

127

The
Educational Review
Vol. 10, No. 9, 21
1921



JL
Tm 2, m95
NS4.60.7 f11
937200

be drawn the leaders of national life in all its departments. The ultimate successors of Rajendra Prasad, Jawaharlal Nehru and Rajendrasinghi are receiving education somewhere in our Universities. How are we preparing these youths to take our places, to adorn them more worthily than we have done?

TABOOED SEX 137200

The picture that presents itself to us is most disheartening. We talk of food and security only. Sex is not mentioned in public parlance, and sample enquiries about student behaviour and attitudes scrupulously avoid questioning the youths closely, but in absolute confidence, regarding their sex urges. An enquiry was instituted in U. P. some years ago into the behaviour conditions among the students of secondary educational institutions. Questions on sex were scrupulously avoided. A recent sample survey of conditions among University students of Calcutta has revealed appalling conditions of malnutrition, insanitary living and disease among them. Ill-fed youths may be presumed to be afflicted hardly with any sex urge. But, dear reader, I would beg of you to analyse how much time of yours is dissipated in erotic fancies, if you have not passed the age of thirty. The older ones among my readers may recall the memories of their youthful days. Even famished youths may be afflicted with the sex urge, however weak it may be. No objective survey of sexual behaviour has been undertaken in India, nor may it be expected in the near future. Under the leadership of Professor A. C. Kinsey a comprehensive objective survey of the sexual behaviour in human males (1948) and females (1953) has been published in the United States. The survey relates to the American males and females. The American gets the best of food with plenty of milk, eggs and fish to boost his sex urges. The Indian is starved of these essentials of vitalizing animal foods; but the essentials of human growth from infancy and childhood to

adolescence and youth are the same all over the world, differences in climate and economic conditions notwithstanding. The findings of Professor Kinsey and his associates regarding the sexual behaviour of the male and the female in U.S.A. should guide us, for the present, in understanding and evaluating the sexual urges of our youths too.

THEN AND NOW

This was when the sex urge after the onset of adolescence offered no problem in Indian society. Early marriage was the rule, and the couple were not faced with the problem of earning a living for themselves and their offspring. The father, possibly the grandfather too, was there to look after their limited needs. Single men and women were few and far between, while prostitution, concubinage and homo-sexuality were recognized forms of sexual outlet for the few who were in need of sex satisfaction outside their homes.

The family system needed protection from unwanted racial strains. Methods of birth control and protection from venereal infection were unknown, and there was hardly any sex appeal for the male outside his home. The sex laws and bans which face sex-starved Indian youth of today are our heritage of a past that is no more.

KINSEY'S FINDINGS

Considerations of space forbid my giving details of the findings of the sex research scholars of the Indiana University in U.S.A. Briefly speaking, the human male's sex urge begins with the onset of adolescence, which is rated near 13 by Prof. Kinsey; it reaches its peak by 18; after which it declines slowly till he reaches 30, when sense may have the better of sex. The human female is not so conditioned; she has hardly any spontaneous sex urge during adolescence and youth. Social conditions in U.S.A. offer greater freedom to the sexes than they do in India. Even so, a very small percentage of women there run in pursuit of a

partner for sex satisfaction. Man there, as everywhere else, is the insatiable pursuer. It is easier there, as here, to protect the virginity of the girl. We talk of the protection of *brahmacharya* in India. Something of an approach to sex purity of the male might have been possible when there was little of sex appeal to the adolescent and youthful Indian male. *Brahmacharya*, like *Soma* of a bygone age, is now little more than a myth.

PROBLEM OF INDISCIPLINE

The problem of indiscipline is confined to institutions for males. Our examination system suits submissive and receptive girls better than their aggressive and creative counter-parts, which explains why they do better than boys in the public examinations. The girls are more receptive, they have fewer distractions, the sex urge does not plague them, few women teachers are politicians, they are more devoted to the work for which they are paid and so keep their students better engaged; all which explains the freedom of girls' institutions from student trouble.

Conditions in the institutions for males are the very antithesis of what they are in girls' institutions. No year passes without the outbreak of serious student trouble in one or more University towns. We had trouble in Allahabad and Lucknow last year. We have had something similar this year in Indore. No University town is safe from student trouble, which starts from the University campus and spreads thence to other educational institutions of lower grades. Why is it so? Who is to blame? Dispassionate analysis of the causes of the student malaise in India is called for. The springs of national life have to be protected from contamination at their founts. Remedial measures should follow correct diagnosis.

NOTHING INHERENTLY WRONG WITH INDIAN YOUTH

There is nothing inherently wrong with the youths in our Universities.

Most of them are the sons of middle class parents, whose economic difficulties do not deter them from giving the highest possible education to their children. I have been a teacher, and I know from personal knowledge how most of these parents deny themselves their elementary needs of food and clothing to spare a large chunk from their monthly income for the education of their children. Most of these youths, in turn, carry on their studies with insufficient food and clothing in the hope that, after completion of their education, they will get suitable employment. But while they prosecute their studies, they learn to their dismay that most of those who have gone before them, crowd employment exchanges during the day and public meetings of disgruntled politicians in the evening. Economic frustration, the prospect of running from office to office for some job, faces them, as they approach what they have planned as the end of their academic career. Why all this bother, they ask themselves ruefully.

SEX REPRESSION

Let us not forget that most of these youths are between 18 and 25 years, when their sex urges are very near their peaks. Natural outlets for sex tensions are out of question. They are unmarried, and members of the fair sex keep away from them, while they are flooded with sex appeals whichever place of public amusement they may care to enter. How do these tensions secure their release? Only a few of the most enterprising, vivacious and adventurous youths may secure natural outlets. The story of the rest may not bear narration. The reader is invited to refer to Kinsey's figures. If things are bad enough in U.S.A. where the sexes are not segregated, the story of sex outlets for unmarried youths in India may not be very flattering to our self-advertized pride for sexual purity.

Repression of the sex urge leads to a number of perversions and serious mental disturbances. Repression or pervers

sion is here the rule. Most of the student disorders may, therefore, rightly be traced to repressions, interacting with bullying of the weaklings by a few domineering students.

There is little prospect of the middle classes remaining on their feet. They are slipping out of existence, and this may be inevitable. But the question that should naturally occur to the conscientious teacher and educational administrator is, why should the average graduate fail to get employment after 14 years of schooling. Do we really educate him during these long years? Do we not waste most of his valuable time?

EMPLOYABILITY OF OUR YOUTH

The employability of an educated youth has to be measured not only in terms of his relative ability among his competitors in the internal market: we have to measure it in terms of his relative efficiency in the international market too. For the expansion of avenues for employment in the last analysis would depend on how much space our products may secure in the international market. The average graduate to-day is less efficient than was his Indian predecessor two decades before. He has had the best part of his education in Free India. His predecessor two decades before had his schooling in the depressing environment of slavery. Normally, the University product of to-day should be morally and intellectually superior to the one of pre-independent India. Why should his efficiency be comparatively low? The top-ranking graduate of to-day may be superior to his predecessor of pre-war India. But is it so because of his schooling or in spite of it? Another and a more pertinent question now when we are free: How does the top-ranking graduate of Lucknow or Allahabad, Madras or Calcutta compare with the best products of Oxford or Cambridge, Harvard or Columbia? The answers to

questions of this type may not be very flattering to us, but we have to face them and ponder over the remedial measures that I have ventured to submit here.

SEX SUBLIMATION

Our rulers hold no magic wand for the economic improvement of the vanishing middle class. Provision of normal sexual outlets for our young men involves a revolution in our social outlook, and this revolution may be less easy to order than a political one; but if sex urges willynilly submit to repression and consequent perversions, they should more willingly submit to sublimation with lasting good to the youths themselves and the nation whom they have to serve. It is the teachers' sacred task to attempt this sublimation, and the State should come in to help him actively.

THERE AND HERE

The problem of sex sublimation is one of joyful and productive canalization of youthful energies. In this country, we have kept our youth abnormally idle. In countries outside the British Empire of yesterday, the days of work average 240 in a year. Here the days of work in our Universities are less than holidays. There the holidays are joyfully and usefully engaged for the youths by their teachers in various extra-curricular activities. They have summer camps, vacation courses, excursions, study groups and hundreds of recreational and constructive activities in which teachers join their students in service to a cause enjoyable to both. Here politics and extra-professional activities attempt to crowd out real service to youths during days of work, and most holidays are wasted in idle gossip by students and minting money from answer-books by teachers. There student studies make joyful and sustained progress from term to term under the constant personal direction of teachers, and the evaluation of the student's academic attainments is not made by a nonsensical public exami-

nation which tests little more than his memory. Here the public examination is the pivot of the whole educational edifice. It was imposed by a foreign government, founded on distrust of the people, their children and their teachers. But we continue embracing it, when its farcical nature and frequent eruption of indiscipline on its account are becoming clearer with every passing year of freedom. The vested interests in examinations are perhaps too strong for the policy-makers in our Government.

UNIVERSITY TEACHERS' EXTRA-PROFESSIONAL ENGAGEMENTS

Something can be said in extenuation of the extra-professional activities of most teachers in Primary and Secondary schools. They are low-paid, the salaries of most being below subsistence level. They are comparatively insecure too. If they engage in extra-professional activities including intrigues and politics, they can plead in defence the sins of society against them. University teachers, on the other hand, have no case for engagement in activities outside their profession. They are decently paid. It is true that equally qualified persons in Central and State services receive higher salaries, but University teachers get more leisure and are blessed with emoluments which accrue to them as examiners and authors. Their lowest salaries are at least five-fold of the highest in basic schools and equal to the highest in Secondary schools. A greater percentage of University teachers in India live in their own houses and ride their own cars than do their confreres in Japan, Germany, Britain, China or Russia. How do they repay the taxpayer's generosity towards them?

PROTECTION IN JAPAN AND INDIA

Teachers in Japan kept away from politics before the War. The imposition of a democratic constitution on the Japa-

nese people has worked havoc with discipline in their educational institutions. Teachers there have formed themselves into strong unions and are crazy for active participation in politics. The Government in Japan have come in with an enactment to prohibit teachers' active participation in politics. Something of the same influence has been exerted by our constitution on the minds of teachers and their students. Active participation in politics by teachers and students was excusable in pre-independent India, for the Government in power had to be confounded and the edifice of its power had to be demolished. Freedom having been achieved, politics should have made an honourable exit from the campuses of our Universities. But the glamour of the politician seems to have seized all, and politics is now a greater craze than it ever was; while the creation of a special constituency for teachers in the Upper Houses of states with bicameral legislatures encourages by implication their active participation in politics. As Hony. Editor of *Education* for several years, 1938 to 1949, to be precise, I pleaded off and on for rational mobilization of the time and space factors in Education and for whole-time devotion of teachers to their students and of students to their studies and associated healthful interests. These pleadings received the blessings of most national leaders of the day, including Jawaharlal Ji. They were out of Government then. They head the Governments since 1947 and are makers of our national policies. Some of these policy-makers are seized of the essentials of the educational problem in its highest reaches. An order from Madras prohibits teachers' "participation in politics." Madhya Pradesh has followed with a similar order. The Education Minister in Uttar Pradesh is busy over such amendments in the constitution of our State Universities and the Board of Secondary Education as may succeed in reducing the influence of the teacher-politician in them.

ALL INDIA SOLUTION INDICATED

It seems to me, however, that our leadership has so far only tinkered with the problem. An all-India solution of the evil that is eating into the vitals of national education is called for. I have indicated the essentials of this solution in the form of an amendment of the constitution so as to declare the whole time employee of an institution aided by Government maintenance grant as occupying a place of profit under the Government; and of amendment of election rules so as to disqualify a candidate

seeking active assistance of *bona fide* students of such an institution. The politician among teachers and students is in control of the public forum. His press conference and speeches are reported in the press and reach our policy-makers to confound them. Let me assure them that the Indian citizen, as taxpayer and parent, does not want his children and their teachers to take part in activities outside the wide range of education. The makers of our national policy have to respect his wishes, even though his voice fails to reach them after his vote has sent them to places of power.

United Nations Day in Schools

THE United Nations, in structure, is an international organization of independent and sovereign states. It provides machinery through which the world's peoples may work together and cooperate with each other to find ways and means to solve the mutual problems and to foster international understanding. The United Nations should be looked upon not as an organizational strait-jacket on the world or on the independent states which are its Members, but as an organ for free co-operation of the nations, inside the framework of agreed procedures and supported by a permanent civil service.

Every one has been yearning for peace. It is only fitting that the peoples of the world should devote themselves to the gigantic task of building a universal and lasting peace both for themselves and for future generations.

Outside of the official channels for the dissemination of information about the United Nations, interested and competent people have shown their desire to participate by volunteering in 86 different countries to tell others the story of how the United Nations is BUILDING FOR PEACE. During the past year, these volunteer workers have reached four and a half million people. In addition, they

have spent one and a quarter million student-teaching hours in imparting their knowledge through schools and institutes of higher learning.

October 24 of this year marks the ninth anniversary of the United Nations. All those who are eager to have peace and are ready to join their efforts in BUILDING FOR PEACE, will be interested to read this brief but significant story of the United Nations.

AIMS AND PRINCIPLES

Working towards the aims of collective security, peaceful settlement of international disputes, effective control of armaments and international co-operation to advance economic and social well-being, the United Nations has provided machinery through which peoples of the world may co-operate and work together. As the bitter clashes of power and ideology become more apparent in the world, the United Nations survives as the best hope of mankind.

POLITICAL ACHIEVEMENTS

Through mediation and conciliation, the United Nations helped to end bloodshed in Indonesia, Greece, Palestine and Kashmir, and the Republic of

Indonesia and Israel were brought into the family of nations. In Korea armed aggression was successfully repelled by the military forces of 16 Member Nations plus the Republic of Korea in the first collective military measures ever called for by an international organization.

COLLECTIVE SECURITY

Soon after the outbreak of the Korean hostilities, the United Nations resolved to strengthen collective security. This was done by equipping the General Assembly, representing all 60 Member Nations, with emergency procedures for recommending necessary collective action for maintaining peace in case the Security Council fails to act because of the negative vote of any of its five permanent members.

SHARING SKILLS

From a long-range point of view, the technical operations of the United Nations and the Specialized Agencies are intended to help provide the under-developed areas with more of the skills they need in their effort to alleviate the miseries of hunger, disease, illiteracy and poverty. Eventually, however, the technical assistance programmes will help other countries, too, for they realize more and more that their own economic progress in this inter-dependent world depends considerably on the economic health of under-developed countries.

The United Nations and the Specialized Agencies began their technical assistance work in a small way, with money from their regular budgets. In 1950, the United Nations and five agencies began an additional and bigger programme—the expanded technical assistance programme, financed from voluntary contributions by governments. Since it started in July 1950, scientific knowledge and technical skills have been shared in a variety of ways and extended to nearly 120 countries and territories. For instance, long-range programmes have been undertaken to assist in the construction of irrigation schemes, increase food produc-

tion, advise on the building of a harbour, or to train technicians for air fields and medical laboratories. Shorter-range projects that have already shown results include the campaigns against malaria and yaws, and the work to improve cottage industries. Many of the under-developed countries have also contributed to the expanded programme by supplying it with professional personnel and research facilities. All of them have pledged funds for the operation.

REGIONAL COORDINATION

Through the facilities provided by the United Nations' regional commissions, countries in Europe, Asia and the Far East and Latin America have been able to co-operate on working out solutions for many of their common economic problems and subsequently to lay some of the essential foundations for economic progress.

SOCIAL IMPROVEMENT

As an effort to improve social well-being, the United Nations, working with its specialized agencies, is helping to provide studies and services which will improve sanitary, health and labour conditions. Programmes include improvement and expansion of educational facilities and teacher training.

HUMAN RIGHTS

The basic rights of man and fundamental freedoms for all without discrimination as to race, sex, language or religion are clearly defined in the Universal Declaration of Human Rights. The completion of two draft covenants on Human Rights by the Human Rights Commission this summer marks a milestone in United Nations efforts to clarify and define these rights.

FOR NON-SELF-GOVERNING PEOPLES

In accordance with the spirit and provisions of the Charter, the United Nations, through its Trusteeship Council, has been following the welfare and

progress of the millions of people of dependent territories. With self-government or independence the ultimate goal, recommendations are based upon annual reports submitted by the Administering Authorities of the territories under United Nations Trusteeship, information gathered by visiting United Nations Trusteeship missions and petitions from the indigenous people. In the case of non-self-governing territories not under trusteeship, annual progress reports are submitted to the Council. Through the efforts of the United Nations, Libya became an independent state, Eritrea was federated with Ethiopia as an autonomous unit, and the former Italian colony of Somaliland was placed under Italian trusteeship to be prepared for independence in 1960. Through the United Nations, the world is kept alive to the aspirations and advancement of all peoples.

On 24th October, schools all over the world will celebrate UN Day. To help schools work out appropriate programmes some suggestions are listed here for their consideration.

*Some Suggested Activities for
Celebrating UN Day:*

1. Display all United Nations posters and publications in a conspicuous place in the school—the main entrance of the building, the library or the assembly hall.
2. Show United Nations films or filmstrips.
3. Hold a school assembly and ask one of the students to read the story of the

United Nations which may be followed by some songs and dances of various nations.

4. Invite a resourceful person in the locality to give a talk about the United Nations.

5. Arrange a poster contest. Award prizes and display the posters on UN Day.

6. Promote an essay contest on the subject of BUILDING FOR PEACE.

7. Help students to correspond with students in other countries and allow them to choose the country they want.

8. Ask the teachers to organize study groups and write to the United Nations headquarters or the United Nations Information Centre for reference materials.

9. Organize a mock meeting of the United Nations General Assembly where "delegates" would talk about "Building for Peace".

10. Organize a mock meeting of the United Nations Security Council where "delegates" would discuss "Collective Security" and "Disarmament".

11. Organize a mock meeting of the United Nations Economic and Social Council where "delegates" would discuss "Technical Assistance" and "Improvement of Human Welfare".

12. Organize a mock meeting of the United Nations Trusteeship Council where "delegates" would discuss "Political, social and economic improvements towards self-government."

You will do well to Subscribe immediately

For up-to-date knowledge and Critical Study of Railway Accounts in India, read the
RAILWAY ACCOUNTANT (a monthly Journal)

Published by L. V. GOPALAN, B.A., B.L.,
No 14, Balakrishna Road, Mylapore, Madras - 4.

Annual Subscription Rs. 10.

Half-yearly Rs. 5.

Language - Learning from an Anthropological Point of View

NORMAN A. MCQUOWN, *University of Chicago*

LANGUAGE, most broadly conceived, may be said to include all the ways of behaving which serve to communicate with other persons and to reaffirm an individual's own integrity. Among those ways of behaving are stance, bodily movement, facial expression, vocal movement, and speech. Of especial interest are the effects of these on objects in the world about us—the products of the manual arts, the products of the vocal arts, and the products of speech. The most important of the latter are writing and written records. Of all the modes of communication, that which involves talk and that which involves frozen talk or writing, are undoubtedly the most generally influential.

Language, more narrowly conceived, is limited to speech and to writing. This article is concerned with certain aspects of speech and of writing and of their interrelations. Of interest will be the process whereby spoken language is learned and the spoken language arts are taught. Likewise of concern will be the process whereby a child, already in command of a goodly amount of spoken language, learns how to transfer what he says to paper and how to get from paper what other speakers have said there.

We are interested in the whole process of the acquisition and transmission, via language, of the ways of feeling and acting appropriate to the role which an individual plays in a community. We are interested in language from beginning to end, from literacy to literature, or, for that matter, from lap to literature!

We are concerned not merely with the acquisition and utilisation of the mother-tongue: we are likewise, in the modern world, increasingly interested in the acquisition and utilisation of another

tongue. We are interested in reading and in writing—and in our own community, in spelling—in the art of plain talk and clear writing, as well as in the appreciation and encouragement of the more rhetorical and literary aspects of fine speech and good writing. We are interested in the inculcation of the ability to read critically and with discrimination, as well as the capacity to absorb efficiently and handle competently the content of our formal and informal education which we get from books. We are interested in the acquisition of skill in foreign languages and in the broadening of understanding of other peoples which ideally results from such skill. I shall here briefly discuss only certain limited aspects of these general problems: learning to read and write and learning grammar.

UNDERLYING POINT OF VIEW

Before embarking upon this discussion, however, it may be helpful to clarify the point of view which lies behind these remarks. Anthropologists, somewhat self-importantly, call it the "anthropological" point of view. In essence, this point of view simply says: "Life is real. Life is earnest. Life is complex. No man alone is adequate to its problems. Obtaining a sympathetic understanding of, and appreciation for, other people's answers to life's problems is good sense and may turn out to be enlightened self-interest."

By "other people's answers" we do not merely mean those of our immediate family, our next door neighbours, or even our fellow-countrymen. No human group, of whatever colour or creed, has any vested interest in the right answers. There is no line between the man we face and the man on the other side of the globe. What one learns about how the

game of life is played there may shed surprising light on how the game is played at home. As a guide in the solution of particular problems, anthropologists have arrived at certain generalisations about the nature of human beings and their behaviour. The generalisations which have to do with language behaviour will be of particular interest here.

THE YOUNG CHILD'S KNOWLEDGE OF LANGUAGE

A linguist of my acquaintance has made the following somewhat drastic statement: "Everyone who is not deaf or idiotic has fully mastered his native language by the end of his fifth year." If this statement were to be taken literally, it would seem that teachers of the language arts would have little to do in the years that followed! In order to understand what my friend meant by this statement, we need to fill in some of the background.

A language is not a mere conglomerate of incoherent parts haphazardly put together. It consists of a limited number of discrete parts arranged in complex patterns—patterns that are distinguished by its speakers and discoverable by students of language. Among these parts are those which tradition has taught us to call "words" and which we separate by spaces when we string them together in writing. Words are made up of sound which we represent in writing by letters. The orders in which words are put together, both in speech and in writing, follow a few basic patterns, as does the ordering of the sounds which make up these words.

Thus, what my linguist friend meant by his statement was more or less the following: "By the age of five, a child has learned to pronounce very much in the manner of the people around him all the individual sounds that make up particular words, has mastered most of the combinations of sounds to be found in words in the language, and has

acquired a command of the conventional ways of arranging these words in the few most basic patterns to be found in the language." A child of this age does not have to be taught to "pronounce" words with which he is already familiar, nor does he need any instruction in the principal ways of putting these words together. He will do both of these things precisely as do the people around him from whom he has learned to speak.

If the kind of speech with which he comes ready equipped to the school is acceptable to his teacher, the teacher's only task, at the earliest stage, will be to teach him to represent with letters on paper, and to recognise in print, the things which he already says. If, however, the kind of speech with which the child comes ready equipped is unacceptable to the teacher, that fact renders the task considerably more difficult, because he must then teach the child to speak in a way acceptable to him before he can effectively teach the child to read and write in this new kind of speech.

TEACHING WRITING TO THE CHILD WITH "ACCEPTABLE" SPEECH

Teaching child to write is complicated by nature of English spelling—Let us take the simpler of the two situations. The first stage—teaching the child to represent by letters on paper what he says—is greatly complicated, in English, by the fact that there is no general, one-to-one correspondence between the sounds which the child already carefully distinguishes and the conventional choice of letters with which they are represented. We do not, unfortunately, write as we speak. "Spelling" takes up a considerable proportion of our time during far too many years of elementary school. Some of us never learn to spell. Some of us go so far as to make a virtue out of necessity.

So long, however, as completely conventional literacy is valued by our

society, we cannot operate by the slogan, "Every man his own speller," attractive as that course might seem; we must continue to spend a sizable amount of time, learning to spell. That this requirement derives not from our language but rather from our outmoded traditional spelling is evidenced by the fact that, if a language has a good alphabet, its speakers can become completely literate in a very short time. This fact has been observed in numerous cases of languages only recently provided with alphabets. In the author's personal experience, Tarascan Indians in Mexico became literate in their own language in about three months of evening classes, in a total of well under a hundred hours of class room attendance. If English were spelled as it is pronounced, it should be possible to make children completely literate in about their first half-year of schooling. Since, however, this is not the case, one must be prepared to compromise.

Overcoming difficulties caused by spelling—Bad as English spelling is, there are within it, nonetheless, many regular ways of representing the sounds of the language. If the most general and the most internally consistent of these ways could be presented first, and the irregular and less widely found ways could be grouped in smaller systems and equated to those of more general application, it should be possible to devise a rational procedure for progressively presenting the difficulties of our spelling. We could build on the speech habits already well grounded in the children by providing them in the first stages, with instruction in the rational and regular core of our spelling, until the habit of tying particular sound with particular letter, and particular letter with particular sound, was well established. In the latter stages we could present the complicating other spellings for particular sounds, in small and easily absorbed doses.

The gain in confidence in the first stages, when the child would be labour-

ing under the happy delusion that he could spell anything he could say, would more than compensate for the subsequent whittling-down of this confidence as he was introduced to multiple other spellings. The automaticity of reaction to the printed forms with regular spelling would give the child such a head start in reading that he could take subsequent irregularities, gradually introduced, in his stride.

Pre-requisites for this teaching method—In order to be able to institute such a system, however, certain preliminary requirements, both for teacher and for textbook writer, need to be mentioned. Before we can properly select the "regular" English spellings, that is, those in which every sound is represented by only one spelling, we need to know what the *sounds* of the language are. Although there is a considerable amount of local variation in pronunciation, and although some words have different sounds from place to place, there is sufficient uniformity in the over-all system and in the number of distinct sounds recognised by the language to make possible a single list of English sounds. Specialists in the English language can supply the pedagogue with such a list. The teacher must know what the sounds are in such a list and must also be aware of the commonest local variation in particular words. He should be prepared not only for the child who says "hog" but also for the child who says "hawg." The teacher must also know what the most common and most regular English spellings are and must be prepared to separate the various classes of irregular spellings. The textbook writer needs to know all this and, furthermore, to be prepared to subject the raw material to his artistry, so as to make it both intelligible and palatable to the five- and six-year olds.

GRAMMAR FOR THE CHILD WITH "ACCEPTABLE" SPEECH

The child at the age of five has mastered all the sounds of his native

language and, if given matching letters, could write them with ease. He has likewise mastered the main features of the grammar of his language, and, unless he must first acquire a new variety of language in order that his speech may be acceptable to his teacher, needs no new instruction in how to manipulate these main features. If the kind of speech with which the child comes ready equipped is unacceptable to the teacher, that fact will complicate the situation, since the teacher must, in this case, teach the child to speak in a new way, in a way acceptable to him.

But let us again consider first the simpler of the two situations: that in which the child needs no instruction in what ordinarily passes for "grammar," being already in command of the chief features and, in this respect, speaking like the adults around him. The teacher is then free to concentrate on more important matters, such as clarity of presentation, succinctness of statement, and amenity of style. He can polish vocabulary and encourage appropriate use of forms which are coming within the child's ken for the first time. He can encourage the more gifted children, who even at a tender age may show literary talent, to make good use of this gift. In short, the teacher can do all those things which make for a more facile, a more adequate, and a more pleasing handling of the language as a medium of communication.

Undoubtedly, many children would feel more secure, and would develop a greater feeling of confidence in themselves and in their effectiveness in the world around them, if they were relieved of the frustrating experience of feeling that they could not speak "correctly" and of the often traumatic experience of being unable to apply rules of grammar which, by their very nature, are inapplicable. In the situation where, in their basic essentials, pupil and teacher speak the same language, the child will quite unconsciously follow the model set

for him, since his speech is already in microcosm what his teacher's is in macrocosm. Here again, the saving of time would be considerable, and the psychological gain for the child incalculable.

I have suggested (1) a rational presentation of the intricacies of English spelling (taking off from a skill already in the child's possession, namely, that of pronouncing all the sounds in the language as he hears them from those around him) and (2) a de-emphasis of traditional grammar combined with an earlier and more effective training in the niceties of style (again taking off from a skill already commanded by the child, namely, that of speaking his language with all its essential features substantially like those around him). Such a programme would result in a considerable saving of time in the educational process and a not inconsiderable psychological gain for the child.

TEACHING THE CHILD WITH "UNACCEPTABLE" SPEECH

Let us now consider the difficult case. Suppose the child does not speak in a fashion acceptable to the teacher, either with respect to pronunciation of the sounds or with respect to his use of the forms of the language. We are in a situation which does not differ in its essentials from that involved in learning a foreign language. There is no fundamental dividing line between the dialect which is strange to the child and the "foreign" language which is strange to him. Indeed, in some parts of the world (and even in some parts of our own country), the child, when he reaches school age, is faced with the task of learning a different tongue. Foremost among the problems which arise in such a task is that of motivation. In such a situation, if the child were approaching adulthood, the teacher might take him aside and say to him: 'Look, son! The circles in which you're going to be moving during the next few years speak a different lingo. If you want to be a

effective operator in those circles, you'll have to learn their talk, distasteful though it may be to you. So if you think it's worth your while, why don't you try so and so?" This might be called the hard-boiled approach, and it should carry weight, if suitably rephrased, with the realistic small child as well. The teacher would then proceed to outline for the child the steps toward acquisition of the new language. What would some of those steps be?

To begin with, the teacher should know what the similarities are between the child's speech and the speech of those he would imitate. The teacher will waste no time on those. He should try to pinpoint the differences, contrast what the child does with what the speakers of the new language do, and drill the pupil on those points. Of course, if the teacher does not speak the new language, either as a native or with a native-like command, he will be of little help to his pupil as a model. If the teacher is not thoroughly familiar with every detail of pronunciation and grammar, both of his pupil's mother-tongue and of the language he is trying to teach the child, he will not operate efficiently. If the teacher is not equipped, furthermore, to take full advantage of every pedagogical trick of the trade, a great deal of time will be wasted.

Finally, and most important of all, if the teacher does not present the new language as an accomplishment of which he is to be proud, maintaining all the while a carefully objective and respectful attitude toward the way of speaking with which the child comes ready equipped to the school, the teacher will run the risk of doing the child irreparable psychological harm.

Whatever status or lack of status a child's speech may seem to have to the teacher, it does constitute for the child a precious link with those closest to him. Any lack of respect for the child's ways of talking will reflect on those for whom he has respect and will be damaging to his self-esteem. From the purely practical

point of view, the presence in the child of a feeling that the speech of his family is not acceptable will materially hinder his acquisition of the new skill and so defeat the teacher's purposes. A knowledgeable, skillful, and respectful approach to the problem of language-learning on this simplest level will pay off in the end.

IMPLICATIONS FOR EDUCATORS

The implications of these considerations with respect to language-learning might be spelled out as follows. In the initial stages, new training operations are required. Summer workshops, in-service training seminars, and additions to the regular curriculums of schools of education are needed. Such training operations would be devoted to the study of language, to the relation of spoken to written language, and to the acquisition of the basic essentials with respect to the makeup, both in sound and in form, of the mother-tongue. The goal of this training would be not only theoretical understanding but also practical mastery and conscious control of the patterns of the student's own speech and those of closely related varieties of it. Such new training would be appropriate for teachers, curriculum designers, textbook writers, and trainers of teachers-to-be.

A survey of contemporary spellers and readers, of textbooks in English grammar, and of handbooks of rhetoric and composition gives no hint that a great many new facts on their subject matter are now available. It is high time that these new facts be evaluated and their implications for language-learning assessed. It is essential that this new knowledge be made generally available, that it be used in our educational programmes, and that new tools deriving from it be placed in the hands of our educators.

NEWS & NOTES

7,800,000 U.S. VETERANS RECEIVE FREE TRAINING

More than 7,800,000 U. S. World War II veterans, more than half of all who

served during the war, have received education or training under the "GI Bill of Rights" during the past 10 years. The Veterans Administration said more than two million attended colleges or universities, three and a half million went to schools below college level, nearly one and a half million took on-the-job training, and 700,000 received on-the-farm training.

ENGLISH COURSE FOR FOREIGN STUDENTS

Columbia University in New York is offering a course for foreign students in colloquial English and orientation to American life. During the course, each student will be entertained as a week-end guest in an American home. Now host to students from 26 countries, Columbia expects an equally varied student body for the next session.

Europe Revisited—II.

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

Goldern, Switzerland.

WE landed on August 2nd in Naples for a short stay; this stay we utilised in visiting the historical ruins of Pompei, a great city, forty miles from the Italian harbour, which built up a wonderful civilisation for the Roman Empire in the first three centuries of A.D., when the town-planning in all its aspects was in its perfection and the citizens of Pompei were at their topmost glory in culture, in their commercial enterprise and in their artistic genius. But that gigantic valcano, Vesuvius, burst on the city and destroyed everything that it could in and outside the city of Pompei with its burning ashes. Pompei was a mere name and a nightmare for many centuries to the people of Italy, until a German archaeologist, a hundred years back, came forward to reconstruct the city with the remnants of the life and work of the city he found in the neighbouring villages and on the sea coast. So many books have been written on the history of this city, but you cannot really comprehend the glory of the place unless you spend some hours or days in this marvellous city of Italian genius, for have they not said, "See Pompei and then die". As I was going from one street to another, from the massive residence of one noble merchant

to another, my thoughts went to our Ajanta, Ellora and Elephanta caves, to Nalanda, Takshasila, Amaravathi and Pataliputra, and not to speak of Mahabalipura where I had the fortune to spend hours and hours visualising the divine hands of our sculptors, painters and town-planning experts, who built heavenly palaces, temples, cities, and abodes of meditation for men and beasts to live and proclaim the glory of God on this earth and in the midst of day to day life's activities. I wish our archaeologists could reconstruct this ancient heritage of ours, in the same scientific manner, as Pompei of old is now exhibited, and thus make our young citizens take their inspiration from our rich monuments of old.

While my thoughts were streaming in this fantastic day-dream of mine, and as our guide—of course official guides are indispensable to understand at least something of the glory of Pompei—was explaining to us, stopping us at the junction of four streets, how the road traffic was controlled by the citizens themselves in those ancient days, wag-gons and chariots in the centre, foot passengers on the sides etc., three American travellers stopped us, a gentleman and two ladies, and asked us whether

we could spare a moment to answer some questions. What did they mean to stop us, complete strangers to them? So some of us thought. They introduced themselves, the gentleman being a dental surgeon in the mid-west, the two ladies, his fellow-travellers from the United States on a holiday tour in Europe. He read in his local newspaper that India was going down in her national income since the British left the Indian shores for good, and that there was a strong movement, sponsored by the Indian capitalists themselves, to invite them back to direct the destiny of India. His paper further reported that India could not attain national unity in any manner, as people in the different states had their own views in the matter of unity. The editor informed his readers that he got authentic information on this matter from his special correspondent in India in whom he had complete confidence. Bengal did not want to agree with Bombay, U.P. with the South and so on, on any national problem; and a powerful hand, an outside power like the British or American, could alone bring about a real unity. Otherwise the land would be devoured by the Russian army. He discussed this with Srimathi Vijayalakshmi Pandit when she visited his home town: her answer was satisfactory, yet he wanted us to tell what we, freshly coming from India, thought of this sort of propaganda. In our party, we had two Bengalis, one each from U.P., Madras, Punjab, Delhi, Madhya Pradesh and two from Bombay—a Gujarathi and Marathi, and we told the gentleman in one voice, that all parts of India, irrespective of differences in creed, caste, language, were putting their cent per cent efforts to support our leaders in their uphill task. Difficulties we had in plenty, and it was really a wonder to ourselves alone how the leaders were overcoming them. There was neither a move to invite the British back nor a welcome to the Russian power to save us from destruction. India strove to work hand in hand with other nations that

understood her. As a matter of fact, the British, since they transferred the political power into our own hands, had become our best friends. There is equality among us, and with what happiness were we now working with them, not only in the matter of commerce and industry but in all cultural matters! We also welcome the cooperation from all lands in all matters relating to the re-organisation of our educational structure, economic reconstruction etc.

All this was news to him, so also to the other travellers. More than an hour he stopped us in this ancient city of Pompei to quench his thirst for first hand information from our ancient and immortal India. It was not for curiosity that these American friends asked these questions. They were in dead earnest to get right answers. They had studied books, written by their own countrymen, by the British, by a number of continental pandits, as well by our own scholars since India attained her independence—but these friends wanted more information from the original sources. I wish our present generation of educated men in particular, teachers, lawyers, journalists etc., will maintain the same lively interest and thirst for fresh information to enrich their knowledge on the things in which they are interested, will be as lively and earnest like these American friends whom we met in Pompei. For us personally, our stay in Pompei, even though a short one of three hours—has taught us a new lesson, how we will face the people of the West as real pilgrims of India, upholding her culture and genius on the path of Truth, fearing none—a lesson which Gandhiji proclaimed to the world and gave up his own life in whose practice. "*Satyam vada, dharmam chara*". With these thoughts, we returned to the boat, just three minutes before she left the harbour.

At last, on August 3rd, we reached our present journey's end (yes, our passage on this boat), Genoa, the crown of the Italian marine engineering work.

All of us, people from the East and West, travelling on the m. s. Neptunia, were quite strangers when we embarked in Bombay; twelve days we spent together as a happy family-people of different attitudes and outlooks on life, varied tastes in food and dress etc. belonging to oriental and accidental confessions of religious faith, speaking innumerable languages, etc. yet we found real unity in this diversity. But now we had to break up this happy union as we were travellers, still to continue our journey to different directions, some to the United States, some to the United Kingdom some to Morocco, and the rest of us to several points on the European continent. I am sure the rich friendship we contacted will be a permanent one, even though our physical bodies move from one place to another.

On disembarking in Genoa, I joined a party, which was travelling on the same evening to Switzerland, Germany and Austria. We planned so many sights to see in Genoa while we were nearing the harbour. But our boat could not be berthed in the harbour before 3 p.m. and the police and customs formalities could not be finished before 6-30 p.m. Our train for Zurich, our next point in this transit, would leave at 9 p.m. It was Saturday, and all business and public places were closed at noon. Yet we had time to spend an hour on the topmost hill of Genoa travelling on the funicular train, and to behold this city of maritime glory of the middle ages. From all sides one could feel the magic power of this queen of the Mediterranean—the massive buildings of the Italian Renaissance and the modern structures here and there entirely lost under the shadow of the ancient buildings, the range of hills that make up this city of Genoa,

and the seashore, miles long on the three sides of the city.

The night journey by the Swiss express was very pleasant. The train was running at 60 to 70 miles an hour through a number of tunnels, some miles long and the major one, thirteen miles long. How courteous are the customs officers at the Italian-Swiss frontier, which is considered the most difficult one to pass through with heavy luggage. But we had no trouble either on this side or on the Swiss side. When the dawn came down on us driving away the night, what a mysterious world we have been given the privilege by the gods of Nature to behold, mountains on both sides with their forests and peaks touching the heavens, as Kalidasa describes in the *Meghasandhesa*, with life moving in the valleys, on the vill ge meadows, on the forest paths and on the banks of the innumerable lakes that touched us every half an hour, undecidable scenery all through the way until we reached Zurich, the busiest of all cities in this land of mountains, forests, lakes nature's unspoiled gifts. Now I had to part with our friends as my journey for the time being ended here. I proposed to travel, a little further, into the interior part of this country, to spend some weeks with my old revered teacher, Dr. Paul Geheeb, and his devoted wife, Mrs. Edith Geheeb, in their world renowned international Ashrama, the Ecole D'Humanite in Goldern, some miles away in the heart of the Hasliberg, a part of the northern Alps mountain range, as their guest to renew my old contacts with their work and learn more from their new rich experiences for our educational work in Madras.

NOTICE

Film India Reader's Corner, 446, Rasthapeth Corner, Poona-2 has been appointed as one of our Representatives for Bombay State. We request our subscribers & advertisers to extend to them their fullest support.

THE EDUCATIONAL REVIEW,
Manager.

General Education in College*

(BY SRI R. SRINIVASA IYENGAR, *Srinivasa Tutorial, Coimbatore.*)

The Report of the University Education Commission devotes one chapter of 22 pages to the subject of General Education. The functions of general education, the effects of over-specialisation and the value and content of a well-balanced education are admirably discussed. General education should offer the best practical all-round development, so that the graduate may carry on, besides being efficient in his own special field, social, business, cultural and political pursuits. The content of general education in secondary schools is discussed; and the suggestion has been made that the universities should devise ways and means for giving courses in general education in their own distinctive manner; and the student may select just those courses not effectively covered by his special subject. The instruction imparted outside his special subject should be such as to facilitate his self-education. The Report gives the warning that the introduction of a general education programme should be carefully planned. In Western countries, general education literature is available in plenty; committees of teachers have examined the entire curriculum, worked out the curriculum and selected reading material and reference books. It is gratifying that the Annamalai University has taken the initiative in this important reform. As the Vice-Chancellor of the Annamalai University observed, while presenting a record of the achievements of the University at the P. E. N. Conference, the student will obtain general education in the arts as well as sciences, so that a comprehensive survey of human culture may form the foundation of all specialised courses. A student taking science will have some idea of literature and philosophy of the world, the student of humanities will

learn about the origins and background of the universe.

We are grateful that the University reconsidered their original decision to introduce the general education course in the first year of the university life. The Radhakrishnan Committee Report strongly condemns the tendency in Europe and America to devote the first half of the first year to a general education course before the student takes to specialisation, and a similar tendency in India to copy it. "From time immemorial, boys and girls of 15 years and older have craved to be at the work of their lives, or at least to be definitely preparing for it. To postpone satisfaction of that craving often results in a feeling of frustration and loss of interest, and more frequently in a half conscious rebellion against an educational process which seems to them to lack vitality." These observations have, in my opinion greater force in regard to the post-intermediate course.

The Vice-Chancellor, in the same speech, says that this reform has been launched "in pursuance of the recommendations of the University Commission presided over by Dr. Radhakrishnan." After reading this passage, I went through the Report carefully. I think that there is no room for forming the impression that a separate one year's course for general education is suggested in the Report. The general education course will be spread over three years of the degree course, three years after 12 years of schooling. The University Commission's recommendation is that the student is admitted to the university arts and science colleges as well as professional colleges for medicine, engineering and technology, after 12 years of schooling. The present decision of the

* Paper presented at the University Section of the 44th State Educational Conference held at Tanjore.

University seems to be to drop the idea of abolishing the Intermediate examination and to resist the proposal to reduce the degree course to three years. It was foreseen that as the intermediate classes bring huge income to the funds of colleges, it would not be an easy affair to persuade the colleges to abolish them and reduce the Arts Degree course to 3 years. The Annamalai University should be persuaded to act in consonance with the recommendations of the University and the Secondary Education Commissions. The University Commission definitely recommends that the introduction of the courses in general education, which will entail additional work, will be feasible by the longer duration of the university course, namely, three years.

Another reason stated for the introduction of the General Education Course is that the South Indian graduate fares ill at the competitive examinations, his equipment in respect of general knowledge and skill in the art of essay-writing being not up to the mark. It is not the business of a University to coach up for competitive examinations. If it wants to help the candidates for the competitive examinations, the course should be given to those who need it after their graduation. The Patna University has a paper on General Knowledge for the Intermediate and the Degree Examinations. The field of general knowledge does not stand still; it is widening every day. The aptitude and the method for acquiring one's general knowledge have to be inculcated. Again, essay-writing cannot be mastered by a one-year course. It shall have to be pursued throughout the Intermediate and the Degree courses. The syllabus for the Intermediate and the B.A. examinations should be so revised as to incorporate general com-

position. There is at present no training in the university classes to write composition on general themes. The additional year's course for achieving this object is not justified.

As suggested by the Radhakrishnan Committee Report, Universities should plan to impart a general education course throughout the university course, not by a separate additional year's course.

The pre-University course is a separate problem. The Secondary Education Commission has suggested that the pre-University course of one year should be instituted for quickening intellectual interests and imparting training in the study of English. But this one year of the pre-university course can be better spent in the high school, where the strength of a class does not exceed 40 pupils, than in colleges where the strength of a section runs to more than hundred students. The University Commission Report has wisely emphasised that, before the age of maturity is reached for admission to the university, a boy or girl must stay under the formal discipline of a school and should be taught by the methods of the school and not by the methods of the university. The students are not likely to be benefited by instruction in the one year of the pre-university course, if conducted by colleges. Again, it has been recommended that there should be one public examination and one only, which will mark the culmination of the secondary education stage and the beginning of the university education, which should, according to the reports of the two Commissions, extend over a period of three years for the first degree course. It is therefore, clear that the intermediate examination should go. This reform should be immediately effected by the Government and the University Grants Commission.

Editorial

THE decision taken last month by the Academic Council of the Madras University to abolish the Intermediate examination and to introduce a three-year degree course has been received with mixed feelings. It is no doubt

true that the decision follows the recommendations of both the Secondary Education Commission and the University Commission. But the change now sought to be made interferes with the pattern of higher education as it has been obtaining in the State ever since the inauguration of the University. The experiment of a neighbouring state some years ago to run a three-year degree course did not prove very successful. It may be remembered that Mysore was following up the S.S.L.C. course with a one-year 'Entrance' course at a 'collegiate' high school. In those days, the Entrance examination was proving a regular bug-bear to students. "We were told," write the Secondary Education Commission, "that, in some States, where the secondary course has been extended from 3 to 4 years and the Higher Secondary Leaving Examination has been instituted, students who have gone to the University have proved themselves distinctly superior to those who come from the high schools." This unfortunately was not the experience of the Mysore University, which abolished the Entrance examination and introduced the Intermediate.

There is no doubt but that a great deal of confusion will be introduced in the fields of secondary and collegiate examination in the next few years: and teachers in Madras, particularly headmasters, are naturally worried. As suggested in the Secondary Education Commission Report, we are to have high schools, higher secondary schools and degree colleges. Students who wish to proceed to the university are to undergo

a pre-university course of one year after passing the S.S.L.C. examination. After passing an examination at the end of this course, they are to undergo a degree course of three years. All that this means is that the Intermediate examination has been advanced by a year, and is presumably to be completed in the school rather than in the college.

No doubt the fact that the media of instruction in the high school and the University vary has led to a lot of difficulty for those teaching the Junior Intermediate classes. The proposed pre-university course is intended to bridge the gap between the maximum attainment of the present-day S.S.L.C. student and the minimum requirements of the University. To put it in a different way, the definite lowering of standards which has occurred in the S.S.L.C. examination has created problems for the University. But it is doubtful whether the solution suggested will be very helpful.

It is apparent that most of the high schools may not be in a position to transform themselves into higher secondary schools. Many colleges will have to provide the pre-university course. The financial implications for both schools and colleges may prove embarrassing—for schools to find additional funds and for colleges to lose the Intermediate income. Students desirous of entering the University are faced with two successive public examinations in two successive years. The one-year course after the high school may not be sufficient for doing anything substantial with the students.

Probably the greatest objection to the scheme is that the Intermediate course provides a recognisable resting place between the high school and the degree courses. One who has passed the Intermediate examination is noticeably different from one who has passed only the S.S.L.C. examination. He is fit to enter not merely the two-year degree

course, but also the professional courses of engineering, medicine, etc. Trained as a teacher, he can certainly instruct higher classes than the trained teacher who has passed only the S.S.L.C. examination. All these advantages are lacking in the pre-university course. It is recognised by the University authorities themselves that by passing this course, one does not become fit for professional courses. Professional colleges have been required to arrange a further preliminary course of a year's duration for him. So the student of professional courses takes his Intermediate in two instalments—with probably two public examinations instead of one. If we add the S.S.L.C. examination also, he may be taking three public examinations in three successive years! And if one fails in the pre-university course, one will naturally lapse back as a person who has passed only the S.S.L.C. without being in any way appreciably different. Even those who do not succeed in Intermediate are better equipped.

Another important problem which has been bothering educational authorities all over India is not likely to find any solution through this reorganisation. The rush for admission to the university will be increased rather than diminished by it. It is easier for parents to send their children to pre-university classes in high schools than to secure admission for them in colleges. The fall-off at the S. S. L. C. stage will be considerably less than at present. Similarly, the degree courses, which now are open only to those filtered out by the Intermediate, will be open to a larger number of students.

Frankly, we are watching the new experiment with some misgivings. But the step having been decided upon, we trust that our misgivings may prove wrong and that the experiment may turn out happily.

Dr. Lakshmanaswamy Mudaliar's address at the Convocation of the Anna-

malai University on the 20th of Sept. dealt with many of the notable problems

The of educational administ-
'Annamalai ration, besides giving
Convocation good advice to the gradu-
Address. ates. He laid stress on
the value of liberty as be-
ing dependent on the use

made of it. "Never was liberalism more needed than at present when the tyranny of the State in some form or other may prove more difficult to shake off, than any other form of tyranny." He also added: "Unless we realise that freedom demands a self-imposed inner discipline based on the recognition of higher values, it will end in a disorderly and impotent mob." Dr. Mudaliar deprecated the craze for scientific studies to the neglect of humanities. Quoting Ruskin's dictum that the really precious things are thought and sight, and not pace, he pointed out: "But whatever wonders the age of technology may bring to human aid, there is need to remember the eternal verities of human life and human values." Dealing with the deterioration in the standards of universities, he made a useful analysis, tracing them to several causes. One of the most important of these, he suggested, was the automatic equality imposed on the degrees granted by all Indian universities. Another was the unfortunate competition among various universities to grant more and more first classes to their respective candidates. Another burning problem he touched upon is the medium of instruction in universities. He issued a weighty warning against jettisoning English on purely sentimental grounds. "I do not deny," he observed, "the obvious advantages in the mother tongue being the medium of instruction, but no one who has had acquaintance with the teaching of advanced subjects in the degree and post-graduate courses and professional courses of training, would feel that he could discharge his duty as a professor, if he were to prescribe as text-books the translations that may be brought about by a painfully slow and

imperfect method now possible.....The independence that India has gained should be not only in the political field. It is at least as important that India should have a place of its own in the contributions that it can make towards the newer knowledge in all fields of intellectual activity." Altogether, Dr. Mudaliar's address was marked by practical idealism of a high order.

The rapid fall in standards that has been going on in education in India at all levels throughout the last few years has, as one and of its root-causes, a misunderstanding of the democratic ideal of equality.

The American educational system which has been planned with an eye to equality, has been worried by the problem of maintenance of standards. A survey of the aims and methods of American education, recently made by Dr. Hollis L. Caswell, Dean of the Teachers' College, Columbia University, and published in the *N. E. A. Journal*, deals with these questions in a way which is of great interest to us in India struggling with similar difficulties. Dr. Caswell points out that America from the first did not take up the dual system of education prevalent traditionally in Europe—one for the masses and another for the classes. Instead, a single system was established, open to all, regardless of economic or social background. The idea was to let each pupil climb as far up the educational ladder as his abilities permitted and then drop off. But as against this, there was the overwhelming consideration that children in a democracy should have a certain minimum of education. It was here found that this minimum education could not be provided merely by compelling attendance in schools up to the attainment of a particular age. For students of different abilities took different periods to attain the same level of achievement. The question therefore arose whether a

ladder constructed with year-by-year steps was one that the large group of children with tremendous differences in ability could climb successfully. This led to an extension of the concept of equality of opportunity. "Equality, it was agreed, should not mean identical opportunities but quite the opposite. That is, each individual should be afforded the educational opportunity best adapted to his particular needs and abilities. The standard to be applied under this concept is whether the individual is achieving as well as he can". Here, of course, we are face to face with the problem whether we are not going back to the dual system of Europe—or rather to a kind of multiple system. And it of course demands a wide diversification of courses.

At this stage, Dr. Caswell issues a warning against certain mistakes which we are making in India today. The principle that each student should be trained only to do the best that he can, "applies only to general education." For Dr. Caswell points out: "In brief, in educating a man to be a citizen, it is a good investment to make him the best citizen possible in terms of the capacities he possesses. But if he is being educated to be a surgeon, it is not enough that he do as well as his ability permits. He must be able to save a reasonable proportion of his patients."

Another danger implicit in the concept of equality is neglect of gifted children with talents of the highest order. "Everyday," observes Dr. Caswell, "we overlook talent of the highest order, which is a national asset of inestimable value. Much could be done in our high schools to differentiate courses and provide for independent study and special groups without violating democratic principles."

Some of the dangers inherent in our desire to make education available to all are indicated by Dr. Caswell. If we are to avoid neglect of talent and a calamitous fall in standards in our drive for extension of education, we shall have to take these lessons to heart.

REGD. NO. M 272

HIGHLY USEFUL BOOKS

For All Competitive Examinations

	Rs.	A.
1. Topical Essays ...	2	8
2. Up-to-date General Knowledge Guide ...	2	0

Postage Extra

For Copies apply to:

SRI R. SRINIVASA IVENGAR,
Principal, Srinivasa Tutorial,
CROSS CUT ROAD,
COIMBATORE

STAMP-COLLECTING

Plays an important part in the educational curriculum of all schools and colleges in the West, as it is the finest and cheapest MEDIA for imparting general knowledge in Art, Bibliography, Currencies, Geography, History and Current world events.

Why not learn everything about this "King of Hobbies" and impart it to your wards? In TWELVE ANNAS per month, you can avail yourself of the finest philatelic library this side of Suez.

Please write for particulars

enclosing reply postage to:

JAL COOPER, F.R.G.S.,
Standard Building, Hornby Road,
BOMBAY.

CAREERS & COURSES

(All-India Educational Monthly)

Every month you are served with a compact review of the News, Short Biographies of Men in News, Advances in Science, Topics on Literature, Economics, Politics, History, Psychology, Art, Intelligence Tests, General Knowledge including Everyday Science, A Career For You, Book Reviews etc., etc.

Write for a specimen copy enclosing a Re. 1/- stamp

Subscription Rates:

Annual Rs. 9/-
Single copy Re. 1/-

Best Medium for publicity all over India.

For further particulars write to:

CAREERS & COURSES,
94, BAIRD ROAD, P.B. 319, NEW DELHI

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, Sunkumar St., Triplicane, Madras,
Hon. Editor: Sri A. N. Parasuram, M.A.

428

VOL. LX No. 10

REGD. NO. M 272

|| OCTOBER 1954



428.
454

CONTENTS

	MADRAS	PAGE
Student Indiscipline By Shri S. N. Nigam, B.Sc., L.T., (Const), Sahitya Ratna, Dip. I. A. I. C., Panna (Vindhya Pradesh).	...	181
Educational Experiments in Bombay State: Vidyamandir: The School Village of Narayangaon. By Sri C. N. Patwardhan, B. A., (Hon); Bom; T. D. (Cantab); M. Ed. (Durham), Professor and Head of the Department of History and Administration of Education, St. Xavier's Institute of Education, Bombay; Visiting Professor of Education, Poona and Karnatak Universities.	...	184
Spiritual and Moral Instruction Programme By Sri M. A. Narayana Iyengar, M. A., B. L., Retired Deputy Director of Public Instruction, Mysore State.	...	187
Educate for New Sarvodaya—Part 1 By Dr. K. N. Kini, M. A., Ph.D. (Columbia University), Former Director of Public Instruction, Jodhpur.	...	191
Curricula for Women By Eunice Carmichael Roberts, Assistant Dean of the Faculties and Director of Women's Educational Programmes, Indiana University.	...	196
Editorial	...	198

Annual Subscription, inclusive
of Postage, Rs. 5.
Half-yearly Subscription, Rs. 3.

14/A, SUNKUWAR ST.,
TRIPLICANE, MADRAS.
(All Rights Reserved)

Foreign Subscription, inclusive
of Postage, Rs. 6.

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

Asst. Editor: M. C. KRISHNAN,

THE TEACHING OF MATHEMATICS IN THE NEW EDUCATION.

THIRD EDITION

With an appendix on Mathematics in the Gandhi Scheme of Education.

By N. KUPPUSWAMI AIYANGAR, M.A., L.T.

This is not merely a book on the Teaching of Mathematics. As the title itself indicates, it is a book on Educational Theory as well.

It is not realised in India as it is done in the west, that "MATHEMATICS IS THE FOUNDATION AND THE VITALISING ENERGY for the basic sciences such as astronomy, botany, chemistry, geology and physics and, together with them, furnishes strong support for the applied sciences in the higher branches, such as the social studies like economics and sociology, and engineering of various kinds," and as such....."IT OCCUPIES A SPECIAL POSITION IN MODERN scientific culture, and the problems of the Teaching of Mathematicsare CLOSELY INTERWOVEN WITH THE LARGER ISSUE IN EDUCATION..... its practical as well as cultural aims."

In order to explain this view the author has critically examined the basic principles of the various modern developments in Educational Theory and Practice. Therefore it is a book useful not only to the mathematics teacher, but to all those who are interested in the reform of our Educational System.

The book can be had of:— (1) The Author, Vaduvur, Tanjore Dist. (2) G.E. Stecherl and Co., 31 E., 10th St. New York, U.S.A. (3) Sri Srinivasa Varadachari and Co. Mount Road, Madras.

Price Rs. 10—0—0 a copy. 20% discount if 10 books are bought at a time.

Copies can also be had from

EDUCATIONAL REVIEW BOOK DEPOT.
16, SUNKUWAR STREET, TRIPPLICANE, MADRAS 5.

BHAKTHAN

MONTHLY TAMIL JOURNAL

Devoted to religious & spiritual topics

Honorary Editor :

SRI KARAPPANGADU
VENKATACHARIAR SWAMI

Editor & Proprietor :

M. O. ALASINGRACHARI, B.Sc., B.L.

Office :

71, VENKATRANGAM PILLAI STREET,
TRIPPLICANE, MADRAS.

(Phone: 86109)

Annual Subscription: Rupees Three only

UNIVERSITY REFORM IN CONTEMPORARY INDIA

By

Dr. S. R. RANGANATHAN,
M.A., L.T., D. Litt. F.L.A.

A stimulating survey of problems of University reconstruction in India by a well known educationist this pamphlet is a reprint of a series of articles contributed to the **Educational Review**.

PRICE ANNAS TWELVE ONLY.

Apply to :

The Manager

THE EDUCATIONAL REVIEW
TRIPPLICANE, :: MADRAS-5.

The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LX.

OCTOBER 1954

No. 10

Student Indiscipline

(Psychological Analysis of the Causes and Remedies)

BY SHRI S. N. NIGAM, B.Sc., L.T., (Const), Sahitya Ratna, Dip. I.A.I.C.,
Panna (Vindhya Pradesh).

WE hear some high sounding names of ill-famed dacoits, murderers and robbers, prominent in the criminal world. In addition to them, we find a greater percentage of the children engaged in anti-social activities like stealing, gambling, drinking, smoking, speaking lies and what not. If we give a little thought to these, we shall find that the number committing these is on the increase. Why is it so? What is the reason for this increase, and the remedy, if any?

INDISCIPLINE IN THE SCHOOLS

Let us come to the field of education. No doubt the system of education of a country is responsible for the growth of rowdyism in it. What is rowdyism? In my opinion it is just opposite to culture. As we have positive and negative currents, so have culture and rowdyism. It had rather be called 'Negative Culture'. The wave of rowdyism is on the increase during these days specially among the students. We will have to think together and find out the causes and their remedies, if any. The first cause of indiscipline among the students is the existence of pseudo-politicians among them. As in history, we read of the Stone Age, the Bronze Age

LX—10—1

and the Iron Age, so we are living these days in the Throat Age, Hullo Age or the Age of Rowdyism. We see a number of mushroom political parties spring overnight with the sole intention of capturing seats and power. The strength of the parties depends upon the heads enrolled, the number of workers and its resources. The resources can be found from the big backbones and the number of heads enrolled depends upon the working and enrolling capacity of its workers.

RECRUITMENT OF POLITICAL WORKERS

Wherefrom are such a large number of workers to be recruited? Well! there are the recruiting centres—the schools, colleges and other educational institutions. There the leaders find young adolescent boys and girls. This adolescent period is full of vigour and energy. There is the "instinct of assertion" also in its full bloom. The boy or the girl wants to show that he or she is the most intelligent and courageous of all. Every one is eager to show that he or she is the best organiser and has the maximum capability to suffer. Days are not days and nights nights for them. Here the leaders find the fertile fields for their

ideologies to germinate and grow. Young boys and girls blooming with vigour, blood dashing through their veins and forcing its way to come out, are ready to do anything and everything for the gods of their hearts. Leaders very cautiously recruit them, lift their minds in air and make them their tools. In the words of the famous Hindi writer, Shri Jai Shankar Prasad, ambition is "that mirage which makes a man blind and unthoughtful of his present. The thoughts of his future imaginary position, make him think himself to be something superhuman and extra-ordinary."

STUDENTS DREAM TO BECOME MINISTERS

Similar is the case with the student leaders. Their dreams of becoming first grade leaders and occupying ministerial chairs take them so high up in the air that they forget where they really are. Being taken into the confidential circle of the big leaders, they believe themselves to be really much superior to their companions and engage themselves fully in the cause of their parties.

EFFECT ON THE TONE OF THE SCHOOL

The schools are to run in their usual way. Curricular and co-curricular activities are to be conducted in their proper order. Courses are to be finished, tests and examinations to be held. Side by side, there is a procession in the town, the number of whose participants is also to be increased at the cost of the schools' work. There may be a meeting in front of the Tahsil building or a 'satyagraha' in the neighbouring village. The organisers of these activities are mostly students, who are to be easily noticed holding party flags or demonstration posters and leading the gatherings with enthusiasm, followed by kisans, mazdoors, students or a hired mob. Naturally, the regular working of the schools is disturbed.

School teachers get low salaries. Their status in society is low. But they also

desire to be respected by a majority. Hence openly or secretly they also associate themselves with one or the other of these parties. They try to see if they can have a better career in politics than as petty schoolmasters.

STUDENTS RUNNING AWAY FROM CLASSES

In the semi-disturbed atmosphere, anyhow the courses of the examinations are finished, but the students deem it sufficient on their part, if anyhow they get themselves marked present to ensure a percentage of attendance enough to be eligible to appear at the examinations. Most of the students run away on 'French leave' during subject periods. The teachers, tired of checking these mischiefs, leave them free to go their own way. Daily evening and morning off-school study of the students has now become a thing of the past. It is only in the examination period that they burn their midnight oil, and semi-prepared they appear at the examination. As the students, of their own accord, are not sure of their success and have not mastered the courses taught, they run to the teachers or contact students at other places to get some hints and know some important questions. After the examinations are over, they engage themselves in finding out the names of the examiners to whom the answer books have been sent, and they begin to approach them. They bring recommendations from the friends and relatives of those examiners, and thus in certain cases try to get the minimum pass marks, even if they have not actually done enough to secure them. If they pass, they become models for the juniors. Looking on them, they think that intensive study is really not necessary to get a pass in an examination. There are other cheaper and easier methods too. Why not adopt these short-cuts? The guardians are also satisfied, if the student gets a passport for the next higher class. In case they fail, they feel ashamed to remain among their family-members and receive

a shelter in the party offices, where the clever and worldly wise leaders, using very sophisticated words with the utmost caution, give them solace, a sort of balm for the hurt heart. Thus, they fall a prey completely into the hands of their leaders. They develop a hatred for the examinations once for all. They do it very cautiously. They declare examinations to be not a test of one's knowledge. They speak of their followers to be of much superior intelligence than those who have passed even in higher divisions.

MISFIT FOR A CAREER

Why should I take much time of my worthy readers, who themselves can well draw the picture before their mental screens and psychoanalyse the subject along with the leaders? No doubt, some of these ambitious students rise to high offices, but the majority remain trotting hither and thither with a *jhola* in the left hand and a cap upon the head. After sometime there is a clash of ambitions and there is a spark. Rivalry sets in. Parties spring up inside the party, and dissensions take place. Receiving blows from all sides and having destroyed their educational career, the gentlemen find themselves misfits for even a subordinate or a clerical post. Their standard of life has risen up. They are unable to curtail their expenses, but have no income. How is the balance to be adjusted? To bring the equilibrium, they pose as friends of some high officers and ministers and engage themselves in 'Four-twenties' of recommending persons for posts, permits, licenses, transfers etc. They develop the habit of talking much, but only with hundred percent falsehood, showing great friendship to everybody, but with no sincerity of heart towards anyone at all.

TRUEST FRIEND

They anyhow try to extract money from some foolish client who comes under their shade to get some of his grievances redressed or some work

of his done. They pose themselves to be the truest men, who do not want that even a pie of their friends be spent uselessly, but abuse some concerned official who would not agree to do the work unless he is paid a bribe of a certain sum. The client, under need and trouble, pays it with a sigh in his heart and a stone on his chest. Then there is a distribution of the money, the ratio of division remaining at least fifty-fifty. This is the friendship of that dishonest and treacherous friend.

BRINGING A BAD NAME TO THE GOVERNMENT

Here I have tried to give only one picture. I don't want to open the box of sins these false friends and the nation's parasites do. The earlier they are avoided, the better. They create demoralisation in the society, indiscipline among the students, interference with the proper conduct of business by the officials and thus bring inefficiency and bad name to the Government everywhere. They criticise without having regard to the fact that our officers and Ministers are pushing society towards development with the limited resources at their disposal.

STUDENTS ALOOF FROM PARTIES

Now I would like to draw the attention of the kind readers towards the common saying of today—"There is no discipline in the schools. The standards of teaching and examinations have gone down." I myself realise and everyone in the field of Education does realise the same. These are facts. We have to eradicate them from their very roots. But the poor teachers alone are helpless in accomplishing this huge task. The only way of bringing discipline back among the students and raising the standards is the aloofness of the parties from the students, and more attention by the guardians towards their wards' studies and behaviour. Then only can we expect discipline in the schools and the standards raised once more.

Educational Experiments in Bombay State :

Vidyamandir : The School Village of Narayangaon

BY SRI C. N. PATWARDHAN, B. A., Hon. (Bom); T. D. (Cantab); M. Ed. (Durham),
Professor and Head of the Department of History and Administration of Education, St. Xavier's Institute of Education, Bombay; Visiting Professor of Education, Poona and Karnatak Universities.

(We recently learnt that the Government of India, in cooperation with the Ford Foundation, has appointed an International Committee to study the problems of rural education in India, to note the institutions worthy of support and generally to determine the future policy in respect of better higher education in rural India. Here is an experiment in Bombay State described with the object of introducing a deserving institution to those interested).

The object of the experiment : "Vidyamandir will cater to the cultural and ethical needs of the village by providing the training in the theory or science of the crafts chosen, in fine arts and in good citizenship, so as to give its boys a wide cosmopolitan outlook".

Location : Narayangaon, 40 miles from Poona, is a typical village of the dry-farming area in the Deccan Plateau between the Indrayani and the Pravara, a region perpetually exposed to the danger of scarcity and famine. Narayangaon has one great advantage—it is the junction of State transport services where roads from Poona, Nasik, Talegaon, Ahmednagar and Junnar meet.

Nature and scope of the experiment : The Vidyamandir is a co-operative effort in readjusting social order through education, and it will embrace about 35 small villages and hamlets within an area of about 10 sq. miles around it. Suitable small and cottage industries will be organized, which will provide employment for the agriculturists when they have no work on their farms—and this period of idleness extends over eight months in a year. Through daily necessities of the villagers, through interesting and instructive crafts like smithy, carpentry, pottery, weaving and through advanced organized small business units for tailoring, laundry etc., and finally

through a co-operative farming system, the Vidyamandir takes the problem of adjustment of the erstwhile suppressed and neglected inhabitants of this dry region to the new modern conditions of a democracy.

The means : It is praiseworthy that the Vidyamandir came into existence through the initiative of the villagers themselves. Being a centre of transport routes, some of the villagers established contacts with the neighbouring towns and cities, and a few even made a name for themselves in the capital city of the State—Bombay. These successful sons of the soil were moved by the indefatigable efforts of Shri R. P. Sabnis, B.A., (Cantab), former Life-Member of the S. P. Society, Poona, and former Principal of the S. P. College, in the neighbouring town of Junnar, 9 miles away. Shri Sabnis had created at Junnar a High School which was described by inspecting officers and visitors as 'magnificent work done, which was a pleasure for them to inspect and visit'. This High School was under the direction of Shri Sabnis from 1935 to 1944, but Shri Sabnis himself was unconvinced of any real work being done in the interests of the villagers. The Narayangaon villagers collected a sum of 70,000 rupees, and with this money and a piece of land approached Shri Sabnis to undertake freely any educational experiment he chose to advance the cultural and material conditions of the populace. This sum was not a donation by one man, but it was raised by a self-imposed tax agreed to at a village meeting held for the specific purpose. This is certainly a glorious example of illiterate Indian villagers placing their utmost trust and hard-earned moneys in the safe-keeping of an educationist. The means were, thus, found at last to launch the experiment.

The men : In India any time we learn of men without means—a common tragic tale of educational workers. Shri Sabnis had now to face the problem of securing the necessary number of devoted men, who by their knowledge and experience will help the development of the proposed village-school. Judging the needs of the people—mainly in agriculture—Shri Sabnis secured a band of 're-tired but not tired' experts, from Government services. He was joined by a 're-tired' director of agriculture, two 're-tired' Executive Engineers and a young agricultural graduate, who came on loan from a Government department. A remarkable coincidence was the recruitment to this band of self-less devoted workers of a European lady—Mrs. Cousins—who had long ago taken up a farm in Narayangaon and settled down there, occupying her time with social service to the women and children of the region. Shri Sabnis had also the ardent support of his own old students and thus the problem of securing teachers at this remote village was much eased. With this band of workers Shri Sabnis commenced work in 1944.

Methods : Though an idealist, Shri Sabnis is not a mere visionary. He realised that the villagers had still deep faith in a secondary school of the commonly known type. They would not take to an absolutely novel type of school, however grand in conception it might be. He, therefore, started a partially residential High School (Std. VIII–XI) and tried to work this institution on new principles and to enrich its minimum courses with a maximum number of useful activities. Relief and help to the parents of the pupils was another major activity of the school. The agricultural experts served the villagers to make agriculture more easy and efficient; the doctors, whom Shri Sabnis secured, helped by preventive and curative measures, and the engineers made village planning a reasonable possibility. Shri K. V. Joshi, a retired deputy director of agriculture, persuaded the soil conservation depart-

ment to bund the farm lands in the village. Villagers offered their physical labour in this public cause. Their enthusiasm knew no bounds. The successful operations attracted the attention of notables within and outside India. The Food Commissioner of the Government of India, the Chief Minister of Bombay Government and others visited Narayangaon to see for themselves what a band of social workers animated by the spirit of sacrifice and public service could do in a distant famine-stricken area. Movies, illustrating the Narayangaon experiment, were proudly exhibited in U. S. A. and Australia. The methods employed succeeded within and outside the region.

Within the school, mixed agriculture is preferred to pure agriculture. A beginning is made with 50 Leghorn hens, a few sheep and gradually by addition of buffaloes and cows (cows do not pay as much as buffaloes). The 18½ acre farm will be producing much for the school.

Agriculture on the farm is modernised by a five-horse power oil engine and a pump for irrigation and water supply to the school and the hostel.

Sanitation is demonstrated to villagers by the adoption within school limits of trench latrines and urine-pits, which in turn make for better manure for the field.

Dignity of labour : Teachers and pupils work voluntarily out of school hours to make the kitchen garden a success; they produce vegetables for their daily consumption. Shade trees are planted and assigned to pupils individually for nurture and after-care. Ornamental gardening adds beauty to the natural environment. Avenues are laid out and maintained. Remarkably enough, as different from other schools, this school has few 'chaprasis' or peons. Self-help and mutual help are the methods to instil in the minds of the teacher and the taught the virtues of labour.

The Present and the Future : The Vidyamandir is at present a school of about 250 day and residential scholars. Scholars in residence are few—about 25. Teachers are given well-designed quar-

ters to accommodate a small family of five. The school receives a Government grant of about Rs. 12,000 annually. The villagers have contributed Rs. 30,000 for the agricultural section. There are a few small but unasked donations received from philanthropists from as far as Rajkot in Sourashtra. The total expense on the institution is about Rs. 35,000 a year. The school is entrusted with deposits by villagers, and thus gets a working capital for improvements. These deposits vary from Rs. 100 to Rs. 500. Co-operation in all matters with the villagers and daily practical help to them are the chief means of support to the school.

In January 1954, the Vidyamandir submitted to Government a project on "Pilot institution for multilateral secondary and social education for rural areas". An annual recurring grant of Rs. 44,000 from the Government will make it feasible for the Vidyamandir to put into operation their plans, which are (i) Social education, (ii) Extension of agriculture—poultry, goat and sheep-farming, (iii) Commercial work-shop, (iv) Hostel facilities and refresher classes for farmers, and (v) Vocational education to enrich village life.

Problems: The Vidyamandir, which is described by Shri Sabnis as a 'Mission' school, is the right type of school suitable for our country where such educational missions ought to multiply. The main problem is to get young enthusiastic 'missionaries' in the cause of secular education. Today Narayangaon Vidyamandir is a one-man mission, helped by a sister, Mrs. Cousins. But both the missionaries are old; Shri Sabnis is 61 and Mrs. Cousins is equally advanced in age. They have to create a tradition and secure young teachers to be well-nurtured in the tradition. Unless the Government comes forward to finance liberally such secular educational missions, the fear is that the missionary spirit will die out and the institution will sink to the level of other 'project schemes' where persons gather mainly to take up a job and look to the three P's—pay,

promotion and pension. The missionary spirit of the founders has to be sustained by the State by keeping the missionaries alive and care.

The second problem which challenges the establishment of such institutions is the age-old apathy of the people towards anything educational. The people must come to respect education as a vital necessity of daily life. The spirit exhibited by the villagers of Narayangaon must spread out to other villages and there must arise a movement in education. This again depends on the candid and unstinted support received from all administrative agencies. We quote from *Wood's Despatch* of 1854 (para 98):

"...we desire it should be authoritatively communicated to the principal officers of every district in India, that henceforth they are to consider it to be an important part of their duty, not only in that social intercourse with the natives of India, which we always learnt with pleasure that they maintain, but also with all the influence of their high position, to aid in the extension of education, and to support the inspectors of schools by every means in their power".

Fortunately in Free India we have not so much to depend on 'inspectors of schools', but we do have amongst us self-sacrificing educationists who are measuring every ounce of their strength against superb odds. Our national Government cannot do better than enjoin on all the officers of the State to exert their weight in favour of the educational missionaries and thus create a strong body of social workers among our people. It is unfortunate that Governments are too busy fashioning out a mechanism of their own and multiplying agencies under Governmental control alone, neglecting such valuable, local, spirited experiments like the Vidyamandir at Narayangaon. If this Vidyamandir fails, it will not be the failure of the founder, but an open admission of the incapacity of our own national and political structure to nourish and strengthen thoroughly Indian institutions and popular agencies in education.

Sri Nava Bharat Ashram, Goribidnur, Mysore State.

Spiritual and Moral Instruction Programme

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

Retired Deputy Director of Public Instruction, Mysore State.

Lesson 7. How the Rishi realised Truth or Brahman.

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

Lissavaasya Upanishad, Mantras 4 and 5.

Introduction:

(1) It is stated in the *shuanti-mantra* that the *puurna* universe proceeds from the *puurna Brahman*; it is declared in the first *mantra* that the *puurna* universe is the habitation of the *puurna* Iisa; and again in the third *mantra* it is pointed out that a man who leads an 'undivine' life destroys his *Aatman*.

(2) Bring it to the notice of the students that the three words used above, namely, Brahman, Iisa and Aatman, denote the same truth in its three aspects. 'Brahman' is the aspect of truth from which the universe proceeds, and therefore it is external to the universe. 'Iisa' is the aspect of truth in which Brahman pervades the whole universe or is immanent in it. 'Aatman' is the aspect of truth by which Iisa is the *antar-yamin* in every object and being without exception. Hence the *rishi* explains in *mantras* four and five the characteristics of truth in its different aspects.

(3) Explain to the students that a thing can be described in two ways, namely, the logical method or the dialectical method. According to the former, the thing is defined by its particular qualities which are not found in other things. But according to the latter, the thing can be described to possess potentially opposite qualities, which enable it to evolve two opposite types of things. Give the following examples to make the above idea clear to them. (i) The idea of an "animal" can be understood by the enumeration of its particular quali-

ties as distinguished from those of non-animals, or it may be described as that thing which has the potential capacities to produce two opposite types of things, namely, man-animal and non-man-animal, such as the monkey. (ii) The idea of a "living thing" can be understood by the enumeration of the particular qualities of a living thing as distinguished from those of "non-living things". Or it may be described as that thing which has the potential capacities to produce two opposite types of things, namely, animal living things like monkeys and non-animal living things like mango-trees. (iii) The idea of a railway engine at rest in a station can be understood by the enumeration of its particular qualities as distinguished from those of the carriages or other things, or it may be described as that thing which has the potential capacities to produce movement and non-movement.

(4) Explain to them that Truth or 'Brahman' is described by the *rishi* in this *mantra* according to the dialectical method as that Independent or Absolute Existence which has the potential capacities to possess and produce opposite qualities.

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

Mantra 4.

Anejadekam manaso javiiyo |
Nainaddevaa aapnuvan puurva mar-shat | |
Taddhaavato'nyaanatyeti tishtat |
Tasminnapo maatarisvaa dadhaati ||

Mantra 5.

Tadejati tannaijati tadduure tadva-dantike |
Tadantarasya sarvasya tadu sarvas-yaasya baahyatah | |

4. *Anejat* = not moving or shaking; *ekam* = one; *manaso javiiyah* = moving swifter than the mind; *puurvamarshat* = on account of speeding on before or on account of its possessing than before; *devaah* = sense-powers or gods; *na aapnu van* = did not reach; *enat* = this Brahman; *tishtat* (iva) = though remaining itself standing; *Tat* = that; *atyeti* = outstrips or moves faster than; *dhaavatah anyaan* = all other things that run or move fastly; *Tasmā* = in it or by virtue of it; *mantariseat* = the mind or the creative principle (*prakriti*); *dadhaati* = supports or establishes; *Aapah* = water (cloud etc.) or actions (functions).

5. *Tadejati* = It moves; *Tannaijati* = It moves not; *Taddure* = It is far; *Tadvadantike* = It is near; *Tadvantaryasya* = It is within or inside; *Sarvasya* = all this; *Tulu* = It; *Sarvasyaasya baahyatah* = is outside all this.

Point out to students that there are in the whole ten sentences in these two *mantras*, but only six main ideas as noted below:—(1) *Ekam* = It is only one. (2) *Anejat*; *Tadejati tannaijati*; *manaso javiiyah* = It is stable, not shaking. It moves, and it moves not. It moves swifter than the mind. (3) *Devaah puurvamarshat enat na-aapnuvan* = The senses or the gods do not reach it (*Brahman*) on account of its speeding before them (being their cause) or on account of its possessing them. *Tishtat (iva) Tat dhaavatah anyaan atyeti* = But though it remains standing, it seems to outstrip all other things that run fastly. (4) *Taddure tadvadantike* = It is far and it is near. (5) *Tadvantaryasya Sarvasya Tatu Sarvasyaasya Bahyatah* = It is inside all this, and it is outside all this; and (6) *Tasmā apo mantarisevat dadhaati* = In it the mind supports water or the clouds; or by virtue of it, the creative principle or *prakriti* supports actions or establishes functions. Let us now clearly understand the significance of the above ideas contained in these sentences one by one.

(a) *Ekam*—Truth is one.

(1) Explain the different meanings of the word *Ekam* or one with the aid of the following examples. (i) My dog is one of many dogs in the village. (ii) There is only one king for our state. (iii) Man has one body. (iv) Gravitation is the one force acting upon all objects uniformly. (v) Nature is one existence. And (vi) while sleeping yesterday night, I had one void experience. Point out that in the case of the dog, it is one of many dogs; in the case of the king, there is no man in the state who is equal to him or above him; in the case of the body, it is one as a whole having many parts in it; in the case of the gravitation force, it is present or immanent in all objects; in the case of Nature, there is no second thing other than Nature because all other things proceed out of it in different periods of time; and lastly in the case of sleep experience, there is no consciousness of variety of objects at all, but there is only pure undivided consciousness.

(2) *Brahman* is declared as *ekam* (one) in this *mantra*. Different meanings are given by commentators to the word *ekam* in this connection. 'Brahman' not connected with the universe, is one, because, it is realised by the *Rishi* in *samaadhi*, as pure, undifferentiated unity-consciousness as in the case of sleep-experience. 'Iisa' or 'Brahman' immanent in the universe is one, as in the case of gravitation force and indivisible Nature. The universe which proceeds out of *Brahman* is one like the human body, having many parts within it. But emphasise the fact that 'Brahman' or 'Iisa' in reality should not be considered as one, as in the case of a dog or even of a king, because 'Brahman' or 'Iisa' cannot be separated completely from other objects or beings. Point out also finally that however much we may try to understand the oneness of 'Brahman' by worldly analogies, we cannot get clear a conception of it, till we actually realise the 'Brahman' or 'Iisa' in *yogic samaadhi*.

(b) *Anejat-Tadejati* and *Tannaijati*—*manaso javiiyah*.

How can *Brahman* possess the contradictory qualities of movement and non-movement at the same time?

(1) The aspect of *Brahman* not connected with the universe is non-moving, non-shaking and formless. It does not lapse from its real state at any time and under any circumstances; hence it is stated to be *anejat* and *naijati*.

(2) 'Iisa' or the aspect of 'Brahman' being immanent in the universe as a whole, appears to move, shake, change its form or lapse from its original state, when the whole universe evolves from the *pralaya* state to the present evolved state and involves from the evolved state to the *pralaya* state again. In short, 'Brahman' has the potential quality of producing a universe of movement, 'Iisa' being immanent in it.

(3) 'Iisa' has pervaded the whole universe infinitely, and so there is not an electron or proton, an inch of space or instant of time in which He is not the *antaryamin*. Point out that when all beings and objects move from place to place, 'Iisa' appears to move faster than all these. The moving being finds 'Iisa' wherever it goes and even beyond the position it has occupied. This idea is beautifully expressed in this *mantra* as "manaso javiiyah".

(4) Explain the idea of "manaso javiiyah" with the help of the following example. The coach drawn by the horse moves swifter than the bullock cart, the bicycle moves faster than the coach, the birds fly in the sky swifter than the bicycle, the motor car can move faster than the bird, the railway train moves swifter than the motor car, the aeroplane moves faster than the railway train, the wind moves swifter than the aeroplane, the earth moves faster than the wind, the sun moves swifter than the earth, the stars move faster than the sun, and electricity moves swifter than all the previous objects. Is there anything

which moves even faster than electricity? Let the students reflect and answer. Point out finally that human mind with its desires and imagination appears to travel faster than electricity as it can in an instant think of any point of the earth, planets or stars and even various invisible *lokas*.

(5) Can we conceive of anything moving swifter than mind? Yes; *Brahman* in his aspect of 'Iisa' is faster than the mind, because from Him proceed millions of minds and 'Iisa' is immanent in all these. Therefore 'Brahman' or 'Iisa' is described as moving faster than all the individual minds, as He appears to move with all these minds and beyond these.

(6) One commentator has explained the sentence "tadejati" and "tannaijati" in this sense. *Brahman* appears to possess within itself potentially, or *Iisa* is immanent in, all objects which do not move and which move.

(d) *Devaah puurva marshat enat na aapnuvan*—*Tat dhaavato anyaan atyeti tishtat*.

(1) One of the meanings of the word *devaah* is the gods, and the idea conveyed in *puurvamarshat* is that *Brahman* possesses all these within Himself. According to this interpretation, the meaning of the above sentence is that even the invisible gods of the universe were not able to reach *Brahman* or realise Him in spite of their best efforts, because they were possessed by Him already.

(2) According to another interpretation, the meaning of the word *devaah* is the senses, such as the eye etc., because they illuminate. And the idea conveyed in *puurvamarshat* is that 'Brahman' is the cause of *prakriti* and its manifestations, such as the mind, senses etc. Hence the meaning of the whole sentence is that the senses do not reach this 'Brahman' because the latter is not only the cause of the former, but also even of the mind, without which the senses cannot function. When the mind itself

cannot reach the 'Brahman' because It is its cause, how can the senses reach It?

(3) *Brahman* is stated to be *tishtat*; that is, It stands firmly everywhere without being perceived by the senses, mind and intellect of man and even by the gods. But again 'Brahman' appears to go beyond all moving objects, however fast they cover long distances! Point out to students that there appears to be a contradiction in these two ideas only when we do not deeply reflect upon them.

(4) Explain that there is no contradiction in these two ideas by bringing to the notice of the students the following analogy. Space is standing firmly everywhere; but when all objects move in it and cover long distances, space is yet beyond them and so appears to have gone beyond them, leaving off the moving objects behind. In the same manner, 'Iisa', who is the *antaryamin* even of the space and who stands firmly, infinitely existing everywhere, appears to be rushing always beyond all the positions occupied by fast-moving objects. In other words, no moving object, whatever may be the distance covered by it, can reach the limits of 'Iisa', who is infinite in all directions and in all periods of time.

(e) *Taddure Tadvadantike*.

(1) How can we say that 'Brahman' or Truth is far away from us? 'Brahman', not connected with the universe, is far away from us who have only the experience of the universe and nothing else. Even 'Iisa', who is our *antaryamin*, cannot be realised by *samsarins* like us, who are in bondage on account of the predominance of *tanoguna* and *rajoguna* in us. Hence 'Iisa' is far away from us! Again, man occupies only a small portion of time and space, but 'Iisa' exists everywhere and in all periods of time! Hence 'Iisa' is far away from the ordinary man. In short,

the vast majority of men are ignorant and therefore cannot realise the two aspects of Truth, namely, 'Brahman' and 'Iisa', even in a thousand million years. Is it wrong to state therefore that Truth is far away from them? *Taddure*.

(2) Again it is stated that Truth is very near us—'Tadvadantike'! How can we understand this statement? If one develops *sattva-guna*, becomes a *jnanin* and a *bhakta* and attains *samaadhi*, we can realise directly that 'Brahman' is our Reality and 'Iisa' is our *antaryamin*. Then we are aware that Truth in both aspects is very near us! Nothing else in the universe can be nearer to us than Truth! It is true that *Brahman* is everywhere, and so It is also in the spot we are now. Is it wrong therefore, to say that Truth is very near us?

(f) *Tadantarasya Sarvasya: Tadu Sarvasyaasya Bauhyatah*.

These two statements which appear to be contradictory are reconciled in the different ways noted below by commentators.

(1) Truth in its aspect of *Brahman* is outside the universe as a whole; but again in its aspect as 'Iisa' It is immanent or inside the infinite universe also.

(2) 'Iisa' as the *antaryamin* of a particular object is inside the object. But at the same time He is *antaryamin* of all other objects in the universe. So He is outside the object also. In this manner, He is both inside and outside every object or being.

(3) It is stated in the *saanti-mantra* that the universe has proceeded from *Brahman* and yet *Brahman* remains infinite; so *Brahman* must be outside the universe. Again, it is stated in the first *mantra* that *Brahman*, in His aspect of 'Iisa', has entered into the universe completely everywhere and at all times. So 'Iisa' is inside the universe also!

(To be continued)

Educate for New Sarvodaya—Part I

BY DR. K. N. KINI, M.A., Ph.D. (Columbia University), Former Director of Public Instruction, Jodhpur.

1. "Sarva" means all. "Udaya" means prosperity. 'Sarvodaya' connotes "Prosperity For All People."

If we are to have a programme of Sarvodaya, it should include prosperity in all aspects of life for all people. It should begin with education, which is the life-breath of a nation.

TRI-PHASED EDUCATION

2. Education in Sarvodaya Samaj should be tri-phased including *training for culture, vocation and defence, all the three trainings being given equal importance*. Vocational education and military instruction are highly cultural, in that they include related mathematics, science, art and drawing, economics and sociology etc.

3. An independent nation which neglects military training of its citizens will be enslaved sooner or later. We must produce Abhimanyus and Lakshmi Bais. Rudiments of physical and military training, such as drill, hiking, camping, lathi exercises etc. should begin from the sixth year of the child. As the child grows, military exercises should increase. By the eighteenth year, when the average student will be a graduate, the individual should be a full-blown soldier.

4. If at every stage of education, elementary, secondary, and college, equal attention is devoted to these three kinds of training, the pupil will be prepared to enter a vocation, independent of government service, and also be ready to defend his or her hearth and home.

5. At present, the nation is largely undisciplined. Military training will fill this void. Vocational training will help in agriculturalisation and industrialization on modern lines. We can compete with other nations, only if we import instruction in modern science, pure and

applied, and modern techniques in industry and warfare. Learning by heart Shakspeare's plays and Milton's poetry has landed the country into danger. Education should be imparted in regional languages even at the highest level. Hindi should be a compulsory language.

MECHANIZATION

6. We should be able to produce maximum materials in the minimum time. "Swift and sure" should replace "Slow and sure". That our nation can work for this end has been demonstrated by the speed with which we have nearly solved our food problem and reached the target of the fifth year in cloth-production in less than three years in our First Five Year Plan. We should work with the same alacrity in every other field.

7. We must adopt full-fledged mechanization, also in our cottage industries and agriculture. We need not be afraid of unemployment, since we have still to organise thousands of new industries and up-grade thousands of present ones. If we purchase only-goods made in our country as far as possible, we shall be able to give employment almost to all.

8. Now that the Government has been giving great encouragement to indigenous efforts in starting industries, more and more daily necessities of life are being produced in our own country. So, if every citizen vows to purchase Indian-made goods, industries will flourish and the enormous drain of our wealth will diminish and unemployment will be on the wane.

9. The people should be taught to invest their spare money in National Loans floated by our Government so as to help in further industrialization.

10. *Production of machinery required for our industries is a great desideratum.*

Engineers and technicians employed in diverse industries should be sent in hundreds to industrially more advanced countries to learn how to manufacture machinery required in each and every industry.

11. Agriculture and cottage industries should be mechanised so that our farmers may also get more leisure to be devoted to cultural and vocational studies. They should have time to undergo military training too.

12. At present, people engaged in cottage industries like hand-loom weaving, work for over twelve hours a day and hardly get a rupee each. I now live amidst them. They are mostly illiterate, and even the literate among them have no time or inclination to read a newspaper. Less hours of work and more production will up-grade life through the employment of labour-saving machines. The same is true of our farming.

13. Our industrialists should stand by our Government and push up industrialization. If they do not strengthen the hands of our Government, they themselves will be the losers in the end. They should pay to the Government the legal taxes and revenues without let or hindrance. They should feed the Kama-dhenu which provides them milk.

FIVE-YEAR PLANS FOR DEFENCE

14. Every citizen, man as well as woman, boy as also girl, should be a soldier. There is need for military equipment for training inside schools and colleges and also outside.

15. We must have the strongest army, the most powerful navy and the most mighty air-force. The equipment needed should be produced in our own country. *We must draw up successive five-year plans for defence-training as well as for manufacturing war-materials.* We must take part in righteous wars, when it would be dangerous to depend upon foreign war materials. We may not get them. Foreign purchases will drain our

wealth too. Foreign firms may also deceive us by providing ammunition that may not fire and guns that will not work. Moreover, production of war materials will yield employment to millions, including scientists, engineers, technicians. Nursing will give work to thousands and thousands of women.

16. First-aid and medical care of the wounded entail a vast drug-industry and manufacture of surgical instruments and other medical equipment. Only rudimentary attempts have been made in these fields in our country. We have yet to make a colossal headway.

17. The private sector in industry is too shy. They must muster courage and serve the nation by working earnestly to achieve the targets in our five-year plans.

18. We produce annually only about one million tons of steel. To be a first-rate nation all round, *we should be able to manufacture three hundred million tons of steel a year.* Every State where the raw materials are available, should establish a steel industry.

19. We must also harness atomic energy both for war and industrial purposes.

EXPANSION

20. In some of the countries of Asia and especially in India, the density of population is too great to allow of enough food production to sustain the people in comfort. There are vast tracts of fertile and virgin lands in some of the other continents unoccupied or sparsely occupied. In the latter regions exist vast quantities of mineral, animal and forest wealth too, which can be utilised to augment the material prosperity of the Asians. If these nations will unite and demand the occupation of those lands, the whites who follow the dog-in-the-manger policy now are sure to yield. Sweet reasonableness is bound to succeed when the human strength behind it is of the order of one thousand and five hundred millions, and if the latter will intensify their efforts at

militarization and emanate as first class military nations, success is assured.

21. When the question of 'live or die' arises, nations ultimately use force. The people of Europe used force, extirpated the aborigines of Australia, South Africa and America either completely or partially and have been doing so even today, and themselves inhabited those lands. So if the future generations of Asians will adopt force in years to come, they cannot be blamed.

22. World War III is in the offing. Nations have been preparing for it, as they did before the previous two world wars. Sooner or later, it is bound to take place. Atomic weapons will be used. Large masses of people will be wiped out. Wisdom should dictate to the comparatively ill-equipped Asian nations not to get excited and join the belligerents, unless their own countries are attacked. When those powerful nations will fight among themselves and will be laid low, opportunities will present themselves to the neutral Asiatics to press their claims for expansion with vigour and force, and the latter will succeed.

BLOT OUT UNTOUCHABILITY

23. The Indian Constitution has abolished untouchability and the Central and State Governments have been taking active measures to blot it out. A bill to penalise this curse on an all-India basis should be prepared at the centre and should be passed into law soon.

24. While the Hindu religion preaches the highest form of equality as between man and man, practice is in the opposite way. The Geeta enjoins: "Wise men look equally on a Brahman endowed with learning and humility, a strong man, a humble person, a mean individual and the poorest person". (Chapter V, Sloka 18). What a high ideal of democratic living!

25. The reform should therefore be effected in the orthodox centres. The

ancient Kings gave large landed estates and other privileges to the Hindu Mutts to enable them to consolidate and expand religious thought and help people to understand it; but the Heads of these Mutts have consolidated their own power over the people for their own aggrandizement, and have been interpreting the Shastras in a most conservative manner, lest they should lose their disciples, who are dwindling anyway. The leaders of Hindu society must tell these Heads that unless they take a broad view and aligned themselves with modern sociological thinking, there is every chance of their completely losing these privileges, and of their powers being repudiated by the laity.

26. It would be in the wide interests of the Hindu Society and humanity in general to choose a few Mutthadhipathis and priests from among Harijans. Harijan cooks and servers should be employed in all licensed hotels to a certain degree.

27. A few Heads of Mutts should be encouraged to undertake world tours each year and study world conditions first hand and realise how untouchability and other curses among us are viewed in progressive countries. The more learned and advanced among them may place real Hindu thought before the nations of the world.

28. Religion should enable people to live a full life. *Hindu religion should therefore be secularised.* Mathadhipathis, priests and temple administrators should study the Five Year Plans, the objectives and organization of National Extension Scheme, Community Projects, Social Welfare Board, Cottage Industries Board, Bharat Sevak Sangh etc., co-operate with the Government authorities in working these problems in the lands belonging to them.

29. Economic advancement enthruses people to think of religion. A woman social worker among the coal miners of Jharia coal-fields told me that, when she

asked the women labourers to attend Bhajana in the evenings, they plainly told her that they were not interested in religion when their living conditions were miserable. Similar is the case with most poor people. Our religious heads should therefore bestow adequate attention on the material prosperity of Harijan and other backward classes. We cannot justly claim equality elsewhere, when untouchability and poverty stalk our land.

Our children should be taught to eschew untouchability at every level.

CULTIVATE RELIGIOUS TOLERATION

30. When a Hindu is converted to another religion, either by force or willingly, he is not taken back to the Hindu fold, if he should repent and wish to come back. In the past, millions were converted to other faiths at the point of the sword, and however much the forcibly converted people remonstrated that they were living a Hindu life and none other and wished to be taken back, they were not received again in the respective castes. So great was Hindu intolerance. *Even in these days of enlightenment, orthodox Hindus are still as intolerant as before.*

31. Our Swamis have not been guided by the Geetha ideal—"He who judges of pleasure and pain everywhere by the same standard as he applies to himself, that Yogi is regarded as the highest" (Chapter VI, Sloka 32). That is why Christian missionaries succeed in proselytisation.

If there is any vitality in Hindu religion, as there was two thousand five hundred years ago when Buddhism (reformed Hinduism) spread in most countries of Asia, *let all those who wish to embrace Hinduism willingly now be received with open arms and let us show our real spirit of religious toleration.* It is no use merely finding fault with missionaries for what they have been doing according to their light.

32. Let our Swamis invite the missionaries for discussion of religious matters and convert the missionaries themselves to the Hindu religion if they will be convinced of its superiority. There are thousands of Europeans and Americans who feel that Hindu religion has great truths to teach to the world and are prepared to adopt it. It is Hindu intolerance that does not receive them into the Hindu fold. After World War III, the West will adopt Hindu religion with greater avidity.

POSITION OF WOMEN

33. India was truly great in very ancient times, one principal reason being that women enjoyed equal privileges with men in most affairs of life. Though in our Constitution they have equality with men, still because of age-old social customs and prejudices, women are denied equality in practice and millions among them are behind the purdah. Men must quickly change their attitude and seek the co-operation of women in every walk of life.

34. Women should also take every opportunity to press their claims for equality. There should be more women ministers both at the Centre and in the States. Women should also be appointed as governors, ambassadors, aviators, judges, welfare officers etc. If all our transactions are done in the regional languages, able women with sound commonsense can be found to work in these fields.

35. If women be given military training just like men, they will be enabled to show their prowess and be progressive in their outlook. Their assistance should be taken in formulating and working Five Year Plans, Community Projects, National Extension Schemes, Social Welfare Boards and so on. One can see women working as farmers, hotel-keepers, traders, stone-breakers black-smiths wielding the sledge-hammer, drawers of road rollers,

hand-loom weavers and so on in addition to being factory labourers. Therefore they have enough experience to give counsel for improving these occupations. Their work should be mechanised, and they should be enabled to produce more and earn more in less time and have enough leisure to be devoted to citizenship purposes.

ABANDON SUPERSTITIONS

36. In the name of religion, many primitive religious practices such as worshiping animals, plants and inanimate things, both on the earth and in the sky, and also devils are rampant. All kinds of imaginary and impossible stories have been formulated in *Puranas* and other so called religious treatises to strike terror in the minds of simple folk about divine punishment, with the result that fear rules our life.

37. Once I heard a pandit delivering a lecture on the cow and describing the gods that reside on each and every part of the cow's body. One can see printed pictures depicting these ideas on the walls of some of the Hindu homes. In our daily worship, oblations are offered to various imaginary gods, while the Gita propounds only one Supreme Power—Imperishable, Indefinable, Unmanifested, Omnipresent, Unthinkable, Unchangeable and Eternal (Chapter XII, Sloka 4). No wonder that educated youths run away from these primitive types of worship of animate and inanimate things which look ridiculous to them. We should discourage reading of *Puranas* and other superstitious texts in the name of religion.

37. Some elderly people have been now trying to impress on the laity that Sri Rama and Sri Krishna were gods. Younger people ask, "If God be so great

as to create and rule millions of universes, should he assume a tiny human form to destroy still tinier souls like those of Ravana and Kauravas?" I think we should give up the notion of *avatars*. Rama and Krishna were great souls.

38. Also, we should have simple faith in God and God only, and in no other imaginary substitutes. All rituals should be abolished. Idol-worship is a most unreasonable form of worshipping Him. Once when Gurudev Rabindranath Tagore had a meeting with Mahatma Gandhi (1925), the former is reported to have expressed: "I would like to sweep up every idol of every kind—brass, wood, stone and alabaster—from every city and village, every temple and mohalla, and make one great heap from the whole country and sweep them into the sea and so cleanse our stables," to which the Mahatma characteristically replied: "You dare not take a crutch from a lame man's arm until you have taught him how to walk."

39. We must take to heart the words of these two greatest personalities of the then world and benefit. We shall remove the crutch when we shall teach the Geetha conception of the Almighty to the masses.

40. Pandit Jawaharlal Nehru, the greatest statesman of our times, said on July 8, 1954, while opening the Bhakra Canal in East Punjab that he looked upon these places of big works as temples and places of worship. For him temples or gurudwaras or mosques were not as much places of worship, as these places of great works where he felt more religious-minded. May our nation give up superstitions and follow this religious thought of the Prince of Pacifism and Human Brotherhood.

(To be Continued)

NOTICE

Film India Reader's Corner, 446, Rasthapeth Corner, Poona-2 has been appointed as one of our Representatives for Bombay State. We request our subscribers & advertisers to extend to them their fullest support.

THE EDUCATIONAL REVIEW,
Manager.

Curricula for Women

BY EUNICE CARMICHAEL ROBERTS, *Assistant Dean of the Faculties and Director of Women's Educational Programmes, Indiana University.*

(The question of what constitutes appropriate education for women at the college level is one that has been considered seriously in the United States since women were first admitted to U.S. colleges some 100 years ago. Does equality of opportunity demand that women be given the same education as men? Or does their role as homemakers, wage-earners, or both combined, require a different education? If so, what kind? There are many opinions on these basic questions. The following article presents one of them.)

The history of higher education for women in the United States is only about a century old. It has been accompanied throughout its development by battles over every right and recognition won.

One of the early battles that had to be fought was to establish the fact that women are capable of being educated. This fact has been established. In about a century of higher education for women in the liberal arts and in several decades of education for women in a wide variety of professions, there has been no evidence that women are not the equals of men in intellectual ability and potential development.

Perhaps it was natural that in the early fight for higher education, women should follow the curricular patterns already established for men. It probably occurred to no one to question whether there should be different patterns. Besides, there was the need for women to prove that they were *equally* educable. How to do that, except in the same curricula?

Now, however, it seems profitable to consider the possibility of different educational needs for men and women.

Women's interests are just as diversified as those of men, and they overlap

those of men. There are few, if any, fields in which some women are not interested; there are few, if any, fields in which some men are not interested. This would suggest that, in one sense, there should be no differences in their educational programmes.

There should be broad offerings open to both with efforts to insure that the major interests of each are adequately met and with assurance that good counselling in choices is provided without self-conscious feminism or masculine condescension.

But it is true that, as a group, women's major interests are different from those of men. This is demonstrated by the choices they make, as a group, when all curricula are open to them. It is demonstrated by what they do after they leave college. It appears that the answer to one question is fundamental to any planning of educational programmes for women: What will be their role or roles after they leave the university?

About 80 percent of our current women students will marry and become home-makers within a few years after graduation. Most of these will need to earn a living for a short while before marriage and possibly to supplement the family income for the first few years after marriage. Some will remain unmarried. Many, and their number is increasing, will wish to combine a career outside the home with marriage and home-making.

For that majority who choose home and family without an outside career, there will come a special problem in middle life. Although the nurture of small children should probably be regarded as a mother's full-time job, children do grow up and leave home while the mother is still in prime physical and intellectual vigour.

What do these considerations of roles mean for those concerned with planning educational programmes for women?

Every woman should be provided with some occupational competence. Even if she does not have the experience of earning her living, she should have that competence as her most valuable "insurance policy". Conversely, the woman planning a career without marriage should be counselled into some preparation for marriage because of the actuarial likelihood that it will happen to her.

The salient fact for those charged with providing curricula and counselling for women is that most of the women will be married and have families. Thereafter, with greater or less emphasis, their lives will be centered around their status as home-makers.

As a home-maker what will a young woman need to be and what should she be competent to do? She will be largely responsible for the physical comfort and well-being of her family; she must see that her children are inoculated against some things and nurse them through others; she must be able to plan and prepare, or supervise the preparation of meals. She may be the representative for the family in various church, community and civic activities. She will do most of the buying of clothing for the family, of equipment for the home.

Without minimising the importance of these skill aspects of her job, a far more important part of the question is: What kind of person should she be? The acquisition of the skills need take only a small part of her time and energy. It is the woman who largely sets the moral, spiritual and social tone of the home. Not only should she have her children immunised against disease; she should immunise them against dishonesty, shoddiness and deceitful practice. Not only should she give them balanced meals; she should give them a balanced outlook on life and a sense of values with which to approach it. Not only

does she buy their clothing; she guides their recreation, what they read, and what entertainment they enjoy.

It is most important that the woman be trained for these functions too. A major portion of her education can well be a liberal arts programme, whether or not also she wishes professional training, for it is within the disciplines of the liberal arts that intrinsic education takes place, education which changes the person himself.

Also, although there are historical and social reasons for the fact that more great contributions have been made in literature, art and philosophy by men than by women, at the contact level the transmission of our culture is primarily by women. The woman who nurtures and cultivates the intelligence and budding thought processes of children needs herself to have had her mind awakened.

Women need training which allows for more flexibility than do men after formal education is completed. The possibility of no marriage or of widowhood must be taken into account, even though most women train primarily for home-making.

A liberal arts programme provides for more possible alternatives later than does any other sort of education. And against the time when the children are grown, there can probably be no better preparation than a good liberal arts education. One of the most tragic roles in our society today is that of the middle-aged woman without goals or significant activities. This is tragic not only because it is such a waste of human resources, but also because, as is often the case, she is not conscious of the nature of her role.

Preparation for leisure time is another facet of the education of women. Mechanical devices in the home have given women more leisure than their husbands usually enjoy. Strong support for broad liberal arts training can be based on this need alone.

In addition to leisure time as usually conceived, there is a sort of half-leisure which is concomitant to some jobs men do but to many jobs that women do. Dishwashing, housecleaning, family taxi service, and dozens of other trivial but necessary occupations certainly do not require one's full attention. There is a tremendous need and opportunity for society to educate a woman in such a way as to give her a breadth of imagination and a depth of inner resources which will provide her with something of more value to contemplate as she goes about those tasks than the inconsequential happenings of her daily life.

It is more important to educate for this partial leisure than for full leisure

because a person often drifts into the former without awareness, whereas he usually plans for full leisure.

In summary, our society should provide opportunity for education in a profession for any woman who wants it along the same lines as that provided for her male fellow students. However, it should counsel most of its women into some preparation for marriage, including skill courses for those who feel the need for them. Our society should help them make plans which will give them the maximum adaptability after their formal education is completed. It should have ever before it as a goal for each one the inclusion of as broad and as deep a liberal arts education as is possible.

Editorial

THE Senate of the Madras University, on October 14th, approved the proposal for the introduction of three-year degree-courses in the place of the two-year courses now current. We discussed the significance of the reform last month, but nevertheless feel that there is no need to make apologies for reverting to the theme on the occasion of the Senate giving its formal sanction to the scheme of the Academic Council.

It is a pity that this important reform was adopted by the Senate after only a discussion of two hours. Opinion critical of the reforms does not seem to have cared to express itself during the debate. In the circumstances, Dr. A. J. Boyd, Principal of the Madras Christian College and a member of the Syndicate, did a noteworthy service by drawing attention to many of the manifest weaknesses in the proposed reforms. "We do not yet know," he said, "what is going to be the syllabus of the higher secondary course. Until we know that, it is very

difficult to give a final answer to all the problems that have been pointed out." He also dispelled the notion that these reforms carried out the recommendations either of the Sadler or Radhakrishnan Commission. Both these commissions had proposed a three-year degree course on the top of a two-year Intermediate course. But the Madras proposal envisaged only an year's interval after the completion of the S.S.L.C. and before admission into the degree course. He warned the Senate that it was not realistic to say that somehow the standards in the University could be raised by adding a seventh form to the high school course. Nor could it be said that the language problem would present less difficulties in the new set-up. For the higher secondary schools would be having the regional language as the medium of instruction. Dr. Boyd also urged the inadvisability of adding an extra year to the school course, which might result in the 80% of the students who left the school for good at the School Final stage going in for it. If added to the College

course, only the 20% who went in for higher education would take it up.

Dr. Boyd finally declared that the passing of the resolution could not be taken to indicate their final decision. They might have to revise the decision when details were examined and discussed.

On the other hand, the Rev. Fr. Murphy, who moved the resolution, commended the new scheme of the higher secondary school as excellent. He dealt with some of the difficulties during the transitional period. There would be two sets of students entering the degree course—one from the higher secondary school teaching through the regional language and preparing for a final examination conducted by the Secondary Education Board, and another taught through English for a pre-university course in the college and passing an examination controlled by the University.

Another difficulty to which the mover referred was that of finance. Most colleges could not afford to lose their fee income from Intermediate students. Though he did not think that this would lead to a serious crisis, he gave the assurance that the University authorities would take steps to introduce remedial measures.

In view of the opinions expressed and disclosures made by Dr. Boyd, we feel that the Senate could have gone more deliberately about the matter. Dr. Boyd's statement that all the concrete details were not available before the Senate and that there was a possibility of the proposed reform being scrapped or amended after the scrutiny of these details, introduces a disquieting note of suspense about the future of higher education in Madras. All these seven years after the attainment of freedom, we have been having a hectic time with confused and contradictory changes in primary, secondary and high school education. It is to be hoped that the fever has not caught the University also, and that

whatever reforms are thought necessary would be introduced with deliberation and without the liability to annual changes.

Our readers will re-call the article which we published under this heading last month, from the pen of **Student Sri Kalidas Kapur, the Malaise distinguished educationist of Uttar Pradesh.** It suggested two causes for student indiscipline—sex starvation among young men owing to late marriages and the entry of teachers into all kinds of political agitation. Commenting on this, Dr L. Mukherjee writes in *Education* that the sexual life of young women and men is getting reconciled to the changed conditions. In his view, student indiscipline is due to deterioration in the quality and prestige of the family, which no longer acts as a restraining force making people peaceful and law-abiding. Conflicting adult standards and frustration caused by an out-moded system of education are also pointed out as possible factors making for indiscipline. Dr. Mukherjee is convinced that the few teachers who have entered politics are not at the root of this trouble.

Tackling the same subject, Principal B. S. Mathur refers to Prof. Kabir's diagnosis which finds a potent cause of indiscipline in the loss of respect for teachers by students. This in turn Sri Mathur traces to interference in details of administration of schools and colleges by political bosses. Teachers are no longer free to act according to their judgement and discretion. When students get spectacular demonstrations of the helplessness of teachers before political bosses, there is little possibility of the teachers being able to enforce discipline.

The subject of student indiscipline is again the theme of an article by Sri Nigam which appears in this issue of the *Review*. It will be noticed that he also attributes the major share of the trouble to the use made of students by

ns and to the glitter of political emptying frustrated teachers.

a widespread phenomenon as it indiscipline is obviously due to a variety of complex causes. Some of these mentioned in the opinions set out here. We may add a few more to the list. One is the entry into our schools and colleges of students from social classes to whom education is new. It may be remembered that till recently illiteracy of the father was a qualification for the son's admission into institutions of higher learning in Madras. Students of this kind are not accustomed to the tradition of discipline in schools. To add to this, respect for teachers is effectively undermined by the open exercise of undue influence by politicians and officials in the matter of admissions, promotions etc. Again, the calibre of the teaching profession has gone down deplorably on account of unsound methods of recruitment and inadequate prospects held out to teachers. Over and above all this, we have the spirit of the age which despises authority of every kind. The achievement of freedom for India has been taken to imply the right of the students to determine what lessons they shall listen to, what examinations they will sit for and what kind of papers they will answer.

The fact is that we are living in a transitional age of dissolving values. Unless the leaders make up their mind as to what kind of society they are building, education is bound to cause serious headaches to students as well as teachers.

It is good news that at long last some one has thought of and ventured to embark on the publication of a journal for our adolescent pupils. The situation that made for the phenomenal success of penny dreadfuls in Western countries towards the end of the last century is being reproduced to some extent in our country now. We are now busy turning

out quite a large number of young people with the ability to read and write. Just what sort of stuff are they going to read? Good taste in reading does not come spontaneously and of its own accord. And if we do not educate these new literates into good taste in reading, they will run the risk of becoming the victims of vendors of sensationalism, pornography and unscrupulous political propaganda.

Sri G. S. Krishnaiya, who has been connected for decades with the training of teachers and who has also to his credit experience of educational conditions in foreign countries, brought out on August 15th last the inaugural number of *Sunshine*, 'a progressive children's national monthly with a world view.' It is being published by the Sunshine Publishing House, 5556, Shivajinagar, Poona 5, and is available at an annual subscription of Rs. 5-8-0. The advisory board includes the names of distinguished leaders and educationists. Messages of good wishes have been received from men and women of light and leading in every walk of life.

The editor's plan is to include in the journal for the sake of high school boys and girls stories, articles, hobby notes, household hints, health notes, things to make and do, jokes and biographies from various fields. Space for teachers and parents, notices of prizes and competitions, suggestions for social service etc., and a page for scouts and guides, will be provided.

About the competence or the enthusiasm of the editor, there can be no two opinions. We are sure that he will make *Sunshine* bring sunshine into the life of every boy or girl who is lucky enough to read it. But the venture is in the nature of a pioneering effort and requires encouragement from all sides. We hope that this will be forthcoming in sufficient measure to make the magazine the success that it deserves to be, and that soon editions of *Sunshine* may be appearing in various Indian languages.

Recently the Annamalai University celebrated its 25th anniversary. Universities founded by private

Annamalai University

benefactions are familiar enough in Western countries, particularly in America, but the late Rajah of Chettinad set a fine example in India when he started this University in 1929. Since then the University has expanded and progressed in many directions. But, surveying its achievements over the past 25 years, we may be permitted, to point out that it has yet to strike its own distinctive note. Much work still awaits it in the study and interpretation of South Indian, and particularly, Tamil culture. We are sure that on this occasion, under the stimulating guidance of Dr. C. P. Ramaswami Iyer, inspiring lines of development will be chalked out.

Mr. Justice Mack, who delivered the Founder's Day Address, spoke 'provokingly' on many controversial topics. In particular, he referred to the problem of multiplicity of scripts in India. There are many points over which we differ decisively in his reading of the cultural history of India, but it is unnecessary to traverse them here. On the question of scripts, however, we wish to make a few observations. We do not feel that it is very easy to overcome the sentimental attachment to the different scripts in India. Probably we will have to reconcile ourselves to the fact of having many scripts as with that of having many languages.

Experience of the past, shows only intense loyalty to local scripts. The study of Sanskrit all over India was a unifying influence, but the language was studied in different scripts. Almost till the beginning of this century, South Indians studied Sanskrit in local scripts. Those whose mother tongues were Telugu, Kannada and Malayalam found no difficulty in reading and writing Sanskrit in their respective scripts. Those whose mother tongue was Tamil used the script called Grantha, which is closely allied to the Tamil script, for this purpose. Even now there are some distinguished Sanskrit scholars in South India who are ignorant of the Devanagari script.

A study of the history of Indian scripts shows that both the South Indian scripts on the one hand and the Devanagari on the other are derived from the same original. The Devanagari is a modern development, while the South Indian scripts go back to an earlier type.

We mention all this only to draw attention to the complex historical processes behind the development of the various scripts in India. It would not be easy to sweep them away in favour of a single script, either Indian or foreign. It is some matter for consolation that the vowels and consonants of almost all Indian languages are more or less the same. This undoubtedly suggests the possibility of a single script, but the day for that has not yet dawned and is not likely to dawn for many a year to come.

THE RAILWAY ACCOUNTANT

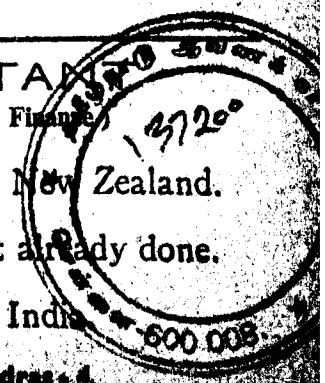
(a monthly Journal devoted to Railway Accounts, Audit and Finance)

Well appreciated abroad in Washington, London and New Zealand.

Obtain full benefits by subscribing immediately, if not already done.

An excellent advertising medium throughout India

Contact: The Mg. Editor, 14, Balakrishna Road, Madras-4.



REGD. NO. M 272

HIGHLY USEFUL BOOKS

For All Competitive Examinations

- | | | |
|---------------------------------------|---------|--------|
| 1. Topical Essays | ... 2 3 | RS. A. |
| 2. Up-to-date General Knowledge Guide | ... 2 0 | |

Postage Extra

For Copies apply to:

SRI R. SRINIVASA IYENGAR,
Principal, Srinivasa Tutorial,
CROSS CUT ROAD,
COIMBATORE

STAMP-COLLECTING

Plays an important part in the educational curriculum of all schools and colleges in the West, as it is the finest and cheapest MEDIA for imparting general knowledge in Art, Bibliography, Currencies, Geography, History and Current world events.

Why not learn everything about this 'King of Hobbies' and impart it to your wards? In TWELVE ANNAS per month, you can avail yourself of the finest philatelic library this side of Suez.

Please write for particulars

enclosing reply postage to:

JAL COOPER, F.R.G.S.,
Standard Building, Hornby Road,
BOMBAY.

CAREERS & COURSES

(All-India Educational Monthly)

Every month you are served with a compact review of the News, Short Biographies of Men in News, Advances in Science, Topics on Literature, Economics, Politics, History, Psychology, Art, Intelligence Tests, General Knowledge including Everyday Science, A Career For You, Book Reviews etc., etc.

Write for a specimen copy enclosing a Re. 1/- stamp

Subscription Rates:

Annual Rs. 9/-

Single copy Re. 1/-

Best Medium for publicity all over India.

For further particulars write to:

CAREERS & COURSES.

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

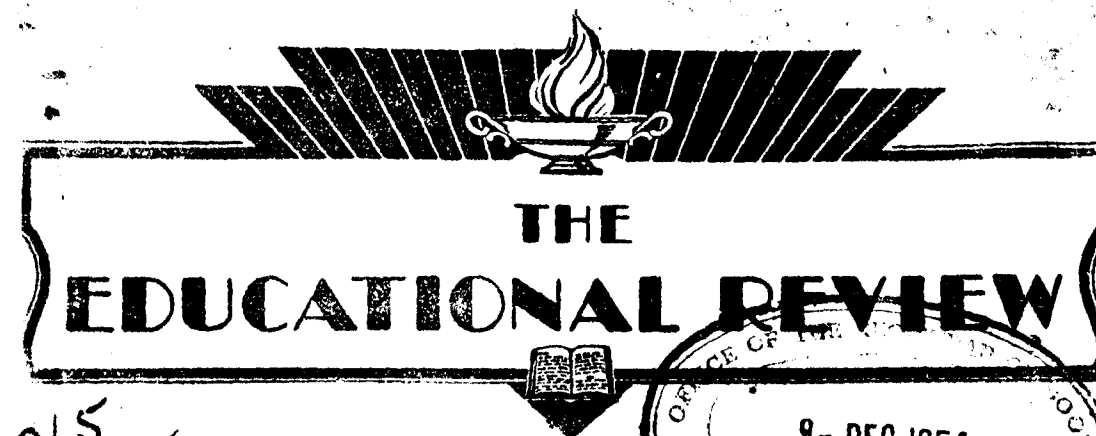
Printed By Sri C. Krishnamurthi, at the Sri Ramakrishna Printing Works, 19-B Woods Road,
and Published by M. R. Sampatkumaran M. A., 14 A, Sunkuwar St., Triplicane, Madras,
Hon. Editor: Sri A. N. Parasuram, M.A.

65

VOL. LX No. 11 ||

REGD. NO. M 272

|| NOVEMBER 1954



965
4-54.

CONTENTS

Education Via Museums—The Challenge in India—By Sri G. S. Krishnappa, M. A., Ph.D., Principal, Shri Shivaji Preparatory Military School, Poona, and Editor, 'Sunshine' ...	20
A Bold New Programme for the Schools. By Elizabeth Fagg. ...	20
Examinations—I. By Sri S. N. Nigam, B Sc., L.T., Sahitya Ratna, Ajaigarh, Vindhya Pradesh. ...	20
What Most Needs A Modern High School? By Basantkumar Das, B.A., D. ED., P. M. E. School, Tikabali, Orissa. ...	20
Educate for New Sarvodaya—II, By Dr. K. N. Kini, M.A., Ph.D., Former Director of Public Instruction, Jodhpur. ...	20
News & Notes ...	20
Editorial ...	20

Annual Subscription, inclusive
of Postage, Rs. 5.
Half-yearly Subscription, Rs. 3.

14/A, SUNKUWAR ST.,
TRIPLICANE, MADRAS.
(All Rights Reserved)

Foreign Subscription, inclusive
of Postage, Rs. 6.

Asst. Editor: M. C. KRISHNAN,

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

THE TEACHING OF MATHEMATICS IN THE NEW EDUCATION.

THIRD EDITION

With an appendix on Mathematics in the Gandhi Scheme of Education.

BY N. KUPPUSWAMI AIYANGAR, M.A., L.T.

This is not merely a book on the Teaching of Mathematics. As the title itself indicates, it is a book on Educational Theory as well.

It is not realised in India as it is done in the west, that "MATHEMATICS IS THE FOUNDATION AND THE VITALISING ENERGY for the basic sciences such as astronomy, botany, chemistry, geology and physics and, together with them, furnishes strong support for the applied sciences in the higher branches, such as the social studies like economics and sociology, and engineering of various kinds," and as such....."IT OCCUPIES A SPECIAL POSITION IN MODERN scientific culture, and the problems of the Teaching of Mathematicsare CLOSELY INTERWOVEN WITH THE LARGER ISSUE IN EDUCATION..... its practical as well as cultural aims."

In order to explain this view the author has critically examined the basic principles of the various modern developments in Educational Theory and Practice. Therefore it is a book useful not only to the mathematics teacher, but to all those who are interested in the reform of our Educational System.

The book can be had of:— (1) The Author, Vadavur, Tanjore Dist. (2) G.E. Stecher and Co., 31 E., 10th St. New York, U.S.A. (3) Sri Srinivasa Varadachari and Co. Mount Road, Madras.

Price Rs. 10-0-0 a copy. 20% discount if 10 books are bought at a time.

Copies can also be had from

EDUCATIONAL REVIEW BOOK DEPOT.
16, SUNKUWAR STREET, TRIPPLICANE, MADRAS 5.

BHAKTHAN

MONTHLY TAMIL JOURNAL

Devoted to religious & spiritual topics

Honorary Editor:

SRI KARAPPANGADU
VENKATACHARIAR SWAMI

Editor & Proprietor:

M. O. ALASINGRACHARI, B.Sc., B.L.

Office:

71, VENKATRANGAM PILLAI STREET,
TRIPPLICANE, MADRAS.

(Phone: 86109)

Annual Subscription: Rupees Three only

UNIVERSITY REFORM IN CONTEMPORARY INDIA

By

Dr. S. R. RANGANATHAN,
M.A., L.T., D. Litt. F.L.A.

A stimulating survey of problems of University reconstruction in India by a well known educationist, this pamphlet is a reprint of a series of articles contributed to the **Educational Review**.

PRICE ANNAS TWELVE ONLY.

Apply to:

The Manager

THE EDUCATIONAL REVIEW
TRIPPLICANE, :: MADRAS-5.

The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LX.

NOVEMBER 1954

No. 11

Education Via Museums

The Challenge in India

BY SRI G. S. KRISHNAYYA, M.A., PH.D., *Principal, Shri Shivaji Preparatory Military School, Poona, and Editor, 'Sunshine'.*

THE eye-way to knowledge has through all the ages been regarded as the most popular and the most effective. The visual comes before the verbal. It makes the abstract concrete; the remote is brought near; the unfamiliar is made vivid and interesting; the absent is made present; what was forgotten and unknown becomes unforgettable. Limits of time and space are overcome. Sight is might. And yet although the museum capitalizes this fundamental principle and builds on it, there are thousands of people in Madras, Bombay and Calcutta who have not ever stepped into the local museum and seen its different departments and the numerous rare exhibits, which leads one to say that the museum movement in India stands in need of great encouragement and that the few existing museums should exert themselves to the maximum to attract and serve the people more satisfactorily and more enthusiastically.

Introducing the Lord Reay Maharashtra Industrial Museum Bill in the House, the then Premier of Bombay, Mr. B. G. Kher, who was also in charge of Education, is reported to have said: "I realize that possibly when the word 'Museum' is mentioned, you conjure up visions of dust and dirt and endless rows

of specimens arranged with meticulous care. It must be admitted that museums in India have in the main adopted a purely passive attitude to education and where attempts have been made to extend their sphere of usefulness they appear to have met with singularly little support from the educational and financial authorities. In not a single one is there that intimate link between schools and the public on the one side and the museum on the other, which is such a feature of the museum service of the U.S.A., and several European countries."

The position of India with respect to so useful and necessary a means of mass education as museums is lamentably low. India has a population of about 340,000,000 comparable with that of Europe minus Russia, and yet, whereas Europe has over 5,000 museums, India, we are told, has only 105.

Further while countries like Great Britain and the United States spend about 8d. per head on museum services, India provides about 1/30th of a penny per head. The total amount allocated annually from all sources to museums in India is about Rs. 7,20,000, less than is spent on a single really good museum in any one of the great capitals of Europe or America. The five largest Indian

museums have a larger income than the remaining 100 put together, but even their combined incomes do not equal what is spent annually in Glasgow, Manchester or in a single one of the six large national museums in the city of London. Even Sweden with a population of 6 millions spends more than India. Possibly in no other country of the world, except China, are there so many large towns without a public museum of any kind. Bombay to Calcutta, from Ferozepore to Trichinopoly, India has but few ideal museum buildings—few cool, spacious, inviting temples of the Muses, such as are to be seen in many American and European cities.

Nevertheless, when the vast geological, archaeological, ethnological and other potentialities of India are considered, one is astonished and ashamed at the smallness of the sum now being expended on this vital agency. So few areas of the world are so rich in history, so fruitful for the archaeologist, so inviting to the scientist, that the comparative poverty of the museum movement in India strikes a thinking person with amazement.

There are reasons for the paucity. India is essentially rural and there are only 40 towns or cities with a population of over 1,000,000. Besides 90% of India's population are illiterate, also the wealth per capita is but a fraction of that in Europe or America.

A further reason for the comparatively poor state of some of the Indian museums is that India has not been blessed with benefactors in this field as generously as have been the United States and various countries of Europe. Gifts of a hundred thousand dollars for museum purposes or new buildings are not unusual in the United States, but in India there have been only two gifts of this magnitude, namely, Mr. Currimbhoy Ibrahim's gift of Rs. 3,00,000 to the Prince of Wales Museum, Bombay in 1906 and Lord Curzon's endowment to the Victoria

Memorial Hall, Calcutta, with a sum of £20,000.

The museum should be one of the best recognised forms of public service, a cultural agency used effectively for the education of the masses, and should attract the enthusiastic support of the community, rich and poor, literate and illiterate, man and woman and child. True education which is an awareness of man and his environment, is never completed.

Every school can have a small museum at very little cost. Pupils are delighted to collect specimens of stones, shells, stamps, coins, roots, leaves, grains etc. etc., during their vacations; and even at other times, with a little guidance from their teachers of Science, Geography and so on, they should be able to do a splendid job. Then there is the training that comes through the opportunity for classifying, labelling and preserving and displaying. Periodically old specimens must make room for new ones. Care must be taken to see that pupils are able to understand what they are seeing. The sense of wonder is greatest fortunately—in childhood. The School-Museum should feed it constantly.

In America, Germany, and in Great Britain, museums have been established by the hundred as adjuncts to elementary and secondary education, but in India few museums have been established with this object in mind. And amongst the failures of museums in India, the failure to use them as educational institutions is perhaps the most unfortunate. The connection should be strengthened in every way between museums and students by making regular visits to good museums a definite part of the school course and by directing the attention of teachers to the great educational value of museums. The Prince of Wales Museum in Bombay has in some previous years, invited parties of teachers to visit the Natural History Section to learn about the

exhibits so that they in their turn may be able to conduct their previously instructed pupils to the museums according to a definite schedule. This can and should be done wherever there is a large museum and a pupil population. In India where education tends to be too literary and abstract, every opportunity should be seized to awaken interest in the natural history and culture and the history of India by means of museum collections.

The Indian museum movement, it might interest the reader to know, has had a quadruple origin—firstly, the Governments and their European servants established scientific museums at the great centres of Government; secondly, the Indian states have to some extent followed this example; thirdly, the Archaeological Survey Department has developed a dozen local museums; and fourthly, teaching institutions and learned societies have created museums to suit their own special requirements.

The Museum has ordinarily been known merely as a "collection of the monuments of antiquity or of other objects interesting to the scholar and the man of science, arranged and displayed in accordance with scientific method". But it is more than that. The modern museum is "a venerable domicile of learning", "a college of education". It is a teaching institution and is entitled to be recognised as a University, which, through its various branches, is functioning for the advancement of education.

Attention is invited in passing to a problem peculiar to a country like India which has several languages. Museums in the past have been founded for literates, and by this one usually means

literates in English. The time has now come, when, if the museums of India are to be as potent a factor in the educational scheme as they are in Europe and America, they must resolutely face and solve the problem of awakening, inspiring and teaching some of the three hundred million illiterates. Occasionally on the labels, to English there is added the most popular regional language, as at the Lord Reay Museum, Poona, whilst at Coimbatore a few of the South Indian cereals in the agricultural museum are labelled in no less than 8 languages! A practicable suggestion for general adoption would be that all labels should be bi-lingual at least i.e., Hindi and the main regional language. But the difficulty here is twofold: (a) that where museums are located, there are spoken several Indian languages, e.g., in Bombay, there are those who can read only Gujarati or Marathi or Kannada or Urdu, and (b) if Hindi is to be used, not only are there many in Madras, Bengal and other places who cannot read Hindi, but museum workers find that there is no single name in Hindi for many of the exhibits. Obviously, this problem is closely connected with the whole question of languages in free India.

The museum is a focus of great and vital importance in our plans of reconstruction and educational reorganizing and needs considerable and conscious encouragement. The old and the young, the expert and the student, the industrialist and the agriculturist, the merchant and the buyer, all could be and should be its beneficiaries. All should derive mental and material benefit from this source. So necessary an adjunct of our economic and educational reconstruction deserves better of us all.

NOTICE

Film India Reader's Corner, 446, Rasthapeth Corner, Poona-2 has been appointed as one of our Representatives for Bombay State. We request our subscribers & advertisers to extend to them their fullest support.

THE EDUCATIONAL REVIEW,
Manager.

A Bold New Programme for the Schools

BY ELIZABETH FAGG

From "The Rotarian"

FOR years the suburban community of New Rochelle, New York, had been troubled by a severe problem—the heavily travelled road between New York and Boston ran through the middle of town. Motorists complained that they lost more time inching through New Rochelle than in driving the 15 miles to New York City. Shoppers declared it was dangerous to cross the street or to park. Many residents of the town felt that the road should be made one-way through the business centre, but, fearing the opposition of local merchants, never had dared to propose a change.

One day in 1951 a student at the New Rochelle High (Secondary) School posed an innocent question: "Has anyone ever asked the merchants what they think?" The answer: no one had. The student and a group of his classmates organised themselves into teams, interviewed every merchant whose sales might suffer from a change. Then they polled pedestrians, car owners, members of the city council. When finished, the study revealed that nearly all concerned were agreeable to trying one-way traffic. Astonished by these findings, the city council voted for a six-month trial, citing the survey to back the move. Today the one-way traffic signs are still in place, powerful reminders that any group of citizens willing to take the time and trouble—even a group of students—can bring about civic reform in a free society.

In Carlsbad, New Mexico, another group of students is scoring an equally impressive reform—against allegations of reckless driving among teenagers. Public opinion against the young crowd was rising sharply; stringent conditions soon would be imposed. City officials were almost desperate, when a high school group went to the police and said,

"We would like to see if we can handle this situation ourselves."

They outlined a plan. A student-elected Driver Control Board would check on all student-drivers by making them show a parent's written permission to use a car. It would sit as a court once a week to try traffic offenders, empowered to withhold licenses up to 30 days and to recommend suspension from school for a third offence. Police officials accepted the plan and agreed to back the board's decisions. That was two years ago. Today the teen-age accident rate in Carlsbad is vastly reduced and charges of reckless driving are almost nonexistent.

These striking activities by two widely separated groups of students are part of a bold new teaching programme which holds promise of revolutionising education in citizenship in public schools throughout the United States. Similarly impressive instances of student participation in community affairs have been reported from many other areas. Back of them all is the inspired guidance of the Citizenship Education Project, a programme initiated at Teachers College, Columbia University, New York City, in 1949, in an effort to help schools do better the things they want to do. Since then more than 5,000 children in 527 school systems in 37 states and Hawaii have participated in civic affairs under the aegis of that programme.

This is a new line of action in citizenship education. True, there have been instances where imaginative teachers have exposed youngsters to direct dealing with everyday problems of citizenship. However, only under CEP's deliberate, nation-wide onslaught has this advanced method of teaching civic skills by actual practice begun to per-

meate schools. If its benefits are as stirring as educators believe, CEP will become one of the great steps—in all the history of the free school system—for creating an informed citizenry.

CEP's method is to teach youngsters to become active, informed, alert citizens in the same way they are taught to be good chemists and physicists by laboratory practice. For the citizenship student, however, laboratory and test tube are the community itself. Instead of pondering theoretical community problems in the civics class, the CEP student does something about his own town's troubles. CEP headquarters suggests basic projects. Just how they will be translated into the framework of the local situation is up to students and teachers. In New Rochelle, for instance, the unsolved traffic congestion was taken to demonstrate the duty of citizens to keep informed about public problems. In Carlsbad the reckless-driving problem was developed into an experiment in self-government.

CEP pupils in Oklahoma City, Oklahoma, who were studying the necessity for conservation of natural resources, reached the conclusion that since soil erosion was one of their state's problems, they would try to restore a plot of badly eroded land near the city. Pupils from all seven of the city's high schools cooperated to convert 32 wasting acres into a blooming, productive farm, complete with pond, diversion ditches and a wild-life retreat.

Various classes dovetailed their operations. Commercial-law students, after poring over abstracts and leases in the country courthouse, drew up a contract with the landowners which was duly executed before attorneys. A geology class surveyed the plot and drew topographical maps. Art students made relief models. Photography students took pictures of erosion in various stages, of good and bad soil usages, even an aerial view to help plan land use. Soil samples were analysed by chemistry classes to

determine fertilising needs. Biology classes studied the water and soil-holding capacities of various plants. When the job is completed, the land will revert to its owners.

Master mind of the Citizenship Education Project is Dr. William F. Russell, president of Columbia Teachers College and a leader in American education. One day in 1948, Dr. Russell was leafing through the annual report of the Carnegie Corporation when a paragraph caught his eye. It said, in effect: "People talk a lot about good citizenship but do not do much about it. The Carnegie Corporation will welcome any sound plan for fostering good citizenship among young Americans."

Russell secured the backing of Dwight D. Eisenhower, the president of the Columbia University, and submitted a plan. Result: in 1949 the Carnegie Corporation granted Teachers College funds to try out Russell's scheme. Since then substantial grants have been made by the Carnegie Corporation.

First move was to assemble a staff of outstanding educators to discuss means whereby citizenship could be learned by tying knowledge and action together. By early 1950 some 24 "Laboratory Practices" in citizenship had been explained in detail. The group decided to try the practices, first at the high school level, and later CEP was extended to lower grades and into colleges. The response was electrifying. Pupils and teachers alike in the schools where the experiment took place, were fascinated by the experience of rendering valuable service in the arena of real life.

A CEP survey of reading tastes and habits in Midland, Michigan, provided the motivation for building a new city library. Rousing speeches by students before civic groups in Elizabeth, New Jersey, raised expected contributions in two charity drives by thousands of dollars. Another class took its own school system as its laboratory, investi-

gated financial operations, and discovered ways to economise.

The laboratory practice called "forming a pressure group to influence public action" has witnessed great doings in its name. In Grand Island, Nebraska, a CEP group helped make a success of a \$ 4,000,000 school-bond issue. The young people spread placards throughout the town, conducted a public-opinion survey, prepared radio programmes, and even sat on the all-important strategy committee which directed the campaign. The resolution passed two to one in the largest vote ever cast at a special election in Grand Island.

The Chamber of Commerce in El Dorado, Kansas, found itself continuously being asked questions it could not answer—questions vital to bringing in new population, business, or industry. Twenty-eight CEP students volunteered to find the answers. How many shops? Churches? Miles of streets and sidewalks? Oil leases in the country? What sources of revenue? And so on. For eight weeks the youngsters interviewed adults in business and government. The result was a fact-filled 300 page report which the Chamber of Commerce has used again and again and considers so valuable it has requested future classes to keep it up-to-date.

A good portion of CEP outside work is done after school hours, and sometimes students work right through Saturdays finishing a job. One CEP group even worked through a summer vacation.

This kind of enthusiasm indicates that CEP really succeeds in teaching a lesson in civic responsibility. The familiar famous-last-words from adults who say, "I would do something about that if I only know what to do," fall coldly on the ears of youngsters who have helped to improve city streets, or worked to solve a knotty issue of racial segregation, or staged management labour forums during labour unrest. It is safe to predict that apathy towards election

processes never will characterise those young people. In the 1952 U.S. presidential election, old students arranged rallies, worked at candidates' headquarters as clerks, informed first-voters where to register, distributed pins, buttons, posters, tended small children for voting mothers, prepared mailing lists, typed speeches, everywhere rang doorbells to get out the vote.

CEP orientation is given in week-long regional workshops, directed by CEP experts. To the workshops are invited one or more teachers from a school system, his or her principal, and the superintendent. These representatives carry the CEP philosophy back to their associates. A kit of teaching materials goes with them. This includes handbooks of laboratory practices, with dozens of suggested projects, and a file of more than 1,100 instructional materials a teacher can use—films, magazine articles, books, pamphlets. To assemble such a file one teacher working alone would need 30 years.

To spur teachers using CEP methods and to help them with the inevitable problems which arise, CEP field men travel constantly from school to school. "Repeat" workshops are held, too, to strengthen the programme within schools which already have initiated the programme.

The result? Most new teaching techniques which are destined for wide acceptance sift through school systems so gradually that only about three percent are using them after 15 years. CEP has gained three percent acceptance in less than four years.

President Eisenhower thus sums up the new programme. "It is important that our educational system should stimulate in youth the realisation that individual freedom and individual responsibility are inseparable parts of the same concept. My hopes are high for the help which will come from the Citizenship Education Project."

Examinations—I

By SRI S. N. NIGAM, B.Sc., L.T., *Sahitya Ratna, Ajaigarh, Vindhya Pradesh*

PERSPIRATION, nervousness and slipping away of things out of the mind are the natural results, no sooner one is told that he is to undergo an examination. In fact in the present system of education, the examination has become the most important thing. Education has indeed been made the serf of examination. All that a teacher teaches or a student studies is for the purpose of passing a certain examination. All the class-work centres round examinations. Education ought to have been the master of Examination, the latter remaining in service of the former at all times. But the state of affairs at the present is totally reversed. Only those portions are read with interest, care and attention that have some possibility of being set in the examination papers. The rest of the portions are either neglected or deleted.

EXAMINATION A CURSE IN EDUCATION

The potent factors of education—the development of character, knowledge, will power—have no place in the modern schools. A boy is expected and is made to cram a number of facts, whether he likes them or not. He has to reproduce them in the examinations.

The noble and pious relation between the teacher and taught is a conservative idea of the past today. There is disorganisation in society everywhere. The ideas and intentions of both towards each other have become selfish and greedy. The real examinations of life have no place or importance at all before educational examinations.

The student has to waste his whole energy, time, initiative and ability in the puzzle-ring of these examinations. He has to face quarterly examinations, half-yearly examinations, annual examinations, Board examinations, Univer-

sity examinations and so on and so forth. When the examinations are near, the student is so terrified that the idea of examination haunts the mind all the time. He dreams as if he is sitting in the examination hall with the first paper of Mathematics in his hand. The paper is difficult. He is unable to solve a single question correctly. The equations are very tough, the factors beyond his capacity to solve and the arithmetical sums unintelligible for him. The formula for the area of the four walls of a room has just slipped off his mind, and the question on area—his favourite one—also he has to leave. He is trying to remember it, but with all the forces at his command and the maximum strain on his brain, he is unable to recollect it. He becomes nervous, he sweats and his clothes are drenched. The next moment, he is awake and finds the same book of 'Arithmetic for High Schools' by F. C. Rastogi open on the table and the lamp burning, but no trace of either the examination hall or the paper he was unable to solve.

I have heard boys remembering the names of the skull bones in their dreamland trying to answer questions on them and also pronouncing algebraic formulae in their attempts to solve expressions.

RESULT OF THE RESULTS!

On the publication of results every year, we read of several unsuccessful students committing suicide by throwing themselves before locomotives or jumping into wells or taking poisons. Many examinees, not finding their names in the list of successful candidates, run away from their houses, feeling themselves unfit to show their faces back to their friends and family members.

Both the students as well as the teachers, examinees as well as the examiners, are under the torturing clutches

of the examinations. The examiners have to examine hundreds of answer-books in a very short time. Examining answer-books and invigilating at examination centres are the two most boring jobs a teacher has to perform, but because of the monetary gain every teacher desires to do them.

The brain-fatiguing work of finding out only the mistakes from the answer-books and underlining them in red leaves the teacher only a fault-finding machine. He becomes expert in seeing only the mistakes of others. He gets this negative habit rather than the positive habit of seeing the good things of a man. He knows only how to deduct marks.

Yet this standard of deducting marks is not uniform. It varies considerably from examiner to examiner. Some are open-hearted, lavish donors, others moderate, while some are extreme misers. Not only is there change from one examiner to another. Even the same examiner, governed by his mood and temperament, differs in his examining standards from time to time according to the circumstances. A blade-manufacturing machine may turn out lakhs of exactly similar ones, but a human marking machine, made not of steel but bones, flesh and blood, enclosing in between them a heart and a mind, and lubricated with instincts and emotions, can under no circumstances be expected to behave exactly in the same way at different opportunities under different conditions. At one time, he allots 30 marks out of a hundred to an examinee, who under a different set of circumstances might have received perhaps 50 or still more.

The likings also differ from examiner to examiner. One examiner prefers good handwriting, the other is a devotee of good diagrams, the third needs no diagrams at all. One wants only brief answers to the point, another counts pages, the third desires to see broad margins on both the sides, the fourth thinks it a waste of public money and

hence it is an unpardonable offence in his eyes. One is pleased to see good and grammatically correct language, while the second is careless about this. A third desires to see the answers in a scientifically tabulated fashion, the fourth prefers the same facts narrated in story style with the air of imagination mixed with it.

Now let us see a few very interesting ways of impartial examining by some learned examiners. There are examiners, who fix a few marks, say 4 for a page, and allot the marks according to the length of the answers, counting the pages without taking the trouble of going through the matter, whether the matter really answers the questions asked or is something else—prayer to God to bestow success on him or a petition to the kind examiner appealing to his tender heart or a *bhajan* of Soor Das or his life-history including romances and adventures. There are some religious-minded ones who are pleased at seeing "Om Namah Shivaya" at the top of the answer-book and allot a few marks reserved by them for such manifestations of devotion. There is no dearth of laborious and responsible ones who take pains and care to read word by word and give marks only after very proper balancing and thinking thrice. These are the persons who are most cursed by the student folk. Believers in fate also do abound. They, according to *Geeta*, become only the tool to implement the wishes of the Almighty and hence secure exemption for themselves from the responsibility of allotting more or less marks. A couple of interesting examples I am to quote here. Counting the digits and allotting marks according to them is one way. The other consists of making 50 rectangles in a room floor with chalk, allotting any one number from 1 to 50 to each rectangle. Then taking the bundle of answer-books in the right hand, standing in the middle, closing eyes, remembering "Ram Nam", making 3 rounds and throwing the answer-books upward to collide with the roof and fall distributed over the fifty

rectangles. Papers are awarded the same number of marks as those of the rectangles they fall upon.

We have, in short, been discussing the qualitative differences between the examining standards of different examiners. Now let us come over to changes in the same examiner at different times. While Mr. A is examining answer-books, his daughter comes crying. He wants to pacify her, but is unable to do so. He calls his wife to take the child away. Being busy in the kitchen, she turns a deaf ear to her husband. Mr. A is irritated. Now what chances has the boy, whose answer-book is open before him, to pass in that paper? In the irritated mood, the examiner will not be pleased with ordinary answers and will find fault everywhere in every line.

Consider another examiner, Mr. B. The answer-book of Mr. X is before him. At the same time a telegram is delivered to him, announcing the birth of a male child to his son, who is an U. D. C. at the state headquarters. Now he is extremely happy. He runs to his wife to communicate the news. He is to give a grand feast to the gentry and has to offer 5 seers of sweets to Hanumanji and then distribute it among the boys. Now where has he got time to read the lines of the open answer-book, which must be finished before the work is postponed for the present? Sweets are to be given to all the boys. The present examinee is also

a boy. If he is not here to receive his share of sweets, give him some marks, and even if he is not a fit candidate to pass, you will find him securing good second class marks.

NO RE-EXAMINING

The examining machine—the man—is governed by his environment, health, family, financial condition and social status. He can never be expected to be perfect. And yet he is deemed to be errorless. Once you pass or fail, you cannot get your answer-books re-examined. After paying a fee you can get only your marks re-totaled, without going into the dispute of whether the marks have been correctly allotted or not. There is no appeal. If one examiner, wilfully or not, has made a mistake, the same will remain there for ever. There is no way to get it correct. There is appeal, in certain cases, even against the judgment of the High Court, where highly learned judges pronounce a decision after hearing learned arguments of learned advocates from both the sides, but there is no provision for appeal against the judgment of an examiner. It is because of these powers that the examiner becomes aristocratic and careless in examining the answers. Some get their work done by their students and some by their children or subordinates, for there is no fear of a examining fault to be discovered ever.

What Most Needs A Modern High School?

SRI BASANTKUMAR DAS, B.A., D.ED., P.M.E. School, Tikabali, Orissa.

HIGH schools are increasing more in number. But they prove less useful in fulfilling the hopes and aspirations of the country. The reasons are quite obvious. The system of education they follow is defective in many respects. It fails to adjust the young minds to the changing circumstances. It merely lays

stress on bookish learning. Again teaching in many schools is not at all interesting. Inadequacy of teaching personnel, irregularity in the payment of the salary, lack of adequate accommodation and materials, and absence of a well-stocked library are the essential defects of our high schools. In fact, the needs of a

modern high school are many, and they should receive due attention from all quarters.

The following are the real needs of every high school.

1. *Literacy*:—In every high school, literacy occupies a first place. A certain amount of knowledge in three R's is absolutely necessary for every man and woman. It helps them in carrying their communication in social, cultural, domestic and economic life. But undue emphasis on literacy must not be given. The school must not stuff the young brain with dry-bone facts from ten to four. But half of the routine should cover literary activities daily.

2. *Library*:—Besides text books, every high school should have a well-stocked library with suitable and up-to-date books. Books must be selected properly. Books which inspire the young mind with patriotism, courage, adventure, sacrifice and a love for literature should be carefully chosen for the school library. Old and new books should be kept in plenty. The great epics and classics of the world should find their place here. Regarding the selection of books, Lord Avebury has said: "Few people realise how much the happiness of life and the formation of character depend on a wise selection of the books we read." There must be a reading room for students. Really a school without a library is like a body without a soul. Good books have worked wonders upon great minds. In short, a library contains "infinite riches in a little room."

3. *Religious Instruction*:—Religious teaching forms an important and integral part of education, without which character cannot be built. The school should inculcate the fundamental principles of religion in the young minds through daily prayer, instruction, books, discourses and the holding of festivals. Stories and parables from different scriptures should be written in simple language to be presented to them. Pupils

should respect the law of piety and obey the rules of order and discipline, and have reverence for duty. They should love God and their fellow-men. They should admire virtues, condemn vices and follow the footprints of the founders of all religions. About the place of religion in education, Lord Halifax has said: "To exclude religion from the training of the youthful mind is as foolish and dangerous a proceeding as to build a pretensions house with no secure foundation."

4. *Debating Club*:—Speaking is an art, and it is learnt through a continual habit. For children, the school is the proper place for practising this great art. With this view, the school should initiate debating clubs, and students should take active part in discussions. Students, who develop the art of speaking in their school, become first-rate orators in future. So in every school, debating should be a weekly function, and teachers should give proper guidance for its success. The educative value of speaking is immense. It broadens the outlook, conquers shyness, develops the power of reasoning, eradicates wrong notions and cultivates a special taste for extensive reading.

5. *School Magazines*:—The need of a school magazine is very great. It is meant for increasing the knowledge of students. Students who desire to contribute their writings to it have to read many books. It also improves their style of writing and whets their inquisitiveness. So the school should make earnest efforts for starting a magazine to fulfill these chief objectives under proper guidance. Students should be encouraged to write on familiar matters. The magazine may be a manuscript or printed one. Many distinguished writers and poets began to write in their school-days.

6. *General Knowledge*:—The school is not the storehouse of bookish knowledge. Students should keep abreast with current affairs outside. This kind of knowledge is gained through many avenues—talks, newspapers and magazines,

up-to-date books etc. General knowledge helps them a lot in passing any competitive test. Many brilliant scholars sadly lack in general knowledge, because they do not read newspapers. So every school should stimulate its pupils to form the habit of reading newspapers and magazines daily. There must be some books on general knowledge, preferably in the mother-tongue in the school library. General knowledge should be treated as a compulsory subject, and a regular class for its teaching should be held.

Teaching of Science:—Science is not making as rapid and amazing a progress in our country, as it does in the West. This is because there is no adequate provision for creating a scientific attitude in the minds of the young people from the beginning of their education. In fact, many schools do not get the means to purchase necessary apparatus and maintain teachers for the teaching of science. Thus many pupils are deprived of knowledge of elementary science. But science ought to occupy a prominent place in our schools. The school must be prepared to have a laboratory filled with apparatus and chemicals. Let students be interested in handling the apparatus and interpreting the laws of Nature in a scientific way, and learn the practical applicability of these laws. They must find out the truth and reject any doctrine which is false. Last but not least, let every pupil be a discoverer in the science-room, and satisfy his creative urge as well as the instinct of curiosity which is universally recognised as the parent of science.

Maps and Charts:—To make every lesson realistic and concrete, appropriate objects should be placed before students. It is very discouraging to note that many schools have no maps and charts for teaching History, Geography, Hygiene and General Science. In these unfortunate schools, students receive information only. So every school should provide maps and charts to its students.

Moreover, Reference books, Dictionaries and an up-to-date Encyclopedia must be kept in the school library to facilitate the teaching profession.

9. *Teaching of Hindi*:—In the education of free India, English has been relegated to the back-ground. Hindi is claimed to be the national language of our country. At present facilities for its teaching exist in the middle school stage only. But much more provision should be made for its teaching in the high school stage on a compulsory basis.

10. *Museum*:—The need of a school museum is not at all redundant. It wields a profound effect on the young minds. Children receive training through their senses. In order to help the sense-training perfectly, different objects should be preserved in the museum. A school museum should contain a lot of models, fossils, different coins, pictures, relief-maps, articles of local manufacture and pottery, cloth, foreign stamps, paintings, oil-seed, fibres, minerals, meteorological and astronomical instruments. In fact, it must be a treasury of knowledge. Most of the objects should be collected as well as prepared by the pupils themselves.

11. *Exhibition*:—The school with its various objects should pride itself to hold an annual exhibition. Pictures, models, knitting products, weaving and carpentry products and garden produce are the common exhibits. Such an organisation with its humble objects surely rouses great enthusiasm in the minds of the students for manual labour, and fills the heart of the organisers with joy and pride. The school exhibition and the prize-giving ceremony should come concurrently. All the secondary schools should hold an exhibition on a provincial basis.

12. *Excursion*:—Nature unfolds her bounty in variegated ways around us all. Students should be curious to view them and gain knowledge from them. Besides acquiring knowledge, they sharpen their

aesthetic sense. There are also many places of historical and geographical interest. A study of facts from books and observation of the natural phenomena and the visit to interesting places about those facts certainly produce permanent effect on their minds. So every school should arrange excursions and trips to interesting places as frequently as possible. Holidays and vacations may be spent for this purpose.

13. *Good Play-ground*:—The necessity of play in schools cannot be over-emphasised. It offers the children ample opportunity for the unfoldment of their latent faculties and helps in moulding their individuality. It fills their tired brain with joy and thus kills their monotony owing to long confinement in the school-room. Again, it prepares them for fresh intellectual food. So every school should provide facilities for games, both foreign and indigenous. It must have a good play-ground and adequate games materials. In many schools where games are not played daily, children become less active. Besides making pupils healthy and strong, games teach them the value of discipline, regularity, tolerance and group-spirit.

14. *Garden*:—The need of a garden is keenly felt in many schools. By working in the garden, children understand the dignity of manual labour. It establishes close contact between them and Nature. It kills their fatigue and helps them in breathing fresh air. Children love flowers and they want them in plenty for decorating their school rooms. If they have school gardens, they will grow many kinds of flowers. Again, they will grow plenty of fresh vegetables in their school gardens and thus help the country much in its 'Grow More Food Drive'. They should learn to maintain a regular diary of their garden-work. Students who are interested in Botany and Nature Study can be much profited by their school garden.

15. *Vocational Bias*:—In order to overhaul the entire education in vogue,

many plans are devised. According to the new system, education must make our students self-sufficient. Besides several academic activities, the school should carry on some vocational activities. The cardinal principle that works behind this novelty is that each and every pupil should be able to earn his living after leaving the school. Carpentry, weaving, spinning, bee-keeping, mat-making and some other easier vocations should be provided to all students. There must not be any universal insistence on one vocation only. They must be carried on according to the tastes and aptitudes of the pupils and the availability of the materials in the locality. But agriculture must be treated as an exception. India is predominantly an agricultural country. So agriculture must be one of the compulsory subjects in our high schools, especially in those of the rural areas.

16. *Music and Drama*:—Students like music and drama much more than their books. To sing songs and make dramatic expressions are very common with them. These help much in their cultural advancement. Indeed, music and drama act like tonic on their minds after a long spell of work. They also break down their shyness and make them bold. So modern schools should no more look down upon this aspect of education. Students should cultivate this liberal art frequently. Schools should provide them with simple and indigenous musical instruments. Occasionally dramas and recitations should be performed.

17. *Radio*:—One of the wonders of science is the radio, the existence of which is now felt in the remotest corner of the country. It serves two purposes—it gives us information of the farthest lands and fills our heart with pleasure through songs. Its educative value is also great. Many distinguished persons give valuable talks on important matters and current affairs, by listening to which pupils may learn many things. So every

school should have a radio set. A high school, though cut off from the metropolis, does not feel the pangs of isolation, if it has a radio set within its school-room.

18. *Boy Scouts*:—Scouting is a great revolutionary movement in the modern times and is worthy of being launched by every school. Boy Scouts are prepared to help the distressed, even at the cost of their life. In schools they learn and practise it, but in later life they are called upon to perform greater and bolder works voluntarily. Needless to say, that social service infiltrates to society through this mighty effort. So every high school should have some Boy Scouts. It is not an expensive organisation. It develops the character of the boys and shapes them to be true citizens. It brings honour to the school as well as to the movement.

19. *National Cadet Corps*:—This is a sort of military training in our schools. Its future benefits are immense. It inspires the military spirit in the minds of students. Students who join this organisation will prefer to be pilots of aeroplanes and captains of ships. They will be the commanders of the army and the saviours of the nations. Thus in the land, air and naval forces, they will be spearheads to explore the secrets of adventure. So no school should lag behind to offer this opportunity in abundance to its bold and energetic boys.

20. *Medical Aid*:—Alas! Our schools suffer badly for want of medical facilities. So it must be the chief concern of the state to extend free medical service to all schools, in order to ensure a healthy and happy life to its future citizens. Medical men should be instructed by their department to inspect the schools at frequent intervals. They should give talks to students on health and hygiene, sanitation, personal as well as community cleanliness. Moreover, every school should keep a first aid box and a weighing machine.

21. *Hostel*:—Next to school-life, hostel life goes far in building the character of students. Boarders lead a corporate life and know one another well. They live like the members of a joint family. Thus, group feeling enters into their minds. Boarders learn and practise regularity, discipline, love, respect, hospitality and other social virtues. They get ample scope to attend many functions of the school. They also get ample time for games. Lastly, they take due share in the management of the hostel affairs, which teaches them the value of responsibility. Really, they are much happier than the day-scholars. In many civilised countries, guardians prefer to leave their wards in the hostel, because it wields a tremendous influence on their character. But in spite of these good effects of the hostel-life, some schools run without it. Again, in other hostels there is no strict supervision. So every thing is in a mess. In order to carry on the many-sided activities of the school smoothly, there should be a hostel attached to it, and more and more students should be persuaded to reside in it.

22. *Efficient Headmaster*:—It is very difficult to describe the qualities and responsibilities of the Headmaster of a school. He is the mainspring of the school. The honour or dishonour of the school depends much on his personality. He should be ever kind, benevolent, loving in his dealings with others. He must not be too severe nor too soft. He must be sweet in his speech and clock-like in his duty. He should pay sufficient heed to the grievances of his assistants and love them as his younger brothers. He should not slip over any matter nor evade his responsibility. He should focus his attention on the all-round improvement of the school. He must establish close contacts with the guardians. Lastly, he should spare no pains to co-ordinate all the activities of the school in a harmonious atmosphere by cementing all differences. In my

opinion, the Headmaster should be a benevolent administrator. So every high school should be proud to avail itself of the service of a good and efficient Headmaster and give him a higher scale of pay in order to utilise his services to the fullest extent.

23. *Good Staff* :—Though the Headmaster is the pivot of the school, he cannot succeed fully in discharging his duty, unless he is assisted by a team of young and enthusiastic teachers. In many schools, the pure academic atmosphere has been tainted as the teachers get entangled in the coils of many petty matters. As a result, much of their energy is wasted and the common interest is in jeopardy. Teachers should root out all the disruptive feelings from their minds and perform their assignments with a calm and sincere heart. Their leisure should be pre-occupied in pursuit of knowledge. They should think for the good of their institution, and suggest better ways and means to the Headmaster for the good cause of the school. Again, many High Schools work without adequate staff. Due to this reason, the result of those schools is far below satisfaction. So the school should have a standard staff for making appreciable progress.

24. *Salary of the Teachers* :—The greatest drawback experienced in the field of education is that good scholars are not attracted to the teaching profession. Its principal cause is that teaching is not paying at all. Most of the teachers feel very difficult to keep their body and soul together with their meagre pay. Except a few Government teachers, the miseries of others are beyond description. It is very pitiable to see some teachers running from door to door for private tuitions even in their old age. So the first and foremost task before our National Government is to enhance the existing salary of the teachers and guarantee them a living wage against the present inflation of the country.

25. *Improvement of Teachers' Status* : A handsome salary, no doubt, will help much in raising their economic status. But at the same time the social status of the teachers needs to be improved. It is a great pity that many people, even though educated, look down upon teachers. The reason is that social amenities are denied to them. They are not invited to any social function. They remain as outcastes in all social affairs. Again, justice is not administered as to their promotion and transfer. Really meritorious people do not get any rewards. So in order to fulfil the aims of education, the educators in this free land should occupy a honourable place in society, and their grievances must not go unredressed.

26. *Teachers' Training* :—At present, most of our high schools are manned with untrained teachers. To entertain untrained personnel in the teaching department is surely a national failure. So untrained teachers must undergo training, if they desire to continue their service in this nation-building department. Moreover, trained teachers should not lose the opportunity of undergoing refresher courses from time to time in order to reorientate their outlook in teaching. Regular and continual researches and experiments are going on in the field of education, and many improved methods of teaching are invented. So they ought to be acquainted with them.

27. *Teachers' Journal* :—It is the proud privilege of the teachers to get books, newspapers, magazines and other reading materials in plenty in the school. Really, except for teachers, such opportunity rarely comes to others' lot. Thus in rural or urban areas, where there are high schools, teachers should make the best use of this advantage in the way of enriching their mind. To enable them to find out possibilities in the field of education and to make the proper utilisation of their cultural resources, the province should start a journal. Really, the absence of an educational journal acts

as crucifixion upon many promising teachers. It kills their incentive to write. So the state should feel the great desirability of it and undertake the publication of a suitable journal and thus confer immense benefits upon the educators of the nation.

28. *Teachers' Association* :—All high schools in the province, both Government and non-Government, should organise a Teachers' Association in order to discuss educational matters. Every school should depute its teachers to this association. They should invite a distinguished educationist as their president. All doubts entertained by the teachers regarding their profession should be broadly and frankly discussed and be removed. Better suggestions should be put forward by them and these should be implemented as far as possible. Again, it is a sort of change to our teachers and gives them a chance to meet their colleagues.

29. *Grant-in-aid* :—Most of our high schools have been founded by private enterprise, and they are managed by committees. The committee often does not get ample funds to bear the expenses of the school. So, in many schools, work suffers much. Again, the aid they receive from the state is neither adequate nor regular. It is given in piecemeal system, which causes a great discontentment among the public and thus acts as a great menace to the progress of the school. So the state should increase its aid and see that this aid is given in time and is spent properly. Most of the dangers of an ill-paid school can be averted, if the state pays the salary of the school-staff regularly.

30. *Propaganda against Private Tuition* :—Beside teachers, many persons in this country take recourse private tuitions to supplement to their earning. But this system has many glaring defects. Pupils are trained in their school methodically, but at home they are trained by others who are quite

innocent of the principles and techniques of teaching. Thus, it acts contrarily upon the taught. Parents should also realise the evil effects of private tuition by other persons and appoint professional persons, if they at all feel its necessity. The time of cramming is past. So the system of private tuition should be altogether abolished. It would be better, if teachers are paid special remuneration by the guardians as well as by the state to devote more hours to the teaching of their pupils in the school.

31. *Regular Inspection* :—A soundly based educational movement requires also a number of well-trained and efficient officers for inspecting the schools. At present, schools are increasing by leaps and bounds, but they are not regularly inspected, due to lack of adequate inspecting staff. So the state is in duty bound to maintain the required number of inspecting personnel. Inspecting officers must be treated as the great sympathisers of the schools. There should be more mutual understanding between them and the schools. The inspector should convey a meeting of the staff at the end of his inspection to discuss his remarks and give practical suggestions to the teachers.

32. *Good Moral Atmosphere* :—The school is the temple of learning, where calmness and serenity should prevail and young people should exclusively spend their time in pursuit of knowledge. But to-day we find indiscipline, irregularity, disrespect and other deficiencies of character in many students. Lack of enthusiasm and loss of idealism are very common features in many schools. So the modern schools should build the character of their students on a sound and moral basis and thus train them to be the worthy citizens of a great nation. To build a good moral character was the sole aim of the ancient Indian education, and in the education of free India let this aim be carried further in keeping with other manifold objectives. In short,

every modern high school should develop the personality of its pupils and make them physically fit, mentally alert, morally sound, socially useful and economically self-reliant.

With a purely academic spirit in the background, high schools have so far played a significant role in the welfare

of the country, though most of them exist in a moribund state. With the advent of the new era, their duties and responsibilities have increased tenfold. So in order to help them in making more outstanding contributions to the nation, their needs should receive prior attention.

Educate for New Sarvodaya—II*

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

COMMUNALISM

41. All progressive people wish that communalism should be wiped out in India, but it cannot cease so long as there are communities. People have profound age-old loyalties to their respective communities which they are unable to brush aside even in the political sphere. A tremendous step in eradicating communalism will be undertaken if the communal differences could be obliterated in the Hindu fold by resorting to measures mentioned hereunder.

(i) All legal disabilities existing in intermarrying among the various castes should be removed by central legislation. "Kshatriyas" should be the name for "Hindus" and their food should be military (non-vegetarian).

(ii) To facilitate intermarriages, the economic conditions of the backward classes and Harijans should be heightened. "High Living and High Thinking" should be the slogan of the future "Kshatriyas".

(iii) In our educational institutions, the evils of communalism should be impressed on children in a vivid manner and students must be encouraged to live in camps during holidays as one family. Teachers should themselves shun communalism.

(iv) Compulsory military training in schools and colleges and also for adults

outside schools, with military camp life, will abundantly smoothen differences. All people in India will then be "Kshatriyas".

(v) Industries should be decentralised so that labourers and technicians in each and every part of the country, especially in rural areas, may come together and have common interests. Concentrating industries in a few centres is a danger during war and is a sociological deficiency during peace. *Urbanise rural areas by establishing modern industries in villages.*

(vi) Large scale facilities should be afforded to people to move temporarily, or better still permanently, from their old habitations, so that they may mix with others and may renounce their hoary superstition wedded to particular localities.

(vii) Much larger numbers of students, industrialists, agricultural experts, military personnel and others should be enabled to visit the materially more advanced countries for study and examination of modern trends in their particular subjects or vocations. Isolation should be broken down hundred times faster than we do now. Isolation has bred stagnation.

(viii) Hindu society should be liberalised by including people of other faiths who are prepared to embrace Hinduism voluntarily.

(ix) All services, government and aided by Government, should be filled by persons who have eschewed caste and communalism.

(x) Science should be the foundation of religion, and not out-worn and out-moded primitive and superstitious beliefs and slogans.

(xi) All Hindu temples and Mutts should be thrown open to people of other faiths also, and thus we should lay the foundation of true and worldwide brotherhood of man.

(xii) All our educational institutions should be co-educational, so that boys and girls may learn to work together from childhood. In future India, in all spheres of life, woman will have to bear the brunt alongside man, and differences will very much resolve when both the sexes of all communities will work side by side.

(xiii) Government and Local Bodies should not recognise any institutions run and maintained exclusively by particular communities. They should not get grants from the public exchequer. They are utilised often for sinister purposes.

(xiv) In cities, towns and villages, people occupy localities according to communities. Hindu, Muslim, Parsee, Christian etc., communal colonies should yield place to cosmopolitan ones. The Municipalities and Panchayats should effect the reform.

Our farsighted Prime Minister, Pandit Jawaharlal Nehru, said on the occasion of the seventh Anniversary of India's Independence (15th August 1954): "We have to face this problem of casteism without mercy. We must destroy it root and branch without the least reservation of any kind." Let every Indian take this wise counsel seriously and act accordingly. *(To be continued)*

News & Notes

TENTH ANNIVERSARY CELEBRATION

POPULATION ESSAY CONTEST

Jullundur City — The Good Parents Association is preparing for the Tenth Anniversary Celebration of the Population Essay Contest, Sant Ram Bhatia, Secretary, at N. E. 154, Mohalla Purian, Jullundur City, urges interested persons to enter the Essay Contest. There is a prize of Rs. 1000/- for the best essay. Contestants last year were few. Less than two dozen contestants entered each year since 1944. They received hundreds of rupees in prizes plus promotions in their careers.

The Good Parents Association honours good parents and encourages all parents to be good parents. The average infant mortality rate in the world is 13 per cent when it can be 4 per cent or less. The lives of a crore infants, toddlers, and children can be saved every year by

standard methods of child care, sanitation, and disease prevention.

The Good Parents Association publicizes the results of studies in family health and related topics and distributes literature free to libraries.

Members of the Association volunteer their services as research workers, authors, family counsellors, charity workers, and the like.

This Tenth Anniversary Celebration is YOUR GOLDEN OPPORTUNITY. You can easily win because the facts are available at libraries. For details write now to Sant Ram Bhatia, N. E. 154, Mohalla Purian, Jullundur City.

PRINCIPALS' CONFERENCE

A conference of the Principals of Methodist Schools will be held at the Lucknow Christian College, Lucknow, U. P., from December 28, 1954 to January 1, 1955.

* Part I of this article was published in "Educational Review" in the month of October 1954.

The following subjects will be studied:—

- (1) The aims and objectives of a Christian school in the India of today.
 - (2) The Christian Principal.
 - (3) A programme of religious education.
 - (4) Schools related to the life of the society.
 - (5) The new pattern of Secondary Education.
 - (6) Curriculum in Secondary Schools.
 - (7) The study of languages.
 - (8) The dynamic methods of teaching—the school library.
 - (9) The physical welfare of students.
 - (10) A new approach to examinations and evaluations.
 - (11) How to improve the teacher—teacher training.
 - (12) The problems of administration and finances.
 - (13) The Christian Hostel.
 - (14) The guidance and counselling programme.
- * * *

1. Delegates are requested to arrive in Lucknow on the morning of Tuesday, December 28, 1954. They must leave on the evening of January 1, 1955. Delegates taking G. T. Express may stay until the morning of January 2, 1955.

2. They are asked kindly to inform Dr. C. M. Thacore, President, Lucknow Christian College, Lucknow, U.P., the date and the time of their arrival.

3. As Lucknow will be cold and even rainy at that time, they are asked to bring adequate bedding, warm clothes, mosquito nets and even over-coats, if possible.

A Bible, a notebook and a copy of the "Report of the Secondary Education Commissions of India, Ministry of Education", should also be brought. This book is reprinted, and may be ordered from the Lucknow Publishing House, Lucknow. Costs Rs 2, plus postage.

4. As has been intimated, delegates will arrange to pay for their travel expenses. The Council of Christian Education will pay for their hospitality in Lucknow.

Editorial

ON October 23 last, an all-India conference of secondary school teachers was held at Bombay. Secondary School Teachers' Conference Dr. Amarnath Jha, who presided, issued a weighty warning to the Government that unless the working conditions

of the teachers were improved soon, they might be driven to desperation and bring untold harm on generations to come. Ultimately, the time would come, when no power on earth could keep the teachers from their just rights, if they carried out their duties properly. He traced the indiscipline among students to interference in educational administration by politicians with the connivance or at least without serious reproof from minis-

ters. Excessive stress on basic education appeared to him to endanger the study of languages, history and every other subject vitally significant to cultural life. Again, stress on turning out wage-earners might make them forget the great ideal of education to turn out complete men.

Most of the resolutions passed at the Conference related to the service conditions of teachers and their remuneration. Uniformity of service conditions for all secondary school teachers was insisted on, irrespective of the particular agency employing them. Uniform minimum scales of salaries for teachers of different categories were recommended. Headmasters of high schools, it was suggested, should start on Rs. 250 per month and

achieve a maximum of Rs. 500. Those in charge of middle schools might have the range, Rs. 175-400. Trained graduate teachers should be given an initial salary or Rs. 150 and be permitted to rise to Rs. 400. Trained undergraduates and untrained graduates should be on the scale or Rs. 125-325. Even untrained undergraduates should start on Rs. 100 and reach Rs. 260. It was further demanded that dearness and local allowances should be paid at the same rates as for Central Government employees.

Some important resolutions demanded that arbitration boards should be set up in every state to settle and decide disputes between teachers and managements. Every such board should be presided over by a judicial officer. There should be three assessors representing the Educational Department, the school management concerned and the state teachers' organisation. The awards of the Board should have legal sanction and the force of court decrees. A fair procedure for disciplinary action against and dismissal of a teacher in service has been prescribed in another resolution. Facilities for training and refresher courses are asked for. The charging of fees in training institutions is deprecated, and stipends are recommended.

The Conference was anxious that the triple benefit scheme, the provision of free education for teachers' children and free medical treatment to their families as recommended by the Secondary Education Commission, should be immediately implemented by State governments.

One important resolution enunciated four freedoms for the teacher—freedom from arbitrary dismissal, civic freedom to assume all the responsibilities of a citizen, freedom from compulsory duties not connected with the work of the school and academic freedom. These freedoms, it was demanded, should be capable of being guaranteed and enforced by the Arbitration Boards.

There is no doubt at all that many of the resolutions are essential for the well-

being of teachers. But it is not enough if the resolutions are merely passed at occasional conferences. Concerted and continued action must be taken to realise them in practice. It is to be hoped that these resolutions, embodying moderate demands already delayed overlong in fulfilment, will soon be accomplished facts.

In *The Educator* of Nagpur, Sri P. Kodanda Rao has made an interesting plea for bilingualism in respect of the medium of instruction. His suggestions are (i) that English may be the medium of instruction for science and applied science subjects with an international terminology; (ii) that the regional language (or English, if the parents so desire) may be the medium of instruction in the arts subjects, with the maximum of international terminology; (iii) that the Federal language, Hindi, may be an optional subject of study, or at most a compulsory subject; (iv) that other languages, Indian, classical or modern, may be voluntary subjects; and (v) that every pupil shall take compulsorily at least one course in each of the three categories of knowledge, the arts, sciences and the applied sciences.

Sri Kodanda Rao argues that his proposals will save the Indian educational system from violent dislocations, diminish linguistic jealousies and help in maintaining the sense of Indian unity. At least, as a temporary measure for a fixed term of a score of years or so, his proposal deserves serious consideration at the hands of authorities.

Sri S. C. Dutta, who had gone abroad to explore new techniques in adult education, gives an interesting account of his voyage of discovery in the September issue of the *Indian Journal of Adult Education*. The most significant technique in adult education which attracted his

attention in the United States, was known by the name of 'group dynamics'. "Leaders of adult education in the United States," he writes, "have become increasingly convinced that workshops and work conferences in which the emphasis is on group thinking and decisions by all participants on problems defined by the participants, is of distinct advantage over the information-giving session in which conference leadership assumes the responsibilities for defining the problems considered and gives the answers to conference members." The Community Recreation programme also struck him as worth being adopted by India. Home demonstration clubs and university extension lectures are other methods suggested.

As regards the community recreation programme, we have already developed it in our own way in our fairs, festivals and pilgrimages. It is a pity that adult education authorities have failed to understand their spirit and significance, and have stood aloof from them. Home demonstration of a kind is widely practised in India on those occasions when women folk visit one another for *pansupari* during certain festivals. As for University extension lectures, we have done very little to utilise them for carrying information or culture to the vast mass of our uneducated populace. Here again quite a valuable amount of work is carried out by exponents of epics, *puranas* and philosophies and by performers of *Harikathas*. Somehow or other our adult education movement has failed to integrate itself with our national life, as these traditional agencies have done.

It would seem as though the adult education movement, when it aims at other things besides literacy, should study carefully the cultural milieu of

our people and adapt itself to their needs and tastes.

An U.P.I. message from Indore, dated November 22, lists up a number of 'howlers' perpetrated by a batch of applicants for teachers' posts in the Dewas district of Madhya

Bharat when they were interviewed by a selection committee. "Those who are expected to impart knowledge think that the conqueror of Mount Everest is Mr. Lal Bahadur Sastri and that the historic Red Fort was built by Netaji Subash Chandra Bose. One of them said Mahatma Gandhi was the first Governor-General of India. Questioned about men and matters in their own state, one of the candidates said that the Chief Minister of Madhya Bharat was Mr. Nehru."

This press report reveals a deplorable lack of interest in current affairs and recent history by the products of the existing system of education. It was in an attempt to remedy this defect that some states, including our own, changed over from the teaching of geography, history and civics as separate subjects, to social studies. The experiment has not proved a shining success in our state, where there has been a sad deterioration in the acquisition of a geographical and historical background by our high school pupils. It has been widely felt that if the purpose of social studies is to show the interrelations among geography, history and civics, the task may come after elementary knowledge is acquired in all the three subjects. We do not know what kind of history, geography and civics the candidates mentioned above studied. But it seems as though the system of education is at least as much responsible for their performance as their own deficiencies.

NOTICE

SRI P. N. GHOSE, Typewriter Repairer, 132, M. S. Paul Chowdhury's Lane, North Bantra, Howrah P. O., has been appointed as one of our Representatives for Bengal. We request our subscribers and advertisers to extend to him their fullest support.

Manager,
THE EDUCATIONAL REVIEW.

FOR ALL YOUR 16 MM PROJECTOR NEEDS

- * 16 MM Sound Projectors - famous U. S. A. Makes.
- * RADIANT (USA) "Million Mirror" Glass Beaded Screens with Tripod Stand - for clear, crisp pictures.
- * CINEA (Swiss) 16/8 MM Film Splicers. Precision made with built in cutter. List price Rs. 70/- only.
- * Also - everything for 16 MM Movie Projection: Blue H. I. Glass for moonlight effect, projection - exciter-pilot Lamps; Photoelectric Cells; Spools & Cans; Machine Oil; Film Cement, etc.

Detailed price List gladly sent on request

CINEFONES

Opp. Opera House, BOMBAY-4

Telegram: "FONOCINE"

Telephone: "30219"

STAMP-COLLECTING

Plays an important part in the educational curriculum of all schools and colleges in the West, as it is the finest and cheapest MEDIA for imparting general knowledge in Art, Bibliography, Currencies, Geography, History and Current world events.

Why not learn everything about this "King of Hobbies" and impart it to your wards? in TWELVE ANNAS per month, you can avail yourself of the finest philatelic library this side of Suez.

Please write for particulars

enclosing reply postage to:

JAL COOPER, F.R.G.S.,
Standard Building, Hornby Road,
BOMBAY.

THE RAILWAY ACCOUNTANT

A monthly Journal devoted to Railway

Well appreciated abroad in
Washington, London and
New Zealand

Obtain full benefits by subscribing
immediately, if not already done.

An excellent advertising medium
throughout India.

Contact: The Mg. Editor,
14, Balakrishna Road, Madras - 4.

Are You Deaf?

Then, we offer hearing aids, less than two ounces in weight and using only one battery. You can keep it under the tie or in your hair.

For further particulars,

Please write to:

P. N. GHOSE

132, M. S. P. C. Lane, Howrah-17.

P. O. & Dist. HOWRAH-17.

REGD. NO. M 272

CAREERS & COURSES

(All-India Educational Monthly)

Every month you are served with a compact review of the News, Short Biographies of Men in News, Advances in Science, Topics on Literature, Economics, Politics, History, Psychology, Art, Intelligence Tests, General Knowledge including Everyday Science, A Career For You, Book Reviews etc., etc.

Write for a specimen copy enclosing a Re. 1- stamp

Subscription Rates:

Annual Rs. 9/-

Single Copy Re. 1/-

Best Medium for publicity all over India.

For further particulars write to:

CAREERS & COURSES,

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

MINERVA



GUIDES

Secure

Success

MADRAS UNIVERSITY

INTER. 1955		B. A. 1955	
	Rs. A P.		Rs. A.P.
Richard II—Minerva Edition (Text alone)	1 0 0	Macbeth (Guide)	2 8 0
Do (Notes alone)	1 9 0	Cymbeline (Guide)	2 3 0
Minor Poems (Text with Notes)	2 3 0	Modern Poetry (Text with Notes)	3 12 0
Life of Sir Walter Scott (Guide)	2 8 0	Burke: Selections (Guide)	3 12 0
Selected English Prose (Guide)	2 8 0	Unto This Last (Guide)	3 12 0
Vicar of Wakefield (Guide)	1 9 0	A New World (Guide)	4 1 0
Fridtjof Nansen (Guide)	0 15 0	Vanity Fair (Guide)	2 3 0
Short Stories in English (Guide)	1 4 0	Three Plays of Tagore (Guide)	1 9 0
All the three Non-detailed		Biography of Tagore (Guide)	1 9 0
Guides in one volume	3 12 0	Guide to all the three Non-detailed Text in one volume	5 0 0

THE MINERVA PUBLISHING HOUSE

HALLS ROAD, EGMORE, MADRAS-8.

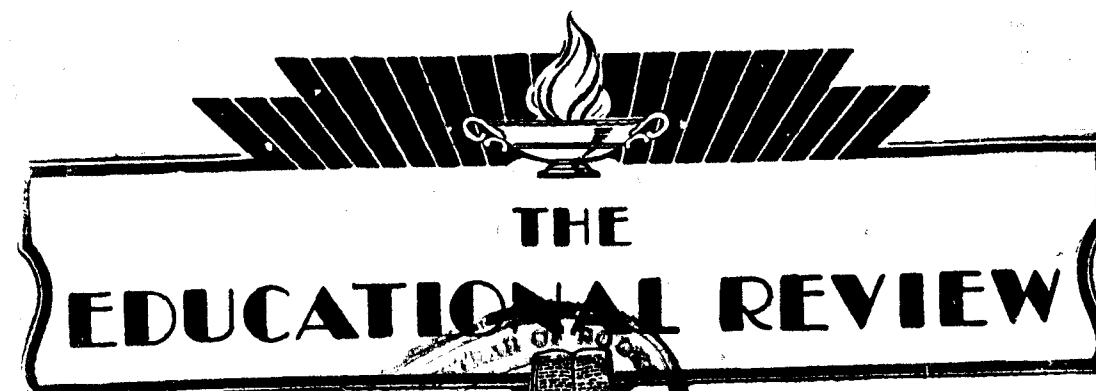
Phone: 86650.

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.

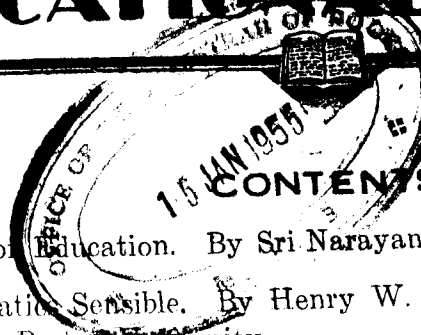
REGD. NO. M 272

VOL. LX No. 12 ||

|| DECEMBER 1954



318
1-55



	PAGE
A New System of Education. By Sri Narayan Mahapatra, Brajrajnagar ...	221
Making Mathematics Sensible. By Henry W. Syer, Associate Professor of Education, Boston University. ...	223
A Questionnaire on the Reform of Secondary Education in India. By Sri M. A. Narayana Iyengar, Retd. Deputy Director of Public Instruction, Mysore State. ...	226
Education and Child Development. By W. D. Wall, Department of Education, United Nations Educational Scientific and Cultural Organisation. ...	231
Educate for New Sarvodaya II. By Dr. K. N. Kini, M.A., Ph.D., Former Director of Public Instruction, Jodhpur. ...	234
Teaching Reading. By George R. Reynolds, Principal of the Cumberland School in Great Neck, New York. ...	238
Editorial ...	243

Annual Subscription, inclusive of Postage, Rs. 5.

Half-yearly Subscription, Rs. 3.

14/A, SUNKUWAR ST.,
TRIPPLICANE, MADRAS.
(All Rights Reserved)

Foreign Subscription, inclusive of Postage, Rs. 6.

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

Asst. Editor: M. C. KRISHNAN,



A pair of Cuff Links, four Shirt Buttons with chain & a collar Pin made by 'UMA', guaranteed Gold sheet, covered, in velvet-lined box, will make the most suitable special gift for the Season.

Price Rs. 10/-
(Parcel charges Re. 1-4-0 Extra)

Obtainable from the newly opened City Sales Depot.
90, China Bazaar Road, Sowcarpet, MADRAS-1.

or Direct from Manufacturers.
UMA GOLD COVERING WORKS
"Uma Mahal" MASULIPATNAM

NEW YEAR'S SPECIAL CONCESSION

Books required in your Daily Routine

Art of Tailoring & Cutting	3 0 0
Electric and Radio Guide	3 0 0
Art of Photography	3 0 0
Art of Soap Making	3 0 0
Art of Perfumery Making	3 0 0
Learn Hindi	3 0 0

Languages Master:
JAPANESE, FRENCH, TELUGU,
TAMIL, MALAYAENSE, PERSIAN,
BURMESE, GERMAN.

Rs. 3-0-0
Set of any above three books
Rs. 6-0-0 by M.O.
V.P.P. charges Rupee one extra

HINDUSTAN TRADERS & PUBLISHERS LTD.
BHARATPUR (RAJASTHAN) INDIA

THE RAILWAY ACCOUNTANT

A monthly Journal devoted to Railway

Well appreciated abroad in
Washington, London and
New Zealand.

Obtain full benefits by subscribing
immediately, if not already done.

An excellent advertising medium
throughout India.

Contact: The M³. Editor,
14, Balakrishna Road, Madras-4.

The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LX.

DECEMBER 1954

NO. 12

A New System of Education

BY SRI NARAYAN MAHAPATRA, *Brajrajnagar.*

THE education of to-day aims mainly at mental development. As physical improvement of the pupils is not looked after, their health goes down. To remedy this, of course, physical education is introduced in schools by the Department, but that is too inadequate so to say, in name only. In comparison with it, the syllabus of school studies is too long. Hence the teachers and the taught have to pay more time to finishing the courses of studies. The things that are taught for the mental development of the pupils are unnecessary in man's everyday life to a great extent, and hence waste much time. What to do to remedy is to teach the general and necessary things in every main branch of education that are required for a perfect manhood and to leave the unnecessary portions.

For physical development, in addition to games and drill, profitable handwork should be taught. With such a motive in view, Bapuji and other patriots have invented the Basic Education system, which is under experiment from the government. Its main purpose is to teach pupils the spirit of self-help. Besides, the school too is to be self-supporting by it. It has been seen by some years' experiment that the schools cannot support themselves. Hence the government has to render help towards the establishment of the new system. It is necessary to

have schools in each and every village. If it so happens, how will the government be able to render help to so many schools? If these schools are placed under the management of village Panchayats, then without levying education tax on the inhabitants of the villages, how can they manage them? But if such expenditure would burden nobody, either the government or the people, then an important problem of the country would be solved. The condition of the Basic Schools would be better, if in addition to spinning and weaving, improved and profitable handicraft training is introduced. The things that are mainly required for the school and which it purchases from outside, should be made in school. Taking the required amounts of things for its own consumption, the school would be able to sell the extra production in the market and thus have a certain profit. For example, clothes, shirts, paper and soaps might be produced in schools and sold in the markets near-by. Where the places are devoid of a good market, the government should make arrangements for their sale. Of course, to sell in the bazaar, articles of improved quality are required, but by degrees, the things must be improved. Till then the government and the school will have to face certain difficulties, no doubt. The government may have certain restrictions on mill-made goods etc, to support school industries.

To introduce such cottage industries in schools, some preliminary expenditure will be required to purchase necessary instruments. The government may bear a portion of it, and for another, may make arrangements with the factories to offer a certain portion of their charitable funds towards this. The housing expenditure of the school may be borne by the government, the Local Board and the village people jointly. The donations of generous people should, instead of being expended on higher education, be used on this purpose.

In addition to the aforesaid handicrafts, other profitable works may be introduced. Handicrafts depending on the local availability of raw materials and having a need in the local market should be introduced by the authorities concerned.

All the pupils and teachers with their families would reside in the school premises. The teachers are to lead simple lives, and they would manage themselves from the products and profits of the school and would get a lower pay from the government or Local Board in order to support their dependents at home. By living simple lives, the teachers and the taught both will influence society on how to lead a simple life. Gradually, when the people begin to lead simple lives, the standard of living of the people in general would be altered in the right direction.

The pupils living with the teachers would be fed and clothed by the parents and the school jointly, the school bearing a third of it. The local pupils may take their meals at home. To supply food for the pupils is a difficult problem, as sufficient land is required for it and that too near the school. It must be possible, if the government tries for this with the co-operation of the local people. The present *bhudan* movement will help it. The people may be encouraged to offer some land for the school too which is theirs. In such land, the main foodcrop of the place, cotton and vegetables can be grown.

There should be not more than two examinations in a year in crafts and studies. At the end of the career, the headmaster will grant certificates to pupils countersigned by the Inspector.

For girls, girls' schools should be established separately. Only mistresses would be appointed for such schools. The girls would learn the handicrafts such as knitting, embroidery, tailoring, paper and soap making. In addition to literature, arithmetic, history and geography which the boys would learn, they would learn also nursing and cooking.

In both the boys' and girls' schools, moral instruction will have an important place. This is the main thing to build one's character.

After learning reading, writing and simple arithmetic, that is after the L.P. standard, the pupils are to come to such a school. This sort of school may be named the Upper Primary School, as such an education is the need of every young person in society. This stage would be divided into six grades. The student will complete this career at the age of fifteen and will have the general knowledge of the present Matriculation standard. After this stage, he may go to different branches of education if he likes.

The school building should have mud walls, a thatched roof and a cement floor. The pupils would sit on small mats. Only small lower desks are required for them to make them sit erect. To have all these, less money would be required to be borne by both the people and the government.

To be teachers in such schools, good and efficient teachers, wishing the good of the country, are required. Their educational qualification should not be below Matriculation and the headmaster should be a graduate. Teachers of such schools would be of three categories, (1) scholars, (2) craftsmen, and (3) agriculturists.

If such schools are introduced in the country, the pupils leaving the schools,

in addition to general knowledge, would learn a craft which they like and thereby would be able to maintain themselves in their after-lives. By such schools, the big problem of unemployment would be removed to a great extent.

In the end, the writer hopes that the attentions of the Education Ministers of states and the Union, the Vice-Chancellors of different universities and the D.P. I's. of different states to be drawn to these proposals.

Making Mathematics Sensible

BY HENRY W. SYER, *Associate Professor of Education, Boston University.*

MATHEMATICS is a wonderful subject to teach; audio-visual materials are fascinating to use. Therefore, the two together are unbeatable.

There is really something exceptional in the combination, for a diversity in their basic natures leads to a peculiar strength when they are combined. Audio-visual materials are actual, practical, substantial, and of matter; mathematics is unsubstantial, imaginative, thoughtful-intellectual, and of the mind. How can they ever get together?

As a matter of fact, each reinforces the other. The reality of audio-visual materials brings life to the generalities of mathematics; the principles of mathematics organise the many, specific experiences of school and life.

The ordinary teacher needs: *news* of the materials available, advice on ways to *choose* the most suitable materials, and information on effective ways in which these materials might be *used* in the classroom.

Materials may be bought, or they may be made as part of the class work. It is better to *buy* complicated technical devices which require more time to construct than they are worth, which call for construction skills not found in most teachers or pupils, or which use materials difficult to obtain. Other devices should be *made*, because students learn as much (or more) in the making as the using. Having pupils make their own also saves money and contributes to pupils' pride in good workmanship.

There is often one best type of aid to serve a given purpose, but we should avoid letting our memories cramp our imagination. Just because you know of an aid to do a job, do not hesitate to seek a new approach: models, charts, posters, pictures, movies, recordings, radio or television.

It is interesting to consider whether the primary appeal of a particular aid is to hands, eyes, ears, mind, or heart. Sometimes the manipulation, the viewing, or the listening seems of most importance, although behind *all* our teaching is a real interest in thinking and feeling.

Let us trace a few paths through our chart to illustrate the uses of audio-visual materials in mathematics teaching.

SOME MATERIALS TO MAKE AND USE

Recordings: The appreciation of the difficulties of communication of simple mathematical ideas can be brought out by having the class write and record a play concerning the monies presently used in various countries. We take our decimal money system so much for granted and the conversion from one unit to another is so automatic that some reading and planning about other systems will open most people's eyes.

A stimulating setting will add to the interest, such as a Boy Scout jamboree where boys from all countries are telling what they paid for knives, camping equipment, and food. If they start to trade with each other and see the difficul-

ties of converting from one currency to another, then the whole problem of international currency and the complications of international banking are introduced. Of course, many more problems than are needed for the recording should be invented and worked out by the class, so that the best can be chosen.

Posters: A study of the various charity drives in a community—Red Feather, Red Cross, Salvation Army, and so on—could result in a series of posters showing, in a mathematical, graphical way, the sources of income and expenditure for services which they support. These posters would be publicity for the various campaigns and aids to a confused public.

The teacher should point out to his class that a recognised job of mathematics is to make an objective, exact, unbiased presentation of facts, but that decision-making based on facts (in this case what

charities to support and how much to contribute) is left to the individual. Thus, the proper attitude towards the desirability of collecting facts scientifically to make a decision is illustrated, but the independence of each individual to do as he pleases after reviewing the facts is maintained. Statistics do not decide; they merely help one to make decisions.

Charts: Estimating areas is a difficult skill. A class discussion about the meaning of estimating, the meaning of area, the different shapes which one can estimate, the relative difficulty of estimating them, and a logical way of analysis for more difficult shapes could lead to preparing a chart of various areas to be estimated. Relative sizes of areas (both "what part of" and "how many times as big as"), the meaning of a "unit area," the basic area formulas, the degree of accuracy needed—all will become clearer from working with one chart.

VERY VALUABLE BOOKS FOR EVERY SHELF

MEMORIES OF MY WORKING LIFE

By Sir M. Visvesvaraya ... Rs. 6

HISTORY OF MYSORE 1399-1799

By C. Hayavadana Rao.
per set of 3 volumes ... Rs. 25

Sales Tax and other charges extra

Copies Available at

ATREYE GENERAL AGENCY

EDUCATIONAL PUBLISHERS AND BOOKSELLERS

Sri Narasimharaja Road, :: BANGALORE-2

The primary appeal is to the eyes, and the training of them in a new skill, but there are obviously many mental skills involved as well.

Models: Some ideas are so new that the imagination must be helped by concrete means in forming the concept. When three-dimensional graphs are considered, it is not at all sufficient to introduce them casually as a simple extension of familiar, two-dimensional co-ordinate systems. For students to see and understand points lying in a plane, the eight octants, the plus and minus directions on three lines, and other fundamental ideas, it will help to have students make simple models from wooden or wire frames, or cardboard cartons.

Pictures: It has often been suggested that a series of pictures be collected to illustrate the shapes of geometry. The greatest shortcoming here is that they will contribute to recognition, but will provide little real understanding of mathematical ideas.

On the other hand, a series of pictures which show mathematical shapes serving a purpose are very useful: a triangle for stability, a spherical tank for minimum area and for strength, and manufacturing and drafting drawings for congruent and similar figures.

SOME MATERIALS TO BUY AND USE

Models: The manipulation of commercial models which have been designed after careful classroom research is a very productive activity. Some of the most recent and most thoughtful are the sets put out by the W.M. Welch Manufacturing Co. (Chicago) and the Ideal School Supply Co.

The former set is an extensive collection of many kinds of mathematical models which employ plastics to good advantage. The transparency and brilliance of this material adds to the appearance and usefulness. Being able to see the internal relationships in three-dimensional models is extremely helpful. They may be twist-

ed and turned so that various parts can be examined.

The other company has put out some large models of the well-known *Burns Boards* used successfully for many years by Frances Burns and therefore assured of teachability. The dynamic qualities which can be given to geometry by creating figures of elastic thread on a colourful background make it easy to bring the concept of "function" into that subject.

Movies: Movies that appeal to the eyes and thereby teach mathematics are relatively easy to find.

A movie, for example, aimed directly at a mathematics class and designed to show the connection between mathematics and music could broaden the background of the class. The relationships between musical sounds and sound waves using trigonometric functions would be the main subject of such a movie. The sound track, with both explanation and musical sounds, and the pictures, of instruments and graphs of the sound waves, would be related. Such expressions as these would be used:

$\sin (x \text{ plus } y)$
 $\sin x \text{ plus } \sin y$
 $\sin (ax \text{ plus } b)$

frequency, amplitude, harmonics, and others.

Radio Programmes: Educational radio cannot and should not take over a class and teach it, but it can provide supplementary material far beyond the resources and resourcefulness of the individual, busy teacher. For eleventh and twelfth graders a series of talks on the subject of mathematics since 1900 could bring the work of experts into classrooms and provide material most teachers have not had time to dig out for themselves.

Television Programmes: Even a first-year algebra class could benefit from a well-prepared television programme on equations and their parameters. Such a fancy word need not be used, but a clever visual presentation of the effect on the position and shape of a curve by varying

the coefficients would be valuable since it is the sort of thing that is too time-consuming for most teachers to prepare. Movable charts, plastic sheets with curves drawn upon them, projected curves on screens, and solid models could all contribute to the general discussion,

TOWARD MORE EFFECTIVE LEARNING

One of the dangers of concentrating so much on audio-visual materials in an

article like this is that the impression may be given that good, old-fashioned teaching—homework, recitation, writing out proofs, solving equations, setting up word problems using rulers and compasses—is supposed to be out of date. Nothing could be further from the truth. All that this article is trying to suggest is a variety of techniques which are neglected and which, joined to the older methods, can result in better understanding and more permanent learning.

Sri Nava Bharat Asram, Goribidnur, Mysore State.

A Questionnaire on the Reform of Secondary Education in India

Teachers, Headmasters and Inspecting Officers of Secondary Schools are hereby requested to kindly send their opinions, giving briefly their practical suggestions on some of the educational problems contained in the following questionnaire, in which they have got experience and in which they are interested, to "The President, Sri Nava Bharat Asram, Goribidnur"—via Bangalore so that the Asram may take up the important work of consolidation of these opinions and submission of periodical reports on these educational problems relating to the Reform of Secondary Education to the Ministries of Education and Educational Departments of States and Provinces of India for their consideration. Teachers, headmasters and inspecting officers who were and are actually engaged in the educational work of Secondary Schools can really offer valuable suggestions for the solution of vital educational problems and their opinions have to be considered seriously by educational authorities.

M. A. NARAYANA IYENGAR,
*Retired Deputy Director of Public Instruction, Mysore State,
and President of the Asram.*

Introduction.

(1) What are the defects in the present system?

(2) What are the causes for the deterioration in the quality of education imparted to students of Secondary Schools?

(A) *The aims and objectives of Secondary Education.*

(3) Should the aim of Secondary Education be the same for the whole of India? or different for each State or Local Board? or different for each High School?

(4) In case the aim of Secondary Education be the same for the whole State, what should be the aims and objectives of Secondary Education?

(5) Who should prescribe the subjects for study, prepare the syllabus and select the Text Books—(i) the Department, (ii) the Local Board, or (iii) the Management of each High School?

(B) *The Curriculum.*

(6) What should be the duration of Secondary Education in relation to Primary Education on the one side and University Education on the other?

(7) Should Secondary Education be in two stages, namely, Junior High School and Senior High School—the former training students for good citizenship and the latter giving Preparatory Training to enter the University and Technical Colleges?

(8) What should be the languages that have to be taught in the Secondary Schools in the order of importance? State your views with regard to (i) the mother-tongue, (ii) Hindi, (iii) English and (iv) Sanskrit.

(9) What should be the curriculum for Junior High Schools for General Education other than languages?

(10) What should be the projects in Secondary Schools so that the students may learn these theoretical subjects by doing?

(11) What should be the curriculum for Junior High Schools regarding Vocational Training? Is it necessary and possible to introduce compulsory technical courses?

(12) What should be the curriculum for Junior High Schools regarding Co-curricular Activities?

(13) What should be the curriculum of subjects, languages, co-curricular activities for Senior High Schools?

(14) What should be the hours of work, terms, vacations, working days and holidays in Secondary Schools?

(15) How should the hours be distributed in Junior High Schools for languages, general subjects, vocational subjects and co-curricular activities?

(16) How should the hours be distributed for languages, general subjects, vocational subjects and co-curricular activities in the Senior High Schools?

(17) What should be the place of Fine Arts including Music in Secondary Schools? A practical programme to be suggested, if the answer is in the positive.

(18) Should there be religious and moral instruction, or spiritual and moral instruction? A practical programme to be suggested, if the answer is in the positive in each case.

(19) How should Libraries be efficiently organised and library work conducted so as to be useful to students?

(20) What are the principles to be observed in the preparation of Syllabi and Textbooks and the prescription of the latter?

(C) *Conduct of Co-curricular Activities.*

(21) (a) What are the practical difficulties in conducting physical education in Secondary Schools? What are the methods to organise it efficiently?

(b) What are the games that have to be introduced in Secondary Schools? How best can they be organised in spite of many difficulties?

(22) (a) How to organise manual work for students of Secondary Schools? Will it be possible to obtain wages for the manual labour of students?

(b) Is it desirable to give military training to students of Secondary Schools? If so, under what limitations?

(23) How to organise Reading Rooms in Secondary Schools so that the students may make the best use of them?

(24) What are the Literary Activities that can be started in Secondary Schools? How best to organise them throughout the school year?

(25) How to organise Social Service programmes in Secondary Schools and trains students for leadership? Consider

the following: (i) *Sevadal* courses (ii) Boy-Scout courses (iii) Red Cross Group activities (iv) School *Desa Sevak* organisation and (v) Village Social Service Camps.

(26) How to organise social and aesthetic activities in Secondary Schools—celebrations etc.?

(27) How should visual education and school excursions be organised in Secondary Schools?

(28) How should pupil Self-Government and Tutorial System be organised in Secondary Schools?

(29) How best to maintain the School Garden?

(30) How can we develop the School Museum?

(D) Educational Organisation.

(31) What should be the Medium of Instruction in Junior High Schools—English or the Mother-tongue?

(32) What should be the Medium of Instruction in Senior High Schools—English or the Mother-tongue?

(33) What should be the strength of a Secondary School? What steps should be taken when there is over-crowding in the Sections?

(34) How can the teacher attend to the requirements of different types of children with different abilities and aptitudes in Secondary Schools?

(35) How can the staff do effective teaching work, when the accommodation is insufficient, the furniture inadequate and equipment poor? Methods of improving these?

(36) What are the best methods of promoting school discipline of—(i) the Headmaster (ii) the Staff and (iii) the students.

(37) Can we have co-education in Secondary Schools?

(38) How best to conduct School Canteens in Secondary Schools?

(39) How best to conduct efficient medical inspection in Secondary Schools?

(40) Consider the problem of lodging and boarding for students of distant villages. (i) Should there be communal hostels? (ii) Should there be Sarvajanic Hostels? (iii) Can the school buildings be used for lodging purposes outside school hours and for providing meals in afternoons?

(41) Is it desirable to grant scholarships to backward class students? If so, on principles?

(42) Is it desirable to award special prizes or merit certificates to schools which do good work during the school year?

(E) Methods of Instruction.

(43) Should the teachers prepare programmes of work and notes of lessons? If so, what should be the contents of each lesson?

(44) How best to introduce the principle "of Learning by doing and thinking" in teaching all the subjects of Secondary Schools?

(45) How to develop the lesson, taking the co-operation of students? General instructions for all subjects.

(46) How to develop the lesson, taking the co-operation of students, with reference to special subjects?

(47) Can notes be dictated to students and text books used in class in non-language subjects?

(48) How best to correlate between programme of work, preparation work of teachers, blackboard work, class note books of students and text books?

(49) What principles should be adopted for setting and correcting Home Exercises and Tests?

(50) How are we to meet the practical difficulties in framing the Time Tables and making extra work arrangements?

(51) How best to pay special attention to backward students?

LX—12—2

(52) Is it desirable to prescribe home-lessons to students?

(F) Examinations.

(53) Should examinations be abolished? If so, how should the attainments of students be evaluated?

(54) How best to conduct school examinations, and what should be the principles of setting questions and valuation of answer papers in languages and subjects?

(55) How best to conduct examinations in vocational subjects? In Agriculture or Industrial Arts?

(56) How best to conduct public examinations, and what should be the principles of setting questions, valuation of answer papers and the system of moderation of marks?

(57) What should be the principles of class promotions and selection of students for public examination?

(58) How best to evaluate the achievements of students in co-curricular activities? How far progress in them should be taken into consideration in school promotions?

(59) By what methods should individual records of progress of students during the entire Secondary School course be maintained?

(G) Educational Supervision.

(60) What are the duties of headmasters of Secondary Schools in organisation and supervision work?

(61) What are the various items of work which a good teacher has to discharge in his school?

(62) Which schools do efficient work—(i) Government schools (ii) Municipal schools (iii) District Board schools and (iv) private schools? And why?

(63) What should be the qualifications and the training required for the District Educational Officers to conduct school inspections efficiently?

VISHWA CHITRA DARSHAN

(World Geography in Pictures)

Part I—ASIA (excluding India & Pakistan)

15 charts in colours on Off-set Paper.

Printed in Marathi, Gujarati, Hindi and English.

Information about the people, the products and other useful details of every country in Asia.

Price Rs. 10-0-0

Postage etc. Rs. 2-4-0

For more particulars write to:

VENUS PRAKASHAN

410, SHANWAR :: POONA 2

NEW BHARAT READERS

Books I—IV

By Principal M. K. DESAI, M.A.B.T., LL.B.,

New English School, Jalgaon
(sanctioned as text-books by the
Department of Education)

Book I, Re. 1-0 Book II, Re. 1-4
Book III, Re. 1-6 Book IV, Re. 1-10
New Bharat Seat-Work Part I, As. 10.
New Bharat Seat-Work Part II, As. 12.

The series is appreciated by well-known
educationists throughout India.

(64) What are the principles, procedure and methods of ordinary inspections of Secondary Schools?

(65) What are the principles, procedure and methods of surprise inspections of Schools?

(66) How can we develop the faith of headmasters, teachers and parents in the utility and possibility of educational work expected from them by the Department?

(67) What is the best system of the training of teachers on Gurukula lines?

(68) How should the University Training College be reorganised on Gurukula lines?

(69) What are the practical methods of improving the teaching capacity etc. of average and weak teachers of Secondary Schools?

(70) What should be the principles of recognition of non-Government Schools

and the policies of the Department towards unrecognised schools?

(H) Educational Administration.

(71) What is the present system of Educational Administration in your State? Are there Educational Officers who devote their time completely for the improvement in the quality of education imparted in their Schools?

(72) What should be the principles governing the recruitment of efficient teachers?

(73) What should be the principles governing the appointment of temporary teachers and part-time teachers?

(74) What are the qualifications of headmasters to be considered while selecting them for the place?

(75) What should be the hours of work of teachers and restrictions regarding their private tuitions?

BOOKS OF OUTSTANDING VALUE

	Rs.	As.
Lectures on Ramayana by The Rt. Hon'ble V. S. Srinivasa Sastri	..	10 0
Thumb-Nail Sketches by The Rt. Hon'ble V. S. Srinivasa Sastri	..	4 0
The Other Harmony by The Rt. Hon'ble V. S. Srinivasa Sastri	..	2 4
Cultural Freedom and Other Essays by Sir C. P. Ramaswami Aiyar	..	2 0
Gandhiji in South Africa—A Play in Five Acts by Dr. J. B. Freeman	..	2 8
Know Your Mind by Dr. G. D. Boaz	..	3 0
Know The Answers: Series I by Rushworth Fogg	..	2 8
Know The Answers: Series II by Frank Lambe	..	2 8
Three Great Rulers by K. A. Nilakanta Sastri	..	1 0
Ramayana Triveni by K. Chandrasekharan	..	1 8
Waifs and Strays by K. Chandrasekharan	..	1 8
Guru Ramana by S. S. Cohen	..	2 8
South Indian Recipes by Miss R. Neela	..	2 0
Madras—A Guide by S. Viswanathan	..	1 8
The Rupee Ready Reckoner by S. Viswanathan	..	3 0

S. VISWANATHAN

ACTON LODGE
11, McNICHOL ROAD :: CHETPUT, MADRAS

(76) How should the District Educational Offices of your State be improved?

(77) How should the offices of the Deputy Directors and Directors of your State be improved now?

(78) What should be the qualifications of the Secretary of Education in the Secretariat? Should he be an educational expert or not?

(79) What should be the pay, prospects and comforts of Secondary Teachers in your State? What should be their leave rules, pension rules or Provident Fund provision?

(80) What are the suggestions to be offered to minimise the office-work of the headmasters so that they may devote greater attention to the educational work of their schools?

(81) What is the procedure to be adopted regarding the periodical publication of Departmental Manuals, circulars, handbooks and bulletins, so as to ensure

uniform and practical instruction in all parts of the State?

(82) How far is it desirable to hold periodical Conferences of experienced Teachers, Headmasters and Inspecting Officers under the presidency of the Director of Public Instruction in order to discuss Educational Problems and arrive at practical conclusions?

(83) What value should be attached by the Government and the Department to the anonymous petitions against teachers, headmasters and inspecting officers?

(84) Under what circumstances should non-officials be coopted in Educational Committees?

(85) What should be the constitution and functions of the State Educational Conference and the co-operation of the Department in its work?

86. Can teachers and headmasters be permitted to have Private Tuitions? If so, under what restrictions?

Education and Child Development

BY W. D. WALL, Department of Education, United Nations Educational Scientific and Cultural Organisation.

(The proposed programme of the United Nations Educational, Scientific and Cultural Organisation for 1955-56, to be presented at the Montevideo General Conference in November, calls for further development of the International Institute of Child Study in Bangkok, Thailand. This Institute was opened in 1954, with the help of the Government of Thailand, after studies had shown the need to stimulate fundamental research in child study and the training of specialists.

The need was most acute in areas where the educational sciences are only beginning to emerge and where concepts and techniques have to be assimilated to cultures different from those of the West. The proposed programme provides for

continued services of a consultant to the Institute on the technical aspects of its research and training programme. It also provides for fellowships to enable advanced students from the Asian regions to be trained in Bangkok.

In the following article, Dr. W. D. Wall, specialist in educational psychology and child development, explains the background to the Institute.

In many parts of the world, governments are attempting to extend and improve their systems of compulsory education by introducing ideas, methods and types of school organisation which have been successful elsewhere. Hitherto this has been carried on largely by a process of trial and error, persisting through many

failures and false starts until the innovation is either naturalized or abandoned.

Many of the difficulties experienced spring from an imperfect appreciation of the fact that a good educational system, in all but its most superficial aspects, reflects the culture which gave rise to it. It is embedded in a whole scheme of values, social expectations, traditions and folk ways on which it acts as an ameliorating and as a conserving force. The attempt to transplant educational ideas, techniques or methods from one culture to another may well rupture this relationship. Sometimes the result is a partial or complete failure; sometimes, the educational system implants values and modes of behaviour alien to the new culture and which may lead to a loss of what was good without substituting anything better. The improvement of the national system of education is essentially a matter of "grass-roots"—of developing, with outside help if necessary, methods, techniques and values which foster and preserve what is good in the culture.

A second important consideration is that educational method, more or less roughly, reflects our knowledge of the needs and development of children. Many practices accepted by educators are, how-

ever, more hallowed by tradition than sanctioned by science. This uncritical acceptance of even apparently successful practice may be unwise. The best current educational methodology is based on our increasing knowledge of the psychological development of children. But the theories of child development evolved by psychologists from their studies of children in Europe and North America may not be directly applicable in other cultures, very different in their ways of child rearing and in their entire psychological atmosphere. It follows, therefore, that not merely must educational method be adapted to the culture concerned, but side by side with this should go a systematic revalidation of our knowledge of child development as the very basis upon which sound schooling will be built.

FOUNDING OF THE INSTITUTE

It was with these considerations in mind and as a contribution to the solution of one of the more urgent problems in the extension and improvement of education, that Unesco undertook to aid in the founding of an International Institute. It was intended that this Institute should undertake basic research in child development, experiment with the practical applications of psychology to the pro-

TEACH YOURSELF GOOD ENGLISH

	Rs.	A.
<i>Thesaurus of English Synonyms and Antonyms</i> , by Roger Hartman	4	6
<i>Everybody's Guide to King's English</i> , by R. J. Martin	2	14
<i>Good English</i> (How to Speak and Write Correct English), by B. Norris and R. Mehta	2	4
<i>Correct Everyday English</i> (How to Avoid Grammatical Errors), by Prof. Stephen	2	14
<i>Correct English Usage</i> (How to Avoid Errors in Speech and Writing), by McMordie	2	8
<i>Everyday English Idioms</i> (Quickway Guide to Idioms, Phrases, Proverbs), by R. Benham	2	12
<i>How to Avoid Errors in English</i> , by Fowler and Subramanyam	2	8
<i>Modern English Composition and Precise Writing</i> , by M. Joyce Miller	2	8
<i>Refresher Course in Essay, Report and Precise Writing</i> , by E. McColvin	4	0
<i>50 Model Essays</i> , by Joyce Miller	1	12

TARAPOREVALA'S
TREASURE HOUSE OF BOOKS
210, Hornby Road, Fort, BOMBAY.

blems of developing educational systems, and undertake training at a high level of men and women who would act as consultants to their own governments.

The Government of Thailand agreed to act as host for and largely to finance the project. In 1953 Professor William Line, Professor of Psychology, University of Toronto, Canada, was appointed as the Unesco consultant. During a survey visit in 1953 to Thailand, he determined, in association with the Ministry of Education, the authorities of the University of Chulalongkorn and the Teacher Training College of Pasarnmitre, the main practical details of the Institute, and chose the first six staff members. These six people, three men and three women, and all distinguished educators from the universities, training colleges and schools of Thailand have spent the 1953-54 University session studying in the university of Toronto and in further preparation for the opening of the Institute in 1954/55.

The main lines of the initial research programme of the Institute have been planned. Broadly, it will be concerned with the needs and growth patterns of Thai children; it will examine the manner in which the educational system relates itself to these needs and thence to the needs of the community. Initially this will be done through a close study of an experimental school population by sociometric techniques, but it will involve also the determination of ways in which the educability of individual children can be measured. As far as possible, these inter-related projects will attempt to determine techniques and measures that can be translated into other Asian cultures and eventually to all. A further important project is that of a long-term developmental study of personality

growth in their children and adolescents.

As soon as this research programme has got beyond the pilot stage, it is proposed to bring it into relation with comparative studies in other cultures (e.g. Canada, Britain, Switzerland, India) in the hope of delineating scientific universals in the field of child development and education. This cross-cultural aspect of the Institute research programme may eventually prove to be one of its most valuable aspects.

Side by side with research, the Institute will undertake training. Beginning in 1955 with the training of a limited number of Thai nationals, it will accept fellows in 1956 from the other countries of the Asian region. The training given will be at a post-graduate level and will involve the students in active participation in the Institute's work, thus providing each year some fifteen to twenty educators and psychologists with the background and skills necessary to carry on in their own countries the delicate task of assimilating educational ideas to the culture which wishes to make use of them. It is hoped too that the Institute will provide the field base for workers who wish to undertake comparative studies of child development and educational growth.

Throughout the early critical years of what is the first centre of its kind in the world, Unesco intends to continue to provide the services of a research consultant. The policy and development of the Institute will be in the hands of the Thai Director and his staff; outside help will take the form mainly of technical advice on the development of the research and training programme, and of co-operative projects between Bangkok and other centres in the west.

NOTICE

SRI P. N. GHOSE, Typewriter Repairer, 132, M. S. Paul Chowdhury's Lane, North Bantra, Howrah P. O., has been appointed as one of our Representatives for Bengal. We request our subscribers and advertisers to extend to him their fullest support.

Manager,
THE EDUCATIONAL REVIEW.

Educate for New Sarvodaya—II *

BY DR. K. N. KINI, M.A., Ph.D., *Former Director of Public Instruction, Jodhpur.*

(Continued from Page 217 of November Issue).

POVERTY AND UNEMPLOYMENT.

42. Despite the bold and progressive policy adopted by the Central and State Governments in extending agriculture and industries, the lot of the poor man has not considerably improved. Hosts of beggars still throng to our houses and shops; sometimes whole families are on the march. Men, women and children can still be seen clothed in tatters, sleeping on pavements and eating remnants of food on dinner-leaves thrown on the roadside or in the dust-bin which are licked by dogs and pecked at by birds. Unemployment has not abated perceptibly. Illiterate unemployed suffer pangs of hunger and destitution without much murmur, and attribute them to some unknown divine wrath. The educated unemployed get bitter against society and do not hesitate to take to anti-social activities.

43. A poor lady, whose husband has been thrown out of a temporary job and whose only son has still now failed to get any employment even on twenty rupees a month, said recently: "I am unable to feed my son. He suffered from typhoid some time back and I now wish that he had died then". One reads in newspapers the suicide of whole families or murder of wife and children and suicide by the head of the family, because of dire poverty.

44. The condition of lower middle class families is most pitiable. When ladies become pregnant, they cry and some of them try to get rid of the embryo even resorting to quackish methods. When children get ill, they allow them to die, because they cannot afford to obtain medical relief.

45. Some of our rich persons preach simple living and high thinking to these poor folk. This advice is tantamount to adding fuel to fire. Instead of giving this gratuitous advice, they would do considerable service to the poor, if they will utilise their hoarded wealth to start newer industries, which will yield employment to the poor, and thus supplement the efforts of the Government in tackling unemployment.

46. Our rich compatriots should realise that the educated unemployed seek refuge in anti-social groups and the illiterate unemployed are their prospective recruits, and both the groups will, out of desperation, resort to violence against the opulent when opportunities will present themselves. If they are not able to start industries, they should use their hoarded wealth in contributing liberally to the National Loan floated by our Government, which will enable the latter to establish new industries and expand and recondition the older ones, and thus make it possible to relieve unemployment.

47. In both the public and private sectors of our Five Year Plans, much larger capital should be used. Two thousand crores per annum would be a reasonable amount for industries in this vast country, of which a thousand crores should be utilised to develop industries directly connected with the army, navy and air-force. Poverty can be dispelled only by industrialization on modern lines. *A highly agricultural economy does not lend itself to riches.* The tremendous drain on our money resources in purchasing machinery and machine-made articles from foreign countries will never enable our country to be wealthy.

48. Community Projects and National Extension Schemes are steps in the right direction to raise the earning capacity of villagers. My discussions with the organisers reveal that the people are interesting themselves in these activities and are giving money and labour freely, but the people are poor and the Government should reduce the quota of the indigent rural folk. Only about a fourth of the funds sanctioned by Government for Community Projects are said to have been utilised till now. If the Government will bear about seventy-five per cent of the cost and expect not more than twenty-five per cent from the villagers in the form of labour mostly, the achievement will be greater and speedier. *Swift and sure wins the race.* When the people becomes richer, they will willingly bear higher proportion of expenditure.

49. The abolition of Zamindaries and the consequent distribution of land among the tenants on a proprietary basis is bound to increase production. There is considerable land to be still brought under cultivation. This may be distributed early among the landless poor; and they should be enabled to bring it under cultivation by providing them with the implements and other materials essential for this process.

50. Ammonium sulphate has become practically the monopoly of the Central Government. The price of this commodity should be considerably lowered, so that the cost of agricultural production may be less and the agriculturists may be encouraged to use it.

RESEARCH IN SCIENCE.

51. Our National Laboratories have been turning out very good research work helpful to trades and industries, as I have myself seen in a few of them. They are inadequate for such a large country as India. In the succeeding five year plans, every attempt should be made to establish every type of laboratory in every State as far as practicable.

52. Our Universities should devote much greater attention to research as is done in U.S.A. and Europe, where it is usual for professors to work ten to twelve hours a day. I was told by very eminent professors there, that, if they did not contribute at least half a dozen first class research papers annually, they could not retain their posts, let alone their eminence, in the field. In our country also research should be the chief criterion for the appointment of professors. Lecturership should be the highest post to be occupied by teachers who do not engage themselves in research. The researches should be published in the Federal and State languages.

53. The pay and prospects of those engaged in research should be greatly enhanced. The minimum basic salary should be five hundred rupees per month and the incumbent should normally rise to Rs. 2000 with efficiency bars at Rs. 1000 and Rs. 1500. In outstanding cases, Rs. 2,500 to Rs. 3000 should be conceded.

54. The present laboratories of departments such as agriculture, forest, fisheries, defence, marine engineering, animal husbandry, poultry-farming, mining and metallurgy, and health should be considerably extended and research on a far larger scale should be organised. Big industrial concerns should establish their own research departments. In our country, the value of research in industry has not been adequately realised by our industrial magnates. Research should also be done in industrial management and in the relations among the consumers, workers and capitalists.

55. Our scientists should consider it derogatory to their prestige, if they do not contribute to the sum total of the world's research in every field of knowledge. Moreover, on account of new discoveries in the western world, equipment and methods in agriculture, industries, communications, transport and defence fast become antiquated, and we are help-

* Part I of this article was published in "Educational Review" in the month of October, 1954.

lessly depending on those people for new equipment and machinery, which is undignified to a great independent nation comprising a sixth of the human race.

WELFARE OF LABOUR

56. When the expansion of industries, agriculture and defence mechanism will be still more speeded up, the attention bestowed on welfare of labour will be proportionately vaster. I have witnessed excellent work done for labour welfare at Chittaranjan, Sindhri, Jharia coal-fields, greater Bombay, Jamshedpur, Bangalore and in some other places too. But much more remains to be done as judged by modern standards.

57. Labour should become partners with capital for industry, should receive substantial wages and bonus without any hitch which unsettles efficiency by strikes, should have free two-room and multi-room houses with lighting, water and sanitary arrangements, free medical care and education for children and adults, recreation and travel facilities and also facilities for upgrading in their respective vocations, and provident fund or old age pensions. Among the Directive Principles of State Policy in the Constitution of India is recorded "public assistance in case of unemployment, old age, sickness, disability and other cases of deserved want," and this directive will have to be worked out seriously to benefit labour.

58. The employment of agricultural labour is seasonal and intermittent. The problems of continuous employment should be solved in Community Projects and National Extension Schemes. Deepening and repairing old wells and tanks and constructing new ones, constructing and repairing roads and bridges, buildings, mechanised small scale and cottage industries, afforestation work, compost preparation, mining, railway construction, dredging rivers, and canals, construction of and repairs to small ports, fisheries, animal husbandry and poultry-farming etc., are to be undertaken on a much vaster scale to engage agricultural labourers during off seasons.

59. Training facilities to convert non-skilled labour into skilled labour, and skilled-labour into higher technological workers should be provided on a nation-wide scale. The pay offered to skilled labour at present is too small. A person working at the lathe hardly gets a basic pay of rupees fifty per month in many places, while his compeer in western countries gets ten times as much. The middle-income class in U. S. A., which is made up largely of wage-earners, gets, after taxes, a per family income of Rs. 1600 to Rs. 3000/- per month.

60. There is a fear in some minds that the modern labourer, instead of rising with the progress of industry, will sink deeper and deeper into pauperism. The experience of U.S.A. is in the opposite direction.

The *Fortune* magazine gave recently the following figures:—"The number of family units with \$ 4,000 (Rs. 19,120) to \$ 7,500 (Rs. 35,850) cash income has increased about 50 per cent since 1947, and about 230 per cent since 1941"

ATTENTION PRINCIPALS

Educational Institutions always insist on "Negroine" Black-Board Renovator (a rapid-drying, non-glossy & penetrating solution). Canvas Roll-Up Black-Boards of tough canvas and fine texture, can be easily rolled up like maps, without fear of getting cracked or warped, available plain black, graph-ruled or with Out-line maps drawn on them. Black-Board Dusters, Complete Black-Boards, Maps, Charts, Globes, Drawing & Geometrical Instruments Sets, and all kinds of stationery articles & school requisities:—

For particulars apply:—

Madhukar Krishnarao & Bros.,
KRISHNA BUILDING,
8, DADAR CROSS ROAD, G. I. P. RLY.
DADAR, BOMBAY - 14.

61. This phenomenal progress is due to speeding up industrialization, as can be seen from the facts that the United States with 6 per cent of the world population and land area, produces from 40 to 50 per cent of the world's goods and that production increased 30-fold in a century and labour force nine times, despite mechanization and rationalization.

62. The classless and casteless society that we all envisage in India will be attained only, if we secure ever-increasing productivity and thus make available more goods to more people, concomitantly and continuously increasing their purchasing power.

FOREIGN POCKETS IN INDIA

63. India attained independence seven years ago, thanks to the farsightedness of the British people who resigned themselves to the inevitable by quitting their political hold on this country. The result has been the greatest amity between the two peoples, Indian and British. It is inconceivable that any foreign pockets should still remain in our country. France has now handed over her possessions to our Government. Adequate steps will be taken to foster French culture and language even after the withdrawal. France will thus come in the orbit of our Sarvodaya ideal and will also lay the foundation of World Sarvodaya.

64. The Portuguese however are putting up a losing resistance. They threaten use of force against the liberators. When the people living in their possessions are determined to free themselves and amalgamate with the rest of the Indians, and when four hundred millions of the latter are supporting the former, the Portuguese will see the wisdom of quitting.

65. The fight is now confined to the Goans; but this policy may have to be revised if the tussle continues. Our Government should also consider the feasibility of applying economic sanctions.

66. The foreign pockets should come to India, lest they should be used as jumping off grounds by powerful nations to stifle the liberty of Asians. Goa was actually used to struggle arms into Hyderabad against India a few years ago. Dr. A. Ramaswamy Mudaliar, who was a member of the Viceroy's Executive Council during the last World War, said recently at Calcutta "that at the time Marmagao was being used by enemy ships who had also control over the radio station at that place. This resulted in a disastrous experience for India," and he further remarked "that there should be no delusions of that kind of neutrality."

These pockets contain excellent ports which are of greatest importance to India in the formation of ship-building and naval dock-yards.

67. We only hope that the powerful nations of the world who love liberty and have fought for and gained it in days of yore, will put their mighty influence on the side of India. The conscience of U.S.A. is sound, and she is said to be revising her policy regarding colonialism with a view to eradicating it through the influence of U.N. The character of the British is essentially idealistic, and it has already given proof of it in this regard by granting independence to India, Burma and Ceylon. Russia and China have been fighting against this menace, and U. N. has generally set its heart against it. Before the onslaught of these powerful bodies, Portugal can ill-afford to demonstrate bellicosity. It has to throw off its belligerency.

61. President Soekarno of Indonesia said on August 17, 1954, that colonial domination must be swept off from the surface of the earth and the right of self-determination must apply fully to all nations. And he continued: "Even now we are witnesses to the upsurges of the aspiration for national independence which have manifested themselves as raging storms in Morocco, Algeria, Central Africa, Egypt, Pondicherry, Goa,

Indo-China, Malay and Dutch New Guinea". India should put her weight on the side of liberating other countries also from colonialism.

69. India has given proof of religious toleration for over two thousand years. Christianity would not have spread in India, but for the toleration of the Hindus. So the propaganda of Portugal that Roman Catholicism will be wiped out of Goa if the latter should be merged in India, will fall flat on the thinking world. The Goans are already employed on a vast scale in India and their chances of employment will increase a thousand-fold in resurgent India. They have been enjoying full freedom of worship, as can be seen from the churches constructed all over India. The Christian educational and other institutions are positive proofs that culture of all denominations is secure and can develop.

70. The Constitution of India makes a declaration of some fundamental rights which it guarantees against violation by the State. It says that subject only to public order, morality, health and some other essential provisions, all persons are equally entitled to freedom of conscience, and the right to profess, practise and propagate religion freely.

The Supreme Court of India orders the enforcement of Fundamental Rights, and the law declared by it is binding on all courts of the country. So there is no fear that Christianity in any foreign pocket will be at a disadvantage after merger with India.

The Constitution provides for the protection of the interests of linguistic, cultural and religious minorities and their right to establish and administer their own educational institutions.

Teaching Reading

(An Interpretation for Parents)

BY GEORGE R. REYNOLDS, *Principal of the Cumberland School in Great Neck, New York.*

METHODS used in the teaching of reading to-day grow out of thousands of studies made, checked and rechecked in a dozen different fields. They grow out of the accumulated experiences and classroom practice of thousands of teachers who have devoted themselves to finding out the ways in which children learn.

But learning to read is still a difficult art for two principal reasons: First, reading involves symbols which in themselves have no meaning and must be combined in countless variations to make new symbols which do have meaning. Second, reading is not demonstrable.

In speaking, which also deals with symbols, the child listens and imitates until he attains adult skill. But in read-

ing, the child looks at the printed page and then at his mother's face as she reads and wonders what magic has taken place.

Much of what we do in the teaching of reading grows out of a few premises which were once largely overlooked. One is that nothing succeeds like success.

The child whose first reading experiences are crowned with success attacks a difficult enterprise with a zest which often carries him through to greater and greater successes. This is one reason why a child begins to read with what is called a "sight vocabulary." A child who is ready to read can acquire a sight vocabulary of several hundred words comparatively quickly and easily. With these words he can hold a pre-primer in his own two hands and read.

He is beginning to utilise one form of word attack, that of recognising a word through its visual configuration—its shape. This skill alone will not get him very far, but it gives him a rewarding degree of success, and it will help him to use, almost at once, other forms of word attack.

In the "good old days" he would have begun by learning the alphabet and the sounds the letters were reputed to have, then by blending the individual letter sounds into syllables, and finally by joining the syllables into the words.

The fact that this painstaking procedure required a mental age way beyond that of most first-graders and often led to a halting, meaningless kind of reading didn't bother either parents or teachers for much too long a time. Of course, modern teachers, too, believe a child should know the letters of the alphabet, but not as a first step to such an intricate process.

Another premise of the modern reading programme is that if learning to read is to be successful, it must be meaningful. Complete reliance on a phonetic-analysis approach to word identification puts all the emphasis upon the intricate mechanics of words and little or no emphasis upon reading for meaning. Phonetic analysis is too complicated for most six-year-olds to understand.

Teachers make sure that children understand. By using pictures, by encouraging the child to think ahead to probable outcomes, and by reviewing with many different techniques, they constantly make it clear to the child that the whole purpose of his reading is to understand and know something he didn't know before. Children are given time to think about, discuss, evaluate, and organise ideas rather than merely manipulate symbols.

And out of this emphasis on meaning comes another means of word attack. This is word identification from the context. With the proper kind of teaching,

children soon discover that they can recognise some words they have never seen before, because these words are the only ones that will make sense in the sentence.

Another means of identifying words introduced early in the reading programme is that of structural analysis. Children soon discover an ancient trick of language growth—that of compounding words. "Today" may be difficult when "to" and "day" are not, and this discovery of compounds can be exciting. They also soon discover that many words are made of root words with what soon become familiar endings and beginnings.

Of course, even with these techniques of word identification, we soon run into difficulties. This brings us to another technique of word attack—phonics or the study of letter sounds. It must not be assumed that children learn phonics as the last technique for word recognition nor that we consider it of less importance. The child actually starts learning phonics very early in his reading career.

The question is not whether phonics should be taught, but rather what phonics, when, and how.

There are three main differences between the modern programme and the programmes that go back to Noah Webster's speller. First, the modern programme regards phonetic analysis as only one (exceedingly important) method of word recognition; second, it recognises that the presentation of the elements of phonetic analysis should be geared to the child's ability and need; third, it uses a different technique, indicated below, to teach the elements.

Because children use the beginnings and endings in attacking words much more than the middle parts, and because children find vowels more difficult than consonants, the teaching of phonetic analysis to-day begins with the commonest single consonant sounds, such as hard c, d, f, g, and h, in the initial position. Then the child is taught the commonest

speech consonant sounds such as wh and ch in the initial position and the commonest consonant blends such as gr, st, and tr in the initial position. He is also taught such final consonants as b, p, s, and t.

The child learns these consonants as sounds in intelligible, useful words. The b in bird is like the b in ball and big and all the other words in his sight vocabulary that begin with b. He also hears it in many words that are not yet a part of his reading vocabulary. When he is reading, context meanings and structural analysis both will help him with phonics. He will get practice exercises at the proper time which will use the words he knows and needs to know at that stage of his development.

It will be some time before he has really mastered the often devious ways of vowels. But he will begin to learn them in much the same manner.

To-day's technique is, perhaps, quite different from the memorising of sound families like an, ash, cet, ilk, and at, or sounding isolated letters quite cut off from any meaningful word. No more do we teach yesterday's memorized patterns: "When you see at, say at-like-in-cat."

You may wonder how I could write at such length without using that indispensable word—"readiness." The idea of readiness grew out of long and careful study of how children grow and learn.

Readiness is concerned with two simple ideas: First, levels of maturity play a real part in the ability to learn. Second, there are experiences which, as pre-learnings, save time and effort in the learning process and make the learning useful and lasting.

Readiness is no more and no less than what a mother recognises when she sees to it that her one-year-old does not use matches—as useful as matches will eventually prove to be. She knows that

he is not "ready" to use matches properly without certain pre-learnings.

A great deal of ineffectual teaching has had its basis in trying to make children learn things for which they were either too immature or inadequately prepared.

Reading readiness, of course, began long before the first day of school. Reading is not simply an exercise of the mind. When parents—or teachers—say, "Why don't you use your head?" the child's answer is, "I want to—very much." Of course, he may say it by weeping or throwing a tantrum or drawing into himself. But he does want to, and if he isn't doing so, there may be many things preventing him.

His social, emotional, and physical well-being may all be gauges of how well he can use his "head." So when parents send us a child who is emotionally secure, who knows that more is not

ATOMIN TONIC

Atomin Tonic is a wonderful Tonic. Atomin Tonic is the best tonic for weakness and debility. It is an excellent Medicine for all kinds of mental, physical and sexual weakness. It increases appetite, moves the bowel and increases body weight very rapidly. So this may be prescribed as a preventive and curer of Tuberculosis. It can be taken by persons of all ages. Trial of a phial will convince of its miracle power.

Price Rs. 3/8/- per phial
Postage, Packing Rs. 1/12/-

Agents Wanted: Order Now:

P. N. GHOSE,

ORGANISER,

Atom Pharmaceutical Laboratory,
132, M. S. P. C. Lane, HOWRAH 19.

expected of him than he can possibly achieve, they give us a big headstart on the problem of teaching reading-

School is usually the child's first large-group experience away from parents. Much of his *basic* work in reading will be done in reading groups. When parents send us a child who has had a wide and successful background of experiences with other children and adults, they are, again, giving us a big headstart toward teaching that child to read.

There are only two ways for a child to understand a word. The first way is experience. The child knows "mud" because he has—well, only a parent knows how a child can experience mud. The second way is to define it in terms of other words which stand for things the child has experienced. Somehow the unknown word must be related to *something* the child has experienced.

There is considerable variance in the quantity and quality of the experiences which a child brings to school with him. All those times when he asked "Why?", all those times when he arrived in the house with things that jumped or crawled or grew, all those times when he took apart the brand new wind-up train to see what made it tick, all the times when he attempted to settle problems with a punch in the nose or a defiant "no"—all those were attempts on his part to get understanding.

And when parents were patient with his "Why's" (sometimes helping him to find out for himself) and when they were interested in the things that jumped or crawled and when they helped to get the train back together again and when they explained better ways of solving problems than a punch in the nose, they were helping him to get ready to learn to read.

When children first come to school, we often must teach them how to be members of a larger group. Many children have to learn how to talk to a group. And many small children cannot listen

unless the speaker is talking directly to them as individuals.

Learning to think with others is even more difficult. Five-or-six-year-olds think *beside* one another, but not *with* one another. In a kindergarten of 25 children an idea is likely to separate itself and go dashing off in 25 different directions.

The child must also begin to get ready to handle symbols on the printed page. His ability to distinguish differences between sounds and between forms is of great importance. Children must learn that we write the letters of a word and the words on the page from left to right.

All of the many things the kindergarten teacher does to train and co-ordinate the eye, the ear and the hand are a part of getting ready to read. Singing, dancing, puzzles, rhythm instruments, painting, clay—all are fun, and they have many purposes, but they are also designed to assist the child in the kind of reading programme we have been discussing.

If I have succeeded in indicating the ways in which children get ready for successful reading, then some of the reasons why children do not all begin to read at the same time or progress at the same rate should be clear. It should also be pointed out that mental growth, like physical growth, has zigs and zags and levelling-off places.

I have already indicated many ways in which parents can prepare their children for the exciting task of learning to read. This is a big subject, but, in summary, here are some things I should like to say directly to parents about helping their children make a good start in learning to read:

Remember that how your child feels about himself and others is of great importance. Remember also the importance of his physical health. Keep in mind that experience is the stuff that understanding is made of.

Get toys he can do something with—that he can play with creatively. Observe

carefully what he can and can't do, so that your standards, in all areas, may be high but not unrealistic.

Read to him, making sure that you pick things that interest him—because you loved a book as a child does not necessarily mean he will. Give him time to ask questions. Read the book over and over, if he wants you to. In books for small children familiarity truly builds friendship. Let him see that you enjoy reading. When all around him read, he will soon understand that reading is a desirable and important skill.

Don't fuss about the ABC's or teaching him to recognise words. He may ask you what words say or ask you to write his name, and that is fine.

Don't make dire predictions about how he will have to learn to read when he gets to school. And when he goes to school, don't keep asking him why he hasn't started to learn to read yet. If you really want to know the reasons, ask his teacher.

Be interested in what he tells you about school and in the things he brings home. Don't look at his picture and say, "But arms don't grow out of heads." For five-year-olds they often do. If you don't know what the picture is, "What's that?" is not a very stimulating comment. Remember, he thinks it's nice or he wouldn't have shown it to you.

When he brings home his first pre-primer, he'll be thrilled to death. You should be too. Don't spoil it all by sitting him down and demanding, "Read it to me." Maybe he'd just like to tell you what it's about. If he wants to read, listen attentively—and respectfully. If he gets a word wrong, don't pounce on him. If he asks what a word is, tell him right away—without comments.

Don't ask him to sound the letters or to spell the word. He is anxious to please you and to share ideas. He can do neither if you keep stopping him and asking him to do things that he isn't yet prepared to do.

As he gets more proficient, you can help him to recognise some words through context. If he seems to be trying to sound the initial consonant, show him some other word he knows that starts with the same consonant. If he is stuck on a word that has an ending which he has read to you several times, you can point out the word with the similar ending.

But remember—these are things to do after he has gained some proficiency and not right at the start. Last—and perhaps most important of all—if, when you try any of these things, it is unpleasant for you or for him or for both of you—stop.

When a child has difficulty, does his teacher *always* know what is wrong? Heaven help us—no. But the parents can be sure of this—the teacher either knows or is trying hard to discover the reasons.

Most teachers are well prepared and love to work with children. And they are as eager to have each child learn to read as his parents are.

INDIAN Newspapers & Advertisers 1955

Directory on Indian Press of about 5000 current newspapers of India, Ceylon, Africa, Malaya, Iraq, Singapur, full addresses circulation and rates along with comments by accredited leaders, list of Advertising Agencies and Advertisers too.

600 PAGES RS. 6.
HINDUSTAN VIGIPAN MANDIR
MANDI RAMDAS, MATHURA. (INDIA)

Editorial

AN interesting controversy has been going on in the columns of *The Ceylon Teacher* as to whether or not the University of Sri Lanka is deliberately rationing the number of

Rationing of Passes and Places

passes in its examinations according to the accommodation available in higher classes. The allegation was made by the *Ceylon Teacher* and denied by the University. But the problem it raises is of more than local significance. The sudden expansion in secondary education following the advent of independence and the lowering of standards for passes in various public examinations has led to an almost uncontrollable rush for admission into every class and department of our universities. The rationing in India is done at the time of admissions to the various classes, and we have bitter experience of the way in which party and communal politics are controlling admissions. Compared with the demoralisation brought about by rank political interference in educational administration, it looks as though a raising of standards which will radically reduce the number of successful candidates in all our public examinations, is to be preferred. But the rationing neither of passes nor of admissions is a fair solution to a problem which requires planned educational expansion at all levels without the sacrifice of standards. And that in turn depends on an unprejudiced consideration of the issues involved without the disturbing influences of political advantage.

A few weeks ago the first biennial conference of the Home Science Association of India met at Delhi under the presidency of Mrs. B. Tarabai, Rajkumari Amrit Kaur, the Union Minister of Health, inaugurated it.

Dr. Rajendra Prasad, the President of India, went to the root of the matter, when in the message he sent to the Conference he pointed out that Home Science was after all nothing but the science of family happiness. Another point to which he drew attention squarely states the main problem before the students and teachers of Home Science in our country: "The specialized training therefore to be provided in our educational institutions must have relation to the life of the people, their happiness and environments."

It must not be forgotten that the study of Home Science came to our country as a Western fad and attracted the attention mainly of highly Westernised sections of our society. The average Indian girl belonging to the middle classes is apt to find the curriculum and teaching highly artificial and unrelated to her home life. And the joke is popular that the trained home science graduate cannot understand the simplest problem in running the home.

All these things are doubtless inevitable at a time when the study courses are being adapted to our environment and ideals. But it should not be forgotten that creative work is desperately necessary in regard to this adaptation. It is only when this adaptation is completed that the Rajakumari's dream can be realised: "If India can boast of a great army of builders of clean, hygienic, happy and self-sufficient homes and turn out an army of Home Science teachers, who will disseminate the principles of scientific and effective living throughout the nation's schools, India's number one problem of ill-health will have received most salutary treatment."

Mrs. Tarabai referred to the need for the undertaking of development projects in Home Science. She pleaded for two

things, one of which is likely to be controversial. That post-graduate courses should be organised in the subject in India itself is certainly desirable. Only then can Home Science at its highest academic level have any chance of coming into contact with real home life in India. That Home Science should be introduced in the curriculum of boys' schools is likely to be viewed with suspicion and disfavour by the ungentle sex. Some of them may even wonder whether this is the thin end of the wedge for relegating to men the care of the home in the Amazonian Utopia of the future!

The resolutions passed at the Conference are all modest and practical, and need to be widely supported. It is suggested that a fully qualified Home Science specialist should be appointed as Adviser on Home Science Education in every state. Recommendations have been made regarding Home Science laboratories for secondary schools and for grants thereto. A Home Science curriculum, it is laid down, should include Foods and Nutrition, Personal Hygiene and Grooming, Child Care and Family Living, House Care and Management, Clothing and Textiles, and Care of the Sick.

Life's
Joy



Lodhra

FOR LADIES' HEALTH

A thing of life's joy is a vivacious child. LODHRA has enabled the mother to get over her troubles and enjoy the pride of motherhood.

KESARI KUTEERAM LTD. MADRAS-14.

Agents for : Andhra, Nizams, Orissa, Tamil-Nad & Bombay

M/S. SEETHARAMA GENERAL STORES AGENCIES

Bezwada, Secunderabad, Berhampore, Madura and Bombay

STAMP-COLLECTING

Plays an important part in the educational curriculum of all schools and colleges in the West, as it is the finest and cheapest MEDIA for imparting general knowledge in Art, Bibliography, Currencies, Geography, History and Current world events.

Why not learn everything about this "Kind of Hobbies" and impart it to your wards? in TWELVE ANNAS per month, you can avail yourself of the finest philatelic library this side of Suez

Please write for particulars enclosing reply postage to :

JAL COOPER, F.R.G.S.,
Standard Building, Hornby Road

FOR ALL YOUR 16 MM PROJECTOR NEEDS

- * 16 MM Sound Projectors - famous U. S. A. Makes.
- * RADIANT (USA) "Million Mirror" Glass Beaded Screens with Tripod Stand - for clear, crisp pictures.
- * CINEA (Swiss) 16/8 MM Film Splicers. Precision made with built in cutter. List price Rs. 70/- only.

Also - everything for 16 MM Movie Projection: Blue H. I. Glass for moonlight effect, projection - exciter-pilot Lamps; Photoelectric Cells; Spools & Cans; Machine Oil; Film Cement, etc.

Detailed Price List gladly sent on request

CINEFONES

Opp Opera House, BOMBAY-4

Telephone: "30219"

CAREERS & COURSES

(ALL-INDIA EDUCATIONAL & CULTURAL MONTHLY)

Every month you are served with a compact review of News, Short Biographies of Men in News, Advances in Science, Topics on Literature, Economics, Politics, History, Psychology, Art, Intelligence Tests, General Knowledge including Every Science, and much more. Book Reviews etc., etc.

Write for a specimen copy enclosing a Re. 1- stamp

Subscription Rates:

Annual Rs. 9/-,

Single Copy Re. 1/-.

Best Medium for publicity all over I

For further particulars write to:

CAREERS & COURSES,
94, BAIRD ROAD, P.B. No. 319, NEW DELHI-1.