives and the means and the methods for every stage of education is absent; issues have been bewilderingly confused; personal views struggle for dominance; the education of the nation's children has suffered a set-back by experiments novel and unheard of. When will enlightenment dawn upon our statesmen?

Unusual Features of Australian Education

BY GEORGE MULGRUE.

AUSTRALIA is so different from the countries of the old world that it is natural that her educators have encountered new problems, and her education system is in some respects unique. Sometimes Australian teachers have found difficulties where none would exist in other countries. On the other hand, natural conditions have sometimes made their task easier. Most of them will admit that a benign climate and a pioneering people, eager to learn and anxious to expand, have made a good foundation upon which to work.

Some of Australia's innovations have been so successful that they have been adapted in other countries and are now very widely known.

RADIO TEACHING

Chief of these is KINDERGARTEN OF THE AIR, which began during the war, when it was felt unwise to have little children congregated where there was danger of enemy attack. At first the broadcasts were merely radio coverage of a small kindergarten class held in the studio, but later teachers evolved special techniques, and they are now advised by a special committee of kindergarten experts. The programmes include stories, songs and special rhythms, with underneath, a definite plan of child development. The teachers aim at stimulating the children's mental growth, and the material is chosen to develop appreciation and observation, to stimulate imagination and thinking.

The Australian Broadcasting Commission also broadcasts regular school lessons for children of all school ages, and the lessons, in all the basic school subjects, as well as many specialised subjects, are a real part of the State-provided, compulsory education system. Radio, too, helps the work of the Correspondence Schools, which send education

through the mails to 18,000 or more children who live too far into the country to attend ordinary schools.

SCHOOL BY MAIL

The Correspondence Schools are the answer to one of the difficulties encountered by Australian educators. It would obviously be impossible to provide schools for the isolated children who live all over the vast hinterland. Australian Governments undertake to provide all Australian children, no matter where they live, with free education. The only alternative was to send education to them. The system has been very successful. In each State capital, there is a big school with a staff of teachers but no children. The teachers prepare lessons that go out by mails to the children, and correct the answers to the lessons as they return.

The results have been amazing. Eager to learn, the children have sometimes carried on their education under particularly difficult conditions. One boy who was totally deaf from birth reached fourth year grade after three years of correspondence lessons. The school provided special courses so that his mother could teach him to lip-read. A girl who had to cook for several men while her mother was in hospital for long periods, did the housework, kept up her studies and gained a scholarship.

AREA SCHOOLS

Sometimes the problem of distance is overcome in another way. In Tasmania there are what are called Area Schools, first established in 1937, which aim at eliminating the small one-teacher schools which often occur in sparsely populated country districts. Instead, all the pupils from a wide district are taught at a big school, to which they are brought by Government transport. Some of them

are boarders, and live in cottages, each under the supervision of a 'cottage mother'.

But the Area Schools are more than mere schools. They aim, not only to teach school subjects, but to prepare children to become effective and co-operative members of the community. The headmasters, backed by the State Education Department, have set out to convert each school into a small community where high standards of citizenship can be moulded in childhood. Each school has an area of farmland. Pupils who have completed their elementary education, generally at about twelve, spend an increasing portion of their time at the practical work of the farm, and at carrying out the domestic work involved in the general activity of the school.

Each week the whole school assembles in a form of 'parliament', to discuss the affairs of the school community. "Cabinet Ministers", elected by the children, give a report on the week's activities; questions are asked, arguments settled, injustices remedied. The school works like a self-governing community.

The Area School idea of bringing children considerable distances by bus to a well equipped big school, instead of having a number of small schools, is spreading to all States. These schools are known in the mainland States as consolidated schools.

FARM SCHOOLS

The climate of Australia seems to lend itself especially to schools of the out-of-doors, and there are numerous other schools where children not only learn their lessons, but also learn the life of

the farm. The Fairbridge farm schools for immigrant children, in Western Australia and New South Wales, are particularly good examples of these. The children come from the British Isles, and they are taken into farm school villages, where they live in cottages as at Tally Ho and the Area Schools, under the guidance of a cottage mother. Villages contain properly staffed state schools, and when elementary schooling is over, boys and girls learn more and more of the things that will make them good farmers and farmers' wives. Girls learn cooking, dress-making, laundry, jam-making and general housewifery. Boys learn, in addition to agricultural work, motor engineering, plumbing, electric lighting, repair of farm implements, carpentry, and house construction.

MOBILE TECHNICAL SCHOOLS

And not only elementary education is taken to the country. In New South Wales, the Education Department co-operates with the Railway Department to run specially equipped railway trains that are travelling technical colleges. Four of these units tour the State's railway lines, taking trade education to young people who could not go to big towns to get it.

They carry every possible kind of engineering equipment; lathes, milling machines, valve-grinding machines, electrical automotive testing machines, gear-shaping machines, cylinder-boring machine drills, brake-testing gear; everything needed to teach several engineering trades. They also contain lecture room and library, and equipment for visual-aid tuition, with strip film and

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THE EDUCATIONAL REVIEW.

sound-on-film projectors. Each train cost more than Rs. 1,00,000 to equip.

Most Australian states have their share of experimental schools, which can point with pride to excellent results despite unorthodox methods.

PSYCHOLOGY

But even at the hundreds of orthodox State-run public schools, particular attention is paid nowadays to the psychological aspects of education. In New South Wales there has been set up in the Education Department, a Division of Research, Guidance and Adjustment, which maintains a school-counsellor system, and which prescribes special education for sub-normal and above-normal children. The school counsellors, who are properly qualified psychologists, work in the secondary schools throughout the State, and help children to choose their line of studies and future vocation.

The Division's adjustment work with sub-normal and above-normal children is most notable. Children are given special tests, and the dull ones are sent off to classes in one of three different groups, where special attention is paid to their particular cases. Bright children are allotted to Opportunity Classes, where they are given wider opportunities for reading and study.

Not only are children being taught with new ideas and new equipment. The New South Wales Education Department has recently set up a special course for training the speech of its teachers, so that its children shall learn proper speech in the schoolroom. Would-be teachers are taught voice-production, public speaking, choral work, good pronunciation and articulation. They are

encouraged to take part in the work of the Little Theatres.

DIET, ANIMALS & TREES

A new idea is being worked out in Victoria to teach children the value of proper diet. The Red Cross Society is working with the Education Department to this end, and has recently begun showing the children glove-puppet dramas which tell of favourite nursery rhyme characters and their co-operation with Mickie Milk, Charlie Cheese, Bertram Butter, Egbert Egg, Cuthbert Carrot, and Terry Tomato. These characters show by their actions the work done by the vitamins A, B, C, D and E, and are for this reason known as Vita-Men. The Red Cross Society plans to use similar puppets to teach children safety methods on the roads and in the home.

Because Australian animals and birds are so different, the Victorian Government is taking steps to see that its children know more about them. Special parties of children are being taken on visits to the Melbourne Zoo, which has nearly 200 native marsupials, reptiles and birds. They are being taught about their own fauna by a veteran bushman, who makes the lessons more interesting by telling the quaint aboriginal myths and legends which surround each beast.

Not only birds and animals, but trees. The Victorian Education Department has inaugurated a scheme for children to learn the care and preservation of forests. In various parts of the State, they are encouraged to grow plantations, and are given lectures on forestry subjects. Several school plantations, now twenty years old, have reached the cutting stage, and school children have more than 3,000 acres of their own forests.

Editorial

IN the January issue of the *Journal of Educational Research*, published by the University of Wisconsin, A.E. Traxler of the Educational Records Bureau, New York, has made an interesting survey of the position at which educational research stands at the middle of the twentieth century. He points out that educational research may be divided into three broad areas—social foundations, administrative, physical and material matters, and human development and means of developing it. Of these, it is in the field of basic skills that research has been most extensive and fruitful.

One of the drawbacks of research activities is that for the most part they seem to be fragmentary. And they do not seem to be intimately related to the actual work of teaching carried on in schools. There is need therefore for looking upon research as a part of education rather than as something done for education. In the U.S.A. they have now begun to undertake research in local school situations with a view to help the people working there know whether or not what they are doing is right. This research, sometimes called action research, is stressed by Mr. Traxler.

Envisaging future areas of research, he suggests that they may be concerned with the development of a higher level of political intelligence, the promotion of physical and mental health, the appraisal of techniques of individual guidance, the improvement of reading level and practices as a factor in enlightened citizenship, the development of procedures for the appreciation of democracy, and the development of a research attitude among the people as a powerful force making for reason and stability.

It will be observed that some at least of the objectives of future research here envisaged encroach upon the sphere of values. And as Mr. Traxler recognises, it is a debatable question whether values for state and society can be determined by educational research. Quite apart from this, there is also the question whether the school should be considered to be the sole medium of education. Is the citizen to derive no help from his home or the church or the cultural milieu in which he moves? Children cannot of course be brought up in a vacuum of values. But how are the schools to draw the line between indoctrination and a free recommendation of particular values?

"Not since the Holy Roman Empire of the Middle Ages," writes Mr. Traxler, "has there been anything approaching agreement, even among the people of the Western world, on the great and controlling values of life, nor can there be, until there is a way of fitting the knowledge science has given us into a coherent philosophical pattern. As long as men remain confused and uncertain in regard to what life is all about, there can be no worldwide stability." The anomalous relation in which values stand to education has been recently brought home to us in our State by the orders the Government have had to pass on the question of teachers preaching atheism and subversive doctrines to young pupils.

However, educational research in India is still a long way off from determining values. Even in other fields of research, our primary need is to relate the techniques developed and results obtained in the West to our situations and requirements. In the meanwhile, 'action research' deserves widespread attention in India.

BHAKTHAN

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The recommendations of the Secondary Education Commission on the question of the study of languages has naturally come in for a great deal of criticism. They have recommended the following for inclusion in the curriculum at the high school and the higher secondary stage :

(i) Mother tongue or Regional language or a composite course of the mother tongue and a classical language.

(ii) One other language to be chosen from among the following: Hindi (for those whose mother-tongue is not Hindi), Elementary English (for those who have not studied it in the Middle stage), Advanced English (for those who have studied English in the earlier stage), a modern Indian language (other than Hindi), a modern foreign language (other than English) and a classical language.

It is also provided that in some cases a pupil may choose an additional language—either a classical language or one from the group (ii) above.

“It will be noticed,” says the Report of the Commission, “that in this curriculum a pupil will ordinarily be required to take one other language besides his mother-tongue. It may be Hindi or English or any other language according to his needs and choice. This arrangement will meet with the ordinary requirements of most pupils. We are definitely of opinion that the curriculum should not be loaded with too many languages, and while a majority should only study languages which are absolutely essential, those who possess linguistic ability should be able to take an additional third language, and in special cases.... he can choose yet another language if he cares to do so.”

In effect therefore it is provided that a minimum of two and a maximum of four languages can be studied during the secondary school stage. This invites

comparison with the scheme at present obtaining in Madras, where too a minimum of two and a maximum of four languages can be studied. But the compulsory languages are different. An elementary course in the mother-tongue and English have to be studied by all pupils here. In addition, a classical language and Hindi may also be studied. The alternative for the classical language is an advanced course in the mother-tongue. The alternative for Hindi is a craft. The essential difference is therefore the fact that in the scheme provided by the Secondary Education Commission the study of English is optional. So too is the study of Hindi. The only compulsory language is the mother-tongue. A pupil may take in addition a modern Indian language other than Hindi or a modern foreign language other than English or a classical language. It would thus be possible for a pupil to go through the secondary school stage without learning either Hindi or English. Since English, Hindi and the classical language are made to compete with one another, it is doubtful whether the classical language or Hindi will draw many students. Most pupils in the non-Hindi areas might be content to study their mother-tongue and English.

Principal Sthalekar, who presided over the Bombay State Headmasters' Conference held recently at Baroda, draws attention to the inconsistency between their statement in the body of the Report that “a study of English should be given due position in the secondary schools and facilities should be made available at the middle school stage for its study on an optional basis” and their recommendation making the study of English optional. He contrasts this with the conclusions of the University Education Commission. “Every boy and girl must obviously know the regional language; at the same time he should be acquainted with the Federal language and should acquire the ability to read books in English.”

The recommendations of the Committee for Educational Reform in Mysore also may be glanced at in passing. They have divided the secondary education period into two stages—a junior or high school stage of four years and a senior or “Intermediate” stage of two years. It may be added that they consider secondary education as raising the pupil to the level of the present Intermediate courses in universities. Roughly the junior stage corresponds to the high school stage, and here they recommend the study of (1) the mother-tongue,

Kannada or Urdu or Tamil or Telugu or Hindi or English or Sanskrit, (2) Kannada for non-Kannada students and Hindi for Kannada students, and (3) English.

On the whole, it appears to us that the Madras scheme meets the difficulties inherent in our multi-language situation better than any other so far put forward officially. It is too a compromise, as we had occasion to point out, when it was adopted; but it deserves the attention of educational policy-makers in other states.

News & Notes

THE 44TH MADRAS STATE EDUCATIONAL CONFERENCE :

The 44th Madras State Educational Conference will be held at Tanjore in

the premises of the Kalyanasundaram High School on the 26th, 27th and 28th of May, 1954. Dr. A. Lakshmanaswamy Mudaliar, Vice-Chancellor, University of Madras, will preside.

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Modified Elementary Education Scheme of Madras

BY SRI K. RAMASWAMY IYENGAR, *Supt. Deaf and Blind School, Mysore.*

AS the Modified Elementary Scheme of Madras has raised a lot of opposition, it would be interesting to study the scheme and understand its merits or demerits.

The following is an outline of the scheme:—

1. The number of school-hours for children in Standards I to V in all Elementary Schools in non-municipal areas is reduced from 5 to 3 hours per day. The 3 hours are divided into 4 periods of 40 minutes each, with not less than two intervals totalling 20 minutes.

2. The pupils in Standards I to V are divided into two separate batches and taught in two separate sessions every day. Thus, the school works daily in two sessions. The attendance of each batch will alternate from the first to the second session from day to day or from week to week, so that both batches get an equal chance for morning and afternoon hours. The same teachers work in both the sessions. The school works for 6 days in the week, but the total number of working days for the whole year continues at the prescribed minimum of 220 days. There will be no retrenchment of teachers on account of this arrangement. The first good result that should come from the two-session school is that

as big a proportion as possible of children who are not now in school, would be brought in.

3. The reduction of the school hours will naturally leave the pupils with more time outside the school. An attempt is made to devote at least part of this free time to a fuller education of the children. Arrangements are contemplated whereby the children will have an opportunity to observe the various useful and productive activities of the community and thus develop a growing sense of the dignity of bodily labour. Outside the school hours, the children will be able to help their parents in doing the work necessary for the family maintenance; others can learn some handicraft or do some other useful work. Emphasis is laid on the idea that, for several reasons, it is better for children to learn handicrafts from traditional craftsmen and in the natural social setting in which they are carried on.

4. The scheme affects only the lower elementary standards I-V of all elementary schools in non-municipal areas and does not apply to any basic school.

5. The out-of-the-school programme is intended to be implemented without actual compulsion by creating a mental climate and external conditions favourable.

One strong opposition is for the reduction of school hours from 5 to 3. Here is a comparative view of the periods (of 40 minutes each) allotted.

ALLOTMENT OF PERIODS

	I Periods under the old scheme: Standards I to V	II Periods under the modified scheme: Standards I to V
Language ...	8	8
Elementary Ma- thematics ...	5	5
History & Geo- graphy ...	2	2
Hygiene ...	2	2
Civics ...	2	2
Nature Study & Gardening ...	2	2
Music ...	2	1
Physical Train- ing ...	5 Sg.	—
Handicrafts ...	2 Dg.	1
Total ...	30	23
Opt. Subjects ...	5	1
Drawing ...	—	—
Grand Total ...	35	23

Periods of 40 minutes each.

Instead of providing handicrafts and physical training in the school hours, the same is provided in the out-of-school-hours in a natural setting. The loss of some periods in this is more than outweighed by the other session being used for the pupils who would miss schooling for life but for this arrangement. With insufficient funds to spend on education, with the directive of the Constitution "that the state shall endeavour to provide within a period of 10 years from the commencement of the Constitution free and compulsory education for all the children up to the age of 14," facing the sponsors of the scheme, there was no ray of hope except to launch the scheme described above. Educational philosophy, to be realistic, must take into considera-

tion practices that have obtained elsewhere. It must take into consideration the instincts and emotions of the child. The modified scheme to my mind appears to have taken everything into consideration. The cutting down of the school hours to one half of the day and releasing the other half to educate the children who cannot be provided otherwise is not a new procedure. Other countries have adopted this technique. The Philippines have done so. Russia has also done so to liquidate illiteracy. The modified scheme, in addition to having adopted the shift system, has released the other session for work with the community, and thereby provided craft education to the pupils, keeping them active with work. It wishes to harness the community in educating the children during the out-of-school hours on the one hand and make the pupils participate in the work of the community on the other. It wishes to make the village itself a polytechnic. It wishes to stop the exodus of people for employment from the village to the town, which depletes the village of its talents. It wishes to establish the dignity of labour. It is trying to educate the pupils and at the same time to combat the forces of disintegration of the village. So, in the present context, the scheme offers to solve the problem of providing for the education of all the educable pupils without extra cost. Considering all these aspects, the Central Board of Education have blessed this scheme. It has been blessed and initiated by no less than one who is renowned for his wisdom, unparalleled experience, far-sightedness and love of the land, by one who is closely associated with all the intricate problems of the land for over 50 years, by one who is keenly interested in solving the knotty problem of education for all educable children and particularly so of Madras. The scheme is fraught with great gain and good. That is why Sri Ariyanayakam, a great educational expert, has said that it is needless for others to examine this scheme that has emanated from Sri C.

Rajagopalachariar and they have only to accept it.

Some criticisms were raised against the scheme. One was that, according to the scheme, the craft of the father must be learnt by the son. No pupil is restricted regarding the craft to be chosen by him. Irrespective of caste, creed or sect, one might choose a craft according to his aptitude.

Another criticism is that the school activities are not arranged and supervised properly and that craft instruction is left in the hands of those that have no ability to communicate the same. True, the parent who is in many cases the craft-teacher under the scheme is ill-equipped to answer the why and wherefore of things. The same is equally true of professional teachers whose equipment is poor. Both require to be educated in this direction. Adult education courses at central places might be instituted to communicate the needed information to these teachers, who, in turn, may communicate the same to the pupil as and when occasions arise. An encyclopedia of some important questions and answers on the prevailing crafts in the villages might be prepared and given to every village library for reference. The why and wherefore of things, if taught co-relatedly with crafts, will certainly produce better brains. But there is the difficulty of the availability of such teachers and craftsmen. It might perhaps be brought to the notice of one and all that learning results by doing: it is work that teaches. Until such teachers as can reduce the period of learning by intelligent teaching are available, the present method suggested appears the easiest solution.

Another objection is that the burden of supervising the education of the pupils is put upon the home and the community. In making arrangements for the education of the village pupils, the help of the villagers is certainly indispensable. Is it not accepted that the principal agencies of education are

the home, the school, and the community? True, the home particularly in the villages cannot shoulder the education of the children. That is why the school has come to take the place of the home. But the home and the community in the interests of the village cannot rest quiet by sending the children to the school and spending no more thought on that. The education of their children is their responsibility too. An attitude of helpful co-operation is certainly in the interest of their young hopefuls, who are to carry on the traditions of the village and improve upon them. A change of outlook, as the one suggested, must come, and the sooner it comes, the better it is in the interest of the progress of the village and thus of the nation.

There is another charge that the modified scheme is applied to the village only, and urban schools are left over. The same charge was laid at the doors of the Wardha-scheme. The sponsors are blamed with favouring one class and doing a disservice to the villagers. To me, it appears that the sponsors of the scheme are no foes of the village. On the other hand, they have the interests of the village at heart. To charge them with favouring class differences does not appear to be right, for the sponsors desire to bring the same type of arrangement to the municipal areas by and by. Yet another objection is that all the pupils do not come together at any time for group games and extra-curricular activities. Games are no doubt very important. Games satisfy the play instinct of the children and develop powers of co-operation and organisation. If both batches of pupils are to come together, it must be outside the work-hours, which means extra work for the teacher, whose work has already been increased. If at least both the batches come together not less than twice a month, some useful work may be done. Instances of such work being done voluntarily outside the school hours by the scout-masters and Sevalal masters

are not wanting. True, the profession of a teacher is noble, and he is to work and must work in a spirit of sacrifice. Finally, the brunt of the extra-curricular activities will have to be and will be borne by him. It should not be taken up grudgingly. Sorry as the trade is, a certain recompense is undeniably necessary. The time must come when the powers that be, think also of raising, commensurately with work, the salary of the teacher, and the sooner that millennium comes the better. For any scheme, even the best ever produced, will fail with discontented teachers. An attempt has been made by the Madras Government to meet the demands of the teachers, and an aided elementary teacher is to get Rs. 3/- more per month from April 1954. The Minister of Education has admitted that many other demands of the teachers are just. It is hoped that this concession is only the forerunner of many other good things to come.

Another objection was that, during the released session, the boy is left to himself, and he learns nothing. Far from it, opportunity is provided for the pupil to learn through the senses and with hands. When he is made to sit in a class-room, and that for long periods, it happens that he loses all interest. When this state has set in, there is no more use pouring in information, as if their minds were no more than gunny bags. The senses of the pupils which are in such psychological setting, lose their functions. Listen to the words of John Brown, an educationist, describing the non-co-operation of the pupil to the traditional class work. "Well, then, the work of the day began. The mill was set going, and what a change! In an instant the eyes were like the windows of a house with blinds down. No one was looking out. Every look was blank. Their very features changed, their jaws fell. Their cheeks flattened. They drooped and looked ill at ease—stupid, drowsy, sulky; and getting them to speak or

think or in any way to energise them was like trying to get any one to come to the window at three in the morning, when, if they do come, they are half awake, rubbing their eyes and growling." Certainly no teacher can take credit, if this happens, for it is but a protest against purposeless book-learning, boredom and long hours of confinement.

Again, writing about education through the senses, he says: "Now in the child, as we all know, he works chiefly through the senses. The quantity of accurate observation, of induction and of deduction too, of reasoning from the known to the unknown, of inferring, the nicety of appreciation of the like and the unlike, the common and the rare, the odd and the even, the skill of the rough and the smooth, of form, of appearance of texture, of weight, of all the minute and the deep philosophy of the touch and of the other senses, the amount of this sort of objective knowledge which every child of 8 years has acquired, especially, if he can play in the lap of nature and out of doors, and acquired for life, is, if he could only think of it, marvellous beyond any of our mightiest marches of intellect. Now, could we only get the knowledge of the school to go as sweetly and deeply and clearly into the vitals of the mind, as this self-teaching has done, and this is a paradisiac way of it, we should make the young grow as well as learn, and be in understanding a man, as well as in simplicity a child."

The out-of-school hours are expected to put opportunity in the way of the pupils to do all these, and during a part of the time in a supervised way with craft masters. The normal student is not averse to work. If these activities are arranged properly and guided well, the pupils may well take delight in them. Besides, work itself satisfies the play instinct, and it ought to form an integral part of any sound system of education. The village is a community, where all people should work, not only in their own interest, but with the object of

increasing the wealth of the nation. It is practical productive work such as agriculture, gardening, tending the cattle, rearing poultry, weaving clothes, making pots etc., that will bring the village back to its own. The pupils are naturally expected to fit into this picture. So the out-of-the school activities are expected to remove the distaste for manual labour, to help the community in the production of wealth and at the same time impart craft education. The burden of educating the pupils of the village in crafts might well have devolved on the community. But when there is no other alternative to liquidate the appalling illiteracy and poverty of the land; and when educational ideals proclaim loudly socialisation and fitting the student to the society in which he or she lives, the brunt of craft education may well be borne by the village craftsman. Where there is will, there is certainly a way, and if the village

leaders spend some thought about this, a better order of things will certainly set in.

The plan is welcome. The Parulekar Committee which examined it in detail states: "The present scheme is designed to fill the urgent need to expand Elementary Education under the directive of the Constitution and also to clear the way for basic education which is accepted as the ultimate pattern of education". So, to deride it and oppose it is to gain nothing. Loud has been the protest against the existing scheme. The modified scheme satisfies many an educational principle and is revolutionary in its character and is fraught with great good. In the words of the Minister of Education, Madras: "It would facilitate the introduction of basic education on a wider basis and more rapidly". Therefore, it would be wise to try the scheme in an atmosphere of faith and tranquillity and watch the results.

Education—a Cold War

BY SRI K. SATHYANARAYANAMURTHY, B.A., B.Ed.,
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"CANST thou by searching find God? is good Hebrew but bad Greek." This is a quotation from a book, *Adventure of Ideas*, by Whitehead, and it set me thinking. The ingenious explanation by the author haunted me day and night. I want to share some of my thoughts on the educational repercussions of the ideals referred to in the above quotation.

In the new system now in vogue in our schools, we divide a class into squads for activities, and the clash of individuals (personalities) takes very interesting turns. I shall illustrate what I mean.

(1) Outings are a regular feature of school work. It was decided by a class council to organise an outing to a nearby garden. When they consulted the class master, he advised them to omit the girls and gave a tentative programme. But the more forward type of pupils

resented their master's advice and felt it as a kind of intervention with the province of the class council's regular duties. They could not or did not "see" the practical difficulties. It became a point of honour on both sides, and had it not been for the timely intervention of the head of the institution, a major 'catastrophe' would have been precipitated. Here the living personality has found a way out of the difficulty of following the 'dead' principle. The change is for something better.

(2) A squad of pupils is sometimes asked to do a work together. It is something like a study circle. Once a squad was asked to prepare revision questions of the new type. A below-average boy who was a forward type of youth, could forcibly put before his friends that the spelling of the word 'type' was 'tipe'. A

reference to the dictionary would have easily solved the problem. But the personality was so forcible (it was also put to vote and carried by an overwhelming majority) that it could carry everything in its favour. The living personality proved more than a match for the 'dead' principle.

Let me end as I began. The words 'color, odor' are correct English in America, but wrong in England. Education is nothing but a war between principle and personality—to use a modern phraseology, a cold war. Adventurous personalities only are needed to carry on this cold war.

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Spiritual and Moral Instruction Programme

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Lesson 4 — How a man should lead Divine Life.

(Continued)

Impress on the minds of students the following main ideas of the second line of the first *mantra*, after inducing them all to repeat the original words, "Tena tyaktona bhunjeeta maa gridhah kas-yasvit dhanam" two or three times.

(1) Men who aspire after a divine life, should not become attached to the outside aspects of names and forms of objects and madly indulge in unrestricted sense-pleasures. (2) They must always be devoted to *Iisa*, whenever they have to use the objects to satisfy their necessities, considering them as His *prasaadam*, or sacred gift; because He is the Truth, Essence or self of the object. (3) They must love all human beings and animals, as they love God; because *Iisa* presides in them. (4) And they should not use the wealth of others by getting possession of it by dishonest methods, or use in excessive selfishness the wealth which is in their possession without spending it in charity among the poor people in society.

Appeal to them that, as per the teachings of the first *mantra* as a whole, they should from their early years try to realise God in Nature, objects, other beings and actions or events and lead a life of usefulness and service to others.

Point out that by adopting this divine ideal, they will not only attain their spiritual perfection, but promote the welfare of society and develop devotion to God, thereby becoming fit to receive His Divine Mercy. Bring it to their notice that, according to his religious custom, the pious Hindu will not eat any food without first offering it to God and worshipping Him in the form of a saintly guest.

Lesson 5—Discharge your duties in the Divine Way.

(Notes as a basis for a talk on a lesson to students for two hours, one hour each for two days)

Iisa vaasya Upanishad-Mantra 2 Introduction:—

(1) The *rishi* preached in the first *mantra* that the man who aims at perfection should practise the individual virtues, such as realising 'Iisa' in all objects and beings, renunciation of sense-pleasures, devotion to 'Iisa' and not coveting wealth belonging to others. How should such a *bhakta* then perform action, while he is living with others in society, and practise social virtues. The second *mantra* is the answer of the *rishi* to this question.

(2) We may introduce the second *mantra* in another way also to the students. The first *mantra* states the spiritual ideals and practices of a *sannyasi*, who

has taken up the fourth *aashrama* and adopted in his life the *nivritti-marga*. But the second *mantra* explains the spiritual ideals and practices of a *Grihasta* and *Vaanaprasta* who has taken up the second and third *aashramas* and adopted in his life the *Pravritti-marga*, when he is a member of his family and society, with the obligation to discharge his duties to other members of his social group.

(a) The *Mantra*, meanings of words and sentences.

Kurvanneveha karmaani Jijiivishet satam samaah |

Evam tvayi Naanyathetssti nakarma lipyate nare | |

Recite this *mantra* to students, dictate it to them and explain the meanings of its words and sentences as noted below.

Satam = one hundred; *samaah* = years; *karmaani* = all the *karmas* = or duties; *kurvanneva* = performing always; *jijiivishet* = (one) should desire to live; *iha* = here (in this world); *tvayi* = in your case also; *evam* = (karmas should be performed) in this manner; *itah* = apart from this; *anyatha* = another path; *naasti* = does not exist; *nare* = in the case of a (wise) man; *karma* = his action while discharging his duties; *na lipyate* = will not stick or taint with sins, *samsaara* or bondage.

Point out to students that there are four sentences in this *mantra*, namely, (1) *Satam samaah karmaani kurvanneva jijiivishet* - Man must desire in his present life to discharge his duties enthusiastically and perform actions always throughout his long life up to one hundred years. (2) *Tvayi evam* - Actions have to be performed in your case also in this manner throughout your long life (3) *Itah anyatha na asti* - There is no better cause of action to you (or any wise man) other than this. (4) *Na karma lipyate nare* = Sin will not cling to a (wise) man, (who discharges his duties and performs action in the Divine Way). He will not suffer from the bondage of *Samsaara*. Let us now understand clearly the significance

of the ideas contained in these sentences.

(b) *Iha Karmaani kurvanneva jijiivishet.*

(1) What is *iha* or human life? It is the life of the *aatman* living in the body or identifying itself with the body. From birth to death man is only the union of body and *aatman*. He is an embodied soul. Hence, during his life, man has no other alternative but to perform action through his body and mind always. Point out that, at the same time, he has freedom to decide about the kinds of duties he should discharge to himself, the family and society and perform actions accordingly. But, if he does not exercise this freedom or wisdom, he will perform actions merely as an instrument of his bodily impulses or as a slave to his unbridled senses, passions and emotions.

(2) Explain to the students the meaning of the word *karmaani* by pointing out that, according to the *Vedaanta* there are three groups of actions or *karmas* (i) *swabhaava* — *karmas*: (ii) *sankalpa*—*prabhava karmas* or *kaamyas karmas* and (iii) *niyata karmas* or *nitya karmas*. The first group of *karmas* consists of those actions which are necessary for the maintenance of our life, that is, the preservation of body and soul together and carrying out the work for earning daily, weekly or monthly wages. The second group of *karmas* consists of those actions, which are prompted by our desires and are undertaken to satisfy our aspirations and ambitions. *Sankalpa-prabhava karmas* are our voluntary actions, born out of our various desires to satisfy different types of worldly pleasures and joys of paradise after death or to avoid the physical and mental pains in this life and the pains in hell after death. The third group consists of those actions or *dharma*s or duties which men, who aim at attaining perfection, have to perform throughout their lives according to the commands of saints or sages and according to the dictates of the *shastras* in order to promote the

welfare of the members of the various social groups to which they belong, beginning from the family on one side and ending with the whole humanity on the other, including at the same time the welfare of the vegetable and animal kingdom and also that of the invisible intelligent personalities called *devatas* or angels. The word *naish karmya* in Sanskrit is used to indicate passive inaction; but *niyata karmas* or *nitya karmas* consist of *yajna* or all kinds of worship of all religions, *daana* or all kinds of charities and service to members of various social groups, and *tapas* or all kinds of bodily and mental penances in order to remove *tamoguna*, reduce *rajo-guna* and develop *sattva guna* in individuals.

(3) The next idea which has to be explained to the students is this. Out of the many *karmas* enumerated above, what are those which a man who aims at perfection should eagerly desire to perform or has to choose voluntarily in his life, and which amongst them he has to avoid? The answer to this question is given as explained below in the 18th chapter of the *Bhagavadgita*.

(i) *Swabhaava karmas* have to take place according to the physical, physiological and psychological laws of each individual, and so cannot be avoided. There is no alternative but to carry them out mechanically without any volition or discretion in their choice. Give the examples of *karmas* relating to the quenching of thirst, satisfaction of hunger, reducing physical pain in the body, carrying out of bodily functions etc.

(ii) The vast majority of human beings voluntarily go on with their *sankalpa-prabhava karmas* or worldly actions in order to satisfy their *artha* and *kaama purusharthas*, sense pleasures, aspirations and worldly ambitions. In this case desire prompts action, and action carried out for the satisfaction of desire gives rise to fresh desires in turn or gives added strength and vigour to the old desires.

(iii) Men with a religious temperament

perform the *naimittika karmas* or religious ceremonies with the belief that thereby they will obtain religious merit, helping them to attain *artha* and *kaama purusharthas* in this life and joys of paradise after death and rebirth with better status.

(iv) It has been stated in the first *mantra* that the few men, who have a strong desire to attain perfection in this life itself, renounce the pleasures of life, enjoy devotion to *Iisa* through objects or beings and do not covet the wealth of aliens. Such men always perform *niyata karmas* or *nitya karmas* described above in order to promote the welfare of all the members of the social groups to which they belong directly and their own spiritual welfare indirectly. It is stated that they will be able to overcome the bondage of *karma* by practising both *sannyasa* and *tyaaga*. They do *karma-sanyaasa* only by giving up actions relating to *kaamyas karmas* and *tyaaga* by performing with enthusiasm all the *niyata-karmas* or *nitya-karmas* from birth to death giving up at the same time the attachment to the fruits of their actions of *yajna*, *daana*, *tapas* etc., which attitude is described as *sarva-karma-phalatyaaga*.

(v) The Rishi preaches to his disciple in this *Mantra* that all those men who desire to achieve perfection should be eager to perform *Niyata karmas* or *Nitya karmas*, being prompted by the noble ideas explained in the first *Mantra*.

(c) *Satam Samaah Karmaani Kurvanneva Jijiivishet* :

Explain the following ideas step by step to students giving examples from daily life :—

(1) If a man desires to live for one hundred years, he cannot take up the ideal of *Naishkarmya* or passive inaction as it is not possible to give up his *Swabhaava karmas*, which are absolutely necessary to keep his body and soul together. Moreover, he has to perform all actions which promote his health, strength and long life from the individual and social aspects of life.

(2) It should be understood clearly that for the proper performance of *Niyata karmas* or *Nitya karmas* or duties which promote the welfare of the social groups to which the individual belongs, even his full life of one hundred years is not enough; but a man, according to the normal laws of Nature, cannot live for more than one hundred years. Hence the Divine Man must eagerly desire to perform enthusiastically *Nitya karmas* for the full one hundred years of his life without any break.

(3) It is not enough if an individual concentrates upon only such *karmas* or actions which enable him only to live for one hundred years. The Divine Man will eagerly desire that all the members of the society or even humanity as a whole should live for the full one hundred years of their life as far as possible, so that they may perform good *karmas* or actions throughout their long life for the welfare of the society. Bring it to the notice of the students that real *Swaraj* of *Bharat* must induce all the members of the society to perform such *karmas* always, that will make all our people live together happily, unitedly and peacefully during their life of one hundred years fully.

(4) Point out to the students that the Rishi preaches to them in this *Mantra* that every one of them must make his best efforts from his early age to receive the best physical education and mental training, so that he may promote his health, strength and *Sattvaguna* and live a long life of one hundred years and perform always *Niyata karmas* or *Nitya karmas* for the welfare of all the members of the society primarily and of himself secondarily. Then, surely they will become the best citizens of their country and good members of their social groups. It should be understood that by promoting the welfare of the society, a man promotes his own welfare also as a member of the social group.

Evam Twayi: Na Aniyathaa Asti.

(1) The ideal preached above, that all the members of the society should perform *karmas* or actions throughout their long life for the welfare of the social group, should not be considered merely as an Ethical or Social Theory to be merely reproduced in writing in an answer paper; or preached to others; but it should be practised by *you*, that is, every individual of the society, if possible, and certainly every one who desires to attain perfection in this life itself.

(2) *You*, that is, the *Sattvic* or Divine Man, must perform always in spite of all difficulties coming in the way, the *Niyata* or *Nitya karmas* throughout your long life, renouncing selfish and deluding sense pleasures or *kaamyas karmas*, becoming devoted to *Iisa* who resides in these beings and objects, and promoting the welfare of all the other beings as far as possible.

(3) Never take up *Karma-Sannyasa* or the attitude of passive inaction on account of laziness or *Taamasic* selfishness in order to give up all the *Niyata karmas* or *Nitya karmas*. Though you may forsake your *Niyata* or *Nitya karmas*, you will be compelled by Nature to do your *Swabhaavakarmas*. Your mind will become a prey to the temptations of *Sankalpa-Prabhava-Kaamas* and you will madly plunge in the *kaamyakarmas* in order to satisfy your own individual material and religious ends. Remember that the ideal of full *Naishkarmya Siddhi* or complete passive inaction can be practised only by the *Mahaayogi* who can live a long life without the performance of *Swabhaavakarmas*, who has completely driven out of his mind all the *Sankalpa-Prabhava-kaamas* and who has given up all the *kaamyas karmas*. Even such a *yogi*, except when he is in actual *samaadhi*, will go on with all the *Nitya karmas* without *Ahamkaara* and *Mama-kaara* or the sense of agency or ownership and attachment to their fruits.

(To be Continued)

Compulsory Military Training

BY DR. K. N. KINI, M.A. PH.D., *Columbia University, Late Director of Public Instruction, Jodhpur.*

(Continued from page 78 of April '54 issue)

COMPULSORY MILITARY TRAINING

Every son and daughter of India should be a soldier, ready to fight for her freedom and lay down his or her life in that noble cause. Compulsory physical and military training should commence in the sixth year of the child, and by gradual stages should go on, till the eighteenth year, when he or she should be able to take part in the regular defence mechanism of the country, that is, in the army, navy and air-force. The compulsory military training of a huge population of about four hundred millions is not easy and light; but an independent nation, which is now weak militarily, has no alternative, if it is to survive. Now-a-days whole nations go to war and armies total millions of soldiers. India should be able to put in the field at any one time, a minimum force of forty millions and to support and supplement them. We may not be able to achieve this programme immediately, but a beginning should be made in our schools and colleges where compulsory military training should be introduced with least possible delay. N. C. C. and a Territorial Army projects are not sufficient. A third of the time of the pupils should be devoted to physical and military training with camp-life during holidays and vacations. Our women should not lag behind in military warfare. We have the splendid example of Lakshmi Bai of Jhansi, who proved an adept in leading her soldiers against the British in the first war of independence in 1857. When women claim equality with men, they will not get respect, unless they also face dangers like men. Better that they face danger and die in battle, than fall into the hands of the enemy and get raped and mutilated. The present women's education

makes them hate work and love a life of ease. Military training will set them right.

FIVE YEAR PLANS FOR DEFENCE

We must have successive five-year plans for defence. Rural people should be given more training, since villages are liable to get less protection during a war. Every hundred villages should be regarded as a military unit, and one battalion should be always in readiness to meet any eventuality. During peace periods, they may give half their time to raise food or to produce military equipment, thus aiding production.

We are now dependent for most of our military equipment on foreign countries, which is a dangerous position for an independent nation. We have not built one cruiser, nor one bomber, nor one armoured car in India till today. Still we boast of our military strength. I wish that a Commission would be appointed by the Central Government to report on our military weakness and to suggest the outlines and details of a Five Year Plan to produce armaments in our own country. As we shall work out the first plan, we shall get experience and shall be better able to work out subsequent Five Year Plans for Armaments.

Our Census of 1951 reveals that over 214 millions out of a population now of 367 millions neither earn anything, nor are they in receipt of any unearned income. Five Year Plans for Armaments will afford employment to millions of skilled and unskilled labourers and thousands of engineers, architects and technicians and research scientists.

Our statesmen plead want of funds for starting any scheme of compulsory military training and for producing the

needed military equipment. Our people are capable of the utmost sacrifice, provided they are properly apprised of the great danger of outside aggression. A thousand years ago when Mohamed Ghazni invaded the country a second time (1001 A.D.), the Hindu women, anxious to help in fighting the invader, sold their jewels, melted down their gold ornaments and laboured at the loom to supply funds. Our women of today are prepared to act similarly. Our rich men will also heed the advice of our leaders and part with their wealth, the alternative being certain self-destruction. The Princes will also fall in line. The youths are only too willing to sacrifice. Let us not falter. Let us march forward with our Five Year Plans for Defence. Let us press into military industrial service millions of the unemployed, especially in rural India.

NEED OF MILITARY FOOD

In India, alone of all the countries in the world, vegetarianism has been made a God, to the detriment of the strength of the individual and of the cosmopolitanism of the people. The vast majority of the population is non-vegetarian, but a small very vocal, intolerant and at present socially powerful and wealthy section has been exercising undue pressure on the rest to abhor non-vegetarian food, though they do take many medicines and patent foods containing essences of eggs, fish, fowl and meat. I have seen very young children, hardly even two years of age, inordinately relishing eggs, fish, fowl and meat, which shows that the things constitute more relishing human food than vegetarian stuff. Our armies will have to fight battles in distant lands, too, where purely vegetarian food may be difficult to procure. So our people who are at present purely vegetarians should become accustomed to non-vegetarian food also. Fortunately, the younger folk are inclined in this direction and their number is on the increase. Our unprecedented contact with the West is hastening the process.

We must change to non-vegetarian food in the whole country and among all sections of the population to consolidate the nation for military purposes. Let us not make a God of vegetarianism any longer. If we do adopt animal food as a national one, we shall be reviving the heritage, which both the Aryans and the Dravidians of 5000 years ago have bequeathed to us, when both were really great and had created by their fusion a powerful and strong nation.

In this matter of adopting military food as the national one, rural India is far in advance of its urban counterpart, as Brahmans and Vaishyas, who are generally vegetarians, have migrated in considerable numbers from villages to towns and cities.

Some five years ago, Pandit Jawaharlal Nehru, our Prime Minister, said that the Indian Union was surrounded by danger on all sides. Now he says, "The world situation is very serious and precarious". Today the danger is directly at our borders. Despite all assertions to the contrary, the third world war is in the offing. The only question is who is to start it.

Prior to the First World War, preparations for war were going on briskly throughout Europe, though every country was talking of peace. A similar phenomenon was observable prior to the Second World War. At present too, feverish preparations for war are going on almost everywhere, except in our country, although every country which is preparing for war swears by peace. It can therefore be predicted that the Third World War will be fought sooner or later. The great powers will so manage the stage that India will be attacked; and then, in self-defence and as a matter of self-respect, India will be forced to enter the arena. Shall we then not prepare for the fight? Shall we enter war unprepared? If we be unprepared, shall we not be annihilated?

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COMPULSORY MILITARY TRAINING

93

Reason demands that we should be fully prepared to meet any eventuality. We must have our successive Five Year Programmes for defence. Even more, we should change the psychology of our people.

For the past 3000 years, we have followed the policy of "Love your enemy" but that policy has not paid us. Let us make a change. Buddha preached non-killing, but the Buddhist countries are today on the war-path. Jesus preached "Do not kill" nearly two thousand years ago, but the Christian nations have not desisted from war all these years. In Africa, White Christian governments have been most brutally treating the coloured people, because the latter have the courage and the temerity to struggle for independence or to gain equality with the whites.

Our policy of the future should be "Fight your enemy". This will be a mighty change in our thinking. Are we prepared for this change? If we shall not be prepared to effect the change, we have no hope for the future. We shall be wiped out. We should be ready to pay the price of our freedom. If we be prepared to sacrifice ourselves to the tune of fifty million well-trained men and women, we shall retain the freedom; otherwise we are likely to lose it. Have we the necessary patriotism to make this sacrifice? If we have not, we shall be lost as a nation.

Our misery today is due to the fact that we have forgotten what Sri Krishna taught us more than 5000 years ago. When Arjuna refused to fight, Sri Krishna said, "You should not waver, for there is nothing higher for a Kshatriya than a righteous war. Dying you gain Heaven, conquering you enjoy the world. Therefore arise, resolved to fight. Having made pain and pleasure, gain and loss, conquest and defeat the same, engage yourself in battle. You shall not

incur sin." Let every Indian be a Kshatriya and be guided by these sacred teachings * of Sri Krishna. If we do not heed his words, we shall be destroyed.

CULTIVATE PROPER INSTINCTS & URGES

The conduct of human beings is stimulated by instincts and invite tendencies or strong urges endowed by nature, and the latter create habits. The *instinct of pugnacity* spurs us to destroy opposition, that is, to fight with a view to breaking down opposition and even annihilate it. It is a great conative force and should be cultivated properly in a controlled environment; that is, in a national military organization for defending the honour and freedom of one's country. This instinct has been so much repressed in some communities in our country by the preaching of *ahimsa* (non-violence) that it manifests itself in the cruder form of exploitation of their own people for self-aggrandisement or in suppressing the independence of their women-folk and less wealthy people. Because of the repression of the instinct of pugnacity, our nation has become sheepish and most cowardly. In future, this very useful instinct of fighting should be utilised to build up a strong national militia for both defensive and offensive purposes. To be prepared for offensive is the best form of defence. We must become lion-hearted.

Love of possession is another worthy instinct which should be availed of to make our life pleasurable by fully using our natural resources. At present, it has been repressed by preaching the doctrine of "*tyaga*" or self-abnegation, which is a negative aspect of life. When Westerners praise us for our quality of self-abnegation, we feel elated, little realising that our national degradation is due to this quality practised wrongly by us on a national scale.

* Vide Bhagved Geeta, Chapter II, Slokas 31, 37 and 38. I am of the opinion that the original Geeta is only Chapter II, slokas 1 to 38. The rest is all addition from Upanishads etc. made in later times.

THE EDUCATIONAL REVIEW

A third useful instinct is *curiosity*, which has been repressed in us from childhood by prohibiting observation and handling of natural objects, especially animal and geological, in the name of religion and ethics. Its repression has resulted in the neglect of physical and natural sciences, and therefore in suppressing seeking after truth in the objective world and obtaining its benefits for comfortable living and for safety. These sciences should be taught from childhood by gradual stages, and at each stage their usefulness in peace and war should be clearly and practically demonstrated. At higher levels of education, research should be organised on a gigantic scale in war equipment, aerial, naval and military, including atomic weapons. We have hardly made even a beginning now.

Imitation is a fourth instinct which is very useful in practical life, most noticeable in children. Man learns by imitation. We should not be ashamed of learning from others about things we lack. We should learn to manufacture war equipment of all sorts from other nations who have made much progress in this art. Then we should set up our research laboratories and workshops to better them.

There are three strong urges in human beings which have to be fostered to make a strong nation, namely (1) urge from being ignored and scorned towards being looked up to, respected and admired, (2) urge from fear and anxiety to security and peace of mind, and (3) urge from dull and monotonous life toward adventure and restful activity.

These strong urges or innate tendencies, if properly developed, create in us useful habits which will enable us to live a fuller, unrepressed and respectable life. For over 3000 years these useful natural urges have been suppressed and repressed in our people, and hence we have become a neglected and contemptible human stock. A nation aspiring to be invincible in war should foster these good instincts and innate tendencies in our population and create in them martial habits and demeanour.

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Mysore Educators Meet

BY SRI M. C. KRISHNAN, Madras.

THE 19th Conference of the Mysore State Education League met at Bangalore from the 25th to the 28th of April last. Over 3500 teachers, belonging to primary, middle, and high schools, conferred together in the spacious premises of the National High School, Basavanagudi, under the presidency of Sri J. B. Mallaradhya, Director of Public Instruction, Mysore.

There was a crowded programme of speeches, discussions, symposia, entertainments and excursions. Excellent arrangements for the boarding and lodging of delegates had been made under the directions of the Mayor of Bangalore, Sri Sitaram.

After invocation by Mr. Motaganahalli Subramanya Sastry, Mr. T. R. Parameswaran, Secretary of the Reception Committee, read messages received from, among others, Pandit Nehru and Dr. S. Radhakrishnan.

WELCOME ADDRESS

Welcoming the delegates, Mr. H. S. Seetharam, Chairman of the Reception Committee, said that the proposed reform of the educational system in the State was worthwhile implementing. It embodied the longstanding desire for change to suit the genius of the people.

He made a strong plea to Government for sharing their responsibility for education with Local Bodies. The present setback to educational progress was due to the concentration of effort by Government. A great source of effort was being left to waste by encouraging people to look to Government for all initiative and action, and by Government themselves holding all the reins of such initiative and action.

INAUGURAL SPEECH

Inaugurating the Conference, Prof. Humayun Kabir said he was glad that the Chairman of the Reception Committee

had stressed the need for co-operation between the public and the authorities in the educational field. In Mysore, the League membership had been open not only to teachers, but to all those who were interested in education, which was as wide as the community itself. Teachers sometimes developed a close-shop outlook. But education being essentially a co-operative endeavour, every member of the community had both a right and a duty to think of its problems and how to solve them.

In America there were small communities in rural parts, which interested themselves actively in education. If in India the devolution of responsibility on Local Bodies should succeed, there should be such small communities here also. One risk involved in decentralisation was that it might give scope for individuals or cliques to serve their own ends. To counter this, in America there was a device in that each year one member of the school management retired and an election was held to fill the place.

Mysore had been a pioneer in many things, he said, and hoped that she might become the pioneer in this also. He also said that he had suggested this scheme to State Governments and invited their reaction.

Referring to the role of the teacher, he thought that some 20 or 25 years ago teachers did their duty with greater devotion than those of today, generally. The reason for the loss of leadership of the teacher must be shared both by the teacher and the community. One of the disservices rendered to education was the wholesale condemnation of the system by the people. This had a demoralising effect on teachers and students.

Students did not seriously take to studies. Indiscipline among them was growing, and not long ago teachers in a part of the country had to run away for

their life, because they took disciplinary action against some students.

Teachers in India were not the victors, but the vanquished. Those who did not succeed in their attempts to enter other professions entered the teaching profession. While the teaching profession could not give high economic dividends as other professions it, ought to enable teachers to lead a normal comfortable life. At the same time, teachers should devote themselves entirely to the cause of education. But they often did not do so, but spent their energies elsewhere than in schools.

Educational control of schools should of necessity be in the hands of headmasters, and this responsibility should not be taken away by agents of managements. He pointed out that people admired the British Public Schools because they contributed greatly for the moulding of character of students. Head masters and teachers in these schools enabled the British to become a world power, because of the exertion of their leadership and individuality.

Prof. Kabir pointed out that the key to success of the reform was the teacher, and unless his leadership was restored, any reform would remain merely a paper reform. The restoration of that leadership would make a new page in the history of education in this country.

Pleading for bettering the economic condition of teachers, he said that society and the State had to take deeper interest in this matter. In Mysore, he was glad to learn, the Ministry was sympathetic to the demands of the teachers, and he hoped these demands would be met.

Urging that the reform of education should be gradual, Prof. Kabir pointed out that revolutionary attempts would not succeed. Reformers had no right to experiment with the future of large numbers of young ones.

However, in one respect there might be a change brought about. He felt that "cramming" should be discouraged. It could be done only, if the present em-

phasis on the annual examination was decreased and a system of frequent periodical tests was introduced.

PRESIDENTIAL ADDRESS

Sri J. B. Mallaradhya, in his presidential address, stressed that "education must be redirected and refashioned to effectively serve democracy in the new social order that was emerging and to become a constructive force in determining the shape of the new society."

It was the task of the teachers "to help bring into existence a new type of man, the Indian of the future—capable of serving his people, State and humanity alike by virtue of a complete and harmonious development of his entire personality, soul, spirit and body."

In evolving a pattern of education for the country, there should be no evidence of regimentation and no dull uniformity in the methods and practice. So long as the content and objectives of education were agreed upon, there should be scope for local variation in several participating stages. Of course, at all levels of education, a student from any part of India should find no difficulty in securing admission to schools or colleges in any other State. Subject to this limitation, each State should have freedom to evolve a system of education suited to the genius of its people based on past experience and tradition.

Pre-primary education has not received adequate attention in the State. Outside India nursery schools had taken a well-defined place in the fabric of public instruction. It would be a grave mistake for the State to disown responsibility for this stage of education.

Mr. Mallaradhya welcomed the Government's emphasis on the qualitative aspect of education at all levels rather than quantitative expansion. He would give effect to the policy in all seriousness and with utmost earnestness.

Secondary education was bound, in future, to depart radically from the

present University motive. It should be a preparation for life. It should be complete in itself in respect of general culture and also give a definite degree of competence in specified occupations and vocations.

Unless "physical education became an integral part of the educational system at all stages from the primary to the University, there was no hope for the youth of this country. In drawing up a programme, the possibilities of adopting indigenous types of games should be explored to minimise cost, and to avoid the craze for introducing foreign games.

If the purpose of education, namely, the preparation of the individual for successful participation in the economic, political and social activities of his fellow beings, was to be fulfilled, the reorganisation of technical education in the State could not be postponed.

"Our teachers," he declared, "are doing a fine job and working with devotion." However society did not put the teaching profession on a par with other professions. The satisfaction of the teacher's economic needs, payment of a fair living wage and an increase in public esteem were essential requisites, if any education system should expect devoted service from them.

The field of teacher's endeavour was not confined to the four walls of the school, but stretched considerably to the community in whose life he shared and the quality of whose life he desired to elevate and enrich.

The essential defect of the present educational structure was that impossible results were expected with inadequately equipped and ill-paid teachers. The amelioration of the condition of the

teachers was just as important as any item of educational expansion or reform.

The Director next referred to the relation of the mother-tongue to English and said that the mother-tongue could be of greatest assistance directly and indirectly, as far as the teaching of English as a foreign language was concerned. Other things being equal, strength in the mother-tongue would mean strength in English.

He deplored that the standard of English in high schools was deteriorating day by day and stressed that something must be done to arrest this unfortunate tendency. English would continue to enjoy the same status in future as before and there was no room for any apprehension as to its future in the secondary school curriculum and in the University.

Emphasis on English should not mean indifference to Kannada in the State. Yet, it should not be forgotten that Kannada needed to be rehabilitated. It should be allowed to develop as a vehicle of the highest type of learning.

Concluding, Mr. Mallaradhya stressed the importance of re-organisation of the Department of Education. The District Education Officer should be left entirely to be in charge of primary schools and the development of primary education.

He had made proposals for reorganisation of the department to the Government. "To put off the proposals on the ground of a deficit Budget would be detrimental to the interests of a growing department like the Education Department."

Mr. T. Vasudevaiya, Vice-Chairman, Reception Committee, proposed a vote of thanks. (To be Continued)

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EX-5-3

Editorial

THE chief impediment to educational progress in this state after the advent of Independence has been the repeated incursion of politics, particularly of communal politics, into the field of education. It has become almost impossible to decide the policies and principles of education on purely educational principles and academic considerations. This phenomenon made itself manifest in the revision of curricula, the prescription of languages and the regulation of admissions into schools and colleges. Its latest achievement is the withdrawal of a scheme of far-reaching significance without giving it an adequate trial.

On the 18th, the Minister for Education announced the withdrawal of the scheme of Modified Elementary Education introduced by Rajaji last year. No doubt, the scheme gave rise to sharp differences of opinion among genuine educationists. If Rajaji's avowedly experimental scheme had been tested from the point of view of educational principles, found wanting and then dismissed, it would be quite understandable. But, as the Education Minister himself stated, the scheme was being withdrawn for extra-educational reasons. He still continues to believe in the scheme, but has agreed to withdraw it in obedience, as he put it, to public opinion. We agree that there is a strong section among the Congress legislators, which is strenuously opposed to the scheme. We also know that many prominent leaders in the teaching profession have expressed grave misgivings about the scheme. But we doubt whether there is such widespread popular opposition to the scheme, as the Education Minister claimed that there was.

The tragedy of the situation lies in the fact that once more the whole question of educational reform is thrown into the melting pot. There is to be a *de novo* enquiry, and new policies are to follow in consequence thereof. One fails to understand why the modified scheme could not have been continued, until the proposed enquiries are completed. Every change of Ministry in Madras—and there have been quite a few of such changes in the last half a dozen years—has meant a new educational scheme. All the while, only one political party, the Congress, has remained in power. But in the field of education, revolutionary changes and counter-changes have been introduced every year or two, as if we have had a series of Governments run by parties with fundamentally varying principles.

These frequent changes of policies and programmes are having an unsettling and demoralising effect on both the teachers and the taught. One is afraid that Madras may be sacrificing an entire generation before evolving a stable educational policy. It seems as though the crying need is now for stability even at the risk of stagnation, for a breathing space between the adoption of a scheme and its replacement by something fantastically different.

We have great pleasure in welcoming to the ranks of educational journalism a new venture sponsored by the British Council and published on its behalf by Orient Longmans Ltd.,

Mr. J. G. Bruton of the British Council, New Delhi is the editor, and Messrs. F. L. Billows and N. E. Williams are associated with him. The journal, named 'Teaching English', is to be published four times a year, and the subscription is Rs. 3/- only per annum.

In an editorial in the first issue of the journal, the quarterly is described as devoted to the specific problems of teaching English to the Indian students. Naturally the British Council has no intention of discussing the controversial question of the continuance of English as the medium of instruction in the Universities. But it hopes to pass on to Indian teachers of English recent developments in other countries in foreign language teaching.

The first issue contains messages of encouragement from the Vice-Chancellors of the Agra, Andhra, Calcutta and Mysore Universities. Among the contributors, Professor Bruce Pattison of the London University leads off with an interesting account of the Chair established there in 1948 for the teaching of English as a foreign language. Mr. K. Narayanan of the Dr. Algappa Chettiar Training College, Karaikudi, has given us the first instalment of a highly practical discussion on the reading habit in the light of the necessity for improving the standards of ability to read and comprehend English in the years to come, when it will gradually cease to be the language of administration. Mr. Billows of the Teachers College, Saidapet, writes about the use of the blackboard in the class room. Sri Harvant Singh of the Government College, Hoshiarpur, takes up the never-ending problem of the anomalies of English pronunciation. The teaching of indirect speech in a practical way is described by Mr. Bruton. Two features enhance the interest and value of the journal. One entitled "Question Box" answers queries about difficulties in teaching or understanding English. The section, "Tools of the Trade", is intended to give brief notices of books, which should form part of the basic library of every serious teacher of English.

This quarterly satisfies an essential need in the educational set-up of India, and we wish it a long career of usefulness.

Teachers in India will be interested in the proceedings of the Council of the Incorporated Association of Assistant Masters in Secondary Schools held at Buxton at the beginning of this year. A resolution approving in principle a strike in support of salary claims was defeated by a margin of six votes. But another, proposing a national vote of members on the question of a strike in the event of no satisfactory agreement being reached about salaries before January 1, 1955, was passed.

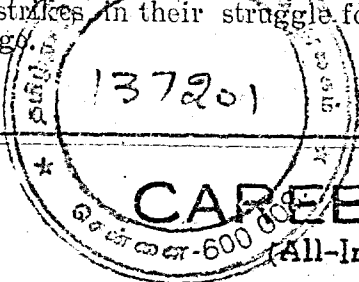
The course of the debate, reported in the *Times Educational Supplement*, reveals many interesting points of view. Mr. D. Henschel said that teachers were reasonable people who hated extremes. They were however being ridden over roughshod. "It is high time," he declared, "we shod ourselves and kicked too." Mr. E. H. Day protested against the respectability which stood in the way of the teachers effectively securing their demands. There was nothing wrong in associating with labourers. Were they not labourers worthy of their hire? On the other side, Mr. P. M. Beardwood declared that the teachers were not justified in striking so long as they could afford the minor luxuries of life. Mr. T. O. Kelly said that teachers should not put themselves in 'the cloth cap and whipper class'.

Another resolution which was defeated showed the extent of the dissatisfaction and frustration among the teachers in England. Mr. J. Lever moved that they should all refuse to advise their pupils to enter the teaching profession.

The intolerable strain to which the teaching profession is being subjected in these days throughout the world is brought out clearly from the extreme step which the English teachers are contemplating. It is usual to concede that

the teacher has real grievances and then to add that nothing more can be done than expressing sympathy because of financial stringency. *The Manchester Guardian* posed the question: from what other user is education to take a larger share of the national resources? *The New Statesman and the Nation* answers, "From all". The latter points out that successive governments in Britain somehow found it possible to implement costly defence programmes. Again, the Labour Government was not deterred by financial stringency from changing the industrial status of the coal-miner or reassessing in the professional hierarchy the position of the service-man.

The point is that the economic status of the teacher has steadily deteriorated throughout the war and the post-war years, *vis a vis* industrial labour and many other professions. This is particularly noteworthy in Indian economy. No wonder that teachers are thinking of strikes in their struggle for a living wage.



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