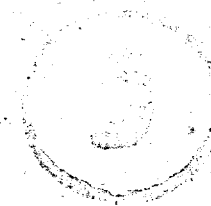


Educational Review

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CONTENTS

PAGE

ay-Way in Education: By Sri S. N. Nigam, B.Sc., L.T. Constructive, Sahitya Ratna, Dip. L.A.I.C., Lecturer, Govt. Training Institute, Rajgarh (Chhatarpur), Vindhya Pradesh ...	161
Mysore Reforms—Some Practical Suggestions: By Sri M. A. Srinivasa Iyengar, B.Sc., B.L., B.T., Secretary, National and Rural Education Association, Goribidnur, and Headmaster, Acharya High School, Goribidnur ...	163
Why Forget, Man is Divine!: By Principal B. S. Mathur, M. M. H. College, Ghaziabad (U. P.) ...	168
How to Educate a Woman: By Louis William Norris, President of Mac-Murray College, Jacksonville, Illinois ...	169
Our Educational Diary: By Pepys (With his own brief Comments) ...	172
Educational News and Comments: By Freethinker ...	174
An Ideal Curriculum: By Sri M. S. V. Chari, Tindivanam ...	177
Teaching of English: By Sri R. Srinivasa Iyengar, B.A., L.T., Principal, Srinivasa Tutorial, Coimbatore ...	179
Editorial ...	180

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

Asst. Editor: Sri M. C. KRISHNAN

The whole force of the personality is put forth in play, hence work done in the interest and spirit go up to the development of the personality of the person.

PERSONALITY DEVELOPMENT

"Whatever you want a child to do heartily, must be contrived and conducted as play", writes Caldwell Cook. "It is the core of my faith that the only work worth doing is play, for by play, I mean anything done with one's heart in it".

In doing any work, the play-way is essential for mental development. It attracts all his powers, mental, physical and social, to function, makes him work with action and thought both in accord, and so helps us to progress. If you are to do a piece of work, do it with your heart in it. Don't murmur, don't complain, don't grudge, don't be irritated. Put your heart into it. Forget everything till you accomplish it. You will gain pleasure in doing it. You will gain a further instalment of pleasure by seeing it accomplished. It will give you a further impetus to take up other projects into your hands and finish them with a smile on your lips.

PLAY AND EDUCATION

The value of play has long since been realised in Education. It provides the normal means for the development of skill, ability, expression and methods of doing it and doing rightly. Anything and everything may be taught to a child without the least boredom or strain on

the mind. He will receive multi-directional growth by education through play. Play requires the co-operation of all the faculties of a person. It trains the muscles and the motor and the sensory nerves. It creates creative attitudes and powers amongst children.

"The natural means of study in youth is play. Watch a child or a young animal at play, when left alone. They learn by doing and not by instruction. A natural education is by practice" (Caldwell Cook).

NEW METHODS IN EDUCATION

All the new and latest methods in Education—the Kindergarten, Montessori or Basic—are based on the play-way and learning things by doing. In any or all of these methods, instruction is given or acquired through educational games or plays or manual and creative work. Through play, the work of the schools may be made far more interesting. Arithmetic may be taught to the elementary or the Basic classes through games requiring numbers to be counted or through the calculations involved in spinning or through selling of vegetables in the Agriculture Section; History through dramas and one-act plays; Civics through school parliaments or class *panchayats*; Geography through actual tours and excursions to various places; and Science through the study of nature. All these, taught in the play-way, will be so absorbed in the brain of the student that they will become his asset for his whole life.

Mysore Reforms—Some Practical Suggestions

BY SRI M. A. SRINIVASA IYENGAR, B.Sc., B.L., B.T.,

Secretary, National and Rural Education Association, Goribidnur, and
Headmaster, Acharya High School, Goribidnur.

(Continued from page 147)

7. *Schools should develop into community centres*: This is an important aspect of school life which is very much stressed by the Secondary Education Commission. In this attempt, the school should maintain an attitude of "superior reconstruction" where the school not only introduces the pupil to the community around the school but also tries to reform the community through its idealistic programmes and activities.

A. *Activities which bring the community into the school area*:

(1) Invite resource-visitors and organise *samskrithi prachar* programme with the help of the Government funds during evenings. The schools should be centres of *samskrithi prachar* work and parents should be invited to the school as often as possible.

(2) The school visual education programmes, film shows and radio broadcasts may be thrown open to the public also.

(3) In the school playgrounds a portion may be set apart for the use of the old boys and youths of the area. This will tempt the outsiders to come under the healthy influence of the school.

(4) Celebrate great national days and national festivals in the school. The parents' day and *nada-habba* celebrations should be invariably organised every year.

(5) Organise science and arts exhibitions and invite public to go to school and see them.

(6) The school library and reading room may also be permitted to be used by the public inside the school premises during out-of-school hours.

(7) Organise physical culture demonstrations, dramas, lucky dips and variety shows in the school, invite the public for these recreational activities.

(8) Form parent-teachers' associations to consider the school needs and seek their help for school development.

(9) Wherever possible, schools may conduct short-term refresher courses for adults on the pattern of the Folk Schools of Denmark or Indian Vidyapeeths during the holidays, inviting rural adults to stay in the school for a few days on a camp basis with a highly instructional and educational programme.

B. *Activities which take the school into the sphere of the community*:

(1) Encourage students to interview leading personalities of the community and learn more about social life.

(2) Take students to centres of organised group activity like the municipal council meetings, co-operative society meetings, District Board meetings, legislatures, etc., and enable them to watch and learn.

(3) Organise excursions to places of natural beauty and interest and enable them to know more about the community.

(4) Take up service programmes inside the community on all important public functions and provide opportunity for students to come into close contact with the community and jointly participate in the work of adults.

(5) Conduct night schools and adult education programmes in the backward area of the school environment.

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(6) Conduct village social service camps during holidays for a period of about a month and enable students to render manual labour and social service programmes by staying in the village for a long period. Encourage community study by mapping, statistics collection, survey work and consolidation of such study.

(7) Staff members of the school may organise frequent village extension programmes when they could jointly go to villages on some evening, and organise a cultural programme, with the help of the students and available visual aids. Funds have to be provided for conveyance, publicity and other incidental charges for these programmes.

(8) Every school can take community study of the immediate surrounding of the school as a project on scientific lines and collect all information and draw conclusions about its own surroundings.

8. *Pupil Self-Government*: Just as it is necessary to have a democratic spirit among staff members, it is also essential to develop a democratic spirit among students thereby emphasising on the need for self-discipline. A spirit of democratic self-government cannot be taught, but can only be caught by experience in a living situation. At the beginning of the school year, elections to the Students' Representative Council or School Panchayat could be conducted as follows:

- (1) Each class will elect a monitor, assistant monitor, health monitor and a literary association monitor. These four persons will form the members of the class *panchayat*.
- (2) The members of the various class *panchayats* along with a few other students nominated by the Headmaster will form the school *panchayat* or students' representative council.
- (3) The entire school has to elect two student secretaries and a student vice-president for the council. The

election shall be by voting by ballot and all the procedures which are followed in regular elections should be followed in this election also.

The Headmaster shall preside over the meetings of the school *panchayat* and guide its deliberations. He will decide the subjects for discussion.

There will be a staff secretary to the school *panchayat* to guide its activities.

The members of the *panchayat* will discuss the following aspects of school life in their monthly meetings and offer constructive and helpful suggestions to the Headmaster:

- (1) Framing rules of discipline in the school and maintaining discipline in all school gatherings.
- (2) Pupil participation in co-curricular activities in co-operation with the staff member in charge of each activity. It is better to distribute co-curricular activities so as to spread them equitably among all members than to entrust all activities to a few selected teachers.
- (3) Service programmes on special occasions and distribution of work.
- (4) Co-operation with teachers in all other activities of the school.
- (5) Deciding punishments in the case of pupil offenders who violate rules of discipline.
- (6) Preparing a calendar of activities and a budget for the same.
- (7) Giving expression to genuine difficulties of students in school life and seeking redress from the Headmaster.

During important occasions, the student representatives should be introduced to distinguished visitors and given a prominent place in work and organisation of functions. They may be given a special badge for identification. Each student council may have a written constitution and its proceedings may be regularly recorded.

9. *Maintaining personal records, cumulative records for counselling and guidance*: The present practice of issuing progress cards on sheets of paper every year is not adequate and satisfactory. It is essential to maintain a complete record of the student's career at the High School stage in a book which covers all the years of the school. Such a record should include:

- (1) The previous educational history of the student.
- (2) His parentage and home conditions.
- (3) His progress in the school in class tests, examinations and class records.
- (4) The result of his medical examination—facts about his height, weight, and chest measurements for every term.
- (5) The final assessment of his co-curricular abilities, the activities in which he is interested and proficient.
- (6) His special personality traits.
- (7) The marks obtained by him at the final S. S. L. C. public examination.
- (8) Space for recording his special aptitudes, abilities and suggestions regarding his future course of studies as opined by the Headmaster and his staff.

The book should provide for constant acknowledgment from parents, at least once a term, for having examined the records and noted the progress of the boy.

The maintenance of these records entails heavy work and constant vigilance on the part of the teacher in addition to his routine duties. So every teacher who maintains these records, should be suitably remunerated at the rate of annas eight per pupil per year. Then the number of pupils in a school may be distributed among teachers and they may be directed to maintain and complete these records. If necessary, a cumulative record fee of annas ten may be collected from each student, along

with the medical fee at the beginning of the year, so that annas two may be used for getting the book printed and annas eight for remuneration to the teacher at the end of the year.

10. *Youth movements in schools*: There are three youth movements which demand the attention of most of our schools today—(1) the Scout movement, (2) the Bharath Sevadal and (3) the Junior Red Cross.

The ideals aimed at by these organisations regarding social service and character-training are more or less of the same kind, but the methods of approach and techniques are quite different.

Scouting which is in the field for the past several years aims at international brotherhood through a healthy national outlook. Its methods are mostly based on camp-craft, hiking, interesting outdoor activities. It lays stress on developing the hobbies and talents of the youth through enjoyable and purposeful activities.

The Bharath Sevadal which is peculiar to Mysore and which is of recent origin, is a militant national organisation based on the special needs and historical and cultural genius of our land. It stresses an international outlook, based on a strong national bias. Its methods are mostly based on the techniques of the Hindusthani Sevadal and principles of constructive work, as laid down by Mahatma Gandhi, the Father of our Nation. It employs national drill, the group games of our country, Hindi *Kayayat*, constructive work for the uplift of the villages, development of indigenous industries as the basis for building up a healthy and dominant spirit of nationalism which ultimately leads to *Sarvodaya* or the welfare of all. It also emphasises on discipline, a life of plain living and high thinking and self-control of the Brahmacharya pattern of our ancient *gurukulas* as the main goals to be achieved during the student career. Manual labour and social service form the main tenets of the Sevadal.

The Junior Red Cross aims at clean and healthy habits for the individual as well as for the community and training in first aid. It emphasises on service as the main goal of character-training. It also stresses on international correspondence, pen-friendship, collections of stamp albums and pictures, and exchange of international gifts as important means of achieving international fellow-feeling.

It may be possible for schools to develop Scouting or *Sevadal* along with Junior Red Cross and thus reduce the number of youth movements into two. Schools must choose to adopt either Scout training, uniforms and techniques, or *Sevadal* training, uniforms and techniques. To have both these units in the school will lead to complications, unhealthy rivalry and differences between staff members and students. The Junior Red Cross is capable of being associated either with Scouting or *Sevadal*, as the case may be, and the same student may be either a Scout or *Sevadal* volunteer and at the same time a member of the Red Cross group. So the best thing to do appears to be to leave it to schools to choose Scouting or *Sevadal* for the entire school as one unit and correlate these with Junior Red Cross which is capable of association with both these organisations.

Every student in the school must be compelled to be a member of these youth movements selected by the school—Scouting or *Sevadal*.

Provision must be made for helping poor students to secure uniforms by making grants to cover at least fifty per cent of the expenses to be incurred on this behalf.

The National Cadet Corps and the Auxiliary Cadet Corps are semi-military organisations. Their training may also be given in addition to Scouting or *Sevadal* and Junior Red Cross.

It would be ideal, if all these youth organisations are brought under one fold

and co-ordinated under Scouting or *Sevadal* and schools directed to choose between these two youth movements, the one with a dominant international bias and the other with a dominant national bias. Attempts have to be made by the Department in this direction.

11. School Motto, School Uniform, and School Badges: For the student, the school is the sole institution which demands his loyalty and devotion to the full extent. It is for him the representative of his country. The school spirit, patriotism and loyalty have to be developed in every student. Every school must have its own motto, indicating the dominant spirit of the school. If possible, a simple uniform for the school should be indicated. Special badges indicating the school motto may be issued to students. These steps help in developing the school spirit and improve the tone of the school.

12. Moral and spiritual values in Education: This is the most important and most difficult problem in Indian Education. But it must be boldly tackled in any scheme of national education in India.

The following principles initiated by the author at the workshopers' seminar in Delhi for planning such instruction may be considered:

(1) Prayer has a power of ennobling man's nature and leading him to the divine. Mahatma Gandhi gave a prominent place to prayer in all his programmes of national reconstruction. All the religions of the world recommend the same. Hence it must be practised in schools on universal lines. Both vocal and silent prayers of all religions have to be encouraged in the group.

(2) Lives of the great men of all times and all lands will help us to drive home to our students the rock-bottom unity of all religions and fundamental lessons of each religion. The messages of the Mahatmas have an eternal value,

(3) The study of other religions besides one's own will give us an idea of the essential unity of all religions and afford a glimpse of the universal absolute truth which lies beyond all creeds and faiths. So equal regard for all religions must be practised by learning basic facts about all religions.

(4) As far as possible, such prayer and moral and spiritual instruction should be given outside the four walls of the school on a voluntary basis in a free atmosphere amidst natural surroundings.

(5) The behaviours of the teachers themselves and the life in the school community as a whole should inspire the essentially moral and spiritual outlook.

The Navabharath Ashram programme to achieve this end is already described. Every school must develop a Navabharath Ashram programme of universal prayer and the study of the messages of the Mahatmas.

The *mahavakya* or thought for the day-board in the school should give the great sayings of heroes to students every day for thought and reflection.

13. School Bulletin Board or News-board and Talks on daily news: These are special activities of daily importance. At the beginning of the school-day, students must be encouraged to write out the main events of the news on a news-board and spot out the important places on a map-board. One of the staff members may give a talk on the important news of the day after prayer. This will focus the attention of the pupils on important

news items and increase their general knowledge.

14. Cleanliness of the school and annual repairs like whitewashing and painting: These may be done by students by careful planning and organisation during out-of-school hours.

(1) Every class will have a broomstick and a wastepaper basket and students will clean their class by turns, just at the beginning of the school-day.

(2) General cleaning of the school compound and cleaning the school urinal and latrine shall be done by batches of boys in turns.

(3) Whitewashing and painting may be done on week-end holidays.

CONCLUSION

The above suggestions are capable of being worked out in schools, even in the present set-up with limited financial resources, provided there is the required will, desire and enthusiasm on the part of the school authorities and staff members to work them out. As expressed by Dr. Kabir "In the long run, school reform in India must take place on a school-by-school basis" and each school must work out its own experiments and improvements "without waiting for a wholesale reconstruction of the entire system." It is for the State educational authorities to think of wholesale reconstruction in the system of education after taking the opinion of expert workers in the field. But even before the State takes action, the schools can to some extent try new approaches to the problem of education within their limited sphere.

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Manager,

THE EDUCATIONAL REVIEW

Why Forget, Man is Divine!

BY PRINCIPAL B. S. MATHUR, *M. M. H. College, Ghaziabad (U. P.)*

NEVER forget your first obligation to your conscience. Man has infinity inside, and if that starts coming out, there is no end to human achievement. Art is man added to Nature. You have a vast world of Nature; also a vaster world of your own nature. When there is a marriage of the two, a new world of harmony and sweetness is bound to emerge, and that too, for all time to come.

Indeed, a happy and perennial future is before us. But we will have to try. There is nothing like work. Get to it and do it to perfection. What follows is magnificence of human endeavour. I say "human", as I feel enough of animality in the world which must disappear when face to face with the manifestation of humanity in the world as a consequence of human work carried to perfection.

As you feel your way in the world, you seem to face a world of darkness and of disorder. Man is out for light and sweetness. That is his burden and that he must carry through.

That is his first obligation to his conscience. It may be, if you venture to think freely and deeply, his lasting obligation if he is keen on a lasting world of joy and comfort beyond the power of words to describe.

All this amounts to a life of reason. You have to think and think deeper and longer to realise your inside outside in a continuing and ever-expanding harmony. One can visualise a continuing and ever-expanding harmony as life is not mere speculation; it has to expand in words, deeds and dreams. Life of thought must continue and not end into a life of action. Thought and action must go hand in hand as father and son go together if they aim at the happiness of their family. Without this union, life will be either

cold or passionate. Life must be a comprehensive experience. It has to cover a vast field. It has to be a happy synthesis of thought and action. In fact, it has to be more a synthesis of thought, action and vision. And then it is Art, a thing, a sensation of beauty, sweetness and sacredness. Certainly, then, life will be a joy for ever.

One has unceasingly to remember that one is a human being. One may forget the rest, but not the humanity. Here is an idea, a complete idea of future progress in our own hands. At the moment, there are war-clouds. They are dark enough and also dreadful enough. They can disappear very soon, if emphasis is placed upon humanity.

This consciousness, call it awareness, of humanity, we can have in ample intensity, if we are properly educated by our books and teachers. Here we can rely immensely upon books, of course, not neglecting the role of teachers in our mental liberation and elevation. Our teachers have to help our students out tremendously by taking them to real books in a real fashion.

In the *Art of Living*, Andre Maurois, a noted French novelist and man of letters, has something very significant to say with reference to reading: "In youth, one should search among books as one searches the world for friends and once these friends are found, chosen, and adopted, one must go into retirement with them. Intimacy with Montaigne, Saint-Simon, Retz, Balzac, or Proust would be enough to enrich one's whole life."

Mark this retirement with authors or their books. And this has to be done all the time during our existence on earth. In books, authors have indicated in abundance their experience of life, and we can through them have experience of life in plenty. But then we are not to

repeat that experience. We have to act reasonably and delightfully to the joy of humanity as a whole, never forgetting our own personality.

Indeed, a great harmony has to be achieved through reading of books and through living that reading in our life. It is all a question of harmony, evolution of order out of present chaos and frustration. The world is our own and we have to play a leading role. How can we forget humanity, our own self and our ever-increasing vision to make the adventure of life a pleasurable adventure of courage, colour and thought? Just think of the great burden!

A pleasurable adventure of courage, colour and thought! Indeed, a piece of art, of constant emotion, of joy and sacredness, our life will be as a synthesis of courage, colour and thought. Courage really signifies a good life based on honesty and sincerity. Good life alone can be bold perennially. Then it will have the necessary colour, too. Life will put on unceasing joy and contentment with a vision, ever bright and ever new for future. Life is not all present. It is all in one, past in present and present in future, a continuous affair, a real progress, ever progressive. That is a realistic outlook on life. But what of thought? Thought must combine with courage and colour to make our life really artistic, with emotion and thought wedded together.

This has to be our achievement. Education has this burden to carry through. The present darkness of the world is an open challenge to education. There is no way out, but that of education to sink darkness into light. One wonders if this idea of education having to carry the very heavy burden of darkness is realised by all of us!

A happy blending of thought, colour and courage alone will make the present world a smiling garden of beautiful flowers and fascinating smell. The vast immensity that is inside us must body forth constantly in our life and then alone this vast world, at the moment, beset by fears and complications, will be a simple world of simple joys and simple beauty always enabling man to show his humanity in clear terms to the benefit of entire humanity.

Man has emanated from God, and in the course of his stay in the world, affected by sophisticated culture and civilisation, he has been driven to a life of sadness and selfishness. We have to go back and have to come near realisation of the self. That realisation amounts to an unending stream of sacredness.

Return to sacredness is advocated, but not at the cost of our bright reason that declares a true human being to be one ever keen on humanity's march towards happiness, light and sweetness.

How to Educate a Woman

BY LOUIS WILLIAM NORRIS,

President of MacMurray College, Jacksonville, Illinois

A LOOK at some areas in which the activities of women predominate will reveal some of the tasks their education must fit them for.

A first example might well be woman's role as buyer. Even if it be granted that she often shops after consultation with or instructions by her spouse, she still makes the ultimate decision in

an overwhelming majority of cases. Furthermore, a marked increase in the number of women employed outside the home since 1940 means that women are helping to produce the wealth they spend.

A second area in American life which has gravitated more and more toward the hands of women is the nurture to liberal and fine arts. Women can

marshal the household chores that will claim every hour in the day if allowed, and make place for culture if they will. Even the modern servantless household can be so managed that there is time for Great Books, a Beethoven sonata, or even a Rodgers and Hammerstein whiff of juicy folklore.

Concerts, art exhibits, flower shows, style shows, "open houses" would cease to figure much in the cultural life of America without the help of the women. These functions must not be for the intelligent woman merely social affairs. They can be planned to enlarge the artistic outlook and enrich the appreciation of a community to its great advantage. While the history of art contains few names of women, there is no reason why that must or will continue to be so.

A third direction to look when planning to educate a woman consists in her role as educator. The woman is the educational continuity of the home. She selects nursery stories and influences leisure reading in later years. Supervision of language habits, radio and television programme choices usually falls to the woman. She educates her family and the community in standards of diet and health. Recreation, exercise, sleep, sanitation are all affected most vitally by her standards. It is significant that the first U. S. Secretary of Health, Education and Welfare in the President's Cabinet is a woman.

Perhaps the educational influence of women outside their home is even more powerful than that on their family. Leagues of Women Voters, clubs on civic and international affairs, councils on inter-cultural relations, parent-teacher associations, and other such groups have taught public office-seekers that women are powerful determinants of public opinion. The increasing number of women elected to public office indicates the growing extent to which they shape the beliefs of the public.

Book clubs and libraries express a strong interest by women in informal

education. In fact, the American Library Association has reported that 85 per cent of the presently existing libraries were founded by women's clubs. It is a curious fact also that men wish women to educate them in social graces and accepted usage in human relations. It is said "manners are minor morals," and they certainly belong to gracious living. Many a man has succeeded or failed in proportion as his wife has taken responsibility for articulating this side of his life.

A fourth area which will draw heavily on the education of women, and which therefore says something about their educational needs, is that of religion. Service as a religious counselor is an inescapable opportunity and responsibility of mothers.

A mother usually is the one who teaches the children their prayers and it is she who is characteristically the key influence in the decision as to whether the children go to church school. A large part of the church's work is done during the week by women while men are elsewhere at work.

The writer, Dorothy Thompson, may be close to the mark when she says, "There is hardly a social reform in the whole of American society that was not promoted by women long before anyone else was doing much about it. The history of these reforms is the history of the humanising of society."

That the educated woman must excel in reform does not mean that her education should be given a professional slant. A woman's education should be fundamentally and unequivocally a liberal education. When once this core or basic platform of education has been gained there is no reason why some downright "practical" or "applied" courses in economics, art, education, and religion should not be studied. But let the woman's courses stay as close to principles as possible.

Women are human beings before they become mothers, educators, or profes-

sionals of any kind. Their education must enable them first of all to nature as human beings and to gain such intellectual and moral equipment as will enable them to find a purposeful outlet for their talents in whatever role they may be cast. The more basic the groundings in liberal studies, the more resourcefulness a woman will be able to bring to each new relation—whether it be marriage or professional life.

A second reason why a woman's education should be liberal, rather than primarily vocational, consists in the fact that she is commonly called upon more often than men to readjust the basic pattern of her life. The resources in knowledge, standards of value, and methods of thought which a liberal education provides make possible such transitions in a woman's line of march as are necessary when she changes from a career to marriage, follows one along with marriage, or takes up one after the children are reared.

Even if the woman follows a career or profession her whole life and never marries, her education still has more reason to be liberal than that of men. Women must be as professionally competent as men and more skilful in handling the peculiar problems posed by her traditional social status. The richness of her cultural heritage and orientation will serve her if her education has been sufficiently liberal.

In short, women need to possess the common denominator of all education. The point of stressing the areas of special significance in which women will need to excel is to call attention to what their liberal education must enable them to do. The crux of the matter is that a woman must be able to perform as a producer, an investor, a purchaser, an educator, cultivator of the arts, and religious counsellor. Her education should contain the common core of knowledge, methods of thought, and standards of value of the essence of "liberal education."

Is there any particular kind of college in which a woman can be educated most advantageously? Since social custom in America dictates that women should be courted by men, at least overtly, women must not appear too aggressive in the presence of men. If they are too brilliant or too dull in a mixed class their social status is compromised. Men subconsciously do not wish to be outshone, nor do they wish to be burdened with a dull companion. These artificial barriers make the typical girl cautious in class. Consequently intellectual battles of the classroom are usually waged by the men while the girls look on. Distraction from the main purpose of a classroom, which is instruction, by questions of social status means inefficiency in learning.

Secondly, the curriculum must be adjusted to the needs of women fully as much as to those of men. Of course, there is no female version of mathematics, chemistry, or French. But the uses to be made of them may be different and more uniform on the part of women. A class solely for women presented to them in light of their interests, expected use of it, and typical idiom can be expected to yield greater educational profit per hour than one that must address itself at the same time to these same factors which are basic for men.

Another area in which women deserve better conditions than they usually confront in a co-educational college is in their informal learning through extra-curriculars. A campus for women can give to them the opportunities for self-development not available elsewhere. A school offering the richest opportunities for self-expression offers the richest educational community.

The woman who finds in college those factors which mature her personal resources most completely will be assured of her own happiness and of wide opportunity for usefulness and recognition.

(Abridged from "The Saturday Review of Literature.")

13-8-'55 :

THE Andhra Government has rescinded its previous order banning the opening of new aided elementary schools except in school-less centres, in view of the Kuppasami Committee's recommendations that all elementary schools should be taken over by the Government and run through Taluk and Municipal Education Committees. The Government has also promised to give full subsidies—instead of half—to the District Boards and Municipalities.

(The Andhra Government has to be congratulated on this move. But cannot it see its way to treat aided elementary schools and the District Board schools alike and pay full subsidy to the former as well? It would be such a real fillip to the starting of elementary schools.)

27-8-'55 :

Sri M. A. Periasami Gounder who read the Welcome Address to the District Collector, Sri P. K. Nambiar, on the occasion of the Eighth Anniversary of the Erode Taluk Aided Elementary School Teachers' Union, requested the President to place the aided school teacher in the same cadre as the District Board teacher as regards pay, rent allowance, leave, provident fund, etc. Sri T. V. Chokkappa, who also spoke on the occasion, suggested that each teacher should be entrusted with not more than 25 or 30 students. *(This suggestion could be very easily adopted. It would give employment to the literate unemployed who would be under the supervision of experienced headmasters and pick up experience as teachers. This would be a better plan than starting one-teacher schools.)*

28-8-'55 :

The urgent need for the starting of Higher Educational centres in rural

areas was stressed by President Prasad, when he laid the foundation stone of the Gandhi Vidya Mandir at Sardarshar. The Mandir is the first rural University in India, where the basic system of education is in force. Such institutions would be of the greatest benefit to the villagers. At the present time, education has to help people in their day-to-day life, he said. It ought not to be divorced from life.

* * *

It is gratifying to note that a National Council of Higher Rural Education is to be started by the Education Ministry at the Centre to remedy the "imbalance between the village and the towns".

* * *

At the Ramanathapuram District Teachers' Guild meeting, Sri Dorai Kanoo Mudaliar pleaded (1) for the raising of the standards in non-language subjects and (2) for the increase of the number of periods allotted to English from five to six periods a week as failure in English accounted for a good percentage of failures in the S. S. L. C. Examination. Sri Raja Iyer, who also spoke on the occasion, pointed out that the fall of standards in English was inevitable, but that it was by no means the criterion for testing the boys' intelligence.

29-8-'55 :

On the occasion of the Jubilee Celebrations of the Woriyur Methodist Girls' High School, Dr. E. P. Mathuram, M.P., made a vigorous plea for the inclusion of courses like maternity, child-welfare, etc., in girls' education.

* * *

On the eve of the annual prize distribution held by the Xian College School, Sri Kuruvilla Jacob spoke about the practical difficulties in implementing the Government Circular re: reservation of

seats for Backward Classes as well as the injustice inherent in such a Circular to other classes. *(From the silence observed by the President, the Minister for Education on this particular topic we may hope that clarifications may be forthcoming re: this Circular.)*

Sri Jacob also referred to the sartorial regulations which he had in contemplation. *(It is long overdue. The relaxation of sartorial regulations began in 1914 at the time of World War I, when boys' felt caps could not be imported from England. It gradually extended to wearing shirts alone. But the worst part of the affair is, that even teachers began to throw decent sartorial regulations to the winds, with the result that a visitor to the school cannot distinguish between a young teacher and the pupil, outside the class-room. Ceremonial dress adds to the dignity and personality of the teacher who can ill-afford to flout such regulations. But how can we hope for success in this matter when our State Ministers set the fashion of shirt and 4 cubits cloth?)*

3-9-'55 :

The Expert Committee of the Bombay University has recommended that the medium of instruction in colleges should continue to be English for the next ten year, but not more. Meanwhile, the Committee has suggested various measures to be adopted to make the change-over possible, viz., standardisation of terminology, supplementary teaching in Hindi in colleges, preparation of text books, etc.

* * *

The Madras Teachers' Guild at its annual meeting passed a condolence resolution on the death of Sri Amarnath Jha who had so ably championed the cause of the teacher. It was Sri Amarnath's

view that indiscipline among the students was for a large part due to the scant respect paid to the teacher and the constant interference which Government made in matters which is exclusively his province.

4-9-'55 :

Unveiling the bust of the late Sri M. Ct. Chidambaram Chettiar, His Excellency Sri Sri Prakasa made a vigorous plea for associating businessmen in the management of schools as it would be possible for them to give a practical bias to education. *(It would also be wise to do so from the financial point of view.)*

* * *

The University Grants Commission has recommended higher pay scales to teachers in Universities. It has, however, recommended lesser (by 25%) scales of pay to teachers in affiliated colleges. *(Why this invidious distinction for the same, if not better, quality of work turned out?)*

9-9-'55 :

The names of the members of the All-India Secondary Education Committee have been announced. Only two teachers are in direct touch with secondary education. Others consist of officials of the Education Departments of the States and Centre, Education Ministers, University Vice-Chancellors and one headmaster of a training college.

(Out of a total number of 22 members who are to be put in charge of secondary education in India only two are in actual touch with secondary education. I suggest that at least 50% representation should be given to the headmasters so that their suggestions could have adequate weight in the deliberations of this important council.)

Educational News and Comments

BY FREETHINKER

IF it is true that only 15% of S.S.L.C. eligibles seek admission to colleges,—and this seems to be a fact,—that is all the more reason why we should shape the curriculum of Secondary Education in such a way that it will enable students who are content with this standard to meet the needs of life. In such a case, broadly speaking, a student should have a *good* knowledge of the regional language and any vocational subject and a *working* knowledge of the national language and English. Just as the Universities desire the creation of a Higher Secondary Class which will fit the students to reach the University standards, even so, I would humbly suggest that a two (preferably three) year post-secondary vocational education would be necessary to fit a boy to take to any profession as soon as he leaves the school. For one thing, we must see that a boy is educated in the school till he completes his eighteenth year, before which he cannot enter into any valid agreement with his employer, Governmental or other. This would certainly enable him to pick up a sound general education as well as attain a high proficiency and advanced knowledge in his vocational subject.

The reason why so many eligible S.S.L.C's do not join the colleges is mainly due to want of finance, and we need not shed too many tears over this fact for it is not necessary for all and sundry to partake of University education, which is mainly intended for the brilliant students who have an aptitude for University education. Parents would not be loth to continue their children's studies in the proposed post-secondary education course because it would cost them less than college education and also enable their children to attain proficiency in their vocational subjects. As a matter of fact, every eligible S.S.L.C.

student who does not join the college, spends at least two or three years before joining any service, learning vocational subjects like shorthand, typewriting, accountancy, etc.

* * *

The best method of increasing the efficiency and standards in educational institutions would be to *link grants with efficiency*. For this purpose, grants could be divided into three categories: Basic, Efficiency and Proficiency grants. Basic grants might cover the *actual* deficit in the maintenance of educational institutions. Efficiency grants, calculated at 25% of the Basic grant, may be paid to institutions which show 50% (or more) passes in the public examinations. This could be made available for division among *all* the teachers of the institution. Proficiency grants, calculated at 12½% of the Basic grant, could be awarded to institutions which show marked proficiency as reflected by the results in the Public Examination, *i.e.*, 60% and more. This grant may be shared equally by all the teachers who are *directly and immediately* responsible for coaching the students for the Public Examination. This would, in my humble opinion, be a sufficient incentive to teachers to turn out best results in their schools.

* * *

Sri M. A. Srinivasa Iyengar's article entitled "Mysore Reforms—Some Practical Suggestions" (July issue) is extremely interesting. Only I feel that even a four-year High School course would not fit a student to enter life. He would not have learnt enough though he would certainly have picked up the rudiments. That is hardly sufficient for bread-earning. That is why I have suggested a Post-Higher Secondary Vocational Education. We ought to remember that the tender and growing intellect of a lad of

15 or 16 years cannot take in, much less retain, the advanced knowledge in any vocational subject. I particularly commend his suggestion that schools should work for six days in the week. We would be able to turn out more work. I am afraid that the number of periods allotted by him for the languages, especially for Hindi and English, is not sufficient. I would certainly *not* include co-curricular activities in the school hours. It ought to be *outside* school hours.

As regards General Knowledge, it ought to be taught on the concentric model and ought to be divided into three categories: Science, Civilisation and Values. Under Civilisation, subjects like Geography, History, Civics, fundamental principles or Democracy, etc., should be taught to the pupils. Under Values, fine art subjects like music, dancing, painting, sculpture should be taught, *i.e.*, the history and theory in these subjects should be taught in all their simple details. Under Science would come physical and biological sciences, mathematics etc. I have on my table a book called '*An Outline of Knowledge for Children and Parents*' published by Victor Gollancz Ltd., London. It contains a number of articles on all aspects of human knowledge describing in very simple language and understandable by the layman. Each article is written by an eminent author who knows his subject. In short, it is a popular treatment of all aspects of knowledge. It is brought up-to-date and one is able to keep abreast of the latest development in each subject. It would be ideal for the Government or any enterprising publisher to bring out a book of General Knowledge on those lines by eminent authorities on each subject, who could be trusted to write in a simple style and shorn of technical verbiage, so that the layman could understand it without much difficulty. Such books of General Knowledge could be brought out in graded series catering to the various

categories of school-going children. For example, Sir C. V. Raman is a scientist who could be trusted to write such a book on physics.

Sri Srinivasa Iyengar's listing of subjects under Vocational Education is very useful, and could be adopted *in toto*. I entirely agree with him that what ought to be aimed at in vocational subjects is not giving a 'vocational bias', but a fair standard of vocational competence, and it is for this very purpose that I have suggested a post-secondary vocational education.

The advantages of such a course are obvious. Having regard to the fact that knowledge has grown enormously in every field of human activity, a fairly long period of learning has become necessary. Students who complete this course may be awarded Diplomas testifying to their advanced knowledge. This would cheapen the cost of education and the craze for University degrees will vanish. In the new Industrial India, it is this kind of young men that are likely to be in great demand. It would also enable them to start business, big and small, of their own, if they are thus to be equipped with advanced technical knowledge. The creation of such institutions will gradually draw off the unwanted crowds in the colleges and help to lessen the problem of unemployment of unskilled graduates, for whose intellectual wares there is always only a very limited demand.

My humble suggestion, therefore, is, that while a vocational bias should be given to the students in the Secondary High School stage, it must be made possible for students to attain an advanced knowledge of vocational subjects within the post-secondary vocational course. The Higher Secondary School stage may be reserved for people who intend to pursue University studies. To put it in a nut shell, I suggest that a *complete* secondary education course should extend over a period of 13 years, so that every

student who goes out of a Post-Secondary High School would have undergone useful education till he has completed eighteen years of age, *i.e.*, at least till a stage when his intellect *begins* to attain maturity.

* * *

Speaking at the Civic Reception held in his honour, Chief Minister Hanumanthiaya said he proposed to implement the Constitutional Directive to the States regarding free and compulsory education by (1) conscripting the services of Graduates in the cause of education for one year and (2) by utilising the services of retired Government servants. The first method would be too costly, for Graduates would have to be paid during their period of such compulsory service. Again you cannot get good results by utilising the sources of such raw literates. Again they might first show on paper the required attendance and it would be difficult to check its genuineness. The second method has not been elaborated. Is it to be voluntary in the nature of Vidyadar? If so, it is very difficult to induce them to undertake this kind of work with any enthusiasm. But they might be compelled to settle in villages and paid an honorarium in addition to their pensions.

But I wonder why the most obvious method does not suggest itself to the Chief Minister. There are any number of retired village teachers who would be willing to be put in charge of village schools. They may be paid liberal grants-in-aid and subsidies for running these village schools. Many of these retired teachers are leading a precarious life and they would gladly put their valuable services at the disposal of the Government in the cause of education. This would be more economical as well as productive of best results.

* * *

Speaking at the Ramanathapuram District Teachers' Guild meeting, Sri Doraikanoo Mudaliar pleaded for the

raising of standards in non-language subjects, especially, as the regional language has been almost universally adopted as the medium of instruction in schools. This is an aspect of our education which requires the serious consideration of educational authorities. The present elementary knowledge of a motley crowd of subjects ranging from civics to mathematics leaves the S.S.L.C. students far below the average standard. The raising of the standards will also help the student to follow the University or higher technical education better. The present gulf between the high school standard and the University standard must be bridged. The standards in schools could be so raised that it could gradually lead up to the University or higher technical educational standard.

* * *

Dr. E. P. Mathuram, M.P., struck the right note when he pleaded for a suitable scheme for the education of girls. He was presiding over the Golden Jubilee Celebration of the Woriyur Methodist Girls' School. None will dispute the fact that boys and girls require different types of education suitable to their temperaments, duties and responsibilities in life. This has long been recognised and many new courses have been introduced in girls' education. Nevertheless the girls have been subjected to the same kind of education—I mean for the major part. It is this kind of education that makes our educated girls look so weak and devoid of bloom in their looks.

Many parents of girls forget that by giving an education suitable for girls, they can effect great economy in the domestic budget, *viz.*, doctor's bills, tailoring expenses, etc.

Dr. E. P. Mathuram rightly pleaded for the inclusion of courses fit for girls, *viz.*, maternity, child welfare, home management, tailoring, family health, nursing, food, etc.

These courses may advantageously be continued in the colleges also. An acquisition of knowledge in these courses will open up new careers for girls who are in need of jobs. Instead of competing with men, in clerical jobs making unemployment more acute, they could usefully employ themselves in jobs which would be so useful to the community. The real difficulty seems to lie in the fact that either girls' schools do not have adequate provision for teaching these new courses, or there are not enough girls' schools with such facilities or the girls themselves do not take to these courses in sufficient number because these courses have no attraction for them. It is, however, the duty of the

parents to induce their daughters to take to such desirable courses of education.

* * *

The Madras State's circular has reminded aided educational institutions to strictly adhere to these instructions regarding reservation of seats for scheduled castes and backward classes. But are these institutions to keep these seats vacant till the end of the year? Or can they keep them vacant till a week prior to or even till a week after the opening? Some such time limit would be a servicable way of enforcing the rule; otherwise, it would be tantamount to following a dog in the manger policy.

An Ideal Curriculum

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

THE ideal education is to enable an individual to be an honourable citizen of the State. Education helps to make a man morally inclined. Generally speaking its aim is to make a man cultured. Culture, as everyone knows, connotes all that is good and noble in man.

In achieving this ideal, certain methods of education have to be adopted. Thus, the curiosity of the child has to be kindled, so that his desire to learn, know and enquire is brought into play. His latent talents have to be found out and fostered with care. His memory has to be cultivated and strengthened, so that he might retain what he has learnt. In the primary stage, *firm* foundations have to be laid for his acquisition of knowledge of the three R's. It is at this most formative stage of his growth that moral stories have to be narrated to him, so that he might abhor wrong-doing. In fact, all that is good for the human being to cultivate, like bravery, neighbourliness,

kindness, compassion, patriotism, etc., have to be instilled into his plastic mind by means of the narration of stories which bring out the above qualities. We must also pay a good deal of attention to his handwriting, which will develop the qualities of patience and industry and an aesthetic cast of mind. He will thus be enabled to avoid negligence, slovenliness and haste in doing things. Last but not least, his health has also to be attended to, for an unhealthy body tends inevitably to develop an unhealthy mind.

In educating our children, we have necessarily to go stage by stage, from the simple to the difficult and from the difficult to the complex. In doing so, we must see that only such knowledge—both in quantity and quality—is imparted to them which will not overburden their tender intellect; and even here, we must give them ample mental relaxation from time to time, so that the intellect does not get fagged and unreceptive. For this, two methods are employed:

One is to give a period of complete rest; the other is to impart education first in a subject which requires mental concentration, like arithmetic, and follow it up by education which does not require such concentration, viz., social studies, drawing, etc.

It ought to be the purpose of education first to concentrate on subjects which will fit the student for life such as learning the three R's and then to supplement this by education in general knowledge of a kind which can be comprehended by the student at his age. Also, such general knowledge must have some relation to his own surroundings. This completes the Primary stage.

Then we come to the Higher Elementary or the Middle School stage. The boy is now fit for vocational education. He has already had a good knowledge of the three R's. But he has now to learn the national language in addition to his other subjects. But vocational education must be prominently held in view. General knowledge may be of a slightly advanced kind. Vocational training has to be in a craft which is either common in that particular locality in which the school is situate, or one which is practised by the parent of the boy or one which the boy has a liking for. In the present state of our finances, such a wide choice may be impossible, however desirable it might be.

Then the boy reaches the High School stage. The three years of vocational training that he has received in the lower classes is but an introduction to the deeper study and practice of a craft. If he is poor enough to discontinue his studies at the Higher Elementary stage, he has necessarily to undergo a further period of apprenticeship in that particular craft. The completion of his High School stage will enable the student to learn more about the theory and practice of a craft. Even here, he cannot hope to acquire an advanced knowledge of a craft. But he may earn his livelihood

by turning out work of very ordinary quality. He may thus hope to be a literate artisan. The starting of High Schools in the rural areas would enable the villagers to become such literate artisans. This is the minimum that the educational authorities ought to aim at. English has also to be taught at this stage.

It is at this stage that the student must choose his future career according to his educational attainments. If he exhibits a brilliant intellect, he may join the Higher Secondary School which will prepare him for a Collegiate career. If he shows an average intellect, he may be sent to the Post-Secondary Vocational School, where he will be given an advanced and intensive education in the theory and practice of a craft. Thus the course will consist of three years and when the student completes this course, he will be 18, and acquire a highly technical knowledge and skill in his craft. Even in this course, the boy is taught three languages, English, Hindi and the regional language, and given a course in general knowledge of an up-to-date kind in current affairs, so that we will be turning out a tolerably literate and cultured technician. These technicians would help to solve labour problems in a non-violent way. They will not take to window pane breaking in case of labour trouble. This is the chief merit of my proposal. If we want labour to be reasonable in its demand for wages and in the turning out of work load commensurate with their wages, we are badly in need of 'cultured technicians'.

The Higher Secondary School of my conception would impart a two-year course of education and would really represent the Intermediate stage leading gradually to the college course. The student will be required to choose *two connected* optionals during this period. The course will thus consist of an intensive education in four languages, English, Hindi, regional language and any

classical language, and two optionals and a course of general knowledge, suitable to his age.

At the college stage, the student keeps in touch with the four languages he has learnt in the lower classes and gets an advanced knowledge and intensive tuition in the two optionals he has chosen and an advanced course of tuition in general knowledge.

Having these basic principles in mind, I have prepared schedules of time tables for classes at all levels. I would be grateful, if educationists would give them that consideration which I have given in the making of these proposals, and adopt whatever appears to be good in them.

(To be continued)

Teaching of English

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

PRESIDING at the Annual Conference of the Ramanathapuram District Teachers' Guild, the Principal of the Karaikudi Training College observed that the teachers of English are circumscribed by the present allotment of six periods a week and by a set vocabulary of 2,000 words and 256 sentence-structures. His candid observations on the working of the Departmental syllabus in English deserve careful consideration at the hands of the Director of Public Instruction and of the English experts who framed the 1952 syllabus. The deterioration in the standard of English is running apace. If the failure of students in the S.S.L.C. Examination is, in more than 50% of the cases, due to failure in English, English should be made an optional subject at the High School stage.

But, if it is to be taught, the teacher's academic freedom to handle the subject should not be handicapped by untested theories.

The restricted vocabulary scheme has not been attempted so far in other States in India; it is a new experiment in the Madras and the Andhra States. It is not well-conceived and well-schemed. A few glaring instances may be cited. The names of birds and animals which may be expected to be used in the text-books for the Lower Forms have not been included in the essential list prescribed for these Forms, e.g., bee, fox, crow, hare, etc. One will be surprised to find the word "horse" in the list for the Higher Forms. The margin of 10% allowed for authors' discretion is not a concession, but a necessity.

* This is common to all stages. Loud prayer-singing in the common hall is highly recommended.

SCHEDULE I

PRIMARY STAGE (AGES 5-9)

5 YEARS' COURSE

* Prayer-5 Minutes

Three R's.	Periods.
Arithmetic	5
Regional Language	5
Story-telling (moral and character-building)	5
General knowledge	3
Drawing	2
Handwriting (copying, transcription and dictation)	5
Memory-training (recitation of multiplication tables, prayers and psalms)	5
Physical Drill, Games, etc.	5
Total	35

Again, it is open to question as to whether the scheme is really in consonance with the genius of the English language. At every stage in the study of the language, words expressing different shades of meaning have to be learnt. For example, the word "dress" is expressed by "garments", "robes", "attire", "garb". The scope for the expanded study of the language at later stages is affected by the restricted vocabulary scheme. Authors have admirably responded to the requirements of the new scheme. But the handicap inherent in the scheme persists.

One fundamental principle of the new scheme which should be given the go-by as early as possible is that relating to the study of grammar. It is stated that only the sentence-structures defined for each Form should find a place in the Reader for that Form, and that the lessons in the detailed texts should illustrate two or three principles of grammar. These lessons in the different text-books have been treated in diverse ways. For all the Forms, including the Higher Forms,

it is emphasised, "as all the essential principles of grammar should be covered by the Reader, there is no need for a separate grammar book." Time and again, several times, this theory of avoiding the regular teaching of grammar has been tried and given up. But this theory of covering all the lessons on grammar in the detailed texts is new. Should there not be continuity in learning the principles and rules of grammar? Why should the subject-matter content of the Reader be reduced for the sake of studying principles of grammar? Pupils who change schools cannot follow the grammar lessons in the different Readers. Pupils are ignorant not only of formal grammar, but of grammatical forms and usages. Teachers have not been able to follow the spirit of the new scheme as contemplated by the framers of the syllabus. I appeal to the D.P.I. to advise giving up this novel scheme of teaching English grammar and to permit headmasters to allot the minimum of eight periods a week for the study of English.

Editorial

ON the 15th of September, the University of Madras resolved to go ahead with the new scheme of College Education from June 1956 onwards. In the first instance, Colleges are being instructed to start the course for the boys passing the S. S. L. C. hereafter. The Pre-University Course, lasting for a year, is ambitiously planned as per details just given. English and another language are in the curriculum, as well as four optional subjects, two from the sciences and two from arts. This is to give a wider range to the University student than the present specialisation, starting at the Junior Intermediate, can do. But unfortunately, the scheme for the 3-year Degree Course is still unpublished, and there are doubts to be straightened out

even in respect of the Pre-University Course. It has not yet been decided whether Logic and Psychology are to be grouped together as one subject or treated separately as two.

In spite of all these ambiguities the decision has been taken to bring the new scheme into operation forthwith at least from the College end. We are in the dark as to what the schools are going to do about adding the Pre-University Course to their classes. Perhaps this need not be regretted too much. For the difficulties of having two different kinds of institutions — Colleges and Higher Secondary Schools — running the same Pre-University Course are at least being postponed for a while.

The Hindu in a thoughtful editorial has raised many questions about the new

course. Most of these have been raised by us also from time to time in these columns. The doubt given expression to by *The Hindu* whether a year's Pre-University Course can do as much as what the old well-planned Matriculation and F. A. Courses did in three or four years, is legitimate and pertinent. Moreover, we do not want balance between specialisation and general culture is to be preserved in the Degree Courses to which the Pre-University Course is a preliminary. And so it may be feared that the ambitious ideals behind the course will prove either impracticable in the outcome or, if practicable, too much of a strain on students.

It is greatly to be regretted that the wise plea for hastening slowly made by experienced educationists like Dr. Boyd went unheeded. Hurried reforms in education are always at the expense of a generation of students. They have to pay, if the reforms fail. Every care, therefore, should be taken in carefully and quickly planning out the new set-up in all detail, a task which should have preceded and not followed the decision to reform. This is the least that our educational reformers can do to reduce the inevitable confusion to the minimum and make the lot of the next generation of students as free from failure and frustrations as is possible under these difficult circumstances.

In the sudden, unexpected and untimely demise of Dr. Amarnath Jha, the world of Indian education loses a star of the first magnitude. He had the good fortune to be born the son of Mahamahopadhyaya Dr. Ganganath Jha, one of the foremost Sanskrit scholars of his day. And he disproved the Indian idiom which sneers at the intelligence and accomplishments of the sons of

eminent savants. Amarnath Jha was not only a fine scholar and expositor in his chosen realm of English literary studies: he also took a keen interest in the progress of education and the status of teachers. After the death of Principal Seshadri, he became the heart and soul of the Federation of Indian Educational Associations, and much of its progress during the war years is to be traced to his zeal and earnestness. Teachers will remember the warning that he issued in all earnestness and moderation to the Government against the dangers of allowing the conditions of teachers' life and work to remain at the present appalling level. We convey our heart-felt condolences to the bereaved family.

As we anticipated, the proposal of the Government of India to hold the Union

Hindi in the University Education

Public Service Examinations in Hindi has given rise to acute discomfort in South India. The

University of Madras has suggested a transition period of thirty years for bringing Hindi into the University. Even the Special Committee appointed by the Bombay University for the purpose of examining the question of the place of Hindi has suggested the introduction of Hindi as the medium of instruction only ten years hence. In the meanwhile, English is recommended to retain its present place.

It is fairly clear that there will be strong and widespread opposition to use Hindi in the Union Public Service Examinations or as the medium of instruction in Universities. Many hurdles, political, educational and cultural, will have to be overcome before either of these goals can be achieved. And the cause of Hindi can be best achieved by accepting the principle of the inevitability of gradualness.

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838
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CONTENTS

What is it all about? By Sri G. Krishnamoorthy, M.L.C., Madras	183
Sanskrit as a Career. By R. Masavach	185
Spiritual and Moral Instruction Programme. By Sri M. A. Narayana Iyengar, M.A., B.L., Retired Deputy Director of Public Instruction, Mysore	189
Educational News and Comments. By Free-Thinker	190
Our Educational Diary. By "Pepys"	195
An Ideal Curriculum. By Sri M. S. V. Chari, Tindivanam	197
The Pre-University Course. By Sri R. Srinivasa Iyengar, Principal, Srinivasa Tutorial, Coimbatore	197
Alagappa Committee's Report	199
Editorial	

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No. 10

What is it all about?

BY SRI G. KRISHNAMOORTHY, M.L.C., Madras.

I was a Tank square studded with High School buildings. I entered a High School. I happened to go to the II Form first. It was the interval between the two sessions. Some pupils were found in the classroom. One of them had his text-books piled up on the desk. I got the books for perusal.

The first book that I looked into was a Mathematics book. I went through the book with great care to see if the sums of my student-days were there. There was a marvellous change. The sums were all based on the construction of houses, building of temples, digging of tanks, production of cloth and agricultural operations. Sums on the dilution of milk and the dilution of arrack, and sums regarding the paper required to paste on the four walls of a room did not find a place there. I felt glad that anti-social and unrealistic sums had been completely avoided and replaced by sums relating to the actual needs of life.

I then turned to the History text-book. It was full of the lives of leaders who had sacrificed their all for the country, and every lesson in the book aimed at inculcating patriotism. The old type of lessons pointing at the differences between the North and the South and between the various communities in our country was completely absent from the

text. The oneness of our country and the need to promote oneness of feeling were stressed in the text-book. It gave great satisfaction to me to find that the lessons that had promoted so much of differences among us and that had sown disunity, had been completely rooted out.

Next in turn came the Science book. The first few pages thoroughly dealt with the human system and the methods of maintaining good health. The book was more or less a code of conduct detailed from beginning to end. The need for an oil-bath at regular intervals in a tropical country, the need for taking purgatives to cleanse the system and the need to avoid superfluous clothing in a country like ours were dealt with exhaustively in the book. The confusing description of food contents in terms of proteins and calories could not be found in that book. Instead, a simple lesson on 'what to take and when to take' in respect of vegetables and fruits, described the effects of such fruits and vegetables on the human system.

The Geography book that I perused last contained interesting lessons on local geography and the geography of our country. The chapter at the end regarding the distribution of mineral wealth in different parts of the world and the need to be international-minded

to enable exchange of mineral wealth was very interesting and useful. Prominence given in my student-days to confusing and unwanted details of the heights of mountains and the lengths of rivers in other countries and the rainfall and vegetation of other countries no longer found a place in the book.

Satisfied with the contents of the books, I left the school and walked a few yards on. There I saw a Girls' High School. I entered one of the classes there and requested a set of books used in each Form. I was told that books used in one particular Form would give me an idea of the general scheme in force. I was given a set of books used in the IV Form.

The History book came into my hands first. It was full of the lives and doings of the great women of our country who had stood by their husbands through thick and thin and who had sacrificed their kith and kin and their own lives for the country. I felt a sigh of relief that at last the usual History of wars and battles, rules and reforms and murders and massacres which had no meaning for girls, had been totally eliminated.

The Mathematics book, which I perused next, contained a prominent note in the front page that practical geometry had not been dealt with in the book, as Indian girls were born adepts in geometry, capable of drawing geometrical

kolams in front of their houses without the help of any instrument, using the ground as paper and rice-powder as pencil. The sums in the book gave a sound idea of the prices of foodgrains: vegetables and provisions and the weights and measures used in the sale of such commodities. The cost of running a household on economic lines and the need for thrift formed the basis of many sums in the book.

The book on common knowledge, which had re-placed the Science book and which I had occasion to peruse last, contained a note in bold letters at the commencement that lessons on the preparation of various dishes had been omitted, as the home was the proper place to learn such things and the mother in the home the best instructor. The lessons in the book dealt with the psychology of children, the nursing of children and the methods of inculcating good habits in children. A chapter on the common ailments in children and the common herbal remedies available in our country for such ailments made me overjoyous.

I jumped with joy that after all the need for a separate scheme for girls had been realized, when my son began to shout: "How is it, father! you jump from your bed? What is the matter with you? Did you have any dream?"

It was 5 a.m. then. Early morning dreams turn true in a short time. Let us see.

Sanskrit as a Career

BY R. MASAVACH

AT long last, Sanskrit is gradually getting into that prominence, which is its legitimate due, as the foremost classical language of the world. Ever since the country got its independence, efforts have been made from time to time, to rescue this mighty language from the oblivion to which it had been consigned during the period of our slavery. Foremost among these champions of Sanskrit are Sri K. M. Munshi and Sri M. R. Jayakar in the north and Sri S. Varadachariar in the south. There is a proposal to establish a Sanskrit University in Calcutta, while Baroda has always been the cradle of Sanskrit learning and research. Other States also are taking a lively interest in the promotion of Sanskrit learning, notable among these being the Andhra, the Madhya Pradesh, the Uttar Pradesh and West Bengal. The Union Ministry of Education has recently bestirred itself in the matter of giving active encouragement to the study of Sanskrit and has also set up a Board of Sanskrit Education to formulate proposals for giving a fillip to an intensive education in Sanskrit in the various educational institutions in the States.

It is gratifying to note that the Hindi enthusiasts of the North are emphasising the study of Sanskrit as much as the study of Hindi, because it is their desire that Hindi should gradually inherit the mighty heritage of Sanskrit. The future of Hindi lies in its fusion with Sanskrit, if the former is to develop a rich literature of its own. It is the dream of men like Sri K. M. Munshi, that with the development of Sanskrit, it might bid fair to become the national language of India, displacing Hindi, which, according to them, is only a stop-gap in the interval. True, it is, that Sanskrit was the national language before the advent of the European powers in India and it was a

mighty link which welded the different races of men that inhabited India into one Indian nation, culturally. At present, however such a contingency appears to be a distant dream.

But however that might be, there is no gainsaying the fact, that with the rapid growth of Sanskrit learning in India, its people can reap two-fold benefits,—one, long-range and cultural, and the other, immediate and material. I feel confident that with a greater study of Sanskrit, Indian civilisation will undergo a change for the better, in respect of things that have relation to the mind—I mean, spiritually. We will be enabled to appreciate higher values in life, at their proper worth, and cease to run after fopperies and things that have no abiding value in life. We will be enabled to respect character and culture rather than mere wealth; it may enable us once more to turn back our faces towards plain living and high thinking, and away from ephemeral values. Is this all wishful thinking? I think not. Sanskrit culture cannot but leave its impress on our mind, which is now heavily oppressed by the present day material civilisation.

The immediate effect of this movement would be to open up a career for our educated people who care to learn Sanskrit. If till now, Sanskrit has suffered neglect, it is because one could not make a living out of it. It could not fit in the scheme of civilisation in India which came in the wake of British Imperialism. All that will undergo a change in the future.

There are any number of erudite Sanskrit scholars in South India. But they could not make their name in North India among the masses because of the language barrier. It is only with the

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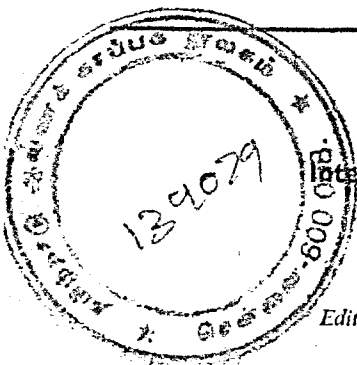
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Edited and Published by: M. O. ALASINGRACHARI, B.Sc., B.L.,

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migration of South Indians to the North that these scholars have been enabled to visit places in the North and give the benefit of their knowledge to large audiences. But even then, they could make known their knowledge only to South Indians there and to Sanskrit-knowing North Indian Pandits and not to the masses of North India. They had not the vision and they had not perhaps the facilities to learn Hindi along with Sanskrit. If they had done so, their popularity in the North would have been firmly established. Even now, in spite of the language barrier, South Indian Sanskrit scholars have always received the highest respect from North Indians. It now only remains for the rising generation of South Indian Sanskrit scholars to learn Hindi as well and equip themselves with such a proficient knowledge of Hindi as would enable them to speak fluently to a Hindi-speaking audience. One has only to visualise the extent of India and its teeming millions who are always hungering after spiritual messages from Sanskrit scholars to realise the immense, almost countless possibilities of employment to thousands and thousands of Sanskrit scholars of South India. How can this be achieved? How can we turn out young scholars well-versed both in Sanskrit and Hindi and solve the problem of unemployment from among the educated middle-classes who think that quill driving is only the job open to them? Such education should not only be cheap and within the reach of all the classes of Indian people, rich and poor, but also be helpful in enabling them to earn an independent livelihood.

Our *Patasalas* can do much in this direction. But they have to introduce slight modifications in their syllabus. In

addition to Sanskrit, they have to teach Hindi as well, taking care to emphasise the direct method in the process. The conversational aspect of Hindi has to be prominently held in view, because very often we find that many South Indian Hindi Pandits cannot venture to speak in that language. Our anxiety should be to turn out South Indian Sanskrit scholars with an *excellent speaking capacity* in Hindi. It is only then that they can travel in the north and make a name and earn a livelihood.

The careers that are open to a South Indian Sanskrit scholar with a good speaking capacity in Hindi are: (1) He can fill the post of a Sanskrit teacher or professor in North Indian educational institutions. (ii) He can perform *Kathakalakshepams* in the true South Indian style, but using Hindi as the vehicle of his speech. This would almost galvanise North Indian audiences. (iii) He can deliver religious discourses bearing on the *Ramayana* and the *Mahabharata* in Hindi. Perhaps, it is unnecessary to remind ourselves that the fervour of the masses for all worthy religious discourses is greater in North India than in the South. They are more *bhakti*-minded than we are. The North Indian audience is never so critical as that in the South.

So our *Patasalas* and Colleges and Schools must give their immediate attention to turning out more and more young men with a sound knowledge of the Sanskrit language and literature and a capacity to speak very fluently in Hindi. This is an aspect of the solution of the problem of unemployment among the middle class population of South India which deserves the consideration of those in charge of the governance of India.

Sri Naya Bharat Asram, Goribidnur.

Spiritual and Moral Instruction Programme

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

Retired Deputy Director of Public Instruction, Mysore.

(Continued from page 74)

(c) *The meaning of words and sentences of the 'Mantra' according to the 'Bhakti' school of thought.* *tiibhyah samaabhyah*=for many years (till he attains the *Paramaatman*).

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

(1) *Sah*=The *Brahma-jnaanin*, who is convinced that *Paramaatman* is the *antaryamin* of *jagat* and its beings; *Paryagaat*=should join or reach (the *Paramaatman* who?); *Sukram*=is bright or self-shining; *Akaayam*=(though the whole *jagat* is His body) does not possess any corporeal or physical body due to *karma*; *Avranam*=has no wounds; *Asnaaviram*=has no *nadis* or veins; *Suddham*=has no contact of evil or sin due to *punya* and *paapa karmas*.

(2) (*Sah*=such a devotee till he joins the *Paramaatman* spends his time as); *kavi*=one who possesses divine imagination and writes books describing the nature of the *Paramaatman*; *Maniishii*=one who develops spiritual wisdom by controlling his mind so as to experience the beautiful forms or visions of the *Paramaatman*; *Paribhuuh*=one who excels others by conquering the evil passions; *Swayambhuuh*=one who attempts to realise the high bliss of self-realisation without the need to get satisfaction from things other than himself.

(3) (*Sah*=such a devotee); *Vyadha-dhaat*=should also constantly meditate in his mind upon or reflect on; *Arthaan*=the relationship of the *Paramaatman* with the universe as His body (that is, the meaning of *Pranavam*!); *Saaswa-*

The meaning of this *mantra*, according to the *bhakti* school of thought, is this. The vast majority of men and women are satisfied only with their life of *samsaara*, enjoying physical and mental pains according to their *karma*. But the highest aim of the *bhakta* is to attain the blissful experience of the *Paramaatman*, who is the *antaryamin* and of *paramapada* (or the Home of eternal happiness) where he eternally experiences directly the pure *Paramaatman* who shines gloriously by Himself there, without possessing any physical or corporeal body with its organs, diseases, ignorance and sins, as He is not bound by *karma*. How then should the *bhakta* spend his time in this life up to the moment of his death or till he attains the *Brahman*? Surely, in the *saatvik* way as described below. He should develop his divine imagination and be a *kavi* or divine poet by writing books on the glories of the Lord. He should be a *maniishin* by controlling his inner mind, so as to concentrate his attention frequently on the beauties of the many Divine Forms of the *Paramaatman*. He should be a *paribhuu* by conquering the evil passions—*kaama* (lust), *krodha* (anger), *lobha* (greed), *moha* (delusion), *madu* (pride), *maatsarya* (jealousy), *soka* (sorrow), *bhaya* (fear) etc. He should be a *swayambhuu* by constantly performing *yoga* practices, accompanied by the increasing bliss of self-realisation, when he does not depend in the least upon objects other than himself for his pleasures. Finally, such a *bhakta* will be constantly meditating and reflecting for

many years till he reaches the *Brahman*, upon the true relationship between the *Paramaatman* and His body, the *jagat*, consisting of *Chit* and *Achit*, including the *bhakt* himself or, in other words, upon the meaning of the *pranava* or the holy symbol "Om", which reminds him that he is eternally dependent upon the *Paramaatman* in all respects.

Conclusion :—

Emphasise the following points:—(1) According to the *yogic* school thought, the ideas of this *mantra* are a continuation of those of *mantras* 6 and 7; while the latter explain how the *yogin* looks at the pleasures and pains of his relations with the world, the former show how he realises himself or his own self in the state of *samaadhi*. (2) According to the 'jnānin' school of thought, the ideas of this *mantra* are a continuation of *mantras* 4 and 5. While the latter explain the contradictory character of the *Brahman* in Himself, the former describe His characteristics as contrasted with the *jagat* and its beings.

(3) According to the *bhakti* school of thought, the ideas of this *mantra* are a continuation of *mantras* 6 and 7. While the latter explain how the *bhakt* experiences the *Paramaatman* in the *jagat*, the former describe how he should ultimately attain eternal *Brahman*-consciousness in *paramapada* and till then how he should perform constantly many high spiritual practices in his daily life.

Lesson 10—The 'Saadhanas' or Spiritual Practices of 'Avidyaa' & 'Vidyaa'

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

Iisaavaasya Upanishad—Mantras
9, 10 and 11

Introduction :—

(1) We studied how the *Rishi* realised Truth or *Brahman* in lesson 7, how the *Rishi* looks at *jagat* and its objects in

lesson 8 and about the characteristics of the self, *Brahman* or *Brahmajnaanin* in lesson 9. An intelligent and *saatvik* student, possessing divine forethought, will naturally, therefore, be eager to know about the *saadhanas* or spiritual practices to be performed in his daily life, so that ultimately he may also become a *Rishi*, realise *Brahman* himself directly and be free from the feelings *jugupsaa* or disgust, *moha* or greed and *duhkha* or sorrow. What then is the way to attain spiritual perfection in this life itself? How can a student become a *jiivan-mukta* at least in his old age? *Mantras* 9-18 of the *Iisaavaasya Upanishad* answer this important question. Let us now study the ideas contained in *mantras* 9, 10 and 11 together, so that the student may start immediately the *saadhanas* or spiritual practices of *Vidyaa* and *Avidyaa* together.

(2) The sages of old have prescribed six kinds of *saadhanas* or spiritual practices noted below, which will enable the man who practises them to attain spiritual perfection or *moksha*. (i) Performance of *nitya-karmas* in the spirit of *karma-yoga*. (ii) Constant *sravanam* (study), *Mananam* (reflection) and *Nidhi-dhyaasanam* (meditation) about *Brahman* or Truth: (iii) Meditation on the *Aatman* or self or the Truth of the individual himself: (iv) The practice of the virtues of *yama*, *niyama* etc., or of self-control and services to all living beings: (v) Development of *bhakti* or love and devotion to God: and (vi) Self-surrender to *Iisa* or *Paramaatman* who is the *antar-yaamin* of the individual and all objects as well as creatures.

A doubt has to be cleared in this connection. Is it enough, if the *saadhaka* should select any one of the above six types of *saadhanas* and practise it constantly and completely throughout his life? Or, should he combine harmoniously all these types of *saadhanas* during his whole life-time, so that he may achieve all-round perfection or a fully developed

divine life? Naturally, the devotee of each school of *saadhana* attaches importance only to the *yoga* or spiritual practice in which he is interested. Let us now try to understand the answer to the above important question by the study and analysis of the remaining ten *mantras* (9-18) of the *Iisaavaasya Upanishad*.

(b) The *Mantras*, the meanings of words and sentences.

Andham tamā pravisanti ye avidyāam upaasate |

Tatō bhuuya iva te tamō yau vidyāyaam rataah |

Anyadevaahur vidyayā anyadaahura-vidyayā |

Iti susrūma dhiiraanaam yē nastad vichachakshirē |

Vidyāancha avidyāancha yastad vēdōbhayam sa ha |

Avidyayā mrityum tiirtvā vidyayā amritam asnute |

(9) *Andham tamā pravisanti* = pass into blinding darkness, become highly ignorant of Truth or continue to remain in the *taamasic* or *rājasic* state. *Ye* = those persons who; *Avidyāam upaasate* = worship *Avidyā*, devotedly practise *Avidyā* or concentrate their attention upon *Avidyā*; *te* = they; *tatō bhuuya iva tamā pravisanti* = enter into darkness greater than the previous one; *yē vidyāyaam rataah* = such persons who are delighted in, are deeply interested in or engage themselves with great interest in *vidyā*.

(10) *Vidyayā* = from *vidyā*; *anyat eva* = It is different from, or the fruit of it is quite different; *aahuh* = they say; *Avidyayā* = from *Avidyā*; *anyat* = different or distinct; *aahuh* = they say; *Iti* = thus; *susrūma* = we have heard; *Dhiiraanaam* = from sages who are wise

teachers, from sages who are capable of making their disciples realise Truth, from sages who knew the Truth from ancient *Aachaaryas* who are wise *bhaktas* and are devoted to *Paramaatman*; *ye nah vichachakshire* = who have explained to us clearly; *Tat* = that.

(11) *Vidyāam cha* = with *vidyā*; *avidyāam cha* = and with *avidyā*; *yah* = who; *veda* = knows; *tat* = that; *ubhayam sa ha* = both together; *avidyayā* = from *avidyā*; *mrityum tiirtvā* = having conquered sins, that is, birth and death of ordinary life; *vidyayā* = from *vidyā*; *amritam asnute* = attains or enjoys Immortal Bliss.

On the whole, there are six sentences in these three *mantras* as noted below. (1) We have heard from the *Dhiiras* who taught us Truth and the spiritual practices for realising it the following messages. (2) Those persons who worship *Avidyā* will enter into a state of blinding darkness. (3) Such persons who are deeply interested only in *vidyā*, they too will enter into darkness greater than that of those who worship *avidyā*. (4) They say that it is distinct from or other than *vidyā*. (5) They say that it is distinct from or other than *avidyā*. (6) He who knows it to include or be connected with *vidyā* and *avidyā* together, passes over death with the help of *avidyā* and attains Immortal Bliss with the help of *vidyā*.

Aachaaryas have given different meanings to the following words—“*Vidyā*”, “*Avidyā*”, “*Anyat eva*”, and “*Tat*” in *mantra* 9 and “*Tat*” in *mantra* 10 and explained the ideas contained in these three *mantras* according to the systems of philosophy propounded by them. Let us now try to understand these different interpretations.

(c) The ideas contained in these *mantras* as explained in the ‘*Yogic*’ school of thought.

Avidyā = *Ajnaana* or Nescience of the individual preventing him from

realising *Aatman* or Truth but enabling him to experience the objective world.

Vidyaa=*Jnaana* or knowledge of the individual which enables him gradually to realise *Aatman* or truth.

Anyat eva=The *Aatman* is different from *Vidyaa* and also from *Avidyaa*. *Tat*(10)=the truth of *Aatman*. *Tat*(11)=the *Aatman*.

The man who concentrates his attention only upon his experiences of the objective world and is attached to its pleasures and actions, will pass into the state of blinding darkness. Again, the man who is deeply interested in his *jnaana* or the theoretical knowledge about *Aatman*, neglecting his experiences of the objective world completely, will also pass into greater blinding darkness. We have heard from wise sages who have explained to us the nature of *Aatman*, that truth or *Aatman* is different from its theoretical knowledge as well as from the objective experiences of the world. But he alone who understands *Aatman* to be closely connected both with knowledge and the experiences of the world, will gradually destroy his life of birth and death by the practices of self-control and services to others in the objective worldly experience and attain self-realisation or the Bliss of Immortality by the practices of knowledge or *jnaana*.

(d) *The ideas contained in these mantras according to the "Jnaanin" school of thought.*

Here again there are two interpretations as noted below :

(1) *Avidyaa*=It is *karma* other than knowledge, especially ritualistic obser-

vances to *devataas*. *Vidyaa*=It is the theoretical knowledge of *devataas* and rituals and meditation upon the former. *Anyat eva*=The fruit of the *upaasana* of *Vidyaa* is quite distinct from the fruit by *upaasana* of *Avidyaa*.

Tat (10)=The nature of *kaamyakarmas* and of the meditation upon *devataas* as well as the theoretical knowledge about them.

Tat (11)=the true path to *moksha*.

Those persons who remain satisfied with the performance of rituals only and never strive to know the significance of works as explained in the scriptures are *raajasic* in nature and so enter into a state of darkness. Again, the persons who take delight in the mere theoretical knowledge about *devataas*, sacrifices and meditations upon them gathered from scriptural study, are lazy without performing the rituals and as such enter into still greater blinding darkness. The wise teachers who have explained to us the nature of *karmas* and meditation upon *devataas*, have stated that one result is obtained by the knowledge of ritualistic philosophy which is the attainment of the world of *devataas*, and that quite another result is obtained by the performance of rituals merely in a mechanical manner, which is the attainment of the world of the manes. But he who meditates upon the *devataas*, practising rituals and understanding the theories about the *devataas* and rituals together at the same time, destroys the mundane life of activity and knowledge by the practice of rituals throughout his life and attains the blissful nature of the *devataas*.

(To be Continued)

NOTICE

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THE EDUCATIONAL REVIEW

Educational News and Comments

BY FREE-THINKER

The Southern Languages Book Trust: This Trust, sponsored jointly by the Vice-Chancellors of the South Indian Universities, has for its aim the dissemination of knowledge on classics and current topics to the masses in the regional languages of the South India. It is also the object of the Trust to encourage the publication of translations and original books and to ensure improvement in the status of language authors. The Trust proposes to publish books covering all fields of human knowledge, such as the sciences, literature, art, humanities, children's books etc. The Trust will also see to it that these books are priced cheap enough to be within the reach of the masses. Needless to say, the aims and objects of the Trust are laudable. But all the same, I don't feel enthusiastic about this venture, having regard to the fact that the Union Education Ministry has been contemplating to start an All India National Book Trust with the same aims and objects as these set forth by the sponsors of the Southern Languages Book Trust. For some reason which we are not able to divine, this latter Trust has to all intents and purposes been hustled into existence. It cannot be that these Vice-Chancellors are ignorant of the Union Government's move in this matter. I feel therefore that the establishment of such a 'Pradesh' (or Regional) Trust is a step in the wrong direction for the following reasons. Firstly, the financial resources of the Pradesh Trust are not known. In any case, the Union Government's resources in this matter must be far greater than those of this Pradesh Trust, which cannot therefore attract the best talents. Secondly, the Pradesh Trust cannot for the same reason bring out books at cheaper prices than those of the National Book Trust. Hence, as a business proposition—even on a non-profit making basis—the Pradesh Trust will only be incurring a recurring loss, which even

the subsidies from the Ford Foundation may not help to make good. Thirdly, the committees to be set up by both the Trusts have to select their members from the same regions. This may lead to poor selection, which will inevitably tell on the quality of the publications of both the Trusts. Fourthly, if these two Trusts are to work independently of each other, with the same objects, it can only lead to duplication and avoidable waste of finance. If they are to coordinate their work, the separate existence of the Pradesh Trust would be meaningless. Does the Pradesh Trust fear that the National Book Trust will not do full justice to the South Indian languages? It does look like it. It is a needless fear, but who is to convince our Vice-Chancellors of the bonafides of the Union Government in this matter? Obviously, the several assurances given by the Union Government seem to have fallen on unresponsive ears, even though the former has been patronising the language authors all over India with equal liberality and impartiality. I hope wiser counsels will prevail, and this fittering away of money and talents will be abandoned and a way found for the unification of these two Trusts.

* * *

The necessity for developing the National Language in minimum time is backed by solid reasons of self-interest and the greatest common good. While we should develop the regional languages to their fullest extent, we should show the same zeal in developing the national language. Unlike English, it is easy to pick up. Many South Indians are well conversant with Hindustani, though they cannot read or write in that language. Of course, I agree that not all the population of South India can hope to pick up a knowledge of Hindi, nor for that matter even of the regional languages. But if we can spread Hindi in non-Hindi States

even to the extent English has spread among the population of these States, we would have achieved a great deal. Then we would have the largest number of Hindi-knowing people in the whole of India. This would enable the publication of newspapers, periodicals and books on a vast variety of subjects at *cheap* prices. The main factor that militates against the publication of cheap books and magazines in India, is their very poor sale and circulation. While in Western countries sales of books and periodicals run into millions, sales in India are limited to tens of thousands only. This is because we have no common language. So the rapid development of a common language is an urgent necessity, if higher knowledge has to filter to the largest number among the masses. If Indians are to become highly literate, we must lose no time in developing the knowledge of Hindi in non-Hindi States. It is needless to say that this would open up fresh careers for our young men as authors, publishers, booksellers, librarians etc. This would help to solve unemployment among the literates, considerably.

A counsel of despair: Speaking on the occasion of the opening of a High School at Singampuneri in Ramnad Dt., Raja Muthiah Chettiar made a suggestion that District Board Presidents should

prescribe 'standard' books to schools under their management. I am at a loss to understand what is meant by 'standard' books. He went on to say that deterioration of educational standards was attributable to failure to prescribe good books and the apathy of teachers. Is a District Board President a fit person to judge about the merit of a text-book for students? Why not leave this to the choice of the headmaster of the school? Where is the charm in the uniform prescribing of text books for a number of schools? He also made an appeal to murmuring and ill paid teachers to quit their jobs and make way for a better paid and better trained set! Why not pay better salaries to the present set of teachers and cashier those who still are inefficient and lazy? To ask these teachers to quit their jobs seems to be unfeeling and unsympathetic. I can understand the irritation which Sri Chettiar feels with those teachers who will neither work nor quit. If they are ill-paid, why not seek a better job, Sri Chettiar seems to ask. Ostensibly a most reasonable question. But alas, it is an unrealistic approach. I daresay, Sri Chettiar would not venture to say the same thing to the worker. To be sure, if the teacher can find a better job, he will be the first person to quit. Cannot Sri Chettiar realise this simple truth?

Our Educational Diary

BY "PEPYS"

11-9-55:

Sri K. Kamaraj, while laying the foundation stone of Jairaj Nadar High School Buildings at Nagarmalai, named after Sri Jairaj Nadar who has donated a lakh of rupees for the purpose, stressed the necessity for maintaining efficiency in schools which alone would make them popular and reputed. Sri Gurusami Nadar, who welcomed the

Chief Minister, announced that the Nadar Uravinmar Fund, which sponsored this school, was open to all communities and not confined to Nadars alone.

Sri K. Balaraman, in a despatch to the *Hindu*, makes mention of the fact that the Ford Foundation gave 50 million dollars for improving the lot of teachers' salaries. *When will our multi-million-*

aires acquire the same breadth of vision and sympathy for this noblest of professions'?

Sri S. Kanniya Chettiar, a merchant of Arcot, donated two class rooms at a cost of Rs. 5000/- to the B. H. School at Arcot. The following persons also individually promised to donate similar blocks at a cost of Rs. 5000/- (each) — E. Chandrasekaran, Koya Ramasami and Jugraj Sowcar. (*Obviously generosity is also infectious! I salute these donors for their generosity in the cause of education.*)

The Chief Minister declared open the new buildings of the B. H. School at Johilpatti (Ramnad Dt.) to be named after the veteran Congressman of Aruppukottai Taluk, A. V. Tiruvengada Reddiar alias Tirupati Reddiar. He also opened the new High School at Palayampatti run by the Nadar community. (*I am afraid that the Nadar community is bidding fair to outstrip other communities in their zeal for education. I hope other communities will not allow themselves to be caught napping.*)

12-9-55:

Speaking on the occasion of the Bharathi Celebrations, Minister Subramaniam referred to the need for making Tamil the medium of instruction from the lower classes up to the College stage and put in a vigorous plea for adopting international terminology for the teaching of scientific subjects. (*We must be grateful to the Minister for giving a sensible lead in this difficult matter. Whether or not one agrees with him about the language (regional or national) to be adopted as the medium of instruction in Colleges, all will endorse his plea for retaining international terminology in teaching the sciences and, for that matter, in the teaching of other subjects as well in the interests of higher knowledge.*)

At the Annual General Body Meeting of the Coimbatore District Headmasters' Association, Sri M. J. Sargunam, who presided, deplored that Secondary Education had been greatly neglected; he was of the opinion that the Second Five-Year Plan paid more attention to matter than to mind. He complained that the teacher had not been enlisted to work for national re-construction. He pleaded that both the Central and State Governments should come forward to raise the emoluments of teachers and their status in society. He wound up by saying that the deterioration in educational standards had to be arrested and that the remedy lay in the teachers dedicating their lives to the service of youth. Sri K. Venkatachalam initiated the discussion on 'Guidance and Counselling'.

Among the resolutions passed at the meeting may be mentioned one requesting the Government to exempt such of those teachers of local bodies who attained the age of 50 from passing the Special Accounts Test and another requesting that the Headmasters of 5th Form schools be placed in the same cadre as Headmasters of full-fledged High Schools.

13-9-55:

Speaking at the Vriddachalam Taluk Elementary School Teachers' Association, Minister Ramasami Padayachi made the extraordinary remark that "the teachers could not be treated as a special class!"

(As a matter of fact, the grievance of teachers is that they are marked out for special neglect! They will welcome being treated like other 'classes'!)

A new High School known as Rameshwar Das Daga District Board High School is to be opened at Rameswaram. This has been made possible by the donation of Rs. 25,000 by Sri Ramnath Durga Das. The Minister for Public Works, laying the foundation stone for the building of the above school, pointed out

that Ramnad District which had been once backward, now stood foremost in the matter of starting educational institutions, thanks to the indefatigable industry of the District Board President, Sri S. Ramaswami Naidu, M.L.A.

x x x

15—9—55 :

Still another High School was declared open today in a rural area. It was at Thirukurangudi, the birthplace of the late Sri T. V. S. Aiyangar who had donated a sum of Rs. 30,000 for the purpose. The school is to be known as T. V. S. Aiyangar District Board High School.

Sri C. Subramaniam, the Education Minister, declaring it open, paid a handsome tribute to the genius of T.V.S. Aiyangar as an industrialist and wished for the speedy growth of this school into a big educational centre.

He laid stress on the need for starting High Schools in rural areas which would enable the ryots to give their children the benefit of secondary education. (*My suggestion is that rural High Schools should be started in every Firka Centre serving 35 to 40 villages and covering an area of 25 square miles. For some time to come, the idea of starting fresh schools in towns should be discouraged, and philanthropists must be persuaded to donate money for starting schools in Firka Centres.*)

The Director of Public Instruction, who spoke next, called on rich men to help liberally in starting new schools. He made a passing reference to the demands of teachers for increased salaries and said that he *thought* that, while on the one hand they deserved something more, at the same time he considered the demands a bit too high. (*The D.P.I., of course, has official responsibilities, but he should not be aghast at these Olivers wanting more (gruel) !*)

x x x

At the final meeting of the Headmasters' seminar held at Shencottah, the following resolutions were passed :

(i) The standard of English in schools should be raised.

(ii) In the teaching of second languages, the aim should be simply to enable the student to pick up a good working knowledge. Emphasis should be on expression and the oral method of approach. Functional grammar alone should be taught.

(iii) In the case of regional languages, the aim should be to enable the student to appreciate literature as well.

(iv) In the case of the compulsory subjects, the aim should be to give an elementary knowledge of fundamentals which are related to day-to-day life and not abstract theories and dull facts unrelated to life.

(v) In the case of optionals the aim should be to impart so much of knowledge as would enable him to follow the subjects in the Junior Intermediate. Even here, emphasis should be laid on the scientific approach rather than on contents or volume.

(vi) The diversified courses of study should be introduced in the Fifth and Sixth forms and not in the Fourth Form.

x x x

24—9—55 :

Chief Minister Sri Kamaraj tried to say some consoling words to teachers, when he opened the Government Training College at Katpadi. He said: 'It must be borne in mind that not only teachers, but all others had troubles. When the economic situation of the general public improved, the lot of the teachers would also improve'. (*But these vague assurances offer little consolation. Our leaders might atleast observe discreet silence on matters which they could not mend, instead of putting their finger on the sore spot !*)

He went on to say that there was a proposal to start a High School for every 5000 of population and he feared there might not be enough teachers to run them. But he hoped that the great demand for teachers would be met. (*Can we not spend this money over starting new schools to improve the lot of existing teachers, instead of bringing into existence more ill-paid and discontented teachers ?*)

25—9—55 :

Speaking at a meeting held for discussing the means of propagating Hindi, Sri C. Subramaniam said that the adoption of the regional language as the medium of instruction at all levels of education would put an end to the justifiable fears of the non-Hindi States, that with compulsory education in Hindi, the regional language would suffer in importance. (*The best thing for the India Government would be to leave the States the choice in this matter, just to avoid complications of a political nature, but to go ahead with their general policy of switching over to the national language. It might however give liberal grants to institutions and Universities which adopt Hindi as the medium of instruction or otherwise show a genuine desire to encourage the study of Hindi.*)

x x x

Frank Anthony was somewhat unreasonably bitter when he roundly condemned the language fanatics who 'wanted to efface English from the country' and because of this, were making English-teaching institutions a target for their vendetta. (*I am afraid Frank Anthony is grossly unfair to the State Governments. They are only anxious to see that better education is imparted through the mother-tongue as medium. As for the charge of attempting to efface English from the country, the cry in educational circles for raising the standard of English, proves that such a charge is entirely unfounded. The State Governments have never interfered with*

the Anglo-Indian Schools, as Frank Anthony himself admits, in any manner. Have the States no right to give a re-orientation in education, which is a subject within their sphere of administration ?)

30—9—55 :

According to the *Educational Bulletin* issued by the International Bureau of Education, the world has for years been spending more and more on education. Britain spent 2.96% of her national income in 1953, but Japan 4.34%, the highest percentage spent by any country. Various countries are levying special taxes to raise money for education.

2—10—55 :

The teachers and professors of Sanskrit who met in a Conference in New Delhi recommended the establishment of an All-India Board of Sanskrit Studies to advise the Government of India on all matters relating to Sanskrit education at all levels. This Board will formulate patterns of Sanskrit education, co-ordination of courses, teaching, research, standardisation of examinations etc. It also recommended to the Government of India to make Sanskrit an independent compulsory subject in Secondary and Higher Secondary Schools and to familiarise the elementary school pupils with Sanskrit *stotras*, *subhashitas* etc. Mr. Saiyidin, in his concluding remarks, declared that the Government of India was determined to see that Sanskrit should play its rightful role and that it was developed on scientific lines.

x x x

3—10—55 :

Inaugurating the All-India Secondary Educational Council, Maulana Azad said that it was the intention of the Government to raise the standard of Secondary Education to make it complete in itself. It was also proposed to raise the age of school-leaving to enable students leaving

the Secondary School either to take up vocations or pursue higher studies in the Universities. Maulana Azad added that the recommendations of the Secondary Education Commission had been generally accepted. The Government proposed to appoint a small field staff to implement the recommendations of the Commission. These experts would advise the States on educational matters, organise seminars, and generally see to the efficient working of a sound educational programme in India.

x x x

Sri S. Natarajan, President of the S. I. T. U., has been appointed the Director of the Field staff in connection with the implementation of the Secondary Education Commission's recommendations.

x x x

The Madhya Pradesh Government, while expressing its inability to make Sanskrit a compulsory subject in Secondary Schools, have issued an appeal to educational institutions to encourage the study of Sanskrit in all possible ways, promising liberal financial support.

x x x

4-10-55:

The All India Council for Secondary Education held a two-day conference at Delhi and made the following suggestions:

(i) The Union Ministry of Education must send a circular to the State Ministries of Education to expedite the implementation of the Secondary Education Commission's recommendations:

(ii) The University Grants Commission should take up the question of introducing the three-year course in universities;

(iii) The Boards of Secondary Education should be encouraged to conduct research into the question of examination by setting up suitable units;

(iv) Training Colleges should also conduct research in the field of teaching;

(v) Committees should be set up on examinations to advise the council on this subject;

(vi) State Governments should recruit primary teachers from those who have Higher Secondary School leaving certificates;

(vii) The Union Education Ministry should help the States Education Ministry in getting building materials like cement and steel for the construction of educational institutions;

Dr. Zakir Hussain was elected President with a Standing Committee of six members which would act as the executive body of the Council.

The council also appreciated the co-operation of the Unesco workers in the work of the council.

x x x

The members of the Executive Committee of the Madras State Elementary School Managers' Association held a meeting and passed a resolution criticising the new rates of compensation for school-fee concessions. The Government was requested to fix compensation in respect of old schools functioning before May, 1955, at the average of the last 3 years of school fees charged by them.

The D.P.I. was also requested to issue instructions to the District Officers to release the teacher-manager's grants bills by the 7th of every month. *Why not on the 1st itself? Do not the District Officers get their pay on the 1st, and why should they make the poor teachers wait till the close of the month? I daresay, the school managers could be instructed to send their bills on the 25th of every month for grants accruing for the next month, so that the bills could be scrutinised and passed by the 1st of every month.*

An Ideal Curriculum

BY SRI M. S. V. CHARI, Tindivanam

(Continued from page 179)

SCHEDULE II

HIGHER ELEMENTARY STAGE (AGES 10-12) 3 YEARS' COURSE		Periods.
Three R's.		5
Arithmetic		3
Languages { Regional Language		2
{ Hindi		
Handwriting (in Regional Language and Hindi)		5
General Knowledge		4
Memory training (same as in schedule I)		5
Craft		10
Moral and other kinds of Stories		1
Total		35

* Drill and games and co-curricular activities are to be held outside the school hours. Co-curricular activities may be had on Saturdays, while games could be conducted after an interval of 15 minutes at the close of the school day. Poor students could be given free light tiffin before they indulge in games.

SCHEDULE III

HIGH SCHOOL STAGE (AGES 13-15) 3 YEARS' COURSE		Periods.
Arithmetic		5
Languages { Regional Language		3
{ Hindi		3
{ English		3
Handwriting (in English, and Hindi, Regional Language)		5
Memory-training		2
General Knowledge		4
Craft		10
Total		35

SCHEDULE IV

HIGHER SECONDARY STAGE (AGES 16-17) 2 YEARS' COURSE		Periods.
Languages { Regional Language		2
{ Hindi		4
{ English		4
{ Classical Language		5
General Knowledge		5
Optionals		10
Physical Drill, Games, etc.		5
Total		35

SCHEDULE V

POST-SECONDARY VOCATIONAL STAGE (AGES 16-18) 3 YEARS' COURSE		Periods.
Regional Language		2
Hindi		2
English		2
General Knowledge		4
Optionals (Practice & Theory)		10
Total		20

(of one hour each)

SCHEDULE VI

COLLEGE COURSE (B.A. COURSE) (AGES 17-18) 2 YEARS' COURSE		Periods.
Languages: English		2
Hindi		2
Regional Language		2
Optionals (Theoretical & Practical)		10
Total		20

(of one hour each)

* The same would apply to other stages as well.

SCHEDULE VII

HONOURS COURSE

(AGES 19-20) 2 YEARS

Languages:	Periods.
English	1
Hindi	1
Regional Language	1
Optionals	15
General knowledge	2
	—
Total	20
	—

Note: Though the above time-tables are self-explanatory, a word of explanation would nevertheless not be out of place. I have relegated co-curricular activities and physical culture and games to out of school hours, when it has not been possible to include them in the school hours. I have laid great stress on memory training and handwriting till the boy reaches the Higher Elementary stage. This is bound to stand him in good stead in his later stages of education.

Regarding languages, I have a method which is meant to be practical. There is no meaning in teaching English in the Higher Elementary stage. The boy has to study Hindi first and there is no time for teaching English. The learning of an international language is unnecessary and need not be thought of at this stage. I have added a classical language in Higher Secondary stage for the student who desires a University career, but I have not included this in the University course, which could be studied only at the expense of his optionals.

I have suggested a 'two-year' Higher Secondary course. I have really disintegrated the Intermediate course from the University course and annexed it to the school. There are obvious advantages in such a proposal. The question of unemployment among college teachers is avoided, and it also eliminates the confusion that is caused by mutilating the college course from four to three on no rational basis and upsetting the financial stability of both colleges and schools. My proposal is simple, rational and immediately capable of implementation. It is cut and dry. All we have to do is to boldly take the Inter. section of the college and annex it to the schools, which could be given grants formerly given to these Inter. courses. But the greatest merit of my proposals consists in the economy that accrues to the parent who can continue his boy's education for two more years in his own place, instead of having to migrate to places where colleges are situated. It is this that breaks the bone of the parent.

What I mean by craft naturally includes vocational courses of the 'white-collared' variety like commercial subjects.

One word about General Knowledge. This includes, in fact, all that it is desirable for us and that we ought to know, both from the cultural as well as the utilitarian points of view. Thus it embraces a knowledge of the sciences, physical and biological, arts, politics, hygiene, civics etc., and not the least, current affairs. This could be imparted to the students at the various levels, suitable to the intellectual capacity of the students.

My proposals are aimed at producing good citizens at all levels of literacy.

The Pre-University Course

BY SRI R. SRINIVASA IYENGAR, *Principal, Srinivasa Tutorial, Coimbatore.*

AFTER all, the pre-university course is to come into force. The curricula and syllabuses have been defined. I was one of those who thought that the longer three-year degree course might be more beneficial to students than present two-year degree course and that as a large number of pupils take nearly three or four years to pass the Intermediate examination, the abolition of the hurdle of the Intermediate examination might save several youths at their adolescent period of life from wasting their precious years. One year earlier, students who are unfit for the degree course might "find themselves" and turn to other walks of life. The introduction of the pre-university course is a vital change in the university studies. Some remark that 1 plus 3 is equal to 2 plus 2. Arithmetically, from the standpoint of duration, it may appear to be true. But from the standpoints of conservation of man-power at the adolescent period and of educational efficiency arising from the longer degree course, the equation does not hold good.

For the above reason, the pre-university course should not be too stiff. But the course of studies drafted is very heavy. One subject in the science group

and one subject in the humanities, besides English and another language, should be quite enough. The mental strain may be lessened, if world history and geography are taught through the regional language and the science subjects are taught through English. The media may be definitely fixed now.

Many expected the pre-university course to facilitate the process of specialisation for the degree course. The objective of liberal education at this stage is neither necessary nor helpful. Now, one can only hope that the objectives of liberal education will not be carried on to the degree course and that the goal of specialisation in the degree course will not be abandoned.

One is happy to learn that the maximum strength of the pre-university class has been fixed as 60 and that the present unwieldy strength obtaining in the Intermediate classes is to be given up.

The Madras University has set the ball in motion. It is hoped that the sister University of Annamalai will follow suit in this matter of reorganisation of university studies and curricula, by introducing the pre-university course and prolonging the degree course.

Alagappa Committee's Report

THE Report of the Dr. Alagappa Chettiar Committee on Elementary Education in the Madras State was released for publication on October 21st. Some of the important recommendations of the Committee are given below:

REGIONAL BOARDS

Regional Boards should be constituted, having the functions and powers of District Boards in regard to Elementary Education. The area to be covered by a Regional Board should not be too small or too large. Each Board should be allowed to manage not more than 200 schools.

The tenure of the Board will be three years. It will consist of not less than nine members—four representatives of the District Board, not necessarily Board members, three representatives of the Panchayats concerned, and two nominated by Government. The chief executive will be the Chairman elected by the members. There will be a full-time Secretary.

Items of revenue which constitute the elementary education fund of the District Board will constitute the funds of the Regional Board.

SCHOOL COURSE

The elementary school course should be an integrated one of eight years' duration. The age of admission should be five plus. No change in the nomenclature of the three types of schools, viz., the higher elementary, senior basic and middle, is considered necessary, till all these three types of schools ultimately conform to the Senior Basic pattern.

Till the higher elementary schools and the middle school forms of Secondary Schools are converted into the Basic pattern, the syllabus of the Higher Elementary standards may be brought as near to that of the Middle School forms as possible and the teaching of English to all the pupils of standards VI to VII may be made compulsory. Any other new language like Hindi need not be introduced in higher elementary schools.

An extra teacher may be permitted immediately for every complete higher elementary school. This teacher may be a pandit in the regional language, or a secondary grade or senior Basic trained teacher if a pandit is not available.

PUBLIC EXAMINATION

The Eighth Standard Public Examination and the issue of a certificate which makes the pupil eligible for admission into Form IV without further test by the school may continue.

CURRICULUM

An *ad hoc* committee may go into the question of the revision of the existing syllabus of the elementary schools which was introduced in 1939. Features of Basic education may be incorporated in the curriculum of all elementary schools.

ORGANIZATION

There is no case for reduction in the number of working days of the elementary school from 220 in a year. Nor is any general reduction in the number of working hours of the school day necessary.

BASIC EDUCATION

The middle school forms and the primary sections of secondary schools in

compact areas should be converted into the Basic pattern progressively. A beginning may be made with primary classes.

Systematic productive craft work may be begun only from grade III of Basic schools. In grades I and II the programme may be so arranged as to provide for activities in general without the present emphasis on productive craft. Gardening may be introduced as the main craft in most of the Basic schools. Crafts like pottery, mat-weaving, etc., may also be tried wherever possible.

Pupils in Basic schools should be allowed to utilize all produce after paying a portion of the cost of raw materials, as this will enhance the educational value.

MANAGEMENT

Every individual-managed institution should have, within a date to be specified by Government, a properly constituted and registered managing committee, in whose hands the management will thereafter vest. This will apply to teacher-manager institutions as well. Government should nominate one or two representatives to each of these reconstituted managing committees. If any institution fails to reconstitute the management as suggested above, Government should take over that institution and entrust it to the regional board proposed. Government should nominate one or two of its representatives on the existing managements of elementary schools. Organizations managing a number of institutions should have a separate governing council acceptable to the department for elementary schools alone. Government should nominate one or two of its representatives on these councils. Municipalities may continue to manage elementary schools. Government should render adequate assistance to ensure the efficient working of the municipal schools. Schools under the management of district boards and panchayats should be transferred to the proposed regional boards. In future only municipalities and regional boards should be permitted to open elementary

schools. The rules relating to public-managed schools should be liberalised and more funds made available to them.

FREE EDUCATION

No elementary school, under public or private management, should be allowed to levy fees.

TEACHERS

Admission to elementary grade training should be restricted to candidates who have failed in the S.S.L.C. Public Examination, and have obtained the minimum marks to be prescribed, and those who have passed the Eighth Standard Public Examination, preference being given to the former. The training course for the Secondary and Elementary grades may continue to be of two years' duration.

Arrangement should be made in training schools for teaching practice in Physical Education as in other academic subjects.

Women teachers should as far as possible be appointed for Standards I to III. It may be possible to employ part-time married women teachers. They should be preferred to untrained full-time teachers. When part-time teachers are employed, they may be in units of two. They should be appointed only for higher

elementary standards and not for the lower elementary, as children of tender age need the continuous care of the same teachers.

Refresher courses and Seminars should be arranged periodically, so that every teacher will be able to undergo refresher courses at least once in five years.

The decision of the Government to give the benefit of Provident Fund-cum-Pension may be followed by Compulsory Insurance Scheme for the teachers.

The scales of pay of teachers should definitely be better than those given in other fields of employment to persons possessing the corresponding general educational qualifications only, without the professional qualifications. Even if acceptable scales of pay cannot straightaway be given, at least a beginning should be made without delay. Provision of living quarters for the teachers in the school village itself deserves serious consideration, and when a new school is started in future, care should be taken to provide for teachers' quarters even at the commencement. Steps should be taken to simplify the procedure for closure of Provident Fund Accounts so as to ensure the timely closure of the accounts. (To be Continued)

Editorial

THE memorandum submitted by the All Bengal Teachers' Association to the Language Commission adopts a point of view not dissimilar to that of the Bengal Suggestions Syndicate of the Madras University (whose replies to the questionnaire on the place of Hindi have now been approved by the Senate). It may be remembered that the Madras Syndicate pointed out that the replacement of English by Hindi would place most persons belonging to the non-Hindi areas at a serious disadvantage. The Bengal memorandum demands:

"Knowledge in Hindi must not be given any political, administrative, economic or cultural weightage in India, and the lack of it must not be a handicap in any of these fields." Another point made by the Madras Syndicate was that English should be simultaneously allowed as a language of examination until such time as the regional languages developed sufficiently to replace English in the higher stages of learning. The Bengal memorandum urges: "English as such should ever remain a compulsory subject at all stages of secondary education, and for at least many years to come, the main medium of instruction at the Uni-

versity stage. The only alternative medium of instruction there is the regional language, which should be utilised as far as possible, but never beyond the practicable scope, though every attempt must be made to widen the scope as quickly as possible". Like the Madras Syndicate, the Bengal teachers also recommend that Hindi should never be the exclusive medium for answers in public service examinations, whether in the States or for the Central Government, and that the medium might be any of the languages listed in the schedule appended to the Constitution.

One of the most interesting suggestions in the Bengal memorandum is a three-phased programme for the development of Hindi. "If Hindi is, at all, to replace English as the only official language in India at any time, we suggest that it must not be done until Hindi is developed and enriched to an extent to enable it to be a satisfactory medium of expression for all the demands of the composite culture of India, and is simultaneously made so popular as to be intelligible to a vast majority of the people of the non-Hindi-speaking areas". The three stages consist of (i) a period of 15 years for popularising Hindi through encouraging its study on a voluntary basis; (ii) a period during which the study of Hindi in non-Hindi areas and of an Indian language other than Hindi and Urdu in Hindi areas should be made compulsory at the beginning of the secondary school from the age of 12 onwards; and (iii) the introduction, as a compulsory subject for examinations for public services, of Hindi to candidates from non-Hindi areas and of an Indian language other than Hindi and Urdu for candidates from Hindi areas. This programme deserves careful study and attention from the authorities.

Meanwhile, it will be unwise to tamper hastily with the position of English as the medium of instruction at the University level. Justice Ramaswamy Gounder

of the Madras High Court drew pointed attention to the difficulties likely to arise from the giving up of English as the medium of instruction in our Universities; in his Founder's day address at the Annamalai University. "If every University in the country," he said, "adopted its own regional language for University education, there will be hopeless confusion, if not chaos, in the field of education, and one cannot say whether it will not affect the unity and integrity of the country, which was maintained in the past by Sanskrit language and literature and later by the English language.... It is unthinkable that in a free and independent country, like ours, English should be allowed to hold the field for all time ... but our enthusiasm for our regional language should not be allowed to outrun our vision of India as an integral unit."

An interesting bit of news has reached us about the practical way in which Mysore is setting about reforms in education. It is stated that the **Experiment**: students of the Silver Jubilee High School at Bhadravati have entered into a contract with the Steel Works there to carry out labour estimated at Rs. 2,500. The principle underlying the contract is that of earning while learning. Students, it is stated, are divided into small batches, each headed by a group of teachers and working for two hours by rotation. They have to learn and participate in the technical work going on in the factory. Here is a practical lead to schools and factories to help each other to the mutual advantage of both. Such a give and take between schools and factories is well known in the West, particularly in America. The example set by Bhadravati should inspire our industrialists to give spare-time employment to students and bring into close association our educational system with our economic and industrial organisation.

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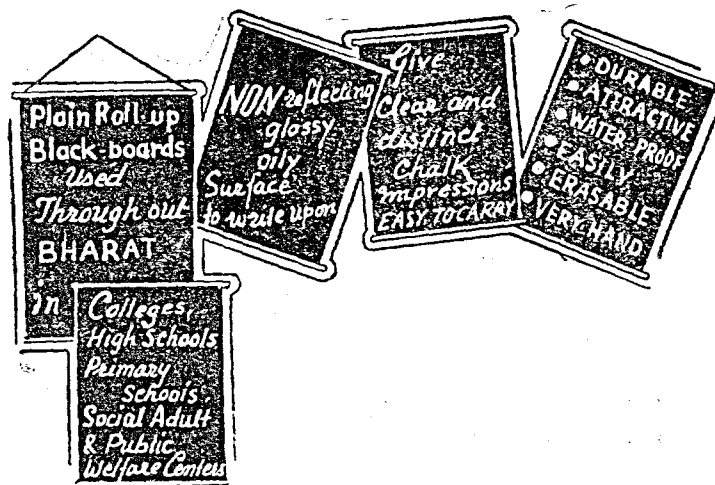
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1306 4-53	CONTENT	PAGE
Play. By Sri S. N. Nigam, B. Sc., L. T., Post-Basic, Sahitya-Rajna Senior Lecturer, Rajgarh (Chatarpur), Vindhya Pradesh	...	201
Good Parents Group. By Satya Swadeshi	...	204
Educational News and Comments. By Free-Thinker	...	206
Alagappa Committee's Report	...	211
Reading Courses in College. By William D. Sheldon, Professor in the School of Education and Director of the Reading Laboratory, Syracuse University, New York	...	213
Alagappa Committee's Recommendations Examined. I—By 'Critic'	...	215
" " " II—By Sri R. Srinivasa Iyengar, Principal, Srinivasa Tutorial, Coimbatore	...	217
Sastry Memorial Volume	...	218
International Conference of Public Education	...	218
Editorial	...	219

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the incorporation of editorial revisions and
instructions to the press. Acceptance and
publication of an article do not necessarily
imply that the Editor endorses the views
expressed therein. Stamps should accompany
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Review of Books : The Editor will be glad
to notice in the columns of the *Review* books
of educational and general interest.

The Educational Review

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Play

BY SRI S. N. NIGAM, B.SC., L.T., POST-BASIC, SAHITYA-RATNA,
Senior Lecturer, Rajgarh (Chatarpur), Vindhya Pradesh.

EVERY odd day we, teachers, come
across complaints from known
guardians, that their wards devote most
of their time to playing and care little
for the studies even at the cost of
anger from their elders.

We have to seriously think over the
questions, "Why at all boys wish to
play and enjoy it so much?" and "Why
do we play at all?"

SELF-EXPRESSION

Every normal human being has in-
herited some powers and has some
energies. He has some urges. We like
to play because it provides us means to
express our powers and translate urges
into activities. Play is attractive, it is
soothing, only because it provides scope
for the translated publication of our
urges and satisfaction of our desires.

We play because in play we have
complete freedom. We are doing
there what we want, and not what others
want us to do. We are not working at
the dictates of others, but according to
our own sweet will. It brings us into
free and easy company with those friends
of ours, whom we like to meet, associate
and play with.

KINDS OF PLAY

Play can be broadly classified under
two major heads: (1) imaginative play

and (2) physical play. Physical play can
further be divided into two groups—
individual play and cooperative play.

The taste in games differs according
to the age. The first stage is upto the
age of six or seven years. The kinds of
games a child upto this age likes to play
are the games by which he can gain
experience of the environment. He
wants to learn the things and the nature
of the things around him. He wants to
experiment with them, touch them, see
them, hold them, handle them, drop them
and kick them. He wants to be sure of
the nature of the things and the ways to
deal with them. He wants to know his
capacities, the things he can and the
things he cannot do. He moves his arms
and legs and wants to play in sand or
earth. He wants to copy and repeat
what he sees or hears. All these games
are of the individual type. The child
has no team spirit. He does not want
to cooperate with others. Children of
this age may play in company or teams,
but every one must do his own part
separately. During this period the child
thinks only of his own self.

In the next stage, that is, from seven
years to ten years of age, children begin
to like competitive games. They would
like to take the lead. 'Hide and seek',
'Cap thief', 'kabaddi' etc. may be the

games best liked by and suited to this age group. These games provide chances of individual leadership, which is shifting from one member of the team to another, and hence providing opportunity to every one to lead at one time or another.

The third stage ranges from the age of ten years to thirteen years. In this stage, the child becomes more or less realistic and in his games, he wants to play with real things. The desire for competition is stronger. Team and competitive games best suit and are liked by this age group. This age is known as the "Gang Age". The Red Cross, the Boy Scout movement, physical training, manual labour etc. provide the games best suited to the needs and likings of this age group.

Next is the fourth or the final stage of above thirteen years. The boys of this stage would best like team games in which each has a definite task to do, but under one leadership and with close cooperation of and common credit to all. Hockey, football, volley ball, debates, magazine publication, organising fairs and exhibitions or volunteering at temples, *ghats* and baths may be the games, sports and activities best suited to this age group.

EFFORT, TRIAL AND COMPETITION

All of us possess urges to compete, try and fight out. We play games not only for the sake of pleasing ourselves but also to win, and we try our best to win them. The spirit of competition and the hope to win are all attractions to the games. We do not like to play games we are not skilled in. We like to play only those games we are good at. The spirit of competition in the games supplies the means of sublimating the instinct of pugnacity and hence adds attraction to the games.

Games also provide outlets for our instincts of self-assertion. A student bad

at the desk but good at field consoles himself unconsciously that he has some value, and this saves him from maladjustment and being overwhelmed by the complex of inferiority. This chance of self-assertion adds to him sources of pleasure in the games.

Games again teach us discipline and ability to work and fight out at the direction and under the instruction of a leader. The will to become a good follower and then again a good leader is distributed over all those taking part in the games. Games played in teams also satisfy the instinct of being social.

THEORIES OF PLAY

If we keenly observe the games of children from their early ages to adulthood, if we think over them and try to derive some conclusion, if we attempt to find out some common factor existing among all of them, we shall arrive at the following conclusions:—

(1). *Recapitulatory Theory*:—Trace the stages of development through which the human race has passed from its early days to the present. In his games, a child goes through the same stages of development. Just as our ancestors at one time lived and worked alone in jungles, so do we like individual games in our early childhood. Again, as our ancestors hunted in packs, we next develop the team spirit in our 'gang' stage. As there had been the days of 'Might is right' in the history of our race, when the mightiest one became the ruler, so we find in our teams that the best of the players becomes the captain of the team to lead the rest. We have a desire to live through the stages of the development of civilisation of our race, we have a tendency to remember them or rather to recapitulate them, and we can do it only in games. This is one of the important functions of games, that they provide us these opportunities and save us from repeating them in society and becoming thereby unsocial or anti-social, cruel or quarrelsome.

(2). *Preparatory Theory*:—Through games children prepare for our future life. It provides them a means of preparation for the activities of after-childhood. We find girls play with dolls, marrying them and rearing their offspring. Through these games, they really prepare for facing their own marriages and nurturing their own children. By becoming instructors at the P.T. ground, boys prepare for becoming captains and commanders in the police and the army.

(3). *Surplus Energy Theory*:—Play provides a safety-valve for the surplus energies of children. A boiler is provided with a safety-valve to save it from bursting, when a huge steam pressure is being exerted from inside on its walls. It opens, a portion of the steam passes out and the inside pressure is reduced to a bearable amount. In a similar way, the surplus energies of a child are removed at the game-field, to save him from becoming disobedient, impertinent and a source of nuisance to his parents and teachers. His instincts of aggression find their way at the field against his rivals. His desire to prove superior finds vent there. Otherwise, he would have tried to prove his superiority in the class or family and being aggressive upon others in his near neighbourhood.

(4). *Recreatory Theory*:—Play provides means of relaxation and recreation. It provides a change from our usual activities and duties. An opportunity for the change of mood is provided by the play and hence much-needed relaxa-

tion is obtained. It provides a variety in our routine activities. It is a tonic for our minds and nerves. It re-creates (creates again) our energies and powers.

SUBLIMATION OF INSTINCTS

Play provides opportunity for the sublimation of the following instincts of a child:—(1) the instinct of pugnacity, (2) the social instinct, (3) the instinct of self-assertion and (4) the instinct of sex.

Games are very essential for life. For the proper development of one's personality, ample opportunities for free, unorganised and imaginative play is necessary in childhood. By means of his dramatic make-believe, he maintains his psychic equilibrium in his early years. Children in their make-believe plays put themselves in positions where they can use their creative powers, and in their later life the same powers develop into the spheres of art, literature and crafts. Play in children is the expression of the child's relation to the whole of life. By playing together in a team, the children develop the feeling of working together. They create a sort of mutual cooperation, faith and trust in each other. Feelings of brotherhood are created. A player develops sympathy with other players. At the game-field players learn to live and work with others, cooperate, lead and follow one another. Games are group exercises. Children learn to adjust themselves in society, and those remaining away from games often develop maladjustments to life.

BHAKTHAN

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Good Parents Group

BY SATYA SWADESHI.

The Good Parents Group is dedicated to saving the lives of infants, toddlers, and children throughout the world by building up healthy happy families. **THE LIVES OF MILLIONS OF CHILDREN CAN BE SAVED every year by standard methods of child care, sanitation and disease prevention.**

The Good Parents Group encourages persons to uphold the following principles:

1. The preciousness of the individual child.
2. The solidarity of the family.
3. The brotherhood of children throughout the world.
4. Free discussion on the subject of family and home life.
5. Education for parenthood.
6. Teaching newlyweds how to have a son.
7. Teaching parents the proper spacing of children for health.
8. Family planning according to the ability of parents.
9. Encouraging leading citizens to have large families.
10. Helping all children without discrimination of any kind.

The Good Parents Group is an affiliation of persons interested in honouring good parents and helping to save the lives of children. Volunteers include the officers, Family Consultants, contributors, and others that cooperate. Administration is decentralized. Through mutual cooperation, the Group is a fund of knowledge, abilities, and other resources available for charitable, scientific and educational purposes.

RESEARCH

Research workers of the Good Parents Group are presently interested in discovering a reliable and simple way to

have a son by choice. They believe that this discovery will have tremendous power to interest parents in family planning and improve the standard of parenthood.

Studies by Family Consultants reveal that the best opportunity to save the lives of children occurs during the first few weeks of life. It is here that infant mortality can be greatly reduced by standard methods of child care, sanitation and disease prevention.

The Good Parents Group sponsors Population Essay Contests to stimulate research. The subject of the essays is family planning plus any other topics related to population. The latest handbill brochure giving details of a Population Essay Contest can be obtained from Shri Sant Ram Bhatia, 233 Model Town, Jullundur City, East Punjab, Pepsu, India.

Research workers of the Good Parents Group have been deeply impressed by the fact that some of the world's worst slums exist in economically developed areas of industrial expansion and agricultural surplus. Paradoxically, researchers have found healthy, happy families in underdeveloped areas of the economically backward and underprivileged. These contrasts emphasize the supreme overwhelming value of good parents that provide the heredity and important early environment of children in all sorts of cultures.

Good parents explain why some nations with limited resources enjoy a high standard of living. *The standard of living of any nation can be improved by raising the standard of parenthood.*

PUBLICITY

Publications of the Good Parents Group may be ordered at cost for a few rupees from Shri S. A. Dodani, Jaideva

In the alternative, the Government must guarantee that this publication of text-books would be on a *non-profit making* basis. This would enable the Government to price the books at next to no price.

Cuts in Education in the 2nd five-year plan: The original estimates of expenditure prepared by the Education Ministry have been rejected by the Planning Commission and slashed by 50% and more. The revised estimates range from 400 to 600 crores (The original estimates amounted to Rs. 1,180 Crores). Thus the percentage of several age groups to be in schools has been reduced by 5 to 15%; the number of existing schools to be converted into schools of different types (*i.e.*, Basic and multi-purpose ones) has also been drastically reduced. Expenditure on the Auxiliary Cadet Corps has been reduced by more than 60%. The number of technical schools has been reduced by 20%. All these cuts are not serious. But the reduction in the pay of Matric, Trained and Untrained teachers from Rs. 75 and Rs. 50 to Rs. 50 and Rs. 40 is certainly a retrograde step. I would recommend a further reduction in the matter of conversion of schools as well as the complete omission of the Auxiliary Cadet Corps programme. These things *can* wait. There is no use of expanding schools with more ill-paid teachers. If such adjustments are made, we could keep up to the original target as regards the payment of the elementary school teachers' salaries. They have been so long fed on hopes of better times, that it would be cruel to disappoint them after giving them belated hopes of a better deal.

A square deal for teachers: The development of Bihar State forms the Bihar Newsletter. Pg. Editor Hindu (dated 22.6.56) Road. hear that the increasing

the First Five-Year Plan period by percentages ranging from 50% to 125%. Thus the salaries of the trained primary school teacher, trained I.A. Graduate, College lecturers for B.A. Classes and Inter Classes were respectively Rs. 15, Rs. 40, Rs. 50, Rs. 207 and Rs. 174 in April 1949. These were raised to Rs. 35, Rs. 72, Rs. 115, Rs. 372, and Rs. 304 in 1955-56. The news is so good that we can hardly believe it. What a sad commentary on the education-mindedness of the other states?

Education and Politics: Speaking at the foundation-laying ceremony of Jamal Mohammed College Hostel at Tiruchi, Dr. A. L. Mudaliar referred to the spate of speeches from all and sundry about the present low standards of education, especially from non-educationists. Educationists on the other hand either spoke less on this matter or never spoke at all. He reminded men in public life that educationists knew their responsibilities well enough and that they would certainly shape education in such a way that it was *favourable* to men in public life and politicians! He only wished that these latter classes of men would keep their hands off from educational institutions, and interfere with them as little as possible.

This seems to be a tall steam-roller variety of Dr. Mudaliar's healthy well-studied in the changed

tion! As for constant interference from non-educationists and politicians in educational matters, it is indeed a matter for great concern. But one must not forget that the lowered standards of education are directly attributable to political causes, viz., to encourage educationally backward communities to qualify themselves for degrees and for services. The reservation of seats in Colleges for them, resulting in the rejection of really deserving students seeking admission into Colleges, cannot but lead to lowered standards. It is not true to say, as Dr. A. L. Mudaliar rightly pointed out, that anything is wrong with students of to-day. *It is educational authorities that have lowered their standards* to adjust themselves to the wishes of the day-to-day politicians. *I have absolutely no quarrel with such a policy.* But why shed crocodile tears over lowered standards? It is somewhat amusing to hear Dr. A. L. Mudaliar, himself as much a politician as an educationist, denouncing politicians in general terms for their interference in educational matters. Who can deny the basic fact that to-day discussions over educational policies are highly coloured by political considerations. Take for example the question of the medium of instruction in Universities

teaching of Hindi in non-
In fact, the Education
the extra-ordinary
students of
of the
as Dr.

A compromise formula: At least in the Madras State, (and perhaps in the West Bengal State as well), the question of making Hindi the medium of instructions in Universities, has assumed a political complexion of great magnitude. Our Education Minister has been carrying on a tearing campaign throughout the State, that the regional language should be made the medium of instruction even at the college level. While the University authorities have definitely turned down the proposal of the introduction of Hindi as the medium of instruction in Colleges, they have not expressed themselves strongly against the regional language. But the Education Minister is sure that they have not agreed with him either in his view. As against Hindi and the regional language, the latter seems to have a better chance of being accepted as the medium of instruction by the Madras University in the near future. And it is not likely—nor is it prudent—that the Union Government would oppose this move, if this should be the ultimate resolve of the State Legislature. But in such a case, the best thing would be to make the study of both Hindi and English compulsory in Colleges, so that students, after passing out of the University, might not find themselves handicapped in pursuing their higher studies either in North India or in Western countries.

An answer to language fanatics: Minister Subramaniam gave the right lead when speaking on the occasion of the Bharati celebration in Madura, he deplored the hatred-cult sponsored by the lovers of Tamil. He pointed out, a language is to have a healthy must assimilate the excellent languages. Perhaps the aware of what I would 'alism' committed by elementary school omitting some bet like ja, sa, on than that

they are supposed to be Sanskritic in origin. The result is that some Tamil words sound harsh to the ears with substituted 'pure' Tamil letters. And yet such readers are approved by textbook committees! If Tamil fell into unpopularity during the British regime it was as much due to the pedantry of Tamil Pandits as to the indifference of British rulers. So let us guard ourselves against Tamil purists, who really do the greatest disservice to the cause of Tamil. We must not permit them again to undo the good work done by great Tamil writers like Kalki, Rajaji and others.

Our University Question-papers. Speaking at a function held in the Theogaroya College a month ago, Dr. A. C. Mudaliar rebuked the parents for setting up a howl, if the question-papers were hard. He declared that it was this kind of attitude that was responsible for the present low standard of education. And this leads me rationally to consider the way in which question papers are sometimes set by our examiners. More often, these pompously worded question-papers seem to be set with a view to dazzle the eyes of the professors of other universities into thinking that our

University is of a very high standard or to show off the great learning of the examiner! They do *not* exhibit a desire on the part of the examiner to find out whether the student has really covered the portion prescribed for him. Often-times, these question papers are set in the nature of a gamble. An ideal question-paper must cover the entire portion and give the widest choice to the students. Question papers are not memory tests. I certainly would appreciate general questions bearing on the text, as this will bring out the intellectual capacity of the student. Examiners have no right to confine their questions to one portion of the entire subject. Again many examiners delight in framing the questions in a trickish manner just to outwit the student. I was myself a victim once to such a question-paper in chemistry. The commercial name of iron was given in the first part of the question, and all the rest of the question could be answered only if I could recognise it as iron. I could not do so, and I had to abandon the entire question, though I knew everything about iron. I have also seen some of the papers set by the British examiners. They are so plain and straightforward and at the same time of a high standard.

Alagappa Committee's

(Continued from page 210)

COMPULSION

As a first step towards the introduction of the Compulsory Elementary Education Scheme, the State should see that every village of a population above has a school either within a reasonable

The possibility of like compulsion already enrolling particular be considered

TEXT-BOOKS

The starting of a research section in one of the teachers' training colleges, to conduct research and offer advice to the department and the publishers in the matter of preparation and prescription of books may be considered. Change of text-books within three years from the date of prescription should not be permitted as a rule.

PRE-PRIMARY EDUCATION

Increasing provision may be made for assisting pre-primary schools by aided agencies.

SINGLE-TEACHER SCHOOLS

Provision of residential accommodation for the teacher in charge of a single-teacher school near-about the school will be an incentive for the teacher to serve in such schools.

The special techniques to be adopted in single-teacher schools should form an integral part of curriculum of the training schools, and the trainees may be given practice in plural-class teaching. Only secondary-grade trained teachers should be appointed in single-teacher schools. A single-teacher school which is not likely to develop into a plural-teacher one should be recognized only as a school with Standards I to III.

THE HANDICAPPED

As accurately as possible, the needs of defective children should be ascertained and the appropriate measures should be undertaken.

EXPERIMENTAL SCHOOLS

Recognition may be accorded to experimental schools, started with the approval of the department and if finances permit aid also may be given.

CO-CURRICULAR ACTIVITIES

Teachers of primary schools should be given adequate training in organizing co-curricular activities.

AUDIO-VISUAL AIDS

The community radio sets supplied to villages may be located in schools, as far as possible, so that the pupils may have the benefit of educational broadcasts. Every school should have a museum. The possibility of starting a children's museum at every district headquarters may be considered.

RELIGIOUS AND MORAL INSTRUCTION

Religious instruction should not be imparted within school hours. But moral instruction should form part of the curriculum.

RESEARCH

A research section may be established in the office of the Director of Public Instruction.

INSPECTION

The inspectorate should be strengthened considerably so as to reduce the present work load of Deputy Inspectors. The proposed regional boards may be allowed to appoint supervisors of elementary schools. Recruitment of secondary grade teachers for the inspectorate should be stopped.

The appointment of separate basic education officers is not favoured.

Reading Courses in College

BY WILLIAM D. SHELDON, *Professor in the School of Education and Director of the Reading Laboratory, Syracuse University, New York.*

READING-instruction programmes for college students are fast becoming a permanent part of the college curriculum. Several hundred collegiate institutions have developed reading courses, with or without credit.

Several conferences devoted to college reading have been held in recent years. During 1953-54 at least 11 work books devoted to the improvement of reading on the college level were published. And some of the most interesting research in the field of reading has dealt with the college student.

College professors and deans, parents, and even students have asked why it is necessary to teach reading at the college level. The psychologists and educators who have studied the reading process, come up with rather simple reasons. Some of these reasons, based on research, are:

1. Reading is a developmental process which is never completely mastered. Evidence indicates that at any age individuals can improve their reading ability.

2. Because of varied reading demands, new approaches to increasing reading efficiency are needed. The simple and direct material used in the elementary school, with its scope limited by the needs and experiences of the young readers, represents a task far different from the complex college material.

For example, an assignment in an elementary school may require the reading of several factual paragraphs. On the other hand, a college student may require the reading of a source material on many other

and finally an integration of all the materials.

3. Reading also demands continuous and specific practice in order to maintain a high level of efficiency. The college reading course not only provides for such practice in a limited fashion, but, more important, gives the student an insight into how to maintain efficiency.

A reading course was first instituted at Syracuse University in 1925. The present programme received a great impetus from veterans who flooded the campus following the second World War. Since 1948 more than 5,000 students have taken the course, while many others have attended informal sessions for individual help. Today the programme serves from 20% to 30% of the freshmen. During the last semester 270 students received instruction in the reading course, while many others attended informal sessions for individual help.

Students enter the reading course in three ways:

1. On the basis of entrance examinations seem to indicate the need for improvement in reading.

2. On the basis of the student's attempt to read college material.

Dr. M. S. Paul
has been appointed as
our subscribers
Manager,

THE EDUCATIONAL REVIEW

working days, I wish it had increased it by making Saturday a working day.

The establishment of pre-primary schools, suitable to Indian environment, cannot be thought of, for some time to come. When parents in the rural parts have to be given inducement like midday meals to their children for sending them to schools, it is idle to expect them to be enthusiastic over nursery schools. Nor have we enough trained teachers to run such schools. It would be a great financial responsibility which the Indian state cannot afford to bear for some years to come. But in big urban areas, like Madras, Bombay etc. such schools could be run. The upper middle class and the aristocratic class would welcome the establishment of such schools, and such schools could indeed be run on a self-sufficient basis. The experience gained in these schools might be useful in enlarging the scope of such nursery education in other areas.

The committee has recommended that craft production in basic schools could be postponed till the boys reach grade III. This is a *via media* between two extreme views, one insisting that craft production should begin from the very beginning and the other insisting that it should begin only from the Sixth Standard. It is curious to find that the committee recommended the production of raw materials in advanced schools to enhance the interest of the students. I see

finished products and bear the deficit from grants.

The compulsory teaching of English in the higher elementary classes, i.e., in the sixth, seventh and eighth standards, is also one of the committee's recommendations. It is one which has no reality for its basis. It is equally astonishing that no mention is made of the necessity for learning Hindi, the national language. What utilitarian or cultural value a mastering of English will have for the boy who has finished a higher elementary stage of learning, is not clear. On the other hand, a knowledge of Hindi, which is the national language, would be of immense practical benefit to such a boy. How unreal would be an education which prepares a boy to speak 'better' English, but keeps him entirely ignorant of his own national language, which would be so essential to establish social contact with northern countrymen! I wonder, if the committee is prejudiced against the spread of Hindi in South India.

All these defects need not however blind us to some of the excellent, though by no means original—recommendations of the committee. These refer to the provision for free midday meals to poor students to induce them to join schools, the provision of accommodation to teachers in single-teacher schools which is a very potent reason for the disinclination of educated unemployed to take advantage of the offer of employment in rural schools, the rise in salaries of teachers, the non-change of text books for a period of three years, the establishment of a school in every village with a population of 300, the provision of playgrounds, play-grounds and gardens for

II

BY SRI R. SRINIVASA IYENGAR,
Principal, Srinivasa Tutorial, Gandhipuram-3, Coimbatore.

As the report of the elementary education committee appointed by the Madras Government will come up for consideration at the State legislatures, I wish to invite the attention of the legislators to the following:

The teaching profession has been agitating for the nationalisation of elementary education for years past; and several teachers' organisations had submitted memoranda stressing this point. The committee has entirely ignored this question, and scrupulously avoided even the use of the term 'nationalisation'. The committee has recommended the establishment of regional boards for running schools now run by panchayats and district boards. Regional boards are not likely to succeed where the district educational councils and district boards have failed. The committee place faith in private agencies. To pin faith on private effort in the sphere of elementary education, means only that the State abdicates its primary responsibility to carry out the Directive Policy of the Constitution. The State should take the primary responsibility to establish universal free and compulsory elementary education. If it gives a place to the private agencies, the effect will only be postponement for an indefinite period.

One expected an unbiased discussion on what exactly basic education means, how far basic education has achieved its objectives, and how far it will be helpful to implement section 45 of the Constitution. Excepting for the minute of dissent, the majority report throws little light on these issues that have baffling educationists. It is to note that while the Minister stressed the importance of Agriculture as the primary subject, the Committee has recommended "Agriculture" and "Gardening" as the basis of the basic education.

suggestion to include pottery, mat-weaving, palm-leaf work, leather-work and fibre-work also creates a doubt as to whether the committee means education through craft or education and craft only.

The committee's recommendation to make the teaching of English to all the pupils of the standards VI to VIII is unworkable and reactionary. The study of English is at present optional. It is one thing to say that elementary school pupils who wish to study English should be given facilities to study English; but the study of English, if made compulsory for pupils, will cause great hardship, and defeat the main aim of elementary education.

The committee's recommendation to remove the anomalous bifurcation of elementary schools as basic and non-basic should be given effect to, for purposes of administration. The appointment of separate basic education officers and directors is not necessary for furthering the cause of basic education.

The Committee was appointed in a way to suggest whether a three-hour school-day is enough or a five-hour school day is necessary to do full justice to the curriculum. It is a constructive suggestion with regard to the curricula of schools.

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Sastry Memorial Volume

AN APPEAL

There has been an irreparable loss to the country in the untimely death of Dr. N. S. N. Sastry. Dr. Sastry has contributed much to the advancement of psychological consciousness and research in India. *Education and Psychology* is planning to bring out a special memorial number, containing reminiscences of late Dr. Sastry, critical papers on his works, short summaries of his contributions, Dr. Sastry's papers which have not yet been published and other papers of high standard. The number will be edited by a special Committee consisting of Dr. S. C. Mitra, Professor of Psychology, Calcutta University, Dr. N. V. Banerjee Professor of Philosophy, Delhi University, Dr. B. Kuppaswamy, Professor of Psychology, Mysore University, Shri S. K. Ramachandra Rao Asst. Professor of Psychology, All India Institute of Mental Health, Bangalore and Shri Udai Pareek, *Education and Psychology*, Hauz Kazi, Delhi-6.

Papers and other material for publication for this volume are invited. The Editorial Committee will be obliged if other significant materials (e.g., Dr. Sastry's letters) are also sent. All such material should be sent to Shri Udai Pareek, so as to reach him not later than the end of January 1956.

As the publication of this number will involve considerable expenses, a special "Sastry Memorial Number Fund" is being created. All those who are interested are requested to contribute liberally to this fund to make the number a success. It is however suggested that the contribution may not be less than Rs. 10/- (or Rs. 5/- in the case of students). All such contributions (cash or cheque) should be sent in the name of Shri J. M. Ojha, *Education and Psychology*, Hauz Kazi, Delhi-6, and should bear reference to this fund. Shri Ojha will act as the treasurer for this fund.

International Conference of Public Education

The XVIIIth International Conference of Public Education, held in the Palais National, 4th-12th July inclusive, was attended by the Delegations of 28 countries, an increase of eight as compared with the year. It was presided over by Luther Terry, Secretary of the State.

tries represented, the Conference this year elected its officers as follows; Chairman: Dr. G. A. Raadi, Ambassador, Member of the Executive Committee of Unesco (Persia); Vice-Chairman; Dr. Jose Martinez-Cobo, Ambassador, former Minister of Education (Ecuador), Mr. Jesus Rubio, Vice-Chairman of the National Council (Spain), Mr. Henry I. Willett, Superintendent of Schools, President of the American Association of School Administrators (United States), Mr. Yoshio Tanaka, Deputy Minister of Education (Japan), Mr. F. T. ... Minister of Education

to introduce the ... preside over the ... ft recommen- ... the agenda, ... Clayton

EDITORIAL

219

D. Hutchins, Delegate of the United States of America, and Mr. Louis Machard, Delegate of France.

The fourteen plenary meetings of the Conference were devoted to discussion of reports on educational progress in 1954-1955, from the countries represented: these reports are to be published in the "International Yearbook of Education 1955". In addition the Conference dis-

cussed and unanimously adopted Recommendations Nos. 40 and 41, addressed to the Ministries of Education, respectively concerning the financing of education (an important matter never hitherto envisaged from the world angle), and teaching of art in primary and secondary school. The texts are available free of charge from the International Bureau of Education (Palais Wilson, Geneva) or Unesco (19 Avenue Kleber, Paris 16e).

Editorial

ELSEWHERE we have published two reviews of the recommendations of the Alagappa Report on Elementary Education in the State.

Alagappa Report: Here we shall content ourselves with a brief survey of the tendencies

of the Report as a whole. One is struck by the fact that the Report proceeds on the basis of accepting the existing policy and making a detailed investigation of the problems from that point of view. No radical or revolutionary proposal is made. We are given a programme of graduated reforms and slow but steady progress.

Like the Sargent Report, the Alagappa Report leaves out the problem of finding the necessary finance for implementing its recommendations. This self-denying ordinance makes its survey of the question of school-hours or that of compulsion more or less academic. The shift system of the Rajaji scheme hardly comes in for any serious attention. It is dismissed for three reasons, which will have little weight with the administrator who is anxious to make the limited means available go a long way. It suggested that formal instruction for three hours at a stretch will cause mental strain to children. This is apparently a reversal of the Edit wanted children to be in school for half a day. A refusal of accommodation

one of offering inducements to children to come forward in large numbers. There is a considerable body of opinion that the shift system may offer this inducement and at the same time solve the difficulty of finding additional accommodation to the flood of new students expected. But the Committee has come to the conclusion that "the consensus of opinion was.....against the shortening of the school-day."

The Committee comes very near discussing a basic problem in elementary education, when dealing with the question of compulsion, but there too it leaves the solution to the general progress expected in the country. It is declared that free and compulsory elementary education cannot be achieved in India by any single method. "In India," says the Report, "the main hindrance to the achievement of their educational aims is the lack of a broad-based educational system."

A similar optimistic outlook colours the picture that the Committee draws of the expansion of elementary education in future. "With the assistance the villagers get," says the Committee, "from departments like the National Extension Service and Community Projects, it will not be difficult to provide adequate accommodation for future expansion of elementary education." They are equally hopeful about the improvements necessary in the pay scales of teachers. They lay down that the scales of pay of teachers should be definitely higher than those given in other fields of employment to persons possessing only the general educational qualifications without the professional qualification. And then they go on to observe that even if acceptable scales of pay cannot be straight-away introduced, a perceptible increase within a specified period should be ensured. "This increase should be staggered over a few years if inevitable. But a beginning should be made without delay." All this, however well meant, is too vague to bring balm to the souls of the poverty-stricken teaching community.

Some of the recommendations in detail are however valuable. The transfer of elementary schools from District Boards

to Regional Councils is worth trying. It is a school of opinion which has seen the disappearance of the District Boards and the consequent deterioration of the educational system. And the Regional Councils which once were the backbone of the educational system have now become a mere shadow. The scope of their work has been greatly reduced, and they have been partly replaced by the District Boards. This surely could have been avoided by the Government's intention.

Quite a problem has been created by uncertainty about the ways and means of providing compensation for loss of position of schools following the Government's decision to permit children of parents with less than an income of Rs. 100/- per month to study free of charge up to the third form. It is not known when the schools will receive their compensation for the loss of school fees. If the normal routine is followed, they may have to wait between one and two years. In view of the extensive hardship that this will entail, the Government gave an assurance that provisional grants would be made every quarter to cover this loss. So far nothing appears to have been done in the matter. While some schools may have enough resources to tide over the stringency, most carry on a hand-to-mouth existence, and the difficulties felt by them on this score may get reflected in forced cuts in the salaries of teachers, to be paid to them only at the time of receipt of compensation from the Government. Here is an urgent need on the part of the Government to make immediate grants to the schools on some rough provisional basis or other to save the already suffering teachers from further deteriorations in their conditions of service. It should also be made clear that compensation will be paid on the basis of the actual fee income lost, and not on any other principle which will have the effect of reducing the amount of compensation. For such a policy will lead to further salary cuts of a permanent nature, and the provision of free education. This surely could have been avoided by the Government's intention.

Compensation for loss of School-fees.

inadequacy of the finances available to the Government, it has studied the working of the present policy of the Government in detail. And the value of the Report lies in many of these detailed recommendations.

Bros., Atmaram Road, Baroda, Bombay, India. They include *Eighteen Ways, Backward Children of Our Population, How to have a son* (in Hindi,) and *Keys to Success*. They deal with saving the lives of children, family planning and family health. They carry advertisements of the Family Consultants and Population Essay Contests. Copies have been distributed free to libraries throughout the world.

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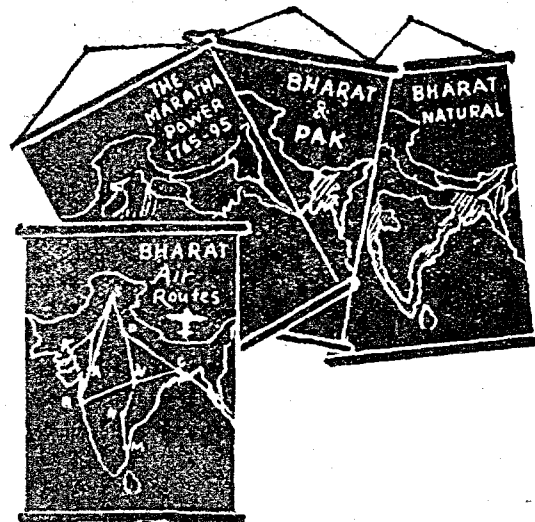
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260
1-56

CONTENTS

	PAGE
Venerate the Teacher. By Sri Basanta Kumar Das, B.A., D.Ed., P.M.E. School, Tikabali, Orissa ...	221
Priorities in Learning for a Democracy. By Dr. Lois Meek Stolz, Professor of Psychology, Stanford University, Palo Alto, California ...	224
Gurukula's Contribution to the Present Educational System. By Prof. Indra Vidyavachaspati, M. C. S., Vice-Chancellor, Gurukula University, Kangri. ...	227
Alagappa Report—Further Reflections. By Sri R. Srinivasa Iyengar, B.A., L.T., Principal, Srinivasa Tutorial, Gandhipuram, Coimbatore. ...	231
Our Educational Diary. By Pepys ...	232
Editorial ...	237
All India Educational Conference ...	239

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Venerate the Teacher

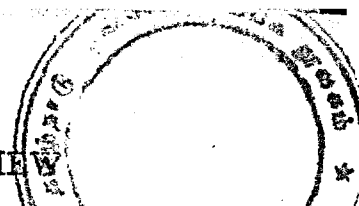
BY SRI BASANTA KUMAR DAS, B.A., D.Ed., *P.M.E. School, Tikabali, Orissa.*

IT is a recognised fact that the teachers in this country do not enjoy a position of honour and dignity in our society. This important section of the people is virtually overlooked, despite their vast responsibility. Their miseries are entirely disregarded and their condition is lamentable, though they undergo real hardships. Seeing this honourable and humanitarian profession in a most degenerate state, Oliver Goldsmith remarked in his essay *On Education*, "I do not know a more useful or a more honourable one than a school-master; at the same time I do not see any more generally despised or whose talents are so ill-rewarded." Some centuries have passed, and many sweeping changes have occurred in the field of education since he wrote; but the status of the teachers is much the same as it was during Goldsmith's time.

To many, the art of teaching appears to be an easy job with ample leisure. This is an infantile impression. The road to teaching is beset with troubles and the teachers never follow a beaten track. They have to work in an unwholesome environment where they first light the lamp of learning with which other factors are inextricably linked together. Different categories of officers work generally in the metropolis where all facilities are secured to them. But the teachers, in general, work in rural areas

where no other facilities, except contact with illiterate people, exist. Thus they feel a great disadvantage at the outset of their task. Before they begin to work smoothly, they establish contact with the people to win their love and sympathy. Next comes the school with its surroundings, which in many cases are uncongenial. In fact, in many schools there are no adequate and suitable teaching appliances, good libraries, reading-rooms, play-grounds and gardens. It is the teachers who, with their vast organising capacity, devise plans and collect funds to fulfil the most essential needs of their schools. Lastly come the pupils with whom their lot is cast. They know well that they have to train their pupils to be the true and worthy citizens of the country, which is not at all an easy task. So by sheer dint of their single-minded devotion, undivided attention, resolute will, sparkling wit, cheerful mind, youthful zeal and genuine love, combined with a kind and affable personality and a spirit of selfless service, they stand before students as their never-failing guides. They pursue their main objective relentlessly.

A teacher is not like a politician, to speak at random and feel that there is nothing more to do. He has to avoid hurry scrupulously at every step and fulfil his obligations with a cool and



thoughtful mind. So a great and sharp distinction exists between a politician and a teacher. The former strives hard to make his audience spell-bound by the irresistible tide of his eloquence. He dwells on any theme under the sky. He thunders and grows violent like a storm before the audience. His sole motive is to speak out his heart at one platform and to go to another. Little does he think whether his fine eloquence is effective on the minds of the audience. He speaks to the mass once for all. But the teacher exhausts his energy and utilises all the available resources every day to bring home to his pupils a particular subject in a disciplined way. His voice is neither low nor jarring. He cannot digress from his subjects like the politician, but institutes comparisons, establishes correlations and creates humour and interest in his lesson before the class. He cannot thunder like the politician nor can he clap his hand on the table. He cannot finish his work unless students grasp it. He tries again and again to remove the doubts of his pupils. Extemporaneousness of speech is an essential quality of a politician. But a teacher has to first learn and understand his lesson well and to equip himself with thorough preparation. It is his routine work. He does so, as he knows well that he has to teach his class with accuracy of ideas, depth of knowledge and mastery over the subject within the limited time. Otherwise, progress will be slow. An ordinary teacher can be a first rate politician, but even a gifted politician cannot be a teacher. One has to acquire requisite qualifications and pass several tests, whereas the other is not necessarily required to have any of these.

So teaching is not an easy job. But it is a great pity that this hard job is not properly rewarded. Men of this profession lead a discontented life. Their grievances are not redressed. Rather, some say that the teachers should lead a humble life to set an example before society. They also

remind them of the example set by the ancient Gurus. But they should bear in mind that those days of the Golden Era are past. In the modern era, living has become very costly. The struggle for existence is getting keener from day to day. Money has been the highest consideration of the present materialistic world. Even some sages who live sparingly are not free of the present contagion. Teachers are made of the same bone and flesh with which others are made also. They are not like recluses in hermitages. Besides their own comforts, they have to look after their families, educate their children and participate in other social functions. Again, why should they be at all deprived of the modern amenities of life, while others roll in luxury? Are they so less useful to the society? Are not other persons getting more pay and enjoying a better status than the teachers? Really, these are the pointed questions to agitate the mind of those in whose hands the destiny of the poor teachers lies. I venture to set down some suggestions for improving the situation.

To implant a right attitude for teaching in the minds of the youths and to attract them to it, the economic and social status of the teachers needs to be enhanced. The present discontentment among them is partially due to their low salary, and partially because social amenities are denied to them. So greater consideration should be given first to increase their salary. Due to their meagre salary, most of them give tuitions and find out other means to supplement their earning. On account of this, they cannot devote full time and attention to the lessons of their pupils. Again, some of them do not feel interested in teaching. They only ponder over their miserable lot and seek other and better avenues through private efforts to bid good-bye to this unremunerative job. This sort of negligence produces a disastrous effect upon the students. They

316

are shut up from the secrets of learning. It is a plain truth that the State is entirely responsible for such loss. So it should revise the existing pay of the teachers and guarantee them decent pay. In every school, the Headmaster should get some extra remuneration in view of his immense responsibilities.

Besides handsome pay, other facilities also count much to them. Teachers do not occupy a worthy place in society. They are not invited to social functions, and if invited, are not given an honourable place. In big meetings, seats are reserved for merchants, politicians and officers, whereas the man of vast erudition, the builder of the nation, stands unrecognised. Are not his feelings deeply wounded? Does not such difference create a great void in his heart? Certainly, such an event cannot give him an incentive to perform his work satisfactorily.

The authority concerned should not be blind to the great consideration of seniority, promotion and transfer of the teachers. In other Departments, these basic points receive due attention. But in the Teaching Department they are not always favourably considered. So many good and enthusiastic teachers suffer much, because their rights are ignored. This certainly kills their zeal for work. So all these points should be thoughtfully considered. Qualified, experienced and efficient teachers should be promoted to highest posts in the inspecting line. It is not an incongruous idea at all. Such teachers, with long and rich experience, will be more successful in this line than any other person who merely possesses high academic qualifications. Again, it is a great blunder in the Education Department that persons who serve neither in the teaching nor in the inspecting line hold key-posts. Only genuine educationists should hold offices in the Education Department.

Another great disadvantage the teachers alone experience is the absence

of quarters for them. In other Departments, quarters are provided to all officers, high or low. Even rent is paid to them if quarters are not available. But the teachers always cry for quarters. Most of them hire a room or live in a mess. Absence of quarters hinders their normal duty in the school. So the State should provide them with quarters or should pay rent to them.

Now-a-days, our Government deputed a good number of scholars and learned men to foreign lands for higher studies and research. On their return, they are expected to better the country with their progressive knowledge. It will be a great advantage to our schools, if some distinguished teachers are deputed to foreign lands to learn some of the enlightened and up-to-date methods of teaching. Again, teachers who learn and practise liberal education like music, art, painting etc., should receive patronage from the state for the development of their art.

The Education Department should also organise frequent meetings of the teachers to discuss educational matters. The Government should bear the expenditure of such organisations. Again, it should stimulate and foster the growth of literary competitions, excursions and other activities among the teachers. Such activities will surely broaden the outlook of the teachers and thus help in diffusion of knowledge among their pupils.

In other Departments, officers are confirmed in their service within a short period. But teachers, even after serving a decade, are not confirmed. This certainly pains them much. So the authorities should consider this point judiciously and confirm them as soon as they pass their probationary periods. Moreover, they should be governed by the Leave Rules which are applicable to other Government servants.

Teachers should be given an important role in the selection of the textbooks for schools. Today, books are

written by many authors. They are not selected on any proper basis. So they do not produce the desired effect on students. Even some teachers cannot have easy access to them. Teachers study the habits and minds of their students continually. So the authority should give preference to them only to write school textbooks. And the best writers among them should be awarded prizes to flourish in their art.

Today there is a great cry for liquidating illiteracy from the country. Illiteracy, like other evils, has been a great stumbling block to our progress. In order to make the country progressive in all spheres within a short period, a vast number of teachers are required to wage a country-wide war against illiteracy. So all the teachers, both Primary as well as Secondary, should be called upon to remove the shackle of ignorance from society. Really, it is a gigantic task. So, considering its vastness, the teachers should be paid proper remuneration. Of course, a great amount of money is

required, and where is the means? But we know that a large sum of money is drained away from the Government Exchequer every day through various ways. So these things should be checked and the public money thus saved should be spent in opening night schools for adults, starting dispensaries, improving village roads and sanitation, and in other rural development projects.

Teachers are the corner-stones in education. So their problem should be solved without delay. If these suggestions are implemented, much of the present discontentment among them will disappear. There will be no hunger-strikes, nor other disturbances among them. Again, indiscipline, disrespect, disorder and other forms of delinquencies which are common among the students will vanish from the schools. The school will be no more a battle-field for the miscreants to fulfil their ends. Lastly, a great maladjustment will go from society, and the schools will endeavour earnestly to promote the nation's cause.

Priorities in Learning for a Democracy

BY DR. LOIS MEEK STOLZ, *Professor of Psychology, Stanford University, Palo Alto, California.*

DEMOCRATIC societies have no monopoly on education. Education is used by every society and emphasised by many. Both Nazi Germany and Communist Russia have relied upon education to strengthen and develop their cultures.

There is a difference, however, among societies in the patterns of behaviour they wish their children to acquire and in the methods they use for education. Differences in goals and procedures result in differences in the personality and character structure which the child acquires as he develops. As the eminent American educator, Alexander Meikle-

john, so succinctly puts it, "to study education is to study the society which gives education. To understand a society is to know what and why it teaches."

The crucial decision which we, the people of the United States, must make is a decision regarding the kind of people we wish our children to become. It is difficult to envision the world in which these children will live out their lives. However, I believe that there are certain basic elements of character which will be essential, if our children are to carry forward our democratic way of life. I

offer these as priorities for learning in a democracy.

DEVELOPING SELF-CONFIDENCE.

First, we want our children to learn to be confident, to feel adequate to the job ahead. Each will need a strong ego, a core of selfhood within, which directs with assurance and conviction.

"Who am I? Where am I going?" are questions which, for each individual, begin vaguely in infancy, become sharper as he grows older and must be clarified if emotional maturity is to be attained.

Egos are strengthened when children have strong adults with whom to identify. We would wish that every child might have parents with sureness and adequacy in their make-up. But certainly, we should see to it that increasingly the men and women in our schools are those who are good identification figures for our children. This means adults who, in their roles of family member, citizen and educator have not only found basic satisfactions, but have clarified their concepts of self and their personal goals.

It is, however, in relation to school experiences that feelings of self-confidence are most vitally affected in our culture. Whatever level of attainment a child may reach, he should come to it with a realisation of his own powers, with confidence in the abilities he has, with faith in his own worth. A child cannot gain these qualities of personality unless he has learned at his own rate, without being overwhelmed by the competition of those who are made for a faster and longer journey. Nor can he gain such confidence if he has been defeated by the high aspirations of his parents.

It is the teachers' responsibility to build feelings of adequacy by helping each child acquire the feeling that he can succeed, and that problems are

exciting because they challenge his ingenuity rather than add to his confusion.

UNDERSTANDING THE WORLD.

Second, we want our children to understand their world and to learn ways of controlling it. Such learning is basic to the development of a feeling of self-adequacy. Note the pleased smugness of a six-year-old who has learned to read, or the excitement of a 10-year-old when he discovers the pendulum in his grandfather's clock. Knowledge is power and these children of the next 50 years will need all the power we can give them.

Power will come, however not so much from storing up facts, as from learning how to get at facts and how to organise them; not so much from memorising the answers to old problems, as in learning how to go about solving as yet unidentified problems.

Here again, we see the importance of teachers. They stimulate an interest in learning about this world only if they, too, are excited about knowledge. They can stimulate intelligent, creative thinking, only if they are imaginative and dare to admit they do not know all the answers.

FRIENDLINESS AND TRUST.

Third, we want our children to trust people and to be friendly in their relations with them. Friendliness and trust are residues left in the personality as a child interacts with the "important" people in his world. In the beginning an infant is entirely on the receiving end. If his needs are satisfied in an atmosphere of affection, he begins to associate comfort and well-being with people—to build a sense of trust. Thus a child gradually learns to rely on people, to feel they are his friends. This is the underlying basis for emerging feelings of affection, sympathy and liking for others.

Gradually a child's social world expands and into each new extension of his contacts with people he carries his cumulating feelings of trust or mistrust, affection or hate, sympathy or resentment. The child who feels loved at home will be able to make friends more easily with neighbours. The child who gets along well with neighbours comes to school with strengthened friendliness in his make-up.

With the help of a teacher, he can learn to accept and like children who are different in colour or race or religion. Gradually he can learn to understand and be friendly towards people he has never seen and may never meet.

A child whose own basic needs have not been met, who has been continually frustrated, who has a vague sense that the people around him do not care—develops feelings of anxiety, of hostility and of mistrust. Such a child is on the defensive, afraid he will not get his share; he has aggression on tap with or without immediate provocation.

The teacher who is warm and accepting can do much for such unhappy, anxious, hostile children. A teacher will need poise as well as warmth, and understanding to supplement acceptance, for these are difficult children in a classroom. This is important business for schools, because unless these children can be freed of their hostilities and learn relations with people on a level of confidence and trust, they will be liabilities in a democratic society. It is they who will become the exploiters, the rabble-rousers and the delinquents. It is such people who use minority groups as scape-goats for their anger at the world.

DEVELOPING FEELING OF RESPONSIBILITY

Fourth, we want our children to develop a feeling of responsibility for participating politically in democratic government. Our children should understand that representative government

means that the people through their votes elect those whom they can trust to run the government. Trust, I would define here as indicating that the voters believe that the representative they choose has the ability, background and firm belief in democratic principles to enable him to make sound judgments in governing.

Tomorrow's citizens will need to have an increasing respect for the specialist, an understanding of his place in a complex democratic society. It is only through use of specialists that the oncoming generations will be able to meet the problems of the future.

FAITH IN DIGNITY OF MAN.

Fifth, we want our children to understand and have faith in the dignity of man; respect for individual freedom of thought and inquiry; and belief in the responsibility of free men for co-operative effort toward the common good. Dr. Meiklejohn has said, "A democratic state is not the enemy of human dignity and freedom. It is the co-operative enterprise of a group of individuals who regard dignity and freedom as the supreme values of their experience."

Perhaps our highest priority in education should be given to developing these principles into a conscious credo. We will have regained a public philosophy to guide the actions of men and women of the future if they are able to say, with David Lilienthal, "This, I do believe." (Mr. Lilienthal, former director and chairman of the Tennessee Valley Authority and one-time chairman of the U.S. Atomic Energy Commission, is the author of a book of that title.)

The future will be well assured if we choose to provide an education geared to developing in our children feelings of self-confidence and self-worth, faith in their fellowmen, intellectual curiosity, political responsibility and a conscious dedication to the tenets of democracy.

Gurukula's Contribution to the Present Educational System

BY PROF. INDRA VIDYAVACHASPATI, M. C. S.,
Vice-Chancellor, Gurukula University, Kangri.

IN the latter part of the 19th century, there was a great conflict of ideologies in India. The West was asserting its influence in everything—in politics, in education, in culture, in manners. It appeared as if everything Indian would be submerged under the overwhelming influence of Western civilization. But there is something imperishable in India.

Again and again India has emerged triumphant over adverse influences. Lord Macaulay wanted to Westernize Indians by English education and enslave their mentality in order to consolidate the British Empire. As a reaction to Western influences, many great men were born in India, the most outstanding of them all being Dayanand Saraswati, the very embodiment of the soul of Indian culture. Through him the culture of India asserted itself, challenged the West and stemmed the invasion of Western civilization.

Of all the influences that mould the character of a nation, the most important is education. Swami Dayanand in his *Satyarth Prakash* gave a glimpse into the sort of education that prevailed in India in ancient times, the Gurukulas that then dotted the vast expanse of the Indian subcontinent, the relation of father and son that existed between the teacher and the pupil, the stress laid on the development of character and the importance of the study of the sacred scriptures.

Those who founded the Gurukula, Kangri, were inspired by very high ideals. The Gurukula, so far, has been run in accordance with these ideals, and it can only survive, if those associated with it keep those high ideals constantly

before them. Let us take stock of the situation as to how far we have succeeded in fulfilling the high ideals we set before us and what the prospects are!

The Gurukula was established on the banks of the Ganges with three definite aims. Firstly, the promoters of the scheme were of the view that the real purpose of education was not merely to equip people to earn a livelihood but to promote all-round progress. It was their conviction that real education must aim at the physical, intellectual and moral development of the children and make them perfect men and women. The system of education that gives character-building a secondary place is not only useless but positively harmful. That was the reason why the Gurukula was established at a place where Nature is at its best—away from the dust and din and vicious atmosphere of the congested cities. The idea was to enable the students to maintain a living contact with the teachers, so that they could gain 'True Knowledge' in the proper atmosphere.

NATIONAL CONSCIOUSNESS

Secondly, the protagonists of the system of education imparted through the Gurukula—believed that all education must aim at the creation of national consciousness, and the students must take pride in their great cultural heritage and be fully conversant with their religions and philosophy. That could alone provide a firm basis for the concept of patriotism. The system of education that fails to mould students according to their own genius and produces a tendency to imitate the foreigners is not education but poison. Those who founded

the Gurukula had, at the very outset, firmly resolved that the atmosphere in the Gurukula, the curriculum and the manner of living of the students would be such as would promote love among the students for their country.

The system of education in vogue in the Gurukula has aimed at a proper blending of the East and the West and the ancient and the modern. We must always keep before us the *Vedic* adage that nothing is good merely because it is old and nothing is bad merely because it is new. Whatever is useful and based on truth must be accepted and whatever is harmful must be rejected. The entire organisation of the Gurukula is based on that principle. While the system of Gurukula education is essentially based on Indian traditions, the study of the modern sciences has not been neglected. The modern social sciences have been accepted as part of the curriculum in the Gurukula from its very inception. The Gurukula, Kangri, was established at a time when the British and their language were supreme in this country. The educated classes in the country were completely under the spell of Western culture. The people belonging to these classes considered Mahatma Munshi Ram (who later became immortalized as a martyr as Swami Shraddhanand), the founder of the Gurukula, no better than a crank.

Irrespective of the attitude of those who had been hypnotized by the Western system of education, the common people in the country gave their support to the ideals of the Gurukula. How could the the foreign Government of the country reconcile itself to such a system of education which was aimed at creating national consciousness? That was why the promoters of the Gurukula system of education did not allow their institution to be influenced by the officials. They never departed from this ideal, although at times the Government held out temptations of financial assistance. The feeling was always uppermost in

their minds that, if they once accepted official help, the basic principles, governing their system of education, would be completely destroyed.

AFTER INDEPENDENCE.

After its existence of 55 years under conditions of political subjection, the Gurukula has opened a new chapter of freedom in its history. The question now arises: what measure of success have the promoters of the Gurukula system of education achieved in the advancement of their basic aims? I do not feel any hesitation in admitting that their hopes have not been fully realised. This, however, is inevitable, as those who conceived the idea of the new system of education could not possibly anticipate the nature of difficulties that time would create. We had conceived that the dawn of Swaraj would mean the end of all our national ills. Nobody could have possibly foreseen the national calamities like the partition of the country and the national and international complications. Most terrifying situations were created in the wake of Swaraj. At times, people get pessimistic about the efficacy of the Gurukula system of education. In assessing the real value of the system, they must also bear in mind the tremendous difficulties they had to face in pursuing their ideal.

They have also to face the practical question, whether, in spite of the unfavourable conditions, the promoters of the system have succeeded in defending its ideals.

I can definitely say that the Gurukula has completely succeeded in this respect. I go further and claim that the Gurukula has successfully resisted powerful forces released by time, and has clung to its fundamental ideals. It has also attracted the attention of the educationists who used to deride it in the beginning and used to call its founder "a crank who was merely dreaming."

The country has accepted the fundamental principles governing the Gurukula system. It would not be wrong to

say that the whole conception of education in the country has changed during the last 55 years, and that there is now more and more recognition of the soundness of the system of education in vogue in the Gurukula. The reports of the committees and the commissions appointed by Government to suggest a suitable system of education for India bear ample evidence of this fact. The last such commission was presided over by Dr. Radhakrishnan. The report of this Commission running into 734 pages, leads us to the conclusion that the system of education in a free India must be based on the principles governing the Gurukula system. I consider it a great thing for the Gurukula that the system which it represented has stood the test of time during the last 55 years.

Dr. Radhakrishnan who delivered the 55th Convocation address at Gurukula Kangri University on the 10th April, '55, said: "I am happy to be here. This is a second visit I am paying to this Gurukula. I was here in 1942, before Independence—the days when this happened to be one of the few institutions which kept the light burning when it was darkness all round. To-day the light is burning brighter. We cannot say it has dispelled darkness from all corners of this country, but yet we are in a position to undertake this work of enlightening the minds and hearts of people. We call it Gurukula. Several principles which are now being adopted by educational institutions were first of all formulated in this Gurukula. You wanted to have a residential University, you avoided overcrowding, you believed in the inspiration of the ancient culture of this country, and you adopted the mother-tongue as the medium of instruction. These are principles which educationists of to-day want to adopt. We are accusing colleges for taking more students than they can accommodate, leading to indiscipline and not fostering any close and intimate union between teachers and pupils. There is

a great saying in a Jewish text. It says, 'Jerusalem was destroyed because the teachers were not respected.' It is a truth which has come down to us, not from our own times, but from ancient times. When teachers cease to be respected, when authority is not listened to, that means the beginning of the decline of a country. But if teachers are to be respected, they must get to know the pupils closely and intimately. They cannot do it, if every lecture becomes a public lecture, if there is no intimate contact between students and pupils."

THE FUTURE

What is the future of this system of education? Our country is free and the people have also accepted the ideals for the attainment of which the Gurukula was established. Will the Gurukula continue to play its useful role by showing them the right path, or will it die at the altar of opportunism?

It is my firm conviction that the Gurukula must maintain its entity even in a free India. That will do good to the cause of education in India. An institution which aims at a blending of the Eastern and Western philosophies and cultures has a permanent place in the country. The East and the West could learn a lot from each other through such blending.

The Gurukula can only retain its usefulness and dynamism, if it continues to grow. If it becomes static, it will not only become futile, but will become harmful. If, however, the Gurukula continues to make progress through necessary adjustment, it can become one of the foremost universities in free India, as great as the ancient universities of Nalanda and Taxila. I know that this task is difficult, but if we could make progress in that direction under foreign rule and other unfavourable conditions, we could do so much more easily now. It is our good fortune that the reins of the Government of the country are in the hands of people who can understand and appreciate our viewpoint. Let us hope

that the Government would do all that lies in its power to help the Gurukula. I, however, go further and say that even if the Gurukula does not get that measure of support from the Government which is its due, we must not despair. We must have confidence in the good sense of the people of our country and continue to pursue our path. I have full faith in our ability to do so, and it is faith that sustains the world.

THE MEN PRODUCED BY GURUKULA.

It will not be considered presumptuous to make a mention here that this national university has produced 600 graduates during its short span of life of 55 years. Most of them have either joined the service of Arya Samaj or the movement started by Mahatma Gandhi of village upliftment and social service. In the literary field, too, they have earned a good name as Hindi-writers. They have won several prizes including the Mangla Prasad Paritoshak and Bengal Hindi Mandal Prizes. The U.P. Government has also honoured some of our graduates by awarding cash prizes for the books which were adjudged to be the best among all the books published during that year. They have so far published over 200 books on different subjects. Most of the Hindi papers are edited by our *Snataks*. In fact there is not a single paper in India with whose editorial staff, one or two of our graduates are not connected in one way or the other. I give below graduates who are members of parliaments and assemblies:—

1. Prof. Indra, Vidyavachaspati, M.C.S.,
2. Shri Suresh Chandra, M.P.,
3. Shri Amarnath, Vidyalkar, M.P.,
4. Shri Din Dayalu Shastri, M.L.A., from Saharanpur district.
5. Shri Puran Chandra, M.L.C.,
6. Shri Vinayak Rao Vidyalkar, M.L.A., Finance Minister.

7. Shri Shankar Dev, Hyderabad, Deccan M.L.A., Deputy Minister.

8. Shri Jagdish M.L.A., Punjab.

9. Shri Samar Singh, M.L.A., Punjab.

Graduates who have taken foreign doctorates:

1. Dr. Bal Ram, M.D., Munich.
2. Dr. Pran Math, Vidyalkar, Ph. D., D.Sc. London, Prof., Benares Hindu University.
3. Dr. Satya Ketu, Vidyalkar, D. Litt., Paris.
5. Dr. Mehta, Vidyalkar, Ph. D., Principal, Hansraj Public School, Andheri, Bombay.
6. Pt. Vinayak Rao, LL.B., Bar-at-law, Finance Minister, Hyderabad, Deccan.
7. Dr. Rajeshwar, Ayurvedalankar, M.D., (Munich).
8. Shri Ami Chand, Vidyalkar, M.A., Newzealand Td., M. L. C., Fiji.
9. Dr. Ishwar Dutta Vidyalkar, Ph. D., (Germany).

Gurukula graduates are permitted to appear directly in the Post-graduate and Doctorate examinations. Names of some of the graduates who have taken this advantage are given above.

From the above names of workers in different fields, one can easily infer the work done by this university. In the end, I would like to make the following remarks that education can never be separated from the social and economic surroundings of the people. Our educational system should be so regulated that the training given should be a help and not a hindrance to them in their struggle for existence. For this reason education must be many-sided, and institutions of various types must grow up so as to train people in manifold directions and as suited to the economic and industrial progress of our country.

Alagappa Report — Further Reflections

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

Nationalisation of elementary education is a definite issue on which the Government needed clear guidance. The Education Minister said in the Madras Assembly in March 1955, "I agree that education should not be allowed to be exploited by private enterprise for commercial purposes. I am aware that in certain cases this is happening. I have an open mind on this question. I am sure that the various difficulties involved in the nationalisation of education would be borne in mind; and I am hoping that the Elementary Education Committee now at work would also bear it in mind, go into the entire aspect of the problem and make useful recommendations. If they recommend that nationalisation is necessary, Government will not hesitate to take steps for the purpose, even if it involved very heavy financial obligations." There is justification for thinking that the Alagappa Committee has burked consideration of this question and not given definite advice to the Government.

The President of the 1955 State Educational Conference has succinctly put the case for nationalisation in his address, "A large body of opinion is decidedly in favour of the discontinuance of the system of private managements and the nationalisation of primary education. Such a step will not mean any great increase in the financial commitments of the Government, as the Government of Madras is already meeting nearly 95% of the recurring expenditure on elementary education by paying the salaries of teachers and maintenance grants to the managements of schools." Private agencies have an important role to play in the spheres of secondary and university education. But nationalisation of elementary education is absolutely essential to the establishment of universal education.

As regards regional boards, the sanction for their formation has to be got

statutory before they are formed and set in motion; they have to take over the schools run by the panchayats and the district boards, plan the work of starting new schools and execute their plans with the sanction of the Government. This process cannot be completed in less than a decade. The problem is, as the Rt. Hon. Srinivasa Sastriar said in 1933, "We must make our choice definitely between local self-government and education. I am positive that if the public desired wider and better education, we must put it more and more in the hands of the State and less and less in the hands of other agencies." The implementation of Section 45 of the Constitution should not be linked with experiments in the democratic functioning of society and training to adult citizens in local initiative and local enterprise.

Lastly, the Professor of Education of A.C.T. College, Karaikudi, thinks that the content of education should be decided by a body of teachers, and the Alagappa Committee did right in suggesting an *ad hoc* committee for this purpose. The Education Minister in his speech in May, 1954, announcing the withdrawal of Rajaji's scheme, said that a committee purely of educationists would consider the 'content' and the 'right type' of education to be given and that the committee would go into the entire field of elementary education and make recommendations. The Alagappa Chettiar Committee was, according to the Education Minister, a body of educationists, they being headmasters and principals. I am unable to see how, without examining the content of education, the Committee could recommend the compulsory study of English by all the elementary school pupils in standards VI to VIII.

The socialistic pattern of society hungers for education for all, and this hunger must be satisfied without delay,

development of regional languages (listed as national languages in the Constitution) must be the responsibility of the Centre, which ought not to be interested only in Hindi. *(In fact, the Centre is doing its best not only to develop the regional languages, but also the national language. But our Tamil enthusiasts want the Centre to simply give up the scheme of encouraging its being learnt in non-Hindi areas, for this frightens them into believing that the regional languages will be neglected. How can the Centre help this? It cannot be that the Education Minister wants that the states should be free from the responsibility of developing the regional languages.)*

The Union has granted a non-recurring grant of Rupees three lakhs towards the establishment of a chair in Tamil. *(Is not this a proof of the Centre's solicitude for the development of regional languages?)*

The National Academy of Letters is going to publish translations of foreign classics in regional languages. Publishers would be subsidised to print these books, but the Government will commission their own authors in the work of translations. Translations of various classics have already been undertaken.

Prof. Jean Filliozat, the French scholar, stressed the need for the study of the humanities in the promotion of world peace.

16—10—55 :

The Madras University authorities are under consideration the question of starting a post-graduate studies in places like Madurai and Trichi in co-operation of the local colleges staff of the University.

20—10—55 :

Speaking on the occasion of the Women's Christian College's fortieth annual celebrations, Sri Sri Prakasa said that the purpose of education was to equip students for their future life. A high percentage in passes alone was not enough. Education must enable students to stabilise themselves in society and to help others. Examinations were of little value, and they should be abolished as far as women students were concerned. *(It is not possible to dispense with examinations, which constitute a rough test of a student's intellectual capacity. If a student does not score the required marks, he or she may not be considered to have failed; instead, he or she may be given a certificate of having completed the course of studies with marks in the class and public examinations. This may be made applicable to all levels of education. This will remove the sense of frustration among unsuccessful students.)*

23—10 55

Inaugurating the South Kanara Dt. Educational Conference at Coondapur, Sri. A. B. Shetty, Health Minister, stressed the importance of education in a democratic state. He sounded a note of warning about the hostile attitude of Tamil Nad against Hindi and English, and said that this would cut off Tamil Nad from the rest of India and the world. He deprecated any hasty reform to make the regional language the medium of instruction for higher and professional education, as this might create difficult and complicated problems, for English was essential for higher and scientific studies. The Minister pointed out how education had vastly expanded after independence at all levels of education. He pleaded for priority for the conversion of primary schools into basic ones in this scheme of reorganisation of education. He said that High Schools should be multi-purpose ones. He also advocated an efficient school medical

service and stressed the importance of women's education, as they were needed badly in the medical, nursing and teaching professions. He however said that women's education should include training for the duties of wife *(clarification, please!)* and mother and for effective management of home *(and may I add, of erring husbands?)*

27—10—55 :

The following is the gist of Prof. M. S. Thacker's speech delivered on the occasion of the convocation of the Mysore University : The acid test of University Education is the extent to which it has contributed to the preservation of eternal values. Higher education must enlarge and sustain human values. Universities should promote the pursuit of science for the good it conferred on the human race and for inculcating the spirit of objective thinking. They should promote knowledge for its own sake. The concept of a humanistic ideal is more important than the teaching of traditional humanistic subjects. There is really no conflict between humanities and sciences, because the humanistic ideal touches both the body and the spirit and develops the whole man, inclusive of his special skills. Indiscipline among the students is only a passing phase, but discipline in the sense of self-restraint and voluntary acceptance of rules for the good of the community is absolutely vital for progress. Students must develop self-restraint and control. One of the functions of higher education is to train youths for leadership. Such leaders have always to be found only among the products of Universities. This is not disproved by a few British statesmen springing up from among the ranks of the labouring class. It has to be remembered that these labour leaders equipped themselves with the necessary knowledge required for leadership. For this purpose, it would be well if Universities would start a part-time system of training, in which workers and others in their spare

time could avail themselves of the benefits of higher education in a large range of subjects. Universities must cater to the needs of all—rich and poor—who desired to take a course of higher education. Universities would render a signal service to the country, if they would institute a course of study in civics and citizenship.

The need for a common language for the whole country is beyond controversy. But the Government should clearly demarcate the regions of regional and national languages. The treasures of Hindi literature should be made available to non-Hindi people by means of translations. Similarly, the treasures of South Indian languages must be made available to the north. Spiritual unity, and not external conformity, should be aimed. As for making Hindi the medium of instruction, a considerable time must elapse before we could dispense with English.

There is a great need for recasting the University curricula, so that they could be brought closer to industry, in a way, which would be of mutual benefit to both. This would also help to solve unemployment among men with University education.

Sri T. T. Krishnamachari, speaking on the celebrations of the South Indian Education Week, exhorted men in the teaching profession to speak boldly without fear or favour, about what they really thought about the various educational reforms suggested from time to time.

29—10—55 :

Dr. Pattabhi, speaking at Nagpur, expressed his dislike for mixed education. He wondered why girls and boys should have the same syllabus, seeing that they had different functions in life.

Minister Subramaniam, speaking at Trichy, paid an encomium to Christian institutions for maintaining better discipline and turning out better results. He said that in the educational institutions run by religious bodies, there might be better discipline and character. (A bit hyperbolic, I should think.)

He also appealed to the University students to support him in his stand for making the regional language the medium of instruction in colleges, as the University authorities did not agree with him. (*If strikes and demonstrations will help, students are willing to oblige him.*)

1—11—55:

The 25th South Indian Education week was celebrated at the Hindu High School, Triplicane. Sri Srinivasavaradan stressed the necessity for providing the teachers with amenities and adequate remuneration. As regards the medium of instruction, though English had to give place ultimately to the regional language, the change-over must be very gradual. Rev. D. Thumbuswami deplored that Education was being given the least important place in the Second Plan. He pleaded for the revision of teachers' salaries and service conditions. Rev. Father Murphy pointed out how the teachers were engaged in the most delicate task of shaping young minds. The Government must give top priority to education. He wondered how deterioration in standards could be avoided without making any attempts to draw talent to the noble profession. He did not attach much importance to marks and results. Education was for life, for citizenship and for other things. He pleaded for more freedom for headmasters in dealing with education suitable to their boys and in assessing their merits. Education not only developed understanding and intelligence, but also

trained the will, which was the source of all virtues. Children should be trained to be honest, truthful and straightforward. These things were taught mostly by example. Punishment was useless. He did not agree that the present system was without value. It was valuable but capable of improvement.

Sri Sri Prakasa, inaugurating the centenary celebrations of the Madras Zoo, pleaded that the study of animals should also form part of education.

Addressing a Seminar of Headmasters at Mysore, the Union Deputy Educational Adviser said that the new curriculum would consist of the regional language, Hindi and English, certain common subjects, and three optional subjects to be chosen from seven groups viz: the humanities, the sciences, commercial subjects, fine arts etc.

The Union Government proposed to establish a few multi-purpose schools in each State, and would provide a grant of 66⅔% of for each of such schools, the rest to be contributed by the State.

Headmasters would be given fullest liberty to organise and develop their schools.

As far as the salaries of teachers were concerned, education being a State subject, the States found it difficult to accept the scale of pay suggested by the Centre for financial reasons.

Dr. Sampurnanand of U. P. has declared that Sankristisation of Hindi is a linguistic and historic necessity.

(To be Continued.)

Editorial

THE story of falling standards in our education was spotlighted by the 'howlers' recorded in the administration report of the Andhra Public Service Commission for 1954-55.

The Honours graduate, no less than the boy who had merely passed his S.S.L.C. examination, proved unworthy of the attainments he was supposed to have acquired. The terrible state into which the study of history and geography has fallen in our high schools, since the introduction of the new-fangled 'Social Studies', is startlingly brought out in some of the performances at the 'General Knowledge' test of the S.S.L.C. standard. For instance, Asoka was confidently described as a Moghul Emperor! The 'dollar area' was defined as "no rain in any season by any monsoon". Probably the 'dolour' of such an area affected the candidate deeply. 'Monroe Doctrine' was explained as 'native medicine'. In fact, vague recollections of advertisements about patent medicines in newspapers and elsewhere seem to have caused quite a few 'howlers'. 'Pepsu' was taken to be 'a kind of medicine used for cough'. Much more of a random shot was the explanation of 'quorum' as 'a medicine for tuberculosis invented by Madame Curie'. The obscure processes by which radium, B.C.G. vaccine and quorum, all got mixed up in the sub-conscious of this student would be worth some study. The answer that 'quorum' meant the sacred book of Muslims is, as things go in this milieu of fallen standards, very near the mark: but the bright description of the same word as another name for Babur leaves one guessing.

Honours graduates are supposed to be the most brilliant products of our Universities. What a sad tale they tell of their studies and attainments in their answers to the tests of the Service Commission! History Honours graduates

with politics as their special subject and applying for the post of an assistant lecturer, perpetrated such howlers as "Formosa is in Europe", "Lok Sabha is one of the important political parties in India", "Gibraltar is in Africa and belongs to France", "Andhra is a residuary state", "War is going on between China and Russia," and so on. The single-member constituency was confounded with the unicameral legislature, and it was thought that the Andhra legislature was bicameral. This crass ignorance about the Andhra state by Andhra graduates is too tragic to be passed off with a quiet smile of amusement. Most students of economics were ignorant of the meaning of the phrase, 'family planning': one of them smartly described it as a superstructure on the five-year plan. Another of them had not even heard of Karl Marx. Where ignorance is bliss, it is folly to be wise: and at least there must be some statesmen in the world, looking back nostalgically to an age when there was no Marx: Biology Honours students, not to be outdone by their brethren in economics, admitted never having heard of Pasteur or of rabies. A physics Honours student contributed his own quota to this welter of ignorance by describing a micrometer as the one-millionth part of a metre, while English Honours graduates were responsible for explaining 'endemic' as "one being caught by another" and 'sociable' as 'readily movable in society'.

Commenting on the performances of candidates who sought the posts of assistant lecturers in colleges, the Public Service Commission declare: "If it is remembered that the majority of the candidates were fresh from the University and that most of the science candidates had two degrees—the Honours and M.Sc. degrees—and that quite a few were actually working in private colleges and schools and that all of them

had first or second class degrees, the future is definitely disquieting." This is really understating the case. For here are the first products of the reforms in education so hastily introduced in India immediately after the advent of independence. The Honours graduate of 1954 would have been in his fifth form in the *annus mirabilis* which saw the birth of our independence. He would have gained from the lowering of standards in curricula and valuation and from the policy of regulating admissions to courses of higher studies on communal and other considerations, regardless of real merits, aptitudes or attainments. We may remember that not long ago we had in Madras a rule that students with illiterate parents should be preferred for admission to professional and arts and science colleges. Some of the 'howlers' now recorded may in all likelihood be traceable to beneficiaries of fantastic rules of this kind. Even those who can do well, grow indifferent to studies in an atmosphere, in which, as Dr. Boyd

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recently pointed out, passing an examination is inevitable for a student of moderate intelligence.

Sardar K. M. Panikkar, in the course of his foundation day address at the Central Institute of Education at New Delhi on December 19th, frankly took account of the policy of deliberately lowering standards so fashionable among educational reformers today. He pointed out that with the regionalisation of education and the use of regional languages as the medium of instruction, the standards had fallen, and the extent of the fall varied with the state of development of the language used as the medium of instruction. "The noticeable fall in our standards, which everyone deplures," he went on, "is in a great measure due to the desire to make examinations more easy in order to facilitate a larger percentage of passes." It is in this context that we must view the attempts of various authorities to introduce new types of testing, many of which reduce examinations to a mere farce. "It is not fashionable today," Sardar Panikkar declared, "to emphasise the necessity of strict and effective written examinations, but I am old-fashioned enough to think that, far from being a necessary evil, examinations properly conducted are desirable and necessary for a good educational system. The real purpose of a good examination is to distinguish between candidates of different merit, to test the alertness of a candidate's mind, his ability to express himself lucidly and to the point, his capacity to concentrate and finally to see whether he possesses the minimum knowledge prescribed as the standard for the examination." And so he came to the unfashionable conclusion that "standards in education were inevitably bound up with standards in examinations".

And he suggested an equally unfashionable remedy. Recognising that it might be difficult to put back the clock and raise the standards of our regional examinations, he boldly suggest-

ed the institution of an all-India examination on the lines of the Cambridge Higher Certificate or the London Matriculation. Due emphasis could be given to Hindi, and English in this examination, and a higher standard for science subjects could be insisted on. Those passing this test should be entitled to direct admission to technical and scientific institutions and for recruitment to the subordinate central services. Special schools all over India might prepare students for such a course, and even recognised schools in states might find it desirable to organise special classes for those among their students who were desirous of sitting for it.

Sardar Panikkar hoped that, apart from ensuring higher standards, such an examination would undoubtedly influence education in State schools. It would help to popularise Hindi and maintain at the same time the position of English in schools and provide a steady supply of students with a better education to technical institutions.

Tackling the problem from another angle, Dr. J. C. Ghosh, member of the Planning Commission, in an address to its panel on education, on December 25,

advocated reforms in secondary education and admission tests to Universities. "It should not be difficult," he said, "to divide students in two streams—about 10-15 per cent who are much above the average being encouraged to develop their natural abilities and aptitudes to the fullest limit, but the remaining 85-90 percent being trained in an environment which is designed to take due account of the means by which the country exists and prospers." After reorganising secondary education in this way, so as to provide for employment to boys educated in secondary schools in small decentralised units of production in agriculture and industry, the Universities may be asked to introduce a stiff admission test for proficiency in three languages—one European and two Indian—mathematics, general knowledge and general science.

Now that thought seems to be bestowed on raising of standards in examinations, we hope that the epoch of falling standards is coming to an end. Something drastic however requires to be done very soon, if we are to avoid a generation of backwardness in a chimerical attempt to pursue equality in aptitudes and attainments.

All India Educational Conference

President Rajendra Prasad, inaugurating the 30th All India Educational Conference, at New Delhi, on December 28th, said: "As far as I know, we have not succeeded till now changing the educational system to suit the needs of independent India."

The country's education system, which had been in existence for the last 125 years, was started with a particular aim in view. But that aim no longer held good.

In reforming the system, he said, the most important stage was the field of

primary education. After tackling this they should go to the secondary and higher secondary stages. "We have to dovetail the three parts into each other so that no difficulty may arise for a student from going from the first stage to the second and third."

Today one saw many boys in universities and many others who could not get admission into universities. Even those boys who got an opportunity to study in the present-day universities could neither go back to their villages nor get suitable work in the cities after passing

out. They were not to blame. What they were taught in these universities and what they learnt did not equip them for anything worthwhile.

Referring to university examinations, Dr. Prasad said that the percentage of candidates who failed was increasing. If this was seen in proper perspective, it was the teacher and not the taught who should be blamed for this.

"The standard of university education is going down no doubt. The main reason is that from the beginning the standard of education is so low. The standard, therefore, cannot go up in the higher stages of education."

The lower standard resulted in a large number of failures in examinations. The life of the students was thus spoiled and their parents' money wasted. "We have to devise the educational system in such a way that a man gets the right kind of education which should equip him for the job most suited to his particular aptitude."

It would be better if a process of selection was gone through when students applied for higher education. Only those students should be admitted to higher institutions of learning who really could benefit from it.

"It is now for public instruction authorities and universities to consider what kind of schools and colleges are really required where students should get a real education which may help them in later life and not leave them high and dry in the bazaar as happened now generally." The main question to be considered was whether the education imparted in schools and colleges was beneficial to the country or not.

There was a time in the country when educational work was considered very honourable. Old teachers, whether pandits or maulvis, did not get much money, but a lot of honour. They were

welcomed by their disciples and students and honoured even if they went about in rags. "But now the yardstick to measure everything is the money one possesses. We have come to believe that honour and status can be acquired only by amassing wealth." This was a vicious circle which should be broken.

PRESIDENTIAL ADDRESS

Dr. Humayun Kabir, Secretary, Union Ministry for Education, in his peresidential address, pleaded for an improvement in the quality of teachers, admissions to universities and colleges governed by considerations of merit and aptitude and provision of physical amenities in schools, colleges and residences for the pupils.

Dr. Kabir at the outset said: "Whatever I am going to say are my personal views and do not in any way commit the Government of India or the University Grants Commission."

Dr. Kabir regretted that with few exceptions, most States spent hardly 10 per cent of their budget on education. "Even after all allowances are made, we have to admit that education does not receive in India the first, the second or even the third place in the order of priorities."

"We speak of the sacred role of the teacher and the place he occupies and ought to occupy in society. But the teacher of today suffers from poverty, neglect, indifference and insecurity. We have further to remember that in the past, only a minority enjoyed the benefits of education and the number of teachers was consequently a still smaller minority. Today, education is provided on a national scale and the number of teachers run and ought to run into millions. How then can we expect in the poor and often poorly qualified teacher of today the same spirit of dedication and service as in the 'gurus' of ancient days?"

While admitting defects in the present educational system, Dr. Kabir said that wholesale and sweeping condemnation of the educational system harmed the community, undermined the confidence and morale of the teachers, engendered in the minds of the pupils disrespect for education and developed among the public a sense of apathy, if not contempt, for all matters pertaining to education.

"In the field of secondary education, the decision to build the school curriculum round a group of core subjects and to offer a large number of electives to suit the interests and aptitudes of different pupils is bound to have far-reaching consequences on our educational theory and practice. Of equal importance is the decision to extend the period of secondary education, so that normally no child will be ready to leave the secondary stage till the completion of its 17th year."

"Changes in the pattern of university education have also become necessary in the light of these decisions. Of even greater importance is the need to develop in university men and women a balanced personality which will enable them to provide leadership in many fields. In the modern emphasis on specialisation, there is a very real danger that the products of the university may acquire experience in various fields of knowledge without acquiring an integrated and wholesome view of life."

Dr. Kabir suggested three measures in order to secure a better system of education in the country. "The first and foremost of these is to improve the quality of teachers. We must guarantee to them salaries, conditions of service and other amenities which will compare not unfavourably with the other professions to which men and women of comparable ability resort."

"Among the other amenities, perhaps the most important is the freedom to function independently of local factions or intrigues. Non-participation in politics is a necessary condition for success as a

teacher. He must on the one hand be protected from the manoeuvres and intrigues of party or group politics. On the other, he should perhaps—as all government employees are required to do—eschew politics in the sense of over-much concern with the events of day to day, and refrain from seeking election to legislatures or local bodies."

"The second measure is the creation of conditions in which educational opportunities will be equal for all. In order to achieve equality before the law, it is therefore essential that educational opportunity must be linked with aptitude and ability and not the mere accident of birth. Unfortunately, education beyond the elementary stage is not free in India today."

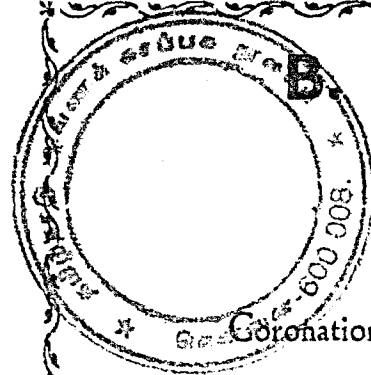
"It is essential that this state of affairs must be rectified by providing scholarships, stipends, bursaries, free places and other methods of assistance by which able children in poor circumstances will be afforded the opportunity of pursuing their education up to the highest levels."

"The third measure is the improvement of physical amenities in schools, colleges and residences for the pupils. Without any of the opportunities for serious study or healthy and creative co-curricular activities, is it any wonder that young men and women become discontented and rebellious?"

"There is nowadays a great deal of talk about student indiscipline and mal-adjustment among the young, but I have not the slightest doubt in my mind that if the quality of teachers is improved, admissions to universities and colleges governed by considerations of merit and aptitude and the minimum physical facilities for healthy living provided, these problems, even if they do not disappear overnight, will be reduced to negligible proportions."

Concluding, Dr. Kabir said: "Education in India must create a spirit of democracy, scientific enquiry and philosophic toleration. Thus alone can we be the rightful inheritors of the glorious traditions which have been built in this country in the past."

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