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The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LIX.

SEPTEMBER

8

Social Service and Adult Education

BY DR. L. MUKHERJEE, *Lecturer in Education, Lucknow University.*

THE enthusiasm evinced by many of our young men in all types of social services is clearly visible in voluntary manual work of the type of *Sramdan*. While critics of this programme may try to show that the outturn by voluntary labour is generally (though not always) of a poorer quality than that of professional or skilled labour, they perhaps lose sight of its real significance. On the one hand, *Sramdan* stands for a change in the attitude in our youth whose education has so far been bookish, and who, acquiring an attitude of intellectual snobbery, begin to look down on manual labour. It has been a common complaint of an agriculturist that a son who took to schooling was lost to the field. Not only did want of practice render him less capable to wield his plough dexterously, but more deplorable perhaps was his attitude which focussed his attention on a low-paid clerical job rather than to go back to the field. *Sramdan* corrects this attitude and inculcates reverence towards dignity of labour. The actual occasions of offering *Sramdan* may be occasional, but their effect in correcting the attitude is far-reaching.

There is another significance of *Sramdan*, which one must not overlook. It exemplifies a collective and co-operative effort for commonweal. We have all grown somewhat self-centred, and do not think of the duty we owe to others

and to the community at large. The problem of national reconstruction needs not only the government effort, but the co-operative effort of all to solve. The very fact that a road was built by a handful of university students within a couple of months in a difficult hilly region, shows how much of man-power is available for us lying untapped, and its potentialities. Perhaps, by harnessing this on a wider scale, limiting our efforts not only to a few students, but evolving a scheme that may include the services of the entire population, rural as well as urban, (especially the former), we may be able to do much.

Perhaps it is not so easy to induce the villager to be engaged in co-operative efforts, as it is to mobilise an educated, and hence less manually dexterous school students. Ideas of co-operation are foreign to an average villager. He resents regimentation for collective efforts, mistaking it for one form of *Begar* (forced labour required by landlords), and one has first to remove this misapprehension out of his mind before any scheme of collective efforts may succeed. This is perhaps the main reason why *Sramdan* has been less successful in villages except in a few cases.

How to make an average villager feel conscious of the benefits of co-operation? How to induce him to cast off his old

ways of remaining in self-centred isolation and extend his hands of fellowship towards his neighbour, with whom he might have entered into a number of fruitless litigations? How to inspire him to take up a kind of work which may not bring a direct benefit to him alone, but at the same time may help all? These are the problems that may confront a social reformer, who is out to seek the co-operation of the rural population.

Perhaps, we may do well to study the history of co-operative efforts in other lands. Two countries that made remarkable progress by way of co-operation are Central Asia under U. S. S. R. and Denmark. Many of us have seen in films what collective farming has done in Central Asia, and how once barren lands have turned into rich areas producing cotton or rye. Co-operative farming of Denmark is equally well known. The two countries that have been mentioned follow different political ideologies. While Russia is a communist country, Denmark believes in proprietary rights, not unlike conservative Britain. Political or economic ideologies are therefore matters of no vital interest in imbibing a spirit of co-operation. Let us see if the two lands have any other common feature.

The drive for collective farming started in Russia after she had considerably reduced her adult illiterates by her five-year plans. The same has been the case in Denmark. In 1864, Germany deprived Denmark of two of her more prosperous southern duchies, and this made Denmark pause and think of how to modify her old ways to suit the changed condition. Luckily for her, she had an educationist of the calibre of Bishop Grundtvig, who could foresee the tremendous potentialities of mass literacy. The movement of 'Folk High Schools' was really a drive for mass literacy by giving short courses of education to illiterate adults. The co-operative movements soon followed. Denmark does not aim to do much in her 'Folk

High Schools.' The short courses teach the adults only three R's and elements of social science, besides music. Yet this has succeeded in securing co-operation and in getting engaged in a type of work that benefits not one or a few, but many.

Thus both the countries could mobilise collective efforts only after a literacy drive. If we ponder, we may perhaps find out the reason why. Education by itself has an ennobling and broadening effect, but more significant is the social environment that group teaching offers. Adults brought together to participate in attractive programmes, partly educational and partly social, are bound to catch the spirit of collective and co-operative efforts. This goes a long way towards removing the walls of isolation and internecine quarrels, that hitherto vitiated the village atmosphere. Hitherto in their efforts of earning their livelihood, they had been mainly competitive. Coming to the school to learn in the class-room situation, they will learn how they can be co-operative with each other; and the lesson learnt there together with this environmental influence will help them to undertake co-operative activities.

Perhaps, we may follow the example of Denmark and Russia and start a literacy drive. The enthusiasm evinced by our students in voluntary and co-operative undertakings show us the way, wherefrom we can tap the necessary personnel to undertake this teaching job. *Sramdan* programmes have mobilised many. If more did not come forward, the reason for this is perhaps that the type of bookish education that we have been offering to our students have made them unfit for serious manual work. A different type of *Sramdan* may induce many more to join in, provided we organise our schemes properly. We may call on our youth, at least the post-matriculates, to go in for a new drive to liquidate adult illiteracy during the long vacations.

The long vacations are approximately of two months duration. In the intermediate stage, it may be slightly shorter, and in the degree stage it is slightly longer than two months. This is the time when the students are idle. This is again the time when the farmer has very little work in his fields and the dry season permits the facility of open-air classes at little or no cost. Many students go back to the villages during the holidays. Many others, though they stay with their parents in town, may have some relatives in villages, in whose house stay can be conveniently arranged. For others facilities for boarding and lodging must be provided by the state for the period during which they carry on this kind of work.

Although the scheme is capable of an All-India application, an outline of it is given here suiting the conditions of Uttar Pradesh to show that it is feasible. The public examinations are all over by 1st of May; the annual examinations are also over in class XI by 5th of May. Perhaps, we may utilise a week or ten days in giving a sort of preliminary instruction not on the subject matter or intricacies of methodology, which need a more elaborate treatment, and is perhaps a bit too much for an 'emergency training scheme' of this type (if we are permitted to borrow a war-time phrase), but a course of instruction on the benefits of co-operation, where rudiments of hygiene and some of the pressing problems of village life may also be pointed out to the future student-teachers. Equipped with this additional knowledge, besides his knowledge of subject matter, the student-teacher will, proceed to his village centre for a six-week period of *educational sramdan*, and if he confines his teaching to three hours in the cool morning hours, and organises a social programme for an hour and a half in the afternoon, he will, during the course, provide about one hundred and thirty hours of literary and over sixty hours of social instruction,

which is not only double that provided in the Sargent Scheme, but exceeds the estimate of men like Frank Laubach who have practical experience in the field, and hold that about 150 hours are sufficient, provided library facilities are arranged to maintain literacy. In the month of June, the primary schools are closed, and while the Deputy Inspectors are busy in making annual transfers and posting of primary school teachers, Sub-deputy Inspectors can be asked to inspect and help in the effective running of these adult training centres. By way of incentives, certificates of various grades depending on the quality of work may be given to the student-teachers, based on the reports of this inspection.

Our intermediate colleges have atleast 60,000 students in post-high-school classes, and our degree colleges and universities may provide another fifteen thousands. If we exclude the girls for the time being, as the scheme of sending them to village homes for teaching may not be feasible in the prevailing conservative rural atmosphere, we have atleast a man-power sixty thousand strong, with which we can make atleast 2 million adults literate every year. By providing concessional rates for railway travel and road transport, for these are after all state undertakings, and also by providing the cost of food and lodging to those for whom accommodation has to be provided, we may figure out the total cost at Rs. 50 per head to 40,000 teachers (two-thirds the actual number). We can estimate the cost at two million rupees annually, to which we may perhaps add another half a million for equipment, cheap books and facilities for mobile audiovisual programmes, that would run from centre to centre for entertainment and instruction. In 1948, the U.P. Government spent a sum of Rs. 6,88,687 to just educate 73,333 illiterate adults, (the amount excludes the expenditure of Rs. 2,33,250 for libraries). In the scheme given above, with less than four times the expenses, we shall be getting a

return of twentyfive times the number of adults that were made literate under the scheme of the Education Expansion Officer in 1948. The number of illiterate male adults in U. P. (of age group 15-45) can be estimated to be somewhere near about sixteen millions. If the scheme is carried on for about eight or at the most ten years, we would be solving the problem of illiterate adults. The problem is not only of educational importance, but of political, economic and social interest as well.

The plan, if it is to work, should not start haphazardly. The District Inspectorate should be kept busy with surveys of their local requirements, as to how many centres they can open and supervise. The educational institutions should supply the names and addresses of such students as can be conveniently posted in certain areas without much additional expenditure and carry on propaganda for youth mobilization. Text books suitable to adults have to be devised, since the existing primers suitable for young children will not be suitable for adults, whose linguistic attainments may resemble those of a child of six, but whose experiences and tastes differ much from the child's. Cheap and interesting equipment may be devised and prepared

for use in the schools. Rural libraries once existent and now presumably closed, have to be opened again with a more adequate stock of books. All this needs a pre-planning for over six months possibly a year.

But the scheme is worth considering from many angles of view. Like sympathy, it is twice blest. It will benefit the student-teacher, used to urban comforts of a home or hostel life, by acquainting him with the realities of village conditions and, perhaps when he comes back after a period of this *educational sramdan*, he would have some of his angularities removed. Contact with the villagers in actual village surroundings for a month and a half may teach him the dignity of labour more effectively, and above all will be the joy of having done his mite for his brothers steeped in darkness.

The villager will be made conscious of his rights and of his responsibilities, and may cast his vote intelligently rather than being carried away by communal considerations. He will live in cleaner and more hygienic conditions, and what is more, we shall be sowing the seeds of co-operation which will make the India of Tomorrow a brighter place to live in.

Music and its place in Education

BY Sri BASANTA KUMAR DAS, B.A., D.Ed., *Headmaster, P. M. E. School, Tikabali, Orissa.*

"The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons.....
Let no such man be trusted."

—Shakespeare

Music is not an isolated phenomenon in the universe, nor is it the prerogative of the cultured man of the modern age. As soon as the first creation on land and water was finished, the waves of the sea, the ripples of the lake and rivulet, birds and beasts of the forest and the leaves of the tree rustling and

trembling with every breath of wind began to declare the glories of the mighty Creator. These form the strata of music. Music was known even to the unlettered man of the primitive ages. Surrounded by natural phenomena and marvelling at the novelty of the creation, the unlettered man of those bygone days made devout prayers to the Almighty in the form of music. No doubt, with the coming of civilisation, mankind has undergone rapid changes so also music has been modified. The music of the earth is never-ceasing. When the voice of humanity is no more heard, the melodious chirping of the birds fills the vacuum.

Then what is this music which exists from time immemorial, and what is its purpose? Music is nothing but the spontaneous outgoings of the feelings, tendencies and aspirations of our inner hearts. All our joy and tears, weal and woe, love and betrayal, meeting and parting, marriage and other festivals, all our invocations and incantations to gods and goddesses and other emotional feelings are the true forms of music. Even our birth and death are accompanied by music. To say that music is the result of the highest ecstasy is a perversion of truth. The world's best music has been found in all sad things. "Our sweetest songs are those that tell the saddest things" and "There is music in the midst of desolation." (Shelley and Binyon).

There is a harmonious blending of optimism and pessimism in true music. Through all these past centuries, the world's best literature has been written in poetry which has greater affinity with music. Needless to say, "the parent of prose is poetry, the parent of poetry is music." Great poets of many lands have illuminated and enriched the domain of literature by writing poetry on romance, lyrics, ballad, satires, humour, love, parting, wandering, drinking and history etc. Music and dance are the complements of each other rather

than separate ones. Again, in music and dance, rhythm is found inseparable. Rhythm is the parent of music without which music becomes unpleasing to the ears.

The primary purpose of music, according to Herbert Spencer, is pleasure. A song, whatever may be its theme, no doubt, affords joy and ennobles our hearts. It breaks monotony and refreshes the mind. It nourishes joy even in the afflicted hearts. Blessed are the parents whose young ones permeate their domestic atmosphere with the melody of song and dance. Imagine what immeasurable service a modern wife renders to her tired husband by pouring forth a sweet and rapturous note into his ears on his return from busy life! Indeed, after a long spell of work, how delightful and pleasing it is to sing or hear a song. A patriotic song accompanied by rhythm often inspires the hearts of the soldiers with heroic sentiment and drags them to the battlefield to fight in the midst of horrors. Music is too sung in the form of prayer and mantras to propitiate and please gods and goddesses. Good music has the extraordinary power of working wonders on the ferocious beasts of the jungle. To-day scientific inventions are applied to cause rain. But from history we learn that Tansen, the celebrated musician of Akbar's royal court, could cause rain by singing songs in the 'mallhar raga'. Before music an angry heart melts to passion, and the flame of envy and hate is extinguished. It fills the tired mind with calmness and tranquillity and keeps our turbulent passions at rest, without which our lives would have remained poor, sordid and paltry. Music is a good food for love. It is music—love music—that joins two unknown hearts with a sweet cord. A true musician is not bound to the fetters of politics, nor to the dogma of ethics. His sole aim is to break down all barriers between the rich and the poor, the literate and the illiterate, the high and the low, and give pleasure to the strug-

gling humanity. He is gifted with a rich and delicate imagination and thus brings heaven upon the earth. His motto is, "Laugh and be merry and better the world with a song". Before him, the world stands as a glowing emblem of one fraternity, without divided aims.

Besides this fundamental psychological significance of music, i. e. the gratification of the heart, it also helps the retentive power of the mind. Why do children remember a song or a poem more quickly? They do so, because they like it inherently. From the very dawn of childhood, singing becomes an instinct with them. This instinct is instilled into their mind through cradle-songs, nursery-songs and slumber songs. So when with the development of their body, their mind also develops, it conserves certain things, of which music is one. Ask a child to quote some lines of his text-book. You will be astonished to see that he will quote some lines of a poem with great ease. Surely, things which are sweet and pleasing in their nature are quickly conserved in our mind and come out spontaneously. Similarly, we also find the farmer on the field and the shepherd on the lawn singing, no matter what they sing, the happy or tragic incidents of the *Puranas* or some other thrilling experiences that are gone. But mark the spontaneity of their flow and the jollity of their mind. Thus music has endeared itself to all classes of people of the world on account of its spontaneity.

An effective way of understanding and appreciating Indian culture is possible also through music. The message of Indian culture, along with the true spirit of devotion to God, has been carried to other countries through music. Our Gurudev, Rabindranath Tagore, afford a glaring illustration of it. He was India's cultural ambassador to the world, for his expression of deep religious truths in a poetic manner. Such was the great unifying force of music itself that it could integrate Hindu and

Muslim cultures during the Mughal reign by cementing the differences and, in return, its development was fostered and stimulated by some liberal emperors. Even some daughters of the Mughal Emperors were so much mad after poetry that, for its achievement and advancement they sacrificed their royal lives of great pomp and grandeur.

Music has also some utilitarian purpose in society. Every day we come across a number of beggars walking from door to door and moving in the railway compartments for alms. Most of them know music. The house-holders and pilgrims extend their charity to them only, because they are moved by the melody of their songs. It would have been an aching problem to the state for the maintenance of these wretched souls, had they not known music. In villages, musical performances are regularly held. Besides helping the cultural aspect of the villages, they bring money to the singers.

Now how can music be utilised as an effective tool for educating our children and the mass at large? In schools, children get very often fatigued after three or four consecutive periods of reading. They want to refresh their brain for fresh intellectual food. So every school should have some musical activities every day. In some basic schools, there is provision for entertainment, which is, no doubt, a very encouraging feature. But in some institutions of the purely academic type, there is occasional music, and in others it is never present. Of course, it is not possible to have instrumental music, as it involves some expenditure. But more insistence can be given on the vocational side. Children may be asked to sing one after another. Even if they have not known any song, they may be encouraged to reproduce some stanzas of a poem from their text-books.

It is very depressing to note that in some schools prayer is not held regularly. So mass-prayer should be made compul-

sory in every school, and this should be conducted in a proper rhythm every day before the beginning of the routine work. Daily prayers not only arouse religious sentiment, but also sharpen the memory. On public occasions, the national anthem should be sung in chorus. Wise adages in musical form should be written on the walls of the schools to enable the students to memorise them. Simple and country-made instruments may be used by children. Besides making music a daily feature of the school, weekly musical entertainments may be held in schools and hostels. Older children of the school may be encouraged to compose short poems on their favourite objects, while more action-songs should be done among the children of the lower classes. Our text-books should also comprise more poems in order to lay greater emphasis on the cultivation of music.

Some people entertain a notion that girls should alone learn music. Accordingly, to-day we find greater stress being laid on the music of the girls. But it is a wrong notion, and it should be wiped out. Music should be introduced in both girls' schools and boys' schools. If education is meant for moulding the personality of the individual child, maximum freedom should be given to every child, and in music it is made possible. Like play, music also develops the instinct of the self-assertion of the child and breaks its shyness. Children who take active part in music or dramatic performances are more alert and jubilant than those who confine themselves to books only. Besides, they can better understand the realities of the world and face every calamity boldly.

It is a sad pity that some teachers do not comprehend the value of music and attempt to taboo it altogether from their school-rooms. They condemn music as a great sin and cane the children who instinctively sing in the school. Of course, it is not agreeable to allow children to sing during the study hours,

But to divorce it altogether from school is rather a very deplorable feature of modern education. Such teachers may be sick of music themselves, but they should include it in their school routine and encourage and give scope to their students who have aptitude in music and drama. They may also make provision for healthy and creative musical concerts and dramas in their schools. In no institution should any attempt be made to deny music to children, but earnest endeavour should be made to remove all barriers. Every teacher, while undergoing training, should also cultivate music like other liberal arts, such as drawing, painting etc. Every teacher should also remember that the school-work will be dull, lifeless, uninspiring, meaningless and unconstructive, if music is not regularly cultivated every day. Similarly, equal attention should be given to introducing music into the public life. I can boldly and emphatically say that true music lies unscathed in our villages. So folk-songs should be revived, and the state should establish and maintain institutions for its cultivation and preservation.

The education of modern India needs enhancement in many respects. In order to make education more self-sufficient and less tiresome, some extra-curricular activities deserve to be included in the planning of education. It will be quite in the fitness of the things, if the merit of music is recognised universally and a due place is given to it in the school curriculum, irrespective of any sex or other distinctions. Its value as a kind of aesthetic education has been recognised and emphasised by many eminent educationists. So greater stress should be laid on music and dance for rehabilitating mankind. The following lines of an eminent professor serve as watch-words in support of music:

"Singing, instrumental music, dancing, dramatisation, pantomime and tableau vivant—none of these need to be tabooed on such an occasion. As they

give scope to boys and girls of different talents and temperaments to take an active part and as they make an effective appeal to passive spectators of different intellectual make-up, they all are worthy of being considered for inclusion in the programme of school-festivals."

Beauty of Fundamental Education and Adult Response

BY SRI T. N. RAO, B.A., L.T., DIP., in *Social (Adult) Education*,
Cine Technician and Propaganda Officer, Kakinada.

"A THING of beauty is a joy for ever", so sang Keats in his beautiful poem *Endymion*. Fundamental Education, which is another name for Social (Adult) Education, has an everlasting beauty of its own, which it can confer on individuals of a society in its three-phase activity of the volitional, emotional, and intellectual being of man through frequency of educational impacts. Fundamental Education aims at the awakening of a vivid sense of the beautiful and the morally good in man, by giving an understanding of his own self and instilling in him a living feeling for social, moral, cultural and spiritual values. The individual is the unit of society: and social values obtaining in a society depend on individual values. Every individual has his own values in smaller or greater degree; but these values are not in unison with those of other individuals composing the society. This is due to the body-mind relations of the individual conditioned by environmental influences. Let us take for example a piece of iron. It has no attraction of its own; its molecules are hurled by Nature pellmell in the body of the iron piece. By bringing a powerful magnetic impact and through inductive process, the molecules of the piece of iron can be brought to act in unison; and thus, we can make the piece of iron acquire the attractive properties of the inducing magnet. Even so, with Fundamental Education which, with its magnetic effects, can transform the individual into a new state of being, and raise his values consistently and in harmony with the other individuals of his group or society. This raises the question of study of the individual or man, his body-mind relations, his environment, and the nature of educative processes, the resistances to be confronted with or overcome, and the frequency characteristics or response of the individual to the educational stimuli or input.

Man or individual is at best a glorified animal. An animal is a slave to its environment; but man is not so. He has the insatiable desire to work on his experiences and to change his environment, and he is not willing to accept his life as it lies in front of him. On the other hand he always strives to improve it in every way that occurs to him. Striving is required in varying degrees in every man's life. Striving is also the characteristic of every living organism from the unicellular amoeba to the highly evolved being called Man. But "purposive striving" is a special feature in Man. The teachings of Lord Sri Krishna, our ancient rishis, and great *acharyas* like Sri Sankara and others, affirm that without purposive striving it is impossible to realise the Great Self. Our religious texts affirm also that there is one Infinite Self in this great universe, and all that is in creation are various

forms of that all-pervading Spirit or Life-Energy. According to our philosophy, Life-Energy sleeps in the mineral realms in the plant, wakes in the animal, and becomes conscious in Man; and so, purposive striving is self-consciousness in dynamic action. We cannot observe directly the consciousness of another living creature. We only confine our observation to its behaviour or activity. This activity is in a very large degree dependent on the stimuli coming to the organism from every part of its environment. So, it is with Man also.

In studying Man, a complex living organism highly evolved in creation, we are concerned in particular, in awakening the consciousness of the individual towards beauty of life and behaviour. Social, cultural, moral and spiritual behaviour is the highest form of education, and the beauty of behaviour which is nothing but 'purposive striving' gives a man a creative imagination or the power of creating the new out of the old. But this creative imagination is very weak in animals. It is this vital function in man that makes him work on his experiences and change his environment, as it suits his likes or dislikes. Again, man is self-conscious; and above all he has what is called 'introspection' (i.e.,) turning his gaze from the exterior world to the interior. Introspection is also called "interior perception", because it is more than a mere sensation. It can in simpler words be called 'reflexion' a bending back of the soul on itself. Animals cannot reflect, their consciousness is felt, but not perceived. Their thinking capacity or power is limited or circumscribed; whereas man can rise to giddy heights of unlimited thought or reasoning power. Man thinks more than he feels, more than he imagines. But animals are not capable of doing so. So, thought is a necessity and a vital one for man. Sensations, reflex actions, and instincts will do very well for animals, but man is of necessity a great thinker at all times and in all climes, ever-since

his appearance on this globe. Only the march of time and experiences gained by him has made him what he is today.

Man's brain, unlike that of an animal, has ever been at work to overcome Nature's obstacles and adjust his environment to suit his ends. Whether he be a Hottentot or Bushman in the primeval forests of Africa, or an Esquimeau in the cold and icy regions of the North or the Bedouin of the burning sands of Sahara, Man has essentially been a thinking animal, ever striving, ever conquering and ever adjusting his environment; and, Fundamental Education helps such adjustment and that too, a beautiful adjustment. Physiologically, the human brain is a wonderful mechanism. It is like an electronic equipment. The body provides the energy for its nerve cells, which do in fact make great demands on the body's chemistry. Vitamins in our food contribute to this regular flow and increase of energy. The human brain has two areas, the 'projection area' and the 'silent area'. Projection areas have direct connections through nerve fibres with sensory and motor organs. The other areas which have no such connections are called "association or silent areas." The nerve fibres connect one part of the cortex with another, thus enabling the different parts to work in harmony with each other. This intricate, highly organised, systematised and ordered machine forms the basis of all our mental operations. Thought, reasoning, analysis, synthesis, comparison, organisation and criticism enter into the mental workings, and the thought of Man is all the work of his intellect which is the guiding rudder: and, Fundamental Education aims at beautifying man in every thought he conceives, every word he utters and every act he does. In the words of Joshua Cooke, "No beauty is like the beauty of the mind". Beauty and the sense of the beautiful is latent in every individual, and Fundamental Education turns his introspection to the latent

beauties of his own mind. The great writer, Emerson, also said: "Beauty, truth, and goodness are not obsolete; they spring eternal in the breast of Man."

Like all other arts, a sense of beauty of personality and of thought and outlook has to be cultivated and developed. Our ancients imparted education to their disciples in Nature's beautiful surroundings and placed most beautiful ideals in their educative campaigns. There was not only a beauty in keeping an ideal before them, but there was a beautiful approach towards that ideal. But in these days of stuffy civilisation and monotonous machinisation, and of hunger and want, of squalor and ill-health, we are losing sight of beauty and beautiful ideals. We are becoming slaves to our environment and losing confidence in ourselves. So, the first duty of a fundamental educator is to implant a sense of self-confidence in the individual and make him progressive in thought to adjust his environment. It is not enough to implant this sense of confidence alone, it is also necessary to develop in him a sense of the beautiful outlook on his own life, and on nature, art, literature, music and poetry, and bring him face to face with beauties of nature, so as to expand the bounds of his knowledge and vision, so that his thoughts might on 'higher level rise'. From this main plank, the other senses of beauty, like the art sense, the cultural sense, the civic sense, and the hygienic sense and finally the spiritual sense, can be developed in sequential order. To achieve this, our Fundamental Education should have essentially a natural outlook and a rural atmosphere. At present, our rural population is steeped in ignorance. A few literates in every village feel isolated from their group and turn their attention towards towns and cities, where they think they can find fit company, solace and peace of mind, but they do not know that their fundamental sense of beauty is suffering a setback by

the impact of the artificialities of life obtaining there. The day when our best intellects get imbued with a high sense of beauty and take to villages dwelling amidst exuberant nature's surroundings and love to live and work among the poor and humbler masses with a view to elevate their levels with a missionary zeal, India would become one of the foremost cultural countries of the world.

During my propaganda campaigns, I was confronted with several problems of the village folk. In many places I visited, the people put before me the acute food problem and emphasized its importance more than the educational beauties and ideals. I had to answer them in a limited and cautious way, taking into consideration the serious lapses of the people themselves; their self-centredness, their want of corporate sense, their indifference to improved and scientific methods of agriculture and unprogressive habits, and above all, their ignorance and illiteracy. These factors were working against their interests and welfare. Man-feeding is no doubt an important problem; but Man-making is also equally important; perhaps more important, because it embraces man-feeding as well. It is true that an improvement in the economic condition of the agricultural population of India is a matter of the most fundamental importance, but there is nothing so costly as ignorance and illiteracy. What hinders our agriculture? What promotes malaria and ill-health? What makes people ruin their health and money in hot drinks? At all points affecting the humbler classes depending on labour, it is again nothing but ignorance and illiteracy. Is it not then our prime duty to make the adults respond to the call of the social educators and make them see their way through?

Again, in every village in our country, there is some kind of cottage or small industries. It is on these that our prosperity depends. We have to develop these small and languishing industries

and provide them with good markets, and encourage their sales. These small industries contribute to self-sufficiency in villages, provided the villagers are shown the best ways of production on a co-operative basis. But why is it difficult to induce people to act together in a co-operative spirit? Because our masses are ignorant and illiterate, and do not care to march with the times. To cultivate or inculcate this beautiful corporate sense in our masses, the only way is fundamental education in all its varied aspects.

Of all aspects of this energising and dynamic education, the only aspect that can appeal to the masses and focus their attention to their best advantage is the visual side of fundamental education. In these stomach-and-pocket days of struggle for bare existence, the adult knows how valuable time is for him, and does not care to attend instructional classes. On return from his hard toil, he only looks for relaxation, or recreation or for some thing that will entertain him and keep him cheerful and make him forget his worries. And hard or difficult work, however good and beneficial it may be, can only be an imposition or infliction on him, and this will not bring in adequate response from the adult. So, the only latest attractive and educative weapon which gives him entertainment, instruction, and information alike is the motion-picture.

In India, the motion picture has not been exploited to the fullest extent in educating our masses. The exhibition of a few news-reels before the commencement of a story-film in a theatre will not go far to help the masses. Our special education propaganda vans, which are only a few in every state using sub-standard sound films, have failed to catch sufficiently the imagination of the masses, in view of their restricted and commonplace character and not coming quite upto the expectation of the adult. Sub-standard films would do well for schools and colleges, but will not come

upto the theatrical level and satisfy the adult mind. Let us, therefore, use standard portable projectors and standard films for mass propaganda purposes, and let us provide the rural folk with extension services through entertainment and recreational and cultural activities. You must, therefore, provide the village people any thing that keeps them interestingly engaged and cheerful, anything that will add to their knowledge and experience, and anything that will awaken in them a sense of the beautiful. It is only then that the adult will respond magnificently and profit by it. Toward this end, our Social (Adult) Educators should carry expert knowledge to villagers through carefully designed and selected films and exhibit them in an atmosphere of love and solicitude. Though other forms of cultural entertainments and instruction are not precluded, there is nothing at present more attractive than the cinema. It is through the cinema only that we can pave the way for literacy and instil in masses the desire to learn to read and gain more knowledge.

The Government of India Films Division with the co-operation of expert educationists and film directors should produce special films calculated to improve the social, economical, moral and cultural level of the masses, and exhibit them with a missionary zeal, throughout the length and breadth of India. Some-time back, the Madras State Government appointed a special officer for investigating and reporting to the Government about the possibilities of adopting the cinema to the educational needs. It is not known if the recommendations made in that report have been accepted by the Government or yet await to be implemented.

The sooner the Government takes the responsibility of providing useful information and instruction through latest entertainments, the better for the welfare and progress of Indian masses and

the response from the adult will be automatic and spontaneous.

We have to fight illiteracy, ignorance and want on all fronts with the latest weapons at our disposal, and the only panacea for our ills is careful planning and community projects. On the successful working of these depends our future.

In this connection, I must quote here what our Prime Minister wisely said: "We are sometimes accused of making preparations of war, but I know about one war only and it is against poverty, illiteracy, misery and want. We are making an all out attempt to uproot them and will not rest content till we attain our objectives." Jai Hind.

Revolutionising Our Educational System*

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

WHEN I was conducting an Educational Survey in Mysore in 1927-1928, the rural parents represented to me that they wanted their children for half the day to help them in their family occupations and that because the schools compelled attendance, during both sessions they either did not enroll their children in schools or, if they did admit them, they withdrew them too early, that is, before the children became permanently literate. The result was heavy wastage in education, as much as eighty per cent.

There I recommended thus—"From a practical standpoint, it would add to the popularity of rural primary schools, if the pupils are given instruction in schools only for half a day, thus affording them opportunities to attend to their family occupations during the rest of the time." Thus I anticipated the Madras Basic Education authors by a quarter of a century. When the Compulsory Education Act of 1941 was in vogue in Mysore, attendance for half a day was insisted upon. When I was D. P. I. in Jodhpur, I issued instructions that in all compulsory education areas, children should attend school for a minimum of three hours

daily, attendance during the rest of the day being optional in urban as well as rural areas. I may say that about thirty per cent of the people took advantage of this concession. The proportion of parents who took advantage of this concession in Jodhpur gradually dwindled, and I met the people's wishes by holding schools from twelve to five in the afternoons, wherever they desired that their children should help them in the mornings and from seven to twelve in the forenoons if that help was wanted in the afternoons.

I would suggest that the primary schools do work in two sessions, one of three hours in the morning for those children whose parents desire their help in their village occupations, and another of five hours in the afternoon for other children when they will have three hours' literary studies on basic education principles. In the latter session, two hours will be devoted to craft work, either within or outside the school premises as it best suits the locality, when the ordinary teachers will have respite and only craft-teachers will engage the children, again on basic education principles.

The three-hour sessions will be justified, if all school-going-age children will be compelled to attend school, and the strength will be nearly doubled. Not only educational officers and teachers, but also parent-teacher associations (which should be started early) must carry on an intensive campaign to secure greater strength and attendance. Special attendance officers may also be appointed to give effect to the compulsory education act, on the successful working of which the efficacy of the whole scheme depends.

Merely observing craftsmen at work will soon tire even younger children who love to do and to achieve. Therefore, during crafts-periods, all the children should be engaged in working at crafts or agriculture and gardening.

The scheme should be introduced in urban and rural areas alike, because the principles underlying production education, apply to children of the country as a whole. The rural people should not feel that an inferior type of education will be imparted to their children. There are better facilities for "Co-operative" or "Sandwich" methods in urban areas for industrial education.

All our cottage industries should be, as soon as possible, mechanised, and labour-saving machines should invade the remotest villages, so that production may be increased and manual work for the educated may appear more respectable and be based on modern science and technology. All these machines should be produced in India, by Indians and for Indians. I am convinced that pure Khadi has no future in this mechanical age. Power-driven small spinning and weaving units should be installed widely in rural areas.

Teachers who have to put in more hours of work should be paid extra remuneration. Dissatisfied teachers will hardly do sustained good work.

Children who will produce usable goods should be encouraged to sell them in the

locality. If they bring raw materials for craft work, they should get full profit. If the raw-materials are supplied by the school, they should get half the profits, the other half going to the school. If the children are apprenticed under craftsmen, they should be remunerated for their labour. *Earning while learning*, however small the amount may be, is a powerful incentive to efficient work by children. I have experienced this, when I introduced Basic Education in Jodhpur State.

Wherever agricultural work is done in schools, children should be divided into batches of four each, and each batch should have an independent plot of land to cultivate. In these days of Bhoodana Yajna, it should not be difficult for a school to get four or five acres of land for a school farm.

REORGANIZING SECONDARY EDUCATION

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

The present purely bookish education in secondary schools leads one only to misery. Little attention is paid to manual work. The alumni of those schools hate to do any productive work, and worse, they despise those who do it. There is practically very little training ...for defence, not even for self-defence.

The time of the students in school should be fairly distributed among (1) physical and military training, (2) cultural training and (3) occupation work. Any other system will not carry us far in this world of realities. The systems obtaining in American and European schools do not suit us. We must have our own Indian system suited to our vital needs.

* A lecture delivered at the Rotary Club meeting, Salem, on 14-8-53.

At present, in the High Schools, there is considerable repetition of work done in the lower classes, especially in Geography, Indian History and Arithmetic. I would suggest that repetition be avoided and be replaced by Economics and Sociology. The standard of English should be simple composition and translation. English need not be compulsory. The subjects may therefore be the Regional Language, one other language, Asiatic (other than Regional) or European, and Elements of Algebra, Geometry, Science, Economics, Industrial History of India, and Sociology. The medium of instruction should be the regional language. Time for these cultural subjects may be three hours a day for six days in the week.

In all Rural High Schools, agriculture, animal husbandry and one rural industry should be compulsory. In urban areas, training should be imparted in two allied industries, preferably in those obtaining in the locality. Related mathematics, science, drawing and art, economics including marketing and transport and occupational civics should be taught. Time for this may be two and a half hours daily for six days in the week.

Compulsory physical and military training for two hours a day should be a special feature of the future secondary school course. Military training may be in one of the three fields, army, navy and air-force; and instruction should include related mathematics, science and manufacture of equipment of the most modern type. Military camps should be organised periodically during holidays.

I attach greatest importance to industrial and military training. Our economic condition can be improved only by the former and defence by the latter. India has been subjected to invasions for two thousand years. We should make our country invulnerable to foreign attack. Also, we are not a disciplined race. Military training will discipline the nation.

In my opinion, we have too large a percentage of rural population, i.e., 80% of the total, and we should see to it that it is reduced to at least fifty per cent in the next thirty years by rapidly industrialising the country so as to absorb at least thirty per cent more of the rural population. We can do this by successive five-year plans for material advancement.

We should not always be on the defensive. Offensive is the best form of defence. There are large tracts of uninhabited land in this world which are fit for the abode of tropical peoples like ours and if those, who are now following the 'dog in the manger' policy, will not listen to reason, diplomatic influence will have to be brought to bear to wrest the land from them for our surplus population to occupy in the future, which can only be done by a large nation like ours by increasing our military strength, for achieving which every boy and girl should be trained in the military art.

For a progressive nation like ours, completion of the secondary school course of cultural-occupational-military type by every citizen should be regarded as the minimum. We must steadily work towards this goal. I have placed these views before the Secondary Education Commission.

EDUCATION FOR GOVERNMENT SERVICES

For most government services of lower grades, the Secondary School Certificate should be adequate. Each department of Government of each State should organize courses in instruction of a year or two years duration for those who may aspire to serve in these departments. A further two-year course may be instituted for those who wish promotion to higher cadres and this may be regarded as equivalent to a degree. *A University Degree in arts or sciences should not be considered as necessary for these Government services.* It is a waste of public funds to employ a Chemistry or

Mathematics graduate as a clerk in the Secretariat or other Offices. If specialised courses for most government services would be established, the present rush to the Universities will greatly diminish and Government will get as entrants to their services men and women who are properly and specially trained for those services. The Central Government should also adopt a similar procedure. There are precedents in courses for Officers for military arms at Dehradun Military Academy and railway officers in the Railway Institute at Baroda.

Industrial concerns should also organize similar special courses of instruction for their secretarial services.

UNIVERSITY EDUCATION

Only those should proceed to the University who will advance knowledge by resorting to research at the end of the courses in arts or science or technology. The medium of instruction should be the regional language. For arts and science students, three hours of cultural education, three hours of some one occupational course including related science, mathematics, art and drawing and economics so as to enable them to take part in the industrial, commercial, agricultural or home-economics fields at the highest level and, two hours of physical and military instruction per week on the average should be arranged for. *Every student should be able to earn his or her educational expenses by "cooperative" work in the appropriate industries or occupations.* Ours is a poor country and is most backward in industry and agriculture. No student can afford to be an idle member of the nation from the production point of view. He must contribute to production.

For the first time in our country, I formulated a scheme of Rural Universities for our country which was published by Mahatma Gandhi in "Harijan" dated 13th October, 1946. He wrote in Harijan Sevak of the same date that if my

scheme would be adopted by the Central and State Governments, much good would result. A few private bodies have been trying to establish Rural Universities where the principal subjects of study are agriculture, animal husbandry and one rural industry and the cultural subjects are as far as possible related to these three principal subjects. I do hope that the Central Government will establish a central rural university so that it may be a model for the States to adopt. Unless the rural population have opportunities for getting the highest knowledge in their own environment in the subjects of their life-occupations, they will not be able to enrich rural life.

INDUSTRY AND EDUCATION

Barring a few exceptions, industry has not organized its own technological education and research. Each specialized industry should do this. We are now having big river-valley projects. The experience gained by our engineers should be recorded and special dam-construction colleges should be established where this experience and knowledge should be utilised and improved upon. The western and eastern ghats and other mountain ranges which receive rains during the two monsoons are fertile fields for construction of water-reservoirs by building suitable dams. Water which is now running to waste into the sea could thus be utilized for agriculture, electric-power, fish-rearing, forest-growing, internal water-ways and pleasure resorts. Each industry or group of industries should set apart a certain percentage of their profits for organising technical education and research and train their own technical personnel. Tatas have achieved this at Jamshedpur. Ford is a notable example in U.S.A.

NEED FOR A NEW PHILOSOPHY OF LIFE

At this time of our national existence, when poverty, disease, ignorance and superstition stalk the land, there is utmost need for a reorientation of our

philosophy of life and to inculcate it in our children.

We must adopt the slogan "High living and high thinking" in place of the outworn one, "simple living and high thinking", which has no place in this materialistic age. We must live for this world, enjoy the full benefits of the natural resources obtaining in our country, and get the best out of our present existence.

In place of salvation for the individual, we must think of salvation for the whole nation. Every individual should strive for highest efficiency in his own walk of

life and help others also to attain highest efficiency. *Service of man should be our religion.* In this fast-moving age, we must give up the old adage "Slow and Steady wins the race" and adopt the new one, "Swift and sure wins the race".

In our schools and colleges, equal importance should be attached to the cultural, occupational and military training of the individual. A nation which is militarily weak cannot function efficiently in this practical world. *Ahimsa* has no place in politics among nations. In international matters *ahimsa* is a weakness; but in intra-national affairs, it may be strength.

Editorial

The combination of history, geography and civics under the name of 'Social Studies' is one of the latest experiments in education throughout the world. We in this state caught the fever some years ago, and it is time now to ask ourselves whether the reform is a success or failure. Two things perhaps stand out among the effects of the new reform. The students are more interested in Social Studies than they would have been in history, geography and civics taught separately. Secondly, their knowledge of history and geography has suffered considerable deterioration. They are not able, like the pupils of the past, to place an event accurately in time or to localise an area in space. In other words, they do not get that ample and coherent background of geographical and historical knowledge which children under the old scheme were getting. It has sometimes seemed as though that Social Studies should come after or at least along with the elements of history, geography and civics, pointing out the inter-relations among the three subjects.

Mr. Harry Menicol says in an article in *The Schoolmaster* that there is now in England a visible cooling of the enthusiasm for Social Studies. Vagueness has both been their attraction and their defect. Mr. Macnicol gives a graphic picture of the vast confusion the Social Studies have introduced in curricula and methods of teaching. "In some schools," he writes, "Social Studies is no more than current affairs or civics renamed. In others the traditional history has been replaced by social history organised through 'lines of development' and christened Social Studies. Then there are the never-ending attempts to wed history and geography: Social Studies seems the appropriate name for their offspring, which somehow never seems to be born alive. In many schools this label covers local history, local geography, or the study of the home locality. Yet again it is used to describe more or less random project work."

Mr. Menicol thinks that better results would be achieved by having a clearer definition of the subject. "Social

Studies," he suggests, "is that field of social work which concerns specifically with fitting young people to understand the social, political, and economic aspects of their environment, in so far as this is possible with children of school age. Its ultimate aim is not only to achieve this understanding, but also establish right attitudes and values." He would have only so much of history, geography and civics as fit in with this objective.

As he himself concedes, the fact that children find Social Studies interesting does not mean that they get educated thereby. Once this hurdle is crossed, it is a moot point whether children should grow up in ignorance of large slices of geography and history, getting only disconnected glimpses into those important subjects. The time is fast approaching when the whole problem will have to be thoroughly re-examined. It may well be that in a few years Social Studies may give place to the now discarded history and geography, leaving behind only a greater emphasis on teaching the two subjects in such a way as to bring out their mutual inter-relations.

From the press summary of the report of the Secondary Education Commission, released on the 29th August, the most important of their recommendations seem to be those relating to diversification of courses and the lengthening of the school course by one year. The latter of course encroaches on the sphere of university education. In fact, most of the recommendations are intended to emancipate the school course from university ideals and control. If the recommendations are carried out, the universities will have to give up relying on the results of the secondary school leaving examination and institute examinations of their own.

The recommendations of the Commission are numerous and cover every phase of school life and activity. And it would not be proper to comment on

them at length from a mere newspaper summary. But certain salient trends seem to be evident in the recommendations, and we shall merely draw attention to these.

"The education ladder pattern," says the summary, "envisages not only diversified courses of instruction, but also the possibilities of completing the education at different age periods and entering life or pursuing different careers suited to the aptitudes and economic levels of different individuals". It is not clear from this whether more than one leaving examination is envisaged—say, a lower secondary and a matriculation examination as in the olden days. It is also not clear what the Commission has said about the present fashion of ignoring aptitudes, and choosing pupils for different courses on extra-academic considerations.

As regards the curricula of studies in schools, it is recommended that there should be a certain core of subjects common to all, among which are mentioned languages, social studies, general science and a craft. We hope that the absence of mathematics from this list is an oversight in the summary and that the Commission has not been seriously influenced by the campaigns in Madras and Bengal against mathematics. Mother-tongue, a foreign language and the federal language are recommended for study. The Commission's views on the study of classical languages have been left out of the summary, probably because they have allowed them to be studied by those who wish to do so in a quiet and unobtrusive way. Madras has had the unenviable distinction of leading a violent campaign against Sanskrit and Hindi, and we do not know how the hostile attitude of the Madras Education Department to the study of classical languages has affected the Committee's recommendations.

The recommendations regarding recruitment to public service by the government, of course, go beyond their terms of

reference. If graduates are to be displaced from clerical posts and the latter are to be reserved for raw boys from schools, it is to be feared that there will be a very serious deterioration in the standard of administration. The schools are already aiming at low levels of achievement, and some of the recommendations of the Committee seem to encourage rather than discourage this tendency. And when the products of such schools man our services, the efficiency of administration, to say the least, will leave much to be desired.

The recommendations of the Commission, if any, on the vexed question of moral and religious education are not mentioned in the summary. It is to be presumed that they have left the matter as the responsibility of society at large. But one recommendation made by them seems to militate against society carrying out this responsibility. The Commission is anxious that holidays should not be given for religious festivals, on the ground that they interfere with studies. Now these holidays are the only occasions when the pupils get some kind of contact with the religious and cultural life of the country. And if these holidays are cut off, and if the importance attached to these festivals is sought to be diminished by administrative fiat, our pupils will be left free to imbibe communism or any other modern 'religion' or 'irreligion' which may be in the air. If the working days are to be increased, there are other ways of doing it without interfering with the cultural and religious life of the community. And it will be illogical to expect, after the ban on religious festivals, that religious and charitable endowments will be encouraged to promote education, unless of course 'encouragement' should come from coercive processes of state.

Another recommendation which appears dubious relates to the cosmopolitan composition of the staff of recognised schools. Does this mean the introduction, by the backdoor, into private schools of a communal rule regarding recruitment of

staff, such as was prevalent in the Madras Government till recently? This will be another effective inducement for the springs of private charity to dry up. Of course, a rule may be made that no recognised school should insist on recruiting staff only from the members of particular caste, creed or denomination. Beyond that it will be neither wise nor proper for the Department of Education to go.

Nor will the recommendation regarding increased powers for giving or withholding recognition be widely welcomed. It is to be feared that this may seriously interfere with the autonomy of aided schools and limit their individuality. In such a large country as India, with a composite and varied culture, the state should not aim at dictatorial control in matters educational.

The recommendations regarding technical education in schools and in vocational institutions are likely to be widely approved. The suggestion regarding part-time evening courses is particularly welcome. The recommendations regarding co-operation between industry and education, particularly those relating to apprenticeship, seem admirable. But it is to be wondered whether mere technical education will solve our problem without a simultaneous growth of industries. Unemployment among the technically educated is nothing rare. And we do not know how the Commission has tried to relate secondary education to the existing needs of our cottage and large scale industries, our crafts, and our economic and social life.

The suggestion that schools should be inspected both from the academic and administrative standpoints and that once in three years the problems of teaching should be reviewed in detail, meets a longstanding need.

Generous recommendations have been made in regard to the status and pay of teachers. Their longstanding demand that there should not be any distinction

in pay scale between teachers with identical qualifications serving under different agencies has been accepted. The raising of their salaries immediately has also been recommended. Other amenities recommended for them include facilities of free education for their children, medical relief, housing schemes and railway concessions. A triple benefit scheme, combining pension, provident

fund and insurance, has also been commended. It remains to be seen how far these recommendations are accepted by state governments.

On the whole, the recommendations of the Commission are such as to be analysed in detail and carefully thought over. The survey by the Commission has taken effective stock of our position in secondary education today.

Letters to Editor

SECONDARY GRADE TEACHERS

Sir,

It is a well-known fact that the lot of Secondary Grade Teachers has become increasingly deplorable in every respect day by day. Authorities champion their cause, the public sympathise with them and our popular Government too, do sympathise. But, nothing has been done so far, to better their status consistent with the cost of living. Whenever representations are made to Government or betterment, out comes the slogan, 'No Finance'. This choice slogan does not seem to persist with other departments under them. Still, let us not be impatient, but wait, "heart within and God overhead" till they get finance. In the meanwhile, however, there are many avenues for the Government to extend small mercies at least to these teachers. They need not wait and wait.....as they involve no question of finance. Here is one way.

Every year, for the E.S.L.C. Examination, chief examiners and assistant examiners are chosen mostly, from the rank and file of Government servants. It is not known why even this small mercy is not bestowed on Secondary Grade teachers employed in local bodies and aided Secondary Schools. Experienced teachers of this cadre are being recruited to the Inspectorate by the Department of Education, and as such no one can deny that they are competent to serve as chief examiners and assistant examiners for the aforesaid E. S. L. C. Examination. L. T's, language teachers and drawing

masters of these Schools, have, for a long time past, been serving as chief examiners and assistant examiners for the S. S. L. C. and drawing examinations conducted by the Board of Secondary Education under certain rules. Why should Secondary Grade teachers, alone, of these schools be left out of consideration as it does not involve finance? I hope the Government will issue early favourable orders in respect of these teachers also.

Madras, }
22-9-1953 }

P. S. K. Rao,

ANDHRA FLOOD RELIEF

Sir,

I have received letters from Rajahmundry giving an account of the flood-stricken people. In Rajahmundry alone 60,000 people are living without shelter, food & clothing. Officials and non-officials have organised relief with local help. The imperative need is to provide them with clothing, and I appeal to all those who are charitably disposed to collect clothes to be sent to the flood-stricken people in Rajahmundry.

I make a special appeal to the student population in the city and elsewhere to collect clothes. The Society will arrange to despatch them to Rajahmundry on receipt, through the President of the Guild of Service, Madras, for distribution.

Madras, }
25-8-1953 }

S. R. Venkatraman,
Secretary, Servants of
India Society, Madras,

NEWS & NOTES

RETIREMENT OF
SRI K. N. PASUPATHI

The members of the Kurnool District Teachers' Guild accorded a fitting farewell to Sri K. N. Pasupathi, retiring President of the Guild, at a public meeting held in the Teachers' Guild House, Kurnool, on 15-8-53. Sri T. H. M. Sadasivayya, M.A.B.L., District Judge, presided. After prayer by Sri A. S. Parabrahman, an address in English was read by Sri K. Chinnasubba Rao, Headmaster, Municipal High School, recounting Mr. Pasupathi's valuable services for three decades in the cause of the Guild.

The Hon. Sri N. Sankara Reddy, Minister of Local Self-Govt., unveiling the portrait of Sri K. N. Pasupathi, said that he was happy to associate himself with the pleasant function. He praised the work of Mr. Pasupathi who was a man of high integrity and capacity, and had ably served the Municipal High School as teacher and Headmaster, and rendered valuable services by devoting himself heart and soul to the Guild.

Sri M. L. N. Sarma, Headmaster, Board High School, Kodumur, paid a tribute to the work of Sri Pasupathi, as secretary and later as President of the Guild and said that the Guild House itself was proof of it. He also said that as a teacher of English, Mr. Pasupathi highly distinguished himself and deeply impressed him.

Sri K. C. S. Rao said that the retiring president was the soul of the Guild and recalled the successful session of the State Educational Conference at Kurnool in 1949, of which he was general secretary. Messrs K. Achayya Chetty, Advocate and Ex-municipal Chairman and D. Ramayya, teacher, also spoke.

Replying, Mr. Pasupathi said that if he had achieved anything, it was with the hearty cooperation of his co-workers and the members of the Guild who had continually reposed their confidence in him and extended their support. He appealed to members to increase the strength and solidarity of the Guild, and promote its efficiency.

Sri T. H. M. Sadasivayya, president of the meeting, recalled his earlier association with the Guild and expressed his pleasure at presiding over the meeting, at which Sri K. N. Pasupathi, an educationist, was done honour. He said that Mr. Pasupathi had kept alive his enthusiasm for the work of the Guild throughout his service as teacher, and thus set a shining example for other teachers.

Sri G. Rajarathnam, Guild Secretary, read verses in Telugu, composed by Pandit G. Ramakrishna Sastri, poet and *sathavadhani*, in praise of the retiring guest, Sri Pasupathi.

Earlier, after a tea party, Sri K. N. Pasupathi and Sri K. Chinna Subba Rao, the outgoing and incoming Guild Presidents, had been taken round in procession through the streets of the town to the accompaniment of band music.

Janab Abdul Salam Khan, Joint-Secretary, proposed a vote of thanks.

COMMONWEALTH UNIVERSITIES
CONFERENCE

The Universities Grants Committee—the body through which Government grants are distributed to British Universities—came in for much praise at the opening session of the quinquennial Congress of Universities of the Commonwealth at Cambridge on July 14. Four speakers, including Britain's Chancellor of the Exchequer, Mr. R. A. Butler, presented papers on the subject "Government and Universities". Each dealt at length with the problem posed by growing need of State financial aid to universities.

The other speakers were Dr. Harold Dodds (President of Princeton University, U.S.A.), Dr. N. A. M. Mackenzie (President of the University of British Columbia, Canada) and Dr. E. G. Malherbe (Principal and Vice-Chancellor of the University of Natal, South Africa).

They addressed over 400 members of the Association of the Universities of the British Commonwealth and 10 university presidents who were representing the Association of American Universities. Each speaker said that the biggest problem raised by State financial aid to universities was the danger of government interference in their operations. Since each country, however, had its own unique problems in

this respect, they did not believe there was any comprehensive solution applicable to all countries.

Britain's Universities Grants Committee, formed in 1919, was cited for the job it had done in the United Kingdom. Mr. Butler described it as "a bridge between the State and the university" and said that relations between the Government and the universities had been developed "by discussion and not by issuing orders".

Stating that there had never been a greater need than there was today for the true university, he added that this year £27,000,000 would be given to British universities with no detailed Parliamentary control. He described the make-up and functions of the Grants Committee and said the Treasury "does not question" the distribution of moneys recommended by the Committee.

Dr. Mackenzie noted that indirect government influence and control of universities was mainly through making available large sums of money for certain departments or work within the universities which were of interest and assistance to the Government. "At the present time", he said, "nearly all governments are contributing large sums to the natural and physical sciences and to applied research, while the humanities and the social sciences get very little aid for purposes of research of a specialized kind."

Because of increased costs, he predicted the growing dependence of universities upon governments, and urged more education of the public, legislators and Governments about the proper functions of universities.

In the general discussion following the presentation of the papers, Dr. C. V. Mahajan (Vice-Chancellor of Agra University) stated that there was a great deal of difference between Eastern and Western conditions. He said his university had been receiving Government help for many years without the slightest interference in its operations or curriculum.

In the evening the delegates re-assembled to hear papers presented by three British professors and an American university president on the subject, "Administration and Academic Duties". The papers were mainly concerned with the extent of the functions and authority vested in university staffs and the participation of the layman

in university affairs. The conference continued till July 17.

WORLD CONFEDERATION OF
TEACHERS

The belief that teachers could succeed where others had failed in replacing international suspicion with goodwill and co-operation was expressed on July 31 by Mr. Ronald Gould, General Secretary of Britain's National Union of Teachers. He was addressing representatives of more than 3,000,000 school teachers in 38 countries who had gathered at Oxford for the first conference of the newly-formed World Confederation of Organisations of the Teaching Profession, of which he is president.

The Confederation had honoured Britain by choosing Oxford as the venue for its first conference, said Mr. Gould. Since the 12th century Oxford had been a city of the soul concerned with the pursuit of beauty, truth and goodness and her ideas had inspired poets, historians, scientists, philosophers and divines.

The educator's task, he continued, was to construct the defences of peace in the minds of men. If this were done, peace was assured. But the good work of teachers was often nullified by other forces. He believed, however, that "we have this duty of establishing among teachers an effective international body that will supplement the work of organisations like UNESCO".

Much could be achieved, said Mr. Gould, if the various United Nations agencies were to act vigorously in attacking ill-health, in raising living standards and in promoting the free flow of ideas; if they had the solid backing of the peoples of the world; and if all professional associations in their own fields made the biggest possible contribution to international understanding. "Together we could establish a warless world", he asserted. But that could be done only by the united efforts of all.

"No matter what happens elsewhere", Mr. Gould went on, "it is our duty to work ceaselessly in our own fields. We have a contribution to make to international understanding. So have others. Let us be certain that our contribution is effective".

Attending the conference were delegates of more than 60 teachers' organisations, including the All-India Federation of Educational Associations.

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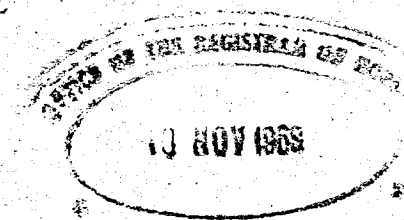
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Temple and Social Education

BY SRI K. T. RAMASWAMI IYENGAR, *Superintendent, Deaf & Blind Boys' School, Mysore.*

GO whither you like, either to the extreme south or the remotest north, you find that India is a land of temples. From Cape Comorin to Himalayas, one finds temples scattered all over the land. Magnificent in construction, imposing in appearance, inspiring in character, they indicate that the Indians are a race given to strong belief in God. Belief in a God, the embodiment of love and virtues, is fraught with good and may result in a virtuous life. Perhaps to encourage such a good habit, temples were built. The temples have to their credit mighty good work. They have spread the culture of the land. From the temple has emanated life, music, philosophy and everything that is good and noble. So, in the civilization of India, the temples have played a great part, the value of which cannot truly be assessed.

Though these temples played a magnificent part in the cultural history of the land, it is painful to see that their importance is dwindling. No more are they cared for as before. No more do people throng to it in great numbers. They are deserted, ill-kept and decaying. Their glory has faded out. I visited recently a great and ancient temple. The temple doors were not open till 9 A. M. for the devotees. When it was open, hardly could I find a few worshipping God. A place which should seethe with

life, a place where thousands should come to worship, had the look of desolation. In a country where these temples reigned supreme, a sight like this sends a cold shudder to the heart. What may be the cause for this retrograde step of society?

When I was a stripling, I used to run to the temple because I would get some *prasadam* there. A dainty dish in however small a measure has its own charm. Perhaps elders too may not be free from this pardonable desire. But such a bait has an unconscious influence. It makes one come in contact with the pious chanting hymns in praise of God, with worshippers pure in body and mind, with the presence of the Almighty bedecked in silver and gold and in the precious stones of the East. Surely, these would leave an indelible impression on either young or old.

Alas, now the *prasadam* has disappeared, and perhaps with it the love to go to the temple. Life has changed as never before, and now we see things through a new glass. We have begun to measure things in terms of money. We worship Mammon. We rate people, according to their material belongings. Hence, people earn incessantly. Unfortunately, the times have also contributed largely to this evil outlook. The coin has dwindled in value. Earn as much as

you can, yet you are in need of the fundamental necessities of life, namely, food, clothing and shelter. Where then is the time for us to go to temple? Or may it be that we no more love our *sastras* and *Upanishads*, which advocate a life of simplicity and contemplation, a life imbued with faith in God, a life which turns inward for happiness? Whatever the cause, it must be said that temples have ceased to occupy the place of importance they once did.

After all, a life of ceaseless activity with no leisure for personal attainments, no time set apart for self-realisation and to understand our relation to the Creator, a life spent in a mad race for materials and money is sure to end in a catastrophe. Where is an end to pride, power and pelf? A life given to such things must indeed be selfish, and the evils of selfishness are legion. Chief among them is the exploitation of man by man, and a nation by a nation. Trampled and humiliated, society will wait for an opportunity to avenge and wage war. Hatred and strife will reign supreme. The West has experience of this. The soul of the West has turned to India for comfort. If we do not realise that we are all the children of God, that we should share our joys and sorrows and lead a life in conformity with Truth and Ahimsa, we will have to be disillusioned, if not now, at least later. Salvation lies in our leading a truly religious life. This motto in our mind "One Family with the Nation On Earth" and One Nation.

A truly religious life is one of faith in God. The implications of this are of a deeper nature than what appears on the surface at first. It implies personal purification, practice of renunciation, and a pursuit of the noble ideals. In it, there is no place for greed, acquisition and selfishness. One must love his fellowmen, even as he loves himself, and irrespective of caste, creeds and barriers of land. It is a perilous crusade against evil in any form anywhere. Such a life comes from a strong faith in God. Our memory is green with the great and illustrious life

of Gandhiji, the father of the nation, who spent his life in the practice of these ideals. No sacrifice was too great for him, not even of his life, in the cause of the happiness of humanity in establishing the supremacy of love and brotherhood.

All this results from a strong faith in God. In the life of a community, a strong faith in God and a place of worship go together. That is how temples sprung up. They are as much places of worship as centres of activity, service, light and learning. The culture of the land is revealed in them. But the deplorable condition of these temples which are sacred and sanctimonious, makes one feel dejected. Their surroundings are unclean and infected with poisonous creatures. Dirty smell emanates from most of them. They are dilapidated and dismal-looking. The temple bells no more jingle and cause a flutter in our heart and call the devotees to worship. No more do we see there the inspiring *aradhana*. Even in the best of temples, *prasadam* is a thing of old. This state is indicative of the fact that what was precious to us is no more viewed with love and respect. This neglect of the temple and the spiritual life will have serious repercussions on the life of the nation. The love for a spiritual and righteous life which is held in great esteem in India, and is the most precious part of its heritage, will disappear, and in its place a life of sensual satisfaction will be installed.

The resuscitation of the temples which have played a vital part in the life of the race, must indeed be the work of those that are interested in the progress of India. The retrograde step, namely, the love for belongings of land, of wealth and other allied things, is a step in which bliss is tried to be found in outward things. But real happiness comes from knowing oneself and his relation to the Creator who is the life of all life. The great sages of old tried to explain this to the people. A life of *Dharma* and *Satya*, a life of love and brotherhood in action,

a life of contentment and contemplation, a life devoted to the pursuit of knowing Him, the giver of all joy, is explained to us in our *Sastras*, *Upanishads* and *Puranas* and in the lives of the great men of our land. Lofty as these ideals are, they must have a place wherefrom to communicate these. A temple where God is enshrined and regarded with love and reverence, would be a fit place to communicate such ideas. There was a time when learned men sat in the temple and taught the unlettered masses the rich lore of our great books. India was cultured, though a large majority did not know how to read and write. It can be said that there cannot be better books from where to drink deep of the methods of conduct than our *Puranas* and *Sastras*, and better places to give them to the people than our temples. Temples must be revived. They must be made the centres of light and learning. They must be made the centres of activity, of life, of social gatherings. From these, great thoughts must flow. From there, men and women must be stirred up to work for the good of the community. It is then that the land of India can once again become a land of plenty, a land of great philosophers, a land of charity, a land of light and learning. How can this be done?

The methods of infusing life into the temples are many. To carry out any plan effectively, there must be a band of selfless workers whose motto is to give happiness to the community. We talk of social service. Social service can be begun at home, in one's own family, in one's own temple, for one's own community. Leadership for good, leadership for the welfare of the community, is what has to be tapped. A band of very enthusiastic young men with a good leader must be entrusted with the task of attending to the work in and around the temple. The elder members of the village must co-operate with this team and encourage it and stir it to do the items of work that are calculated to prove beneficial to the

country. Activity calculated to improve the life of the village and bring it cheer, and stir it up to useful employment is of the right type. A band of people must take a vow to be thus active and work selflessly. Work for a good cause is really pleasure. As the Chief Minister of Madras has said, "Work is Worship".

We now pass on to those items of work which will prove useful to the community. A few of the temples are woefully unclean. Their surroundings are far from bright and cheerful. They have been built at a considerable cost. We cannot build such temples now. We have inherited that property and the traditions with it. These temples must first be cleaned both inside and outside and made charming to look at. The grass and thorns must be removed. The villagers must be educated not to desecrate the surroundings of the temple. When a band of their own youngsters are at work and when the village leaders have assigned this work to them, it is hoped that everybody will co-operate.

A temple is a sacred place. Its appearance inside and all around must be pleasing to the mind. If a few flower-beds are made and flowers and *thulasi* are grown, from the artistic point of view, it would please the mind and eye of the temple-goers, and from the economic point of view also there would be enough flowers to offer to God. Hedges or compounds where there are none to the temple, may be built by social service units.

The life of the temple is the deity who is enshrined there. The purpose for which the temple has been built is for the purpose of offering prayers to God, and get inspiration to lead a virtuous life. So, at definite hours of the day, arrangements must be made to keep open the inner precincts for the devotees to offer prayer. At such hours, *pujas* must be arranged.

One of the attractions of the temple is the *prasadam*. When there is a presiding

deity, that deity has to be offered food. This may be got prepared either from the contributions of the devotees or from the temple funds. The needy will have thus some food. After all is said and done, it remains that food is the first essential and the greatest attraction. To the youngsters the attraction of food leads to the habit of coming to the temple, where unconscious influences are imbibed. Even to the elders, perhaps the habit of coming to the temple affords an opportunity for mental catharsis, and food may be no less an attraction to them also. Hence, the *prasadam* has its own charms, and if it is arranged to be distributed regularly, the temple becomes a centre of attraction.

Another way of making the temple a centre of attraction is by arranging for *Katha Kalakshepam*. 'Kalakshepam' means telling of great stories from our literature, the *Ramayana*, the *Mahabharata*, the *Bhagavata*, the *Gita* and the *Upanishads* to the accompaniment of background music. To a land mostly illiterate, reading is out of question. To them this type of learning is a blessing. Besides, *Kalakshepam* is the most interesting type of exposition. With stories for illustration, with music, with humour woven into the story, it has no parallel in the art of exposition. The people like it immensely and gather in large numbers to hear a *Kalakshepam*, wherever it might be arranged. I have heard many such, and they are the most delightful to listen to. Stories containing morals, lives of great men, philosophical points, all of them can be brought in and delineated in a manner suitable to the audience and fitted to their level. Great thoughts in simple language, in a form fit for consumption by the illiterate masses, is given in these lectures. It is due to these that our people, in spite of being illiterate, were yet cultured in the real sense. True education must result in behaviour. The *Kalakshepam* was expected to do it. In a way, it was recreation, and in a way it was education.

Lectures on philosophical topics may be arranged in temples. Philosophy is difficult for most minds. If the fundamental current of philosophical thought and comparative religion could be explained in simple language, even the illiterate can have a glimpse into our great heritage, namely, Indian philosophy. To those who know how to read and write, these might act as the basis for study or as an opportunity for their doubts.

The great and inspiring epics of the *Ramayana* and the *Mahabharata* and other great books of our land require to be read and re-read. They have inspired men to heroic deeds. They have brought comfort to those facing trials. The literates spend their days and nights in reading. A temple would be a fit place for arranging of the readings of the *Ramayana* and the *Bharata*. These stories are ever fresh. Young and old would throng to hear them and profit by them.

Some of our poetical works are so good that they require to be recited musically. Musical recitation has a charm and an appeal of its own. The masses like it. In Kannada, the works of Kumara Vyasa and Lakshmis are masterpieces which can be recited and explained.

Music is usually offered to God at prayer-times. Music is pleasing and, when offered with *bhakti* to God, it is the most effective instrument of internal purification. It stirs up the hearts of the listeners to the very depths. Performances in music may be arranged in temples. In as much as music is an expression of the civilisation of our race, and a most potent form of appeal to God, music performances must be arranged in temples. *Bhajana* is another form of worship, wherein the community as a whole can take part. The group can be led by a good-voiced musician to sing in chorus. Chorus singing is pleasing and is very effective.

The community must have recreation. Adorning an image, taking it out in

procession in streets to the accompaniment of music and distributing food offered to God are methods which are calculated to stir up interest and enthusiasm in the community. Occasionally, on important festival days, as Ramanavami or Krishnashtami the temples must be decorated, feeding must be arranged on a large scale, and lives of these benefactors delineated in the form of a lecture or a *Harikatha*.

The temple might have a small library, where simple books on religion, written in a popular way, may be kept. If the temple has no place to maintain a library, some adjoining building might be used. One from the service-group in turn might be assigned the work of looking after the library.

In many of the temples, there is space for holding schools, if the school has no other place. A portion of it may be repaired to suit the holding of a class. The repair-work may be done by social service units. In many of the bigger temples, whose funds are sufficiently big, Sanskrit schools and colleges may be opened. Our *sastras* may be taught there. The teachers and professors must be attached to the temple, and contribute their light and learning to increase the popularity of the temple. The pupils learning there, must be the primary service groups for the temple. They must get shelter and food at the cost of the temple.

Exhibitions in homecraft work and art may be arranged in the temples periodically. They may include drawings, paintings, pot-paintings, *rangoli*, knitting work etc. Recently, in Tanjore, one might have read of the exhibition of works of sculpture and art.

The Chief Minister of Madras, Sri C. Rajagopalachari, was pleased to see it and to say that it was good. He also laid emphasis then on the *bhakti* aspect and said that only people with *bhakti* should visit temples.

It might be useful to point out here that *bhakti* is imbibed at home. The first teachers are the parents. If they want their children to believe in God, they themselves have to lead a life of *bhakti*. If they do so, rarely does a child fail to imbibe the habit.

Every Matadipati or Swamiji must make the temple a place wherefrom he could communicate his school of thought to the people. It must be done in such a way that no other school is hurt. In big places, each school has got its own temple. In the interests of catholicity, learned lecturers of different schools of thought must be invited to lecture in every temple to promote love of fellow-men and knowledge of comparative religion.

Under the auspices of this social service group association, *kolattam*, village dramas, and other forms of village art elevating in their influence might be arranged.

Much depends on the work of the social service units. Upon their ability to organise and conduct these activities depends the life of the village. If they are untiring in their zeal, tap all talents in the village and feed the villagers with spiritual food, making the centre of their activities the temple, temples come back to their own and the people would be roused from their inert life to a life of joy, to a life of righteousness.

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THE EDUCATIONAL REVIEW

C. R.'s New Scheme of Education

BY SRI N. KUPPUSWAMI AIYANGAR, M.A., L.T., *Vaduvur.*

It is unfortunate that the discussion both for and against the scheme has descended to the level of party politics. Exaggeration and even misrepresentation are only too common in such discussions. When politicians quarrel, their voices are too loud and confused to allow the voice of any educationist to be heard. But, I am one of those who believe, along with Kiel Petrick, that, heard or not, "Upon those on any line of work who have expert knowledge, there rests the obligation of putting over to the public better thinking along that line". Having been a teacher with opportunities to study both the theory and the practice of education for some forty-five years, I find it difficult to keep quiet when such a novel scheme is being discussed so vehemently. Secondly, in all these discussions, the social aspect of the change is not usually considered except in a very crude form. But, that is the most important aspect which must be considered.

C. R. calls this change a small one and says that, if it had been introduced by anybody else, it would have passed off unnoticed. The fact is exactly the opposite. But for C. R.'s advocacy, the scheme would have been poohpoohed at once by everybody. It is my belief that persons like Sri Kamaraja Nadar who at first expressed themselves against the scheme changed their views out of deference to C. R., due to political considerations. It will be noticed that the supporters of the scheme mainly come from the official class and the comparatively rich among the urban population, if we leave out party men. The sons of these people are not in any way affected by this scheme. This scheme applies only to villagers. It is only the wearer that can understand where his shoe pinches. What is the view of the parents of the village children?

VILLAGES VERSUS TOWNS

When I was explaining this scheme to the parents, one of them cried out. "Oh! I see, they want us to remain for ever the hewers of wood and drawers of water for the town-dwellers." Another remarked. "The scheme may be good or bad, but I am sure of one thing. In the next elections, the Congress will not get any vote in the villages". The explanation is simple.

REGULARLY-PAID JOBS

C. R. is reported to have stated. "Nowadays, the moment a boy was sent to the Elemensary School and he come up to the second class, he began to think that he belonged to a different caste altogether from his own cousin who did not go to school. He became a separate entity and began to entertain the sense of his becoming a Collector or some other equally high-placed officer." This is an example of exaggeration. Village children in the second or even in the fourth class have really no idea of a high official, much less of a Collector. I have a boy in each of the 2nd and 3rd classes. I may have that idea, but I know they have no idea of becoming any such official. But, it is true that many of the parents who send their boys to High Schools expect to get regularly-paid jobs for their sons. It is also true that most of the boys in High Schools expect the same. If this is a disease, I agree with C. R. that it is, the remedy should be applied to the sick—the High School boys—and not to the children under ten, who are perfectly healthy so far as this disease is concerned. It is also right that we should do everything to prevent this disease from spreading; but, on the other hand, the Government itself positively encourages people to think that the regularly-paid jobs are better than tilling the soil or practising

any craft. They give scholarships and preference in appointments to what are called backward classes. By the term 'backward' we usually mean those who earn their living by hard physical labour without aspiring for anything better. The advantages that a Government servant enjoys are too many to be ignored. First of all, the salary paid to a Government servant is much greater than what he could earn outside. The security of tenure is almost one hundred percent. Again, C. R. himself has created further advantages. The son of a Tahsildar who may be getting anything between Rs. 200 and Rs. 300 per month need not pay anything for educating his son up to a certain standard. He is also entitled to free medical attendance for himself and his family. But the tiller of the soil whose income is not even one-tenth of that of the Tahsildar has to pay through the nose for these things, if at all he has an opportunity to get them. There are many other advantages that are enjoyed by Government servants which are denied to the man who works with his hand.

I know of a farmer family of four brothers. Three of them are hard-working cultivators. They see that educated people get a better living for much less strenuous work. They are educating their youngest brother at a great sacrifice in the hope that he at least would come to a better position. All the sophisticated arguments fail to convince him that the standard of attainments will not deteriorate. If it will not, he asks: "Why waste money in towns by having two sessions there?" Is it unreasonable if he thinks that the scheme is intended to prevent such of them from aspiring for such jobs?

It is true that too many people aspire for such jobs and the Government cannot satisfy all; but, the remedy is not to give one kind of opportunity to the villagers and another to those that live in towns. The Indian Constitution and true Democracy require that all people,

urban or rural, rich or poor, should have equal opportunities in matters educational. Not only should there be equal opportunities, but no room should be given for the people even to suspect that there is no such equal opportunity in practice. By confining this scheme to villagers, especially as they are unable to give any good reason for excluding towns, you give room for such a suspicion. Is it any wonder that some of the villagers think that C. R. wants the poor villagers to remain hewers of wood and drawers of water for the urban population?

DIGNITY OF LABOUR

C. R. says that he is only trying to instil in their children respect for the men who work with their hands. Are these children wanting in this respect? C. R. knows what the High School boys think in such matters. He imagines that it is exactly what these village children under ten think. I know these children better. I am managing an Elementary School. I have seen them do manual work with pleasure, in gardening, fencing, etc. They do not think about the dignity or otherwise of manual work. They take things as they are. If these children are made to work with or observe the work of their parents, they would realise the hardship of their life fully and the small remuneration they get in return. Their bitterness and hatred against the rich and the employer class will increase. This is the surest way of encouraging communism. It is an irony of fate that C. R. who considers the communists as his enemy No. 1 should become an instrument for encouraging communism.

It is the High School boys and the employer class and those who live in towns and get regular incomes without much physical labour, that should be made to realise the dignity of labour, and not these young children. Therefore, this scheme should have been introduced first in towns—but all towns, even major panchayats were expressly excluded from

this scheme at first, though some Ministers now, taking Sri S. N. Agarwal's advice, say that it will be introduced in towns gradually. C. R. in his speech at Washermanpet seems to have taken credit for not introducing it in towns. He is reported to have stated that he had not introduced his scheme in urban areas, although many pressed him to do so and that he did not prevent those who had the money and other facilities to pursue higher education from going up. There is already a feeling, justifiable to some extent, that villagers are exploited for the benefit of the towns. This clinches the matters. Therefore, it is not altogether unreasonable, if some people think that the scheme is intended more to reduce competition for what are called white-collar jobs and make things easy for the town people than to make village children craft-minded.

GANDHIJI'S NAME ABUSED

Again, in C. R.'s introduction to the Guide Book on the new scheme of education, it is stated: "He (Mahatma Gandhi) gave us the system called by the name of Basic Education, and the Sargent Report accepted it and the Government of India resolution has confirmed it". I fear C. R., in common with many other lay men, has misunderstood the decision taken up by the Report without a critical study of what the Report says on Basic Education. What the Report accepts is not the Basic Education recommended by Gandhiji. I suspect that the term 'Basic Education' was used for the purpose of hoodwinking Congressmen.

The Report divides the 8 year course of what is called Basic Education to Junior and Senior Basic Courses. After the Junior Course, there is to be an examination, and those who pass in that examination will be sent to High Schools, and those who fail will be sent to Senior Basic Schools. It will be seen from this that the Senior Basic Schools are reserved for dull pupils.

Secondly, among those who have failed in the examination, the pupils whose parents are rich enough to pay a higher fee will be admitted into High Schools. Thus, the Sargent Report reserves the Senior Basic Schools for the dull among the poor.

I know that it is a fundamental principle with Gandhiji and with all Basic Educationists that there should be no such division and that all pupils, rich or poor, rural or urban, should undergo the full seven year course before they are switched on to anything else.

So, I was surprised at the fact that many of the topranking Congressmen who swear by Basic Education, accept this position. Hence, I sought an interview with Gandhiji to clear up this position. During the interview, it was brought out—Sri Arianayakam himself admitted it—that as some rich people wanted to give their sons a different kind of education, Congressmen had to accept it. To this, Gandhiji replied that whatever rich and foolish people might do, whatever Congressmen might say or do, and he had no authority over Congressmen except moral persuasion, he was quite clear in his mind that the system advocated by the Sargent Report was inconsistent with the Basic Education he had recommended. It is regrettable that the Government of India without a critical study of the Sargent Report and, as far as my information goes, without listening to the advice of the Hindustani Talami Sangh, has accepted the Sargent Report as the basis for educational reconstruction in India. If C. R. accepts the Sargent Report, it means that he is in favour of relegating Basic Education to the dull among the poor. On the other hand, Gandhiji has definitely stated that the urban population should have the same kind of education as the rural people, though the craft might differ.

The new scheme is therefore not only undemocratic, but antisocial. Undemocratic, because there is no equal opportunity for the urban and the rural

population or for the rich and the poor. The rich are already thinking of giving private tuition to their boys, or migrating to towns in order to give equal chance to their sons with the sons of the people in towns. The scheme is anti-social, because it is sure to engender bitterness in the minds of the poor villager against the rich and against the urban population.

Against these disadvantages, what are the benefits claimed for the new scheme?

REDUCTION OF SCHOOL HOURS

C. R. claims that by reducing school hours he releases pupils from imprisonment in a school room without impairing their standard of attainments. Sri Ramachandran quotes Tagore. Not only Tagore, but almost all educational reformers from Pestalozzi down to Gandhiji have taught that children demand physical activity and do not like to be confined in a room for a long time listening to the abstract teaching of the three R's. But no one ever suggested that leaving the pupils to fend for themselves is a remedy. Everyone wanted to find a way of making the teaching interesting, so that the pupils may feel confinement in a school room pleasant and agreeable. Pestalozzi wanted a liberal use of things along with words. Froebel's kindergarten method wanted to convert the schoolroom into a playground. Montessori gave freedom to the child to do what it liked, but always under the control and guidance of the teacher. Herbert wanted the teacher to correlate school-room teaching with life outside, i.e., to show the pupils that what they learn in school is useful for life outside. Dewey wanted the pupils to take up some life activity—a project—and learn things in the course of working out the project. All these did not give full satisfaction. Gandhiji made a useful and powerful combination of all these methods, especially the correlation method and the project method. If a school room is to be compared with a

jail, all educational reformers tried to change the rigorous imprisonment into a fairly agreeable simple imprisonment. Now, by concentrating all the abstract teaching of the three R's in two hours and forty minutes, C. R. is changing the agreeable simple imprisonment into a most disagreeable rigorous imprisonment. This means that all great educational reformers, including Gandhiji and research workers on educational psychology, were and are wasting their time. C. R. is not the first one to say "Three R's and no nonsense". The difference is that others holding this view have no following among modern educationists. C. R.'s position in the political world is such that many even among educationists are willing to change their life-long beliefs and practices to please him.

STANDARD OF ATTAINMENTS

If efficiency in teaching methods has nothing to do with the standard of attainments of the pupil, the one session work may not reduce the standard; but it was to increase the efficiency in teaching that drawing, play, singing, gardening etc. were introduced so that the three R's may be correlated with these subjects, made less abstract and more assimilable to the pupils. Under the New Scheme, efficiency in teaching, and therefore the standard of attainments are sure to suffer. If you do not believe in methods, why waste time and money on Training Schools and Colleges?

Again, in order to train pupils to live an orderly, disciplined life, psychologists, both ancient and modern, want the pupil to live under the control of the teacher all the 24 hours of the day. It is on this principle that the pupils lived with their Gurus in ancient India, and that the apprentices lived with their masters, I think, throughout the world. It is on the same principle that residential schools are considered better than day schools. By reducing the school hours and depriving the pupils of the supervision of the teacher, the opportunity for

the discipline and training for co-operative work which are involved in organised work or play, is lost.

CAN MORE PUPILS BE MADE LITERATE?

The greatest benefit claimed is that it will bring in more pupils to schools. It is argued that many people do not send their boys to school because they want them to work at home. This may be true in some cases; but the new scheme does not help those people. Work in villages is not ordered as in a factory. Ninety percent of the people in the villages are engaged in agriculture. It is well-known that agricultural work is seasonal. There is no agricultural work that can be done by boys regularly in the mornings and the evenings alternatively. My experience is that both in the transplanting and the harvesting seasons, older boys absent themselves from school for agricultural work. Younger boys below ten cannot do any serious agricultural work. During the other parts of the year, no boy is wanted for any serious work. Jobs like carrying milk to customers were being done even under the old scheme in the mornings and in the evenings out of school hours. Cattle-tending is the only work that has to be done daily; but this is a full day occupation. The one session school does not help these people. I have also found that only those who cannot afford to engage some other boys for tending cattle use their own boys. Such boys cannot be spared even for one session work. The one session work by itself is not likely to bring in more boys to school.

Even supposing that it will bring in more boys, it will be sacrificing quality for quantity, probably with worse results. It is not worthwhile. Gandhiji says: "Literacy in itself is no education. Remember, that unlettered persons have found no difficulty in ruling over large states. President Kruger could hardly sign his own name. Teach them the Three R's by all means, but don't make a

fetish of them. The ryots do not need to be literate to appreciate their rights and their duties". Again Gandhiji says, "The quickest development of the mind can be achieved by artisan's work being learnt in a scientific manner. True development of the mind, that is, education, commences immediately the apprentice is taught at every step why a particular manipulation of the hand or a tool is required". It is common knowledge that the farmer and the village artisan cannot teach farming or craft in a scientific manner by explaining the why and wherefore of everything he does. By letting the pupils free to do anything they like for the greater part of the day without any control, they may learn the Three R's, but can get no education. On the other hand, as one of the mothers complained, there is a great likelihood of some of the pupils becoming vagabonds.

LEARNING CRAFTS

They can learn a craft, says C. R.; but can they or do they? These are the questions. C. R. wants the parents to look after their children during the major part of the day. He dare not ask the educated town-parent to do the same. He expects the illiterate village parent who has to work throughout the day for his livelihood and has no time to spare for anything else to teach or to arrange for the teaching of some craft to his sons. Two of the parents told me in connection with this question. "This one session business is going to spoil our boys. You, educated people, may be able to do something with your boys; but we, even the literate among us, cannot do anything. We have no time for it. It would be something, if you teach some craft in the school. Our boys, unless they are sufficiently old, say 12 years, cannot do any agricultural work like ploughing and digging. Even if they plough in the morning, they are absolutely unfit to attend the school in the afternoon. Most of our boys are fooling away the spare time. We do not

object to their learning a craft; but we are sure that unless the craft is taught regularly in schools, the boys will not and cannot learn any craft. Some of them are sure to turn out to be vagabonds". There are 7 schools within a radius of a mile or two from my place. It is now 3 months since the scheme was introduced. I am sure, no pupil is learning any craft, notwithstanding any report to the contrary from official quarters. The fact is, the young pupils do not care to learn any craft. If left to themselves, they will not. Neither is the parent anxious about it. The Expert Committee will not be able to realise these facts, unless they go to the out-of-the-way villages, unaccompanied by either the Director of Public Instruction or any of the Government Officers and see things for themselves.

SINGLE TEACHER SCHOOLS

Much is made of the fact that there are a large number of schools with one or two teachers who have to manage 5 classes. I do not know how large this number is. Anyway, excepting in the case of 3 or 4 teachers managing 5 classes, the advantage is not great. In other cases, one teacher even under the New Scheme will have to manage 2 or 3 classes. Against this, the possibility of creating great hardship to young pupils by making them walk great distances has to be considered. The Tanjore District Board at its meeting on the 24th September has amalgamated 17 schools with other schools. What does this mean? I know of one instance. There was a one-teacher school in Vaduvur Vadapathi more than a mile and a half from Vaduvur Agraharam. That school was abolished, and the pupils with their teacher were asked to go to the Agraharam school. Why? There were about 30 pupils in that school. Under the New Scheme, there were only 15 pupils at a time for the teacher. The Board thought that 15 pupils per teacher was too little. The school was abolished, and all the pupils were asked to go to a school,

which is more than a mile and a half from the old school. What is the result? Many of the younger children are likely to stay away on account of the distance, and when a vacancy occurs somewhere, instead of appointing a new teacher and giving an opportunity for the educated unemployed, this teacher may be asked to go there. Practically, it is retrenching one teacher. I have no doubt, the cases of all these 17 schools are similar.

Thus the promise of no retrenchments of teachers is not likely to be fulfilled; and this policy, instead of bringing more boys to school, is likely to make some boys stay away from school. C. R. calls the system of plural class teaching 'falsehood and fraud'. If it is 'fraud', the new system does not wholly remove this fraud. This is a case of misrepresentation. Every body knows that it is a recognised system existing all over the world for the purpose of giving a chance to the small children in out-of-the-way villages. Psychologists and Training Colleges have been evolving methods by which Plural-Class teaching can be done effectively. If it is a fraud, it is a fraud practised by the authorities and not by the school teacher.

THE NEW SYSTEM AND FRAUD

The New System may make not only the teacher, but also the young pupil false and fraudulent.

There is a recent circular to all the Headmasters somewhat on the following lines.

1. They should form a village council to help the pupils during out-of-school hours;
2. They must entrust the children belonging to the non-occupational class to craftsmen, not more than five pupils to each craftsman;
3. Both the craftsman and the pupils must keep diaries to show what the pupils did during these out-of-school hours.

This is far too much to expect from any of the persons concerned, villagers, pupils, craftsmen or the teacher. When I happened to meet one of the headmasters, I asked him what he had done or proposed to do. He replied: "Please do not ask me these questions. No villager or craftsman has the inclination or the time to do any of these things. I must write something to keep up my appointment. The whole thing is a fraud." This clinches the matter. The Expert Committee cannot discover these things, if they remain in Madras, hear evidence and examine statistics. They seem to be unwilling to see things for themselves by visiting out-of-the-way village schools. I invited them to do so, and they pleaded want of time. Gandhiji wanted to abolish control, not because he thought it would help the poor, but because it will remove the opportunity for the corrupt practices that had become rampant. Gandhiji placed morality above utility. On the same principle, even assuming that the new scheme will increase literacy, I would prefer not giving a chance for fraudulent practices to young pupils to increase in mere literacy. Is it too much to expect C. R. to look at the matter with an open mind?

CONSTRUCTIVE PROPOSALS

I was asked whether I had any proposal to make with regard to bringing more pupils to schools.

Compulsory attendance, supply of midday meals, books, slates, etc. are the things practised all over the world for this purpose.

Oh! in a poor country like ours, it is impossible to do these things.

Then I would only repeat what Gandhiji said, "Literacy in itself is no education", "Don't make a fetish of them (the Three R's)"; "The ryots do not need to be literate to appreciate their rights and duties".

After all, the main function of education is to make people understand and appreciate their rights and duties.

It is not worthwhile trying to make more pupils literate at the risk of making a large number of boys vagabonds.

Oh! the pupils will not be allowed to roam about, as they liked.

As I have already stated, the poor parents have hardly any time to look after their sons. It is argued that under the old system, the pupils were out of the school for 19 hours a day; under the new scheme, they are out of school for 21 hours. This difference of 2 hours cannot be a great hardship for the parents. The difference is not 2 hours, but 7 to 8 hours. For the purpose of this comparison, it is unfair to include the night of 11 or 12 hours. Again, under the old system, the interval of 2 or 1½ hours between the two sessions and at least an hour before the morning and one hour after the evening session have to be excluded. This time is spent in preparing for, going to and returning from school. It was only for 2 or 3 hours, the pupils can be said to be under the real control of the parents. In the New Scheme, pupils have to be under the control of parents from 7 to 8 hours during day time. This makes a lot of difference.

I fully realise that educated pupils must be made to realise the dignity of labour and reject the idea that every one of them should get a regularly paid job. Education is the only thing known to mankind that can modify human ideas.

The All India Federation of Educational Associations has recommended a scheme of National Education which has taken into consideration all these and many other factors.

In terms of the words used at present, the Scheme may be described more or less as follows.

1. During the first 4 classes, the Three R's correlated with living a hygienic life.

2. From the Vth class to the VIth Form, more or less on the lines of Basic Education.

3. 4 years of College. Humanities and the Sciences and some Professional pursuit will form the course for every one of the students.

4. Research and higher studies in all subjects including professional studies will be undertaken during this stage.

It is easy for any one in authority to make the poor villagers submit to any

scheme. Resolute and able men like C. R. will do well to use all their powers to make the rich and the present-day educated people accept some scheme like the one I have described above in which the Humanities, the Sciences and some craft or vocation that require physical labour get an equally honourable place.

Radio and Television in Education in U.S.A.

AS new and finer techniques are being developed in the fields of radio and television in the United States, educators are making ever-increasing use of these media.

Until 1952, most of the activity in this field was confined to fitting educational programmes into the regular schedules of the commercially-owned radio and television stations, although a small number of American educational institutions do operate their own radio or television stations.

Recently, however, American educators have become aware of the vast opportunities offered to them, especially by television, and they are attempting to obtain their own radio and television stations. Their efforts were given a big boost in 1952 by the federal government, when the U. S. Federal Communications Commission (FCC) directed that 242 television channels, in communities in all sections of the country, be reserved solely for the use of non-commercial educational groups.

In all sections of the country, in 1952 and 1953, educators and other interested community groups were meeting and laying plans for making the best possible use of these valuable channels. It is planned that television will be used in various ways. First, directly in the schools as a part of the regular curriculum; second, in the home to supplement lessons learned in the school; third, in a vast programme of adult education to

enable busy mothers and others to continue their studies; and fourth, to bring programmes of cultural and public service value to the community as a whole.

For many years the commercial stations have been bringing public service, cultural and educational programmes to the American public. Many of these are sponsored by the stations and networks in the public interest, others by educational institutions, and still others by nonprofit philanthropic institutions, such as the Ford Foundation. This latter group has set up its own radio and television workshop to produce fine educational and cultural programmes.

Most of these programmes are of the discussion type, and they include such radio programmes as "Invitation to Learning," where outstanding scholars discuss literary classics. Through the medium of television, viewers may see many discussion programmes, the majority of them centering around political issues of the day, while others deal with such subjects as new books.

In addition, several interesting educational television features are offered with the co-operation of educational institutions. The John Hopkins University in Baltimore, Maryland, for example, offers a weekly science review programme that is seen in 24 cities in all sections of the country. These fascinating telecasts deal with a wide variety of subjects, ranging from how scientists plan to

travel in space to a comprehensive report on the present treatments for cancer and what scientists are doing to find a cure for this dread disease. This programme has become an adjunct to regular class work in many schools.

One of the most important groups in the field of educational radio is the National Association of Educational Broadcasters (NAEB), a group composed of universities, colleges, school systems and public service agencies engaged in non-commercial educational broadcasting.

The NAEB, set up in 1950, prepares and offers to radio stations, both commercial and those owned by educational institutions and non-profit groups, specially prepared programmes designed to cater to educational and cultural needs. There are now more than 80 radio stations in the United States regularly carrying these programmes.

During 1952 and '53 the NAEB, with the aid of a grant from the Ford Foundation, presented a series of programmes in four fields: The American Heritage, Anthropology, International Understanding, and Public Affairs. Included are programmes featuring the beliefs and ideas of Thomas Jefferson; the strengths and weaknesses of the Soviet Union; and a series of interviews with a large number of Europeans on a wide variety of subjects.

These programmes are also distributed outside the United States by the Australian Broadcasting Commission, the All-India Radio and the Voice of America.

In addition to all this activity, there are many educational institutions in the United States that own their own radio stations and use them in the regular school curriculum. The Boards of Education in such cities as New York, Chicago and Cleveland for many years have been operating their own radio stations. At the present time, every

public school in New York City has at least one radio receiver for use in the auditorium and many others also have receivers in the classrooms. These radio stations present programmes designed to fit in with current studies.

In other communities, where the schools do not own their own radio stations, many of them make use of the community's commercial stations with the enthusiastic cooperation of local broadcasting officials.

In recent years it also has been demonstrated how city school systems can make use of television in the schools.

In New York, for example, since 1951, a local television station has been presenting a complete series of telecasts for the city's secondary school students who are unable to leave their homes. The school system of Philadelphia also presents approximately 13 programmes each week, using the facilities of the three local stations. Similar use of television has been made in other cities. The overwhelming majority of them reported that the students and teachers responded well and are eagerly awaiting the time when they have their own stations.

Educational television was given an unplanned, but successful, test during January, 1953, in Baltimore, Maryland. The public schools of that city were closed for several weeks due to a labour dispute between the city government and its custodial workers, including the schools' janitors. With the cooperation of the local television stations, special programmes were presented as a supplement to the assignments that the students were given each day.

In the field of higher education, the pioneer in educational television is Iowa State College, the first college in the country to have its own television station. This station, in addition to serving the school, also serves the community as a whole. In 1952, with the aid of Ford Foundation funds, the station presented a special series of telecasts

dealing with local community problems. These programmes, titled "The Whole Town's Talking," aroused nation-wide interest as a good example of how educational television can serve the general public as well as the student.

For several years many colleges and universities have been offering courses by television, using the local commercial stations. The "student" at home in these courses may ask questions (by telephone or mail); he completes assignments and recommended reading, and submits examination papers. Upon successful completion of the course, credit is given towards a degree.

The University of Michigan offers telecast courses in parliamentary procedure and human behaviour; the University of California offers a course in child psychology; Western Reserve University gives courses in psychology and

literature, and many other institutions are following their example.

All of these schools have reported that their courses by television have a large group of enthusiastic students, who feel that, if it were not for television, they might be unable to continue their education.

Naturally enough, all of this activity in the fields of radio and television is demanding an increased number of trained persons to handle the technical aspects and to advise educators on how to adapt their courses to the demands of these mass communication media. The schools have risen to this demand and today many institutions are offering intensive training along these lines. Among the schools now offering undergraduate and graduate studies and degrees in radio and television are Boston and Syracuse universities.

Madras Teachers on S. E. C. Report

A conference of presidents, secretaries and representatives of District Teachers' Guilds which met in Madras recently, approved the recommendations of the Secondary Education Commission with certain modifications.

Six groups considered the recommendations of the Commission and presented their reports to the open session of the conference.

Mr. P. Doraikannu Mudaliar, President of the Madras Teachers' Guild and Chairman of the Group that considered the recommendations of the Secondary Education Commission in regard to the new Organisational Pattern of Secondary Education, reported that the Group was in general agreement with the recommendations. It, however, felt that Secondary Education should begin after a five-year junior basic course. The Group felt that

the term "middle school" as a variant of 'senior basic' might be dropped. That stage might be described as either "senior basic" or "lower secondary", and the stage 14 to 17 as "higher secondary."

The Group felt that the addition of an extra year to the secondary school course need not necessarily demand higher qualifications for the teachers in secondary schools. The introduction of the additional year need not be delayed on the score of qualification of teachers as the senior masters of the existing schools could as well bear the responsibility.

The Group felt that while there was need for a few public schools in the State, there must be opportunities for those who studied in the ordinary secondary schools for admission to the defence services by the reservation of a certain number of posts in those services for them.

The Conference discussed the recommendations and approved them.

CURRICULUM AND LANGUAGES

Mr. U. Keshava Rao, President of the South Kanara District Teachers' Guild and Chairman of the Group which discussed curriculum and languages, reported that while they were in general agreement with the recommendations of the Commission, they felt that the following modifications should be made for the State.

As long as English remained the language of administration and the medium of instruction in the university, English should be a compulsory subject to be studied from the first year of the secondary school course. Also, Hindi should be a compulsory language. It was recommended that Hindi might be begun from the second year of the secondary school course, the language being given more time in the time-table than at present. The Group also was of the opinion that the present arrangement in the Madras Scheme regarding a composite course of mother tongue (or regional language) and a classical language be provided for from the First Form till the end of the Higher Secondary Course. The Group also felt that the core subjects should be the same for all types of schools catering to the age group 11 to 14 (senior basic or lower secondary).

The general conference approved the recommendation.

PERSONNEL AND TECHNIQUE

Mr. K. M. Ramaswamy, Representative of the Coimbatore District Teachers' Guild and Chairman of the Group that studied Teaching Personnel and Teaching Technique, reported that the Group agreed with the recommendations with the following modifications.

The Group recommended that in the case of teachers the age of retirement be fixed at 60. In respect of tuition, the Group felt that as the teacher was professionally qualified to teach, banning

tuition would cause hardship to pupils who needed special attention. It, therefore, felt that private tuitions by teachers might be permitted under conditions prescribed by the Madras Government.

In view of the importance of training the Group was in favour of increasing the duration of the teacher education course in respect of those who had completed the high school course to three years at the end of which they might be awarded a diploma in Education by the university. The Group was further of the opinion that all teacher education institutions should be brought under the control of the universities.

The Group also recommended to the universities to undertake research in the matter of assessing psychological and emotional needs of secondary school pupils and making such research available to teachers.

The Conference adopted the recommendations and urged upon government and universities to conduct special refresher courses for teachers on activity methods in teaching.

RELIGIOUS INSTRUCTION

Mr. J. G. Koil Pillai, President, Tanjore District Teachers' Guild and Chairman of the Group regarding Student Welfare including Character Education, reported that the Group was in full agreement with the recommendations.

It commended the Citizenship Training syllabus recently introduced in our State as in complete harmony with the recommendations.

The Group emphasised the importance of moral instruction in schools and desired that due provision should be made in the curriculum.

The Group felt that the efforts of the school in the development of character would be successful only if supported by a correct understanding of one's religion, and that it might not be possible for the school to provide for religious instruction

in the present set-up. It therefore urged upon the community to help the schools by organising for the benefit of their children instruction in the principles of their religion.

The Group recommended that immediate action be taken to make it an offence to make use of school pupils for political propaganda and for election purposes.

It urged early steps to be taken towards providing each district with an adequate number of camp sites to facilitate schools arranging for student camps.

The Group also endorsed the recommendations of the Commission in respect of medical examination of pupils and urged that it be made obligatory on all schools to institute medical examination and provide for medical care. It also recommended that adequate training in rural social service be given to students.

The Conference accepted the suggestions.

ADMISSION & FINANCE

Mr. C. M. Fazlur Rahman, representative of the North Arcot District Teachers' Guild and Chairman of the Group that considered the recommendations relating to Administration and Finance, reported that the Group agreed with all the recommendations. It expressed the view that the Board of Secondary Education should, instead of merely being an advisory body to advise on matters referred to it, be responsible for laying down general policies as recommended by the Commission. The Group was of opinion that a minimum of ten years' experience be required in the case of teachers and headmasters who might be recruited to the inspectorate.

The Group also felt that it was not necessary to work for six days in a week, a two-day break each week in the case of day schools being felt necessary.

The Group opined that in respect of tuition fees, the system in vogue in this State was satisfactory and might be continued.

The general conference endorsed the above recommendations. It expressed the view that the Central Government should aid the States with liberal grants for secondary education.

EXAMINATIONS

Mr. M. Rajah Iyer, President, Ramnad District Teachers' Guild and Chairman of the Group that considered the recommendations in respect of examination and evaluation, reported that the Group was in general agreement with the recommendations. It opined that there should be only one external examination at the end of the School course. It noted with satisfaction the recommendation that in the final assessment due credit should be given to internal tests and the school records of the pupils. The Group considered that in respect of written work, percentage marking might be adopted and then it could be expressed in the five-point scales.

The Group also expressed the view that in view of the use of the objective tests, the minimum required for a pass should be raised much higher than the present minimum.

The Group further recommended that special refresher courses should be conducted on the technique of constructing and administering tests and maintaining records.

The general conference accepted the recommendations. There was a discussion on the form of a cumulative record. It was decided that the District Guild should consider the sample form of such a record appended to the report and suggest a type suitable to the State.

Editorial

ON October 1st, the new state of Andhra came into existence, recalling memories of two

A Great Adventure: millennia of recorded history. While the new state has received good

wishes from every quarter, some have expressed the fear that the formation of a linguistic state may lead to the strengthening of fissiparous tendencies. This is a large question in Indian politics, and can be properly understood only when we realise clearly the nature of the national sentiment which seek to foster in our citizens. Is it to be as simple a thing as it is in England, Norway or Holland? In a large sub-continent like India, those conditions of homogeneity in manners, customs, language, religion and culture which we find in small compact areas, cannot be expected. Love of India cannot easily be fostered, divorced from love of one's province or language. Prof. Toynbee in his recent Reade lectures on the impact of the west on the world, has shown that the European nation states are primarily based on the factor of language, Switzerland notwithstanding. Two lessons can be drawn from this—first that the national sentiment can be encouraged through love of one's mother-tongue; and second, that the love of one's language may lead to a militant and aggressive attitude, leading to disunity and disintegration. In the circumstances, it seems part of wisdom for our statesmen to make up their minds that the Indian national sentiment should be a complex, all-inclusive feeling, which will include love of family, love of village, love of district, love of province, love of language, love of religion, etc. and rise in a sense above them all in a love of the motherland. The formation of the Andhra province and the possibility of other linguistic provinces in the near future presses this problem on our attention.

We are particularly interested in education in the new state. The formation of the Andhra University more than twenty five years ago has already laid the foundations for a distinctive Andhra set-up in education. The new D.P.I. in Andhra, Sri S. Govindarajulu N., has behind him distinguished service to education in many spheres. It is good augury for the future that the new experiment in primary education is being continued. We express our humble good wishes for notable progress to the cause of education in the Andhra state and a cultural efflorescence as in the palmy days of old.

From Bombay we have been having disquieting news about school-grants for the past 2 or 3 years.

Grants and Passes: There was a protest some time ago about cutting down grants for trivial reasons. It was alleged at that time that financial stringency was sought to be disguised in this way. Whatever that may be, now the schools there are faced with a really serious threat. They are being told that their grants would depend on the success of the students in the school-leaving examination. It is possible that the authorities are concerned at serious deterioration in standards. But this is hardly the way to set it right, especially at a time when the entire structure of secondary education in the country is being investigated with a view to fundamental and far-reaching reforms. If this is due to financial stringency, as is alleged by some unkind critics of the authorities, other remedies should be sought for. In the *School World*, Sri K. G. Warty has suggested some remedies, practical and effective, for reducing the expenditure on education in the Bombay state, which would help the state not to interfere with the question of grants. They deserve the serious consideration of the State government.

News & Notes

THE FIVE YEAR PLAN AND SOUTH INDIAN TEACHERS

The South India Teachers' Union has in reply to a communication from the State Government regarding the working of the Five-Year Plan by voluntary organisations, offered to undertake (1) the organisation of schools in schoolless areas; (2) the organisation of student camps; and (3) the preparation and publication of reading materials for neoliterates.

The Executive Board of the Union, which met in the city last Saturday, approved of this offer of the Secretary on behalf of the Union.

The Board considered the reports from the District Teachers' Guilds on the working of the Modified Scheme of Elementary Education. It authorised the Working Committee to study the reports and to draw up suggestions so as to bring all children of school-going age into schools within a period of ten years, ensure a work habit amongst pupils, enable children to assist their parents in their work wherever possible and make primary education more practical.

The Board then considered Government Order dated June 30, 1953, regarding Elections. It was glad to note that Government had agreed that there should be no discrimination as between teachers in aided elementary schools and those in aided secondary schools and colleges in the matter of election. It, however, felt that in removing a disability, the Government had imposed conditions which in effect denied to all teachers the right to stand for election. It resolved to request Government to modify the G. O. deleting the conditions, and suggested that the G. O. dated April 15, 1940, which permitted teachers in aided secondary schools and colleges to stand

for election might be made applicable to teachers in aided elementary schools also.

ALFRED HIGH SCHOOL, RAJKOT

The Secretary, Alfred High School Centenary Celebration Committee, Rajkot, Saurashtra, writes:

Alfred High School, Rajkot, is the most pioneer and most prominent institution of Saurashtra, in the field of secondary education.

The peninsula of Saurashtra, originally known as Kathiawar, witnessed the beginning of secondary education with the establishment of this institution only on 17-10-1853.

During the last century this institution has given a phenomenal contribution in the moulding of cultural and educational life of Saurashtra and to some extent of the whole country. The autobiography of Mahatma Gandhi is a living monument to show what this great institution has contributed towards the development of the life of the Father of Nation.

Preparations for holding the celebration of such a great institution in a befitting manner are already on hand and an office for that purpose of the Committee has been opened at the School premises.

The Committee earnestly appeals to all the past students of this great institution and all others who are associated with this institution in one way or the other to be helpful in all and every respect that they possibly can. They are requested to send their addresses, suggestions and hand some donations for the purpose, to the Committee at Rajkot without any delay, which will be acknowledged with gratitude.

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Education and the role of teachers

By Sri K. N. PASUPATHI B.A., L.T., Retd. Headmaster, Kurnool.

THE annual education week celebrations create among the public an urge for the proper education of the children of our land and enable them to realise the importance of right education and appreciate the work done by schools and teachers. On the part of teachers the education week gives them an opportunity to take stock of their achievements and plan their work for the future so as to adapt it to the changing needs of to-day. Education is necessarily a dynamic process, and teachers have to be ever progressive, developing the scientific spirit in the discharge of their duty.

The fate of our country depends almost mainly on the education of our people. In an infant democracy like ours, educational planning is a vital question to be properly tackled. And the success of all our educational programmes and projects depends ultimately on the right teacher, the good and efficient teacher. In a recent broadcast speech from Madras, Dr. A. L. Mudaliar drew pointed attention to this fact and said, "It is hardly necessary to state that the first and most important need for all education is the supply of well-qualified trained teachers with love of the profession and a flair for teaching." He also said that at every stage of the educational ladder it is the teacher who bears the brunt of

the task, and as such he should be the most important and the most respected element in society, unlike what obtains in the present, unfortunate state of affairs. Our country to-day needs teachers in hundreds of thousands, teachers burning with zeal to promote the social, economic, political and cultural interests of the land. Unluckily, however, the securing of the right type of teachers in large numbers is difficult as the conditions existing today are adverse. The teaching profession hardly attracts young men and women of ability and character to join it in a spirit of service or for the love of teaching. Aversion to enter the profession is due to the unattractive, poor material prospects that teaching holds out, comparatively with other walks of life, and the poor status for teachers in society. Neither the public nor parents nor the powers that be, have any good word, any word of appreciation for the teacher even when such appreciation is due from them.

And it is almost a tragedy that, in educational institutions, high schools and colleges, respect for the teacher that has all along been in our land a traditional virtue, is slowly dwindling now. Whatever the causes, this fact adds to the low status of the teacher and discourages young people of ability from joining the profession. This lack of

respect is the natural result of the conditions and circumstances under which education is imparted to pupils. Overcrowded classes, lack of individual attention and personal contact, want of effective collaboration among teachers who handle the same class or form,—these and other facts hardly ensure an integrated growth of personality of the pupils. Character-development is hardly achieved under the present conditions. Moreover, pupils, after reaching the adolescent period, come under outside baneful influences which develop in them unacademic, undesirable tendencies. They get out of control by parents and teachers. A good number of students in high schools and colleges sit unresponsive to class teaching or college lectures, and their attention is diverted to Student Federation, communist propaganda and meetings, cinema and other distracting matters which obviously prove impediments to young people's academic growth. A sense of indiscipline is bound to be imbibed by them. And without discipline, schools and colleges can hardly function in the right spirit or achieve anything worthwhile.

To remedy this state of things, it is necessary to indicate in students the fundamental principles of religion and morality, the ideals of purity, truth, kindness and courtesy, knowledge of God, the spirit of fraternity and order and purpose. It is no good to explain away the problem of imparting religious and moral instruction in schools or colleges. The problem is not impossible of solution. How can the State expect our younger generation in schools and colleges to be equipped for their future role as citizens of the country, if the problems of education such as this are not tackled successfully?

Education for citizenship is a main objective to-day. Teachers are the educators of to-morrow's citizens and leaders of the country. The school curriculum has in recent years undergone several changes in order to meet this objective

of preparing school children for citizenship. Directly as well as indirectly, teachers have to equip pupils with knowledge, character and a sense of discipline by providing them with activities such as Scouting, N.C.C., sports and games, excursion etc. Devolution of some actual responsibility is a pre-requisite for developing democratic citizenship, and hence teachers have to train pupils for intelligent participation in self-government. Teachers to-day have to remember that they have a much greater responsibility to bear than their predecessors ever did. Our country needs, in ever-increasing numbers, leaders, thinkers and inventors who can contribute to its progress in different directions. It is necessary for teachers to encourage the originality and initiative in pupils by fostering their curiosity and activity. The need to-day is for a new outlook and a new ideal on the part of teachers.

Now comes the question: What is the responsibility of the State to-day in Education? After the winning of independence, the State's responsibility has tremendously increased in regard to education. Our national government is struggling to solve the multifarious problems that have cropped up in every sphere or department of activity. Now they have launched on the Five-year Plan of expansion. It is no longer possible for either the State or Central Government to neglect education, the Cinderella of the various subjects demanding immediate attention. Our fate as a nation, and our place in the comity of nations depend mainly on the extent to which and the speed with which we are able to spread education. Our Governments, no doubt, realise this fact and try to give some sort of priority to education. But, in the stress of various demands and calls, and under a helpless, almost desperate lack of sufficient means to carry out programmes, their achievement has been slow and poor. Finance is the crux of Indian educational progress. If education has lagged behind

in our country in spite of well-planned schemes before our Governments drawn up from time to time, it is due to paucity of funds. Every year when budgets are prepared, they feel unable to allot sufficient funds for educational expansion. Hence our popular ministers dealing with the subject of education, merely express verbal sympathy for the cause of teachers in the matter of improving their pay and prospects, and are unable to do anything in action. As an instance, I wish to refer to the New Education Scheme recently introduced in Elementary Schools. The object is to double the number of school-going children receiving instruction in elementary schools by making teachers work in double shifts for six hours in the day without at the same time incurring greater or increased expenditure. Teachers are called upon to-day to extend their fullest co-operation to see that more and more pupils are brought into schools to have the benefit of education. They are consoled by men in power who preach that the standard of living of pupils and parents, generally, is much lower than that of teachers. It is also said that, if the expectation of the Five-year Plan is

realised, the economic position of teachers also will be raised to three times its present level.

These words cannot bring much cheer to the hard-worked and much neglected teaching profession. One cannot help feeling and thinking that the State's responsibility for education and the cause of teachers cannot remain like what it is to-day any longer without detriment to the future progress of our country. Education must receive the highest priority and our Governments must find the necessary funds for educational progress.

We do not know exactly what our Andhra State Government will do in the matter. It is beset with initial difficulties incidental to any new State. Teachers look forward to the lifting and disappearance of these difficulties in a short time and a stable Government functioning in Andhra under whose able piloting, the cause of education and teachers may receive proper attention. In that hope, it is my wish that teachers all over Andhra will carry out their task as educators and ensure real and rapid progress of education in the new State.

Research in Education

BY SHRI SHRI KRISHNA VAIDYA, M. A., B. T.,
Principal, Teachers' Training Institute, Aurangabad.

OUR present educational system has become a subject of criticism. The criticisms have been healthy and helpful, but the problems require careful investigations and consideration by all the concerned.

At no stage educational research and proper guidance was so necessary as it is today. The question of reorganisation of education in the light of needs and aspirations of Independent India is on the anvil, and the results of the careful investigations are sure to go a long way

in reshaping our whole educational structure. The immediate problem before training institutions is to find out ways and means of modifying existing methods of instruction, examination and discipline, so as to bring teaching into closer touch with everyday experience.

Research work in education has not been emphasised in our parts. Very little work in the field of Educational Psychology has been attempted. At present research work is conducted by a small body of experts. The ordinary teacher

contributes very little by way of fresh thought. It is an acknowledged fact that education will not advance much without the willing and active co-operation of teachers. The teacher has a unique opportunity, for he is at the focus of the whole educational system. The essence of education is the contact of the teacher's mind and the learner's mind. All useful investigation starts with a problem arising out of actual experience. The teacher is well placed to initiate inquiry. It is pointed out by a number of commissions and committees that there is an enormous waste in our education and the main factor responsible for this wastage is the lack of proper guidance. The problem of educational guidance is to discover the individual characteristics of children with a view to providing the education most appropriate to their different ages, abilities and aptitudes.

Some of the problems which will have to be tackled by research are as under:—

1. In what respects do children differ and what is the relative significance of these respects for educational guidance?

2. Having discovered the significant characteristics which differentiate children, we have to attempt to devise objective measures of these characteristics. It is clearly not desirable that the educational guidance of a child should depend entirely on unchecked personal opinions. If possible, objective methods of assessment should be devised. Till now we have relied almost exclusively on examinations, but for accurate judgement, we need more standardized tests of attainment.

3. As soon as we have isolated significant characteristics and devised methods of measuring them, the way will be open to vast expansion of our understanding of children and the possibilities of sound educational guidance.

The value of well standardized suitable new type tests is as great in the field of scientific educational research as in other fields of education. I wish to refer here to some of the difficulties in intelligence testing in India, which need careful consideration before we proceed to make further attempts on the subject.

1. The new type test movement here appears to suffer from lack of sufficient incentive from the practical side. The average parent is more keen about extension of education than about adjustment of it to individual natural capacities.

2. The second difficulty seems to arise from the fact that intelligence testing is usually taken as an easy task. They are inclined to believe that it is only application of foreign established tests and calculation of averages. There is a considerable difference between application and construction of standardized tests. The latter requires special ability and qualification. One has to be very well grounded in technical principles and very resourceful, even for successful adaptation of foreign tests to the special conditions of our country.

3. The third type of difficulty is of a special nature and arises from local Indian conditions. A research worker is always confronted with a tremendous difference in connection with (1) age reports of the pupils and (2) the language factor. The former are very unreliable and the latter present difficulty on account of wide variety not only in the different parts of the country but also in those of a province or even a district.

Those who believe in educational research and are keen on modernizing our education have to create a strong incentive for the construction and use of New Type tests on a regular basis.

An American College for the Deaf

BY TADD FISHER (*From "Amerika"*)

Twenty-one-year-old Victor Galloway does not remember hearing his family and friends, or listening to laughter or music. Since he contracted cholera at the age of two, Victor has been deaf, consigned to silence. It might have been a lonely and unrewarding silence, had not a kindly American realised the value of education, particularly higher education, for the deaf.

This man, Thomas Hopkins Gallaudet, inspired by his sympathy for a neighbour's deaf child, established the first school for the deaf in the United States in 1817. He knew, however, that it was not enough to provide the rudimentary education there. There would be those to whom elementary training would bring only cruel frustration, unless it could fit deaf students for normal participation in professions and a satisfying life among hearing persons. Thomas Hopkins Gallaudet died before his dream was realised, but in 1864, through the efforts of his son, Edward Miner Gallaudet, the U. S. Congress authorised the establishment of Gallaudet College for the Deaf in Washington, D. C., the nation's capital. The only college of its kind in the nation, it is maintained by federal funds, and the government makes scholarships available to students applying for enrollment.

Today, Victor Galloway, working for a degree in mathematics and science, is an honour student in his third year at Gallaudet. Like him, approximately 25 percent of the 215 students there are either congenitally deaf or lost their hearing in infancy or early childhood. They have learned to "speak" and "hear" literally through their fingers and eyes.

The difficulty of communication limits the deaf child's success in schools and colleges. At Gallaudet, the faculty is

trained to understand even the slightly different problems of those congenitally deaf and those who lost their hearing during adolescence. The curriculum, which includes the general cultural and scientific courses of any regular four-year American college, offers opportunities for practical vocational education as well. Because courses are specially designed to fit students for normal life in a hearing world, those who have mastered college work at Gallaudet find it comparatively simple to continue in graduate work at other colleges and universities. Even before they have finished their studies at Gallaudet, some students take additional courses at regular colleges in the Washington area. This is advantageous since it permits their association with hearing students.

Actually, the course at Gallaudet covers five years. Most of the students spend their first year in a "Preparatory Class," a preliminary year in which normal secondary school work is completed. Deaf students are generally about three years behind hearing students scholastically, because of the school time that must be spent in teaching them speech and lip reading. Victor, however, found it unnecessary to attend this class as he had completed his secondary school work satisfactorily and was ready for college. While it is unusual to send a deaf child to public secondary school, Victor's 10 years' training at the South Carolina School for the Deaf, which he attended from the time he was six, gave him a mastery of lip reading and a degree of fluency in speech.

As Victor himself admits, however, "Those were sometimes bitter years." Despite his scholarship and ability to make friends, Victor shared the chagrin of most deaf students who find themselves competing with hearing persons before they are adequately prepared to do so.

It was often impossible for him to follow the teacher's lectures, especially when the teacher's head was turned when he spoke.

There is some disagreement among educators about the use of sign language, particularly in the elementary grades. Some teachers believe that the deaf child should depend solely on speech and lip reading in order to understand and be understood by hearing persons. Others feel that the manual alphabet and sign language should be permitted as they constitute the simplest and most articulate form of communication between one deaf person and another. This theory is accepted by Gallaudet's professors.

Most students arriving at Gallaudet already know these means of communication and have been taught speech and lip reading. Learning to speak is perhaps the deaf child's most difficult task, for he can neither hear his own nor anyone else's voice. At Gallaudet special emphasis is placed on conserving the speech of those who learned to talk before losing their hearing. Such students easily drift into carelessness and inaccuracies of speech and soon acquire the characteristic monotone of the congenitally deaf, unless they are constantly drilled in fluency, rhythm, pitch, volume, and quality. Those students who retain some degree of hearing are taught to use a hearing aid, although many share Victor's inability to hear anything other than deep, resonant sounds like those of a passing airplane.

In class, instructors depend on the blackboard to a large degree, but there is no lack of animated discussion between student and professor. Since nine of the 25 faculty members are deaf themselves, lectures are delivered by them in the sign language almost exclusively. Some professors accompany the quick gestures of their hands with spoken words which makes it possible for the student to continue his practice in lip reading. Literature and language courses are the

most difficult for deaf students, for their comprehension in reading is usually below average.

Standard tests administered annually to members of the second-year class indicate how Gallaudet students compare, scholastically, with other college students. Summing up the results of these tests, Dr. Irving S. Fufeld, dean of the college, says, "The tests tell us that our students, after they have completed the second year of college study, are not equal to the general norms in their command of the reading skills, in their general knowledge of history, the social studies, literature, science, modern fine arts, and contemporary amusements. Against this, however, our deaf students excel other students in grammatical usage, in mathematics, in contemporary political events."

The young men at Gallaudet tend to choose careers in education, mathematics, science, the graphic arts, printing and farming. The young women show a preference for teaching, library science and home economics. It has been found that a trained deaf person often has greater powers of concentration than a person with normal hearing because he is less easily distracted or disturbed.

Gallaudet's extra-curricular activities provide not only recreation, but supplement the academic curriculum and broaden the experience of the students. Those with a flair for dramatics participate in the several plays produced each term by the Drama Club and performed in sign language. Similar interest is shown in literature, especially poetry. Some students have won acclaim in competition with other college students in literary contests and take pride in their own publication. Victor is active in the photographic club, and he is also an officer of the athletic association which governs such sports as football, basketball, tennis, and wrestling. Gallaudet is considered formidable competition in intercollegiate athletics and has won several championships.

Since Victor wants to teach, when he has his degree, he may take advanced courses in Gallaudet's training programme for teachers. The Normal Training Department of the College—established in 1891—is the oldest for training teachers of the deaf in the United States. Education students in the college proper are particularly fortunate, since there is a school on the Gallaudet campus where they have an opportunity to observe methods applied in the teaching of deaf children who begin their education at the age of three and are taught to overcome their handicap. It is known as the Kendall School.

The practical application of speech and lip-reading methods at Kendall School makes it a valuable laboratory for members of the teacher-training department, a large percentage of whom are hearing persons. They become aware of the gaps in the deaf child's personality that must be filled through sympathetic

teaching combined with a firm resolve to protect him from self-pity and morbidity. Often students who lost their hearing in adolescence, faced with the tremendous task of re-education and readjustment, are overwhelmed by the tragedy of losing their hearing.

Gallaudet's professors are gratified by the results of their pioneering efforts. They anticipate the enlargement of Gallaudet College so that it will be large enough to accept all deaf students who are college material. This will necessitate a major building project and the training of a sufficient number of teachers. Meanwhile, Gallaudet is of incalculable value in proving that the deaf can develop high intellectual attainments and take their place in industry and business. Gallaudet serves as a vital bridge on which many deaf persons have left behind the tragic elements of their handicap to become happy citizens engaged in rewarding occupations.

Spelling Mistakes

BY SRI K. SATHYANARAYANAMURTHY, B.A., B.ED.

Headmaster, P. C. N. Board High School, Nagari.

HOW can we correct spelling mistakes? This is a very common doubt entertained not only by novices in the profession. In the words of Virgil, it can be said, "They can, because they think they can." An organised attempt to solve the problem goes a long way.

The wide variety of mistakes in spelling makes one feel that they cannot be arranged into any groups. But it is quite possible to attempt it even from the very beginning.

Firstly, in these days when lesser number of periods are allotted to English and the children have lesser opportunities of reading or hearing the language, it is better some drilling is done. The conjugation of verbs is one exercise

which is not at all tried by many teachers. The result is wrong use of participles at the higher stages and wrong spelling habits which are both difficult to eradicate later. The following words clarify the issue:—plan—planned; plane—planed; find, fine—fined; allow, allowed, "aloved"; begin—beginning, "beginning"; pay, paid, "payed"; writing, "writting". A good foundation grammar drill can make the children understand the wrong usage of 'advice' and 'advise', 'their' and 'there', and correct themselves.

Secondly, wrong pronunciation has its share of increasing the evil. This is very common in children of rural parts. The following examples speak for themselves; "impromation" for 'information'

—“churched” for ‘searched’—‘cost’ for ‘coast’—‘learnt’ for ‘learant’—‘sape’ for ‘shape’—‘dout’ for ‘doubt’—‘woner’ for ‘owner’—‘ischool’ for ‘school’. This is where the mother-tongue scores its victory over the foreign sounds. Teachers who are anxious to “explain” the words well, use too much vernacular; with the result that the new sound is not caught well by the child. The transliteration of English words has its disadvantages. With some experience one understands how judicious the use of the mother-tongue should be in an English class. It needs no saying that there is no hard and fast rule which clearly says, “thus far and no further”.

Thirdly, a faulty observation by the child leads to some confusion in the tender brain. The following mistakes are common:—‘thou’ for ‘though’—‘coart’ for ‘court’—‘sari’ for ‘sorry’—wrong use of ‘price’ and ‘prize’—‘surly’ for ‘surely’—‘bellow’ for ‘below’. A fad-dist thought that by giving a list of homonyms the matter would solve itself. A big list of pairs of words like ‘rice’, ‘rise’; ‘peace’, ‘piece’; ‘hear’, ‘here’; ‘prey’, ‘pray’; ‘sight’, ‘site’ was prepared and given. The result was far from encouraging. The number of spelling mistakes increased to a very alarming proportion. What is it due to? Words which have not been fully understood find place in the apperception mass without any firm footing there. So they shoot up like shooting stars into their consciousness with as much evil as the forebodings of the astronomical objects, if not more. Every new word must be gently forced into the child’s subconscious memory, so that it can be of use later on. A mere homonym does not serve the purpose.

All English teachers of the higher forms might have noticed the following mistakes at a certain stage:—“twon” for ‘town’ ‘trun’ for ‘turn’ “strated” for ‘started’ “swa” for ‘saw’ ‘from’ for ‘form’. To me, a child committing these mistakes is only a normal one. It has enough

matter and in its anxiety to give it out quickly misplaces the letters. Perhaps, at the time of revision, the child corrects its mistakes. To help the teacher to study the child in all the stages of an intelligent understanding of the foreign tongue, it is better one teacher follows it from I Form to III Form in the lower and one from IV to VI Form in the higher forms.

Fourthly, one very important defect at the starting point is the gross neglect of handwriting. It is very common to note that o looks like a, c like e, b like f, w like u and n like u. One period allotted to drawing may be utilised for correcting such errors and for copy-writing in the lower forms and transcription in higher forms.

I want to put forth some practical suggestions in this direction.

Firstly, a separate blackboard may be set apart for writing down common spelling mistakes. The following technique may be adopted with advantage. The word ‘beginning’ is generally spelt with one ‘n’ by pupils. The second ‘n’ may be written in red or yellow chalk to draw the attention of the child. Thus the eye of the child may be drawn to the likely mistake. But it is essential that mistakes should on no account be written on the blackboard. The class leader or any squad leader may be entrusted with this responsibility.

Secondly, a good reading habit will go a long way to improve the spelling. Unfortunately, children in our schools have not got opportunities of hearing good speech. It is not wrong to say that some teachers too have faulty pronunciation habits. Good gramophone records by standard phonetic experts can be prepared and used with advantage. The money is not wasted, as it gives many good returns. It can be spent from the audiovisual education fees collected, as it comes within its scope and aim.

Thirdly, the technique of syllabification is not at all taught. It will help

the child to understand identical sounds and syllables. A dictionary class in the lower forms will be a very useful one. Children in rural parts do not know how to use a dictionary, for they do not possess one. Maintenance of word and phrase books under the guidance of the master will bring about much benefit. Along with the text book, the teacher must bring into the class a small dictionary.

Fourthly, teachers should not depend for correction upon mere mechanical repetition of correct spelling. Good

spelling is more visual than aural memory. After some oral drill, as many or all of the previous remedies should be tried. When writing impositions of words, spelt wrongly, five times, the children may be asked to write one below the other. This helps to form a correct visual impression of the word.

Lastly, I want the teacher world, with its opportunities of studying child psychology, to ponder over the idea, if the spelling mistakes do not give an insight into the character of the child.

The Modified Scheme of Elementary Education

BY SRI V. SANKARA IYER, *Retired Schoolmaster, Madurai.*

“THE cultivator and craftsman view the present day education with disfavour,” states the distinguished Indian leader, Sir M. Visweswariah,

“The schools that the British Government have so far established in villages have but little relation to the facts of the village life. They are not really designed to educate villagers; but to be the first rungs of a ladder leading up to the university,” writes an experienced Englishman, Bishop Whitehead.

“The failure of the Indian educational system to train character has often been criticised and with justice,” says the Report on Indian Constitutional Reforms.

Each and every parent wants to educate his children with the expectation that they will become clerks or officers in some department. They never take care to make them understand their own responsibility to earn their livelihood without becoming the slaves of others. Many graduates who come out of the colleges every year find that they are quite unable to get an independent means of livelihood. They go with their certificates to several doors for a number of days to get a job. But they find everywhere the board, ‘No vacancy.’

One of my friends, a graduate, thought that it was beneath his dignity to carry in his hands plantains worth two annas from the bazaar. Such is the egoism of the present day so-called learned students. This kind of mentality must change, and all the Indians should understand the value of the dignity of labour. Their education should make them feel that ‘the duty comes first and pleasure next.’

So, education should no longer be merely a passport for a job, but it must prepare the students to stand on their own legs. This serious defect can be rectified only, if vocational training is given along with secular study. Education should make everyone learn how to earn one’s livelihood and protect one’s family. So vocational training must find a prominent place in the curricula of all schools.

Our elementary education should aim at making the pupils *write legibly without mistakes and solve all the domestic mathematical problems and understand simple matters of health, hygiene and civics*. So, it is quite sufficient if the children in elementary schools, are taught the three R’s. (Reading, Writing, and ‘Rithmetic). Other general know-

ledge subjects can be included in the regional language and incorporated as lessons in the text books.

Considering these facts, elementary education should stop, with the fifth standard. A five years' course is quite sufficient, and so classes above the fifth should once for all be taken off from the elementary education scheme.

A large majority of children educated in these schools will have to stay in the village. They may become agriculturists, traders, or accountants in shops. I may say that most of the pupils leave their schools even now before they reach the eighth standard or third form, thinking that the knowledge they have gained is quite sufficient for their future life. A major portion of the thoughtful students, teachers and parents feel that what they learn or suppose to have learnt in high schools is not of great material benefit to them or their society, and the whole 'farce' is undergone under compulsion in order to become a clerk or an officer in some department.

I may be pardoned for mentioning here a few of my personal experiences for the past forty years even from my childhood. As students, we then used to get up at 4 o'clock in the morning precisely everyday to begin the day's work. But, with the present day students, the day never dawns before 7 o'clock in the morning, and they always grudge to work even when compelled. They have now become very lazy and easy-going and weak. I learnt cooking from my boyhood, and I take pleasure even now in helping others in cooking in big functions also when occasion arises. I have improved myself in carpentry, smithy and masonry, when I had opportunity to get myself trained. With my own tools I make my own furniture. Besides, I have increased my vocabulary in languages like English, Sanskrit, Tamil, Telugu, Malayalam and Hindi. I spend my leisure hours in studying the religious, astrological, astronomical and medicinal books. I have a working know-

ledge of Book-keeping, Typewriting and similar commercial subjects. I know tailoring also, and so I prepare everything required for my domestic use. I have a wooden machine (சுருளா) to prepare rice out of paddy. Thus I never waste my time.

One of the secrets of discipline is work. It is true to say that Satan finds mischief for idle hands. So each and every pupil must be made to learn to help others and get help from others. So gardening, takli, charka, clay modelling, carving, drawing, basket and mat-making and similar other subjects can compulsorily be taught in Elementary Schools.

So, the modified scheme introduced in this school year in most of the elementary schools will surely rectify almost all the defects now in vogue. The experience will show that the under-mentioned reforms are also absolutely necessary to achieve the full benefit of the scheme.

1. The forenoon session should begin at 8 a.m. or even earlier and the afternoon session at 3 p.m.
2. Each session should work for not less than 2½ hours.
3. Each session should be utilized for theoretical teaching for one set of pupils and practical teaching for another set of pupils.
4. There should be one teacher for each class of theoretical teaching and one teacher for about 50 boys for practical teaching.
5. The theoretical teaching in elementary schools should consist of four periods for classes upto and including the fifth standard—the first period should be devoted to stories for moral instruction and current news which will be interesting and amusing to the pupils, the second to arithmetic, the third to writing and the fourth to reading.
6. The practical session should include spinning on the takli, and clay modelling in standards I and II; gardening,

needlework, mat and basket making, rope-spinning etc. in Standards III and IV; and garden work, drawing and carving in standard V for three periods; and one period for compulsory mass drill for all the standards.

7. Text books and *month-war* syllabus should be the same for all the schools in the state for all the theoretical subjects, and so the text books should be carefully prepared by the state itself for school use.

8. Legible and neat handwriting should also be insisted on, as one of the qualifications for promotion to the next higher standard.

"Nothing great in this world was ever accomplished without living faith;"

"Without the use of our hands and feet our brains would atrophy;"

"Literacy in itself is no education;" says Mahatma Gandhiji.

I may state that time once gone will never come back; that the idle man's brain is a devil's workshop; and that we should practise some substantial work or hobby during our leisure hours. So the value of time and importance of doing one's duty should be taught along with the lessons, wherever possible, to develop the pupils of today into happy and contented citizens of our country.

Educational Experiments in Bombay State:

EXPERIMENT VII—NANA WADA HIGH SCHOOL, POONA

By Professor C. N. Patwardhan, Head of the Department of Educational Administration, Indian Institute of Education, Bombay.

Objective: The objective of the experiment undertaken by the Poona Municipal Corporation is to promote social justice, by providing for the education of those who would ordinarily be without it for reasons of finance. Equal opportunities to be translated into practice, the creation of a cadre of national workers with a sense of idealism and instilling in the minds of the youth a faith in themselves and in their ideals.

Traditions: The Nana Wada (former Palace of the Chancellor of the Peshwas, Nana Faranvis) was selected by the early social reformers and educational pioneers—Lokamanya Tilak, Agarkar and Chiplonkar—for their first experiment in a secular, national, cheap and efficient education. The New English School, as the pioneer institution was called, functioned here till this year i.e. 1953 almost for 75 years. As the New English School shifted to its new premises on Tilak Road, the grand buildings of the Nana Wada, which was

the property of the Corporation, were proposed to be used for Municipal offices, but tradition was too strong for any such mundane and utilitarian purpose. The City Fathers, themselves steeped in the old educational traditions of Tilak and Agarkar, found no better use for the buildings than the foundation of a new type of institution, which will carry on vigorously the pioneer-educational reforms. The new school is based on certain fundamentals, which even the progressive secular educational societies, and much more so, the Government find it difficult to bless.

Reformed Basis of the new School: The School differs from all other institutions in (i) the class of society it caters for, (ii) in the way it is staffed, (iii) in its equipment and (iv) in its ideals.

(i) The school admits children of the income group Rs. 0 to Rs. 200/- p.m. Any parent earning more than Rs. 200/- has to find admission to other schools. The need for the school can be under-

stood when we note the fact that even before the school could apply for recognition by Govt. it already had more than 1500 applications for admissions. The maximum number of children was admitted—1,050, and all these were boys only. The number deserving admission but refused admission on the grounds of space, for boys alone will be more than 200 and with the possible number of girls, the pupils awaiting a similar institution would go up to a thousand. The need for the lower income group of Poona population was for just such a type of school. The Corporation served a genuine need of the economically handicapped population.

(ii) The Head of the School—Shri N. V. Kinkar, a renowned educationist, adopted a novel way of staffing the school economically but efficiently. He utilised the social service spirit, which because of the grand old tradition of Poona, is in abundance not only with the youth but also with age. There are three types of teachers on the staff, consisting of men and women. The first type is formed by teachers, Principals and former officers of the Education Department, who are placed on the list of "superannuated" personnel. These persons are 55 plus in age. They are given a small honorarium, the highest being Rs. 150/- p.m. Thus those who have not only a spirit of service left in them but also have the necessary physical fitness to serve for their ideals, have been given an enjoyable occupation at a little cost to the school.

The second type of teachers are the teachers employed under ordinary rules of service. These teachers are trained and young, and their professional interests are safeguarded by admitting them to all advantages of service which they will receive in any school. Here there is no financial sacrifice expected.

The third type of teachers are volunteers, graduates and undergraduates, who expect to be admitted to a training

college. For these teachers a kind of stipend, allowance or honorarium is fixed. The future trainees get an opportunity of working under expert educationists and be intimately acquainted with the routine of the school. The additional advantage is their close association with educational workers who have devoted more than 25 years of their lives in educational service of the people either as members of a secular educational society or as Govt. servants. No existing institution has this advantage viz. a cooperative work in education undertaken by Govt. and Non-Govt. servants alike. The young graduates and undergraduates are thus able to learn and earn.

The staff of the school has 60% of the teachers trained or certificated; 40% serve on an honorary basis, 6 retired (superannuated) personnel are in charge of school administration and supervision, the rest of the staff i.e. 30 teachers are young men and women. There are trained and qualified teachers for all subjects, and experienced and trained supervisors are in charge of all school activities and departments.

(iv) In school equipment also the Nana Wada has a novel feature. While an excellent laboratory, gymnasium, art room etc are provided, drastic changes have been introduced in classroom equipment. Except in the two top standards X and XI, all other classes have mats and small writing desks. This has meant an economic saving of about 450 dual desks or about Rs 18,000/- on the initial cost. The school also has reduced the daily cost of education to the minimum by using slates in place of paper, having a very small number of textbooks, and using a "File" for each student in which the student can file loose study papers. The cost of numerous exercise books is thus minimised and the utility of written work and its preservation increased.

(v) The reformed basis of staffing, equipping and working of the school is

further enhanced by the expert planning which is the real foundation of the school. The Corporation has its own technical and vocational schools functioning since 1900, but these schools were so far a drag on the Corporation's finances. As they were isolated blind-alley schools, beyond which there was nowhere to go, the Nana Wada will now serve as a link between these technical and vocational schools and general education. Instead of one multilateral school in one building, the new plan proposed will establish a healthy liaison between these existing institutions, and the Nana Wada will have a number of affiliated schools for technical and vocational education. These schools will in return receive general educational courses from Nana Wada. The new school is, thus, a great pioneer experiment in education in all its aspects—administrative, curricular, co-operative and financial.

The financial aspect of the school—and all experiments finally relate to finances in this country—is interesting indeed. The school charges a minimum of Rs 2/- and a maximum of Rs 3/- per student per month, while the ordinary fees according to Govt. rates in all schools are from Rs. 4 to Rs. 6/. In this school pupils of Stds. V, VI, and VII pay Rs. 2/- per head per month, and pupils of Stds VIII, IX, X and XI pay only Rs. 3/- per head per month. The school can run on this reduced income because of the low salaries and honoraria accepted by the staff, to a certain extent. Running cost of the school is further reduced by less consumption of paper, less use of fountain-pens and pencils, less textbooks and certainly less fads if we can economically interpret the fashion of school uniforms, as an example. When asked "Why your school does not prescribe a uniform for the pupils?" the veteran educationist, Shri N. V. Kinkar, wisely observed: "All the poor have the same dress, whether you prescribe it or not, and all have the same colour, pale, unhealthy yellow! We should first remove this common pallor and turn the

yellowish unhealthy skins into rosy and cherubic complexions. I want this uniform of health."

The Corporation spends about Rs. 50,000/- a year, which, on the basis of about a thousand students, comes to Rs. 50/- per pupil per year. The All-India average expenditure per pupil per year is Rs. 54/- while in Bombay State the average is Rs. 123/- in Govt. schools and Rs. 110/- in aided private schools (which are 90% of the total secondary institutions in the State). The financial relief granted to parents and to the Corporation can be judged in the light of these statistics.

Objections: This experiment, laudable in its adventure, is not without its critics. The first few objections are raised by the education authorities and they are mainly: (i) employment of staff on basis different from that of the Govt. prescribed Ghate-Parulekar Scale for Secondary Teachers, (ii) the employment of superannuated teachers, and (iii) deviation from the normal standard of school furniture. The first objection is further supported by some teachers also, who find the employment of volunteers as an encroachment on the teachers' profession. This is interpreted by critics as 'under-cutting' or a kind of practice which can be accused strongly of 'black-market' system or taking advantage of the poor unemployed. Some schools in the City have criticised the project as outside the scope of Municipal duties, which they believe to be principally of primary education. Some have even stated that had the Corporation informed existing schools of their intention to spend Rs 50,000/- a year for the education of the economically handicapped children, the existing schools could easily accommodate the number i.e. 1,050, at municipal cost, their fees being paid by the Corporation.

Objections answered: Some of these objections appear to be valid in law, viz., Municipality spending on secondary education, but this is only in fact of law,

if at all valid, but certainly not bad in the spirit of the law. The lower secondary classes V, VI and VII come under primary educational course. The schools offering to accommodate the economically handicapped children seem to have thought of this facility after the Corporation set in motion its own agency and yet there are many pupils who can be admitted by these schools because the Nana Wada School has no more room for admissions.

Present Position: As with all pioneer experiments, public opinion is divided on certain issues but it is note-worthy that distinguished visitors, including the Education Minister of the State, have appreciated this novel experiment in cheap and cooperative education initiated by the Poona Corporation and

the day will not be far distant when this institution will be blessed with Govt. recognition—at least, that is the hope of many who have welcomed the Corporation's move in undertaking the education of the economically backward children and their effort to co-ordinate existing municipal educational institutions and thereby attempting an enrichment of educational variety which is the crying need of the day.

The future: The success of the experiment depends as much on the Corporation's finance and grit in pursuing the experiment as on the spirit of co-operation of the Govt. Education Department, but the supreme factor is the will and zeal of the staff and the undaunted missionary spirit of the Head, Shri N. V. Kinkar.

A Comparative Analysis of Religion and Education

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

THERE were attempts in Western countries to analyse religion as a process of free association of thought, and Western scientists provoked theologians and scholars with their enlightened scientific interest. Educationists all over the world have grown wise by this experiment and dropped any tendencies to start refresher courses of education for men and women. But some psychologists have persisted in their attitude that individuality is inseparable from sex and burnt their scientific fingers while indulging in their curiosity over the sacrificial fire of Religion. This is still modern history.

On the other hand, some Indian politicians are now attempting to intervene in the field of Indian secular education to play the part of surgeons with the first aid kit in their hands. Naturally, Indian educational experts resent such surgical outlook in the present need for educational thereaupy. Under these

circumstances, a comparative analysis of Religion and Education might help in describing what represents the sense of guilt among citizens, and what remains the educational "blind spot."

It will not be correct to describe that Religion has ignored the biological origin of individuals. On the contrary, it is Religion that has offered comfort and solace to adults at a stage of their life and at a time when scientists have been exploring like infants and children the cradle and the nursery gardens. Now that these scientists have grown into adults, they seem to prefer a hypothesis for a prayer in the following revised form.

They seem to say: "Oh Nature (God), I would not believe in your inscrutable ways, but for the fact I have a wife and children to reckon with." Therefore, it is aggression and not Religion which represented the sense of guilt so constantly pointed out by psychologists, while they

played the part of hired parents (psychoanalysts) instead of priests. It is obvious that the guilt arises out of the pot calling the kettle black.

There will be no doubt blind spots in education, and head-masters of schools have already located them in their day-to-day contact with students. They have noticed that instruction needs, besides an aim, some goal or other to canalise cultural activity. They have called upon retired educationists and spiritualists to introduce a system of passive activity through prayers so that the blind spot might be made active sooner or later.

As a routine, prayers in different form are said before classes begin for the day. Discourses on religious subjects are arranged from time to time by school authorities in the school premises. These cooperative efforts have grown into regular congregations of students, teachers, parents and traditional elders; an educational expert has remarked that they represent refresher courses in cultural education. They have also developed into a reasonable debate on Religion and paved the way for religious leaders to understand that what Religion is seeking, Science might help to find out.

A series of lectures on the *Ramayana*, the Hindu epic of monogamous idealism, was delivered in a school in Madras city. Followers of other Religions were present. The audience even included students who were not quite regular in attending to their classes during the day. Although the lectures began with a common prayer from Hindu sources, all the Indians stood up to attention as if prayer from whatever source acted as a hypnosis. Young and old, believers and non-believers seem to have accommodated their self-interest and approved the subordinate relations of their personality to a common super-man mentioned in the prayer. But like all hypnotic influences, the charm wore out in a few minutes.

A young boy stood up and asked the traditional lecturer whether the story of

the *Ramayana* was real or not. This doubt is to be expected out of a growing boy in whom a conflict is taking place between his own selfish interests and the growing moral faculties. Even the audience of experts, teachers and parents seem to have lost their patience. The boy was asked to leave this chamber of the assembly of reasonable members.

The answer to this normal question from a boy is very simple. The same boy would have listened with delight to the story of *Maha-Bhagavatham* where Krishna played with many damsels. Although his pleasure would remain more mental and less real, he would not have had any doubts whatsoever. Why then should he question the reality of the story of *Ramayana*? It is because that consciousness doubts pain and not pleasure. The ideal of monogamy is more painful even to the adults, but the boy has happened to live in the middle of this painful situation at home which he has projected on to the school premises. What he is afraid to ask father, he took courage to put before the traditional elder in good faith after the school hours.

Here was a Heaven-sent opportunity to explain to the audience spontaneous activity inspired by sincere search for truth. The traditional lecturer should have affirmed that the pursuit of pleasure would not lead to happiness, that people doubt pain but not pleasure, and that the waking state of man is subject to the hypnotic influence of ideas and objects, just as dreams are intended to take the load off the mind and give the necessary relaxation to the self during sleep. He would have scored a big victory from this boyish interruption.

Unfortunately, the charge of atheism growing in society, and democratic parents being responsible for the conflict between parents and teachers were heard in this cultural gathering.

II

On the other hand, there are also other democratic meetings of citizens, where emotions get out of control of reason

Democrats find their representatives in Parliament ignoring their election pledges to the people and leaving them in the middle of the situation of hunger, poverty and disease. Whenever any Indian leaders come to them with memories of the past and the burden of the present, they fall on them as if they are subjects of gloom and objects of melancholy.

Fortunately, Indian educationists are there who can help either children or adults who happen to live in the middle of a situation. They should educate traditional parents that obedience to authority is not equivalent to conforming to law. Often, parents and teachers meet to exchange their cooperative activity in the educational field, and educationists should emphasise that co-operation is education according to law, while education given without cooperation engenders subordinate relations to authority and retards the growth of children. In fact, it is authority that leaves man or woman in the middle of the situation in life, but not law which should decide one way or the other.

They should also educate the democratic parents that it is not lawful to distinguish democratic children in schools and colleges on the basis of authoritative communities, groups and denominations. Educationists themselves have grown into democratic parents and teachers without the necessity to believe in Theism or get baptised into the doctrines of Atheism. Education in India would remain in a state of confusion and anarchy, so long as the memories of education are in constant conflict with the facts of cooperation.

Let educationists recollect that illusions harmless to the individual become

a positive danger to society, while India, this culture remains at cross-roads. Let them remember that the republican constitution represents both authority and law and that they have something concrete besides beliefs and doctrines here to maintain on solid ground their educational activity.

Of course, dealing with Theism or Atheism is only an individual problem and not a social one at all. So far as individuality is concerned, the illusion of "As if" is omnipresent. Even the republican constitution has conceded that men and women are individuals on this "as if" nomenclature. A theist functions, as if he is a case of ancient or modern inflation; an atheist gives expression to facts as if he is an object among other objects of deficit finance. Inflation and deficit finance are modern social problems, and the above "As if" illusion arises when any citizen does not understand what he recollects is himself from the past and what he acts upon becomes social in the present. This is the reason why the Government of Madras has intervened in the field of educational reconstruction, as harmless illusions have grown into positive social dangers.

The modern educationists do resent the use of coercion. Those that believe in the story of *Maha Bharatham* might find that the superhuman effort of reason to replace power has failed. Now there is the unemployment army in the country and the Government should do their duty. Any Government could not help regarding the surplus values of education, as if they are in conformity with laws that operate in inflation and deficit finance. Let educationists accept real help when something true needs it without any palliative circumstances to control.

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.

Religion, the Source for all Good

BY SRI SWAMI SIVANANDA, *Rishikesh.*

RELIGION produces a living influence on the heart and life of a person. It affords spiritual food for the mind. It transforms man into divinity. It is Life Divine. It melts, purifies and changes the heart.

The foundation of religion is faith. Its superstructure is self-realisation. Its walls are holiness, truthfulness, purity, noninjury, discrimination, dispassion, serenity, self-restraint, one-pointedness of mind and aspiration—are the bricks. Love is the cement.

Social customs and conventions have been given the status of religion by ignorant people. These social customs and conventions cannot, however, be called religion. They are changing from time to time according to the needs of the society or the exigencies of the occasion for the preservation of the society and the spiritual well-being of the individuals.

You cannot call social customs and conventions as religion. Religion is eternal and unchanging. If you strictly follow it, it will lead you to eternal bliss and freedom from the trammels of birth and death.

All religions point out the path to God realisation or perfection or freedom. All religions are essentially the same. Real religion is one. It is the realisation of oneness or unity of the Self. It is the religion of love or heart. All religions are the different versions of the one religion of Oneness and Love.

Man forgets all about his religion on account of ignorance or lust for power and greed. He has become irreligious. So he has come down to the level of the brute. He has lost all sense of morality. He does havoc. He creates mischief. He stabs, loots and burns houses. The law of the jungle prevails. What a disgraceful, deplorable state!

LIX—11—3

If man always remembers the essential unity of all selves, if he is religious, if he has really understood that all beings are one, that all are children of one God, if he has knowledge of the law of Karma, the teachings of saints, prophets and seers, if he has understood the illusory nature of this world, he will never think of doing any harm to others in thought, word and deed. He will never manufacture bombs. He will never think of self-aggrandizement. He will be ever leading the Life Divine and be happy for ever. He will be ever serving others. He will contribute all in his power towards the happiness of others.

Irreligious life is the cause of war and riots. Irreligious life is the cause for restlessness, power-politics, party-politics, division, separation, murder, arson and all sorts of disgraceful, abominable, heaven-closing brutal acts.

A really religious man is a veritable God on this earth. He is a cementing, synthetic force. He is all love. His heart is filled with mercy, kindness and affection. He is a blessed peace-maker. He is a super-man.

Quoting scriptures will not make one religious. Taking one meal a day, the bending of the knees, standing upon the head for three hours or on one leg till sun-set, practising Vajroli or Nauli, doing Tratak on the sun, will not make one religious. Religious life is a life of rigorous discipline. It is the annihilation of the lower self and a rich life of bliss and fullness in the Eternal.

Take away religion. Then man lives to no purpose. He is far, far away from the purpose of his creation. Life is a dreary waste here. There is no living without religion. It is only religion that makes existence valuable and fills the mind with love, devotion, serenity and cheerfulness. True religion shows

its influence in every part of your conduct and makes your life sublime and divine. Religion is the tie that links man with his Creator.

Religion is the foundation of society, the source for all good and happiness, and the basis of all virtue and prosperity of the individual and the nation. Civilization, law, order, morality and all that elevates man and gives peace to the nation are all the fruits of the practice of religion.

Religion teaches men their near relation to God and produces in them the spiritual awakening of divine-consciousness; it generates in them vigorous, sublime thoughts. Religion is mixed up with your very being and daily life. It gives you security of perennial joy, eternal life and everlasting bliss, and new hopes when all mundane hopes disappear.

Religious life is the greatest of all blessings. It lifts a man from the mire of worldliness, impurity and infidelity. Intellect is vain if it is not illumination

by religion. Religion does what philosophy can never do. If you live in accordance with the rules of religion, you will attain wisdom, immortality, everlasting peace and eternal bliss. You will become the wisest, the best, the happiest among men of this world.

Religion is the final centre of repose and undying peace. It is the goal to which all things tend. It is the impregnable citadel of virtue and purity and everlasting bliss. It is an invincible fortress which cannot be destroyed by any number of atomic bombs.

Religion is not dogma. It is not merely belief, or emotion. It is not merely a little prayer which one offers when one suffers from severe intestinal colic or chronic dysentery. It is pre-eminently life in the Eternal or the Everlasting Silence. It explains to ignorance the nature of the Unseen or the Unknowable and shows the way to realise Him.

May you all lead a true religious life and thus attain the final beatitude or Importal Bliss!

All-India Educational Conference, 1953

THE 28th Session of the All-India Educational Conference will be held in Calcutta from the 28th to the 31st December, 1953, under the Presidentship of Sri K. G. Saiyidain, Joint Secretary, Ministry of Education, Government of India.

The Conference has 16 sections, and each section has its President, Secretary and Local Secretary. The sections are: (1) University Education, (2) Secondary Education, (3) Primary Education, (4) Childhood and Home Education, (5) Women's Education, (6) Health, Military Studies and Physical Education, (7) Internationalism, Geo-politics and Peace, (8) Moral and Religious Education, (9) Education of the Handicapped, (10) Aborigines Education, (11) Indian Public and Residential Schools, (12) Vocational and Technical Education (13) Tea-

chers' Training, (14) Examinations, (15) Oriental Studies—(a) Sanskrit, (b) Arabic and Persian, (16) Adult Education.

The Delegate's Fee is fixed by the A.I. F.E.A. constitution at Rs. 3/- only out of which Re. 1/- will go to the Central Fund of the Federation. The R. C. Member's Fee is Rs. 5/- for individuals. Institutions registering more than 50% of their staff as members may however pay Rs. 3/- per member. Donations are invited from both individuals and institutions. All educational associations and institutions are particularly requested to send their representatives as delegates to the Conference. All members of the teaching profession and persons interested in education, residing in West Bengal, may become members of the Reception Committee on payment of the R. C. Member's

Fee. R. C. members are treated as delegates.

Arrangements for boarding and lodging will be made by the Reception Committee. Approximate charges for 2 meals a day will be Rs. 3/8 only. Delegates will have to bring mosquito curtains and winter bedding and clothing in addition to other necessary equipments. Arrangements will be made for receiving the delegates at Howrah and Sealdah stations and for escorting them to their lodgings. Conveyance and Transport charges will be borne by the delegates. Badges and tickets etc. will be issued on production of the Delegate's Fee or R. C. Member's Fee Receipt. Provision for the lodging and boarding of R. C. members will be made, if they so desire.

Railway Concession of single fare for double journey is available for all classes. The delegates and the members of the Reception Committee who want to avail of this concession should fill in the Railway Concession Form to be sent from the office of the Reception Committee and submit it to the nearest D. T. M.

PROGRAMME

The provisional programme of the Conference is given below:

- 26—12—53 Saturday: 5 p. m. Meeting of the R. C. to elect 5 representatives on the Council of the A.I.F.E.A.
27—12—53 Sunday: 5 p. m. Opening of the Exhibition. 7 p. m. Meeting of the Sectional Secretaries—Federation & Local.
28—12—53 Monday: 9—11 a. m. Inauguration of the Conference. 5—7 p. m. Inauguration of the Adult Education Conference.
29—12—53 Tuesday: 8—10-30 p. m. Sectional Conferences. 1-30—4 p. m. Sectional Conferences. 5—7 p. m. General Session. 8—10 p. m. Entertainments.
30—12—53 Wednesday: 8—10-30 p. m. Sectional Conferences. 2—3 p. m. Khattri Memorial Lecture. 3—5 p. m. Debate. 6 p. m. Reception. 9—11 p. m. Entertainments.

31—12—53. Thursday: 9—11 a. m. General Session. 4—6 p. m. Concluding Session. 7—10 p. m. Entertainments.

EXHIBITION

Arrangements have been made for an exhibition of articles of academic and cultural interest, charts, diagrams, appliances etc. Stalls will be opened. Educational institutions and associations, publishers and manufacturers of academic goods and persons interested in culture are requested to co-operate for making this Exhibition a really useful feature of the Conference. The Exhibition will consist of 18 sections: (1) Education in India, (2) Child Education, (3) Basic Education, (4) Secondary Education, (5) Vocational and Technical Education, (6) Social Education, (7) Psychology applied to Education, (8) Social Studies, (9) Science and Environmental Studies, (10) Education of the Handicapped, (11) Borstal and Reformatory Schools, (12) Public and Residential Schools, (13) Teachers' Works etc. (14) Arts and Crafts, (14) Health and Physical Education, (16) Educational Journals, (17) Educational Associations, and (18) Foreign Exhibits.

Excursions to Santiniketan and various places of interest in Calcutta and its environs will be arranged. There will be elaborate arrangements for entertainments.

A Reception Committee consisting of several Sub-Committees has been formed with Dr. H. C. Mookherji, Governor, West Bengal, as the Patron and Dr. Radhabinod Pal as the Chairman.

Resolutions and Papers (3 copies) may be sent to the Office of the Reception Committee. It is essential that a paper should be accompanied by a brief synopsis.

All communications are to be addressed to the General Secretaries, Reception Committee, A. I. E. C 15, Bankim Chattejee Street, Calcutta: 12, Phone No. 34—4581.

Editorial

IT is our sad duty to record the death on the 6th instant at Kumbhakonam of Rao Saheb R. Swaminatha Iyer, a great and universally esteemed educationist of our State.

The Late Kulapati: Born at Sirugudi in Tanjore District in 1869, Sri Swaminatha Iyer was educated at the Native High School, Kumbhakonam, and the Government College there. Graduating in 1890 with physics as his chosen subject, he became a teacher in the Town High School, Kumbhakonam. In 1908 he became the headmaster of the School, a position in which he distinguished himself in various ways. In 1926, he retired. The years of his well-earned leisure were spent in unostentatious but effective public service of all kinds, particularly in the educational field, and in pious study.

Sri Swaminatha Iyer had the reputation in those days of a firstclass teacher in science. In fact, he was for long known as "Science Swaminatha Iyer". As headmaster, he showed a strong sense of duty which never felt weary of hard work or neglected attention to detail. Gifted with a sweet and serene temperament, he showed in his life and work the rare qualities of "quiet strength and steady zeal," to quote a phrase used of him by Professor M. Rangacharya whom he respected as his *guru*.

He served the cause of education in the state in many ways during his long career. He was connected with most institutions in our educational framework from the Primary Examination Board to the Senate of the University, where he was first a nominated member and later the elected representative of the headmasters' constituency. He was for long President of the Tanjore Teachers' Guild. He presided over a headmasters' conference and was intimately connected in responsible positions with many sessions of the Provincial Educational Conference.

After his retirement, he served in the committees of the Town High School, the Native High School, the Veeraghava High School, Tanjore, the Gopal Rau and Sadhu Seshayya Library, the trust board of the Kalyanaraman charities and several other institutions, where he worked with zeal and earnestness.

Mr. Swaminatha Iyer always took an active interest in the theory, practice and administration of education, and he wrote readily and frequently on topics of current interest. *The Educational Review* has been privileged to publish many valuable contributions from his pen: and it may be recalled that when *The Hindu* was, years ago, conducting a weekly educational supplement, Mr. Swaminatha Iyer regularly wrote to its columns.

Recognition of his great services came to him in various ways. The Government conferred on him the title of Rao Saheb. The South Indian Teachers' Union hailed him as a Kulapati.

Mr. Swaminatha Iyer has passed away full of years and honours. He set a high standard of work and achievement. And we are sure that the example of his sterling worth and character will long be remembered and prove an inspiration to members of the profession. We offer our condolences to the members of his family.

A recent issue of *The Schoolmaster* draws attention to some interesting reforms recently effected in the Swedish educational system. Secondary education is to last from the age of 10 to 16 plus.

There is to be bifurcation at 13 allowing one set of students to take to practical courses and the other to proceed along purely academic lines. After 13, girls are expected to concentrate on 'household care', and boys to benefit from practical occupational guidance. Various combinations of general studies, courses at workshop schools and 'sandwich courses'

with industry are visualised. Of these, the last-mentioned may prove of special interest to us. It is suggested that pupils may attend school for three days in the week and work as apprentices to some trade or industry for another three days per week. This, it is claimed, will work well for many trades and occupations. But in regard to others, shifts lasting from one to three months are also visualised. In respect of agriculture and related occupations, it is proposed to devote winter, which is a slack season, for theoretical instruction, reserving practical teaching to the season of work in summer.

The Swedish schools under the new scheme compare with the "comprehensive" schools of Britain which are intended "to cater for all the secondary education of all the children in a given area". Every school of this kind is expected to provide a wide choice of courses, academic and practical, for children with different aptitudes.

Another noteworthy proposal is to compel all students pursuing higher education, whatever their special subject of study, to devote some attention to the elements of psychology, logic and the history of philosophy. We are certain that the science courses in our universities which are tending to become narrow and factual, will gain a great deal by such widening of range and interest.

Ever since the modern system of education was set up in India by the British in the middle of the last century, there has been a

notable divorce between education and national culture. Particularly it is apparent at the religious and moral levels. The policy adopted by the British, if not perfect, could be justified on the ground of practical expediency. It quietly put away the problem of understanding Indian culture, much less of adapting it to the needs of the hour.

Our Government, after the attainment of Independence, quietly accepted this century old tradition. And many of our leaders feel relieved at this, as they associate the teaching of religion and morality in India with sectarian and communal rivalries and quarrels. No doubt sects and communal groups have flourished in rich variety in India—and are so flourishing today. That, one may say, is only to be expected in a large country with a lively interest in cultural, moral and religious matters. Be that as it may, these differences in India should not make us throw our hands in despair and demand that they should all be destroyed to make way for the colourless uniformity of a shoddy imitation of Western culture.

Sri S. K. Roy Chowdhury, former Mayor of Calcutta, deals effectively in *The Indian Journal of Education* with what he describes as two "stock objections" to religious education in India. Of these, the first is that there are many sects among the Hindus. His reply thereto is that there is a fundamental unity among all the sects, which may be seen in the teachings of the *Upanishads* and the *Gita*. The second objection is that India, being a secular state, cannot organise religious education in a land of many faiths. "We should not fight shy," he writes, "of the introduction of religious education, if we believe that religious education is necessary to build character. There is no conflict with the idea of secularism, if it means tolerance of all faiths."

The problem has not yet received the attention it deserves. Neither the University Education Commission nor the Secondary Education Commission has cared to go to the roots of the matter. We are sure, however, that the problem will soon press itself upon our attention, and when fads and doctrinaire theories are forgotten, will be solved wisely and well.

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Religious and Moral Education in Secular India

BY SRI K. T. RAMASWAMY IYENGAR,
Superintendent, Deaf & Blind Boys School, Mysore.

WHEN we talk of the religious and moral education of man, it is better to have at the outset the meaning of religion and morality made clear to ourselves. It is not my intention to define religion, for that is a difficult task which baffles even the philosopher. For my purpose, it is enough to consider one or two definitions and understand the movement of thought in that direction. George Galloway says of religion as follows: "man's faith in a power beyond himself, whereby he seeks to satisfy the emotional needs and gain stability of life and which he expresses in acts of worship and service". This arises out of the fact that after one has had all things that he could desire on earth, there is still some dissatisfaction, some divine discontent, which seeks satiety in the quest for ultimate happiness. That there is a striving for a better state of existence is no doubt a tribute to the nobility in human nature. As Matthew Arnold would put it, this is a power not ourselves, that makes for righteousness. "This disposition of the heart and will through which a man comes to care for the highest things and to live in gentleness and inward calm above the surface aspects and accidents of life, we call in its inner nature Spirituality; when it is embodied in outward forms and institutions and spreads among the whole

communities, we call it religion". And religion is a force for good. It determines the attitude towards life. It represents the soul, the peculiar spirit, thought and temperament of the people. It is an expression of the spiritual experience of the race, a record of its social evolution, an integral element of the society in which it is found.

Religion and morality are not different. George Galloway says: "It is not possible to draw a hard and fast line of distinction between the two spheres, and to say, for example, this question is purely religious and that is purely ethical. They are stages of the developing spiritual life of a man who moves upward to his divine goal. Any attempt to divide them and to oppose the one to the other rests on a fragmentary and superficial conception of human nature". Summing up, it can be said that the essence of morality is right conduct and the inspiration for this comes from religion.

RELIGION AND EDUCATION

The relation of religion to education is close. Both recognise the spiritual needs. Both seek to enlarge man's horizon and quicken his aspirations. Religion gives strength and courage to meet the changing needs of life. Education is for a living and to adopt oneself to life. The

believer in a God loves his fellowmen and seeks their highest good. Education aims at a social order that does not delight in exploitation, in personal gain, but would seek the welfare of the world. Hence as Burton says: "Religion and education are allies. Religion sets the ideals and the attitudes. Education tries to achieve them".

In regard to religious education in India, the British followed a policy of strict neutrality. That was because religion, instead of being a unifying force, brought in conflicts and left us divided. Gandhiji in his Wardha Scheme of Education has said: "We had left out the teaching of religion from the Wardha Scheme of Education because we are afraid that religions, as they are taught and practised to-day, lead to conflict rather than unity. But on the other hand, I hold that the truths that are common to all religions can and should be taught to all children". Again in the *Harijan* (16-7-1938), answering a correspondent, he wrote: "I regard it as fatal to the growth of a friendly spirit among the children belonging to the different faiths, if they are taught either that their religion is superior to every other or that it is the only true religion. If that exclusive spirit is to pervade the nation, the necessary corollary would be that there should be separate schools for every denomination with freedom to each to decry every other, or the mention of religion must be entirely prohibited. The result of such a policy is too dreadful to contemplate. Fundamental principles of ethics are common to all religions. These should certainly be taught to the children and that should be regarded as adequate religious instruction so far as the schools under the Wardha Scheme are concerned".

Commissions have been set the task of examining the question of religious education in our country. They were convinced about the inadequacy of the purely secular education, but were unable to suggest any definite measures

of improvement. The Central Advisory Board, at its meeting held in January, 1944, recognised the importance of ethical and religious instruction and appointed a special committee to examine the desirability and practicability of providing religious instruction in educational institutions. The Committee, after fully considering all aspects of the questions, resolved that, while they recognised the fundamental importance of spiritual and moral instruction in the building of character, the provision for such teaching, except in so far as it can be provided in the normal course of secular instruction, should be the responsibility of the home and the community to which the pupil belongs. In the opinion of Dr. Radhakrishnan, if this guidance is left to the homes and the communities, the chances are that communal bigotry, intolerance and selfishness may increase. If we cannot leave the scientific and literary training of the pupils to the homes and the community, much less can we leave to them the religious training which is necessary for the full development of the child.

How Independent India has viewed the problem of religious and moral education has now to be stated. The difficulties through which India passed in recent years led to the formulation of these principles, which are embedded in its constitution.

Article 19 (i): No person may be compelled to pay taxes the proceeds of which are specifically appropriated in payment of expenses for the promotion or maintenance of any particular religion or religious denomination.

Article 21: No religious instruction shall be provided in any educational institution wholly maintained out of the State funds, provided that nothing in this clause shall apply to an educational institution which is administered, but has been established under an endowment or trust which requires that religious instruction shall be imparted in such institution.

Article 22 (i): No person attending any educational institution recognised by the State or receiving aid out of the State funds, shall be required to take part in any religious instruction or to attend any religious worship that may be conducted in such institution or in any premises attached thereto, unless such person or, if such person is a minor, his guardian has given his consent thereto.

As Dr. Radhakrishnan states, the reasons that impelled these resolutions are the following:

1. Every one should have a right to believe and teach according to the dictates of his conscience.

2. Public funds realised by taxes shall not be utilised for the benefit of any particular religion.

3. As we have in our country the followers of the Hindu, Christian, Muslim, Sikh, Buddhist, Jain, Zoroastrian and Jewish faiths, State educational institutions cannot hope to provide religious instruction in all these faiths.

So the constitution makes out that the State should not get mixed up with the encouragement of any particular form of religion. It provides for equal opportunities for all religions. There are no special disabilities for any religion. In America the same principle is discernible. There is no established church. All religious bodies are absolutely equal before the law and unrecognised by the law, except as voluntary associations of private citizens. Australia, too, has in its constitution the following clause. "The Commonwealth shall not make any law for establishing any religious observance or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth." So India's line of action is in consonance with that of other secular states. But what type of religious and moral instruction in this secular state is to be given remains to be solved.

Though there is no state religion in India, it must not be forgotten that India is deeply religious and has always been actuated by the highest religious ideals. Hence religious and moral education cannot be omitted from schools, but its shape and character should be determined taking into consideration the way India has understood the meaning of religion. A man's religion is judged not by his beliefs, but his character and disposition. Religion is a process of self-purification. It is realisation attained through discipline, training, *sadhana*. The religious soul must seek for divine fulfilment not only in heaven above, but on the earth below. "On earth, one family" is the rule of the righteous. They would wage war against oppression and injustice wherever found, and prevent the exploitation of one individual by another, one group by another and one nation by another. One very illustrious example known to every one is that of Gandhiji. His life and character exemplify the teachings of religion. The need of the hour is such an understanding of religion. And India whose policy in philosophy has been "live and let live" would wish to understand religion thus. It must be a pursuit of goodness, beauty and truth and the practice of virtue. Religion must educate the heart and the emotions and discipline the will. It must stir up the emotions of awe and reverence. It must uphold the fatherhood of God and brotherhood of man.

In consonance with the interpretation of religion as stated above, the practical measures that have to be thought of may be of a universal nature and as follows:—

In the pre-adolescent period, when the mind is young, appeal should be made through religious stories and biographies, parables and legends, fable and myths with plentiful use of visual and auditory aids, such as pictures and maps, songs and dramatisation. The value of religion is in its supply of standards of duty and rules of action. A child's idea of God is

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that He is all good, righteous, powerful, wise merciful and knowing. God loves or punishes according as one is good or wicked. To quote just one or two stories, we have those of Dhruva and Prahlada. An appeal to God is more effective. He is everywhere. He judges every motive. He sees into every man's heart. It is because of this that Kanakadasa could not get a secret place to eat his plantain, as he found God everywhere. And Nanak, when criticised for having stretched his leg in the direction of God, replied respectfully that God is present in every direction. These and other similar ideas make the mind of the young develop a sense of awe and mystery and reverence, which no human personality or agency can build.

As regards the adolescent, the weighty recommendations of Dr. Radhakrishnan for training the University students in a spiritual life may be repeated here with profit.

1. That all educational institutions start work with a few minutes silent meditation.

2. That, in the first year of the degree course, lives of the great religious leaders like Gautama the Buddha, Confucius, Zoroaster, Socrates, Jesus, Sankara, Ramanuja, Mohamed, Kabir, Nanak, and Gandhi be taught.

3. "That in the second year, selections of a universalist character from the scriptures of the world be studied."

4. "That in the third year, the central problems of the philosophy of religions be studied."

These may not be regarded as vague and colourless. Suffice it to say that, if the principles contained in the above are understood, the essence of religion would have been understood. For those that are in need of a deeper study of religion, more ways than one are open to assuage their hunger for real knowledge.

When we think of religion as the motive power propelling people to act

virtuously, we must think of ways in which to develop moral qualities. Moral qualities do not develop in a vacuum. It is in the whirl of society and by conscious effort that they develop.

Morality is the warp and woof of the social life. It is present everywhere, in the situations of the school, in the situations of the home, in the situations of the outward world and in the subjects we teach. History and Geography tell us of the economic interdependence of men and make us appreciate the human civilisation of which we form a part. The weakness or strength of the institutions that existed must make us judge the evil or good therein and these must serve to build up moral ideals which must result in good conduct. Literature in its content is an appeal to the emotions. It builds sentiments and enriches experience. It presents powerful ideals of conduct and makes the good attractive, the base ugly. The contribution of science is in giving us a scientific attitude. One can weigh the pros and cons of actions, and come to honest conclusions. The discipline of science lies in that it removes dogmatism, intolerance of other views, bias and bigotry. Music with *Bhakti* has an appeal to the soul, and stirs it to its depth. It is a social art. It has a unifying force. Children love it and find expression and inspiration through it for the deep longings of their soul. Thus, it is seen that in the subjects we teach, there is a moral content latent, which in the hands of a wise teacher can be used to stimulate thought on moral values.

Although such knowledge is necessary, knowledge in itself is not power. Knowledge in action is power. Quite a large number of people have knowledge, but cannot act either wisely or virtuously. Just as strong muscles cannot be developed without exercise and proper nourishment, so also good conduct is not developed without right action. In life, practical situations which call for right action, arise. In the daily life, in games,

in social meets, in the actions of men and women, moral problems crop up and confront us. While problems that arise in the books have no direct motivation, these problems that arise in social life do act as powerful stimuli. These problems, as and when they arise, must be used, and weighed so as to arrive at moral judgments. They must serve as the guiding factors at the psychological moment. Action must follow, when similar circumstances repeat themselves. A scientific analysis of our actions by ourselves would lay bare the defects of our actions, and that must serve to guide us subsequently. Religion is the manifestation of the divine in man. Progressively, man must by his actions go up the ladder of virtue to the kingdom of heaven.

The pivot of religious and moral instruction is the teacher. His personality is what counts. It is true that religious ideals are more "caught than taught". Whoever can forget the great teacher, the father of the nation, Gandhiji? His life and character exemplify the teachings of religion. His honesty, sincerity, undaunted courage, his readiness to fight for a just cause, his gentleness and other virtues, have left their conscious and unconscious influence on the nation, and have lifted it in the estimation of one and all. They have left a permanent impression on India. In the shaping of the conduct, the personal life of the teacher is important, in as much as it is contagious. The teacher must be the living embodiment of the noblest ideals. He is the immediate model to the pupils, and he must, if he is to inspire the life of the young and impressionable ones, order his life in the path of virtue.

Another agency of moral and religious instruction is the home. It is a verity that one takes after the parents. The influence of the lives of the parents and in general of the home on the minds of the young, can never be under-estimated. The home, in fact, is the first teacher.

The habits of the home would mould the child and give it the first impressions of conduct, morality and religion. Consequently, it is a duty enjoined on the parents to order their life in such a manner, that it might be a force for good in educating their children.

Society is no less an agency for good or bad in the building up of character and moral values. "Tell me who your friends are and I will tell you what you are" is a statement known to one and all. One can generally infer the character of a person from the society in which he is placed. The influence of the wicked brings the moral degradation of the person, while that of the good elevates him. Hence, society too must act in a manner suited to lift the moral level of the pupils.

TRADITIONS

For most of us to "do as the others do" is enough. Our group life is such, that we cannot escape from the current of influence set up by the traditions. They regulate human conduct. Childhood and youth, being the plastic period, must be utilised for inculcation of attitudes and ideals. That is just the time, when proper influences must be let in, in the form of social control, and when the mind must be directed to wholesome activities and the emotions appealed to, for the building up of the personality. So good traditions must be established in and outside the school. Good traditions which may serve as factors of social control, may be established in a school by arranging for the following activities. While responsibility might be vested for organising these in the students, necessary guidance must be given by the staff members, who by their personal example must exert a healthy influence.

1. Group prayer and discipline when moving to stipulated seats. Observing, silence for a minute : praying in chorus.
2. Observing the days of founders of religions.

3. Observing important festivals and knowing their meaning.

4. Arranging for assemblies and seeing to it that they maintain order.

5. Observing good conduct when teams move outside to play against other schools and good behaviour in general.

6. Social service units—and their assistance to society.

7. Mass drill.

8. Decorating the school in artistic ways.

The influence of work on morality is very great. It is a well-known saying that an idle mind is a devil's workshop. In idleness, the mind is prone to think evil thoughts. To immerse oneself in work is to bridle the roving mind which would otherwise run amock. While admitting that self-control must spring from within, it must be said that useful recreation and occupation are great aids to lead a moral life. In recreation, that which is lofty must as a rule be chosen. Things that inflame the mind and act as evil stimuli must be avoided. Good books, lofty music, group games, scouting, several activities, village uplift work and such other activities keep the mind under discipline and develop moral qualities. Scouting and Sevalal, without being founded on any religious creed or sectarian doctrine, emphasise religion in practice. Profitable manual labour keeps the mind and body engaged. Honest work, apart from bringing a return which is a helpful factor in leading a satisfied life, is in itself lofty and elevating.

The next question that suggests itself to me is ; "Shall we be content with no more than an intense love of God and humanity?" The answer to this is found in the lives of the saints. They did not worry about *dvaita* or *advaita*. Yet they loved God, loved humanity, led virtuous lives and inspired innumerable people. Such were the lives of the Alvars, Tiruvalluvar, Thyagaraja and

many other illustrious men. Why worry about the problematic points? It is enough to believe in God, the life of all life, the Alpha and Omega, the beginning and end, the first and the last. Tennyson has said :—

Immortal love,

Whom we that have not seen thy face
By faith and faith alone embrace,
Believing where we cannot prove.

Gandhiji in his talk on God has said that nothing is gained by disbelieving in Him. If on the other hand you believe in Him, you have the heaven for hungering and thirsting after a righteous life. The philosophy of religion is much above the common man. Its disputations are difficult to comprehend. It is true that a certain amount of knowledge is essential. Those that need it are those that can cope up with the intricacies of logic, and they are a few. To them, there are ways open to pursue their study in search of God. At the University level, the philosophies of religions may be given. In a secular state, the responsibility of religious education devolves on the home and community. The community can arrange for courses in theology according to their faith. The heads of Mutts can arrange for lectures and lecture tours to expound clearly and scientifically their schools of thought. Under the auspices of one faith, learned lecturers of other faiths might be invited to deliver lectures on faiths, so as to promote healthy understanding. Time was when in Nalanda people of all faiths discussed their philosophies in a spirit of understanding and friendliness. Such lectures will slake the thirst of the God-minded logicians.

Moral and religious education is for implanting a belief in God. And a belief in God supplies the necessary scale of values and the driving force to lead a life of self-control and self-purification. It is not enough, if each one thinks of God and leads individually a pure life.

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Abou Ben Adhem was blessed by God and appreciated most by Him, because he loved his fellowmen. Individual purification apart, each one should set himself the pleasant task of seeking the good of the greatest number. If these ideas would work in practice, and they must

if society is to progress, we would have a heaven on earth, and the purpose of religious and moral education, namely, to create a new order of society, which believes in good, and hungers and thirsts after righteousness, would have been fulfilled.

Educating Teachers for a Free Society

BY SHRI A.N.K. ADALATI, *Principal, Govt. Training Institute, Tikamgarh (V.P.)*

NOBODY can deny that the teacher in an educational system still remains a more important factor than all the other educational factors put together—syllabus, text-books, equipment and buildings. Even the educational progress of a country can be measured by the number of inspiring, stimulating, and 'human' teachers it has the good fortune to possess. The ultimate success of our educational movements depends on the keenness and capacity of the teachers, who are to work them out practically. It is, therefore, that the men engaged in the work of training teachers should clarify their ideas and try to understand the aims and objectives of their activity. Thus, the teacher-training department is considered the most important part of any educational structure.

Nowadays we see that the days of a dignified teacher in India are gone. Today he has no status, no stability of service and no peace of mind. Many times jobs of various kind are entrusted to him, viz., to discharge clerical work, collect cycle-tax, do postal work and so on. Above all, the salary of teachers is a national scandal. Besides, our teachers are teachers not because they ever craved for this profession, but because they could not find jobs elsewhere. In our country, there are always a large number of people who often find nothing to do. They are therefore driven to take up any work which they can manage to secure, and thus, without exercising any choice, they find themselves enrolled as teachers

poorly paid and discontented. These sorry factors really tell upon the class-teaching and ultimately on the educational structure of the country.

How then are we to bring about a change? I pin my faith more to evolutionary methods than to revolutionary; for no educational system, having taken so deep roots, can be changed overnight. The change can only be visible by taking up the work in two forms viz., selection of good personnel for teaching profession and giving a new orientation to teaching education in order to meet the urgent needs of modern education. A brief description will clarify the each aspect.

First, the teaching profession should be able to attract suitable persons in our country. Persons should not be drawn to this profession by sheer economic necessity, but by a sense of vocation. Hence the free society will have to pay the teachers reasonably in order to attract good personnel to this profession. Being financially sound, these teachers will command social status and would naturally take interest in their work. No doubt, teaching is a form of social service, but like all other professions it is also a bread and butter question. Hence teachers in free society deserve to be paid adequately in order to enable them to discharge their duties quite honestly and efficiently.

Besides, in a free society, no school can permit itself to be indiscriminately propagandist. This naturally would demand selection of suitable candidates

likely to make good as teachers in an educational system. Here a system of fairly elaborate individual records of all candidates can assist us in the selection of teachers, and those who are likely to prove misfits in this profession can easily be eliminated.

Secondly, free India is at present having programmes for the development of education in every direction viz. Pre-Basic, Basic, Post-Basic, Social Education, Technical Education, and Education of the Handicapped. Thus, the teacher of the free society will not be concerned with the education of the privileged few alone, but with the education of the entire nation. He will have to shoulder a great responsibility i.e., the development of personality of every individual in free society, where everybody will have to get rid of existing caste, sect and narrow provincial prejudices.

Hence this ideology would demand a change in the curricula of teacher-education. Training institutes will have to keep in touch with the realities of life and stimulate a social consciousness in student-teachers. They will have to acquire realistic insight into the needs of the community. The teachers should be made to realize through discussion, study and actual contact with social institutes, the nature of the demands which the society is likely to make on the students whom they are to educate.

Thirdly, training institutes will have to keep in touch with recent researches in education. Practical problems and actual situations of schools will have to be kept in view. Staff-meetings should be held occasionally to discuss the problems facing the schools in their everyday working of the school.

A free society would demand that keeping pace with modern ideas in educational theory should not be divorced from practice. However, in this society, we will be having demonstration schools attached to every training institute. These schools, if equipped properly and having trained staff, can easily radiate

new light and can be a source of inspiration to the teachers. Besides, demonstration lessons at intervals would enable the teachers to acquaint themselves with the methods that are often being advocated in the class-room.

Fourthly, the promotion of nationalism and inter-nationalism will be one of the major objects of teaching, and this urge will guide and direct the teacher of a free society. Here, the teacher should not fail to inspire children with the wealth of culture bequeathed to the present stock of world progress. Hence training institutes would require well equipped libraries, whereby their pupils might find an opportunity to study widely and deeply. Extra-mural lectures and extra-classes will have to be organized to achieve this aim.

Fifthly, the educational thought day by day is inclining to the side of integrated curricula, in which children are taught knowledge and skill without any hard and fast distinctions between the so called subjects. Hence in the new society we will be having integrated curricula, where the approach would be based on the unity of life and knowledge based on the school programme. The teachers will have to adopt a new point of view and even approach in teaching. They will have to take the unitary point of view and correlate the various branches of knowledge. There would be no rigid time-table in the new schooling: and training institutions would be having a new approach to education.

Sixthly, we have to keep in view the fact that the education from the pre-basic or primary stage is to be craft-centred or at least correlated with craft work. This introduction of craft in education is in one way or the other a radical change based on psychological, moral, and sociological reasons. It is really inspired by a new ideology, educational and thoroughly social, and is a clear move in a bigger, broader programme of all round reconstruction in life and society. The teacher should understand and have

faith in new ideals and must have a will to work to his best. This approach would cultivate a new vision and outlook in a free society.

Finally, the teacher in a free society assumes heavy obligations. He has not only to give knowledge but to teach pupils motor skills; he has to look after their health and welfare; he has to study and develop their individuality and to shape them into useful citizens.

Thus, armed with knowledge and wisdom and the vision of a better world, these teachers will always go forth in pursuit of an ideal, which may never be wholly realized but will urge them forward. Surely, these teachers will struggle persistently to lead the world out of the chaos and misery in which it is caught today and work as the architects of a just and harmonious society.

Universities and the Future

By G. D. H. Cole

THE publication of the Report of the University Grants Committee for the past five years* affords an opportunity to consider not only what has been happening to the Universities during these years but also what is likely to, and what should, happen to them in the future. For the moment, both because of the economy campaign and because of an appalling shortage of buildings, the Universities are in a period of what is usually called "consolidation". That is to say, they are digesting the great increase in their intake of both students and money—and also of teachers—since the war, and are putting into cold storage most of their projects for further expansion. Indeed, with the cessation of the Further Education and Training Grants to students coming out of war service, there has been an actual decline in the number of undergraduates from the peak reached in 1949-50. The fall is not very large—from 85,000 to 83,000 full-time students—but it is appreciable in certain faculties. It carries with it no equivalent economies; for during the peak years both teachers and buildings were so heavily overloaded that the fall has done no more than lessen the pressures on both. The Universities, even if they

are not to increase again in student numbers, or to lengthen courses in order to meet evident needs, will be crying out for more money for buildings, libraries, laboratory equipment, teachers and research assistants, and also for meeting the steadily rising costs of existing services.

STATE AID

Already, the State, through Treasury grants, is meeting about two-thirds of total University expenditure, as compared with less than one-third before the war. Indeed, this is an under-statement, for it leaves out of account certain payments made for special services. The State grant has increased in a decade from an annual amount of about £2 million to £25 million—inevitably, for endowment income has risen but slowly and fees have been increased a great deal less than costs. Even if they were raised sharply, most of the burden would have to be carried by public funds in increased scholarships and maintenance grants. We have to make up our minds to the fact that, under post-war conditions, the State has to meet most of the cost of University education.

*University Development: Report on the Years 1947-1952. (Her Majesty's Stationery Office, 3s. 6d.) or may be ordered from British Information Services, Eastern House, Man Singh Road, New Delhi, at Rs. 2-10-0 plus postage.

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At present, the State is doing this under conditions which leave the Universities quite remarkably free from control. The major sums are dispensed by the University Grants Committee, which consists of academic persons. The U. G. C. works directly under the Treasury, and quite apart from the Ministry of Education; it exercises no detailed control over the spending of the money. Till last year, there were indeed certain "earmarked" grants, given for the development of certain kinds of University education which were felt to need a special stimulus—medicine, dentistry, veterinary education, agriculture, Oriental, Slavonic and African studies, and the social studies. These have now been abolished, leaving the Universities to make their own allocations of the total sum received, subject only to a general understanding that they are not now to "let down" the branches of work which they have been specially encouraged to expand. The only other clear instruction that is now being given them is to pay special attention to science and technology; and this they are left free to do as they please, except that what they can do in these fields depends largely on building, for which they get special capital grants from the U. G. C.

THE STUDENT BODY

Since 1939, there have been big changes in the composition of the student body. The proportion of scientific and technological students has grown considerably: the "arts" have relatively declined. There has been, especially in the older Universities, an increase in graduate studies; and everywhere there has been some growth of vocational specialisation. A much higher proportion of students are being paid for, wholly or in part, by grants from public funds. There is unfortunately no satisfactory information about the changes which have occurred in the "class" composition of the students. From what evidence there is, it looks as if the post-war scholarships and grants have not tended,

on the whole, to increase the proportion of students coming from working-class homes. Indeed, this situation cannot easily change until a higher proportion of children from working-class families stay at school up to eighteen. As things are, most of those who continue their education tend to go to Technical Colleges rather than to Universities—a fact which, incidentally, invalidates most of the comparisons made between British and American University education. It is difficult for a country's Universities to be more democratic than its school system.

The U. G. C. in its present report, takes the line that no further expansion in the number of University students is likely for some time to come, that there may be a further fall. It is clearly of opinion that expansion at present would involve reduced standards of entry—pending a growth of the higher ranges of secondary education. It accepts the need for more graduates in science (especially to teaching posts) and technology, but seems doubtful whether there will be enough openings for even the present outflow of "arts" graduates, though "arts", in the U. G. C. classification, include economics and the whole range of social studies. It evidently wants an expansion of science at the expense of "arts"—or at any rate regards this as fitting in with the prospective pattern of employment.

SPECIALISATION

If this is to occur, as it probably will, the whole question of specialisation is bound to come up in a more acute form than ever. Scientific and technological courses are becoming more and more specialised; and the U. G. C. admits the danger that the Universities, under the pressure of vocational courses, may do less and less to teach their students to think or to give them a cultural mastery of the world around them. This danger is the greater because, though there has been no fall in the average ability of University students, despite the expansion of numbers, the proportion of both really good and really bad undergraduates has fallen off; and the "middling" students

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CONSCIENCE

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permanent appointment in another country.

There was no kind of suggestion by anybody that too much importance was being attached to such movement or that the zeal for these developments was getting out of proportion. The only

hesitant voices were from those who feared that movement between Commonwealth and non-British universities might possibly suffer. There is no question that the Congress as a whole was most desirous that this should not be so.

Conscience

By Sri P. N. Ghose, Howrah.

Conscience has been aptly defined as the voice of God speaking within the breast of man. It is that moral principle which prompts us to act according to our conviction and condemns us whenever we act against it. A tender conscience is as sensitive to evil as the apple of the eye is to dust. Conscience is like a stern judge sitting up ever awake in the breast of man, prompting, approving, warning, restraining and punishing. It awards the punishment of the heart, which sometimes becomes terrible enough to drive a sinner to madness. It is the mainspring of morality, the fountainhead of duty and the cornerstone of religion.

But, after all, conscience is a variable thing. The lawyer's conscience differs from the priest's conscience. The soldier's conscience bids him slay his brother man: the Quaker's conscience forbids him to do so. The politician's conscience tells him that it is no sin to tell lies, the hermit's conscience will not tolerate the slightest deviation from the truth. Again in the same man the conscience of youth does not agree with that of age. Thus, it will be seen that the more we

examine the consciences of different men of different avocations and stages of culture and refinement, the more we are convinced of the endless changes to which human conscience is liable. A refined conscience is the result of good training and close self-examination.

But because conscience is such a variable thing, should we cease to respect its authority and obey its dictates? No: everyman's conscience is to him the best guide and the highest authority. I must follow my own conscience, whatever it may be, without minding whether it agrees with other people's conscience or not. What I think to be right, according to the light which God has given me, may not be right for all men. Of right and wrong there cannot possibly be any fixed standard which may serve as a model for all men. Under all circumstances, what is right for the Zulu cannot possibly be right for a man of education and culture. The only danger that we should guard against, is that we do not deceive ourselves by inventing faulty reasons in order to support a guilty conscience.

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.

Editorial

THE Parulekar Committee appointed by the Government of Madras to enquire into the modified The Parulekar scheme of elementary Report: education recently introduced in the State have issued a report, approving of the scheme and suggesting a few minor modifications here and there to make it work more smoothly and realise its objectives better. The basic features of the modified system are three - the reduction of school hours, the organization of an activity programme outside school hours and the shift system. The Committee's Report points out that the reduced school hours prevail in many parts of the world, including Soviet Russia, and that the shift system in elementary schools has helped various countries to make swift progress in mass education. It appears to the Committee to be a practical solution for

the problems of finding adequate finances, teachers, equipment and buildings for expanding education according to the directive in the Constitution. As regards the activity programme outside the class hours, the Committee observe: "The idea that the community must take its full share in conducting education by making the out-of-school programme its own is a sound one. But conditions must be created for the community to step in and fulfill the idea."

The Committee has made several practical recommendations to solve many of the problems in detail arising out of scheme. They suggest that one full-time or at least part-time worker on an honorary or paid basis should be appointed in each village or for a group of villages to be responsible for the organization of the out-of-the-school programme with the maximum local cooperation. Craftsmen,

it is recommended, should be put through short courses of doing their jobs scientifically and trained to receive and look after the instruction of children in their own workshops. Teachers may be required to teach one set of subjects in the morning session, and another set in the afternoon. The alternation of sessions may be permitted on a weekly basis, if necessary. Targets for additional enrolment may be set up, and the number of pupils on roll per teacher should be increased, in accordance with the requirements of the shift system. The location of existing schools may be adjusted wherever necessary and new schools opened so as to secure that every school-age child has a school within reasonable distance.

One of the most important recommendations of the Committee is about the salaries of teachers: "It is our considered opinion that an appropriate increase in the salary of teachers without any delay is one of the essential prerequisites for rousing and sustaining their enthusiasm and devotion in the present work. Our recommendation is that, within the limits of finance, the best that is possible should be done for the teachers."

Dr. Parulekar in a separate note draws attention to the possibilities of applying what is known as the "Madras system" in the cause of expanding education. After pointing out that the use of older pupils as "monitors" to assist teachers prevailed all over India, he draws attention to the introduction of the system in England consequent on its accidental discovery in a school in Madras by Dr. Bell. And "it was this 'Madras system' (also called the 'monitorial system') which paved the way for mass education in England during the first 20 or 30 years of the 19th century." It is suggested that Madras should make use of the older pupils to run its schools.

The Parulekar Committee have to be heartily congratulated for the thoroughness with which they have carried out

the task assigned to them and for the practical, detailed recommendations they have made. Misunderstandings of the scheme, born of political prejudices, and disapproval of the scheme on account of fundamental principles of politics or social philosophy, are not likely to change after a perusal of the Report. But few impartial observers, wishing to acquaint themselves with the scheme, its suitability and its prospects of success, are likely to remain unconvinced after a study of the Report. It is therefore in every way a valuable document.

Mr. Sri Prakasa's address to the new Andhra graduates at Waltair on December 12 pleaded for a radically changed outlook on the majority of professions and vocations carried on in the country.

Education during the British period had come to mean academic studies in English, and the administrative services in the country and the so called learned professions absorbed the products of this education. All the other professions came somehow to be regarded as disreputable, because of the notion that those who practised them were uneducated. It is no doubt the survival of this feeling that has raised such a storm of protest over the modified scheme of elementary education in Madras. It is thought by the critics of the scheme that the modified scheme is intended to encourage pupils to stick to less honourable professions and take away from them chances of pursuing the more respectable ones.

The Governor of Madras pointed out that the only genuine way of uplifting the masses was to elevate the various professions followed by them and look upon these professions as high, elevated, respectable and honourable. Educated men should not turn their backs on these professions, but make them yield proper returns in material profit by working them in the best possible way.

Step by Step to English

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

Diploma in Pedagogy, University of London.

We should like to bring to your notice a new series of Readers based on the Educational Department's syllabus for 1953 onwards. This series is called *Step by Step to English* and consists of a General Reader for Language Study, a Teachers' Book, and Supplementary Readers for each year.

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The notion that our craftsmen were uneducated and disreputable arose in the British days, under the influence of the craze for learning English. They knew no English, and were therefore regarded as uneducated, if not uncivilized. The professional education they underwent and their mature cultural outlook were not at all appreciated. When now education of the modern type is sought to be made universal, it cannot confine itself to mere academic studies or training for administrative services and the learned professions only. We cannot dispense with the trades, crafts and vocations by which the country lives and labours. We must educate those who have aptitudes for them as well as those whose tastes are academic. And it is wrong to make invidious distinctions among them. That is the point stressed by Mr. Sri Prakasa, a point which has to be placed both before public opinion and the makers of educational policies.

A serious situation is developing in West Bengal with the decision of the teachers of the State to

The Demands abstain from work from of Bengal the 10th of February 1954.

Teachers: It is proposed that on the 11th February teachers from all over the State will march in procession to the Legislative Assembly, if it is in session, or to the Secretariat otherwise, and there remain squatting peacefully and non-violently till their demands are met. The December issue of the *Teacher's Journal*, the organ of the All Bengal Teachers Association, gives an address by Sri Manorajan Sengupta, the president of Association to editors of newspapers on the 29th of November. The address makes it very clear with the help of statistics (i) that the West Bengal Government spends much less on education than many other State Governments, (ii) that the teachers in Bengal get paid much less than in many other States and (iii) that very

unsatisfactory provision has been made for paying D. A. to them. Their demands are also very reasonable and modest. They want that the pay scale determined in the new school code by the statutory Board of Secondary Education should be immediately enforced. The pay structure here recommended is the very reverse of extravagant. The minimum is Rs. 70 per month, instead of Rs. 50 as now: for a graduate teacher Rs. 80, instead of Rs. 60 as now: for a trained graduate Rs. 100 instead of Rs. 75 as now: and for those holding masters' degrees Rs. 125. The second demand of the Bengal teachers relates to D. A. Here too they want nothing more than the implementation of a recommendation made more than two years ago by the Board of Secondary Education, that the Government should pay D.A. to aided schools teachers at the same rate as that at which they pay teachers in their own employ, namely, at the rate of 17½% of the salary with a minimum of Rs. 35 per month.

The West Bengal Government is not very happily situated in respect of finances. But still the problem of a living wage for teachers cannot be indefinitely postponed. We trust that long before the date fixed for the strike, the problem will be tackled successfully and a satisfactory arrangement reached between the teachers and the Government. The All India Educational Conference, which is meeting at Calcutta at the end of the month, can offer its good offices in the settlement of the dispute. Something practical must be done, and done soon, if a grave situation which may have its repercussions all over India, is to be averted. Already reactions have begun in the neighbouring state of Assam. At a conference held at Silchar on November 22, the aided high school teachers of Assam decided to go in for a strike, if their demands were not conceded before March '54.

The Parulekar Committee's Report

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

The question of implementing the directive of the Constitution, that "the State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years," was carefully examined in 1950. On the assumption that there were about 50 lakhs of pupils in the Madras State who were yet to be brought into schools the Government desired a plan to be prepared to achieve this in a period of ten years. Accordingly a plan was prepared in 1950 to increase the enrolment by 5 lakhs every year for the next ten years. *In order to bring annually an additional 5 lakhs of children into schools an estimated annual increase of one crore of rupees would be required, thus resulting in an additional annual expenditure of Rs. 10 crores at the end of 10 years.* In addition to this, the cost of training teachers would have to be taken into account. But the financial difficulties were such that in the very first year when the Scheme was examined it was possible to provide in the budget only an additional sum of Rs. 5 lakhs and that position has not altered since then.

No special steps were taken during the last 15 years either to revise the elementary school curriculum or to improve the activities of the children. Some of the witnesses particularly pointed out the overloading of the syllabus in Geography. Handicrafts have not progressed in lower elementary schools. School buildings are poor and inadequate and playgrounds are non-existent in most cases.

To sum up, the position is as follows:—

(1) Only 41.2 per cent of children of the age-group 6 to 12 were attending

school in the year 1951; the remaining 58.8% have to be brought into schools.

(2) For the normal method of expansion by increasing teachers and school buildings, there does not appear to be any immediate prospect of the necessary money being available.

(3) It does not appear to be possible to expand rapidly the basic type of school.

(4) The elementary school curriculum is in need of revision.

(5) There is considerable wastage and stagnation.

(6) The school buildings are generally inadequate and uncomfortable.

THE MODIFIED SCHEME

The following is a brief outline of the Modified Scheme.

(i) The number of school hours for children in standards I to V in all elementary schools in non-municipal areas is reduced from 5 hours to 3 hours per day. The 3 hours are divided into four periods of 40 minutes each, with not less than two intervals totalling 20 minutes. The Scheme, therefore, reduces school hours for children.

(ii) 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 six 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

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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."

(iii) The reduction of 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 children will have an opportunity to observe and study 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, 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.

(iv) 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.

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

Around these principal items, the Scheme has furnished a number of details in order to elucidate clearly the intentions of the sponsors and to show how the scheme may be successfully implemented.

What is quite evident from the points mentioned above is that the Modified Scheme is very similar to the Shift System, but with this difference that a programme of activity-education for children during the hours spent outside the school, is added to it.

We shall confine ourselves to the three fundamental features of the Scheme, viz., three-hour schooling, increased enrolment and out-of-school activity. Judged by these and taken along with our recom-

mendations, we consider that the Modified Scheme is educationally sound and that it offers a practical solution to the problem of carrying out the directive of the Constitution.

It is claimed that although the Modified Scheme of Elementary Education reduces the daily hours of attendance at School from 5 to 3, it will not affect the time devoted to and the content of academic work formerly given in the first five standards of the elementary school. It is pointed out (Guide Book pp. 7-8) that formerly 21 periods of 40 minutes each were assigned to this work and that in the new scheme also the same number of periods is provided for that kind of work. In the old scheme out of a full five-hour day, nearly 2 hours were set apart for such activities as physical training, handicraft, etc. In the new scheme such work will be done outside the school. It is, therefore, claimed that the Modified Scheme does not interfere with the time and content of academic instruction imparted under the old system of full-time teaching.

A scrutiny of the statement showing the distribution of hours or periods among the several academic subjects shows that the claim made is reasonably justified (Vide the table given in the next page).

It may be seen from the above table that the total periods for the 10 subjects indicated on page 7 of the Guide Book on the old basis will come to 23 periods. We have, therefore, in column 6 suggested a slight modification to restrict the number to 21 periods in the case of standards I and II and 22 periods for standards III to V so that some time may be available for optional subjects. These 2 or 3 extra periods thus made available may be utilised, as before, for teaching an additional language (other than English), handwork, needlework for girls and training in orderly movement. It would appear that originally the only first five subjects in the above