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The Educational Review

V. LXI No. 1. January 1955



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VOL. LXI No. 1

REGD. NO. M 272

|| JANUARY 1955

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The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXI.

JANUARY 1955

NO. 1

The Reformatory School, Hazaribagh.

BY SRI J. N. MISHRA, B.A., Dip.Ed., Basic Trained, (Trained in Social work,
Howard, U.S.A.) Deputy Superintendent, Reformatory School, Hazaribagh.

I A STUDY

1. I joined the Reformatory School, Hazaribagh, on the 4th September, 1954. In a process of self-orientation, I made a study of the school. After the preliminary acquaintance with the physical plant and the material resources available, I turned my mind towards the human material I was to work with. The study proved to be valuable. It was extremely informative and educative. It revealed the errors in the off-hand remarks casually made through ignorance and vagueness. A worker must not rely on such inferences and conclusions. It may do harm and bring utter failure. A study of his job made objectively with precision and exactitude is the first thing a worker should do. And so an attempt was made at this survey.

2. I found 209 boys present in the school that day, 17-9-1954. These boys had been adjudged delinquent by law. They had committed offences which the learned court thought punishable with imprisonment or transportation. But because of their age and chances of reform, they were fit to be the inmates of this school, where a programme for their reform is carried on. These boys came from the four states of Assam, Bengal, Orissa

and Bihar. There were a few boys from Madras and U. P. as well. Most of the boys were quite normal physically and mentally. And I should say, excepting for their delinquent acts arising out of a multitude of causes, mostly beyond their control and made up of factors little of their choice, they were socially normal also.

3. At admission, the average boy was thirteen years and a half old. He weighed 66 lbs. and had a height of 55". He was hardly literate, having been to the school only a few months. Up to that time, he had known starvation, want, suffering and privations as his constant companions. He had to face an acute family situation; deaths, diseases and disruption had visited his home, taking away all that it could give him when he direly needed it. He had been neglected, misled and sometimes cruelly exploited. Hunger drove him away. He left his small village and came to the city. It was mechanical and impersonal. He lost the softness, the warmth, the personal affection he could get in his home village. But there he had also suffered want and starvation and a hard life. It was plentiful here. He could not check his desires. He would live. He could live with ease if he..... Was not life the dearest thing? He could

not think better, he did not know either. He became a "street boy" and lived on a "street profession". And thus he became an anti-social. When he came in, he was confused, perturbed and distrustful. He knew that he was in for punishment, for hatred. He knew that he could not get honour, love and affection. He had lost his parents, and none else had filled in the gap since then. He knew that the world could offer him nothing. And so he also must live his own way.

4. He had been here for 2½ years. He had attained the age of fifteen. He had eaten good food. He had enjoyed sanitary, healthy living. He added 22 lbs. to his weight and had grown 5" taller. He attended school either during the day or at night. He had gone up to grade 2.5. He knew something of a craft also. He regained some amount of self-confidence. He found a new hope. He met men who took interest in him. He hoped that he could leave the "street" now. He could live by his labour. He had skill and he could produce and earn. But he doubted whether society would welcome the prodigal son.

II

THE NEW OUTLOOK

5. A meeting of the Special Committee of the Reformatory School was held on the 4th September, 1954. The members of the Committee were pleased to find the wards and premises neatly kept. They were also pleased to note that production had improved and there had been reduction in cost. The members were glad to learn from the Superintendent that there was no escape of boys from this school during the year 1953-'54, which is a record.....The Director of Public Instruction, West Bengal and the Deputy Director of Education (Basic and Primary), Bihar, witnessed the shows and appreciated the acting skill, music and stage-management of the boys.....The progress of the school was appreciated by the members.

6. To understand how this was achieved, let us follow the gradual development in the policy and programme of the school. The school was started in the year 1881. It was then under the Judicial Department. Emphasis was laid mainly on the custodial aspect of the programme. The life of the inmates centred mostly round three things, viz. custodial care, vocational training, and literacy work. Faith in rigid discipline was upheld, it was maintained through awe and fear. Boys were kept under strict watch and surveillance. Escapes were not absent, though all pains were taken to check them. 'Provide the material requirements - good food, adequate clothing and healthy shelter, keep them engaged, work them hard and every thing will be o. k.' This seemed to be the common cry. Freedom and responsibility were not given to the inmates. Physical afflictions and corporal punishments were not rare events. Little attempt was made to understand the boy. His mind and heart were not properly attended to. His body was the only concern. Discipline, industry and cleanliness were the main aspects of the institutional policy.

7. Then came a change. In the year 1900, the school was transferred to the Education Department. It was a very significant and important event. It reflected the changed outlook in the policy of the Government towards these youthful offenders. Since the transference, efforts began to be made to salvage the damaged personality of the boys. Re-education began to be the goal. To achieve these ends, attempts have been made continuously and progressively. Punitive measures have been discouraged. Jail spirit and prison atmosphere have been detested and denounced. Psychological processes have been practised. Successive Superintendents have tried to solve the problem in different ways according to their own views. The innovations made were observed by visitors from time to time.

THE REFORMATORY SCHOOL, HAZARIBAGH

8. "Massive iron bars and gates must have a depressing effect upon new pupils when they arrive. This has been mitigated, however, to a very large extent by the persistent efforts of.....who tried to reproduce the atmosphere of the school rather than that of a prison.....The enlightened policy of the school authorities was not to treat the boys as criminals, but to transform youths who have done wrong once or perhaps twice into honest and useful citizens.....They do physical exercises every morning and (play) games in the afternoon.....Boys from outside are admitted to the Artisan Class (now the Industrial Diploma Class). This is another good feature of the school, because it tends to remove the idea of prison life and isolation from the outside world." (6-7-1939).

"The Superintendent has tried to improve the living conditions of the boys within the resources available." (28-3-'41)

"Interesting and useful occupation is one of the best methods of reforming children or young adults, and this is the method which is being followed in the school." (13-6-1941).

"Attempts have been made to introduce the principles of Basic education in the working of the Reformatory School.....The inmates have been distributed according to age-groups." (9-8-1950).

"The most noticeable feature was the way in which the inmates had organised themselves for assisting the campers (prospective candidates for Sitagarha Basic Agricultural Institute) in running the camp. The jail spirit is gradually being replaced by a family corporate spirit. Some features of the Basic education have already been introduced, such as the students having their own cabinet and assembly and *Panchayat* and a programme of community cleanliness and social and recreative activities. They have also begun to maintain diaries." (14-6-1951).

"The inmates live in an atmosphere free from fear. A feeling of self-respect has been growing in most of the boys.

Children have been formed into different groups. There are group-leaders to control their respective groups. The aesthetic sense is being developed among them by introducing flower-gardening, dramatic performances, etc.....The inmates are kept engaged in either serious work or recreation. Religious instruction is imparted to the boys who start the daily work with prayer." (23-8-52).

"The new Superintendent is compiling the life-history of each inmate." (18-6-'53).

"Inmates were seen going in and out of the premises freely." (1-1-'54).

"There is found a real change in the outlook of the delinquents and they are seen interested in music and fine arts." (9-3-'54).

9. And thus we see that throughout different periods during all these five decades, newer and still newer methods were tried. The cumulative effect of all these ceaseless and successive efforts leading to the present status of the institution is well summed up by a very keen observer:

"It looks on observation that the administration is aiming at the self-sufficiency of institution. To inculcate the aesthetic sense in the boys, flower-beds are laid along the sides of the path-ways in the compound. Walls are decorated with educative mottos, charts, pictures, etc., to aid the visual instruction for the character-formation of the boys. A considerable amount of responsibility has been entrusted to the inmates in their own management. Attempts are being made to abolish beatings and using ill names. Boys are addressed in affectionate and respectful terms. Through cultural programmes at night, the artistic tendency of the boys is being developed. Literary education is imparted through regular class-teaching. Boys are being trained to lead a social and civic life through corporate and co-operative activities. In order that the boys may stand on their own legs, they are being equipped with

vocational skill. To make them healthy and smart, exercises and games are practised. It is evident therefore that steady, though gradual, changes are taking place whereby the instinctive

tendencies of the boys will be directed in the most desirable and social channels."

This clearly shows the rich potentialities of the new outlook.

Sri Navabharat Asram, Goribidnur.

Questionnaire on Secondary Education

(Continued From Page 231)

ADDITIONAL QUESTIONS.

25 (a) How far can the students and teachers of Secondary Schools help in conducting Adult and Social Education classes?

26 (a) Give practical suggestions so that the School may serve as a Social, Recreational and Community Centre?

28 (a) Consider and give suggestions on the following:—(i) Students' Council (ii) Student-managed Activities (iii) Hobby Clubs (iv) Cracker Barrel (v) Student Self-discipline and (vi) Personal Interviews and Home Visits by Teachers and Headmasters.

60 (a) Should headmasters discuss and decide policies with staff at regular meetings? If so, under what restrictions?

65 (a) Consider the system of "In-Service Training Seminars". How far are they practicable and useful?

80 (a) By what methods can the headmasters delegate responsibility to staff? Consider and give suggestions on the constitution and functions of the following:—(i) Teachers' Council (ii) Teachers' Association and (iii) School-Guardian Associations.

How to introduce Ancient Gurukula Ideals in the Secondary School education today.

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

Retired Deputy Director of Public Instruction, Mysore, and President, Sri Nava Bharat Asram, Goribidnur.

(1) The Officers of the Education Department, parents of pupils and public leaders should show the highest respect to teachers and headmasters of Schools; the idea that the teacher is more important than the School for the education of students should be developed in their hearts.

(2) The assistant masters of a school should have reverence to the headmaster and carry on the work of the School according to his supervision and guidance with a spirit of loving obedience to him; the headmaster should also lead his assistants with love towards them as a good elder brother leads his younger brothers.

(3) The School staff consisting of the headmasters and assistant masters should have considerable independence to educate conscientiously the students in their charge—of course according to the general policies and directions of the Department (*Shasthras*). There should not be unnecessary interference by the Departmental officers in the daily work of the School—curricular and cocurricular.

(4) The teachers of a School should not be frequently transferred; the same headmaster must continue to work in a School for many years; then only the School staff can work conscientiously and enthusiastically with a team spirit and improve the School year after year and build up a good tradition.

(5) The students should be trained to love their headmasters and teachers more than their School; then alone they will show reverence to their teachers and devotion to their tuition and this will

enable them to receive the best education from them.

(6) Opportunities must be created frequently for the development of love and harmony in action between the educational officer and the headmaster, the headmaster and the assistant masters, the School staff and the parents and the students and teachers.

(7) Teachers should lead their students with love and enthusiasm while imparting education to them in all its aspects, namely, physical, mental, social, intellectual, aesthetical, moral and spiritual. Parents at home and teachers in the Schools should impress on their minds the ideals and practices of *Brahmacharya*, while carrying out the curricular and cocurricular activities.

(8) Students must be made to realise that they should receive Technical Education with the same importance as their education in languages and general subjects; the opportunity must be created for every student to learn a Practical Art for which he has the aptitude, interest and capacity, so that he may be enabled to earn his livelihood independently also in his later life.

(9) The general subjects taught in Schools must be such as to impart to the student the knowledge of the universe in all aspects so that he may attain harmoniously all the *purusharthas*, in the following order, namely, *dharma*, *artha*, *kama* and *moksha*, but not merely selfish material pleasures; his ideal should be to become a perfect man so that he may realise his real status in the infinite universe and his real relation with Truth or God.

(10) A Sri Nava Bharat Ashram should be attached to every Secondary School, so that the students may meet frequently in Solitary Natural Spots with fine natural scenery all-round and come into contact with Mahatmas and scholars who have practised in their lives the ideal of *Brahmacharya* and social service as far as possible. They should receive there spiritual and holy

messages from them on the spiritual and moral principles (based upon the spirit of universal brotherhood) contained in the *Upanishads*, *Githa*, *Darshanas* and songs of *Bhaktas*. They may also be induced to pray, sing, meditate and worship about the glories of God and His creation in the company of their teachers and great men.

(11) Students should be taken to villages during their vacations, so that they may understand village life by practical experience and do social service to their poor brothers there with a spiritual attitude; then they will gradually realise that selfish sense-pleasures are shortlived and coupled with the reaction of pain; while self-control, social service, self-realisation, love of God and self-surrender to Truth will give them real Satwik joy and everlasting happiness.

(12) As mere intellectual education which is onesided and partial, will not enable the student to lead a happy life later on, it should be blended harmoniously with work and experiences of life (as it is now advocated in the New System of Basic Education). The same type of instruction should not be imparted uniformly to all students without paying special attention to the temperaments, aptitudes, mental capacities and environment of individual students. Unity in Diversity should be the aim of the teacher while educating his students, in the same manner as God has evolved this universe on the principle of "Universality in Diversity."

In short, just as Temples played an important part in villages promoting learning and spirituality among the masses in medieval India, all Educational Institutions should play a great part in promoting patriotism, culture and spirituality among the students and rural adults in Modern India. They should, therefore be considered as Temples of Learning, the students representing the Divinity, the Teachers the learned priests, the Headmaster the Trustee of the Temple, the parents and leaders the worshippers,

The Fundamentals Today

BY DR. HOLLIS L. CASWELL, *President of Teachers' College,
Columbia University, U.S.A.*

(from the *NEA Journal*.)

WHAT are the most important things to be taught? This is a question that has long concerned thoughtful people everywhere. Upon the wise decision of teachers in answering this question rests to no small degree the future of the world.

Today there is perhaps more discussion than ever of what the schools should teach. There has been a swelling demand that educational workers set forth clearly a definite minimum that every pupil should learn.

Some people would restrict the curriculum largely to reading, writing and arithmetic, until certain levels of achievement are realised. After that, they say, less important things—like health, art and international understanding—may be given attention.

Still others sweepingly condemn today's schools, which they compare unfavourably with those of their youth. They assure us that children are now learning very little of what they should know and much that is frivolous or actually harmful.

But the demand for a re-appraisal of what the schools should teach cannot be dismissed on the theory that it comes primarily from those who view the days of their youth through rose-coloured glasses. There is indeed a critically important job to be done in meeting this demand—a job that requires persistent study by educational workers and the thoughtful participation of enlightened laymen.

It might appear simple indeed to define a common body of learnings that all people would agree are basic, but analysis quickly reveals major difficulties.

First, we find that there is no agreement at all as to what these minimum learnings should include. One critic says that only the intellectual development of pupils should have attention. All else, he contends, is the responsibility of other institutions.

Another critic says that sound mental health should be the number-one concern of the school in view of the terrific amount of emotional instability among our people.

A citizen concerned over the threat to democratic values urges that above all the schools must foster understanding of and devotion to the great concepts of liberty, equality, and justice.

And so what appeared to be a simple matter is found to involve the special interests and conflicting judgments and opinions of scores of groups and individuals.

Second, even if these minimum learnings could be agreed upon and clearly defined, human beings differ so much in their ability to learn that for some this minimum would present no challenge, while for others it would set goals entirely unattainable. The result would be to reduce the able toward mediocrity and to frustrate the slow.

Setting minimum goals in learning no more changes the ability of pupils to reach them than setting a minimum standard of 12.5 seconds for 100 yards would change the ability of boys to run. There would still be those with poor physical coordination who never could attain the minimum. And there would be those who could run it in 11 seconds, but who, because the standard was 12.5, would be satisfied to do no better.

Third, there is the inevitable forgetting curve. How many teachers have heard the schools criticized because business and colleges find graduates ignorant of the very things teachers have taught them? Forgetting so operates that no plan of teaching could guarantee that all pupils would learn and remember any specified minimum body of knowledge.

Fourth, and probably most important, the definition of a minimum body of fundamentals assumes that the development of pupils can be divided into segments:

First, we will see that the child learns to read up to the minimum; then, we will become concerned with fostering a love of literature. First, we will see that he has mastered the skills of arithmetical computation; then, we will become concerned with his understanding the meaning of number.

But a child does not develop this way—from the beginning he develops as a total personality. His sense of values, his relations with people, his emotional qualities, his conception of himself—these qualities are developing whether or not attention is being paid to them. And so we must be concerned from the start with all aspects of the child.

It becomes evident that defining the fundamentals is not simple. What, then, can be done to assure ourselves that we are organizing the curriculum so that those things which are most important are given priority?

There is no simple answer. But I believe that taking certain steps will help us approach a solution to this problem.

First of all, wise decisions on educational fundamentals must be based on an understanding of the special needs of our society. Educators, therefore, must be aware of the values in which our American culture is rooted and concerned with the problems encountered in their implementation.

The educational significance of some of our cultural values is pretty clear. For example, there is no basis to question the central importance of literacy. Similarly, other phases of the curriculum may be related to persistent values in our culture.

But there are important segments of our life which have been shaken by profound changes. Some of these areas of disturbance are central to our country's future. They are most assuredly related to what our schools should consider fundamentals.

An area to which recent years have brought tremendous change is our international role. World War II precipitated our country into a position of power and responsibility we are ill-prepared to assume.

Most of us are extremely provincial. We have had little close contact with countries whose cultures differ from our own. Yet we need greatly to be able to understand foreign peoples and cultures. We need to be able to demonstrate in our relations with them the democratic values and procedures that we would have the world accept.

We must make a thorough re-study of the curriculum to see how the schools can help in the development of understandings and skills that will enable us to assume our proper world role. We should consider how to develop understanding and appreciation of foreign cultures, how to achieve awareness of world interrelationships of population, resources, trade and cultural interchange. We should likewise seek to stimulate achievement in modern foreign languages on the part of a sufficient number of our people to reduce our language barrier with other nations.

I feel that a sound approach to educational fundamentals requires the continuous study of our society and our times—study directed both at the deep-running, continuous elements and at the rapid changes.

We must seek answers to large questions—the import of atomic power, of the high incidence of mental illness, and of juvenile delinquency. Then we can begin to evaluate relative importance.

But what is fundamental cannot be determined by studying society alone. This leads to the second phase of my proposal. The teacher must mediate between the culture and its demands, and the pupil and his status. Study of society will indicate desirable values for education to seek and areas of action in which understandings and skills are needed. But only study of individual pupils will show the achievement that may be realized.

And so, in the final analysis, educational fundamentals can be determined successfully only by a teacher with a deep understanding of both society and the child.

Educational fundamentals therefore can be determined with assurance and attained with certainty, only as teachers who know our society and its values, its resources and its problems, so plan the experiences of each pupil that he achieves his full potentialities at each stage of his development. While this is an ideal which we cannot hope to attain completely, we will approach it more nearly, if we accept it as our goal than others. The extent to which we fall short of its realization represents loss—to the individual.

And now let us consider briefly what steps may be taken to define fundamentals in an actual situation. First, determine what in the existing programme is given *priority*: study the content of required courses; study pupil achieve-

ment; set out in clear form what things *your actual practice* indicates are most important.

Second, study your community to discover what conditions exist that indicate educational needs. Then reach out to the larger community of the state and the nation, making a careful list of those things that seem important.

Third, study your pupils to see how their potential development relates to these conditions and problems you have listed.

Fourth, begin the gradual modification of curriculum by eliminating features that your analysis has revealed to be of lesser importance and introducing on an experimental basis areas of study that hold greater promise. A curriculum that most adequately deals with educational fundamentals must be gradually evolved; it must be worked on continuously.

Curriculum committees, workshop groups, and special studies will all help in this critically important undertaking of providing that education which is most fundamental. But in the final analysis success or failure rests in the hands of class-room teachers. If they see the goals, if they understand what is at stake, if they have skill in guiding children, that which is best will be done.

This may seem a lot to ask of a teacher, and indeed it is. Yet it is working towards the achievement of this ideal that lifts teaching out of the humdrum job of a taskmaster to the level of high artistry. In teaching as well as in living generally, "...a man's reach should exceed his grasp, or what's a heaven for?"

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Manager,
THE EDUCATIONAL REVIEW.

Social Education

BY Sri S. N. NIGAM, B.Sc., L.T., Sahitya Ratna, Dip. I.A.I.C.

BY making Primary or Children's Education compulsory, the nation will have to wait for the next at least 30 years to assure herself of being composed of conscious and educated units. A democracy can be fully successful only when the masses are educated and have the civic sense. To get this very success at the earliest, Social Education becomes the foremost necessity of the country.

GENERAL AIMS OF SOCIAL EDUCATION

The general aims underlying Social Education may well be classified as below;—

- (a) Establishment and successful working of Democracy.
- (b) Establishment of a classless, casteless and differenceless society.
- (c) Infusing a sense of social and political responsibility in the masses.
- (d) Physical, moral and mental development to achieve full citizenship.

These are the general aims with which a Social Education worker works among the masses and organises classes, lectures, film shows, fairs, libraries, village functions and dispensaries.

PARTICULAR AIMS

But there are always two types of aims, in every action: one, the general aims to be achieved in the long run, and the other, 'the particular aims' or 'the immediate aims' to be achieved shortly. The immediate aims of Social Education are:—

- (1) To remove the darkness and shadow of illiteracy and ignorance.
- (2) To obtain skilled artisans and farmers.
- (3) To increase the efficiency of the workers and cultivators.

LXI—1—2

- (4) To create a link between society and school and strengthen it.

PROGRAMME

After discussing the aims to be achieved, a programme is to be chalked out. How to carry on the activities and how to achieve the aims?

(i) *Creating favourable Public Opinion.*—In a democracy everything depends upon public opinion. Nothing can be forced upon the masses who themselves are their rulers. Hence by the use of pamphlets, newspapers, periodicals, film shows, loudspeaker recordings etc., a favourable public opinion is to be created.

(ii) *Literacy Drive.*—Every educated man and woman should take an oath to get at least one man or woman educated in the course of the next six months.

(iii) *Spread of Adult Education.*—After achieving a favourable public opinion, whose touchstone is quick response in the programmes, Night Adult Education Classes must be started to provide reading and writing ability to those who cannot afford to attend the day schools.

LITERACY CLUBS

All Schools should be made the control centres of Social Education. In every such institution, there should be an organisation to supervise the literacy work. It may be named 'Literacy Club' and will have one of the enthusiastic members of the staff as the president and a responsible student as its Secretary.

SOCIAL EDUCATION COMMITTEES

Then there should be a Social Education Committee with wider aims and having the Headmaster as its president and the chairman of the Literacy Club as its Secretary. A few more members may be there to advise them.

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MEANS

Local Panchayats, Co-operative Organisations, Labour Unions and Student Federations and such other bodies may be requested to co-operate and foster the programmes with their coordinated activities.

To supervise, control and provide guidance and instructions, central committees may be formed with higher educational officers as its office-bearers.

There should be a six-monthly review of the activities, and the proper statistics should be collected for reference every time.

INSTRUMENTS OF PROPAGANDA

Following is a list of the probable means of propaganda, that may well be utilised:—

- (1) Posters and pamphlets.
- (2) Exhibitions and fairs.
- (3) Debates and speeches.
- (4) Processions.
- (5) Cinemas.
- (6) Students' organisations.
- (7) Newspapers and magazines.
- (8) Labourers' and cultivators' meets.
- (9) Radios, gramophones and amplifiers.

WORKERS

The student community is the pillar of our future hopes. Everytime when there was the call of the nation, the students came forward. The students formed the front ranks in the battles for Independence. Now it is the period of the consolidation, reconstruction and rejuvenation of the country. Now also should the students come forward and hold the banner fast. We have every hope on them. They are young, full of energy and youth. Nothing is difficult or impossible for them. They should offer their free services for this national job. Poor students may be offered some scholarships to provide them some financial assistance.

METHODS OF TEACHING

There are two methods of teaching the adults:—

(a) *The letter system*.—Where the unit of education is the letter.

(b) *The sentence system*.—Where the unit of education is the sentence.

TESTS

The test of an educated adult is his ability to read newspapers, write at least letters and maintain simple accounts. The vocabulary of the adults should contain at least the 500 basic words.

LITERATURE

The literature taught to the adults must have an intimate connection with their life. It must provide adequate solutions of their daily problems.

THE PROSE

The prose portions should contain lessons on ancient culture, civilization and history, and stories from the *Mahabharata* and *Ramayana* narrated in the adult vocabulary.

THE POETRY

In poetry, the saint-literatures consisting of the *dohas*, *songs*, *chaupais*, *sakhies* etc., of Kabir, Dadudayal, and others, the *nirguna* literature, people's literature, *saguna* literature, the works of Soor, Tulsi etc., should form the integral part. The sayings of Ghagh and Bhaddari bearing upon the climate, modes of cultivation, qualities of the bullocks and easy herbal medicines for common ailments, may be of much use to them.

DISTRIBUTION

The creation of a literature and writing of books is not enough. There must be the proper circulation of it. For the proper mobility of the literature, there should be libraries—central library at each of the District headquarters and one sub-library at each of the Tahsil places with its branches at the Panchayat centres.

MOBILE LIBRARIES

Again there should be mobile libraries, which should visit each village every fifteenth day when the readers will exchange books with unread ones.

READING ROOMS

There should be reading rooms along with the libraries and also at other

smaller centres. Dailies, weeklies and monthlies in the mother-tongue should be circulated among the adults. The supply and full utility of the reading rooms is necessary to ensure keeping up of the literacy already given to the adults.

The XXIX All India Educational Conference

The 29th All India Educational Conference met at Patna on the 28th, 29th and 30th of December, 1954, under the presidency of Dr. R. P. Paranjpye, former High Commissioner for India in Australia.

Inaugural Address

SRI R. R. Divakar, Governor of Bihar, inaugurating the Conference, pleaded for a sympathetic consideration of the economic needs of the teachers. "Before we think in terms of improvement of standards among students, we have to think of them among the teachers."

He would personally like primary education to be handled mainly by women.

Sri Divakar regretted that the trade union spirit and trade union methods were entering the field of education both among teachers and students. They seemed very inconsistent with the maintenance of an academic atmosphere. It should be the endeavour of all to "rid the sacred precincts of learning and teaching from this creeping menace." For doing this, it was necessary that the role of the teacher should be recognised as one of the most important in society and invested with great respectability.

That education was the best which equally developed the body, mind, intellect, emotion and the spirit of man and at the same time fitted him to utilize this development for social purposes.

While broadly this should be the aim of education, the method had to be unobtrusive and as voluntary as possible. He did not preclude hard work, but this hard work must be willingly undertaken as in the pursuit of one's hobby. There should be no element of coercion in it.

"If that Government is the best which governs the least, that teaching is the best of which the teacher and the taught are least conscious. That is why the old methods of the fear of rod have been replaced by the Montessori and other methods where it is through natural curiosity and play that the initiative of the child to know and act is roused."

India's educational problem was a stupendous one both in size, magnitude and importance. India had to put forth its utmost efforts in solving it in the present context. The progress India had registered in the last half a dozen years in many fields, including education, was proof positive of its capacity to solve all problems conclusively as they rise. "The field of education is such that in addition to the prevailing system or systems, there is always scope for creative men and women who can discover new ways. Therefore, I am of opinion that private efforts should always be encouraged. They are, in fact, new experiments and the science and art of education should promote them just as other sciences do in their respective spheres".

Presidential Address

Dr. Paranjpye in his presidential address strongly urged for a fair deal for teachers.

"If we want to get the best work from our teachers," he said, "the State must treat them fairly and realise that they have the same ordinary needs as any other body of men. The only fair consideration in fixing the conditions of service for teachers is that their emoluments should be on approximately the same scales as those of officers in other services with comparable qualifications.

"Eloquent references to the teachers' profession as a sacred calling are common enough, not only from those who preside at school or college functions of a ceremonial character, but even from those on whom rests the responsibility of giving a fair deal to the teachers. But when this so-called sacredness is used as an excuse for not giving the teachers a fair deal and for refusing to grant their just demands, it appears little short of cynical mockery. What service is more sacred than the relief of suffering humanity? But, no one would suggest that the medical profession should work all the time in an honorary capacity or on a meagre remuneration.

"Nothing is more essential for the stability of society than evenhanded justice between man and man, but it is universally agreed that judges should be adequately paid. Those who are administering the country and laying down policies for its future are doing the most valuable kind of work, but the pretence of paying our Ministers low salaries was soon given up as impracticable in most States, and where it was still kept up, complaints have been often heard that Ministers were eking out their salaries by means of various allowances which they sanctioned for themselves or occasionally by even more shabby methods. I do not know why the same rule should not apply to teachers, except that they

cannot exert the same political pressure and that they have no nuisance value."

While he insisted that the material conditions of the teachers should be made as easy and comfortable as possible if the best work was to be expected from them, he also emphasised the duty of teachers to work in the spirit, not of a member of a trade union whose only idea was to do the minimum amount of work needed to retain his job, but of a missionary whose whole heart was in his work. The teacher must, of course, carry out efficiently his duties of teaching in the class room, of correcting the written work of his pupils and of doing such administrative work in the school or college as was entrusted to him. But he must also take a deep interest in the welfare, both intellectual and moral, of his pupils. The pupil must come to regard his teacher not as a task-master, but as a guide, philosopher and friend to whom he could bring any difficulties for solution without any reserve.

PRIVATE TUITION

One of the most undesirable incidents of India's educational life at present was the enormous growth of the practice of private tuition and coaching classes in addition to the regular teaching, presumably available in schools and colleges. The only explanation could be that the pupils were not required to do an honest day's work in the school, or that the teachers were not doing their school work conscientiously. The state of things was certainly not very creditable to the teaching profession.

He deplored the growing indiscipline among students, which to a certain extent could be traced to the instigation of political leaders during the days of the national struggle. The habits of indiscipline and rebellion against constituted authority had not disappeared with the attainment of Independence and they were now using the same methods to attain more or less trifling objectives like getting a holiday, obtain-

ing or annulling the dismissal or transfer of some teachers, doing away with class tests, or protesting against the nature of a question paper at examinations.

If the younger generation was to grow up into responsible and self-respecting citizens and to be an asset to the country, there must be an immediate improvement in this state of things. A special responsibility rested upon the teachers, who must influence their pupils for the good.

M. P. CIRCULARS

Dr. Paranjpye criticised the Madhya Pradesh Government for threatening to discontinue grants to colleges if members of their staff refused to give a written undertaking that they would not participate in political activities. This reminded him of the notorious Risely circular of about 40 years ago about which Indian leaders of all shades of opinion protested strongly. He hoped that the M.P. Government would re-consider their decision and not take away from teachers their ordinary rights of citizenship.

Dr. Paranjpye referred to allegations of interference by Government in the internal affairs of educational institutions and said from everywhere reports were heard of detailed and strict regulations and circulars from Educational Departments of Governments, which were often accompanied by the threat of immediate reduction of grants in case of non-compliance. Responsible heads of institutions were hardly ever taken into confidence before fresh orders were issued. Some of these orders related to minute details like the arrangement of the school time-tables or the selection of books for the school library. No body would object to Government giving advice which might often be valuable on account of their having a large number of experienced officers at their command; but with the exception of very important matters the schools should be allowed to exercise their own independent judgment.

BASIC EDUCATION

Dr. Paranjpye believed that basic education which now-a-days was being so much talked about, would soon take its proper place in educational theory, though the extravagant claims made for it would not be admitted. He said that nobody disputed the fact that education should not be merely bookish. Young pupils should also be trained in the dexterous use of their hands and should realise the dignity of labour. A part of the time spent in the school should be devoted to some kind of manual training. When, however, it was contended that every subject could be taught by means of one particular craft, he was afraid that the advocates of basic education were making too "absurd a claim."

When basic education first came to be advocated, it was even thought by its protagonists that the profits from the children's labour would help to pay a good part of the salary of the teachers and thus facilitate the programme of universal elementary education. But several responsible educationists estimated that basic education would be three or four times as costly as the present education. Basic schools required far more space, more competent teachers and expensive appliances and materials for practising their craft.

MULTI-PURPOSE SCHOOLS

Dr. Paranjpye said the idea of starting multi-purpose schools, which would provide opportunities both for intellectual education and for vocational education, appeared to be quite sound, and any available money should be expended on them. While existing secondary schools should be encouraged to add one or two practical subjects with their present equipment, Government would do well to establish in suitable centres big schools which would provide at least half a dozen different practical subjects in the same surroundings and thus give the pupils choice for their special aptitudes. The teaching should be severely practical

but should not be divorced from education in general subjects.

LOWER STANDARDS

Dr. Paranjpye said there was much substance in the complaint that there had been lowering of the standards, though the university examination results often showed a high proportion of first classes which used to be a very rare distinction during his school days. The only conclusion that could be drawn from this was that on account of popular pressure or undue leniency on the part of examiners, the examinations had become easy. He did not desire that they should be too difficult, but they should be such as would test the intelligence of the students and find out if the candidates had really understood their subjects and had done an honest amount of regular work during the whole period of the course of study.

He said there was a painful lack of intellectual curiosity among the generality of the Indian students now-a-days. They were unaccustomed to use a dictionary or a reference book and were not interested even in newspapers except perhaps to find out what films were being exhibited in the local theatres or to know minute personal details about cinema stars. A sense of earnestness had to be created in the younger generation which had been becoming too easy-going.

LANGUAGE ISSUE

Turning to the question of languages, Dr. Paranjpye said the mother-tongue was the most natural medium of instruction and was the only medium in the primary stage and should also be the medium in the secondary stage. There should be no objection to using it at the university stage also, whenever the necessary conditions like the supply of adequate text books and reference books and a complete staff of teachers were available, but the change should not be made too hurriedly in all subjects. A beginning might perhaps be made in

arts subjects, without lowering academic standards.

The study of Hindi should be made compulsory in all years of the secondary and the university stage. But as it was not sufficiently developed, it would be undesirable to make it the medium of instruction for those whose mother-tongue was different from Hindi for the secondary or university stages. If for such students a language different from the mother-tongue was to be used as the medium of instruction, it should be English. Those, whose mother-tongue was Hindi, should learn one other Indian language.

English had been the main vehicle of Indian national progress for over 100 years and should remain a compulsory third language for the university stage and also for the secondary stage in the case of those who had finally given up the idea of going in for university education.

Sanskrit, Dr. Paranjpye said, was the main basis of Indian culture and civilisation, and its study should be encouraged in every possible way short of compulsion. Facilities for teaching it should be available in all secondary schools and colleges.

The main controversy, he said, was in regard to the pace at which the present dominant place of English was to be taken by the mother-tongue or Hindi. While this was ultimately inevitable, the pace should not be forced.

Resolutions

Forty-three resolutions were passed at the Conference.

The Conference viewed with concern the "crisis" that had confronted education and educators in West Bengal in particular and the whole of the Indian Union in general and was of the opinion that it had arisen owing to the fact that both the Central and the State Governments had not given the priority that education deserved in a predominantly

undeveloped area of the world, just out of the colonial rule.

It suggested:

(A) Instead of merely co-ordinating and guiding the work of the State Governments, local bodies and private agencies, in the carrying out of educational programmes, the Central Government should assume the over-all responsibility for the implementation of national policies in education and helping the other agencies as far as possible;

(B) At least 25 per cent of the total budget expenditure of the States and at least 15 per cent of the total expenditure of the Centre should be earmarked for education. Of this, at least 50 per cent of the sum allocated in the States and at least 40 per cent of the sum allocated in the Centre should be kept reserved for primary education;

(C) Teachers in their particular field of education should have the predominating voice in the shaping of the national educational policies through their representative organisations;

(D) Adequate arrangements must be made for ensuring a decent standard of living for teachers and social security comparable to others of the same qualification in the services;

(E) Education cess should be levied on annual incomes of over Rs. 1,500. It should also be levied on foreign industrial firms, Indian monopolies, jute and jute goods, tea, cloth and other items which are for export as well as on racing, intoxicating liquors and luxury articles, cinema etc.;

(F) There should be a thorough reform of the primary educational system. The aim of primary education should be to provide eight years of integrated education. A system of free and compulsory primary education must be provided within the next five years everywhere. Adult education should be democratically organised with the help of primary teachers;

(G) New legislation should be enacted in the light of these basic principles and the existing legislation to be modified accordingly.

For the security of service of teachers and arbitration of disputes, the Conference recommended the immediate setting up of an Arbitration Board in every State consisting of a judicial officer or a retired officer not below the rank of a District and Sessions Judge and three assessors representing the directors of education, the management and the teachers' organisation in the State. The Board should be given the authority by legislation to act as tribunal on the lines of industrial tribunals having legal competence to summon and examine all witnesses, have access to all relevant materials for disputes and adjudicate all disputes.

The Conference demanded that the following recommendations of the Secondary Education Commission be also implemented in the case of primary teachers viz., provident fund, benefit schemes, provision of free education for teachers' children, provision of free medical treatment and facilities of free travelling.

It suggested that in the best interest of education, teachers should be given adequate representation on the managing committees of the schools. It demanded that in the case of primary teachers an additional contribution as gratuity at the rate of half a month's pay for each completed year of service by such a teacher, subject to a maximum of 15 months' pay after retirement, should be given from the State revenue, and the amount of contribution should be calculated on the pay drawn by him at the time of retirement.

The Conference requested the Government of India to immediately appoint a representative commission:

1. To make a comprehensive survey of elementary education in all the States;
2. To enquire into the conditions of primary teachers and to prepare uniform

scales of pay on a country-wide basis for them;

3. To report on the facts in basic education;

4. To prepare a master plan for primary education for administration, syllabus, teachers' training etc.; and

5. To suggest ways and means to implement it.

It also requested the Central and the State Governments to see that the hours of work for primary teachers do not exceed more than 30 per week and that the working days in a year do not exceed 210.

The Conference urged Government to give due representation to teachers in the legislatures.

It supported the demand of the primary teachers of Bombay for full pay while under training and requested all the States to pay due allowances for the purchase of books, training fees etc.

The Conference was of the opinion that it was essential that all teachers of a particular category must have the same conditions of service, irrespective of the agency under which or the State in which they served, and that the maintenance of the present invidious distinctions and differences in the service conditions of teachers is tantamount to continuing discrimination in the treatment of children attending different agency or State schools.

The Conference demanded that in training schools and training colleges in every State where there is a tribal population, the major tribal language should be included as optional subjects, arrangements should be made for teaching tribal languages up to a diploma of school leaving standard, and that education of aboriginals should be made entirely free and their schools compensated by the State Governments.

The Conference recommended that the following minimum scales be adopted for

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teachers of different categories in primary schools:—

Matriculate Assistant Teachers (untrained): Rs. 60—4—80—5—100—7—170.

Matriculate Assistant Teachers (Trained) and Matriculate Headmaster (Untrained): Rs. 80—5—100—7—170—200.

Headmaster (Matriculate and Trained): Rs. 80—5—100—7—170—10—220.

It also recommended that in the case of teachers possessing higher qualifications such as graduates and undergraduates (trained and untrained), the scales recommended for secondary teachers possessing similar qualifications should be applicable, viz. —Rs 150—10—250—15—400.

Trained Undergraduates and Untrained Graduates: Rs. 125—8—205—12—325.

Untrained Undergraduates: Rs. 100—6—160—10—260.

Dearness and local allowances of teachers must be paid at the same rates as Central Government employees drawing similar scales of pay.

The Conference strongly protested against the circulars recently issued by the Government of Madhya Pradesh, compelling teachers to give an undertaking in writing that they will not take part in politics or stand for elections to 'janapads' or local bodies or legislative bodies and against the amendments made to the Madras Education Rules on similar lines putting similar restrictions on teachers in Madras State. The Bihar Education Code which restricted the freedom of teachers in this respect, should be amended.

The Conference urged the Government of India to establish a Central National Research Institute for Education on lines and a basis similar to the national laboratories. Other resolutions demanded right of vote to every teacher in the

teachers' constituency, setting up of a commission for primary education by the Centre to enquire and suggest equal pay for equal qualification, railway concession to teachers attending state education conferences and extension of railway travel concession to teachers of all educational institutions including colleges and universities.

It appointed a committee consisting of the President, the General Secretary and the Secretaries of the Primary, Secondary and University Education sections to draft a memorandum to impress on the Planning Commission the place that education should have in the Second Five-Year Plan and of the necessity to make special provisions for improving service conditions of teachers.

The Conference regretted that neither the Central Government nor the State Governments except Bombay & Madras had yet implemented the recommenda-

tions of the Kher Committee to the effect that 10 per cent of the central revenue and 20 per cent of the State revenue should be spent for education. It urged the Central Government to authorise every State Government in implementation of the recommendation of the Secondary Education Commission to levy an industries in their respective areas to find funds for promoting technical education.

It was of the opinion that the age of compulsory retirement of teachers should not be earlier than 60 and that with the approval of the Director of Education it might be further extended.

The Conference also suggested that before the recommendations of the Secondary Education Commission were implemented, there should be a discussion between the All-India Federation of Educational Associations and the Central Advisory Board of Education.

Editorial

The hasty decision taken by the Madras University to reorganise the degree courses on a three-year basis without canvassing the pros and cons of the proposal has led, as we expected, to a great deal of confusion in the educational world. The reform of higher education envisaged by the University calls also for a change in the pattern of secondary education. We have thus here a change being forced on the schools from the top, and there is naturally resentment among some teachers at schools being forced to play second fiddle to the University without ever having had any opportunity to express their views.

Apart from considerations like these, it is now clear that two distinct schools

of thought have emerged among the teachers of Madras regarding the proposed four-year higher secondary course followed by a three-year degree course. The Conference of State Headmasters who met towards the end of December in the city under the presidentship of Sri Kuruvilla Jacob, has taken a strong stand against it on reasoned grounds. These are thus set forth in the Secretary's official report about the Conference: "The proposals do not recognise the fact that the length of the existing secondary school course is not the same in all the States and that the 12 years school pattern can be implemented by different States only in different stages... In the south, the first priority has to be given to raising the standards of the high schools from below, so that the tenth

year of the south will be regarded as equivalent to the tenth year in the north... As long as admission to these higher secondary courses is not by selection, a four-year course will lead to wastage. The diversified courses provided in the Commission's scheme are intended only to give a technical bias... But a continuous four-year course with only a bias may prove to be wasteful. The majority of the schools need immediate improvements in accommodation, equipment and staff, and as improvements in secondary education should be at all levels of the secondary school, especially at the middle school course which will be the terminal stage for the majority of the children, the first priority should be given to raising the standards from below, so that the children who leave the school at this stage may be adequately prepared for life." The warning is given: "The teachers and parents are anxious that there should be stability in school organisation and that hasty changes should be avoided and that reforms in educational pattern and curriculum, if any, should be introduced gradually."

A special conference of the South Indian Teachers' Union which met on January 15th and 16th in the city took a diametrically opposite view. Sri S. Natarajan, who presided, declared that the Secondary Education Commission and the team of international experts had rightly come to the conclusion that there should be at least 4 years of schooling at the secondary stage. Only 15% of these who passed out of the schools joined the colleges. Everywhere there was disappointment at the quality of those who passed out of the secondary school. The reason was mainly due to the fact that what they were able to give them in the secondary schools was not adequate to enable them to meet the needs of life. The Conference unanimously adopted a resolution favouring a four-year secondary school course instead of the present three-year one. The four-

year course should be integrated in the sense that the courses of studies and syllabi should be so framed as to cover a four-year period of study. The seventh year should not be regarded a special year of preparation for university courses. Recommendations were also made for the dates of introduction of the new scheme and for grants in the change-over to the new pattern.

The deep cleavage of opinion disclosed by the resolutions of the two conferences is the unhappy result of the University taking its decision without adequate discussion or consultation with leaders of secondary education. Frankly, we are very sceptical of the practicability and not at all convinced about the necessity of the four-year secondary course. The south is already devoting one year more than the north to schooling. Another year added to this already lengthened course will prove a great handicap to the children of our State in the race for life. Analogies with Western countries do not help, for in our country adolescence is reached earlier. Moreover, the additional year in secondary education will throw a heavy financial burden on the State. Funds badly needed for expanding primary education and improving secondary education will have to be used for meeting a responsibility passed on to the schools by the University.

However, be this as it may, there is need for the teachers of Madras, belonging to both schools of thought, to confer together and reach, if possible, agreed conclusions. There is need also for consultation between the University, teachers' organisations and the Government. If the decision of the University is not final, as has been claimed by Dr. Boyd more than once, there should not be any difficulty in arranging such consultations and reaching decisions likely to prove acceptable to those who will be called upon to work the reforms.

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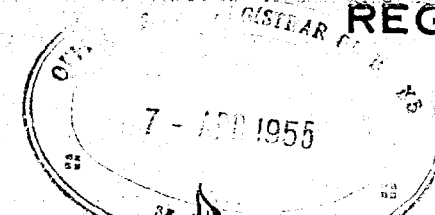
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Printed By Sri C. Krishnamurthi, at the Sri Ramakrishna Printing Works, 19-B, Woods Road,
and Published by M. R. Sampatkumaran M. A., 14/A, Sunkuwar St., Triplicane, Madras,
Hon. Editor: Sri A. N. Parasuram, M.A.



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The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXI.

MARCH 1955

NO. 3

Wanted · A Hellenic Ring Around Education!

BY SRI BHABES CHANDRA CHAUDHURI, *Jalpaiguri.*

ALMOST twenty-five centuries ago, the Greeks recognised the principle of an ideal youth in the art of the education of mind with that of body or in the harmonious blend of a two-sided development of what is popularly known as a Hellenic ring around education—in terms of *gymnastike* and *mousike*, viz. the union of athletics with fine arts and science.

They, therefore, engaged themselves not only in racing, wrestling and chariot-racing, but likewise excelled in writing the best of treatises on drama, poetry, philosophy and science—striving, of course, for no glittering prizes but for the victor's laurels!

Our youths too, if they desire to really succeed in the race of the modern competitive life, must needs develop such a Hellenic concept of sportsmanship; viz., they must learn to regard health, like their books, as an integral part of education. They must know that sound health is youth's best staff in the pilgrimage to the promised land of life.

But the trouble is that our youths have not yet learned to feel the irrepressible urge of body-building nor cared generally, to develop what Herbert Spencer defined as *physical conscience*, many decades ago.

The appalling health deficiency of our future hopefuls, has been more than

often described for popular edification, but unfortunately the remedy so far suggested on the platform and in the press is rather of a too superficially academic type to constitute a specific against the malady,

Thus it appears that out of every ten graduates of our Universities, on the average, barely three can hope to have a normal standard of health; others are almost physical wrecks!

This is a fact that seems to be stranger than fiction—yet that's statistics.

What wonder then, if we are shocked to come across the head-lines—"Graduate Youth's Suicide"—in the day's morning newspaper! Scratch the life-story of this unfortunate youth, and it is almost certain that one will find the cause in ill-health or *disease*—which is really want of 'ease' in the tone of health, be it of body or of mind!

Some may of course, trace the cause to a temporary insanity due to unemployment. But, it may be observed incidentally that, however depressing unemployment might be, it is nonetheless, mostly of nature of a stimulant, whereas ill-health is always like an acrid narcotic. The former, under some conditions, may transform a struggling tinker into a Dickens but the latter is an opiate leading to neurasthenia, insanity or hypochondria and may turn even many

It will enhance the sense of duty and discipline of the youth, by making him conform to clean living and clear thinking and bring about at the same time, a balanced mind and body—so necessary now-a-days, for tiding over the vicissitudes of life in its modern complex set-up.

So, the quicker our educated youths make it a matter of principle—as and when circumstances permit—to walk, play, run, ride, wrestle, box and row, each in measured quantity, and then, seasonably enliven the *physical menu* by arranging planned titbits of the nature of social picnics or excursions in much the same way as did Acharya P. C. Roy during his life-time, the better it would be for them. Let them conveniently undertake any manual labour and then see for themselves if they are at all fit to take to any of the so-called 'dirty jobs' of the servants or menials.

Manual labour is a tributary to *physical conscience* and the best safeguard against the pernicious ills of indolence, ineptitude, waste and economic loss. If the youth does like these, he will by and by learn the efficacy of what it truly means in practice.

Then again, if one happens to be an educated unemployed youth, we would invite him to come out of his moaning chamber and turn to the life of the so-called *educated coolies*! ('coolies' = petty labourers). Have our educated folk learnt the story that the great father of the Bengali language, Pandit Ishwar Chandra, on one occasion had to play the part of a 'coolie' just to open the eye of the educated intelligentsia to the wholesome possibility of the dignity of labour! Indeed, if a young man is unemployed, then why does he not kick off his *ennui* and, as Ruskin advised, grasp a spade and do an hour's digging! In an age when labourers in mines, mills, factories, tea-gardens or coffee-fields are enjoying greater 'social security' and amenities than the middle-class, bhadralogs—is it not wiser to be 'coolies' in

name and earn a decent living *in effect* by manual work than remaining as unemployed educated *beggars* for easy urban billets under office-desks?

Of course, there may be many sociological barriers standing in the way of an educated youth doing such manual work at first. Caste may stand in the way, parents may sneer, traditions may jeer, friends may taunt and others may laugh in their sleeves! But it is up to the youth to fetch up all the latent seriousness he commands to conquer the importunities of false prestige etc.

The youth should remember that it is not the dignity of head or dignity of hand that counts, but the dignity with which the work is accomplished! The real secret of dignity is that, if one cobbles shoes, one must be a first-class cobbler and try to push on against all social taboos! If thus he continues doing his job for sometime, he is sure to find that constant fighting with inner prejudices, hardship and social taunts is making him strong, tough and resourceful. That is, the youth is gradually growing to be equally sound in health and strong in mind!

And, no wonder, one day, feeling the brunt of life, as it is, say, with the lacing awl in hand, the youth may be startled like Defoe with an indomitable urge to "write", or working somewhere in a pit, he suddenly feels almost like a Bunyan or a Gorki to strike the world with the literary inspirations of Life's undiscovered truths!

If the educated unemployed youth have not yet turned on to any manual job, it is even better to have recourse to games or athletics than pining away over life's 'hard lot'—like the fabled Greek philosopher!

This would keep him fit and cheerful and induce him to be, at the same time, *sportsmanlike*. Sportsmanship is the acme of all valiant and virtuous qualities in man and woman. It is the essence of medieval chivalry combined with modern adventure.

Play hard and keep on to the last—without worrying about those twin impostors of mind—triumph and failure.—But don't play a foul game—that is what it really is!

It is this shining Hellenic team-spirit that kept up the flame of the Olympic Fire and verily lit up the early life and light of human civilisation in Greece

when the West was in dark ignorance and appalling barbarism. Indeed, education is bound to remain something like a text-book homily and miserably fail to keep the inner evolution of life nor attain its aim as long as it is not activated by the Hellenic concept—based on the exalted sense of *physical conscience* and sportsmanship!

Sydney Kindergarten Training College

BY MARJORIE THOMSON.

HIGH on a hillside of a Sydney suburb is a school of advanced thinking in child development, conducted by the Kindergarten Union of New South Wales, a voluntary organisation. The college library, reception and lecture rooms are housed in a stately stone mansion, built nearly a century ago.

Remodelled to suit modern requirements, it retains its old charm, yet dovetails gracefully into the newer buildings. Wide, cool verandahs, huge reception rooms with floor length windows look out on rose arbours and, beyond, to the warm red brick residential unit, Froebel House.

Like its setting, which is a link with Australia's history, the college too is a link with the early days of Australia's awakening social consciousness.

The college was inspired by Miss Margaret Windeyer, a trained librarian, who planned an organisation which would provide pre-school training for under-privileged children and those in poorer areas.

With this in mind she put her plan to six interested people, who met for morning tea in a Sydney cafe late in 1895. That meeting resulted in the founding of the Kindergarten Union of New South Wales with a capital of £A50 subscribed by the six sponsors.

A few months later the Union's first kindergarten opened its doors in dockside

Woolloomooloo, one of the oldest parts of the city, where industry is now rapidly elbowing out the rows of narrow-fronted terrace houses and tenements.

The small haven was in the charge of Fraulein Sheer, a trained kindergartner from Germany, where pre-school centres were first introduced by Froebel in 1837. The first half-dozen toddlers responded remarkably well to the experiment. Soon other youngsters were dribbling to the centre in two's and three's, all keen to join the new-found world of colour and fun, that contrasted so sharply with their drab surroundings.

The following year student training was organised and conducted as part of the kindergarten's activities. During the next 12 months, as the Union's small kindergarten flourished, it was obvious that it would not be able to cope with the demand for trained pre-school instructors. So the Union gave its attention to the problem of organising a teacher training centre to staff the proposed new kindergartens.

The day that the Sydney Kindergarten Training College opened its doors in 1900 heralded a new era in pre-school child education.

The first of its kind in the southern hemisphere, the college had its humble beginnings in an unpretentious three-storeyed terrace house in Roslyn Gardens, Darlinghurst, Sydney, not far from the original kindergarten. The principal

was a trained pre-school education graduate, recruited from the United States.

The college today is recognised as an outstanding training centre. It provides a three-years' course of lectures, discussions and practical experience in the Union's kindergartens or nursery schools.

By means of parallel courses of theory and practice, the students are able to gain an intimate knowledge of young children's needs and development.

More than 2,200 young women have graduated from the college since it began in 1900. But although the college provides facilities for 100 trainees, it cannot keep pace with the demand for trained graduates for kindergartens, nursery school and primary grades in private or State schools.

The three-year diploma course is fully comprehensive. It gives a broad tertiary education as well as professional training. Literature, history, geography, arts and crafts, and physiology are included in the studies. Music and piano study are also part of the course.

The students are encouraged to take part in outside community activities to develop initiative, emotional poise and maturity. The responsibility for the smooth running of Froebel House, the residential college, is shared equally by the 50 resident students.

In their first year at the college, students observe and informally participate in pre-school work at the kindergartens before bearing the responsibility of small groups of toddlers. In this early stage of child development, 2½ to 3½ years, emphasis is placed on the child as an individual rather than on group management. In this way the trainees are able to analyse each child separately and to plan his or her special needs.

Methods instruction in the first year is devoted to the organisation and equipment of centres, creative play and play materials and suitable literature, as well as toddlers' routine habit training.

In the second year, students move on to practical work with social service

agencies. In addition, they work with children of varying age groups and are introduced to sub-primary instruction for those aged from six to eight.

The final year is devoted to child growth and development, speech therapy, mental hygiene and adolescent psychology. The administration of pre-school centres, parent education and teaching methods for primary school age children of 8 to 12 years, are other important subjects in the third year.

Parent education, by means of lectures, discussion groups and pamphlets, is a vital part of child development. This parent-child-home relationship is planned as an extension of pre-school training.

During the course students are able to get first-hand knowledge of the development of infants under two-and-a-half years of age. In co-operation with the State-controlled Waverley Baby Health Centre, mothers bring their babies to the college for students' study and behaviour observation. The babies are usually given a cup, a spoon and a toy, and the individual reactions and group behaviour are studied.

The evaluation of students' theoretical work during the course is by means of objective and essay-type examinations conducted by the College council of outstanding child educators. Their practical work is judged on the term reports made by the college staff and external training directors.

The college principal is Miss Jean Wyndham. A graduate of the college, she did a post-graduate course at the Child Development Institute at Columbia University, New York, and later did advanced work on education at London University. There she worked with Miss Susan Isaacs, the child education authority.

Personality, an interest in young children and an aptitude for kindergarten work are the basis on which intending students are selected for training. In addition, they must have the Leaving Certificate, which requires five

years' secondary school study, or the University matriculation. Another essential is that they must be in good health, and a certificate to this effect must be produced.

Although the minimum entrance age is 17, the college authorities prefer that the intending students be several years older.

According to Miss Wyndham, who selects the students, young women in their early twenties are more socially mature and better able to assess their inclination for kindergarten work than teen-agers fresh from high school. Usually, they have had a few years' experience in other fields. When they finally turn to kindergarten work, they are sometimes able to apply this knowledge and to have a better understanding of child psychology.

Kindergarten teaching is designed for children aged from 2½ to 5½ years. Because their orbit is limited, children usually go through a stage of selfishness between the ages of 2½ and 3½ years. If they are not socialised and working in a group by the time they are four, then there is a deeper cause and the child may need psychiatric or medical treatment.

This is the stage where a young woman past her teens is better equipped to recognise the symptoms of problem children who need specialised attention, than a teenager, little more than a child herself.

Although there are no written entrance examinations, students' progress and aptitude for the work is carefully checked during the initial terms, and all students are given ample time to prove they are suitable for kindergarten and pre-school teaching.

Unless intending students have been used to dealing with young children, perhaps as Sunday school teachers, in social groups or as nurses, Miss Wyndham believes that 35 is the age limit for trainees. Of course, there are always exceptions, and personality and

educational background and suitability for kindergarten work may change this aspect considerably.

As an example of this, Miss Wyndham mentioned that one of the Union's most outstanding directors and teacher was 45 when she began her course. She had been a Sunday school teacher and had not been able to afford the training fees when she was younger.

Because kindergarten college training can readily be applied to home use, the majority of graduates marry within three years after graduation. Some remain for up to seven years after leaving the college, but this is unusual.

However, trained kindergartners are usually active in community life after their marriage. In many districts outside the metropolitan area, they have organised pre-school centres, or have taken up kindergarten work on a part-time basis. In other cases they have assisted in the organising of adult education groups, where their specialised knowledge of child welfare, music, arts and crafts have yielded dividends.

The Kindergarten Union now controls kindergartens in all States of Australia and training colleges in every State except Tasmania. The organisation depends upon voluntary support, plus fees received from students and a subsidy from the State Governments.

To encourage young women to take up kindergarten teaching and overcome the lag of trained graduates, some State Governments and municipal authorities provide bursaries or a living allowance. But few people realise the high level of intelligence and emotional stability required for kindergarten work.

"It is extraordinary that people should still believe that all a nursery teacher needs is to like children, to have a flair for domesticity and be a nice person. All this is to the good", said Miss Wyndham, the principal of Sydney Kindergarten Training College, "but much more than domestic talent is needed to train children

between the ages of two-and-a-half and six.'

"Our Australian training and the quality of our graduates compares favourably with overseas", she continued, "but our kindergarten facilities need to be extended to cope with the rapidly increasing population."

Society has come a long way in child development and study in 50 years. Today, with specialised kindergarten training and centres where emphasis is placed on the mental, social and emo-

tional development of children, is a far cry from those days of the early 1900's, when Dr. Maria Montessori, the Italian child education pioneer, was revolutionising child education and advocating—"Education to fit the child"—and those other stalwarts, Rachael and Margaret McMillan, who waged a long-handed battle in the London slums to improve the health and social needs of under-privileged children, provided the impetus for organised pre-school child welfare.

Stray Thoughts on Present Day Education

BY SRI M. S. V. CHARI, *Tindivanam.*

THAT the present educational system has to be given a re-orientation in all its aspects, viz., teaching methods, purposiveness and the cost of education, admits of no controversy. I propose to offer a few suggestions regarding all these aspects.

First of all, I shall take up the question of teaching methods. Three decades ago, students were taught their subjects on the concentric system. It was changed, and the subjects are now taught on the compartmental system. The advantages of the concentric system were somehow lost sight of. Under this system of teaching, a student had a bird's-eye-view of the entire subjects from the beginning, and with the filling in of more and more detail his knowledge certainly grew. But under the compartmental system, he is asked to study part by part. This will be putting a great strain upon his memory. Thus in the higher forms, IV, V and VI, each year he is taught a portion of the subject. In the VI Form, he can hardly remember what he learn in his IV Form.

Secondly, we have introduced what is known as the rational system of teaching, by which we are supposed to kindle the students' powers of enquiry

and research. Memory training is now taboo. One may agree that sheer memorising of a subject without understanding it is bad. But it is colossal folly to discount the faculty of memory. The capacity to memorise has to be assiduously cultivated that it might help the student to retain in his cranium what he has learnt. Present day teachers are afraid to ask their boys to cultivate the art of memorising, which has resulted in this deplorable position that the student is unable to remember what he has read. If one cannot retain by memory what he has learnt, surely such learning is a huge waste. We must give greater prominence to memory training specially at the young age and not think it as a strain on their intellect. Memorising is a matter of practice, and the intellect is not long to be taxed hard on that account. To a great extent, memorising is mechanical.

Thirdly, we are grossly neglecting the handwriting of boys. The boys begin to scribble further beginning. This is really encouraging impatience and untidiness in boys. A boy who is made to write a legible hand, must necessarily cultivate patience and other good qualities so essential to a good citizen. It is

said that the whole character of a man may be read from his handwriting. Who can then deny the importance of a good handwriting?

Then, I come to the question of the purposiveness of education. This is woefully lacking in present day education. Till now, we have been imparting more bookish knowledge to the students. This has reached the point of saturation. We have now to teach the boy not only to read, write and know things, but also to form his hand to some useful art which will enable him to earn his living. There is an urgent need to transform atleast 75% of our present day schools into trade schools where trade would be their principal subject taught along with the imparting of general knowledge and education. Education has thus to centre round a useful occupation.

Necessarily, urban and rural education have to be of different patterns. In the rural area, the curricula should compulsorily include subjects bearing on agriculture, manure and soil chemistry, animal husbandry and village crafts. This would enable the rural student to stay in the village and earn his living. He has to be taught not only agricultural subjects, but also a craft which will engage him in the off seasons.

Drawing is nowadays woefully neglected. By developing the art of drawing, a boy can easily become a cartoonist, painter, sculptor or commercial artist. All these have a market. So we can be neglecting drawing only at the risk of depriving our boys from entering into a few useful occupations, which are in constant demand.

There remains the question of cost. The cost of the present day education is nothing short of a scandal. Even the cost of secondary education is out of the reach of the lower middle class people. This is a matter not only for regret, but also of shame.

The school fee is oppressive. It is rendered more oppressive by the levy of 'special fees' which seem to be based on no recognised principle and are far from uniform. In addition to these, some managements fleece boys by asking them to purchase tickets for school dramas, and a levy is made on the parents who are asked to declare their incomes! This is a scandalous state of affairs. It is a wonder that educational authorities are not aware of these vagaries. I would humbly suggest, that if the scale of fees cannot be reduced, atleast there need be no levy by way of special fees, much less other extra levies like drama tickets. I beg leave to say that the proceeds of these drama tickets which are sold ostensibly for the building fund of the school, ought to be collected by other means and from rich and philanthropic persons, and not from parents of boys, to whom such a request is really a 'command'.

The next item of expenditure which swells the cost of education is the cost of books. My humble suggestion is that our boys are asked to purchase too many text-books and note-books, both of which swell the school-boy's budget. I suggest that it is necessary for the boys to purchase only text-books relating to essential subjects, optional and other. Students may not be asked to purchase books on general knowledge subjects like social studies etc. In fact I would go further and say that these subjects should be taught *by audition only*. There need be no written examination on these subjects.

It is my complaint that at present boys are burdened with this task of reading too many subjects, and in this process, the study of essential subjects has suffered in consequence. In our anxiety to make our student pick up an over-all knowledge of too many subjects, we have only achieved in making him, practically speaking, a boy with a very shallow knowledge in the subjects he has studied.

Let Industry Educate

BY BEDE SULLIVAN

(From *School and Society*, Oct. 30, 1954.)

WITH more than a million war-boom babies entering high school this fall, administrators and parents alike shake their heads in quandary. What will happen to America's ideal of universal education? Unless some new solution is found, either universality must go, or education will. Doubling the number in a classroom already at capacity, and continuing the double shift already common in too many schools, is bound to lower the quality of instruction. Merely revealing the grim, overcrowded picture is plainly not going to recruit the 150,000 badly needed teachers. Since so much importance is attached to the high-school diploma and so much stigma to its lack, universality will probably not be surrendered. And so it is education in its essence that gets the squeeze where the results are most disastrous—in the areas of training for responsible leadership.

Some new solution has to be found. We suggest one which will require only a minimum modification of the present social structure to be effective and one which can be inaugurated almost immediately. We suggest letting industry share a part of the education burden directly. Let industry open high schools.

Let that segment of high-school students who register for industrial arts in either the traditional or vocational school transfer to industry in the capacity of apprentices, more or less, for a normal high-school four-year period.

Let the humanist, humanitarian and welfare groups in industry supply such other requirements of a high-school curriculum as training in citizenship, health and safety, communication, arts, music, reading guides in literature, etc. They could do this by direct instruction

coupled with concentrated and orderly visual aids, study and discussion groups, library and museum study, and recreational programmes; patterned on a schedule such as is found in America's existing schools today. None of these fields are altogether alien to industry and need only to be adapted to the age and experience level of its apprentice group.

Let the programme be administered by personnel directors, many of whom are already qualified as teachers, but left the schools for industry in pursuit of higher wages. Many others could easily obtain temporary certification. State approbation of these industry-apprentice high schools ought not to be especially difficult, since it is already given to vocational and special schools; and the proposed plan approximates the "life adjustment" goal of to-day's standard school.

If the state departments of education felt any scruple about awarding high-school diplomas to these students, a minimum mark on some standardised achievement test might be required; however, that sets a standard higher than generally prevails in secondary schools today.

The benefits to the individual students who would enroll in this industry-apprentice type of high school would seem to be many: the learning environment would correspond more closely to real-life situations, and students would get a concrete notion of economics; tools, machines, and methods could be kept more up to date than is possible in shop courses in existing schools today; the chance of being taken on for full-time employment by the company would provide a more immediate goal and goad for doing good work; homogeneous

grouping provides a strong "feeling of belonging": there is a greater prospect of security for the future in finding the "right job" before marriage, before family responsibility forces a man to take anything for survival; and probable sex segregation would diminish a great hindrance to serious study.

Industry has the facilities to carry out this plan, or can provide them. Because of considerable liberty in disposing of the financial resources at its command, industry is in a position to provide housing for education sooner than is possible with traditional schools: and in many instances, industry already possesses the facilities this type of high school would call for.

Industry has the know-how. Having siphoned off some of the best minds from the colleges through two generations, by reason of better pay, industry now commands a larger group of intelligent leaders than is available among vocational teachers in high schools.

Industry has experience. Education is continuous, and industry, in its training programme, already carries on today many of the same functions exercised by the nation's schools. Industry can show the practical importance of responsibility and co-operation and such specific disciplines as mathematics, sciences, and the language arts. Many industries have their own newspapers and luncheon-speaker groups. Even strictly cultural pursuits like music and drama are provided for in some of the larger industries. Sports, physical education, safety, and first-aid have a place in many more.

Industry can probably be motivated to undertake apprentice high schools, for it would stand to gain by such a move. It could train with specific jobs in mind,

and tax concessions might be liberalised to provide write-off of training facilities.

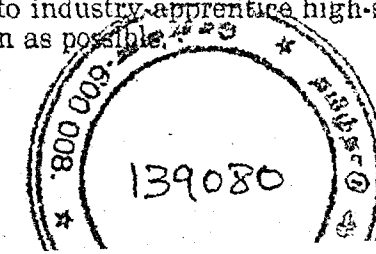
The desirability of this new plan would likely register well with teachers overburdened with a tortured time-table in existing schools. Most of them would also welcome a chance to restore an aura of intellectuality to their college preparatory disciplines aimed at producing scholars, philosophers, poets and statesmen.

Parents would welcome any reasonable move that would help eliminate aimlessness in secondary education. Those parents whose children are mechanically gifted would appreciate a curriculum that would call a truce to the battle against voluntary drop-outs that plagues about 50% of today's high-school freshmen. If the new plan meant earlier earning power in a settled and adjusted work-situation, that, too, would be welcome.

A more serious approach to, and higher achievement, in the strictly mental disciplines for those remaining in the existing schools would be a boon to parents and children alike who value the college preparatory training. All students, whether enrolled in the new industry-apprentice high schools or remaining in the existing schools, would be grateful for the less crowded situation which would allow for their treatment as individuals again.

It is contrary to the democratic principles of our heritage to deny any student the opportunity to develop to the fullness of his capacity; contrary to national ingenuity in which we take such pride to be stymied by a situation; contrary to the best interests of the commonwealth to stultify the chances of responsible leadership in any field. Industry should be urged to open its doors to industry-apprentice high-schools as soon as possible.

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(Continued from Vol. LX, No. 10, Page 190)

(4) Explain the following analogies to the students. (i) The whole space, when it is considered as an indivisible unit, is both inside and outside of a building at the same time. (ii) The whole time as a unit is both inside and outside the period of a month or year at the same time. (iii) When a river enters into the sea, the sea as a unit is both inside and outside the river simultaneously or the river as a unit is both inside and outside the sea. In the same manner, Truth in its aspect of 'Brahman' or 'Iisa' can be both inside and outside of objects or of the universe as a whole.

(5) Truth as 'Brahman' or 'Iisa' being infinite is unconditioned by time, space and causation, while the universe consisting of name, form and action, is within the limits of time, space and causation. Hence Brahman is outside the universe and its objects. But again the ground or the ultimate Reality or base of the whole universe, and its objects is Truth in its aspects of 'Brahman' and 'Iisa'. Hence 'Brahman' is really inside the universe and its objects also. Truth is within all objects and exceeds them also and at the same time.

(6) Point out to students that when a man gets the perception or experience of an object like a mountain, the experience can be analysed into four factors, namely, (i) the *pramaata* or perceiver, (ii) the *pramaa* or his knowledge (iii) the *pramaana* or the instruments of perception such as mind, senses etc. and (iv) the *prameya*, the external object. *Brahman* who in reality is the perceiver and knowledge, is inside the object—that

is, the mountain. But the *Pramaana* and the *Prameya* factors of the object, mountain, can then be considered as being outside *Brahman* in reality.

(g) *Tasmin apō Maatarisvaa dadhaati.*

Explain to the students the following interpretations of the ideas contained in this sentence by different commentators, who give different meanings to the words.

(1) *Tasmin*=In *Brahman* of *Iisa*; *maatarisvaa*=the wind which moves in the sky; *dadhaati*=supports: *Apo*=water or clouds or even the planets, the sun and stars. According to these meanings of words, the idea of the sentence will be: "There is wind in 'Iisa', which moves in the sky, and this supports in infinite space water, clouds, planets, the sun and thousands of stars."

(2) *Tasmin* = On account of *Brahman* or 'Iisa'; *Maatarisvaa* the wind being the active principle in all creatures; *dadhaati*=creates or causes; *apo*=the functions of things. According to these meanings of words, the idea of the sentence will be: "On account of 'Brahman' or 'Iisa', the mind or the active principle in all creatures, on which are dependent all the aggregates of causes and effects, into which they are woven like warp and woof and which supports the whole universe, creates or causes functions of things such as the burning of fire, the shining of the sun, the raining of the clouds etc."

(3) *Tasmin* - Proceeding from 'Brahman' or 'Iisa'; *Maatarisvaa*=*praana* or *praana vaayu* potential in *prakriti*;

dadhaati = allots, directs or carries out; *Apo* = *karma* or the cyclic movement of *karma*. According to these meanings of words, the idea of the sentence will be: "Praana, which is potential in *prakriti* and is proceeding from *Brahman*, allots or directs the cyclic momentary *karma* or its riverlike flow."

(4) *Tasmin* = In *Brahman*; *Maatarisva* = the *suukshma* force which creates the universe; *dadhaati* = establishes; *Apo* = gross forces visible in objective actions. According to these meanings of words, the idea of the sentence will be: "The subtle force which creates the universe is contained in 'Brahman', and it establishes in the course of the processes of creating and dissolving the universe the various types of gross forces which are manifest to us in the various types of objective movements or actions of beings."

Conclusion:

(1) Bring to the notice of students that in *Mantras* four and five, the *Rishi* compares *Brahman* and *Iisa* with (i) the *praana* contained in *Prakriti*, (ii) the *manas* or mind, (iii) *jnaanendriyas*, (iv) *karmendriyas* and (v) objects of the world, and points out that It is the cause of all these and is superior to all of them.

(2) Appeal to them that Truth as *Brahman* is the cause of everything, and as 'Iisa' supports and directs everything as well as creates all actions. And therefore they must devotedly surrender themselves to God and give up *ahamkaara* and *Mamakara* or the false egoism or vanity of "I" and "Mine."

(3) Emphasise the fact that from mere considerations of the ordinary logic of worldly experience, the characteristics of the *Brahman* or *Iisa* appear to be contradictory. But when they are really and clearly understood, these characteristics are not contradictory.

Lesson 8—How the Rishi looks at 'Jagat' (Universe) and its objects.

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

Iisaavaasya Upanishad — *Mantras 6 and 7.*

Introduction:—

(1) It was stated in the previous lesson that *Brahman* is the aspect of Truth from which the universe proceeds, *Iisa* is the aspect of Truth by which *Brahman* pervades the whole universe or is immanent in it, and *Aatman* is the same truth discovered as the *Antaryaamin* in every object and being without exception. The *Rishi* describes in these two *mantras* how he looks at the *Jagat* and its objects and the consequent peace of mind obtained by him when he realises Truth in any one of the above three aspects.

(2) Point out to the students that the attitude of an ordinary man towards the world and its objects is quite different from those of the *yogin* whose aim is to realise the *Aatman* within himself, of the *jnaanin* whose aim is to realise *Brahman*, the final cause of the universe, and of the *bhakta* whose aim is to realise the *Iisa* immanent in the universe including himself also. Ordinary men divide things and beings of the universe as those which they like, those which they hate or avoid and those about which they are indifferent. They are very much attached to objects which give them physical and mental pleasures and are overpowered by the delusion that the main object of their life is the acquisition of wealth, position and power in order to use them for the enjoyment of maximum pleasures possible in daily life. Surely such men will be highly disappointed and will be merged in the feelings of sorrow when they are not fortunate to get the possession of these objects and also when they lose them after enjoying them for sometime. But what is the attitude of the *Mahaatma*, that

is, a *yogin* or a *jnaanin* or a *bhakta* towards all things and beings of the universe? The following *Mantras 6 and 7* of this *Upanishad* give the answer to this question.

(3) The vast majority of men feel highly pleased when they enjoy pleasures, feel disgusted when they suffer from physical and mental pains, are overpowered by delusion which results in their strong attachment to property, wife, children and near relations, and will have unbearable feelings of sorrow at the loss of property and the death of near relations. But the *mumukshu* or the wise man who aims at perfection, desires intensely to become completely free from feelings of disgust, delusion and sorrow. These *mantras* and the following ones, therefore, point out the way or *saadhanas* by which the wise man will attain the holy object.

(a) The *mantras* — the meanings of words and sentences.

Mantra 6.

Yastu Sarvaani Bhuutaani Aatmanyeva anupasyati.

Sarvabhuteshu chaatmaanam, tato na vijugupsate.

Tu = but; *yah* the *Rishi* or knower of the *Brahman* (who) *anupasyati* = realises (meditates); *Sarvaani bhuutaani* = all things and beings of the universe; *Aatmani eva* in the *Aatman* itself; *cha* = and; (realises or meditates) *sarvabhuteshu* = in all things and beings; *Aatmaanam* = the *Atman*; (he) *na vijugupsate* has no aversion or disgust; *tato* = in these things and beings.

Mantra 7.

Yasmin Sarvaani Bhuutaani Aatmai vaabhuudvijaanatah |

Tatra ko mōhah kassokah Ekatvamanu pasyatah ||

Yasmin = when; *vijaanatah* = to the *brahmajnaanin*; *Sarvaani Bhuutaani* = all things and beings; *abhuut* = became;

Aatma eva = *Atma* itself; (and he) *anupasyatah* = realises or meditates upon; *Ekatvam* = unity (in them); *tatra* = there; *ko mōhah* = what delusion (will there be to him)? *kassōkah* = what sorrow (will there be to him)?

Point out to students that each *mantra* is a complete sentence; but there are on the whole six clauses as noted below:—(1) *Yas tu Sarvaani Bhuutaani Aatmani eva anupasyati* = But the *Rishi* or *Brahma-jnaanin* realises (or meditates upon) all things and beings of the universe that they are in the *Atman* itself. (2) *Sarvabhuteshu chaatmaanam* = and (he realises or meditates also) that the *Aatman* is within all beings. (3) *tato na vijugupsate* = (therefore) he has no aversion in these things and beings. (4) *Yasmin vijaanatah Sarvaani bhuutaani Aatmai vaabhuut* = when (at the time of meditation) to the *Brahmajnaanin* all things and beings become the *Aatman* itself. (5) *ekatvamanupasyatah* = (And he) realises (or meditates upon) unity in all things and beings (thereby). (6) *ko mōhah kassōkah* = At that time (for such a *Mahatma*) there can be no delusion and no sorrow. Let us now try to understand clearly the significance of all these ideas.

(b) Different interpretations of the word 'Aatman' in these two 'mantras.'

We have to bring to the notice of the students that our great *Aachaaryas* have given different meanings to the word "Aatmaanam" in these *mantras* according to the systems of philosophy propounded by them. (1) According to the *yogic* school of thought, the word 'Aatman' is considered to be the Ultimate Reality or *Brahman* within each individual being; here the *Aatman* is considered to be the Individual himself in essence. (2) According to the school of thought of the *jnaanin*, the word 'Aatmaanam' is considered to be the *Sat Chit Aananda Brahman*—the Eternal Being from whom the whole universe has proceeded in space-time-causation with its manifold, varying, temporary or

transitory manifestations. (3) According to the school of thought of the *bhaktas*, the word 'Aatman' is considered to be the *Isha* or *Paramaatman* who has pervaded the whole *Jagat* and is immanent in all its things and beings without exception.

(c) *The ideas in these two 'mantras' as explained in the yogic school of thought.*

(1) *Yastu Sarvaani Bhuutaani Aatmanyēvaanupasyati.*

When a *yogin* realises all things and beings as his own Self or 'Aatman', he loves them in the same manner as he loves himself. He discovers all objects in himself, that is, he does not understand them as other than his own self.

(2) *Sarvabhuteshu chaatmaanam.*

The *yogin* realises his own self or 'Aatman' within all the things and beings, and so is convinced that they cannot cause pain to him, as in reality they are no other than himself. He sees himself in all beings and reflects within himself: "Just as I am the self of my body, I am in the same form the self of all beings from *prakriti* down to the immovable." He sees his own self as the self of all things and beings as well.

(3) *Tato na vijugupsate:*

The *yogin* will not shrink away from all things and beings; he will have no aversion to them under any circumstances, as they in reality are his own self expanded infinitely everywhere and at all times and there is nothing other than himself. It is clear that there is nothing to excite repulsion for such a person.

(4) *Yasmin Sarvaani bhuutaani Aatmaivaabhuvivijānatah.*

The *yogin* at the time of his *Samaadhi* consciousness, realises unity in all things and beings, as if his own *Aatman*

has extended everywhere. Then, all beings become his own self or *Aatman* to such a wise man. All beings become at that time, the self of the discoverer.

(5) *Tatra kō mōhah kassōkah.*

Sorrow and delusion are for one who does not understand the source of desire and activity, but not to one that realises the unity of the self. Because at that time, there is absolute cessation of worldly existence with its cause. Since all objects become his own *Aatman* to him, he will have no more *moha* or delusion that they are outside him giving pleasure and pain. He will not be pleased when he is in possession of them, nor will he have feelings of sorrow when he does not get possession of them or when he loses them after being in possession of them for a short time. He will always be merged in the joy of his own self-realisation or unity consciousness!

(d) *The ideas in these two 'mantras' as explained in the 'jñānin' school of thought.*

(1) *Yastu Sarvaani bhuutaani Aatmani eva anupasyati.*

A *jñānin* realises that all things and beings including himself are in reality within the primal, eternal, and unchanging *Satchidaananda Brahman* Himself. He does not, therefore, make a distinction between pleasant and unpleasant things as they are all manifestations of *Brahman* out of His own *maaya*.

(2) *Sarvabhuteshu chaatmaanam.*

And the *jñānin* realises also that *Brahman*, the final cause of the universe, who alone is real, appears to be within all these things and objects of the universe—all these being only the unreal or impermanent manifestations of *maaya* on Him.

(To be continued)

Editorial

IN the sudden and untimely demise of Dr. B. V. Narayanaswamy Naidu early this month, South India has lost a distinguished

The Late Dr. B. V. N. Naidu

educationist and economist. Dr. Naidu had a brilliant educational career in India and Great Britain and took a doctorate in Economics. Then he worked for many years in the educational field, as Professor of Economics at the Annamalai University, as Principal of the Pachaiappa's College, Madras, and as Vice-chancellor of the Annamalai University. Then he was called into the wider field of national economics. He became successively Economics Adviser to the Government of Madras, a member of the Tariff Board and Chairman of the Forward Markets Commission. It was while visiting Sourashtra officially on behalf of the Forward Markets Commission that he passed away suddenly at the early age of 54.

Dr. Naidu was popular both as a professor and as an educational administrator. University and College administration in South India during the last decade has been subjected to virulent political and communal pressures of all kinds. That Dr. Naidu should have preserved the goodwill of all in this tense atmosphere is a tribute to his sense of fairness. The nation loses an experienced economist, whose work would have been of value in the years of reconstruction ahead of us. We offer our condolences to the members of the bereaved family.

From the table of the Ministry of Education in Madras two crumbs have fallen—the smaller one for the down and out elementary school teachers and the larger one for the public at large who are in charge

of the exchequer of votes. Sri C. Subrahmanyam has shown courage and initiative in coming forward with a scheme of pensions for elementary school teachers and certain employees of secondary schools whose pay and prospects are similar to those of elementary school teachers, such as drill masters, drawing masters, second grade pandits, music teachers and craft instructors. The pension granted is deplorably meagre and almost nominal—being no more than 1/4th of the appallingly low salaries these receive. But it is being given in addition to and not in lieu of the provident fund contribution by the Government. After announcing this in the Legislature on March 15, Sri Subrahmanyam gave a revealing explanation to a press conference. The original intention was to give pensions in the place of the provident fund contribution made by the Government. "It was found," said the Minister, "that on an average the elementary school teacher, retiring at the age of 60, lived for about three years after that. Under the existing provident fund scheme, such a retired teacher would be receiving from Government, as their contribution for years of service until retirement, about Rs. 500. It was found that if this provident fund scheme was to be replaced by the proposed pension scheme, the amount that the retired teacher would be getting from Government as pension for the average period of about three years would be very much less than this Rs. 500/- In view of this, we thought that we should have this pension scheme in addition to the existing provident fund scheme, so that the teachers on retirement might get some lump sum payment from the provident fund besides the one-fourth pension now ordered." The pension therefore will be really a pittance. But something is better than nothing, and we welcome it as the beginning, however humble, of a well

conceived triple benefit welfare scheme for all teachers in the state. And we trust that the example set by Madras will be copied in other states.

The larger crumb is the exemption from school fees up to and including the third form of children from families with an income of less than Rs. 100/- per month. This will give relief to a large section of parents who have found it difficult to educate their children amidst the rising costs of post-war years. School-fees have risen steeply and constitute a serious drain on the income of lower middle class parents. Time was when fees were collected only for 8 months in the year. Now the rule is for 10 months. The additional fees have shot up to proportions which desperate parents describe as astronomical. No doubt therefore a wide welcome will be extended to the Minister's scheme. It may be noted that in the neighbouring state of Mysore education is free till the close of the third form and that even in high school classes fees are much less than in Madras. Perhaps a comparative study will help Madras to ease the burden on the parents. But we trust that in reducing the cost of education for the public, teachers will not be made to suffer. If a choice has to be made between providing much needed amenities to teachers and reducing the cost of education for the public, the first alternative has to be chosen. Surely the Government are not in favour of reducing the wages of labour to bring down prices! The same principle ought to hold good in the case of education also. The first priority must be

given to the needs and dire necessities of these much harassed servants of the public—the teachers!

The highly controversial scheme of a four-year high school course followed by a three-year degree course, has received guarded approval from the Andhra University and vague commendations from a conference

of South Indian Vice-chancellors. On March 5th, the Andhra University Senate considered the report of a special committee directed to go into the question and expressed itself in favour of the reorganisation, subject to the University having a say in upgrading high schools into higher secondary schools and in framing courses of study and detailed syllabi. It was also stipulated that the practice of moderating examination results should be given up and instruction given in the language used as medium of instruction in the University.

The stipulations made by the Andhra University are interesting because they run counter to some of the basic assumptions of the South Indian Teachers' Union in their ardent support for the proposed reforms. In a statement issued after a meeting of the Executive Board on the 5th of March, it is declared that "the S.I.T.U., which had maintained from 1950 onwards that the secondary school course should be extended by one year, had emphasised that secondary education should no longer be a preparatory stage for the University alone, but

should be complete in itself as it marked the end of education for a vast majority of pupils." It is precisely this assumption that the Andhra University has challenged by insisting on having a controlling voice in determining the syllabi, courses of studies and standards of the higher secondary schools. There is no use blinking the fact that one of the most important objectives of secondary education is to prepare for the University. Nor is the University likely to view with indifference attempts at tampering with the structure of secondary education without reference to its own requirements.

Among the other arguments in favour of the new scheme the statement issued by the S.I.T.U. Executive mentions that "in all advanced countries the age of 17 or 18 marks the terminal stage of secondary education". The reply to this is that India is not an advanced country and that she is desperately backward and poor. It is a laudable ambition to wish to make India advanced, but we are not yet in a position to act as if she is advanced. Nor should we forget the fact that physical and mental maturity arrives earlier in India than in Western countries, and that age levels there can form no safe guides to solving our problems. This disposes of the argument that the standard required for completing the secondary stage cannot be attained earlier than the age of 17 or 18 and that 'unless there is a certain degree of maturity of mind, emotions and body in the taught, all attempts will end at failure and will bring about only frustration, besides putting undue strain on the teachers and the taught'.

It has also been suggested that the pupils in our State stand to suffer, if the school course is not extended, as pupils in other States enjoying such a course are supposed to attain a higher standard and obtain greater facilities for admission to degree and professional courses. It is equally possible to argue

that pupils in our State are likely to suffer by being burdened with a 12-year school course, when those in other States may qualify for admission to College courses after only 10 years of schooling. The long course may actively discourage the brightest among our children and effectively prevent them from fulfilling their promise and benefitting the nation with their talents and genius.

The Conference of the Vice-chancellors of Madras, Mysore, Andhra, Annamalai, Travancore, Osmania and Venkateswara Universities which met at Madras on March 11th, has also endorsed the proposal for a four-year high school course followed by a three-year degree course. They have recommended a pre-University course for one year after the present VI form is reached. This course is to be run in Colleges and is to lead to a University test. In other words, as a result of the so called lengthening of the school course, the University takes control of the school course forthwith. The pre-University course is stated to be a temporary expedient, but it is significant that the extension of the school course is not regarded by the Vice-chancellors as a charter of liberation for the schools from University control and influence. In fact, Dr. Lakshmanaswamy Mudaliar told the Senate on the 15th that the degree courses were being altered to fit in with the scheme for 'raising up secondary education'.

Another noteworthy feature of the Vice-chancellors' Conference was the recommendation to degrade the Honours course. Till now it had been held as the equivalent of the M.A. In fact, the examination question papers are practically the same for both the M.A. and B.A. Hons. examinations. The Honours course was introduced to train a few bright pupils to the M.A. standard in a shorter period. Now, in the passion for extending every course, the B.A. Hons. is to be a halfway house between the first degree and the Master's degree. One

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can proceed to the Master's degree after undergoing a two-year course after getting the first degree. But a Honours man, who has already put in one year extra, gets the magnificent concession of proceeding to the Master's degree after a year's study!

The proposal for reforms is not yet fully clear to the reformers. The initiative probably came from the Universities who have been facing a difficult problem with the deliberate lowering of standards which the popular Ministries have been working for, on pseudo-democratic grounds. It has probably been felt that many of the pupils now receiving education come from families and communities new to education and that they require a longer period to reach the standards desirable for the school-leaving stage. To make a law merely with a view to provide for hard cases is always apt to create fresh problems and a new type of hard cases. By reducing the rate of progress of learning, incalculable harm may be done to national standards as a whole.

The crux of the problem is really finance, and we have not had so far the financial implications of the problem worked out. By increasing the school course by one year, our State has to incur expenditure for one year for the education of over 50,000 pupils. Only a small fraction of these would enter Colleges, and the responsibility of the State for their education would be considerably less, if the present state of

affairs is allowed to continue. Is the State in a position to shoulder a burden, which is somewhat equivalent to that of increasing the years of compulsory education by one in Western countries?

Even if the State has surplus funds available for expenditure by the Department of Education, are there not more pressing demands on such funds? For example, Dr. L. Mukherjee has prepared an illuminating memorandum on the cost of implementing the scales of pay for teachers recommended by the All India Secondary School Teachers Conference held at Bombay, and it appears in the February issue of *Education*. In regard to Madras, he estimates the present expenses on our 27,000 teachers to be about Rs. 4,17,00,000. The new scale of salaries is calculated to cost another Rs. 2,88,00,000. Dr. Mukherjee's suggestion is that half of this cost should be borne by the Central Government and the other half by the State Government. Be that as it may, here is a cause worthy of priority over the extension of the school course.

However, it looks as though the proposed reforms will be accepted with the initiative and enthusiasm shown by the University authorities in their favour. The confusion that has so far been confined to the school world now gets into the University also. In the expenses and the uncertainties of the immediate years to come, it is doubtful if the teachers can get even a hearing for their grievances.

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MONTHLY RECORD FOR INDIA

VOL. LXI.

APRIL 1955

NO.

Story-telling in Education

BY SRI V. SANKARA IYER, B.A., L.T., Madurai.

ONCE, one of my friends went to a certain school and put a question to the assembled students: "Tell me the name of the noblest personality in the world's history. The name begins with the letter J." He expected that the whole class would say in chorus 'Jesus' in answer. But there was silence for some time. Then a bright boy gave out the name of a certain cinema star; but Jesus Christ was not uppermost in their apprehension mass.

We read in history about Shivaji who founded the Maharashtra empire, and we read how his mother Jija Bai fed him on epic and puranic lore in his boyhood and how she was thereby able to kindle in him a passion for dharma.

Even a generation or two ago the situation was not so bad, as it is now. Mothers in quiet villages of India knew all the old stories by heart, and as their children lay in bed or sat for food, they told them, the wondering little ones, these stories. Almost throughout the year, in the villages, there was the recitation of the puranas by the pandits who explained them in detail to the masses. Frequently there were *katha-kalakshepams*, story telling with songs and actions.

But times are changing, and have changed for the worse. A something that contributed to the simple joy of the children and villagers of the previous generations, has now disappeared. The daily newspaper with its terrible news of wars and betrayals, assaults and accidents, has gained possession of all

of us. We are getting more knowledge in all these things, but less of wisdom. Thus we feed our senses and our intellect; but starve our noble emotions and our soul.

Instead of expounding abstract principles, mythology presents personalities who are the embodiment of those principles. There may be exaggerations in the old stories. We read Aesop's fables. So also it does not matter much, if, as some people contend, a man named Rama did not exist. The person who wrote the *Ramayana*, let himself be Rama. Has Shakespeare not created an Othello or a Shylock? In 2000 A.D., when people read of the epic fast of Gandhiji for three weeks, I think, they will smile and simply regard it as an exaggeration.

'The child is the father of the man'. So, every reform of man must touch the child and that too effectively at school only. Our schools must take on themselves the responsibility of preserving ancient stories and of infusing the spirit of the stories into the souls of children. Nothing will please children so much as stories. Nothing brings light to their eyes and glow to their faces so readily as stories do. Children's imagination is more fertile than ours.

A good story-teller can kindle storms in the child's soul, elicit sympathy for suffering, rouse indignation over wrongs done and create satisfaction at the intervention of divine justice. Indian culture owes a good deal to

stories. Our ancient heroes figure in all our common everyday talk. So it is the duty of the educational authorities to include stories of good morals in the school syllabus.

The generosity of Karna, the sacrifice of Sibi, the goodness of Bharata, the supreme realisation of Jadabharata, the righteousness of Yudhishtira, the manliness of Arjuna, the perseverance of Viswamitra, the exploits of Parasurama, the endeavours of Bhagiratha, the sufferings in the cause of truth of Harischandra, the chastity of Sita, Savitri and Damayanti, all these should be explained to the pupils in detail. Have these no appeal to non-Hindus? Do not non-Christians find solace in the Bible? Are the teachings of the *Bhagavadgita* limited to Hindus alone? There is an inner essence in our scriptures and stories.

So even the cosmopolitan schools need not be shy to impart these stories. Numerous schemes are being tried to build a glorious new India. Wisdom lies in imparting the stories to young children.

In elementary schools, upto and including the fifth class, the first period should be devoted to stories for moral instruction, which will amuse and interest the pupils besides contributing to the character-building of youngsters; the second to arithmetic necessary for a man's ordinary life; the third to writing neatly and legibly; and the fourth to reading clearly. The remaining periods can be utilized for physical education and vocational education. Other general knowledge subjects now in vogue such as History, Geography, Science, Nature Study, Civics, Hygiene, etc., can be deleted from the syllabus of the elementary schools and can be incorporated as lessons in the regional language text books.

In olden days the education of a student began in his seventh year only.

He left his home (father, mother and relations) and lived with his *guru* for education for about seven years. When he returned home, he was fully equipped with everything necessary to become a good and useful citizen (including a knowledge of cooking).

Further, he had to go to such distant places like Benares on foot, so that he could acquire all kinds of experiences that helped him to be a man. Now our education is useful only to hunt jobs; and gives many troubles and disturbances to the authorities. Truth, sincerity, satisfaction and hard work are leaving us gradually at present. People are trying their best to amass wealth rightly or wrongly. None is satisfied with what he has and wants to own cars, planes, big houses, vast tracts of land and similar luxuries.

There is a saving spirit in our stories. They may be used before the pupils' vision advantageously in order to make them get rid of all their evil thoughts when they become citizens. Therefore selections for storytelling should be taken from all religious books. This will also serve to draw the attention of the pupils to the essential unity of all the religions. So the text books should be prepared by eminent men for all the classes considering well the capacity of the pupils of that standard. The government should vest the responsibility of publishing all the text books for all the classes and for all the subjects with teachers' organisations. Traders should not be allowed to prepare and publish text books of any kind at any cost.

In this connection, I mention here that teachers' earnest work alone can make the students thrive. They are not at all working earnestly, as they are paid lesser salary than a mill-cooly. So, in order to encourage teachers, they should be given a reasonable salary and should be kept in superior position on a par with other departmental officers.

Comments on Universities in India—their Yesterday and their Today

BY PROF. C. N. PATWARDHAN, *St. Xavier's Institute of Education, Bombay.*

(Continued from page 39)

IN the next paragraph Mr. Schenkman has reached the climax of his thesis. He says: "But actually a student can get good education in, say, the University of Delhi or the University of Allahabad as in the University of Durham (England), Virginia, Vermont or Nottingham. This is seldom realised by Indians, because they usually know only about (and make comparisons only with) the best institutions of America or Britain. The 'habit' of always looking blindly to the 'traditional' universities is all too firmly ingrained in India. It prevents the people from being receptive to new and different—and possibly better—ideas. The Indian habit of putting a halo over the head of the foreigner, of every foreigner, is also harmful."

These observations require detailed answers. Mr. Schenkman seems to be under a mistaken impression that Indians do not realise what is worth noting—and appreciating—in themselves. He further says that we have formed a 'habit' of seeing blindly. Lastly, he accuses Indians of being so ignorant as to raise foreigners above themselves, almost to the height of a divinity.

We, Indians, have been self-critical and we do advertise our defects openly in journals and newspapers. Our fact-finding committees and commissions have never minced words and represented complacently the better side. In our self-criticism, we have welcomed foreigners to join us. The Radhakrishnan Commission and the Mudaliar Commission are ample testimony to our willingness for securing critical aid from

Britain as well as from America. Mr. Schenkman may as well know that a small but highly important document called 'Rural University in India' was framed and drafted by an American, Dr. Morgan, and published by Mahatma Gandhi's Wardha Seva Samiti. Our knowledge of our deficiencies and our open admission of our defects do not mean that we have formed a habit of looking down on our own efforts and belittling our own institutions—much less of prostrating ourselves before any gods, 'foreigners with a halo placed by us round their heads'. One of the two universities quoted above by Mr. Schenkman, i.e., the University of Allahabad, was very near bankruptcy last year. The financial and material conditions of our universities are a sorry tale to narrate, but we have to refer to a few statistical data to show how we are fighting against odds—and thus are totally different from all the universities and countries Mr. Schenkman has in mind.

Two out of three 'university teachers' (a term which means only 'teachers in the various institutions of universities') draw a monthly salary of Rs. 150-250/- (in details—between Rs. 100-150 p.m., 6,034; and between Rs. 151 and 250 p.m., 7,369 teachers). The total number of teachers in all universities in India is 21,264, while the number of students is 3,96,75. Ref. pp. 12-17 of *Education in Universities in India, 1950-51*. Salaries vary between Rs. 251 and 450 p.m., in cases of 5,177 teachers. In the scale of Rs. 451-650 p.m., fall the next 1,320 teachers. Only 525 teachers draw a monthly salary of Rs. 651-850; 211

teachers are a little *happier with a monthly salary scale of Rs. 851-1,000/; and the luckiest few are only 240, throughout India, who receive Rs. 1,000 and above as their monthly salaries. The surveys conducted in various universities in India (the Bombay and Poona Surveys are the latest) reveal that 30% of the teachers are actually in debt and the majority have to depend on many other sources for their bare subsistence. The following quotation from the Government reports will be helpful:—

“On an average nearly 90% of the teachers received less than Rs. 450 p.m., and two out of three teachers were paid salaries between Rs. 100 and Rs. 250” (p. 17, *ibid*). The publication, *Education in Universities in India*, [1949-50], is even more explicit: “...In this state of affairs it is only to be expected that peace of mind would be lacking, extra work is required to supplement regular income and cultural activities for mental health are almost totally absent.”

Mr. Schenkman should also know of the financial stringency under which we have to work. For all universities (and very few are in that happy state in which Mr. Schenkman might have found the Delhi University) and for the total number of students shown above, we are spending Rs. 18.05 crores, against an income of Rs. 18.90 crores per year. We depend entirely on fee income to the extent of 45.0% i.e., Rs. 7.04 crores. Even this income from fees is not uniform for all universities. Many like the Punjab (73.7% income from fees), Bombay (62.3% income from fees) and Madras (57.2% income from fees) have to get more than 50.0% of their moneys from fees. Will it be surprising, if Indians (i.e., Indian educationists) admire the foreign universities where such a dependence on fees, and consequent laxity in admissions and even the unavoidable wastage of the misfits are fortunately non-existent? However, to presume that our admiration for the more fortunate and better-

placed institutions is a habit of worshipping whatever is foreign, is, to say the least, most unkind.

It is also worth knowing how we spend this comparatively small sum of Rs. 18.05 crores. Page 24, *Education in Universities in India*, (1950-51) will give all the details. Let me quote only a few of the major items. We spend only 39.4% of our expenditure on teaching staff, 11.9% on administrative staff, 10.3% on examinations, 3.8% on scholarships, 2.8% on Library, 1.3% on Research, 0.6% on Games and Sports, 2.8% on Hostels, and 5.0% on Apparatus. A mysterious item called ‘others’ takes 17.1% of our expenditure.

Under these circumstances, reports, like the latest one from the Calcutta University preceded by one from Lucknow, on the conditions of our students, reveal the fact that only 40% students are in good normal health!

Now, knowing as we do our own conditions, we are told by Mr. Schenkman that our universities do give as good an education as do some British and American universities that he mentions. (He could have added a few more from Australia and Holland). We would not like to be extolled beyond our worth; and certainly we do not wish to be bedecked with a halo put round our heads by a visitor, however appreciative he may be. We feel that under the circumstances we are doing a brave job; yet we also carry the conviction that much has to be accomplished by us, before we can present ourselves as equals before the ‘traditional’ universities or before those from various other parts of the world.

Taking a few other statistical data of our objective proofs—either at the secondary or at the university stage,—can Mr. Schenkman find an equal to the following figures, from any of the countries or institutions he has in mind?

At the secondary school final examinations—out of 3,22,167 candidates who appeared for the examination, 1,52,808 passed.

At the Intermediate Arts Examinations: 1,10,438 appeared and 46,661 passed.

At the Intermediate Science Examinations: 63,330 appeared and 27,343 passed.

At the Intermediate Commerce Examinations: 12,317 appeared and 6,410 passed.

At the Intermediate Agriculture Examinations: 1,097 appeared and 673 passed.

The last figures of Agriculture Examination are given to show to the readers that India is mainly an agricultural country, where 85% of her people depend entirely on agriculture and the total number of agricultural graduates, after this hurdle of the Intermediate Examination, is 1,041. I need not quote more than a few other figures to show the absence of concord between university education and our social and national needs. We have over 50,000 secondary schools, with only 53% of the teachers trained, but our trained graduates output is only 2,9.5. Against this figure, consider that we have 5,433 B. Coms. and 576 M. Coms. In a country where cattle is the only source of power, we have 189 veterinary scientists—not enough for one district in India! Other figures will

tire out the reader, and therefore I leave the readers to look for other detailed figures in the publication quoted above.

The recounting of the above facts is done with no feeling of inferiority, because we have inherited the conditions as they have come to us from the past, but rather with a feeling of superiority that we are fortunate enough to have a wonderful opportunity of serving our country, at the time of our national crisis. We have no hesitation in going to our friends with a statement of facts, but we cannot be mesmerised into a conviction and conducted in a trance, by some visitor, stressing the existence of what we have not.

Mr. Schenkman's article, therefore, should be read with caution. His discovery of a ‘belittling bandwagon’, his revelation of the ‘habit’ of Indians looking down upon their own institutions, his condemnation of Indians as ‘foreign-worshippers’, should be read along with his praise for Indian universities and his equation of our institutions with others in foreign lands. In Mr. Schenkman's article, we fear a subtle propaganda against our revered intellectual leaders. We remember how Hitler used to say to the countries he subjugated that he had nothing but love for the masses of the land, but he wished to substitute the leadership of the masses by his own, because the leaders and intellectuals were the real enemies of the people. We would be happy to find that our fears are liars.

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Living Wages to Teachers

AN ESTIMATE OF THE LIKELY EXPENSES TO IMPLEMENT BOMBAY RESOLUTIONS

Prepared by DR. L. MUKHERJEE, for Memorandum Drafting Committee.

On the 23rd day of October 54, the All India Secondary Education Conference held under the chairmanship of Dr. A. N. Jha recommended the scales of pay to teachers to be as follows:—

Trained Graduates	...	150-10-250-15-400
Trained Undergraduates & Untrained Graduates	...	125-8-225-12-325
Untrained Undergraduates	...	100-6-160-10-260
Head Masters of High Schools	...	250-15-400-20-500
Head Masters of Middle Schools	...	175-15-325-15-500

with suitable D. A. and Local allowances as are paid to Central Government employees.

Realising that it is the duty of the teachers to give an estimate of the additional sum that each State would require in implementing the above scheme, I have taken the liberty to prepare the same on the latest statistical figures that are available, namely, *Education of the States of the Indian Union* (1950/51).

The statistics given do not denote how many teachers who are shown in the tables are graduates and how many of those are untrained under-graduates. It does not also give how many teachers, graduates or undergraduates, are above 35. This is vital, for the A. I. S. S. Conference has recommended also that training facilities will have to be provided for those untrained teachers who are below 35 and that they will draw no increments after initial fixation unless they are trained. In case of teachers above 35, however, training requirements are to be waived and they will be granted their scales in category (b) or (c), depending on whether they are graduates or undergraduates. The question of advance increments to the teachers already in service so that new entrants may not be at par with experi-

enced teachers, a position which the U. P. Government created in offering mandatory scales in 1917 and which they had to alter recently in part in 1952 after agitation, has to be considered also.

Taking into consideration all these points, the following estimates are made as follows.

It has been assumed that the number of trained graduates and undergraduates serving in secondary schools (including middle schools) are roughly half and half in Assam, Orissa, Madras, Punjab, West Bengal, Madhya Bharat, Mysore, P.E.P.S.U., Rajasthan, and Saurashtra. Undergraduates exceed the graduates in Kashmir, Cutch, Manipur, Tiparrah and Andamans. In all other States the graduate teachers exceed the undergraduates. This is based on a subjective experience of the number and types of institutions in these States, and the assumptions being liberally made, the estimate may be an over-estimate rather than an under-estimate.

It is also assumed that roughly one half of the teachers of any category are above 35 and may claim an experience

of ten years or more of service. (The Sargent Report made similar assumptions in 1944).

Roughly about one-sixth the number of trained teachers are Head Masters, the assumption being that each school contains as many trained teachers as are untrained and the ratio of Head to assistants is roughly 1:10.

The scales of salary have been calculated with four increments to every teacher. This is two-thirds to the estimate given under the Sargent Report and is based on the assumption that one increment will be given for every three years of service, subject to a maximum of 8, such increments raising the average salary payable to a trained teacher as follows:

Head Masters of High Schools: Rs. 310 plus D.A. of Rs. 40.

Trained Graduate: 5 times as many as a Head, Rs. 190 plus D.A. Rs. 40.

Head Master of Middle School: Rs. 235 plus, D.A. of Rs. 30.

Trained Undergraduates: 5 times as many, Rs. 157 plus D.A. Rs. 30.

If both the Heads and assistants of a category are amalgamated under one group, we shall have trained Graduates (including Heads with D.A.) consolidated at an average annual emolument of Rs. 250/P.M. or Rs. 3000/P.A. and Trained Undergraduates (including

Heads of Middle Schools with D.A.) consolidated at an average annual emolument of Rs. 200/P.M. or Rs. 2400/P.A.

For Untrained Graduates above 35, it must be assumed that such teachers will generally have over 15 years experience and none below ten. The average increments they will draw therefore will be 5, and the same will be the case of Untrained Undergraduates above 35. These are therefore calculated as follows:

Untrained Graduates above 35: average salary Rs. 165, D.A. Rs. 30, total Rs. 195. Untrained Undergraduates above 35: average salary Rs. 130, D.A. Rs. 25, total Rs. 155.

A marginal extra sum of Rs. 5 for every untrained teacher above 35 has been made to meet the cost of refresher courses, if any. Thus the estimate is for Graduates (Untrained above 35), salary and D.A. Rs. 2400/P.A.: Undergraduates (Untrained) above 35, salary and D.A. (at 160) Rs. 1920/P.A.

For Untrained Graduates below 35, the initial salary at Rs. 125 plus a D.A. at Rs. 25 brings the emoluments to Rs. 150/P.M. or Rs. 1800/P.A.

The salary for Untrained Undergraduates below 35 being fixed at the initial rate of Rs. 100 together with D.A. of Rs. 25 comes to Rs. 125/P.M. or 1500.

Under these assumptions which appear to be rather liberal, the estimate comes as follows:—

ASSAM: Teacher Pupil Ratio, 1:27. Total number of Teachers 7467.

Category	Estimated Expenses					
	Trained		Untrained abv. 35		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	1650	49,50,000	1000	24,00,000	1000	18,00,000
Undergraduates	1537	36,88,800	1000	19,20,000	1279	19,18,500

Total Expense Rs. 1,66,77,300; Present Rs. 75,44,800, Additional about Rs. 91-lakhs,

BEHAR: Teacher Pupil Ratio 1:26. Total number of Teachers 20,715.

Category	Estimated Expenses					
	Trained		Untrained abv. 35		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	8914	2,67,42,000	2500	60,00,000	2092	37,65,600
Undergraduates	2209	53,01,600	2000	38,40,000	3000	45,00,000

Total Expenses Rs. 5,01,47,200. Present expenses Rs. 2,23,21,470. Additional expenses, about Rs. 288 lakhs.

BOMBAY: Teacher Pupils Ratio 1:23. Total number of Teachers 18,545.

Category	Estimated Expenses					
	Trained		Untrained abv. 35		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	9894	2,96,72,000	1000	24,00,000	1500	27,00,000
Undergraduates	2193	52,63,200	1500	28,80,000	1500	22,50,000

Total Expenses Rs. 4,51,75,200; with 15% additional to meet higher scales of D.A. permitted Rs. 5,19,51,280. Present expenses Rs. 4,61,28,950. Estimated Additional Expense 59 lakhs.

MADHYA PRADESH: Teacher Pupils Ratio 1:25. Total No. of Teachers 10756.

Category	Estimated Expenses					
	Trained		Untrained abv. 35		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	5000	1,50,00,000	800	19,20,000	868	15,62,400
Undergraduates	3388	81,31,200	900	17,28,000	800	12,00,000

Total Expenses 2,95,41,600. Present expenditure 1,28,95,200. Additional expenditure 1,66,82,000.

MADRAS: Teacher Pupil Ratio 1:24. Total No. of Teachers 27,607.

Category	Estimated Expenses					
	Trained		Untrained abv. 35		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	12000	3,60,00,000	1000	24,00,000	1156	20,80,000
Undergraduates	10451	2,50,82,400	1500	28,80,000	1500	22,50,000

Total Expenses 7,06,93,200 Present expenses Rs. 4,17,11,000, Additional Expenditure 2,88,63,000.

ORISSA: Teacher Pupil Ratio 1:20. Total No. of Teachers 4916.

Category	Estimated Expenses					
	Trained		Untrained abv. 35		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	1233	36,99,000	600	14,40,000	655	11,79,000
Undergraduates	1128	27,07,200	500	9,60,000	800	12,00,000

Total Expenses 1,11,85,200. Present expenditure 53,38,267 Additional Expenditure 58½ lakhs.

PUNJAB: Teacher Pupil Ratio 1:34 (Rather High). Total No. of Teachers 12571. (It is claimed that to reduce this high ratio, more teachers are needed in this State).

Category	Estimated Expenses					
	Trained		Untrained abv. 35		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	5732	1,71,96,000	500	12,00,000	300	9,00,000
Undergraduates	5000	1,20,00,000	500	9,00,000	350	5,25,000

Total Expenses 3,27,81,000. Present Expenses 1,93,61,935. Additional Expenditure 1,34,20,000.

UTTAR PRADESH: Pupil Ratio 1:23. Total No. of Teachers 32732.

Category	Estimated Expenses					
	Trained		Untrained abv. 35		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	18051	5,41,53,000	1000	24,00,000	1500	27,00,000
Undergraduates	9000	2,16,00,000	1000	19,20,000	1181	17,71,500

Total Expenses 8,45,44,500. Present Expenses 5,33,75,463. Additional Expenditure 313 lakhs.

WEST BENGAL: Teacher Pupil Ratio 1:25. Present Strength 21,496.

Category	Estimated Expenses					
	Trained		Untrained abv. 35		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	5815	1,64,45,000	2500	60,00,000	2500	45,00,000
Undergraduates	5929	1,42,29,606	2000	38,40,000	2752	41,26,500

Total Expenditure 4,91,41,100; Present Expenditure 3,34,87,594. Additional Expenditure 156 lakhs.

(To be Continued)

—The Education, Lucknow.

7

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

Retired Deputy Director of Public Instruction, Mysore.

(Continued from Vol. LXI. No. 3, Page 65)

(3) *Tato Na Vijugupsate.*

As the *jnaanin* realises that all things are in Brahman and Brahman is in all things including himself and eagerly welcomes Brahman everywhere, his aversion to some objects will disappear altogether. He does not shrink away from any object or person out of disgust, because he attaches value only to the permanent or real Brahman aspect of that object or person and not to its or his temporary outward aspect of name and form.

(4) *Yastu Sarvaani Bhuutaani Aatmaivaabhvud—Vijaanatah Ekatwamanu. pasyatah.*

The *jnaanin* at the time of his Brahman vision has unity consciousness. He does not experience diversity in the world; because at that time he realises that all things and beings become Brahman Himself to him.

(5) *Tatra Kōmōhah Kassōkah.*

How can such a Mahatma who has experienced unity-consciousness as described above, be overpowered henceforth in his life by *maaya* any more and continue to have *moha* or delusion or strong attachment towards some things and beings? Surely such a *jnaanin* will not feel miserable or have the feelings of sorrow when he does not get possession of these objects and even when he loses them after temporary enjoyment. He is always experiencing in everything *Satchidaananda* Brahman everywhere, being merged in the bliss of *Brahma-anandam*.

(e) *The ideas in these two 'mantras' as explained in the 'bhakti' school of thought.*

(1) *Yastu Sarvaani Bhuutaani Aatmani Eva Anupasyati.*

But a *bhakta* realises that all things and beings including himself are within the Iisa or Paramaatman, that is, that the Paramaatman is their firm support. He discovers that the Paramaatman is the permanent reality and all things and beings of the universe are inseparably connected with Him as His *Prakaaras* or secondary realities depending upon Him always for their existence, whatever forms they may take in the course of evolution.

(2) *Sarvabhuteshu Chaatmaanam.*

The *bhakta* realises also that the Iisa or Paramaatman resides within all things and beings including himself as their *antaryaamin*, as well as of the whole *jagat* or universe. He discovers that the Paramaatman who is his *antaryaamin*, is the *niyantaa* (controller) *bhoktaa* or enjoyer and *poshaka* or the caretaker of all these things and beings. In short he concludes that Paramaatman is the *aatman* of the *jagat* and its beings, while the latter form the body of the Paramaatman.

(3) *Tato Na Vijugupsate.*

So long as a man forgets that the Iisa who is his Aatman as *antaryaamin*, is also the *antaryaamin* of all things and beings outside him, he will be attached to some objects which give him pleasure and will have aversion towards those which cause physical and mental pain to him. But when as a *bhakta* he realises that in reality the Paramaatman (or Iisa

is the *aatman* of all things and beings including himself as their *antaryaamin* and they all together (as well as individually) form His body, he will not shrink away from any of them, but welcome all things and beings with love, devotion and an attitude of service, as if he is welcoming the Paramaatman Himself in whom they exist and who is in them at the same time.

(4) *Yastu Sarvaani Bhutaani Aatmai-vaabhuudvijaanatah — Ekatwamanupasyatah.*

The *bhakta* develops the Paramaatma or Iisa-consciousness in his *samaadhi* and realises that all things and beings are manifestations of the Paramaatman Himself in His *visishta* (or complex-unity) aspect or *Viswaruupa* form described in the eleventh chapter of the *Bhagavadgita*. The Paramaatman is the sole conscious reality in the *pralaya* period, when the *jagat* in its *suukshma* or subtle unconscious state forms His *suukshma* body; but during the *srishhti* period (or the period of evolution of the universe) the whole *jagat* or universe is *Brahman* in His *Visishta* or *Viswaruupa* aspect—the Paramaatman or Iisa being its Aatman or Antaryaamin; that is, the *dhaarakaa*, *poshaka*, *niyantaa* and *bhoktaa* at the same time or in short its *sariirin*. Hence the *bhakta* perceives unity in all things and beings as *Visishta* Brahman—the whole universe and every one of its objects being manifestations of *Viswaruupa* Brahman.

(5) *Tatra Komohah Kassokah.*

Surely such a *bhakta* who has developed unity-consciousness in *visishta* Brahman, including *Jagat* both in the *pralaya* and *srishhti* periods, will not have any delusion that he is independent of the Paramaatman and that all things belong to him separately for his personal selfish enjoyment only. Since he has given up *mama-kaara* (or mineness) in all things and beings, he will not have any feelings of sorrow, when he does not get them or even when he loses

them. He considers all objects as manifestations of *Brahman* in His *visishta* or *viswaruupa* aspect and experiences *Bhagavad-aanandam* or Iisa-joy at all times due to *bhakti* or unity-consciousness both with the Paramaatman directly as the *sariirin* and with the Paramaatman in the form of all things and beings of the universe indirectly as His *sariira* or body.

(f) *Comparison of these ideas with the conceptions of the latest Modern Science.*

Explain to the students that the philosophical ideas contained in these *mantras* are not very much different from modern scientific conceptions of Time-space and Evolution.

(1) Science states that all things and beings are in Time-space, and this *mantra* declares: "Yastu Sarvaani bhutaani Aatmani eva anupasyati".

(2) Science states that Time-space is immanent in all things and beings of the universe, and this *mantra* declares "Sarva Bhuteshu Chaatmaanam".

(3) Science states that Time-space itself has become all the things and beings of the universe by the process of evolution, and this *mantra* declares "Yasmin Sarvaani Bhutaani Aatmai-vaabhuudvijaanatah". But what is the fundamental difference between Modern Science and the *Iisaavaasya Upanishad*? Modern Science assumes "Time-space" as an Unconscious-Primal-Existence from which all non-living and living objects proceed. But the *Upanishad* emphatically declares that Brahman or Iisa, the Reality of the Universe, is Sat-Chit-Aananda or Existence-Knowledge-Bliss, that is, a conscious and blissful Primary Being, from whom proceeds the *Jagat*, in whom it lives now and into whom it will return in *Pralaya* or involution, realised variously as *Aatman* by the *Yogis*, Brahman by the *Jnaanin* and Paramaatman by the *Bhakta* or the lover of God.

Conclusion:—

(1) Emphasise once again to students that the Rishis have realised Truth or Reality in three aspects, namely, as *Aatman* (or self in the individual being), as Brahman the cause of the universe, and as Iisa or Paramaatman who is immanent antaryaamin in the whole *Jagat* and its objects.

(2) Point out to them that in whatever aspect a Mahaatma realises Truth, he will surely exhibit the following virtues in his daily life and enjoy benefits thereby. (i) He will not hate any things or beings in the world; on the other hand, he will welcome them all with love. (ii) He will not be madly attached to any thing or being under the delusion or *Moha* towards their external transitory appearances, forgetting their inner permanent unchanging Essence or Reality. (iii) He will have no feelings of sorrow when he does not get possession of them or loses them according to his *Karma*. (iv) He will always have the *Aanandam* or bliss of Unity-Consciousness with Truth or Reality as Aatman, Brahman and Paramaatman, both when he is in meditation, reflection, and prayer, and also when he is discharging the active duties of the world.

(3) Bring it to their notice also that ordinary men like them have got only experiences of a variety of separate objects and forces of the world, every animal including man exhibiting selfishness in the possession and enjoyment of objects. But if they should begin sincerely to carry out the moral principles and practices described above in their daily life, they will gradually develop Unity-Consciousness with Brahman in any one or more of the three aspects of Truth explained already.

Finally appeal to the students to get these two *mantras* by heart, to reflect seriously on the ideas contained in them,

to recite them as frequently as possible and practise the virtues suggested in them so that as they advance in age, they may become *Yogins* or *Jnaanins* or *bhaktas* according to their temperaments or all these put together.

Lesson 9—The Characteristics of the Self, Brahman or Brahma—Jnaanin

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

Iisaavaasya Upanishad—Mantra-8.

Introduction:—

It was stated in the previous lesson that our great Acharyas have interpreted the meaning of the two previous *mantras* differently according to the *Yogic* school of thought, the *Jnaanin* school of thought and the *Bhakti* school of thought. The first school concentrates upon the self, the truth of the individual being; the second school upon Brahman the cause of the *Jagat* or universe; the third school upon the *Paramaatman* who has pervaded the whole *Jagat* and is immanent in all its things and beings. Bring it to the notice of students that the meanings of the words and sentences of the eighth *mantra* also are given variously according to the principles of these schools of thought. Point out to them that we have, therefore, to study the following *mantra* three times in the light of the interpretation of each one of the above schools of thought.

Sa paryagaat Sukramakaayamavranam | Asnaaviram Suddhamapaapa viddham | Kavirmaniishii paribhusswayambhuuh | Yaataatatyato'rthaan Vyadhadhaat Saaswatiibhyah Samaabhyah ||

(a) *The meanings of the words and sentences of the Mantra according to the Yogic school of thought.*

According to this interpretation, this mantra is divided into three sentences as noted below:—

(1) *Sah* = The *Yogin* in *samaadhi*; *Paryagaat* = sits having environed or surrounded on all sides (his self or *Aatman*, experiencing it as); *Sukram* = white or bright; *Akaayam* = bodiless; *Avranam* = scatheless or without wounds; *Asnaaviram* = sinewless; *Suddham* = pure; *Apaapaviddham* = unpierced by evil.

(2) (*Sah* = The *Yogin* is) *Kavi* = a seer; *Maniishii* = the controller of the mind; *Paribhuuh* = encompassing; *Swayambhuuh* = self-existent or free.

(3) (*Sah* = Such a *Yogin*); *Vyadha-dhaat* = attains; *Arthaan* = the highest aim of life (or *Moksha Aanandam*); *Saaswatiibhyah samaabhyah* = for eternal years to come hereafter; *Yaataatatyatah* = in its original pure state.

The idea of this *mantra*, according to the *Yogic* school of thought, is this. Ordinary man considers himself to be merely the body which is opaque, liable to diseases, made up of veins and organs, impure and sinful; but the *Yogin* in *samaadhi* realises himself to be the pure and bright *Aatman* which has no body, organs, diseases and sins. At that time, he is the eternal witness or seer and controller of the mind, feeling himself to be all-pervading and free from limitations. Such a *Yogin* finally will attain the highest aim of life or divine perfection, enjoying for eternal years the *Aatmaanandam* in its original pure state.

(b) The meanings of words and sentences of the *Mantra* according to the "Jnaanin" school of thought.

According to this interpretation, the *mantra* is divided into two sentences as noted below:—

(1) *Sah* = The aforesaid *Brahman* (is); *Paryagaat* = went round everywhere or was all-pervading; *Sukram* = white or radiant; *Akaayam* = without a body; *Avranam* = without wounds or defects; *Asnaaviram* = without veins or muscles; *Suddham* = pure, that is, without the stain of Nescience; *Apaapaviddham* = untouched or unsmitten by evil or sin in the form of merits and demerits; *Kavi* = a seer witnessing all; *Maniishii* = controller of the mind, that is, all-wise or the all-knowing Lord; *Paribhuuh* = superposed, that is, being above everything; *Swayambhuuh* = self-begotten.

(2) *Vyadhadhaat* = (It is He that) has duly allotted; *Saaswatiibhyah Samaabhyah* = to the eternal or permanent creators; *Yaataatatyatah Arthaan* = their (various) duties according to facts.

The idea of this *Mantra* according to the *Jnaanin* school of thought is this. The *Jagat* or universe and its beings which are only effects, are limited by time, space and causation. They have no brightness on their own account and possess millions of bodies containing names, forms, parts, diseases, impurities and sins. But the *Brahman*, which is the original cause of the *Jagat*, is radiant, bodiless, diseaseless, partless, pure or free from nescience, untainted by sin, all-wise, all-intelligent, the highest being, that is, above everything and eternally free from all limitations of time, space and causation. It is stated in the *Vedas* that the Eternal Creators create, preserve and destroy the various objects of the universe; but it must be understood clearly at the same time that in reality the *Brahman* alone has really allotted these duties to them by His divine *sankalpam*, consistent with the facts of their previous *karmas*.

(To be Continued)

Hinduism and Indian Society through the Ages

BY SRI A. RANGANATHAN, Delhi.

IN order to study some of the social problems that India is facing today, a survey of India's past is necessary. Poetry from the *Ramayana* to Tagore with its infinite variety and splendour, religious texts from the *Upanishads* to Radhakrishnan's interpretation of them, laws from the ancient Code of Manu to the Hindu Code reveal the continuity of Indian history.

The sixth century B. C. is one of the significant epochs of Indian history. It was a time when the *Vedas* had lost their significance as the Vedic gods no longer satisfied the needs of the people. The *Upanishads* became the preserve of a few gifted souls capable of individual evolution. And this period of religious discontent witnessed the emergence of Goutama Buddha. It must be clearly understood that Buddha never preached a new religion different from Indian thought, but a new way of approach to life. He aimed at a better society, with greater freedom for the mind. His message, preached in the vernacular, appealed to all sections of society. Buddha, by a single stroke, had brought religion within the reach of the common man by substituting simplicity for ritualism and love for ceremonies. The foundation of monasteries and nunneries marked an important change in society, as there were no organized institutions for monks and nuns before the era of Buddha. Thus a great revolution took place in the religions and social history of the world, without making any radical break with the past. What Buddha achieved was but a milestone in the evolution of the Indian way of life.

With the passage of time, the *Gita* began to exercise a profound influence on Indian thought. Even Sankara commented upon the *Gita* to establish his *advaita* doctrine, Sankara who

belonged to the eighth century, based his doctrine on the ancient *Upanishads* and the *Brahma-Sutras*. Sankara vanquished the teachers of the age, both the scholars of *Mimamsa* and the high-priests of Buddhism. He converted ritualistic Mandana Misra to his *advaitic* school of thought. Since Sankara was opposed to ritualism, he was opposed by the *Mimamsakas*, as a concealed Buddhist. Actually, Sankara had broken down the barriers between Hinduism and Buddhism. At this time, Buddhist temples, like the Jagannath temple of Puri, became Hindu temples. Sankara was able to reconcile a bold and original system with the past traditions, providing Hinduism with a fine edifice of philosophical thought. He established famous monasteries and founded an order of missionaries to proclaim his doctrine. His greatness lies in the fact that by the ninth century, Buddhism had merged into Hinduism. A transformation took place in society and Hinduism became endowed with greater vitality. He introduced a new form of *Devi-worship* removing the *tantric* practices.

In dealing with Ramanuja, one of our greatest religious reformers, mention must be made of the *Alvar* saints as well as the Tamil Saivite saints. The Saivite as well as the *Alvar* saints had created devotional literature of the highest order and brought to bear a catholic outlook on religion. Ramanuja, a great grandson of Yamunacharya, wrote famous commentaries on the *Brahma-Sutras* and the *Gita*. His school of thought is known as 'qualified monism,' as opposed to Sankara's monism. While it is needless to dwell on these differences in an article of this compass, it is on the religious aspect of Ramanuja that we have to lay stress. The concept of *bhakti* and of a loving

God as distinct from Sankara's abstraction, was Ramanuja's major contribution to Indian thought. Ramanuja's *bhakti* movement soon spread into North India. Ramananda of Allahabad preached the *bhakti* cult, deriving his inspiration from Ramanuja. Kabir, a disciple of Ramananda, sought to reconcile the differences between the Hindus and Muslims. It was a noble attempt at Indo-Islamic synthesis. Guru Nanak and Mira Bai of Chittore also belong to this great school. The success of this movement was due to the fact that caste did not count. During the fifteenth century, the *bhakti* cult became the gospel in the North. Tulsidas introduced dynamism into the concept by singing the glory of the heroic Rama, and Guru Govind Singh sought, to infuse militant vigour into the movement by converting the pietist *bhakti* cult into the vigorous militant religion of Sikhism.

From the foregoing analysis it is clear that Hinduism has been able to adapt itself to the social needs of the people from time to time. When the British conquered India, they found a static society. Owing to centuries of inveterate hatred and internecine conflict, India was in a state of decay. The religion of the *Gita* had degenerated into empty ritualism, and the dynamic conception of life taught by our ancient *Upanishadic* seers had given place to a medley of rites. Indian thought, isolated from outside influences, became crammed, and the glorious heritage of the past seemed as a mere chimera of a defeated nation. Into this old bottle of social and national life was poured the new wine of European humanism.

The results were unhappy in the beginning. India was producing Westernized Indians, who represented neither Western nor Eastern culture. A great challenge faced Indian society. India was seeking to rebuild her national personality on lines compatible with her traditional genius. It was at this period that Raja Rammohan Roy was born.

Rammohan Roy started the reformation of Hinduism by establishing the Brahmo Samaj, a synthesis of European enlightenment and ancient Hindu thought. He aimed at raising the status of women and abolishing evil customs like the *Suttee* and made an attempt to catch the scientific spirit of the modern age. A second movement was the Arya Samaj of Dayananda Saraswati, based on the *Vedas*. The main object of it has been to protect Hinduism from the onslaughts of Islam and Christianity. Another movement of importance was Theosophic Hinduism. Started by Annie Besant, it was nothing but Hindu revivalism in a European garb. At this time, Swami Vivekananda came upon the scene. His great achievement was to awaken the national consciousness of the Hindu in his religion. Swami Vivekananda, a disciple of Sri Ramakrishna Paramahansa of Bengal, started a famous movement known as the Ramakrishna movement, run by monks pledged to social service as well as to preaching even in distant lands like Europe and America. Thus Hinduism became reformed, so as to suit the psychological temper of the modern age.

In the modern age, Mahatma Gandhi, the architect of our freedom, was the greatest social reformer. His concept of 'Sarvodaya' was based on a Co-operative Commonwealth, by revitalizing the decaying village industries, raising the level of Harijans and bringing about the entry of women into the social and political arena. Never before in our history have women joined the national movement in such large numbers as when Gandhi started his salt *Satyagraha*.

It must be noted that with the influx of Western ideas, came the concepts of equality and freedom. Macaulay's penal code was in itself a legal revolution, as for the first time in our history, the same treatment was meted out to the criminal, irrespective of his caste. Thus the great principle of equality of all

before the law was established. Raja Rammohan Roy's abolition of *Suttee*, Vidyasagar's encouragement of widow remarriage and Sarda's abolition of child marriage have reformed Indian society.

With Indian Independence, we are confronted with new problems such as social and economic freedom. Indeed, the great Tamil poet, Bharati, sang of political, social and economic freedom. The problem before us is not only to be receptive to new ideas, but to evolve a way of life united to the Indian pattern of society. Pandit Nehru's enunciation of the socialistic pattern, Vinoba Bhave's *bhoodhan* campaign and the recent amendment to the constitution empowering the Parliament to fix the quantum of compensation are examples of economic freedom. Our constitution, extending the right of franchise to every man and woman, is an example of social freedom. The Hindu code bill, which in its entirety aims at legalising the right of divorce and property rights of women, is hailed as the final step towards social freedom.

In our survey, it can be seen that the former social order has completely vanished. The great princely states and the Zamindari estates have become things of the past. The traditional concepts of life, of caste and untouchability, respect for parental authority, and the joint-family system have vanished. In ancient times, the privileged class consisted of the Hindu Brahmins and Buddhist monks. In the medieval ages, it was the landed aristocracy that became the privileged section of society. Then came turn of the capitalists. With the gradual abolition of feudalism, it can be said that the middle class constitutes the most important element in present-day society. The educated middle-class, which is in a sense a product of the British rule, has been in the forefront of all movements—intellectual, political

and artistic. The middle class is the greatest bulwark of our democracy. And in the new society we envisage, political democracy, based on a socialistic pattern of economy and individual freedom, will constitute the main feature.

Indian culture, except for certain periods of decadence, has shown itself capable of adapting itself to the ever-changing social needs of the people. Great as our spiritual achievements have been, it should not be forgotten that we live in an age of science. Our educational system has to be so devised that we produce more scientists and technicians in order to make India a modern nation. In the past, we have produced great mathematicians and astronomers. India can be proud of having introduced the concept of zero. And in the modern age also, we have produced scientists and mathematicians, of the calibre of Raman, Ramanujam and Chandrasekhar. Indian society is undergoing a transformation, and our aim should be to develop India, providing the country with every kind of creative endeavour, from the setting up of a steel factory to that of creating a work of art. Intellectual restlessness, a spirit of free enquiry and freedom of the mind were the ideals of our ancient seers. It is this spirit of the *Upanishads* and not the form that should motivate the modern Indian, whether he be a religious leader or a scientist or a thinker. The hospitality of the Indian mind, ever receptive to foreign influences with a capacity for assimilation and freedom, has constituted the Indian way of life through the ages. Today, the whole of India looks up to Pandit Nehru, in whom the political, social, economic, scientific and artistic elements in our new humanism find a harmonious expression. May he lead us to a greater future, by synthesizing the ancient Indian past with the modern scientific past, suited to our own genius and cultural evolution!

XLV Madras State Educational Conference

The Conference will be held at the St. Joseph's High School, Cuddalore, N.T., on the 12th 13th and 14th, May, 1955. Sri E. H. Parameswaran, M.A., L.T., M.L.C., will preside over the Conference.

As usual, there will be four sectional conferences, viz., (1) the Primary and Basic Education section; (2) the Secondary and Technical Education section; (3) the University Education section; and (4) the Administration, Organisation and Teacher-Education section. Besides, there will be an Elementary School Teachers' Conference.

The following are the topics for discussion:

- I. Primary and Basic Education section:
 1. Agency.
 2. Organisation pattern of Elementary Education up to the age of 14.
 3. Curriculum in primary school.

II. Secondary and Technical Education section:

1. Dynamic methods of teaching.
2. Religious and moral instruction.
3. Guidance and counselling in secondary school.

III. University Education section:

1. Rural universities.
2. Medium of instruction.
3. Reform in the examination system.

IV. Administration, Organisation and Teacher-Education:

1. School inspection.
2. Teacher-training.
3. Physical welfare of pupils.

Those delegates who wish to speak or read papers on any of the topics mentioned above are requested to send a synopsis of the same to the Secretary, S.I.T.U., 520, High Road, Triplicane, Madras-5, so as to reach him on or before the 8th May, 1955.

Book Review

INTERNATIONAL YEARBOOK OF EDUCATION 1954. PARIS, UNESCO; GENEVA, INTERNATIONAL BUREAU OF EDUCATION. PUBLICATION NO. 161, 1955. 410 P. SWISS FRANCS 10.—

Data relative to educational progress during 1953-1954, collected from 63 countries, form the basis of this 16th volume of the *International Yearbook of Education*, which offers a detailed picture of the chief educational events throughout the world during the year surveyed. A study of this vast documentation reveals the main characteristics of the year 1953-1954 as being somewhat as follows: (a) almost complete

parity between the trends towards decentralisation in the field of school administration and moves towards more centralisation; (b) increase in education budgets (an average of 11-12%); (c) continued shortage of school buildings in spite of financial efforts to meet the necessary expenditures; (d) general increase in school enrolments particularly noticeable at secondary school level; (e) revision of primary school curricula and syllabuses (in roughly a third of the countries) and modifications in the structure and programmes of secondary schools (in about a half of the countries, as compared with a quarter in the preceding year); (f) special interest shown

in the modernisation of commercial education; (g) signs of overcoming the crisis relative to the recruitment of teachers apparent in several countries; (h) measures taken with regard to the professional training of teachers (one half of the countries seeking to improve the training of primary teachers, one third that of secondary teachers, and one seventh that of vocational teachers); (i) modifications of teachers' salary scales and allowances in just over a third of the 63 countries studied.

By taking cognizance of educational progress beyond the boundaries of their own countries, those who have any responsibility whatsoever in the field of education will find in the *International Yearbook of Education, 1954*, a source of stimulation. Furthermore, professors of education in universities, institutes of education and training colleges will be able to draw from it numerous up-to-date examples of scholastic achievements to illustrate and enliven their lectures.

Editorial

THERE is an interesting symposium on the question of private *vs.* public management of schools in a recent issue of *The Virtues of Private the South Indian Management Teacher*. Two headmasters, Sri Sargunam and Sri Varid, and a well-known representative of committee management, Sri N. K. Tirumalachari, have expressed their views. All the three admit the necessity for the system of private management to continue. Two of them refer to and deprecate the teachers' demand for the taking over of all secondary schools by the state.

Privately managed schools with government grants and supervision constitute one of the good legacies of British rule in India. Reasons of economy undoubtedly played their part in inducing the government to encourage such institutions in India, but there was also behind it the English partiality in favour of individual enterprise and initiative. The system has recently come in for severe criticism on account of frequent conflicts between teachers and managing committees and of occasional instances of malpractices on the part of some managements. On the whole, however, the system has not worked badly, and it

will not be an easy switch-over to transfer all privately managed schools to state management. In the states of Madras and Andhra, there are now about 1400 secondary schools, of which only 8% are under state management. Half of the schools are under private management and 42% under local boards. Good work has been done in some Indian states as in Mysore through state-managed schools, but even they are now looking for private enterprise to help them in the enormous leeway still to be made up.

Sri N. K. Tirumalachari has clearly set out the virtues of private management. As he puts it, only schools under such management can supply the area of freedom required for educational development and experimentation. Moreover, they offer a fruitful outlet for impulses to social service and philanthropy. The financial saving effected for the state by private agencies is another strong reason in their favour. Sri Sargunam considers it a counsel of despair on the part of teachers to demand the nationalisation of schools. He offers instead many practical suggestions for better management. He suggests that either the government may take over the financial administration of schools, or

if this is felt to be too drastic, a simpler system of grant-in-aid may be instituted on the basis of a *per capita* contribution from the state to every school. He also pleads for bonus grants for efficiency.

Referring to the recommendation of the Secondary Education Commission that the school must be community-centred, Sri Varid points out that in the management the school and the community must be linked together. The rule must be laid down that no school of the future should be run by an individual on a proprietary basis. Registered societies alone should be allowed to manage schools, and it is highly desirable, in Sri Varid's view, that teachers should be represented on them as well as the general public. He suggests that joint meetings of the managing committee, representatives of teachers and representatives of the community are held frequently, say, once in three months, to bring about a sense of unity between the school and the public.

Committees of management have been and are good, bad and indifferent. There are various administrative and other devices for improving their quality, but we are not in a position to dispense with them. In these days when the state is allowed to encroach on the liberties of the citizen in the name of welfare and socialism, the privately managed school is a guardian of liberty of thought and freedom of spirit. Judged in this light, the problem of private management resolves itself into the twin questions of raising the level of the managing committees and reducing interference from the government in day to day administration.

In the discussion that has been going on about the starting of Higher Secondary Schools, there has been a general tendency to assume that all High Schools will be automatically transformed into Higher Secondary Schools in the new set-up. As a matter of fact, however, what actually is contemplated appears to be the conversion of a few selected schools. In other words, we will be having a kind of second grade colleges. The only difference probably will be that we shall be having more Higher Secondary Schools than we are having second grade colleges at present.

The intention to upgrade only a few High Schools makes it clear that the present S.S.L.C. examination will continue indefinitely. Thus, there is to be a public examination at the end of the 11th year of schooling, and the vast majority of pupils reaching the 11th year are expected to take it. Only a few will have the privilege of the continuing another year and taking a further public examination at the end of course.

We are unable to see how this arrangement, which appears to be contemplated, can upgrade the level of secondary education, nor how an integrated course of four years can be introduced for the Higher Secondary Schools, when the majority of the schools continue to remain mere High Schools. A good deal of clear thinking and clear planning is necessary before our high school and university education are thrown into the melting pot.

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Hon. Editor: Sri A. N. Parasuram, M.A.

1490

VOL. LXI No. 5

1490
2-535

REGD. NO. M 272

MAY, 1955



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BHAKTHAN

A REGISTERED TAMIL MONTHLY JOURNAL
Intended to serve the cause of Devotion and Culture.

Annual Subscription: Rupees FOUR

VOLUME FIVE COMMENCES IN APRIL 1955.

Edited and Published by: M. O. ALASINGRACHARI, B.Sc., B.L.,
71, Venkatramang Pillai St., Triplicane, Madras 5.

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The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXI.

MAY 1955

NO. 5

A Workshopper's Ideals in Education *

BY SRI M. A. SRINIVASA IYENGAR, B.Sc., B.L., B.T., *Secretary and Headmaster, National and Rural Education Association and Vice-President, Sri Nava Bharath Ashram, Goribidnur, Mysore State.*

INAUGURATING the Secondary Education Workshopppers' Seminar in January last at New Delhi, Dr. Humayun Kabir described in detail the policy of the Government of India which sought to improve the nature of educational work in the secondary schools of the land by training all the headmasters of such schools in the latest methods and techniques of education. The headmaster is the central pivot of the school organisation. Upon him depends to a large extent the success or failure of the school. Unless he is enabled to maintain an educational vision based on broad ideals of education, its correct techniques and methods, he cannot shape the life of the school on progressive lines. The Government of India are therefore aiming at a plan of training these ten thousand and more headmasters of secondary schools in our country with the help of experts in the field, by organising several workshops, seminars and refresher courses, securing necessary assistance from organisations like the United States Educational Foundation in India and the Ford Foundation in India.

The Secondary Education Workshops and the first Workshopppers' Seminar—It is in pursuance of this policy that a large

number of Secondary Education Workshops and Seminars have been organised all over the country during the past few years. During the years 1953 and 54, the United States Education Foundation, in collaboration with the various State Governments, organised four Secondary Education Workshops, which constituted the first series of a number of such workshops to be organised in the country. These workshops were held at Patna, Jubbulpore, Baroda and Mysore. A visiting team of American experts in education were placed in charge of these workshops. This team consisted of Dr. Theodore Rice, Ph. D., Professor of Education, New York University; Dr. Chandos Reid Rice, Ph. D., Curriculum Consultant at Fair Lawn, New Jersey; Dr. Haddon James, Ph. D., President Emeritus, New Mexico Western College; and Dr. Hugh Wood, Ed. D., Professor of Education at the University of Oregon. These learned experts in various fields of education conducted the four workshops referred to above and trained about 250 enthusiastic educationists of our country in the latest techniques and methods of education. Before actually commencing these workshops, they went through a period of orientation and study, including

* An article on "Ideals of Education from Workshop Experience" by the same author will appear in our June issue.

— Editor.

visits to some secondary schools and colleges, consultations and discussions with a few Indian educationists, and personal observation in various fields, so that they might have a knowledge of the background of the educational needs of the land. The participants of these workshops included mostly high school headmasters and a few school assistants, inspectors, and lecturers and professors of teachers' colleges.

A few months after these workshops were over, in January, 1955, the Government of India in collaboration with the Ford Foundation and the United States Education Foundation, invited a few of the selected representatives from each of these workshops to Delhi in order to participate in a "Workshoppers' Seminar on Secondary Education". This Seminar was a representative gathering of about forty educationists from all parts of the country, and it went on for two weeks. The main object of this Seminar was to report the various experiments conducted by the workshopppers in their schools after they had received training at the workshops, and to compare notes, consolidate gains and suggest practical measures to other schools for their improvement. This Seminar was called "a super-workshop" because it closely followed the workshop procedure and methods during its deliberations. The topics for discussion were divided into certain major groups. Each topic was initiated by a report from one of the participants who had actually done some work in the field in his school. The Seminar then went into groups to discuss details on the issues raised, and the group reports were "reported back" to the general session of the Seminar for consideration and acceptance. Important conclusions were reached at this Seminar, the emphasis throughout being on what we could do to improve the efficiency of our schools under the existing conditions with the limited financial resources at our command. This Seminar had the benefit of the presence of the second

team of American experts under the leadership of Dr. Marie Rosey, Ph. D. Mr. N. V. Tampi, Principal of the Benares Theosophical Higher Secondary School, an experienced educationist and workshopper, was the Director of the Seminar, and the writer of this article its general secretary.

The Workshop Experience—its methods & techniques:

The workshop experience is a novel experience, which is very stimulating and educative, and it means much more than what the term "workshop" actually conveys in the ordinary sense. It lays emphasis on the democratic way of living and learning, trying to coordinate individual effort with group work. The professors always remain in the background, playing the part of consultants and guides and trying to act up to the idea that "Learning is the privilege and responsibility of the learner, and the teacher is but a guide, a resource person available for consultation, guidance and help." He is "more a catalyst than a purveyor of ready-made capsules of information and judgement."

The major work of the workshop is done in the discussion groups, which attack certain set problems in education. These problems are formulated in the most democratic way. The participants are first called upon to suggest a number of problems relating to secondary education in which they are mostly interested. A list of such problems and questions for discussion is prepared. A problems evaluation committee later arranges these problems in order, grouping them under certain major fields of study for discussion in the groups. The participants are then asked to choose the group in which they want to work.

The following are some of the major groups into which the workshop was divided—Administration and Supervision group, Curriculum and Co-curriculum groups, Methods group, Teaching Aids

group, Guidance and Discipline group, Examination and Evaluation group, Teacher Education and Welfare group, School and Community Relations group etc.

Each group elects its own Chairman and recorder, and it usually meets in two sessions every morning. One of the staff members joins the group and guides the discussions into fruitful channels, by throwing in constructive suggestions at the appropriate moment and leading the group to new avenues of thought. The emphasis in all these discussions is immensely practical, aiming at the actual improvement of our schools under the existing conditions. Correct techniques regarding group discussion and thinking are insisted on. The need for mutual give and take, respect and regard, restraint and caution in coming to conclusions, orderliness and equality of opportunity etc. are all kept in view while the discussion proceeds. The problem before the group is first clearly defined, and then it is analysed and group thinking set on it.

The workshop library is an important aid to supplement group discussions and suggest fresh lines of thought. The staff members usually suggest the latest books, journals and other source materials available in the library for consultation in order to stimulate thinking and study on right lines. The open shelf library system with the greatest freedom in handling and consulting books, under a plan of self-checking, recording and management, is encouraged and followed.

The groups are at liberty to visit and observe schools or school children, take up specified projects for investigation, issue questionnaires, collect answers, tabulate results, resort to various other ways for effectively tackling the problem on hand and come to tentative finalisations and conclusions. The groups thus work in different ways, depending on their size, the topics under discussion, available resource materials and the originality and talent of their members.

In addition to these study groups, the entire workshop meets in its general sessions every day when all its members from all the groups meet together to compare notes, and get a general view of the progress of these discussions in the groups. The reports from the various groups are made in a very interesting and attractive manner by intelligent dramatisation and use of visual aids.

Before such reporting, the salient features of the report are announced on the Workshop Bulletin board in an attractive and picturesque manner, so as to focus the attention of the members on the vital points and problems and catch their attention and interest and stimulate their thinking. Striking headlines and catch phrases are given, paper dolls, card board cuttings, coloured papers and tapes, etc., are used to make the board very prominent and striking. The board is kept at a prominent and frequented place in the Workshop, so that every one can derive advantage from it.

At the time of actual reporting in the general meetings, card-board sketches and paintings and similar things are used as visual aids. All materials like brushes, pencils, drawing sheets, water colours, crayons and inks, adhesive tapes etc., are placed in a "visual aids room", and the members of the group are at liberty to prepare the visual aids whenever they feel the need. Thus much thought and preparation shape the manner in which group reporting has to be done in order to create the best possible interest and effect on the participants. After reporting is done, questions may be asked by members for clarification. Constructive suggestions for further research may be offered by members.

Apart from such reports of the groups which are given from time to time, the general sessions of the Workshop are used for various other educational activities. Some of these are lectures by the staff members on general educational topics followed by questions and answers, panel discussions by staff members and

participants on special problems, symposia on particular topics, "Buzz sessions" which combine general discussion with small group discussions, "Cracker Barrel" sessions dealing with questions raised by the participants on any subject they choose—educational or otherwise—through the secret question box, lectures by visitors on special topics followed by questions and answers, exhibitions of educational films with preparatory talks and follow-up talks, questions and answers, community singing, dancing, mimicry, histrionics and other recreational programmes leading to the exhibition of individual and group talents, group games and competitions, acquaintance assignments and mutual fact-gathering and a host of other activities which enhance the total educational effect of the Workshop on its participants.

As already suggested, the workshop life is a regular training in democratic living. The entire work of the Workshop is planned and organised by a number of committees, which contain representatives drawn from all the groups and are formed on a voluntary basis, with the staff members remaining in the background and guiding their work. Some of these committees, for example, may be the Mess Committee, the Excursion Committee, the Reading Room Committee, the Photo Committee, the Sports Committee, the Recreation Committee, the Visual Aids Committee, the Planning Committee and the Evaluation Committee. The Planning and Evaluation Committees meet quite often and prepare time-tables and schedules on the basis of experience gained, in order to make life in the Workshop very useful and attractive. The members of all these committees have to take the consensus of opinion of their groups before they finally decide on any issue. They have perfect freedom to represent difficulties and discuss and plan activities, consistent with their duties and responsibilities. They have to report their decisions to the general sessions and take executive action after

obtaining their ratification and approval. The meetings of these committees are open to all the participants of the Workshop for observation. Thus co-operative endeavour through democratic methods is the bed-rock of the workshop organisation.

Self-criticism, self-study, self-effort and self-evaluation in individuals or groups of individuals, are the essential keystones of workshop procedure. So, frequent opportunities are provided for such evaluation—to individuals as well as to groups—by the Evaluation Committee which issues personal evaluation questionnaires, check-lists etc., to collect data based on the considered opinion of members, and draws conclusions regarding the progress achieved. These conclusions are tabulated and reported to the general sessions, with facts and figures. Correct evaluation procedures are adopted to maintain high standards of efficiency throughout the period of the Workshop. By about the end of the Workshop, various state and regional groups are encouraged to meet and evaluate their gains with particular reference to the system of education prevailing in their parts. Thus eternal evaluation is considered to be the price for all effective learning, and frequent opportunities are provided for constant and continuous evaluation in the Workshop. Certain "evaluatory criteria" were prepared in these Workshops for use in Indian schools for self-evaluation. It was suggested that the school staff should first evaluate its own work with reference to the standards laid in the 'criteria' and then subject the school a second time to further evaluation of their work by a 'visiting team of educationists.' Both these evaluations could be critically reviewed, so that improvements could be planned on their basis for the future of the school. "The evaluatory criteria" questionnaires have been adapted to Indian schools, for the purpose of evaluating instruction in various school subjects and activities, and printed copies are available with the

United States Education Foundation. Interested schools may get them and use them to their best advantage.

An important and unforgettable feature of the Workshop is the close and intimate association between the participants and the professors. The teacher and the taught are both harmoniously associated in the process of education with mutual sympathy, consideration and regard. Individual conferences between the participants and the professors are very much encouraged in order to promote deeper understanding and closer guidance. This is supplemented by the many happy and pleasant associations on various informal gatherings inside

and outside the Workshop. The staff members also work as a team with perfect cordiality, ease and friendship, both among themselves as well as with the participants, exhibiting a high sense of duty and of the dignity of labour in all their actions, winning the respect and love of the participants by virtue of their personal qualities of head and heart.

The above description of the work done in a Workshop is only suggestive, and gives a few salient features and trends. There is no prescribed or standardised pattern of Workshop procedure. Every Workshop develops its own methods and procedures for effective learning, there being plenty of scope for freedom and initiative.

Radcliffe College: Education for Women

BY DAVID MCCORD

(From *The New York Times Magazine*)

ARNOLD Bennett, discussing sex rivalry in an essay published over 30 years ago, spoke of the part which American women had played in gaining their independence—intellectual and otherwise. He did not mention the American college woman as such, but he did say that "very few people will be bold enough now to argue that the advance of woman was not right or that it has gone too far."

The college training of women in the United States—coeducational and otherwise—has a history of more than 100 years and is a large and complex subject. One approach to it is consideration of the so-called Big Seven—Barnard, Bryn Mawr, Mount Holyoke, Radcliffe, Smith Vassar and Wellesley—where the education of women is a pure concentrate; the simplest approach obviously is to employ and single one of these institutions as a symbol.

In Cambridge, Massachusetts, across the Common to the west and north of Harvard University, Radcliffe College recently celebrated her Diamond Jubilee. So let us consider Radcliffe as the symbol. Her growth from the smallest of beginnings into the powerful college and graduate school which she is today offers an opportunity for the backward as well as the forward glance. Her educational standards are high, and she is both a national and an international college in the fullest sense. Her total of 12,727 alumnae are scattered across the face of the earth. Altogether, she is worth an interview as rather a conspicuous example of her kind.

Let us say at the outset that Radcliffe wears her achievement lightly, keeps her Yards both front and back as trim as the great landscaped campuses of some of her more suburban rivals, tends to her knitting as befits a New Englander of

threescore and fifteen years, and appears almost surprised at her importance in the world of education, and at finding herself on the international crossroads which underlie the congested traffic in Harvard Square.

Her beginning was not only small; it was humble, even obscure. Although the education and coeducation of women in the United States antedate her by many years, the cause of women's education there was not much advanced when the institution later named Radcliffe came into being. Radcliffe College, "born of no man's or woman's ambition and wealth," was founded in 1879, when a number of Harvard teachers agreed to instruct a small group of Cambridge girls of college calibre. First called "The Society for the Collegiate Instruction of Women," immediately nicknamed "The Annex," Radcliffe College was incorporated in 1894, honouring Lady Mowlson (Anne Radcliffe), whose gift to Harvard of 100 pounds in 1642 endowed a scholarship still annually awarded.

From the beginning Radcliffe has been a woman's Harvard. Its instructors are, and have been from the start, members of the Harvard faculty. By a "Joint Instruction" agreement made in 1943, Radcliffe's upper-class students were admitted to a number of Harvard classrooms. Radcliffe is still a separate institution, however, with its own corporation and endowment, and it receives no direct financial aid from Harvard. In examining Radcliffe's small but classic beginning we may ask, what sort of young women were drawn to the institution which graduated its first class in 1883?

It is clear, I think, that the first women students to enter American colleges were not only pioneers but intellectuals. They were brave souls, frequently discouraged by their parents and friends almost to the point of self-denial. The student's motive was chiefly smouldering ambition to have a career or enter a profession.

The college girl of the 1880's was more likely to have considered and disavowed the thought of marriage than not. She was, apparently, both cheerful and courageous. The elements of self-reliance and superior ambition which have marked the pioneer throughout history have always had their own particular rewards. Had it been otherwise, and had the earliest classes of women at Radcliffe or at any other college failed to enrich their lives, the contagion of academic fever would never have become pandemic.

Considering as commonplace the great campus acreage of our larger colleges today, it is difficult for the modern mind to condense such sprawling activity to the pioneer dimensions of a single building, much less to the few first rooms in which Radcliffe existed; rooms at 6, Appian Way now known as Founder's House. President W. K. Jordan described the Radcliffe of 1879-1904:

"There was almost literally no admissions problem...for a most rigorous kind of pre-selection was clearly operating which brought to our doors only those young women with great personal fortitude, notable personal stamina, and an insatiable intellectual curiosity." Judging from contemporary photographs of students, it seems there was an almost perfect blending of the introverted and the extroverted in the women's colleges of that time not again to be achieved even in this day of uninhibited self-analysis.

From the first, Radcliffe College has had the advantage of an extra-ordinarily strong university faculty. The great teachers of Harvard's Golden Age: Kittredge and Copeland in English; Channing and young Samuel Eliot Morison in history; E. K. Rand in the classics; Royce, Santayana and William James in philosophy, and Theodore W. Richards, the Nobel Prize winner in chemistry—what faculty anywhere had their equals? All but one or two of them taught at Radcliffe.

Much has been said and written of them severally and of their influence on the class of 1903. There is Copey (Charles Townsend Copeland) who refused to teach Argument at Radcliffe. "How deplorable for women to become apt in argument," he said. "We can't obliterate a natural tendency, but why cultivate it?" There was Professor Kittredge revealing "the joy of interlinear study" in Shakespeare, and George Herbert Palmer who impressed the class "by his talk on the accomplishments of our sex."

Radcliffe's graduates also have written warm reminiscences of their fellow students. Grace Hollingsworth Tucker speaks affectionately of "my wonderful college mate, Helen Keller," and her remarkable teacher companion Anne Sullivan. "I sat at her right in Economics I, her able teacher and companion on her left. In Helen's upturned palm Miss Sullivan's fingers rested lightly, and seemed hardly to move during the lecture. But Helen's laugh at (the lecturer's) sallies rang out only a second after ours, so swiftly was communication made.....The finest story about her came to me, I think, from Professor Fred Norris Robinson...Write from memory the passage in 'Samson Agonistes' (he put down on an examination) that you like best.' Only Helen Keller set down the lines he originally had in mind:

'Oh, dark, dark dark, amid the
blaze of noon
Irrecoverably dark, total eclipse.
Without all hope of day!'"

The enlarging college life at the turn of the century brought the theatre to Radcliffe with the birth of the Idler Club—in which the casts were traditionally all girls—and some what later the famous 47 Workshop.

In the class of 1899 was a young actress recalled by Mary Allen Rand. "As I speak of college theatricals, I know we are all thinking of one name, for no one in the class or out of it has

made the Radcliffe stage so well and so admirably known as Josephine Sherwood. In 'The Orientals' her classmates watched the belle of Bamboozledum with a nice feeling of ownership." That nice feeling of ownership became national some years later when Josephine Sherwood Hull gave a distinguished performance in "Arsenic and Old Lace," not to mention "Harvey."

The period from 1900 to the 1920's opened new vistas. For one thing, the great Radcliffe tradition of music was born. The Choral Society gave performances of Gilbert and Sullivan, of student compositions, and offered the superb experience of participation with the Harvard Glee Club in Christmas carols and with the Glee Club and the Boston Symphony Orchestra in major productions.

Debating, Poetry, Liberal, French and International clubs began to sprout like mushrooms. With an extended Yard and the growing clusters of new brick Georgian buildings emerged the tentative new freedoms, emancipation of dress—from hats and gloves toward no hats and shorts—and the slow cultivation of greener pastures. Parietal rules, which in the pioneering stage were abbreviated into the single word "No," began to take elastic form and even to show a certain liberal pattern.

Of the curriculum itself at Radcliffe, it is clear that in the beginning only selected courses at Harvard were those given by participating Harvard professors under the Radcliffe programme. Over the years the curriculum has widened; since the 1943 agreement whereby a certain step toward coeducation was achieved, with the Radcliffe girl attending Harvard classes in the Harvard Yard, the full range of Harvard teaching and research has been at the Radcliffe student's disposal.

Perhaps the most important change in the intellectual life at Radcliffe — and

surely the most subtle—took place in the 1920's with the blossoming of the so-called undergraduate tutorial. President Eliot's famous Elective System at Harvard, with its opportunity for the student largely concerned with discovering a programme of easy courses, suddenly changed to a teaching to a programme designed to suggest, and even insist on, some reasonable pattern in choosing courses.

For a picture of what the Radcliffe graduate is like in later life, a study of the class of 1928 is helpful. Of the total of 146 members in that class, 60 per cent did graduate study at Radcliffe or elsewhere, 64 per cent immediately or eventually married, and of these one-third not only managed their households but have a full or part time job as well. Of the 64 per cent who married, 85 per cent are living with their husbands, 7 per cent are divorced and 8 per cent are widows.

These Radcliffe women are married to men of whom 80 percent have college degrees, half of them Harvard degrees. The husbands are doctors, lawyers, engineers, ministers, educators, business men, farmers. The average earnings of these men exceeds \$ 15,000. Fourteen of them make over \$ 20,000. Radcliffe 1928 marriages are but 15 percent childless (as against 31 percent for all married college women). Most of Radcliffe's '28 live on the eastern seaboard, the majority in suburbs. Some 48 per cent are Republicans, 33 per cent independents, 17 per cent Democrats.

Like most undergraduates in any institution of standing, the Radcliffe girl today is a highly responsible individual. She is no Taddist; her interests are wide and healthy. She has a passionate concern for music as a spontaneous art. She is active in a variety of enterprises in a community where enterprise is no novelty. She is reasonably neat in dress and appearance.

If the Radcliffe girl of 50 years ago came to college to discover a career or prepare to enter a profession, she comes today with a major programme in mind which, says Mildred P. Sherman, Dean of College Relations, "is unabashedly marriage." From 60 to 75 undergraduates out of Radcliffe's current 1,000 are married students. About 40 per cent of the graduate school's students are married.

The Radcliffe girls meet for the most part in small classes—and always in small discussion groups of 25 or fewer. Tutorial is an important factor in the programme. The tutor, once explained by a Radcliffe student as "a friend to your mind," meets with sophomores in groups of not more than six (all girls). Junior tutorial may be individual; seniors alone have tutorial only if they are honour candidates—again individual.

Prophecy with respect to women's education is but idle speculation. Yet it is certain at the moment that the women's colleges in the United States are poised for some new venture; and in this Radcliffe will fully play her complex part, whatever it may prove to be.

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Manager,

THE EDUCATIONAL REVIEW

Living Wages to Teachers

AN ESTIMATE OF THE LIKELY EXPENSES TO IMPLEMENT BOMBAY RESOLUTIONS

Prepared by DR. L. MUKHERJEE, for the Memorandum Drafting Committee.

(Continued from Page 69 of Vol. LXI, No.4)

HYDERABAD: Teacher Student Ratio, 1 : 22. Total number of Teachers 7086.

Category	Trained		Estimated Expenses		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	1870	56,10,000	916	21,98,400	950	17,10,000
Undergraduates	1500	36,00,000	900	17,28,000	950	14,25,000

Total Expenses Rs. 1,62,71,400. Present Expenses 98,10,256.
Estimated Additional Expenditure 64½ lakhs.

JAMMU KASHMIR: Teacher Student Ratio 1 : 15. Total No. of Teachers 2099

Category of Teachers	Trained		Estimated Expenses		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	300(ap.)	9,00,000	200	4,80,000	200	3,60,000
Undergraduates	600(ap.)	14,40,000	400	7,68,000	400	6,00,000

Total Expenses 45,48,000. Present Expenses 13,34,684.
Estimated Additional Expenses 32 lakhs.

MADHYA BHARAT: Teacher Student Ratio 1 : 15. Total No. of Teachers 4799.

Category	Trained		Estimated Expenses		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	1796	53,88,000	350	8,40,000	350	6,30,000
Undergraduates	1832	43,96,800	350	6,72,000	350	4,20,000

Total Expenses 1,23,46,800. Present Expenses 45,46,994.
Estimated Additional Expenses 78 lakhs.

MYSORE: Teacher Student Ratio 1 : 28. Total No. of Teachers 6903.

Category	Trained		Estimated Expenses		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	1326	39,78,000	1050	25,20,000	1050	18,70,000
Undergraduates	1300	31,20,000	1050	20,16,000	1067	16,00,500

Total Expenses 1,51,04,500. Present Expenses 73,55,170.
Estimated Additional Expenses 77½ lakhs.

LXI-5-2

PEPSU: Teacher Student Ratio 1 : 33 (This ratio is rather high, which means that additional staff is needed). Total No. of Teachers 2948.

Category	Trained		Estimated Expenditure		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	831	24,93,000	300	7,20,000	300	5,40,000
Undergraduates	900	21,60,000	300	5,76,000	317	4,75,500

Total Expenses 69,64,500. Present Expenses 42,31,228
Estimated Additional Expenses, over 27 lakhs.

RAJASTHAN: Teacher Student Ratio 1 : 18. Total No. of Teachers 8920.

Category	Trained		Untrained abv. 35		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	2995	89,85,000	700	16,80,000	700	12,60,000
Undergraduates	3088	74,11,200	700	13,44,000	737	11,05,500

Total Expenses 2,17,85,700. Present Expenses 66,51,638.
Estimated Additional Expenses 1,51,34,000.

SAURASHTRA: Teacher Student Ratio 1 : 29. Total No. of Teachers 1918.

Category	Trained		Untrained abv. 35		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	501	15,03,000	180	4,32,000	180	3,24,000
Undergraduates	695	16,68,000	180	3,45,600	180	2,73,000

Total Expenses 45,45,600. Present Expenses 32,68,101.
Estimated Additional Expenses, about 13 lakhs.

TRAVANCORE & COCHIN: Total No. of Teachers 14,595.

Category	Trained		Untrained abv. 39		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	9232	2,76,96,000	300	7,20,000	300	5,40,000
Undergraduates	4027	96,64,800	300	5,76,000	336	5,04,000

Total Expenses 3,97,00,800. Present Expenses 1,09,93,899.
Estimated Additional Expenses 2,87,06,901.

AJMER: Teacher Student Ratio 1 : 18. Total No. of Teachers 528.

Category	Trained		Estimated Expenses		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	221	6,63,000	25	60,000	25	45,000
Undergraduates	200	4,80,000	25	48,000	32	48,000

Total Expenses thus come to 13,40,000. These are less than the present expenses of 17,44,000, which means that present rates are more favourable here.

ANDAMAN & NICOBAR ISLANDS: Teacher Student Ratio is high, 46, which requires doubling the present strength of teachers, which consists of 6 trained graduates and 9 undergraduates. The pay they need under revised scales will be Rs. 18,000 and Rs. 21,600 i.e., total 39,600. By doubling this with 6 new trained graduates @ 150 plus D.A. 40 and 9 undergraduates @ Rs. 125 plus D.A. 30, the estimated expenditure will be Rs. 70,02,000. This is less than the present expenditure on secondary education viz., Rs. 87,000.

BILASPUR: No. of Teachers 62, Teacher Student Ratio 1 : 33, which seems to be rather high. Only 27 teachers are trained. If the ratio of graduates to undergraduates is half and half, the expenses will be Rs. 72,900 for trained teachers. Of the remaining 35 teachers, not more than 20 are graduates, and if half of them are above 35, the expenses will be Rs. 42,000 for graduates. Among the undergraduates, assuming 7 above 35 and 8 below, the expenses come to Rs. 25,400. The total expenses come to Rs. 1,40,340, which exceeds the present expenditure by less than a lakh, even if more teachers are employed to reduce the high teacher-student ratio.

BHOPAL: No. of Teachers 411. Teacher Student Ratio 1 : 19. 135 Trained teachers will cost 3,55,500, assuming that half are undergraduates. Of the remaining, assuming that 70 are graduates above 35, an equal number below 35, 70 undergraduates above 35 and 66 below 35, the expenditure will be 1,68,000; 1,26,000; 1,34,400 and 99,000 respectively in 4 heads. The total is thus Rs. 8,82,900 which exceeds the present expense of Rs. 4,62,407 by less than 4½ lakhs.

COORG: There are 499 Teachers. The Teacher Student ratio, 1 : 35, is high, requiring employment of additional teachers. 354 Teachers are trained or certified. If 154 are graduates, the expenses will be Rs. 4,62,000. For 200 who are undergraduates (the number of matriculates passed being 126 suggests a larger number of middle schools), the expenses will be Rs. 4,80,000. If 35 are untrained graduates over 35, 35 untrained graduates below 35, 40 untrained undergraduates above 35, and 35 untrained undergraduates below 35, the estimated expenses will be 84,000; 63,000; 76,800 and 52,500 respectively. The total expense is Rs. 12,18,300, of which Rs. 6,76,414 are being spent, now, involving an additional expense of Rs. 6 lakhs, which would leave a surplus of 58,000, which may be used in employing additional teachers which will reduce the high teacher-student ratio.

DELHI: There are 2577 teachers and the Teacher Student Ratio is 1 : 30.

Category	Trained		Untrained abv. 35		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	1610	48,60,000	35	84,000	35	63,000
Undergraduates	800	19,20,000	40	76,800	35	52,000

Total Expenses Rs. 68,60,300; 15% Extra allowance to meet higher cost of living Rs. 10,29,045. Total Rs. 78,89,345. Present expenditure 70,45,721. Estimated Additional Expenditure about 9 lakhs.

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LIVING WAGES TO TEACHERS

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HIMACHAL PRADESH: 775 Teachers; Teacher Student Ratio 1 : 24.

Category	Trained		Untrained abv. 35		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	265	7,95,000	50	1,20,000	50	90,000
Undergraduates	300	7,20,000	50	96,000	60	90,000

Total Expenses 19,11,000. Present Expenses 11,32,037.

Estimated Additional Expenses: about 8 lakhs.

KUTCH: There are 125 Teachers, all trained or certified. The Teacher Student Ratio is 1 : 29. As only 67 students passed the Matriculation Examination, the number of graduates does not probably exceed 25 who will cost Rs. 75,000. Undergraduates will cost Rs. 2,40,000. Of this Rs. 3,15,000, present expenditure being Rs. 2,14,678, about one lakh of additional expenses is required.

MANIPUR: There are 443 teachers, 9 trained. Teacher Student Ratio 1:26

Category	Trained		Untrained abv. 35		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	9	27,000	170	408,000	70	1,26,000
Undergraduates	...	...	150	288,000	146	22,900

Total Expenses 8,38,000. Present Expenses 3,76,188

Estimated Additional Expenses about 5 lakhs.

TIPPERAH: Total No. of Teachers 460; Teacher Student Ratio 1:26

Category	Trained		Untrained abv. 35		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	71	2,13,000	60	1,44,000	54	97,200
Undergraduates	175	4,20,000	50	96,000	50	75,000

Total Expenses 10,45,200. Present Expenses 4,54,712.

Estimated additional expenses Rs. 6 lakhs.

VINDHYA PRADESH: Total No. of Teachers 1442, mostly in Jr. High Schools. Teacher Pupil Ratio 1: 20.

Category	Trained		Untrained abv. 35		Untrained bel. 35	
	No.	Expenses	No.	Expenses	No.	Expenses
Graduates	89	2,67,000	100	2,40,000	100	1,80,000
Undergraduates	300	7,20,000	500	9,60,000	553	8,29,500

Total Expenses 31,96,500; Present Expenses 11,40,657.

Estimated additional expenses 20½ lakhs.

Total Additional Expenses: Part A States Rs. 15,43 lakhs.
Part B States Rs. 7,47 lakhs.
Part C & D States Rs. 73 lakhs.

Secondary Education is a State subject, and as such the ultimate responsibility of financing it falls on the State Governments. As no additional income by way of enhancing fees is possible, these 23.64 crores have to be met by additional grants from the State and the Central Governments.

Perhaps for Part A and Part B, States, it may be possible to meet the expenses half and half by the State and Central Governments, and for Part C and Part D States it is necessary that the entire grants should come from the Central Government.

The implications of the Bombay resolutions are therefore :

Central Government :	$\frac{1}{2}$ of Rs. 22,90 lakhs plus Rs. 73 lakhs i.e. Rs. 12,28 lakhs.
Assam Government :	$\frac{1}{2}$ of Rs. 91 lakhs i.e. Rs. 45 $\frac{1}{2}$ lakhs.
Behar „ :	$\frac{1}{2}$ of Rs. 288 lakhs i.e. Rs. 144 lakhs.
Bombay „ :	$\frac{1}{2}$ of Rs. 51 lakhs i.e. Rs. 27 $\frac{1}{2}$ lakhs.
Madhya Pradesh „ :	$\frac{1}{2}$ of Rs. 166 lakhs i.e. Rs. 83 lakhs.
Madras Government :	$\frac{1}{2}$ of Rs. 290 lakhs i.e. Rs. 145 lakhs.
Orissa „ :	$\frac{1}{2}$ of Rs. 59 $\frac{1}{2}$ lakhs i.e. Rs. 30 lakhs.
Punjab „ :	$\frac{1}{2}$ of Rs. 134 lakhs i.e. Rs. 67 lakhs.
U. Pradesh „ :	$\frac{1}{2}$ of Rs. 313 lakhs i.e. Rs. 157 lakhs.
West Bengal „ :	$\frac{1}{2}$ of Rs. 156 lakhs i.e. Rs. 78 lakhs.
Hyderabad „ :	$\frac{1}{2}$ of Rs. 65 lakhs i.e. Rs. 32 $\frac{1}{2}$ lakhs.
Jammu Kashmir „ :	$\frac{1}{2}$ of Rs. 32 lakhs i.e. Rs. 16 lakhs.
Madhya Bharat „ :	$\frac{1}{2}$ of Rs. 79 lakhs i.e. Rs. 39 $\frac{1}{2}$ lakhs.
Mysore Government :	$\frac{1}{2}$ of Rs. 77 $\frac{1}{2}$ lakhs i.e. Rs. 39 lakhs.
PEPSU „ :	$\frac{1}{2}$ of Rs. 27 lakhs i.e. Rs. 13 lakhs.
Rajasthan „ :	$\frac{1}{2}$ of Rs. 151 $\frac{1}{2}$ lakhs i.e. Rs. 76 lakhs.
Saurashtra „ :	$\frac{1}{2}$ of Rs. 13 lakhs i.e. Rs. 6 $\frac{1}{2}$ lakhs.
Travancore Cochin :	$\frac{1}{2}$ of Rs. 287 lakhs i.e. Rs. 143 $\frac{1}{2}$ lakhs.

The above estimates are calculated most liberally, and it is probable that actuals will be less than the estimates given, and further as they are based on the position that existed two years ago, it is likely that the States have improved their commitments to a certain extent, and hence the ultimate commitments will be somewhat less. Be that as it may, the position described above shows that, if the governments concentrate on quality rather than on quantity, then by reduction of many wasteful or extravagant expenses of the present time, many State governments will be able to meet their commitments without additional taxation. If the Centre spends a substantial portion of the proposed Death Duty on education, it can easily meet the commitment of Rs. 12.28 crores without any further taxation.

—Education.

Switzerland and Her Place in Europe

EUROPE REVISITED—IMPRESSIONS OF A PILGRIM

BY DR. V. N. SHARMA, *Madras.*

SINCE my arrival from India on the 3rd August, 1952, I have been staying in Goldern, a small village, eight miles from the nearest railway station, Brunig-Hasliberg, on the slopes of the northern Alps, 3,500 feet above the sea level, in an area known here as Halsliberg Hill Range, and trying my utmost to have contacts—I can say, intimate, to some extent—with the peasants of this locality and Swiss friends who come here often to spend their summer holidays or their week-ends in the neighbouring hamlets and villages. These contacts have helped me to a great extent to understand the people and their outlook on life.

LIFE OF THE PEOPLE

Switzerland is a small country, enclosed on all sides by the Alps or the Jura mountain range with their innumerable forests, rivers, valleys and other nature's wonders. For the last seven hundred years, the people have, with heroic talents and patience, constructed their administrative structure in such a wonderful way, uninterrupted by outside forces, political, cultural etc., that the government of Switzerland is unique in all respects. Three definite cultural forces, the Germans (whose number in population goes upto 29,00,000) in the northern and central areas, the French (their population being 8,50,000) in the southern and western areas, and the Italians (their number being 2,50,000), with their unique customs, manners and philosophical approach towards problems, material and spiritual, have contributed their best from the earlier times when they began to understand one another towards this mighty structure of life in this country. Really it is the confluence of three mighty rivers of life, and this *triveni sanghama* one can see very

clearly as one comes into personal touch with the people here. They are perfect in their own mother-tongue, as the administration is carried on through the language of the area, yet they learn the languages of their brethren in order to enrich their cultural contacts. Temperamentally, they are as different as Andhras, Tamilians and Malayalees in the southern parts of India. There is yet another language and cultural group, known as the Romans with a population of 50,000 mostly living in a district, Graubünden,—which does not want itself to be absorbed either with the Germans or Italians with whom they have some kind of affinity. This group as well has been playing a great part in the consolidation of the country in all spheres of public life and can be safely compared with the Karnatak unit in our own land.

So also in the matter of religious confession there is a vast difference: half of the population is Catholic with its time-long connection with the Roman Church, and the rest is Protestant, partly influenced by the teachings of Calvin (in the French area) and Zwingli (German central area) and partly by Luther in the northern German area, like our Smartha, Vaishnava and Madhva religious life in South India. Of course, these religious influences have played a great role in shaping the inner and outer spheres of people's life cent per cent. Yet, the people rise above the influences due to temperament and religious confession, when the question of the common interests of the whole land is to be tackled. There is tolerance, there is common understanding and a common zeal among the people in the sphere of public and social life. A wonder is this! How much we, in India and

in particular in the South, can learn from these brethren of Europe in the solution of our language problem, our cultural problem and our religious problem, how to live and work as one unit, instead of carving out our language areas into this State or that State to satisfy this interest or that interest. I wish our language politicians come out for a while to Switzerland and see how these language areas here work out their destiny for the common good of all. This country had to face the same problems which our own Governments, Central and States, are now facing. They succeeded without losing their own individual uniqueness—and in which way are we in India, inferior in this direction? This is a matter which the Nehru Government should take up in right earnest. Who will bell the cat?

ADMINISTRATION

Switzerland is a confederation of 25 State Republics. The states are known here as Cantons: the biggest Canton in population is Bern with a population of 750,000 with an area of 6,884 sq. kilometers (about 6,000 sq miles). The Canton that comes next is Zürich (with a population of 7,00,000 and an area of 1729 sq. miles, and the smallest Canton is Appenzell with a square area of 173 sq. miles and 14,000 population. The largest city in Switzerland is Zurich with 3,50,000 citizens. The capital city of the country is Bern (with 1,35,000 people). The most well-known city throughout the world, Geneva, does not contain more than 1,25,000 people, and the smallest town is Burgdorf with a population of 10,197. The rest are villages, hamlets, homesteads scattered throughout the country, in the valleys, on the slopes and tops of the mountains and hills.

The village, Goldern, where I now stay, does not contain more than 200 people, and there are many places which have less number than Goldern. The village is the foundation of the Swiss structure of administration.

In places where the villages have not enough population to form themselves into administrative units, a group of villages is brought together for this purpose: and a unit of this structure is known here as Gemeinde. A corresponding Indian expression is Panchayat. This has full powers to administer the area allotted to its jurisdiction, in all spheres of administration, raising money according to its capacity and spending on all its day-to-day needs, without interference of any nature from the outside agency—a real autonomy these units enjoy, a thing which we are still dreaming in our own country for a harmonious life in our villages. Agriculture, cattle wealth, cottage industries and the traditional forest life, felling down old trees and raising new plantations, are the occupations in villages here throughout the year, and all modern mechanical appliances are extensively used by the people to save labour and compete with foreign industries. In urban areas, textile, timber, watch and mechanical industries engage more than 10,00,000 skilled workers, specialists etc.—The next well known occupation is the hotel industry. Yes, this is really an industry in this land with a chain of hotels, big and small, with all possible comforts to the guests that come to Switzerland from all parts of the world, throughout the year. It is said that more than 3,00,000 people are engaged in this alone. Others are engaged either in commerce (2,00,000), or in liberal professions (25,000). Civil servants number about 50,000. Each town has its own autonomous government to administer its own day-to-day affairs. Except for foreign affairs, defence, communications and other inter-cantonal subjects delegated by the cantons themselves to the Federal Government, all other subjects are administered by the cantonal governments' representatives, who are elected by the people of the cantons, through the village units and town and city councils.

(To be Continued)

XLV Madras State Educational Conference

The XLV Madras State Educational Conference met at St. Joseph's High School, Cuddalore, N. T., on the 12th, 13th and 14th May, 1955. Sri E. H. Parameswaran, M. A., L. T., M. L. C., presided.

Dr. A. Krishnaswamy, M.P., inaugurated the Conference. He stressed the urgent need for improving the conditions of teachers.

WELCOME ADDRESS

Sri R. Kanakasabhai, Chairman of the Reception Committee, paid a tribute to Sri C. Subramanian, the Minister of Education. He said: "We are all much indebted to him for the various beneficial measures he has taken to improve the service conditions of teachers and to secure the ideal of education for all. He has won the heart of many citizens of our State in having made education free upto the III Form. In him we have the best type of Education Minister who will closely study the problems that you present to him, follow your deliberations with keen alertness and implement all your suggestions with enthusiasm."

After the attainment of freedom when the country was trying to have a socialistic pattern of Government, they were no longer interested in the production of S. S. L. C. eligibles and graduates for filling Government jobs. Their educational system should make its contribution to the development of habits, attitudes, and qualities of character which would make the citizens worthy to bear the responsibilities of democratic citizenship and to counteract all fissiparous tendencies. But at the same time, one of the most urgent problems was to improve their productive efficiency, increase national wealth, and raise the standard of living of the people. The entire educational system had to be drastically reorganised to stimulate a healthy cultural renaissance.

LXI-5-3

A Provincial Education Board might well be constituted to advise the Government on all matters pertaining to education.

PRESIDENTIAL ADDRESS

Sri Parameswaran, in the course of his presidential address, said that the existing educational facilities provided education for only 40 per cent of the children in the age group 6 to 11, 10 per cent in the age group 11 to 17 and 9 per cent in the age group 17 to 23, whereas Article 45 of the Constitution required that within 10 years of its commencement free and compulsory education should be provided for all children upto the age of 14. Though the importance of education was rightly recognised in the First Five-Year Plan, the provision of only 156 crores of rupees for educational development over the 5 year period, out of a total of 2,069 crores, was pitifully inadequate.

PRIMARY EDUCATION

After several years of experimental effort and study, the Government of India decided that basic education was the most appropriate pattern at the primary stage. But the progress towards this ideal had been appallingly slow. Only 927, out of the 21,552 elementary schools in the state, were basic schools. This came to a little over 4%.

The Government of India had accepted the policy of having an integrated eight year course of basic education. The different types of education that existed at present, such as the Lower Elementary, the Higher Elementary, the Junior and Senior Basic and the Middle, should be unified into one type. This eventually would mean that high school education should concern itself with three or four years after the eight-year integrated course. Although it was bound to raise certain practical problems, it would hasten the advent of an integrated educational system.

The process of conversion of the existing schools into basic schools could be accelerated by giving a basic bias to their curriculum initially and fixing a target to be achieved every year. There should be a simultaneous increase in teacher-training facilities.

If basic education was to make real headway, experienced guidance should be made available to all teachers and inspecting officers. A group of basic institutions, properly staffed and equipped, must be established in each State, charged with the responsibility of taking up this problem experimentally and endeavouring to work out suitable methods and techniques.

If the directive principle contained in Article 45 of the Constitution was to be properly implemented and if education was to become free, universal and compulsory, the Government should assume full responsibility for primary education. A large body of opinion was decidedly in favour of the discontinuance of the system of private managements and the nationalisation of primary education. Such a step would not mean any great increase in the financial commitments of the Government, as the Government of Madras was already meeting nearly 95 per cent of the recurring expenditure on elementary education by paying the salaries of teachers and maintenance grants to the managements of schools. Well-conducted schools under private management, which had special features or were carrying on experiments in education might however be permitted to continue.

HIGHER SECONDARY SCHOOLS

Recently there had been some difference of opinion about the new organisational pattern of secondary education suggested by the Commission and the opening of higher secondary schools by the extension of the high school course from 3 to 4 years. This had evidently led the Minister for Education to say in the course of his budget speech: "Some of the points raised in the report have

turned controversial and we must allow enough time for public opinion to express itself. Meanwhile, we are accelerating the conversion of existing schools to multi-purpose ones." It seemed, however, that there was complete agreement in the State regarding the organisational pattern of secondary education, and it was for the Government and University to take necessary steps to implement this recommendation. Both the Senate and the Academic Council of the Madras University and the Central Advisory Board of Education resolved upon the three-year degree course in view of the extension of the secondary course by one year.

DIVERSIFIED COURSES OF STUDY

One important feature of the recommendations was the opening of diversified courses of studies in the secondary school and the starting of multi-purpose schools. These proposals had been universally welcomed. A multi-purpose school sought to provide varied types of courses for students with diverse aims, interests and abilities. Its purpose was to provide for each individual pupil suitable opportunity to use and develop his natural aptitude and inclinations. The great advantage of this was that it removed all invidious distinctions between students preparing for different courses of studies, breaking down the sense of inferiority that was associated with vocational subjects, and made it possible to plan the educational system on a truly democratic basis. It would be good if as many of these multi-purpose schools as possible were located in rural areas.

Some well-meaning critics had pointed out that it would be impossible for the present high schools to find the funds required for raising themselves into higher secondary or multi-purpose schools. There was much force in this argument. It was therefore hoped that the Central and the State Governments would consider it their primary responsibility for finding the finances required for upgrading the schools.

It was important that they had an all-India policy in matters of secondary education. The decision of the Central Government to set up an All-India Council of Secondary Education on the lines of the All-India Council of Technical Education was therefore a welcome step.

SALARIES AND PENSIONS

It is often forgotten that the teacher is the pivot of the educational system and that all task of educational advance without improving the status and emoluments of the teacher is bound to fail. At previous conferences, we have demanded just and reasonable salary scales, realising that ours is a poor country. We have laid down a minimum basic salary of Rs. 50 for the lowest class of teacher in an elementary school, Rs. 70 for teachers of the secondary grade, Rs. 100 for trained graduates and similar salaries for pandits, physical education teachers, craft instructors, art masters etc., according to their qualifications, and still we are told that some of these demands are unreasonable.

"It is a matter of great satisfaction that the Madras Government has graciously come forward with the proposal to introduce a pension scheme for teachers. But the proposals of the Government do not go far enough. On a rough calculation, it is found that there are about 85,000 trained teachers in all elementary schools in the State of Madras. In the High Schools and the Middle Schools, there are about 10,000 trained teachers, of whom about 7,000 are secondary grade teachers, drill and drawing masters, pandits of the second grade, craft and music instructors, and the remaining 3000 are trained graduates, physical directors with diploma in physical education and pandits of the first grade. Most of these 7,000 teachers are in no way better than teachers of elementary schools and are

drawing salaries similar to those drawn by the secondary grade teachers in local body schools. There is, therefore, no rhyme or reason to deny the benefits of pension to secondary grade teachers working in middle and high schools. There is also no justification for excluding the graduate teachers, because the scale of the graduate trained teacher in many of the schools is only Rs. 75-5-145. After 30 years of service a B.A., L.T. gets the maximum of Rs. 145, and it will be very hard to deny him the benefit of a pension, which according to the Government proposals would come to only Rs. 36 per month.

If the same rate of pension is extended to all categories of teachers in middle, high and special schools and colleges, the cost on a liberal calculation may not exceed Rs. 60,000 per annum during the first few years. At the end of 20 years, the figure may go up to only 2 lakhs of rupees per year. With all earnestness, I therefore request the Government to extend the pension scheme to all teachers working in secondary schools and colleges. If necessary, a ceiling may be fixed for the amount of pension that any teacher in a non-governmental institution may draw.

Besides provident fund and the pension scheme, a scheme of insurance should be made compulsory for all teachers employed in the State as adequate provision for old age and the family. It may be mentioned here that the South India Teachers' Union has welcomed the recommendations of the Secondary Education Commission in respect of: (1) medical facilities for all teachers as in the case of non-gazetted officers of the Government; (2) free school education for the children of teachers; (3) uniform leave rules; (4) facilities for further studies; (5) railway travel concessions and (6) holiday homes and health resorts."

Editorial

AN Elementary School Teachers' Conference was held at Cuddalore along with the 45th State Educational Conference. Sri E. H. Parameswaran, who presided over Elementary School Teachers' this Conference also, Conference pleaded strongly for the elementary school teachers' rights to franchise and to appear for higher examinations without restriction.

One of the most interesting features of the Conference was the discussion about the proposal that the Government should take up full responsibility for elementary education. The principle here involved is obviously the superiority of public to private management. This is a perennial theme, and links up with the general political and economic controversies in our time between democracy and totalitarianism (whether of the right or the left). Sri Krishnamurti, M.L.C., opposed the proposal on the ground that it would amount to regimentation of elementary education. We are afraid that this is a very real danger which the sponsors of the proposal have made light of. Sri T.P. Srinivasavaradan, defending the proposal, argued that the assumption by the Government of complete responsibility did not mean that the D.E.O's would become managers of schools. It only meant, he said, that the Government must take up full responsibility for financing the schools and securing proper service conditions for teachers. But he who pays the piper will not forego the right to call the tune. It is no doubt true that teachers have suffered badly under private management, and that, by and large, they stand to gain by the Government taking over the elementary schools. But the disappearance of the privately managed school will be a distinct loss to the community, and close up one of the best avenues to initiative, creative enthusiasm and philanthropic public service.

Another matter which engaged the attention of the Conference was the question of salary scales for elementary school teachers. Sri C. C. Nair, Convener of the Conference, asked for support from the South Indian Teachers' Union to the grades for primary school teachers adopted at the Patna session of the All India Teachers Conference. It will be remembered that these modest demands were as follows. Matriculate Assistant Teachers, untrained, are to get Rs. 60-4-80-5-100-7-170. Matriculate Assistant Teachers, if trained, are to draw Rs. 80-5-100-7-170-10-220. An untrained non-Matriculate is to be on the scale of Rs. 50-4-70-5-120. Sri Parameswaran was, however, in favour of slightly different scales. He suggested Rs. 70-5-150 for secondary grade teachers and Rs. 50-2-90 for elementary grade teachers. Naturally, these somewhat reduced scales were warmly opposed.

In this connection, it is of some interest to note that Dr. L. Mukherjee has worked out the implications of these proposals on the finances of the State and Central Governments. In a memorandum prepared for the drafting committee and published in the April issue of the *Education*, he estimates that the adoption of the recommended grades would cost an additional sum of Rs. 30,53,00,000. This does not take into account the cost of any expansion in elementary education: it only has reference to the payment of living wages to the teachers at present in employment. The figures given for our State represent the position as it was before the separation of the Andhra province. Out of 1,44,000 teachers, 1,34,000 are trained. 70,000 trained teachers and headmasters are calculated to cost Rs. 10,50,00,000 and 64,000 trained non-matriculates Rs. 7,68,00,000. The cost of 10,000 untrained teachers will be about Rs. 1,00,00,000. In all, the adoption of the proposed scales will cost the State Rs. 18,73,00,000. Deducting the existing rate of expenses, the additional sum required is Rs. 9,08,00,000.

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