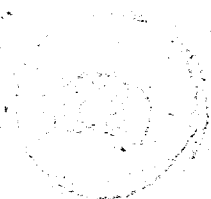


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Whither Primary Education ?

BY DR. L. MUKHERJEE, M.A., Ph. D., B. Ed., *Lecturer in Education,
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THERE cannot be two opinions about the fact that in the ancient days the social status of teachers of the elementary grades was much lower than that of those teaching in higher classes. Perhaps this is understandable, for in those days education was for the leisured classes, and a premium was placed on scholarship. At that time, secondary education of the type we now see was singularly absent, and higher education was given under conditions which required a certain amount of maturity. Elementary education at that time was a sort of preparatory education which was used as a stopgap for the period when the young scholar was not eligible for higher education.

In ancient India, higher education was given in the *ashramas* and later perhaps in *mahasalas* or in Buddhist universities. In all these places, a residential organisation was followed, and in order to be eligible for this residential education, the young aspirant had to undergo a preliminary training in the *pathshalas* where the education was of an elementary nature. In ancient Greece also education was for the leisured class. The Greeks believed in a sort of secular idealism of truth, beauty and goodness.

The Greeks believed in all-round education, physical, mental and emotional, and it was not possible to give this superior type of education until the pupil was of a certain age. Consequently, a type of preparatory and elementary education was available before one entered the *gymnasias*. This was given by educated slaves or the *pedagogues*. Likewise in Rome, before one could enter the *academies* or higher centres of learning, one got a sort of preliminary instruction at the hands of tutors, or if one could not afford tutors, at the heads of *Ludi Magisters*. Perhaps, under the circumstances, one may expect that, as the finishing touch was given at a later stage, and as at that time no one bothered about child-mind and expected that things worth knowing could be forced into children, the social status of the teachers teaching in elementary classes was not quite enviable. It is no wonder therefore that we find Lucian saying: "Whom the gods despise, they make elementary school teachers."

The position changed completely with the Reformation, when the very circumstance of salvation being regarded as one's own personal problem, required a certain diffusion of knowledge among the masses. Primary education assumed

new shape. It was no longer a preparatory stage to higher education; it became complete in itself. It was no longer a means to an end; but an end in itself. It was necessary that every one should understand the social and religious problems and be able to chalk out a course for himself. Instead of being the luxury of a few, education became a necessity for all. Since all did not have time or money to go through an elaborate and advanced type of education, a sort of primary education was imparted to all. This not only improved the contents of education, but also the conditions of teachers. Better types of educationists were interested to look into the contents of education at this stage. And perhaps from this move, we can correctly trace the healthy cult of 'child-centred education'. For it was the movement of mass education that enhanced the value of the individual learner over the subject matter. If elementary education had still remained a mere preliminary course for the higher education of a few, perhaps no one would have bothered his head about the improvement of its contents at all.

The improvement of the status of the primary school teachers was not simultaneous in all countries. Russia and England lagged behind the other countries of Europe. Russia was then a backward country, and the regime of the Tsars did not encourage mass education, lest it should result in a political awakening. England has always been rather oligarchic in its outlook. The more powerful section of the community wanted to reserve the privileges of education for its own children. Hence the origin of the Public Schools of England. These schools are not 'public' in any sense; their management is in the hands of bodies that are the exclusive preserves of persons in power. The conditions of their admissions were such that only the children of the rich could get in to them. Even today only a few children of the poor are able to secure admissions through

scholarships, but they are children of rather exceptional merit and they form a minority in these schools. The whole idea in England has been to keep these Public Schools the close preserves of the wealthier class who will enter there through expensive preparatory schools and exit thence into the universities, and in the long run would become the virtual leaders of the country in various walks of life. It is no wonder, therefore, that elementary education was much neglected even in the seventeenth and eighteenth centuries, when the entire responsibility of educating the masses was delegated to Dame schools and Day schools.

True, since the beginning of the nineteenth century, and perhaps a few years earlier, there had been some efforts in England, to raise the tone of mass education through the monitorial system and the Sunday School movement, and England by the seventies of the nineteenth century evolved a workable scheme for elementary education. But the British administrators who grafted English education into India, seem to have been rather obsessed with the idea of a 'Dame-School' type of education in our country. Perhaps that was the cause why we hear such things like the 'downward filtration policy' in education in 1839. No amount of platitudes in Wood's despatch of 1854 or Stanley's memorandum five years later altered this policy, and the efforts of Thompson and others were in vain. Between 1839 and 1902, we simply find the sad picture of the gradual dwindling of indigenous elementary schools, except the preparatory classes of English secondary schools. Their enrolments decreased, the contents of education imparted by them deteriorated and the teachers were poorly paid. Since 1902, the only change in the official policy had been to pay lip-service to the cause of mass education and to refuse further commitments towards secondary or higher education. But the Government miserably failed in the acid test of

their sincerity, when the bill of Gokhale was turned down by the official majority of the Imperial Legislature in 1911. With the advent of dyarchy in 1921, there were some efforts for improving the conditions, but the lack of funds at the disposal of Ministers proved to be a severe handicap. The Hartog Report of 1929 could have been used as an argument for expanding facilities for and improving the contents of education, but it was used for curtailing even the few facilities that existed then.

All this is understandable, when we remember that the purse-strings were being controlled by an alien power, quite unsympathetic to our national aspirations. The position becomes tragic, if the present administrators of a National Government repeat the stock phrases of Vincent and Hartog, and try to justify their inaction. We have been free for over eight years now. What have we done to expand the facilities for primary education in the country? What have we done to improve its contents? What have we done so far to improve the conditions of teachers and to attract a better type of persons?

Our Constitution has given a directive under Article 45, that within a decade the States should endeavour to have compulsory education for all children from 6 to 14 years of age. Most of the States are taking cover under the word 'endeavour'. Read in the context, the word does not mean that any expansion done by way of a few schools would serve the purpose. If we deliberately try to misconstrue, opening only a single new school in the State would mean an 'endeavour', but that would not bring us nearer the solution of the problem of liquidating illiteracy. The real spirit of that article is that, should it be found impossible to introduce compulsion for eight years, some States may reduce the period from five to six years to start with, within this decade. We have been introducing compulsion in certain areas

only, forgetting the patent fact that such piecemeal schemes of compulsion would simply defeat their purpose as they leave loopholes for evasion. Was not the experience of toying with compulsion since 1921 enough? Did we gain nothing out of the experience of three decades? To introduce compulsion, we need an army of teachers. What are we doing to expand the facilities of our Normal Schools? Perhaps, we cannot expect good teachers, unless we improve the conditions of pay and prospects of teachers. If these are not attractive, who will come to the profession?

The pay-scale of teachers in Primary Schools in India is perhaps the poorest among all progressive countries. The world has realised that the greatest responsibility for building the nation lies not with those who give the finishing touches to the education of youth, but with those who build the foundation. If still the pay-scales of elementary teachers are somewhat lower than those higher up, it is because the numbers are greater here. But in most of the countries the ratio between the salary given to the highest paid education officer and the starting salary of a primary school teacher is nowhere above 15:1, and generally about 10:1. In India it is generally in the order of 50:1 or even more. The salary given to primary school teachers is less than that of illiterate peons of many Government departments. Below are given the starting salaries of Primary School teachers, not in privately managed schools, but in schools run either by the Government or local bodies, which are really State agencies:

Assam, Rs. 30; Behar, Rs. 20; Bombay, Rs. 35; Madhya Pradesh, Rs. 30; Madras, Rs. 23; Orissa, Rs. 22; Punjab, Rs. 40; Uttar Pradesh, Rs. 35; West Bengal, Rs. 19; Hyderabad, Rs. 30; Kashmir & Jammu, Rs. 50; Madhya Bharat, Rs. 30; Mysore, Rs. 25; Pepsu, Rs. 50; Rajasthan, Rs. 35; Saurashtra, Rs. 30;

Travancore & Cochin, Rs. 25 ; Ajmere, Rs. 35 ; Andamans, Rs. 35 ; Bhopal, Rs. 30 ; Coorg, Rs. 20 ; Delhi, Rs. 35 ; Himachal Pradesh, Rs. 25 ; Kutch, Rs. 30 ; Manipur, Rs. 15 in valleys, Rs. 30 in hill areas ; Tripura, Rs. 15. One would probably show that the salaries paid today are somewhat higher than the pay given in 1939. But one should consider this rise in terms of the cost of living index since 1939. Judging by that standard, the primary teachers are not drawing even half what they drew in 1939, calculated in terms of the purchasing power of the rupee.

True, some dearness allowance is being given in addition to the basic salary, but usually the rate of this dearness allowance is much lower than that allowed to other employees possessing similar educational qualifications (leaving aside the professional training) and employed in different departments of the State or local bodies. Even this meagre pay is not disbursed regularly in all places. There are often complaints that salaries of teachers in District or Municipal Boards are in arrears for months, and that teachers are being put to a great deal of hardship. The Governments in such cases try to evade their responsibility and say that these are matters outside their own concern. The patent fact is overlooked, that the directive given to carry on fundamental compulsory education by the Constitution is meant for the State. It is the State's work that these local bodies are doing, and it is the duty of the State to see that these bodies discharge their duties properly or else make such arrangements as would make it possible for these bodies to discharge the duty which is the State's duty *par excellence*.

Lastly, what have we done to improve the contents of Primary Education so far? No one seems to be satisfied with

the existing syllabus of the primary schools. It is outmoded, and it needs considerable modification to suit the conditions of free India. How many States have made a thorough enquiry about the existing facilities and surveyed the possible areas in which improvements can be made? The Centre cannot absolve itself of its responsibilities. It can no longer say that education is primarily the States' concern. It appointed the Universities Commission, and then a Secondary Education Commission. What about a Commission for Primary Education? We have started at the wrong end. For any stable structure we must start at the base. We should have had a Primary Education Commission first, then a Secondary Education Commission, and last of all, one for University Education. But even the desire to remedy that initial mistake by having a belated Primary Education Commission is not forthcoming. Recently, a spokesman of the Central Ministry of Education categorically stated that there was no immediate intention to appoint a Primary Education Inquiry Commission.

Reforms in Primary Education are not only due, but overdue. Perhaps, we are still obsessed with the outlook of the British regime, and consider primary schools as so many charitable institutions, wasting huge sums out of the Government coffers. Today primary education is a national necessity. The least that a progressive nation should do today is to offer a good all-round education, at least up to the primary stage, for all its children. In our country, Primary Education needs better teachers, better equipment and urgent improvement of its contents. Half of the decade within which we have promised ourselves to provide compulsory education has already been over. How long can we rest with a Micawber-like complacency that "some thing will turn up?"

The Changing Concept of Discipline

BY SRI SUDARSHAN AHLUWALIA, B. A., *Ex-Secretary to the Head Master, Station High School, Pulgaon (M.P.)*

N days of yore, discipline was considered as a synonym of "orderliness". Even in the educationally progressive countries of the West, the first law of the school was "order", and the first duty of the pupil was to obey and "behave". With the passage of time, the conception of discipline has undergone a lot of changes. It has changed with the changing times. "The old order changeth, yielding place to new." However, Adams has very elaborately detailed three distinct stages in the history of the development and modification of the concept of discipline.

In the hoary past, the term 'discipline' had a very strange connotation. It was believed that "repression" was the only way to achieve discipline. People almost unanimously believed in the adage, "Spare the rod and spoil the child". "Birch and book" symbolised a teacher. Corporal punishment and "flogging" was the order of the day. Even simple faults met with severe punishment.

With the rapid advance of time, there came a change in the outlook of all and sundry. Now the era of "impression" had been ushered in the schools. The teacher with his towering personality frightened the pupils and maintained orderliness which was thought synonymous with "discipline." Thus, there was no scope for the free, unhampered and total development of the child, as a consequence of which he always remained a dwarf before his teacher.

But the advent of the modern democratic age brought a doctrinal revolution in this sphere. Some great educationists, like Dr. Maria Montessori and Froebel, came to the forefront and advocated the doctrine of "free discipline". They gave out that the child is an angel, and that given full freedom, he will perform miracles in his life and bring wonders on to this earth. The modern conception of discipline does not mean "mere orderliness", due to sheer fear or external danger, but it suggests "self-discipline" promulgated by the inner self of the child. The new pedagogic doctrine is: "Respect the individuality of the child, and you will make him good and disciplined." Someone has very rightly remarked: "It is a paradox of the well-disciplined school that the discipline is conspicuous by its absence."

Literally, discipline means mental or moral training, bringing under control. It does not mean that pupils should behave in an orderly way in the class room and school, but it implies that they should realize the place, necessity and importance of "discipline" and formulate their daily routine in such a way that they will be proved socially efficient citizens and an asset to society. Struck, an educationist, has rightly said: "Discipline is a means of bringing about social order through developing in each individual right habits of conduct, appropriate patterns of thought and worthy ideals that shall serve as goals and standards of achievement."

NOTICE

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

THE EDUCATIONAL REVIEW

Some Problems in Teacher Education in India*

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

"TEACHER Training", as Teacher Education still continues to be called in India, is now well over a century-old system. Due to the vastness of the country, the varying conditions and different patterns of education obtaining in the States or Provinces of India under the foreign rule, teacher education has developed in this country, usually adjusting itself to the needs of the schools and to the educational policies of individual administrations. There are distinctly noticeable influences of Europe and U.S.A. in the systems of teacher education. Though always admitted to be the vital necessity of education in the country, teacher education was allowed to go its own way till Independence, when the National Government, confronted with the supreme test of education as a means of promoting the welfare of our new democracy, took up the question of teacher education as a question of top priority in the scheme of re-organisation of education.

Even before the Mudaliar Commission, the Government of India Ministry of Education, in *Education in India, 1948-'49*, (Publication No. 128) Chapter VII, Training of Teachers, p. 132, observes: "During the year under report, the adequate supply of trained teachers remained one of the most vital problems affecting the development and expansion of education. Although the number of trained teachers in recognised Primary and Secondary schools increased by 19,233 to 3,19,474, their proportion to the total number of teachers decreased from 64.3 to 61.5 per cent, showing that the output of trained teachers by the Training Institutions in the country failed to

keep pace with the huge requirements created by the rapid growth of schools under various new schemes. The employment of a large number of untrained teachers is bound to reflect on the standard of teaching, and special efforts will, therefore, have to be made to improve the existing facilities for training teachers." This quantitative aspect presents one of the problems in Teacher Education in India.

In Primary Schools, in 1950-'51, there were 5,37,918 teachers of whom 58.1% were trained. In 1951-'52, there were 5,63,678 teachers of whom 61.4% were trained.

In Basic Schools, out of the total of 89,631, in 1951-'52, 64.8% were trained. In Secondary Schools, out of 2,30,490 teachers, in 1951-'52, 54.6% were trained. In the previous year, the total teachers were less by 18,490, and out of the total number of teachers, then 53.6% were trained.

These figures will show that a very precarious balance is being maintained between the percentage of trained teachers of 1948-'49, and that of 1951-'52, in spite of tremendous and varied efforts at teacher education, as are described by Government reports. The Publication No. 191, *Education in India, 1951-'52*, Vol. I, Ch. VII, p. 162, observes: "The year under report was a year of consolidation rather than expansion in the field of teachers' training. Re-orientation in courses of training was maintained, and crafts, community activities, social welfare and village improvement continued to receive increasing attention, so as to train the teacher to shoulder the heavy responsibilities of teacher-cum-

social-worker efficiently. Short-term courses were arranged and other devices adopted to increase the professional efficiency of the teacher. The teachers' organizations also took keen interest in organizing conferences, seminars, discussion groups, etc., where teachers met and exchanged ideas and experiences."

These new devices were adopted in addition to those existing for the 'training' of teachers, namely, Training Schools, Training Colleges for undergraduates and Training Colleges for graduates. There were developed in some states Mobile Training Squads, and similar new methods of a quick turn over of 'trained' teachers.

This account of the achievements and methods in the training of teachers reveals two aspects of Teacher Education, namely, the objectives and the methods of teacher education in new India.

We learn from Government Reports that in 1948-'49, there were 405 Training Schools and Training Colleges. Of the 405 Training schools, 63.5% were managed by the Government, 3.4% by local boards and 33.1% by private bodies. Expenditure on these schools was Rs. 117.08 lakhs. The Government schools accounted for nearly 71.6% of the expenditure, as compared to 27.3% by private bodies and 1.1% by local boards. This sharing of expenditure between Government and non-government managements was not uniform for all States.

Of the 59 Training Colleges, the Provincial Governments controlled only 29 colleges in 1948-'49. The rest were left to private managements. In addition there were training facilities offered by some Universities and Arts and Science Colleges. Of the total of Rs. 29,43,612 by way of direct expenditure on Teachers' Training Colleges, 74.5% was met by Government, 13.1% by fees, and 12.4% by other sources. It should be noted, again, that this sharing between the Government and other sources of income was not uniform for all States. Some States relied mostly on fees, particularly in res-

pect of private institutions, while the bulk of their expenditure went to Government institutions.

In 1951-'52, there were 802 Training Schools and 55 Training Colleges. Of the 802 Training Schools, 478 were managed by the Government, 15 by local boards, 283 by private aided bodies and 26 by private unaided bodies. Bombay, Madras, and Travancore-Cochin had 71 private aided and 2 unaided, 97 private aided and 2 unaided, and 44 private aided institutions, respectively. U.P. had 113 Government training schools, Bihar 62, Madras 97, Saurashtra 21, to mention a little of the sharp variation which exists between State and State.

Of the 55 Training Colleges, 36 were Government institutions, 18 private aided and 1 private unaided.

During this year the number of trainees fell from 70,063 to 66,518, mainly due to the decline in the number of trainees in the Mobile Training Squads of U.P. The total output of qualified teachers from the Training Schools was 34,245. From the Training Colleges the total output was 5,119 degree holders and 931 Certificated. The total enrolment was 6,556.

Here, again, was a striking variation in financial contribution by the Government to private institutions and in the output of trained teachers from State to State.

These figures bring to our notice the next two important problems in Teacher Education in India—the equalization of Government funds and equalization of opportunities for training in all States in India.

The present state of Teacher Education in India presents the following problems which require immediate and close consideration:

- (1) To meet the demand for Trained Teachers quantitatively;
- (2) To meet the demands of varieties of trained teachers, intellectually equipped and qualified to serve in the new schools;

* A paper presented before the Teachers' Training Section, All India Educational Conference, Delhi.

(3) The objectives in Teacher Education;

(4) The methods to be adopted in Teacher Education;

(5) The equalization of public funds as between the Government and private institutions; and

(6) The provision of equal opportunities of Teacher Education between State and State and within States themselves.

In examining the above issues, I am deliberately avoiding references to well-known reports like the Mudaliar Commission Report or the 8-Man Committee's Report. The recommendations of these bodies are too well-known to be recounted.

It will be seen from Government statistical data that, since Independence, we have tried in India numerous schemes to place the output of trained teachers on a par with the demand, but so far we have not succeeded. The reason may be the most unattractive economic status of our profession, and obviously, unless the economic status of teachers improves, there is hardly any chance of persons, spirited and qualified, joining this profession. Still, it is also true that the profession goes on attracting more and more persons, unfortunately only when the unemployment worsens. In Bombay State, I know that all the new Training Colleges and Training classes have had more than their full quota, during the last two years. And I also know that during war time, a college which today has 150 students for the degree class, had barely 40 students. Training classes were closed for lack of students during war. The rising number of admissions to training institutions is a good index to the rising unemployment in the country. This is a sad but true commentary on our profession. The first solution, therefore, lies in the betterment of teachers' economic conditions. No variety of training or education offered can attract the right type of men and women to the teaching profession. Wherever efforts are made to balance the output of trained teachers with the demand, without considering

the teachers' economic status, these efforts have miserably failed. One of the worst consequences of such a short-sighted policy is the quantitative addition to the number of teachers without any qualitative advance.

Though we have embarked on educational planning, our plans envisage establishment of institutions before securing the necessary number of well qualified and educated teachers. Piece-meal adjustments are made by instituting short-term courses, emergency training centres, reorientation courses, craft-training, etc., and in making these provisions no comprehensive scheme of Teacher Education is evolved. These efforts, again, have either to be discontinued, after considerable funds are spent, or they fail to make any realistic impact on schools, and at times, because these efforts are not properly co-ordinated, they lead to further unemployment of 'trained' teachers. An article by Professor Coelho, in the *Progress of Education*, Poona, August 1953 issue, made out a case for having no further need of Primary Training Colleges in Bombay. The number of 'trained' women teachers in the cities of Bombay State, who are unemployed, will run into hundreds. A close study of this aspect of 'maladjustment' and 'wastage' in our training institutions is very necessary to avoid fruitless 'training' of teachers. All-India planning in Teacher Education is essential.

In the contents of Teacher Education, radical reforms are necessary. The integrated pattern of education which is being developed in the country, covering all stages of education, and the diversification of courses intended at the secondary stage, require a thorough recasting of the contents of teacher education. The old-time emphasis on methods of teaching do need emphasis even now, but schools are realising gradually with greater intensity that the 'trained' teacher knows how to teach, but does not know what to teach. An

example can be cited of the new General Science course in secondary schools, where no one science teacher can teach the course, because he has not had the knowledge of General Science in his own studies. Similar cases can be quoted from teachers of English, Indian languages, Social Studies and Cultural Activities. We have suddenly introduced a pattern of education first, and then we look round to find suitably equipped teachers. This situation has to be rectified by an over-all planning of the contents of Teacher Education.

Our objectives in Teacher Education are now clearly changed from the former 'training' emphasis to the development of the teacher as an educator, and this change in objectives needs be reflected in our methods of educating the teacher for his new task. As the Training Colleges, because of their financial and other material limitations, still pursue the old objectives, the 'trained' teachers who go out as charged batteries to schools become discharged as soon as they come into realistic contact with the schools and pupils. The blame is naturally to be attached to the training colleges who forged out a wrong instrument. Here, again, comprehensive assessment of the new objectives is necessary.

To suit the new objectives, our method in 'training' colleges must also radically change. We have to re-view our 'teaching practice' and bring to it more reality. We have to find out a workable scheme which will successfully replace the present out-moded system of demonstration lessons, criticism lessons, practical lessons, trial lessons—which, as we know, are all marked 'successful' lessons; otherwise the quantitative requirement of the minimum lessons cannot be satisfied in the given short time. Every trainee feels: 'I went, I saw, and I conquered.' There are training colleges without any experimental schools, there are Departments of States which do not allow any experiments, without express previous sanction, which give, like the proverbial

French Minister of Education, the school, the class, the pupils, the subject, the time and the date to every teacher. Administrative regimentation, overcrowded classes, stereotyped methods approved by inspectors, rigid uniform textbooks, mechanical examinations, routine supervision, and absence of modern aids, seldom leave any initiative to the training colleges to introduce any new methods of Teacher Education. This formidable array of odds can be dispelled only by all 'training' institutions coming together and evolving a systematic methodology in co-operation with the administrative elements in the whole country.

The change in methodology may include questions like the duration of the training courses, closer association with schools, freedom to experiment, and an emphasis on the cumulative progress of all 'trainees' instead of the present ignoble race for First Classes and A1's.

To materially assist the training institutions in their reforms, there should be an equitable distribution of public funds available. We know cases of Training Colleges, where, if they are private, they do not receive from State Governments more than 10% of their expenses as Government grant, and where they have perforce to economically manage their colleges at the rate of Rs. 500 per year per student, while the Government is spending Rs. 1,000 per trainee in their own colleges. I know the case of one training school, where the entire annual expense of the school came to a month's salary of the Principal of a Government Training College! (One can hardly expect the private bodies to do an efficient job when they are being given a pittance of Government funds.) Pooling of all financial resources is necessary not only in one State, but in the whole of this country, if we mean to progress together.

Because of the un-balance in finance, within States and between States, there results today unequal opportunity in accessibility to training institutions. To

refer to all statistical data, one has to look into Government reports published, but, if we take into account a few facts, the inequality of opportunities will clearly stand out. Of the total number of M. Eds (1951-52), 237, in all the universities, Bombay State alone produced 97 in total—Baroda 21, Bombay 40, Karnatak 11 and Poona 25. Considering the B.ED/B.T or Certificated Teachers' numbers, in relation to the level of trained teachers' percentage also, one finds that where trained teachers are badly needed, not enough training facilities exist. Sometime where they exist, the trainees have to pay heavy tuition fees, while at other institutions they are not only exempted from tuition fees but are given stipends or allowances. Perpetuation of the present system, without comprehensive planning, will seriously affect the efficiency of schools and will make the training institutions gradually ineffective in the system of education. There is also a real danger that the degrees or certificates in education will lose their value in public estimation, if saturation of trained teachers in one State or locality develops without suitable opportunity for employment, and because of linguistic barriers teachers cease to be mobile and become inoperative in areas where trained teachers are urgently needed.

For consideration only, and not as solutions to the problems, I suggest the following:—

The All India Educational Conference, through its Teachers' Training (I wish this term be changed to 'Education') Section should collect from all States, the data on requirements in schools for teachers, with specific training;

The Teachers' Colleges should extend the scope of their education to cover education in the subject-content of their courses, in the light of the new integrated pattern of education in the country;

The duration of the course for Teacher Education be extended to a minimum of two years;

The Section or the Conference should appoint a Co-ordinating Committee for all Teachers' Colleges, and this Committee should negotiate with State Departments of Education and secure freedom for experiments in schools, under the direction and supervision of the Colleges. This Committee should also serve as a clearing house for information and data on various methods experimented by Colleges.

The Section, through the Conference, should plead for equal Government financial help to private bodies conducting Teachers' Colleges. A decent system of Government grant, not less than 50% of the total expenses of a College, be given by the State Government.

There should be no tuition fees charged, but all tuition fees be paid by the State Governments to Colleges. The State Governments should also secure stipends or allowances for teachers from deputing schools.

At least, for one composite linguistic unit, there should be an Institute of Education for the area and all types of 'training', primary, basic, craft, undergraduate or post-graduate, be entrusted to this Institute of Education. Such Area Organizations have been successfully tried even in a comparatively smaller country like England. With the proposed new set-up of States in India, these Area Organizations will work equally successfully and result in valuable economy of resources, man-power, materials and distribution of students.

If the Section, through the Conference, sets up a permanent Committee, as proposed above, for coordination among all Teachers' Colleges, many other problems can be brought to its notice and possible solutions suggested.

Spiritual and Moral Instruction Programme

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

(Continued from Vol. LXI, page 188).

(2) *Avidyaa* = It is the *pravritti dharma* or *laukika karmas* to be carried out by a person in his *grihasthaasrama*. *Vidyaa* = It is the *nivritti dharma* or practices of *jnaana* to be carried out by a person in his *sannyasaasrama*. *Anyat-Eva* = One fruit is obtained by *vidyaa* or *nivritti dharma* and another fruit by *avidyaa* or *pravritti dharma*. *Tat* (10) = the nature of *pravritti dharma* and *nivritti dharma*. *Tat* (11) = the welfare of the person or *moksha*.

The man who leads a *samsaara* life as a householder, performs actions or *karmas*, being devoted to the enjoyment of the pleasures of worldly life or joys of *svarga* after death; such a man will enter the state of darkness or ignorance, or experience frequent births and deaths. Again, the man who takes up *sannyasaasrama* without having performed the preparatory practices of the householder, adopts *nivritti-maarga*, being interested only in theoretical knowledge of *Brahman* and meditation and gives up all *karmas*, including *nitya-karmas*, completely, will also enter into a state of still greater darkness or ignorance. Our ancient sages, who have explained to us the truth of the *Asramas* (both *grihastha* and *sannyasa*) have stated that the results of *karma-maarga* in the *grihasthaasrama* are quite different from those of *jnaana-maarga* in the *sannyasaasrama*. But the man who knows the true path to *moksha* to be associated with the practice of *pravritti dharmas* in his *grihasthaasrama* and the practice of *nivritti-dharmas* in his *sannyasaasrama* will remove all sins and thereby conquer death by the former and attain Eternal Bliss by the latter.

(e) The ideas contained in these 'mantras' according to the 'bhakti' school of thought.

Here again there are three interpretations as noted below:—

(1) *Avidyaa* = It is the devotional practices including selfless work necessary for the actual realisation of *Brahman*.

Vidyaa = It is theoretical knowledge of *Brahman* and His relation to the universe.

Anyat-Eva = The path of *moksha* is different from the mere devotional practices and the mere theoretical knowledge of *Brahman* and His relation to the universe.

Tat (10) = the knowledge of *Brahman* and the devotional practices.

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

The man who goes on mechanically with his devotional practices without conviction in the existence of *Brahman* and the knowledge about Him, will enter into blinding darkness. Similarly, the man who takes delight in theoretical book-knowledge of *Brahman* and His relation to the universe without performing any devotional practices in his daily life, will enter into greater blinding darkness. We have heard from the great sages who have explained to us about the knowledge of *Brahman* and devotional practices to realise Him, that the true path to salvation is not merely the theoretical knowledge of *Brahman*. But the man who knows that the path to *moksha* is associated with the knowledge of *Brahman* and His relation to *jagat* and with the constant performance of devotional practices including selfless work together at the same time, overcomes the ordinary life of birth and death by the latter and attains the joy of Absolute Immortality, developing the knowledge of *Brahman* and His relations to *jagat*.

(2) *Avidyaa* = It is the knowledge of the *Vyakta* or manifested universe.

Vidyaa = It is the knowledge of *Avyakta* or *Akshara* or the unmanifested existence.

Anyat eva = The fruit of the knowledge of *Avyakta* is different from the fruit of the knowledge of *Vyakta*.

Tat (10) = the nature of *Vyakta* and *Avyakta*.

Tat (11) — the *Purushottama* who is beyond both *Vyakta* and *Avyakta*.

The man who thinks that the *vyakta* or the manifested universe is the sole reality, will be madly devoted to worldly pleasures and the performance of *karmas* to enjoy them in his daily life; he will ultimately enter into blinding darkness. Again, the man who considers the *vyakta* or manifested universe as *maaya*, (as appearance or impermanent), takes delight in acquiring the theoretical knowledge of the *avyakta* or the Unmanifested Existence, giving up all *nitya-karmas*; he too will enter into greater darkness. The *dhiiras* who have realised *satya* or Truth have taught us from immemorial times that the results of worldly efforts in *vyakta* are quite different from those of the acquisition of theoretical knowledge of *avyakta*; because neither *vyakta* nor *avyakta* is complete truth. But the man who knows that *Purushottama* is associated with *vyakta* and *avyakta* together and therefore is the Ultimate Reality, will conquer death by the performance of *nitya-karmas* in the *vyakta* as services to Him and attain Immortal Bliss by the knowledge of and meditation upon *avyakta* or *akshara* or Unmanifested Existence.

(3) *Avidyaa* — It is the performance of *Karmas* by those who are devoted to wealth and worldly pleasures without possessing the knowledge of *Aatman* and *Paramaatman*.

Vidyaa = It is the knowledge of *Aatman* and *Paramaatman*.

Anyat eva — The true path to *moksha* is different from the performance of mere

karmas without the knowledge of *Aatman* and *Paramaatman*. It is again different from the mere theoretical book-knowledge of *Aatman* and *Paramaatman*.

Tat (10) — the nature of *karma* and *jnaana*.

Tat (11) — the true path to *moksha*.

The men who are eager to enjoy sense pleasures and acquire wealth will be devoted to worldly *karmas* without possessing the knowledge of *Aatman* and *Paramaatman*; they will enter *samsaara* again and again, that is, be cast into blinding darkness. Again, other men who take delight always merely in the acquisition of theoretical knowledge of *Aatman* and *Paramaatman* without discharging *nitya-karmas* or their duties in life as ordained in the *sastras*, will also enter greater blinding darkness or ignorant *samsaaric* life. We have heard from our ancient wise sages who have taught us clearly the nature of the performance of *karmas* and the theoretical knowledge of *Aatman* and *Paramaatman*, that the true path to *moksha* is different from the mere performance of *karmas* and the mere theoretical book knowledge of *Aatman* and *Paramaatman*. But the man who knows that the true path to *moksha* is associated with the performance of *nitya-karmas* and the knowledge of *Aatman* and *Paramaatman*, will destroy sins, thereby conquer death by the performance of *nitya-karmas* in his daily life and attain the Immortal Bliss of the union of his *Aatman* with *Paramaatman* by the practices of *sravanam*, *mananam* and *nidhidhyaasanam* of *Paramaatman* who is the *antaryamin* of his *Aatman*.

Conclusion :

Point out to students that we have so far explained the ideas contained in these *mantras* on the basis of the different meanings of the above words given by different commentators. But will it be possible to understand the meanings of these words with the help of the ideas in the *saanti-mantra* and the first three

mantras of the *Upanishad*? Suggest the following ideas to the students for their consideration and reflection.

(1) It is stated in the *saanti-mantra* that the infinite universe proceeds from the Infinite *Brahman*; the first *mantra* emphatically declares that *Jagatyaa Jagat* or the moving universe of things and actions is the habitation of *Iisa* or *Paramaatman*. *Vidyaa*, therefore, is the conviction of the truth that the universe really proceeds from *Brahman* and *Iisa Paramaatman* resides in the *jagat* without leaving an atom or an inch of space; it is *Vidyaa* to constantly reflect upon this Truth. It is stated in the second *mantra* that a man should perform *karmas* always throughout his life of one hundred years, while he has the experience of this *jagat*. The knowledge of *jagat* and of the *karmas* to be performed in it, therefore, is *avidyaa*. It is explained in the third *mantra* that persons who destroy their *Aatman* will enter after death dark worlds. This idea is expressed briefly in *montra* 9 as "Andham tamah pravisanti" (enter into blinding darkness). Hence the meaning of the two phrases, "*Aatma-hanah*" (destroying the soul) and 'andham tamah pravisanti', are the same. Let us now try to understand the ideas of these *mantras* in the light of the meanings of words given above.

(2) *Mantra* 9 states that if a man performs in his *samsaaric* life *karmas* or actions for the sake of the satisfaction of his sense-pleasures and the acquisition of wealth etc. merely, he will destroy his *Aatman* and enter into blinding darkness. Similarly, the man who becomes inert and lazy, giving up all *nitya-karmas* or duties in life, and takes delight only in the theoretical knowledge of *Brahman*, the greatness of *Iisa* or *Paramaatman*, and the relation of *jagat* in Him, will also destroy his *Aatman* and enter into greater darkness.

(3) *Mantra* 10 declares that we have heard from great sages who had attained self-realisation that the true path to salvation is not merely the theoretical

study about *Brahman*, *Iisa* and *jagat*, giving up all *nitya-karmas* at the same time, nor the mere practice of *karmas* with attachment to their results, without the conviction of the existence of *Iisa* or *Paramaatman* within *jagat*, its beings and actions, and without constant reflection upon Him.

(4) *Mantra* 11 delivers the important message that a man aiming at spiritual perfection should know that the true *saadhana* for attaining *moksha* has to be associated both with the performance of *nitya-karmas* without attachment to results during his long life of one hundred years in such a manner that he will not acquire sins, and with the conviction, knowledge and constant reflection upon *Brahman*, *Iisa* and His relation to *jagat*. Surely, such a Mahatma will destroy all his sins and conquer death at the same time by the performance in the manner described in *Mantra* 2 and attain Immortal Bliss or the joy of union with *Brahman* or *Iisa* by the constant practices of *sravanam*, *mananam* and *nidhidhyaasanam* of the ideas contained in the *saanti-mantra* and the first *mantra*.

Lesson II—The 'Saadhanas' or the Spiritual Practices of 'Asambhuuti' and 'Sambhuuti'.

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

Iisaavaasya Upanishad—Mant. as 12, 13 and 14

Introduction :—

Out of the six kinds of *saadhanas* or spiritual practices mentioned in the introduction of Lesson 10, *Mantras* 9, 10 and 11 discuss the maximum advantage of the performance of the spiritual practices of *vidyaa* and *avidyaa* together. Let us now study the ideas contained in *Mantras* 12, 13 and 14 together, which discuss the relative merits of the spiritual practices of the worship of *sambhuuti* and of the worship of *asambhuuti*.

(a) The 'mantras', the meanings of words and sentences.

12. *Andham tamah pravisanti ye Asambhuutim upaasate* |

Tatō bhuuya iva te tāmō ye u sam-bhuutyāam rataah ||

13. *Anyadevaahur sambhavaat anyadaakurasambhavaat* |

Iti susruma dhiiraanaam yē nas-tad vichachakshirē ||

14. *Sambhuutinha vinaasan cha yas-tad vedobhayam saha* |

Vinaasēna mrityum tiirtvaa sam-bhuutyāa amritam asnutē ||

The meanings of words and phrases of these mantras are the same as those of Mantras 9, 10 and 11 with the only difference that instead of the word "vidyaa" we have got the words "sambhuuti" and "sambhavaat", and that instead of the word "Avidyaa", we have got the words "Asambhuuti", "Asambhavaat" and "Vinaasa".

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 of realising It the following messages. (2) Those persons who worship *Asambhuuti* will enter into a state of blinding darkness. (3) Such persons who are deeply interested only in *Sambhuuti*, they too will enter into darkness greater than that attained by those who worship *Asambhuuti*. (4) They say that it is distinct from or other than *Sambhava*. (5) They say that it is distinct from or other than *Asambhava*. (6) He who knows it to include or be connected with *sambhuuti* and *vinaasa* together, passes over death with the help of *vinaasa* and attains Immortal Bliss with the help of *sambhuuti*.

Aachaaryas have given different meanings to the words—'sambhuuti' or 'sambhava' and 'Asambhuuti', 'Asambhava' or 'Vinaasa'. The words

'Anyat-eva', 'Tat' in Mantra 13 and "Tat" in Mantra 14 are also explained differently according to the systems of philosophy propounded by them. Let us now try to understand these different interpretations.

(b) The ideas contained in these 'Mantras' as explained in the 'yogic' school of thought.

Sambhuuti—*Sambhava* = mental activities promoting *sattva-guna* or divine attitude in the individual.

Asambhuuti—*Asambhava*—*Vinaasa* = Inhibition or checking of all mental activities of the individual based upon *Rajo-guna* and *Tamo-guna* or his efforts to enjoy all the pleasure of the world to the maximum degree possible.

Anyat-eva = The *Aatman* is different from *sambhuuti* and also from *asambhuuti*.

Tat (13) = The truth of *Aatman*.

Tat (14) = The *Aatman*.

(c) The ideas contained in these 'mantras' according to the "jnaanin" school of thought.

Here again three different meanings are given to the words 'Sambhuuti' and 'Asambhuuti':—

(1) *Sambhuuti* — *Sambhava* = That which exists by itself (*Swyambhuu* = *Brahman* which is the final cause of the universe). *Asambhuuti*—*Asambhava* = That which is born from *Brahman* and yet appears to be different from Him. *Vinaasa* = the *jagat* or universe which will be destroyed. *Anyat Eva* = The fruit of the *Upaasana* of *Sambhava* is quite distinct from that of the *upaasana* of *Asambhava*.

Tat (13th mantra) = the nature of *Sambhava* and *Asambhava*.

Tat (14th mantra) = the true path to *Moksha*.

(To be Continued)

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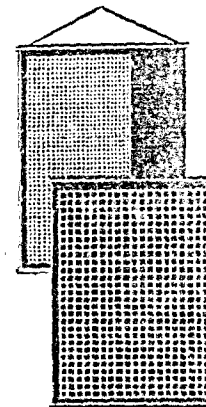
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QUALITY AND INTEGRITY SINCE 1924.

Madras State Elementary School Teachers' Conference

THE Madras State Elementary School Teachers met in conference at the Pachaiyappa's College, Chetput, on 28th December, '55. The Conference was attended by more than 200 delegates from all over the State.

Mr. M. A. Muthiah Chettiar presided over the morning session of the Conference.

Mr. K. Vinayagam, M.L.A., Chairman of the Reception Committee, welcoming the gathering, said that many educational experts had clearly stated that discontented teachers were a source of danger to the society; therefore the Government should do everything to keep them contented. He pleaded that the amount set apart in the draft Second Five-Year Plan to improve the conditions of elementary school teachers should on no account be reduced.

Mr. S. G. Ranganathan, General Secretary, presented addresses to the chief guests.

Mr. S. S. Ramaswami Padayachi, Minister for Local Administration, said that the Government were very much interested in improving the educational pattern in the country. They were always sympathetic towards the claims of teachers and therefore they should not resort to any direct action like other workers. The elementary school teachers had a great responsibility to the community, and their demands would be looked into by Government.

Mr. M. A. Muthiah Chettiar deplored that the quality of teaching had gone down, and said it was always better to educate a few with well-qualified teachers than giving mass education with untrained teachers. He had seen many schools where a single teacher handled four or five classes. The reason for lack of good teachers in the country was the absence of attractive salaries to the teachers.

Mr. Chettiar regretted that nothing was mentioned about ameliorating the conditions of elementary school teachers in the Second Plan.

Mr. N. D. Sundaravadivelu, Director of Public Instruction, said that teachers moulded the character of children and should always adhere strictly to rules of discipline and character. Government were aware of the difficulties of the elementary school teachers and everything would be done, without the teachers asking, to improve their living conditions. Government had been very sympathetic in granting concessions to the teachers from time to time and recently children of teachers were awarded school fee concessions.

Mr. Md. Ghani, Principal, Government Arts College, Madras, and Mr. V. Shanmugasundaram, Head of the Department of Economics, Theagaraja College, Madras, spoke on the problems of elementary school teachers in the State.

The evening session of the Conference was presided over by Mr. K. Venkataswami Naidu.

The Conference passed 26 resolutions. One of them demanded the fixation of uniform scales of pay to the teachers serving under different managements. The Conference suggested the following scales of pay:—Secondary Grade: Rs. 70-5-145; Higher Grade: Rs. 55-3-100; Lower Grade: Rs. 30-3-60; Manual Work teachers: Rs. 55-3-100.

The Conference suggested that a common syllabus should be adopted by all schools. A common Public Examination for the III Form students reading in High Schools and the VIII Standard students studying in Higher Elementary Schools should be conducted.

The school fee concession given to the children of elementary school teachers should be extended up to the University stage.

All-India Educational Conference—Resolutions Passed

THE All-India Educational Conference, at its concluding session at Delhi on 31st December, 1955, called on the Union and State Governments to take immediate steps to implement the pay scales for teachers, as recommended by the Union Ministry of Education and the University Grants Commission.

The Conference urged in a resolution that the scope of the University Grants Commission should be extended to include all affiliated colleges in the country.

The Conference also emphasised that the function of the Commission should not in any way affect or restrict the autonomy which the Universities were enjoying now.

The Conference regretted that despite declarations made by "those in authority" that the status of teachers should be raised, the Union and State Governments were continuing to plead inability to make any improvement on the ground of lack of funds. Any delay in improving the status of teachers "would not only affect the morale of the teaching profession, but hamper all development plans of the country."

By another resolution, the Conference stressed the need for adequate representation to teachers in all bodies set up for the purposes of determining educational policies and programmes.

The Conference viewed with concern "the growing influence of party and group politics" in the management of educational institutions, and urged the authorities to take steps for eradicating the evil.

The Conference regretted that in some States teachers were still debarred from joining recognised teachers' associations, and demanded the withdrawal of such restrictions.

In the matter of provision of facilities like playgrounds, libraries, laboratories and work-shops for students, the Conference was of the view that adequate attention had not been paid so far. These facilities should be provided within the Second Plan period.

The Conference welcomed the establishment of the All-India Council for Secondary Education and urged the Education Ministry to provide for representation of the All-India Federation of Educational Associations on it.

The Conference agreed with the "soundness" of the Secondary Education Commission's recommendations on the upgrading of secondary schools into higher secondary schools and the introduction of multi-purpose schools. But it urged Government to "hasten slowly" through the proposed scheme of higher secondary schools and the three-year degree course, taking into consideration the financial implications at State levels.

The Conference urged that, in remodeling secondary education, restriction of facilities for secondary education, demoting of existing educational institutions, retrenchment of staff and unemployment of teachers be avoided and that the views of educationists and teachers' organisations be given due weight.

In order to ensure security of service to secondary school teachers, the Conference reiterated its earlier suggestion for the constitution of arbitration boards in the States.

The Conference also demanded that the triple benefit scheme of provident fund-cum-insurance-cum-pension, as recommended by the Mudaliar Commission, be introduced all over India from April 1, 1956, and funds made available for the purpose to the States by the Centre.

 *Approved by the Textbook Committee, Madras, for Class Use for Forms V and VI and by the Board of Higher Secondary Education, Delhi, for High School Examination, 1957.*

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The keynote of the book is simplicity—simplicity of language and simplicity of treatment. With the English course now shortened and the pupils' command over the language limited, some portions of the text-books by Wren and Martin, hitherto in common use, excellent as they are, required to be thoroughly revised and sometimes radically modified. The process of simplification undertaken in the present work has not been confined to the explanatory matter and the illustrative examples, but has been extended to the exercises, some of which have been entirely recast to bring them within the vocabulary range of the pupils. The inductive method has been used throughout, and every attempt has been made to avoid difficult technical details of grammar which make the subject so dry and uninviting to pupils learning English.

The book is divided into four parts dealing with (1) The Parts of Speech, (2) The Sentence, (3) Correct Usage, and (4) Written Composition. The aim of the Grammar portion, however, has throughout been practical, namely, to help the pupils to speak and write correct sentences in English within the limits of their controlled vocabulary. In the Composition section, the chapter on Comprehension is an entirely new one. Suitable passages have been selected from the writings of standard authors, and have, in many cases, been simplified and adapted to serve as a series of graded exercises in comprehension. A chapter on Translation has taken the place of the usual one on Paraphrasing; and the Essays now have a new look, as pupils are expected to write only about 200 words of continuous composition containing a description of scenes or people or a narration of incidents.

It is confidently hoped that this book will be found in every way suitable as a text-book of English Grammar and Composition, particularly in the last two years of the Secondary School.

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EDITORIAL

19

The Conference adopted a report submitted by the section on rural and primary education, which suggested among other things, that a commission be appointed to survey the position of primary education.

Viewing with concern the possibility of non-fulfilment of the directive principles of the Constitution for free primary education up to the age of 14, the Conference urged the Union Government to subsidise the finances of the poorer States and place education on the concurrent list.

The Conference drew the Government's attention to the non-uniformity of the

service conditions of primary teachers in particular and the lack of any particular statutory provision by which primary teachers employed by different agencies were guaranteed prompt monthly payments.

The following office-bearers to the All-India Federation of Educational Associations were elected for 1956: President: Prof. Diwan Chand Sharma. Vice-Presidents: Mr. K. G. Saiyidain, Additional Secretary, Education Ministry, Mr. K. S. Vakil, Rev. Fr. M. M. Balaguer, Mrs. Yamunabai Hirlekar, Mr. S. Natarajan and Mr. M. S. Kolishwaran. General Secretary: Mr. D. H. Sahasrabudha.

Editorial

THE University Commission, it may be remembered, recommended a degree course for three years on the top of a two-year Intermediate course. The Secondary Education Commission favoured a high school course of four years instead of three. If both these proposals are accepted, we would have a twelve-year school course, followed by a five-year degree course. If a boy enters the school at his fifth year, he would become a graduate in his twentysecond year.

The recommendation of the University Commission was intended to raise the standards for the degree course: that of the Secondary Education Commission to raise the standards for the School Leaving Certificate. In support of the latter proposal, it was argued in the special conference of the South India Teachers Union, convened in January 1955, that boys should be retained in school till they were seventeen and that fifteen or sixteen would be too early for entering any college.

Since then, the University of Madras has decided for a three-year degree course, but without a two-year Intermediate course. The extension is to be met by taking one year from the Intermediate. The other year of the Intermediate is to be tacked on to the High School course, and is to be known as the Pre-University Course.

One would suppose from this that at least the Secondary Education Commission's recommendations were intended to be accepted. But, as it has turned out, the Pre-University course has become a responsibility of the colleges and not of schools. Thus, it has meant no rise in the standard of High Schools at all. The boy will still be leaving the school at 16, in spite of his alleged immaturity.

We have had occasion to point out frequently that a lengthening of the school course would place immense strain on the finances of the Government. This consideration, we feel, must have weighed with the Government of Madras in their reported decision to include even the Pre-University Course in the present

eleven-year school course. The necessary upgrading of the school course, we are told, is to be shortly undertaken.

Thus the picture that finally emerges out of this welter of hasty educational reforms is that there is a net reduction of one year in the courses up to graduation, instead of the two-year increase recommended in the aggregate by the two Commissions. This unexpected result is sufficient testimony to the confused gropings and bemused objectives behind the various proposals for reforms. Perhaps all this travail is necessary before the educational system is adapted to the needs of the country. But the pity of it is that the haste and confusion which prevail in the educational world is likely to make the generations now experimented upon, suffer badly. 'More haste, less speed' is a maxim sadly neglected by our educational reformers.

On January 7, Sri N.D. Sundaravadivelu, our Director of Public Instruction, addressed a meeting of The Scapegoat elementary teachers at Palghat. Therein he drew attention to the fact that hunger might be a grave menace to education. He declared that, as a large percentage of children went to school with hungry stomachs, it was useless to complain of a fall in standards. For even intelligent and devoted teachers would be of no use with hungry children.

Poverty and malnourishment are certainly hindrances to education. And as Shaw once said, poverty perhaps is to be reckoned the deadliest of sins today. But in fairness to those who complain of a fall in standards it should be remembered that poverty is nothing new in India. As a matter of fact, it may be said that comparatively speaking, there is less poverty in India today than a score or two score of years ago. The boys with hungry stomachs who filled our schools fifty or seventyfive years ago never-

theless managed to go through courses with higher standards. The patent fact is that there has been a deliberate lowering of standards as a matter of policy in order to provide for a wide extension of education among the masses. Any expansion on a large scale is normally apt to bring about deterioration in quality. But in India, to this must be added a planned lowering of standards. The campaign against algebra and geometry which we have been witnessing in more than one State (including Madras) is sufficient evidence that hungry stomachs have little to do with the matter.

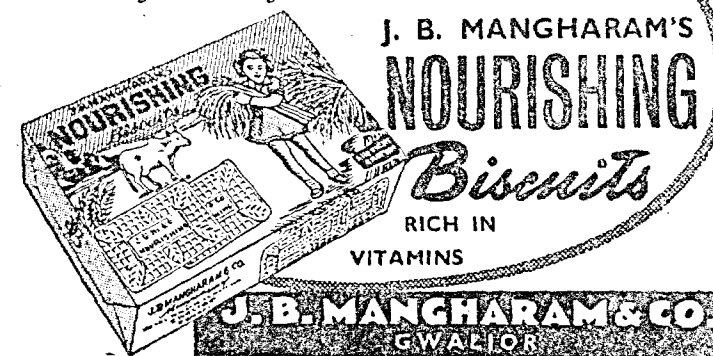
Mr. Sundravadivelu is also reported to have stated on the occasion that an experienced Headmaster had told him, that except in the study of English, there had been no falling off in standards, and that in all other subjects the general standard of knowledge was higher. With due deference, we beg leave to differ: and we believe that there is a general consensus of opinion in the country that standards have fallen seriously. It is only necessary to compare the question-papers set in the schools today with those set twentyfive or fifty years ago to see the difference. How many again of our S. S. L. C. students will be able to answer the Matriculation examination of our own University,—an examination which is still trying valiantly to maintain some outmoded standards?

To be complacent about our achievements today, as this Headmaster was, is apt to lead education, we are afraid, further along the downward path. It requires an effort to stop the continuing trend towards deterioration, but the effort has to be made. One of the hopeful signs is that the Government of Madras themselves are thinking of upgrading the school course from the beginning. In whatever way they might have reached the decision, it is to be welcomed as a step in the right direction.

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Examinations—A Study

BY SRI S. N. NIGAM, B.Sc., L.T., Sahitya Ratna, Lecturer, Government Teachers' Training Institute, Rajgarh, (Vindhya Pradesh).

The real aims of examinations should be to test the examinee's capacity to hold and utilise the knowledge imparted to him, i.e.

- (1) To test the intelligence of the examinees.
- (2) To test the knowledge acquired.
- (3) To test the capacity to use the knowledge acquired.
- (4) To test the capacity to study further.
- (5) To test the aptitude of the examinees.
- (6) To test the assimilative capacity of the examinees.
- (7) To test the examinees' power of memorising.
- (8) To test the working capacity of the examinees.
- (9) To test the initiative among the examinees.

PRESENT EXAMINATIONS

The present examinations are really negative ones. They do not test the knowledge but the ignorance of the examinees. They are a sort of lottery, a gambling. They are not positive ones. They do not find out the work and the positive capacities of a student. Out of a vast course, only twelve questions are

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asked, and then too, the examinee has the option to attempt to answer only six. Out of these six, even if he can do three, he is sure to pass. This means, if by chance a student happens to know the answers of three asked questions but nothing else, he gets through, and he is supposed to possess sufficient knowledge in the subject, when the reality is quite the opposite. Similarly, if he knows the answers of six questions occurring in the paper, he may secure distinction marks. Is he a fit candidate to be distinguished in the subject?

On the contrary, an examinee has full knowledge of the subject and has prepared well, but luck disavouring him, he does not know about the twelve questions occurring in the paper. He secures zero in the subject. It means that his knowledge, which is not less than 90%, is to be declared 0%. Is the estimation of the examinee correct?

HISTORY OF EXAMINATIONS

Let us peep back into the past to trace the history of the examinations. In ancient times the examinations were not as they are today. In the ancient universities, the total knowledge of the students was tested. Through *Shastrar-thas* the knowledge of the examinees was brought out. The students were

expected to possess cent per cent knowledge to pass, rather than the 33% as is required today. The University of Vikramshila had six gates, and at each gate, the gatekeepers questioned to their satisfaction before they allowed anyone to enter to secure admission to the classes there. The students were declared passed, only when they satisfied their teachers with their knowledge, character, will and initiative. There was no provision for grace marks.

MODERN SYSTEMS

With the regular centralisation of education, we come up to the present system of examinations, which has become a necessary evil for the present. Every educationist realises the drawbacks of the system, and the time is shortly to come when we shall totally replace it with better systems. Intensive and extensive researches are going on in this field, specially in foreign countries. In some of them, Intelligence tests, Achievement tests, Memory tests, Performance tests etc. have taken the place of these examinations.

As the examinations aim to test the knowledge of the examinees, we should consider if we can make some improvement in setting the papers and examining the answer papers to assure better testing of the knowledge.

EXAMINATION PAPERS

Let us discuss in detail the qualities the new forms of examination papers should possess:—

(1) They should aim at testing knowledge, as to how much of the prescribed course of studies the examinees have grasped.

(2) The examinees should not be able to succeed simply on the basis of having memorised the answers, but only on account of their solid knowledge.

(3) If the student has not studied for the whole year and has not grasped the matter well, he should not be able to do

the paper, even if he is provided with the text and other books.

(4) The principles underlying the questions in the papers should be found in the text books, but not the actual answers, to get which they should have to apply their brains.

(5) The papers should not only test the memory, but also the Intelligence, Assimilative power, Power of reasoning, Experience, and Powers of analysis and Synthesis, of the examinees. They should not be able to 'vomit' on the answer-books the answers mugged up like parrots.

(6) The questions should force chances of thinking, understanding, analysing every component part of it, then formulating the answers to every point, synthesising them, clothing them with language and then writing in the answer-books.

(7) The questions should be direct. They should not be indirect or deceiving. They should not try to cheat the students because of their cunning language. The language should be clear and understandable.

SETTING EASY

In these days, the setting of a question paper is very easy. A setter sits down with a foolscap size paper and a pen, and has or has not the prescribed textbooks in front of him. He goes on just turning the pages and noting down the questions serially. Within just half an hour, he finishes his task by noting down about twelve questions and then just revising them to eliminate any slip or pen error that might have crept in. He finishes the task by writing the directions such as, "Attempt only seven questions. All questions carry equal marks. Time 3 hours. Maximum Marks 50", and so on, on the top.

EXAMINING DIFFICULT

But examining the hundreds of answer-books becomes a difficult task, and the examiner finds it very boring and tiresome. All the same, the work of allot-

ting marks does not remain uniform. As discussed before, it changes not only from examiner to examiner, but from time to time it changes even in the same examiner. We have to evolve a method which should be uniform, no matter who examines and when.

MECHANISE EXAMINING

It has to be made mechanical. Some of the new types of papers may be in a booklet form, consisting of about ten pages and containing some 100 or 200 questions, and a small space left blank before them for writing the simple "yes", "no", or one word answer. It will eliminate guessing, cheating of the examiners by the boys in the garb of big words and interesting descriptions written in good language. Nowadays, if an examiner is examining the answer books of History, he unconsciously examines the language, art etc. too. The description, the expressions and the language of the examinee influence the examiner. He not only examines his own subject but cleanliness, hand-writing etc. too. He gives him 48 marks, and declares that the boy possesses 48% knowledge of that subject, but is it correct? He has declared not only about that subject, but simultaneously an average of his handwriting, language, expressions etc. etc. too. Really, you should examine the examinee's knowledge of history only, when you are examining him for history. But this is not possible in the present system, however able and conscientious the examiner may be. The types of papers seeking one-word answers will respond to this positively, and the aim will then be achieved.

In the paper of history, you test his knowledge only of history, of science, his knowledge of science only. If you wish to test his good handwriting, tidiness, language etc., test them through separate papers. Declare his attainment in different subjects, which should be most correct possible.

The student attempts those questions also which he does not know and writes something right or wrong. If per chance it is right, he gets some marks; if they are wrong, he gets zero in that question. This practice encourages guessing, as there is no fear of loss of marks, even if the answers are quite wrong. Simply, he has to take care to attempt them at last, so that the idea of the examiner may not go down to lessen the award of marks in other questions.

NEGATIVE MARKS

In the new type of papers also, this may not remain. The boy, not knowing the correct answers, may write one word or the other, simply as a guess, or erase out one and let the other remain with the hope that, if the answer per chance happens to be correct, he will get the marks, and that if it is wrong, he will lose no credit. He has chances to gain, but not to lose. To eliminate this, negative marks are to be introduced. For a correct answer, if the boy gets +2 marks, he will lose 2, i.e., he will get —2 marks for a wrong answer. He will get 0 only when he does not attempt the question at all. Because of the possibility of getting negative marks, an examinee will attempt only when he is sure of the answer, and in this way guessing will be eliminated.

UNIFORM EXAMINING

As the teacher has only to see the correct word-answer and award the prescribed number of marks if it is correct, zero if the question is unattempted and minus if the answer is wrong, there is no possibility of any favouritism, and if there is any, it can be easily traced and the guilty person responsible for doing it may be sacked. There can be appeal. The papers can be re-examined without the apprehension of change of standard, and even a layman, if told the correct answers, may examine them exactly in the same way as a very learned one will do.

Progressive Education

DR. HOLLIS L. CASWELL, *President of Teachers' College, Columbia University, New York.*

PROGRESSIVE education brought a new quality to teaching in the 1920s and 1930s. It challenged traditional practice and provided a vision of a more meaningful education. It promised children and youth guidance toward fuller, more significant, more purposeful lives.

And now in 1955 we are told that those visions, those efforts, were wrong. How can it be that so many were so badly mistaken? Or *were* they mistaken? Perchance it is we today who are making the error; possibly we have turned too easily from the course that they started.

A major test lies in the soundness of the basic ideas upon which progressive education rested. I want to consider here some which I view as particularly important.

One of the central concepts underlying progressive education was the belief that the personality of the child should be respected quite as much as that of an adult.

It is difficult now to realise the extent to which children were dominated by teachers in the old school, where the pupil as a person had few if any rights. The schoolmaster could insult and ridicule him, set tasks incommensurate with his maturity and ability, and freely use physical punishment to force obedience. The result was a widespread dislike of school.

Progressive education sought to change this by giving the pupil a respected place in the scheme of things. His opinions and wishes merited consideration. The teacher should be a helper and a guide, not a dictator. This emphasis was supported by other forces

in American life, but progressive education brought it sharply into focus.

It is not surprising that the consequent shift in educational practice resulted in occasional extreme procedures. As teachers sought to follow this ideal, pupils sometimes got out of hand and failed to measure up to their new responsibility. But they got out of hand in the old days too; many a teacher who tried to control through corporal punishment was run out of school by the pupils.

We hear a great deal today about the need for more rigorous control of children and youth. But, so far as I can determine, every bit of evidence that has built up in the behavioural sciences over the years confirms the soundness of *respect for personality* as a guide in dealing with people of all ages and kinds. I have seen no evidence that autocratic control over the behaviour of others is a constructive approach to their education. Progressive education was right in this regard. But we need to discover even more effective means than we now have of developing in all pupils a sense of personal worth and responsibility.

NEEDS OF PUPILS

Another basic concept underlying progressive education was belief that education, to be effective, must be an active, purposeful process which gives central importance to the needs of pupils. This came as a reaction to an education in which bodies of subject-matter were organised in logical sequences and learning was largely memorising. One writer in 1915 stated the prevailing view this way:

"It [knowledge] is stored up in books, in courses of study, and in the minds of teachers and other learned folks. School

exist to retail it to young people, to pass it on from the places where it is to the places where it is not. That it may be passed on easily, it must be prepared in little carefully moulded cubes or accurately weighted doses. That is the work of textbook-makers and of manufacturers of methods.

"Teaching, according to this view, consists in seeing to it that the learner takes the proper number of pellets of knowledge each day, and the object of recitation and examination is to find out whether or not he has done so."

In progressive education it was held that the child must come ahead of subject-matter, that his present needs and interests are the well-springs of his education, that only as his purposes are recognised can learning be meaningful for him, and that only through his own activity can he really learn.

The progressive point of view was characterised by such statements as "We learn to do by doing" and "We learn what we live and live what we learn."

There can be no doubt that these concepts of learning exerted a tremendous influence on classroom organisation, school activities, and equipment. In 1896, at the beginning of the progressive movement, John Dewey made a futile search for classroom furniture suited to an active, varied programme for children. He found only desks and seats that must be fastened to the floor in fixed rows. Today it is impossible buy such seats.

Through the years it has become evident that the conditions which foster pupil interest are extremely subtle and hard to determine; it is equally clear, however, that unless a pupil feels concern for an undertaking and sees in it a chance to realise purposes which he considers worthwhile, he will gain little from it that will carry on productively in his later living.

It has also become evident with the years that it is an extremely complex

matter to guide pupils into learning experience that are truly purposeful for them and which meet needs that they can recognise.

Any educational planning must give appropriate recognition to subject-matter as an essential instrumentality for achieving purposes and providing a basis for future growth. For teachers to give enough attention to subject-matter and, at the same time, to meet the ideal of the progressive-education concept is not always easy. However, in spite of the difficulties involved, there is no reason to question the soundness of this second basic concept.

ALL-ROUND DEVELOPMENT

A third basic concept of progressive education was that the school should be concerned with the all-round development of pupils. Great emphasis was placed on developing the creative abilities of pupils. The arts were given a new position of prominence, and the curriculum was broadened.

In later years, problems of personal adjustment received particular attention. Efforts were made to help the pupil organise his learnings in relation to problems which he felt. Thus, subject boundaries were crossed and problems, projects and units became the organising centres of study.

As progressive education developed, there was a slow but obvious broadening of the concern of schools generally for various aspects of pupil growth. Other forces also stimulated this, notably a gradual shift in the role served by the home. Parents seemed not only ready, but often eager, for schools to assume increased responsibility for the guidance of their children's development.

This expansion of functions is one of the principal points about which current controversy tends to centre. Some of the most vocal critics of modern education insist that the school should return to its

original function, intellectual development. Their critics argue that in trying to provide for all phases of pupils' development the school is doing none of its tasks well and is failing seriously in what should be its central purpose.

Appraisal of this third basic concept of progressive education is more difficult. Evidence increases yearly of the soundness of the view that it is impossible to deal with one part of an individual at a time. In teaching reading, for example, difficulties in personal relations and emotional adjustments which to all outward appearances are not directly related to reading, often stand in the way of a pupil's learning.

Further, it is obvious that the intellect never functions alone. Emotions, physical status, attitudes—all phases of a person's being enter into every situation to some extent. And so it seems poor counsel to urge schools to devote attention exclusively to intellectual achievement.

Yet, there is here a real and difficult problem. The plain fact is that the school, even with teachers of the greatest competence, simply cannot provide for the all-round development of children. It is one of the tragedies of our time that the American home has abdicated to so great an extent responsibility for the guidance of children.

Consequently, while it seems to be indisputable that a child develops as a whole and that he is involved as a complete personality in every situation, this does not necessarily mean that there should be no division of function among the institutions that provide for his care and nurture.

If other institutions fail to do their part, schools must fill in the gaps the best they can. However, systematic exploration of areas of responsibility might provide a setting in which cooperative action between home, school, and community could be made the basis for achieving appropriate regard for the

whole child. Here we need a far more adequate solution than we have achieved in the past.

INTRINSIC MOTIVATION

A fourth broad concept in progressive education is the belief that intrinsic motivation is essential to good learning. A pupil should read a book because he enjoys it or to secure information he wants, not to get a gold star after his name.

This concept cut very deeply into traditional educational practice. Grading, report cards, prizes, competition, and many other motivating devices widely used by teachers were seriously questioned. Instead, attention was forced on the progress of each individual in relation to his own ability.

I need not tell you how strong a reaction has risen to this line of development. One frequently used criticism is that competition is a normal feature of life and that the school had better prepare pupils to meet it. This is an interesting case of turning one concept supported by progressive education—namely, that pupils should have real life experiences—against another, which is that the school should use intrinsic motivation.

A second frequent criticism is that getting an education is a pretty trying process at best, and that many phases can be achieved only through the use of extraneous motives, such as grades, promotion, and avoidance of punishment—especially with the immature.

Evaluation of this fourth concept requires balanced consideration of the points. It seems clear to me that the best educational experiences are motivated intrinsically. One is more likely to remember the solution for a problem if he has a real need to solve it, than if he memorises it for an examination.

However, intrinsic and extrinsic are relative terms. All motivation is mixed, and the achievement of intrinsic motives is likely to be a gradual process based on

cultural expectations. Perhaps more than any other single factor it is directly related to the effectiveness of teaching, but it is also probably the most difficult of all the qualities of good teaching to achieve. If all extrinsic motivation were eliminated from schools and colleges, their programmes would be completely demoralised.

This brief review suggests a conclusion which I believe would stand up under more extensive examination. It is that many of the values sought by progressive education are highly desirable. They reflect to a considerable extent deep-running currents within the democratic tradition of our country. They should be preserved and extended.

If this conclusion is justified, the question arises as to why a movement with so much good in it should be so discredited. Possibly one factor is the extent to which the whole concept of progressive education became identified with certain extreme practices. Perhaps, also, the progressive-education movement failed to observe adequately one of its own tenets: the need for continuous revision of theory and practice in the light of new evidence.

A broader influence, which undoubtedly has had an important effect, is the general negative public attitude which has prevailed since the war toward all

things of a liberal and progressive nature.

It may be that the organised progressive-education movement has served its day of usefulness. But even if this be true, it seems unfortunate that there has not been some logical outgrowth, some way to build more certainly on the experience gained, some way of moving on to a new educational frontier. For education to go forward, there must be those who are willing to venture out ahead of general practice, exploring and charting the way.

In the 1920s and 1930s progressive education contributed greatly to this need. It was the one movement that grappled with any success with overall reorganisation of the curriculum. It served as a constant stimulus to discussion of educational issues and trial of new practices. Whether you were *pro* or *con*, you gained an understanding because of this exchange.

Today there is no comparable frontier in education, no source to prod and question existing practice in the same way and to offer broad-scale alternatives. We are the poorer for it. In education there needs to be constant challenge, bold thinking, critical study, pointed discussion and trying out of new ideas.

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Cultures and World Community *

BY Jean d'Ormesson

It is no new thing for individual civilizations to come to realize that they are not the only ones in the world—that other cultures exist. Following the work of Spengler and Toynbee, and of numbers of orientalist, sociologists and anthropologists, no one today would any longer entertain the notion of a culture confined to a particular section of mankind or to a single region, with the alien forms of the civilization beyond those limits dismissed as superstitions or anachronisms. What has gone for ever is, of course, not the eternally subsisting possibility of opting for a particular variety of belief or tradition, but the exclusive "rightness" claimed dogmatically for the traditional culture.

Unesco was bound to concern itself with the multitudinous problems raised in our day at once by the legitimate diversity of cultures and by the exigencies of their mutual relations. A committee recently met in Paris under the auspices of the International Council for Philosophy and Humanistic Studies (ICPHS) and with Unesco's assistance, to examine the possibilities of broadening the teaching of the "humanities."

The whole question was of singular delicacy. Of all subjects for study, Man remains the most elusive. There is a constant temptation to try to arrive at a knowledge of mankind by inference from oneself, and man is thought of more readily as a competitor or an associate than as an object of scientific study. Objective interest in the art, religions and customs of civilizations other than one's own is often complicated by a certain admixture of *amour propre*, a vague sense that they are rivals, sometimes even an active competitive reaction or

an assumption of superiority. The colonial expansion of the West, while on occasion it provided facilities for objective and disinterested study of other cultures, was all too often accompanied by the growth of a tendency—born either of uneasiness, or of self-satisfaction, of narrow-mindedness or of suspicion—to depreciate "lower" or dangerous cultures. Race prejudice, obviously, did nothing to improve matters.

An attempt had also to be made to appreciate the often commendable motives of those whose task it was to propagate and teach the traditional cultures. Accretions to a culture cannot be regarded as on the same footing as the acquisitions of science. Science (in the sense of the natural sciences) is by nature permanently receptive of new ideas. It is on the look-out for the new and the revolutionary. It is happy to see old theories exploded: the introduction of new elements involves a process of recasting the framework of knowledge which gets rid of the old and automatically superseded elements. Culture on the other hand is a specific combination of selected ingredients to which nothing can be added by technical advances. It is elective, and any extraneous addition disrupts its unity, alters it and robs it of some of its originality, tending to weaken its structure and mar its characteristics. Science presupposes change, while culture means fidelity to a particular concept of man.

For long the West was rejected by the cultured Chinese, and Western thought was viewed with suspicion and hostility by the Hindu pandit or cultured Arab. And even between the Eastern cultures themselves, examples occurred of reserve and hostility between the various reli-

* This article is an extract from a study by M. d'Ormesson, published in "Unesco Chronicle" No. 3 September, 1955.

gions, beliefs and traditions. However, it is indisputable that the East, more often than the West, has inclined to assimilate extraneous humanisms. It is no exaggeration to say that Western culture has in many cases been assimilated by the Eastern humanist. This assimilation may indeed have taken place solely because, with the Western culture there went techniques, essential for the modern world and which, in a certain sense, are the absolute opposite of humanism of any sort. But whatever the motives and, ultimately, the long-term outcome of that assimilation, the fact is that for the present more than one oriental scholar draws simultaneously upon two or more cultures. It is above all the West which has gaps to fill and which must broaden its view.

THE DANGERS OF A "HYBRID" HUMANISM

The committee which met in Paris in June 1955 first agreed on an essential point—that it was desirable that each civilization should have a fairly broad acquaintance with world culture as a whole. Either culture means nothing at all, or it must in our day cease to be purely regional.

It then remained to consider whether this theoretically desirable broadening of purview was in practice possible. From the outset, the committee was anxious to remove one uncertainty. Extending the perimeter of the classical humanities cannot and must not be confused with the creation of a "hybrid" humanism representing a synthesis of the existing humanities. Trying to combine the learning of two different traditions in a single amalgam involves a risk of disrupting and losing both. In no case should knowledge about the civilization external to a particular traditional culture be acquired at the price of warping or mutilating that culture itself.

Another difficulty lay in the overcrowding of educational programmes. With a schedule of studies already so overloaded as to alarm parents and even

teachers, where could space and time be found for new subjects?

It was with these considerations in mind that the committee declared itself in favour of instruction in the outlines of the "exotic" civilizations. It found, further, that this teaching should (a) be graduated; (b) start at a very early stage; (c) do nothing to dissociate the children from the culture of their own environment; (d) be made to fit naturally into the traditional pattern of schooling and take the form of informal talks rather than didactic lectures.

The ideal way of imparting such instruction is through the medium of folk and fairy tales, legends, tales of travel and lives of great men. This enables two contradictory requirements—a foreign flavour and familiarity—to be met and reconciled. Fortunately, the civilizations of the East are particularly rich in literature of this type. It is for Western education to make the most of the abundance thus offered and to use the treasures that are to be found, even for very young children, in the Indian Mahabharata and Ramayana or the Arabic Sinbad the Sailor and the Arabian Nights.

BROADENING THE CULTURAL BACKGROUND OF ADOLESCENTS

But, however great the importance of starting children on the right lines, the committee concentrated above all on the adolescent sector—the 12-18 age group, representing the stage of education lying between the primary school and the university.

It is between those ages that the pupil is taught about the latest advances in modern science and technology. The teaching of the humanities has lagged behind. This is particularly so in the West, and even in the East no general picture of mankind as a whole is ever presented.

The committee was unanimous in considering that "his background instruction

in general culture between the ages of 12 and 18 should furnish every pupil with a minimum notion of mankind as a whole."

Cautiously and even hesitantly, the committee made a list of the regions of whose civilizations and cultures every pupil should, in its view, have some notion—Greece and Rome, Europe in the various stages of its development, Egypt, Western Asia, Mesopotamia, Iran, the Americas, India, China, Japan, Central Asia, South-East Asia, the South Sea Islands and Africa.

In principle, there is no question of creating new courses, but of adjusting existing ones. The object is to draw attention to the existence of the civilizations and to the part they have played in history. Literature, history, geography, art and art history, are specially suitable for covering these ideas without overloading the curriculum. Modern teaching aids—gramophone records, wireless, films—will be of considerable assistance to the teacher. They should not, however, lead to any omission of direct contact with the great literary works of exotic civilizations. It is this contact above all which remains the goal to be reached. It alone can beget familiarity, understanding and sympathy.

TRAINING OF TEACHERS AND TEACHING MATERIAL

Lastly, two particular problems arose for the committee's consideration. First, the training of teachers. If pupils between the ages of 12 and 18 are to learn something about pre-Colombian America or the civilization of Central Asia, their teachers or prospective teachers must

know a good deal about these subjects. This brings us back to the problem of specialized instruction; the instruction given to the teacher must be excellent in order that the general culture reaching his pupils through him may be good.

The second problem is that of making the necessary information, texts and translations available both to teachers and to pupils. Here Unesco's contribution should, and can be considerable. More particularly, access to the "History of the Scientific and Cultural Development of Mankind" compiled by Unesco may be invaluable. Of the utmost usefulness, too, are the translation distribution of the chief classics of the various cultures.

The foregoing is a brief summary of the work of the committee of experts convened by the International Council for Philosophy and Humanistic Studies. Much still remains to be done. In the sphere of the humanities, nothing is ever permanently achieved or preserved. Hardly is the problem of better mutual acquaintance between the civilizations of East and West outlined, than we find ourselves faced with the further urgent question of the place and role of the humanities as a whole in the education and civilization of today.

Once the cultures of East and West have learnt to know each other better, they will still have to make a common stand against the invader—technology, the machine—whose looming bulk and prestige threaten them all alike. What would be the use of comparing the teachings of Francis of Assisi and the Buddha if charity were to lose all meaning in a mechanized world?

But that is another story...(UNESCO)

A DUTY TO PERFORM

Shall we keep our boys and girls ignorant of the basic issues that affect our day-to-day life? Will the teaching of History, Geography, Arithmetic and Science alone be sufficient in this fast-growing world of ours, to make them practical-minded citizens of the future? Is it not, therefore, a duty cast on our educationists to see that students acquire an intelligent understanding of the terms like Labour and Capital, Employers and Workers, Wages and Prices, Government and Taxes, Banks and Money, Imports and Exports, Rent and Interest, etc., which figure so largely in our life to-day? Will not an elementary knowledge of these vital factors give a better finish to their secondary education?

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BY "PEPYS"

4-11-'55 :

Sri B. Ramachandra Rao, Minister of Hyderabad State and Vice-Chancellor of the Osmania University, disclosed that the Prime Minister had written to all the Chancellors of Universities and educationists expressing concern and regret over the fall in standards among the students. The Minister added : "Matriculates of my generation possessed better standards than the present-day graduates." Analysing the causes, he is reported to have said that the students were not to blame for the situation. The fault lay with the teaching profession and the educational authorities. (There are other factors as well. Education has been made the plaything of the fads of education ministers of the states, for the last fifteen years. Educationists are not allowed to have any effective voice in the shaping of education. There is much political and administrative interference in purely educational spheres. The standards have been lowered to subserve political creeds like communalism and provincialism. The evil effects of the lowered standards could be offset only by selecting the best men in competitive examinations for posts carrying responsibility, and except in the case of purely executive posts, the viva voce examinations and the personality tests ought not to be allowed to neutralise results in competitive examinations. It would also be a capital idea to centralise the educational service.)

* * *

Mr. Richard Casey, the Australian Minister, said he was going to ask his Government to issue good books at cheap prices to distribute among Indians to counteract Communist literature. He disclosed that the Prime Minister had agreed

that it was a good idea. (But we are not in need of anti-communist propaganda! We would certainly welcome cheap books written in simple English, about all subjects comprising human knowledge).

10-11-'55 :

Addressing the literary workshop trainees at Coimbatore, Minister C. Subramaniam said that a certain amount of minimum education among the masses of the country had become essential in the context of adult franchise for ensuring good administration in the country. This must take some time. But meanwhile something had to be done to educate the masses to take a live and intelligent interest in the administration, and it was here that easier methods than reading and writing, that is, audio-visual education, the radio and the film, assumed importance. The purpose of opening literary workshops was to enable the trainees to prepare suitable books for men and women who had some minimum education, to create in them love for reading books, so that they might not lapse into illiteracy.

11-11-'55 :

Speaking at the fourth session of the Sanskrit Viswa Parishad at Tirupati, the President of India said that Sanskrit had not only been the treasurehouse of our past knowledge, but it had also been the principal vehicle of our nation's aspirations and cultural traditions besides being the source and inspiration of India's modern languages. The principal aim of this conference, he said, would be to promote the study of Sanskrit so as to restore it to its proper status and develop it.

12-11-'55 :

Sri K. M. Munshi, in his address as chairman of the Sanskrit Viswa Parishad, dwelt on the question as to how to revive and maintain Sanskrit as a vital force in our life under modern conditions. Firstly, we had to harness the energies of our educational system to this cause; secondly, we had to modify and strengthen the traditional system of Sanskrit education. The traditional system of Sanskrit education, represented by the *patasalas*, was losing ground. They must be affiliated to Sanskrit universities. It was not only necessary to retain the traditional system of Sanskrit learning; it was equally necessary to keep Sanskrit a living language. The courses of Sanskrit studies must be modernised, so that Sanskrit scholars were kept also abreast of the times. The study of Sanskrit must be made easy and popular, and the language should be cultivated for speaking. Sanskrit would have a formative influence on young men and would help to form character and inculcate ideals. Even a short study of Sanskrit works like *Niti Sataka*, *Vairagya Sataka* and the *Ramayana* and *Hitopadesa* was bound to have an enormous influence for good on the students. Provision ought to be made in the second Five-year Plan for establishment of four or five Sanskrit Universities in India and to give liberal aid to *patasalas*, for the publication of great Sanskrit works etc.

The Parishad passed resolutions urging Universities to create chairs for Sanskrit studies and to arrange for extension lectures in Sanskrit. It also regretted the removal of Sanskrit teachers from many schools and urged schools to make the study of Sanskrit compulsory.

14-11-'55 :

Unveiling the bust of the late C. Rajam at the Madras Institute of

Technology at Chromepet, the President emphasised the need for balancing the theoretical and the practical training in our educational system and deplored the divorce of education from actual life, which was chiefly responsible for largescale unemployment. He also stressed the importance of applying scientific knowledge and technical training to industries.

17-11-'55 :

Speaking at Perianayakanpalayam, the President said that whatever one might think about the application of the system of basic education in the whole sphere of education, no one could deny that doing, instead of mere learning of the printed word, was a better way of developing the mental faculties and the human personality.

21-11-'55 :

Minister Subramaniam stated in the Legislative Council that the Government were considering the question of taking over the management of privately managed elementary Schools and that they were awaiting the report of the Alagappa Committee.

The University Grants Commission had decided that the expenditure involved in their proposal to raise the salaries of the University teachers should be shared by the Central and State Governments in the ratio of 80 : 20 during the second Plan period.

23-11-'55 :

The need for laying greater emphasis on rural education by establishing rural universities as well as on the study of ancient languages like Sanskrit, was stressed by many members of Lok Sabha, while discussing the University Grants Commission Bill.

24-11-'55 :

Dr. Das, on behalf of the Central Government, declared that it had no

intention of interfering with the media of instruction in the Universities.

26-11-'55 :

A plea was made by several members of the Legislative Council, that teachers should be paid uniform pay for the same kind of work done. They pointed out the disparity in the pay scales of teachers employed by Panchayat Boards, those employed by the District Boards, those employed by the Government and those employed by private agencies. Minister Subramaniam, while complimenting the members for their solicitude of the welfare of the teachers and expressing his own sympathy for their lot, said that the whole matter was under consideration.

18-12-'55 :

The Indo-American team has recommended the establishment of rural Universities all over India and of post-graduate colleges for Agriculture and Veterinary Science at Delhi and Izatnagar respectively.

Dr. K. N. Katju, presiding over the 70th anniversary of the Deccan Education Society said that there was nothing inherently wrong in the present educational system. He advised the student community to develop a sense of intellectual curiosity but to suspend their judgment, on any issue. He also stressed the need for the study of the humanities. Referring to the financial difficulties of many educational institutions, he suggested that 'old boys' must consider themselves as debtors to the institution in which they studied. 'During your college days you pay amounts equal to one fourth or even less than what you really own to the institution. The balance should be paid by you when you begin to earn,' he said. *(Even if every 'old boy' made, up his mind to pay a monthly subscription of Rupee one to the institution in which*

he studied, our educational institutions would be in a prosperous condition.)

19-12-'55 :

Speaking at the South Arcot Labour School Teachers' Conference, Sri B. Parameswaran said that it was the aim of the Government to provide midday meals to poor children in all Schools. *(It is not enough if midday meals are provided for. There must be effective supervision of this feeding business, for there have been many cases in which the contractor who supplies food is carrying on a racketeering business with the connivance of some authorities. It would be better if this were entrusted to the Village Panchayat, rather than to a private individual.)*

22-12-'55 :

Professor N. K. Sidhanta, speaking at Ambala, said that competitive examinations in a dozen regional languages would create difficulties in the equating of standards of examinations in the different languages. He deplored the fact that linguistic patriotism was getting the better of nationalism. At any rate, he said, the study of English should occupy an important place in the University curriculum.

23-12-'55 :

The Vice-President of India, speaking at Renigunta, said that to ensure efficiency in teaching and better discipline, overcrowding in educational institutions should be avoided. Individual attention to every student had to be given, and outdoor extra-curricular activities had to be provided. He pointed out that in the past, teachers had great consideration and attachment for their students. One of the defects of the present-day education was that it did not help the student to cultivate independent thinking. True education must kindle individual thinking and reflection, he said.

According to Dr. K. L. Shrimali, the indiscipline of students is due to two factors: (i) disintegration of values and (ii) lack of 'group' morality!

26-12-'55:

Dr. Radhakrishnan put in a vigorous plea at Kottayam for 'national education', for the progress of the country's national education meant the educating of men and women to serve the nation and make them imbibe the idea of nationalism which was superior to all distinctions.

Inaugurating the 29th annual conference of the Madras Music Academy, the Union Finance Minister said that music should find a more important place in the syllabus of study, right from the basic school stage, as it tended to sublimate the feelings and emotions.

27-12-'55:

The All India English Teachers' Conference, meeting at Cuttack, discussed the need for revision of methods in the teaching of English.

30-12-'55:

Speaking at the All India Adult Education Conference at New Delhi, Sardar Panikkar said that social education should not be looked upon merely as a question of making grown-up people literate, but as one raising the intellectual level of the common man. It should provide *every one*, rich and poor, with facilities to enrich his mental equipment, to adjust himself to changing conditions

social and economic, and to develop awareness of the new problems with which society was faced. In short, it had to serve a changing society which was building up a new civilisation, discarding much of the old and transforming what was left. For spreading social education, new techniques like the cinema, radio and television must be freely pressed into service, he said.

31-12-'55:

At the meeting of the All India University and College Teachers Convention at New Delhi, a resolution was passed, pleading that the scales of pay of teachers in the colleges and universities should correspond to the salaries of officers in the Indian Administrative Service.

The Convention suggested that the minimum and maximum salaries for lecturers should be Rs. 350 and Rs. 950 respectively, while the minimum and the maximum for professors should be Rs. 800 and Rs. 1,600 respectively.

The resolution also urged that other amenities like pension, provident fund and medical aid available to government servants should be extended to lecturers and professors.

In another resolution, the Convention underlined the need for adoption by Universities of broad principles for the revision of curricula in colleges and appointed a seven-man committee to examine the question and report to the next meeting of the All India Federation of Educational Associations.

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Manager,

THE EDUCATIONAL REVIEW

Letters to the Editor

(1)

Simplified Sanskrit as National Language

Sir,

Dr. Kailasanath Katju was the first to propose that Sanskrit should be the National Language of India. Some notable persons and Sanskrit Associations have been lending their support to this proposal.

Mr. C. Rajagopalachari, presenting his views before the Official Language Commission on the 9th January, 1956 at Madras, is reported to have said: "It is wrong to think that we shall suffer in prestige by retaining English. Real prestige would be gained, if we ever succeed in making Sanskrit the Official Language of the Union. It would be worth while attempting, and I am sure if we could hope to succeed with Hindi, we could hope to succeed with Sanskrit, too, and it would have the advantage of reasonable impartiality in the adventure". (*The Hindu*, dated 11-1-'56.)

Sanskrit is a very difficult language. As it is, most of the energy of an individual is spent in learning it, and little energy is left in him for expressing his own ideas in it. It is not suitable to be the National or Official Language, unless it is rendered easier. To have two forms for the present tense, eight forms for the past tense, twelve forms for the present perfect (aorist), four forms for the future tense etc., is something most undesirable in a language for the masses. To add to these forms, there are at present thousands of irregular declensions of nouns and irregular conjugations of verbs and so on.

I have shown at some length, in my eight articles contributed to the *Organiser*, Delhi, and published in its issues

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from April 18 to June 6, 1955, how Sanskrit can be simplified. The following are briefly the suggestions:

1. The duals be done away with.
2. The *vikaranas* or augments and infixations be abandoned, and the personal terminations be applied directly to the roots as in the second conjugation.
3. All roots be regarded as *Parasmaipada*. The *Atmanepada* terminations be reserved for the passive and impersonal forms.
4. In the conjugation of verbs, the primitive roots be used preferably. The changed forms may, however, be used to increase vocabulary.
5. The case terminations of all nouns be the same and be added to the nouns directly. An exception may be made in the accusative case of nouns ending in consonants.
6. Adjectives may not be inflected. Only one set of terminations for degree be used.
7. Only one type of the present perfect tense (aorist) be used, and this type be the fourth variety with *Parasmaipada* terminations.

I have a few more suggestions to offer to have simplified Sanskrit. I have been continuing my research.

I feel that simplified Sanskrit can in due course be the National Language of India. In the transition period, the simplified words may be used as alternatives and be regarded as correct.

Yours faithfully,

Shevapet, } K. N. KINI,
Salem. } Former Director of
29-1-56. } Public Instruction, Jodhpur

(2)

Physical Education and Scouting

Sir,

The Hindu, in an editorial, makes a powerful plea for incorporating scouting in the scheme of physical education, or rather for making the physical education programme part of a more comprehensive programme of extra-curricular activity like scouting, which combines physical activities with a variety of useful crafts and training for multifarious types of social service. Scouting has, in the past, exercised a profound influence on the character, the aims and the purpose of education in India. The idea of the scoutmaster as the elder brother and the camp-fire spirit in the scout camps have paved the way for more human and intimate relations between the teacher

and the taught in our educational institutions. The incentive to healthy outdoor life has passed from the scouts to their school-mates. Hobbies and handicrafts practised by the scouts are encouraged among all school children. The scouting ideal of service to humanity is no longer the monopoly of the scouting community, but the privilege of the boyhood of India. Again, what with the hero-worship fostered among scouts by the patrols being named after India's great men, and what with the singing of 'Jana Gana', 'God save our Ind' and other national songs, even under alien rule. Indian scouting gave a national orientation to education in India. Hence the plea of the *Hindu* on behalf of scouting will hearten those who have experienced the joys and usefulness of the scout movement.

In the same editorial, the paper says that physical education today consists of merely movements of the limbs, unrelated to any object of individual or group interest and that the school boy who does not love to play the truant to the "drill" class is a rare bird. The statement is over-drawn. In Madras at least, thanks to the training imparted to the physical education instructors and directors in the Y.M.C.A. College of Physical Education, physical education today covers organised games and recreational activity. Most of the games invented by Baden-Powell, the founder of the movement, have been absorbed in the scheme of physical education now in vogue in Madras State. Scouters used to say that the scout games have been 'plagiarised' by physical education experts.

Again, the scheme of citizenship-training now being worked out in the secondary schools and the training colleges of the State embraces the Tenderfoot and the Second-class Tests of scouting. Only the ethical basis of the scout movement, covered by the Scout Law and the Scout Promise, has been left out. In fact,

citizenship-training is nothing but 'scouting with a vengeance', but it is unfortunate that the citizenship-training is being conducted within the working-periods of the school time-table.

Physical education and citizenship-training being compulsory for every pupil, scouting as a voluntary educational activity is losing ground; and the scoutmaster is at a disadvantage, for the troop work has to be mostly repetition or reduplication of what has already been done. There is need for synthesizing and integrating the three aspects of training in the work of secondary schools, if the vital and inspiring force of scouting is to play its part in the character-training of our pupils. The physical instructor and the scoutmaster being combined in one person, is no solution.

paucity of funds in organising social service activities in colleges. But Rover-scouting has not had a fair chance in the extra-curricular activities of colleges. Rovering with its scheme of study-circles, rover quests, hiking expeditions and social service of a disciplined character is bound to exercise a healthy influence on adolescent youths. Rovering, properly organised and actively encouraged, may well form the basis of a national youth movement, for cultivating and developing a sane, balanced adult citizenship. An impetus for training for intelligent and useful citizenship through recreational activity is needed at this hour. The Central Advisory Board of Education may well consider the suggestion in all its aspects.

R. SRINIVASA IYENGAR,

Coimbatore.

In the colleges, social service leagues function; and there is nowadays no

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Editorial

WE congratulate the Madras Teachers' Guild on sixty years of memorable service to the cause of education in

**A Happy
Occasion**

long years of increasing service in the future. It may not be generally known that the first suggestion for a Teachers' Guild in Madras was put forward in the very second issue of this *Review* in February, 1895. Thereafter the question was much agitated among the teachers, and two schools of thought were seen to emerge about the scope and aims of the proposed association, one tending to confine them to improvement of teaching methods and techniques, and the other seeking to enlarge them to include improvement of the teachers' status as well. Ultimately, the more inclusive view was taken, and the Madras Teachers' Guild, which recently

celebrated its Diamond Jubilee, was formed. "Saturday, November 2nd, 1895, should prove an important day for the teachers of the Madras Presidency," the *Review* reported of the inaugural meeting. "On the morning of that day there assembled in the smaller hall of the Senate House nearly one hundred and fifty teachers ranging from the Principals and Professors of First-grade Colleges down to the Primary School teacher." J. H. Stone, then Acting Principal of the Presidency College, presided over the meeting, which adopted after lively discussion a number of resolutions. The first of these referred to the desirability of forming a teachers' association, the second named it as the Madras Teachers' Guild, and the third set out its objectives thus: "That the objects of the Guild be (a) the improvement of methods of teaching, (b) the discussion

of all questions affecting education and the profession generally, and, if necessary, taking action thereupon, and (c) the promotion of social intercourse between teachers." The Guild, thus formed, began to grow and flourish like the green bay tree; and in 1908, the next important step was taken of founding the South India Teachers' Union. On the 23rd and 24th of December, 1908, the first conference of the S. I. T. U. was held at the Wesley College, Royapettah. A sound convention was established at the outset with M. Hammick, the Executive Councillor in charge of Education, addressing the gathering.

Looking back on the history of the Teachers' Guild, one finds certain notable trends. For some reason or other, it has consistently shown more interest in secondary education than in primary or collegiate studies: it has again been more successful in ventilating grievances than in improving methods of teaching. Not that these trends are wrong or concerned with unnecessary things. But we may hope that what has received less attention in the past will not continue to be neglected. And the Guild should look forward to the day when education will cease to be the plaything of politicians and will be shaped and moulded and administered through the collective wisdom of teachers.

At long last the University of Madras has given a full picture of the new educational set-up. The Pre-

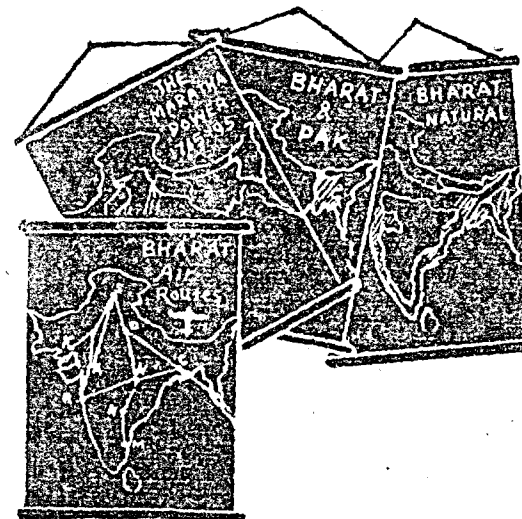
The University course is to include the study of English, a Regional or Classical language, two Sciences and two subjects from the non-science

group. In the new Degree course, the regrettable distinction now obtaining in the study of languages between the B.Sc. and B. A. students, is eliminated. All candidates for the degree, whether pursuing science or non-science subjects, are

to study both English and a Regional or Classical Language. Students choosing to specialise in science will have to study a minor group in non-science subjects, and *vice versa*. The ideal aimed at appears to approximate to some kind of pansophy, and recalls the old maxim that an educated person should know something of every thing and every-thing of some thing. The pity of it is that these courses are superimposed upon a very attenuated school course, where the pupils learn very little of science, mathematics, geography or history. As we expected, the grandiose objective once proclaimed of upgrading the school course as a part of these reforms has been quietly ignored. The school course with the Pre-University course, does not form an integrated structure. If anything, the Pre-University course is integrated with the Degree course. Thus, what we have in effect, as a result of all these alarms and excursions, is a reorganisation of the four-year University course into two periods of one and three years. Whether this will mean a higher standard in the University is a moot point. But the University authorities seem to be alive to the need to save the standards from being further lowered and vulgarised. They have bravely raised the banner for what appear to be more comprehensive and stiffer courses of learning. Much, however, would depend on the manner in which the scheme is worked. The ubiquitous influence of the politician may denigrate and degrade the best of schemes. And one wonders whether the decision to dispense with numerical scores in marking was based on academic, political or communal grounds. Anyway, the new system gives plenty of scope for the powers-that-be to influence the selection of students for coveted courses of study or for public employment. On the whole, however, the new courses, it is clear, aim at a higher and more comprehensive ideal of achievement and to that extent, they are to be welcomed.

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MONTHLY RECORD FOR INDIA

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MARCH 1956

NO. 3

The Status of the Teacher*

BY SRI K. G. SAIYIDAIN, *Additional Secretary on the Government of India,
Ministry of Education.*

There are so many matters of routine bound up with educational work and so much soul-killing drudgery that there is an ever present danger of our forgetting the fundamental objectives in our preoccupation with teaching lessons, filling up forms and dealing with headaches of discipline and day to day administration. If we do not renew our inspiring contact with the deeper purposes that education is assumed to be serving, we shall not only lose our sense of direction but also become overwhelmed with a sense of frustration. We know how many of our teachers suffer from this sense of frustration, and there are many depressing factors, including the financial, which provide a goodly measure of justification for it.

Now what are we going to do about it? We can merely grumble at the world and society and derive from it such inferior and demoralizing satisfaction as grumbling brings in its train! Or, we can adopt a defeatist attitude and decide pessimistically that nothing can and therefore need be done to improve matters. Someone has defined "pessimism" as "the loss of will and energy to strive for ideals". If this definition is true, as I believe it is, it is obviously

not an attitude that a teacher can adopt, for, if he loses his faith in ideals and the joy of struggling uphill towards them, education loses its whole savour and meaning. Or, if we are a little more conscientious—or, shall I say, afraid of our conscience?—we can compromise by setting about to make conditions with life. We can say, in effect, that if certain conditions are fulfilled e.g., if our economic prospects are improved and better buildings and equipment are provided, we shall be able to improve the quality of our work.

Such an attitude is unhelpful in any situation and particularly so in the educational field. A labourer or engineer or any other worker, who stands in the relation of an employee, can quite conceivably take up such an attitude—he can even threaten to strike. But against whom can the teacher sulk or strike? It may apparently be against his employers, but, in reality, it will be against the little children who have been entrusted to his care. Now, can the teacher really have the heart to do so? I submit that, if a person has decided, whether as a first or a last choice, to take up the work of teaching, he has no option but

* From the Presidential Address at the All-Rajasthan Teachers' Conference, Udaipur, on 29-1-56.

to make the very best of his job and to put the whole of himself into the service of his profession. If, however, his spirit is unwilling or his flesh too weak to repay social indifference with love and integrity, the honest thing for him to do is to try his hand at something else.

None of these approaches is, therefore, a rewarding approach and every one of us has to make a frightfully hard decision—that we shall win back the prestige and the status which have been denied to us by an insensitive society and a pennywise State by love and service and devotion and integrity. It may not appeal to people who believe only in the effectiveness of force. But, in a country which has the ambition to solve even its political, social and economic problems on the basis of love and *ahimsa*, is it too unreasonable to expect that teachers will be able to solve their problems through the irresistible force of love and service? And, after all, what is the alternative? We can either have both a sense of economic frustration and a sense of moral dissatisfaction at not discharging our duties to the best of our ability, or we can at least have the satisfaction that we are worthy of our salt, even though the conditions are far from satisfactory. It would be difficult to argue convincingly that a sense of double deprivation is preferable! I would, however, venture to point out that it would be impossible for any society or nation to ignore indefinitely the reasonable claims of a group of persons whose devotion and integrity are, by and large, unquestioned and to whom it has entrusted the whole future of its children. One of the main reasons for the teachers' failure to pull their weight in society is their inability to measure up to the demands of their callings. This affects adversely even the position of the minority—and there is, thank God, such a minority—to which such criticism does not apply.

But I know of many cases—which of us here does not?—where teachers have

been able to transcend the objective situation through the magic of their personality, their character and their sincerity. Without actually trying to do so, they have been able to win not only the affection and admiration of their students but also the respect of the entire community. There is still, in our national character, something of the tradition which regards the good teacher as a *Guru*, and many persons even now consider him to be second only to men of God. To the extent that we can approximate to the conception of the "good teacher", we shall be able to reclaim the territory which we have lost during the last hundred years, or so. Let us, therefore, seriously reflect over the situation and come to the high resolve that, in this matter, we are going to act and *do the right thing unilaterally*, because that is the only way in which any vicious circle like this can be successfully broken.

What does it imply and where do we go from here? The very first thing which the teachers will have to do is to cultivate a correct appreciation of the basic significance of their work. I confess frankly that the crucial importance of education in national life has not yet been fully recognized. This is reflected in the priority that we have assigned to education in our development plans, in the lack of a sense of real urgency about the educational situation, and the inadequacy of the funds that have been made available for the implementation of educational schemes. I do not, however, wish to discuss here how other social or political groups have failed in their obligations in this respect. My immediate grievance is that we ourselves—teachers and educational administrators—have not always shown a due appreciation either of our work or our role in society. We have been listlessly content to accept the back seat which society, in its ignorance or indifference, has assigned to us, and, so long as this is not set right and we do

not change our own attitude, we shall not achieve our true status. Is there any reason, I ask you, why a teacher should regard himself as a "mere teacher" or a "poor teacher" or should look upon his work as less important or honourable or socially significant than that of the scientist or the engineer or the philosopher or the statesman?

It grieves me and depresses me profoundly when I see teachers almost apologizing for themselves in social gatherings or public functions. I am not suggesting that they should assume airs or throw their weight about unduly, but I do feel that they should walk straight and erect, conscious of the innate dignity of their work and, therefore, of their personal dignity which derives from it. Who is there in the whole wide world that is entrusted with work which is either more difficult and complicated or more pregnant with consequences for the future of mankind? There is no machine which is more complicated or difficult to manipulate than man's physical organism, and the mind of man is infinitely more intricate. The teacher has to deal with both—the physical and the mental health of the child. It is stupid to imagine that *any* person—good, bad, indifferent, or even half-witted—can deal with the education of a child and dangerous to believe that a person who does this work competently and honestly is not important in the scheme of things. If the right type of education is not developed in our country, we shall be building the edifice of our future on quicksands, for whatever we may achieve in other fields—economic, industrial and technical through forced marches, as it were, will come to grief, because of the low calibre of the human personnel turned out of our educational institutions.

But the argument is not merely technical or economic, but goes much deeper, because it has to do with the whole concept of the dignity of the

human personality. It is the birthright of every child, in any decently conceived and civilized society, to develop his reason, to cultivate an appreciation of beauty and to acquire a sense of right and wrong. If the child or the youth does not come into this precious heritage—which, in the ultimate analysis, it is the function of education to ensure—his life will remain poor, barren and lonely.

A few weeks back I read a story about Einstein which moved me profoundly. At a musical soiree, arranged in his honour, the great scientist, who was also a fine musician, found himself seated next to a young man whom he did not know, and who, it transpired, had no ear for music. Einstein coolly ignored the distinguished gathering, took hold of the young man, marched him out of the salon into his own room, and there, for over an hour, played a series of well graded records which initiated the obscure young man into the world and beauty of music. On his return to the salon when the function was about to conclude, the hostess rather indignantly asked him where he had disappeared. He quietly replied: "My friend and I were engaged in the greatest activity of which man is capable." "And what is that?" asked the hostess in surprise. Einstein's reply has ever since haunted me with its pregnant profundity: "We were opening up yet another fragment of the frontier of beauty." In this context, may I remind you that the true teacher not only opens up before his children fragments of the frontier of beauty, but also of the frontiers of truth and goodness? Once a teacher is convinced that this is what he is doing—making their lives impinge on these limitless frontiers—he will not only throw off all sense of inferiority but derive from it an inspiration and impetus of irresistible power.

I have so far confined myself to a discussion of basic objectives and purposes and not dealt with concrete issues because a discussion of these issues has

no meaning unless it is carried on in the context of the basic objectives. I know that you are all seriously concerned about the reported fall in academic standards and the deterioration of discipline amongst the students. It is neither possible for me, nor is this the proper occasion, to discuss the causes and remedies of this situation in any detail—I shall, therefore, allude only to two or three points which strike me as specially significant. If we are anxious to raise the standards of scholarship in the students, we must raise them in the teachers first. A teacher who is not interested in reading or the adventure of ideas, who does not love books, whose knowledge in his own special field of study is static—such a teacher can never kindle intellectual enthusiasm in his pupils. He may enable them to pass examinations, but he will leave their mind unquickened and interests unstimulated. As part of the answer to this problem I would place special emphasis on the organization of a good library in every school so that the intelligent reading of good books may become an integral part of their life. And “intelligent reading” implies the training of all children in the “art of study”, which is much more than mere mechanical reading and assimilation of story or information. It is the active response of the mind to the knowledge imparted, so that it becomes integrated into the growing personality. Secondly, I would insist on high standards of efficiency in all that the children do—whether it is practical work or intellectual work or artistic work. It is a wrong view of education which equates it with imparting a certain quantum of knowledge. What educates the mind and personality is not the amount of information acquired but the liveliness of mental curiosity, the active role of the mind in assimilating knowledge and transforming it into the currency of understanding or appreciation and the opening of new doors and windows that comes in its train. How often do we come across students who pass

through schools and colleges, but whose knowledge remains meagre, their curiosity dead and their interests unawakened! The reason is that their methods of teaching and learning have been dull and defective. Knowledge has not been motivated by any life situations, the mind has not played an active part in its acquisition and the opening up of new interests has been hindered by the pressure of an unimaginative examination system. If education is intelligently organised, there would be some freedom for students to follow their developing interests right through and to gain real mastery in certain branches of study, instead of merely concentrating on fulfilling certain minimum examination requirements. They should be given the opportunity to struggle with challenging assignments and projects, for it is simply *not* true to say that children are mentally lazy and ease-loving and like to shirk work.

There is one essential condition for excellence in work as well as the proper training of character—creation of the right kind of relationship between the worker and his work. Translated into educational terms, it means that knowledge—in fact, the whole of the curriculum of learning, skills and activities—should be presented to the child in such a way that he may feel genuinely interested in them and realize vividly that whatever he is acquiring contributes to the expansion, the deepening and the enrichment of his personality. A good teacher should enable his pupil to realize that the history, geography, science or literature that he is learning is opening out new doors and windows into the world that surrounds him. And not only into the world *outside* but also into the world *within* him, quickening his appreciation, his sympathy, his social and practical understanding.

I am not suggesting, mind you, that the child must find all school work interesting in the sense of being light or diverting. I am asking that it should be

interesting in the *deeper* sense, i.e., significant and worth-while, and even the drudgery should be suffused with meaning by being integrally linked up with what is creative and stimulating. Have we not seen, over and over again that students “learn their subjects” as we call it without realizing what they stand for or why they are expected to waste good time on them! If a normal, intelligent adult cannot put the best of himself into his work under these conditions, is it any wonder that the child reacts sharply against such an educational regimen and that his flagging attention has to be whipped through such adventitious aids as rewards, punishments and other forms of emotional blackmail? If we are anxious to raise the standards of our schools, we have to re-examine our methodology and our curricular approaches in the light of this supreme psychological consideration. Let us, therefore, make the best of the resources that knowledge of child and adolescent psychology have placed at our disposal and press them into the service of our educational aims.

I may perhaps say a few words, in conclusion, about this recurrent problem of discipline which is rightly exercising your minds. It is obvious that if we are unable to produce a generation of young men and women who have disciplined characters, national life cannot be organized on healthy lines. I do not regard the problem of discipline as something distinct from the problem of good teaching—we are not, as it were, trying to provide good education *plus* something called training of character. If some of the conditions that I have stipulated and others that are well known to you are satisfied, we shall be able to build discipline into the character of the young generation. These would include

teaching that is vivid and interesting, a pleasant and stimulating school environment, a pattern of school government which draws students into active and responsible partnership and a courageous refusal to adopt the cheap devices of corporal punishment which poison, even today, teacher-pupil relationships in many schools. It is only a *total* approach to this problem which utilizes *every* aspect of school work, curricular or otherwise, that can cultivate the necessary ideals and habits of discipline. But above all, it is a question of the personal relationship between the teacher and the pupil. A teacher who has a genuine love for his children, can deal with many problems which even intelligence and psychological insight may not be able to solve, for Love can unlock many doors to which Reason may not be able to find the key. The true teacher must discover the divine spark, however feeble and deeply embedded in the ashes, which is to be found in almost every child and cherish it with tender care. To help the child, who is physically or mentally or emotionally halt or lame or blind over the stile, to develop his powers of self-expression, to give him an insight into the realm of values, to make him conscious of the nature of his relationship to the community—these are thrilling objectives which can challenge all our goodness and courage, and the measure of our success will eventually depend on how much of these qualities we are able to cherish in our own personality. This is at once a challenge to society and to the teacher. Society must provide for teachers conditions of work which will protect them from developing unlovely complexes and a sense of maladjustment; the teachers should, on their part, make themselves worthy of their mission not only intellectually but also personally.

More than 200 years ago Benjamin Franklin, the 250th anniversary of whose birth was celebrated on January 17th last, startled the American people (and the people of other countries) by telling them their educational system was faulty, and should be revised.

He insisted that colleges should not be restricted to teaching "ornamental studies" for the wealthy; that they should be for all the people, including women. With clear logic he proved that the prevailing classical education must be broadened to include science, modern languages and the mechanic arts, if the world was to progress.

These revolutionary proposals came from a man who had received less than two years of formal schooling. Yet, within a lifetime of service devoted to the promotion of useful knowledge, he had founded two colleges and helped many others; was honoured with degrees from Oxford, St. Andrews, Yale, Harvard, and William and Mary, and was elected to membership in 24 of the world's leading learned societies.

Franklin's proposals bitterly opposed in his day, but universally accepted later) grew out of his intensely practical mind.

Lacking the opportunity for formal schooling, he had to work out his own plan of education.

He taught himself arithmetic because he needed it to pursue scientific studies. He taught himself to write by self-imposed prose exercise daily—using the *Spectator* essays as his text. He learned French, Italian and Spanish, in addition to Latin, because the new ideas of discovery were written in those languages. He adopted with enthusiasm the experimental methods the Scientific Societies were struggling to introduce into the classically minded universities.

But Franklin was not content to improve his own mind. He wanted ardently to help others to acquire an education. The early leaders in the colonies had been educated men, but

their successors had been too busily occupied in wringing an existence from a reluctant earth to have time to educate themselves, or to provide schools for their children. Franklin strove to remedy this by encouraging self-education and by providing schools that would prepare young people for the tasks they must undertake.

During his business years he organised *The Junto*, "the best school of philosophy, morality, and politics that then existed in the province." He had drawn up the rules for the club of mutual improvement and it became the club of the earnest, poor, but enterprising young men who sought a convivial fellowship that would lead to their advancement.

FIRST LENDING LIBRARY

As a means of making more books available to members of the Junto, Franklin recommended pooling their books, but as this was not as effective as he had hoped, he then proposed the formation of the Library Company of Philadelphia, the first subscription library in America. Later, when he was in a financial situation that permitted the distribution of gifts, he made substantial contributions to college libraries.

Franklin was so satisfied with the progress of the Junto that he envisaged the formation of a group of more advanced students. He proposed to bring together American men of learning; find out what they were doing; and to pool their knowledge. To achieve this end he printed a circular letter and distributed it among his correspondents. In this way he secured the cooperation of men of outstanding intelligence in founding America's foremost learned society, the American Philosophical Society.

PROPOSALS ON EDUCATION

The greatest of Franklin's many contributions to education was the effort to establish a college in Pennsylvania. He did not propose a course of studies similar to that offered by other established

colleges. In one of his earliest writings he had lampooned the teaching in which he saw little of practical benefit to the students. Instead, he devoted much thought to the idea of a college that would be devoted to the needs of the age. The outcome was the publication of "Proposals Relating to the Education of Youth in Pennsylvania," which he printed and distributed with his newspaper.

His energy, originality, astuteness, and civic influence made him the leader in the advanced step in education that was to be made, for as might be expected coming from Franklin, the Proposals advocated a practical education that did not neglect the graces.

PIONEERED MANY SUBJECTS

Franklin's Proposals and other writings brought practical studies, formerly taught by irregular teachers, into respectability, and placed them under a board of trustees with personal responsibilities.

But they did not stop there. They pioneered the inclusion of athletics as a regular college activity. They advocated greater emphasis upon the study of English and the teaching of modern languages as being "more useful" than the exclusive study of Latin and Greek.

Among the other subjects recommended were advanced courses in history, political economy and government, as well as training in agriculture and drawing—which Franklin saw as a sort of universal language.

Franklin originated the plan of the "elective system of college studies" and the group system—both widely adopted many years later.

THE UNIVERSITY OF PENNSYLVANIA

Following his principle of striking while the iron was hot, he called personally upon those men whom he thought would be willing and able to subscribe the necessary funds to start the school. He was successful in securing the co-

operation of these influential people, and the Academy and Charitable School was opened in 1751.

When this institution matured, it became the University of Pennsylvania.

Franklin was not content to see the school started. In printing the sermon preached at the opening of the Academy he appended to it *The Idea of the English School*, intended for the guidance of the trustees. In this he outlined a progressive course of studies to be followed through the six grades. In many cases he named the books that should be used as texts. "Thus instructed, Youth will come out of this School fitted for learning any Business, Calling, or Profession, except such wherein Languages are required; and 'tho unacquainted with any ancient or foreign Tongue, they will be Masters of their own."

FAVoured EDUCATION FOR WOMEN

Amazingly for those days, Franklin favoured realistic education for young women as well as young men. He was convinced that a knowledge of accounting was desirable for the thrifty housewife. Some of his best scientific letters were sent to Polly Stevenson. He had the utmost confidence in the ability of women to take their place alongside men in business as well as in the home.

It is natural that he should have written what is, perhaps, the most thoughtful of all tributes to education, to his friend Dr. Samuel Johnson.

"I think with you that nothing is of more importance for the public weal than to form up and train youth in wisdom and virtue. Wise and good men are, in my opinion, the *strength* of the state, far more than riches or arms... and though the culture bestowed on many should be successful with only a few, yet the influence of those few and the service in their power may be very great. Even a single woman, that was wise, by her wisdom saved a city."

U. S. I. S.

Sri Nava Bharat Asram, Goribidnur.

Spiritual and Moral Instruction Programme

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(Continued from Vol. LXI, page 14)

(d) The ideas contained in the 'mantras', according to the 'bhakti' school of thought.

Sambhuuti = attaining the experience of Brahman in *samaadhi*, that is, the practice of *samaadhi* in order to attain the experience of *Paramaatman* directly.

Asambhuuti = removal of that state of mind which prevents the attainment of *samaadhi* and of the experience of *Paramaatman*, that is, the preliminary spiritual practices of giving up the six evil passions of lust, anger etc. and of *ahankaara* etc. and the developing of active moral virtues.

Anyat eva = (The true path to salvation) is different from.

Tat (Mantra 13) = the true path to salvation.

Tat (Mantra 14) = true *saadhana* for attaining *moksha*.

Vinaasa = destruction of sensual and mental activities which develop in man the attitude of extreme attachment to worldly objects, activities and ambitions.

Mrityum tiirtvaa = after removing the sins which prevent the attainment of *samaadhi*.

Explanation of the Yogic School:—Those persons who merely inhibit or check all their mental activities based

upon *Rajoguna* and *Tamoguna* which promote the enjoyment of the pleasures of the world to the maximum degree possible, and without paying any attention to the mental activities promoting *Sattvaguna* in the least, will enter into the state of blinding darkness, as they will become extremely inert and lazy. Again, the man who is deeply interested in and practises enthusiastically only the mental activities promoting *Sattva guna* or the divine attitude in him, neglecting completely the spiritual practices of *Brahmacharya* or self-control which check his natural liability to *Tamoguna* and *Rajoguna*, will also pass into greater blinding darkness, as he cannot avoid committing sins, being compelled by his natural *pravrittis* or tendencies of *Tamoguna* and *Rajoguna* in his daily life. We have heard from wise sages, who have explained to us the nature of *Aatman* that Truth or *Aatman* is different from *Sambhava* or the active spiritual virtues promoting *Sattvaguna* in the individual as well as *Asambhava* or inhibition or *brahmacharya* practices checking all mental activities based upon *Rajoguna* and *Tamoguna*. But he alone who understands *Aatman* to be closely connected with *brahmacharya* or self-control practices on the one side and active mental virtues promoting *Sattvaguna* and spirituality on the other, will gradually destroy his life of birth and death by the practices of inhibition and *brahmacharya* and attain self-

realisation or the bliss of immortality by the active practice of divine virtues. From the *yogic* attitude, we have to understand that, while *avidyaa* and *vidyaa* purify the intellect, or *jnaanam*, *Sambhuuti* and *Asambhuuti* purify the heart or the emotions and the will.

Explanations of the 'jnaanin' school of thought :—Those persons who (forgetting *Brahman*, the primary cause of the universe) place faith in *Asambhuuti* or the world which has not got independent existence and is liable to destruction, will enter into blinding darkness, as they will be attached to its transitory pleasures and pains only. Again, those who (forgetting the world which is the manifestation proceeding out of the *Brahman* and appearing as separate from Him) seek *Brahman* only, they also enter greater blinding darkness, as they, being in the world and possessing bodies, cannot attain *Brahman* without the medium of worldly physical and mental spiritual practices. Our ancient *Aacharyaas*, the wise *gurus*, have stated emphatically, and we have heard it from them, that the effect of the worship of *Sambhava* or *Brahman* who alone has real existence is one thing, that is, mere inertness and laziness, and that the effect of the worship of *Asambhava* or the world is another thing, that is, becoming merged in worldly activities and pleasures.

But the person who perceives *sambhuuti* or *Brahman* and *vinaasa* or the universe together, that is, who worships their union, will conquer death or cross *maaya* by the proper discharge of his functions in the world in a holy manner and attain Eternal Bliss by his meditation upon truth, vision of *Brahman* and attaining union with the *Paramaatman*.

(2) While *vidyaa* is the knowledge of *Avyakta* or the Unmanifested, *sambhuuti* or *sambhava* is *Avyakta* itself. While *avidyaa* is the knowledge of the *vyakta* or manifested universe, *asam-*

bhuuti, *asambhava* or *vinaasa* is the *vyakta* itself. Neither *Vyakta* nor *Avyakta* is *satya* or truth in its fullness; each is an *amsa* of *satya*. *Paramaatman*, including both *vyakta* and *avyakta*, is *satya* complete.

The meanings of *anyateva*, *Tat* (13) and *tat* (14) are the same as mentioned in (1) above.

Those persons who worship merely *asambhuuti* or *vinaasa* or manifested universe (*vyakta*) will enter into darkness, as they will not be free from *sariira* or the bondage of matter. Again, those who worship merely *sambhuuti* or *Avyakta* or the unmanifested without any contact with the world, will enter into greater darkness, as they will be attempting to achieve the impossible. Our ancient sages have stated clearly, and we have heard from them, that the result of the worship of *Sambhava* or *Avyakta* leads to one undesirable result, as it is not *Satya* in its fullness, being only an aspect, part or *amsa* of Truth. Similarly, the worship of *Asambhava* or *Vyakta* leads to another kind of undesirable result, as it is not also *Satya* in its fullness, being only another aspect, part or *amsa* of Truth. But he who worships *Vyakta* and *Avyakta* together and *Paramaatman*, including both, crosses death by worship of *vinaasa* or *vyakta* and attains Immortal Bliss by the worship of *Sambhuuti* or *Avyakta*. It is only when man gets the knowledge of *Paramaatman* or *Purushottama*, who is *Satya* in its fullness, including both *vyakta* and *avyakta* in Himself and being beyond both of them, he will cross death by the worship of *Vyakta* and attain Immortal Bliss by the worship of *Avyakta*.

(3) *Sambhuuti* = that which is born and is an effect, i.e., the manifested universe (*Sambhavam* means birth). It is *vinaasa* also, because it is liable to destruction. *Asambhuuti* = what is other than *Sambhuuti*, i.e., *prakriti*, the un-

differentiated cause whose essence is *ajnaana* or nescience and which is the source of all activity and desire.

The meanings of *Anyat-Eva, Tat* (13) and *Tat* (14) are the same as noted above.

Those persons who concentrate their attention or meditate upon the unmanifest *Prakriti* or the undifferentiated cause whose essence is *ajnaana* or nescience, and which is the source of all activities and desires, enter into a state of darkness. Again, persons who take delight in *sambhuuti*, that is, in the phenomenal *Brahman*, known as *Hiranyagarbha*, enter into greater blinding darkness. We have heard from sages who have taught us Truth that what result from the meditation of the phenomenal *Brahman* or *sambhava*, namely, supernatural powers, are one thing, and that what results in the meditation of the unmanifest or *prakriti* (its essence being nescience) is another thing, namely, the absorption into the Primal Cause. But he who understands that the meditation on the manifest (*vinaasam*) and the meditation of the unmanifest (add letter 'a' before *Sambhutincha* in order to make it *Asambhutincha*) should be practised together, overcomes death by the practice of the meditation of the manifest (*vinaasena*) and will be absorbed into the First Cause by the meditation of the Unmanifest (*Mrityum tiir-tvau Asambhuutyaa Amritam Asnute*—here observe that 'a' is added before *Sambhuutyaa*). But what do we mean by overcoming death? It means that the person overcomes all kinds of deficiency (such as limited power, demerit, covetousness and so on) by the attainment of supernatural powers arising out of the concentration upon 'Hiranyagarbha' or worship of *Vinaasa*.

Explanation of the 'bhakti' school of thought:—Those persons who worship *asambhuuti*, that is, are merely devoted to the destruction of their

sensual and mental activities (which promote in them attachment to worldly objects, actions and ambitions) by the spiritual practices of conquering evil passions, giving up *ahamkaara* and *namakaara* and exhibiting moral virtue in their daily life, forgetting at the same time that their true aim of life should be the attainment of *Paramaatman* in *Samadhi-jnaanam*, will enter into darkness. Again, those persons who take delight in the direct practices of *Samaadhi* in order to get the experience of *Paramaatman* immediately without paying any attention to the preliminary spiritual practices of *Asambhuuti* or giving up of evil passions or *ahaamkara* etc., will also enter into greater darkness. Our ancient *bhaktas* or great saints have stated, and we have heard from them, that the means to *moksha* is not merely the direct practice of attaining *Paramaatman* in *Samaadhi*, and that the means to *moksha* is not also the mere preparatory *yogic* spiritual practices of giving up *arishadvarga*, *ahamkaara* etc. But he who knows that the true *saadhana* for attaining salvation is associated with both the direct practices enabling us to attain *Samaadhi-jnaanam* and the preparatory *yogic* spiritual practices of *vinaasa* or destruction of *arishadvarga*, *ahamkaara* etc., and practises them in his life together at the same time, he will cross death or remove the effects of all kinds of sins by the preliminary *yogic* spiritual practices of *vinaasa* and attain the Eternal Bliss of the direct vision of *Paramaatman* by the direct practice of *Samaadhi* or *Sambhuuti*.

Conclusion.

Point out to students that attempts are made so far to explain the ideas contained in these *mantras* on the basis of the different meanings of the above words given by different commentators. But will it be possible to understand the meaning of these words with the help of ideas contained in *Mantras* 4 to 8 of the

Isaavaasya Upanishad itself? Suggest the following ideas to them for their consideration and reflexion.

(1) *Mantras* 4, 5 and 8, according to the *jnaanin* school of thought, or *mantras* 4 and 5 as well as the first line of *mantra* 8 according to the *bhakti* school of thought, describe the characteristics of *Aatman* or *Brahman*, the Truth of the universe. *Sambhuuti* is the worship or meditation of these characteristics of *Brahman*. *Mantras* 6 and 7 according to the *jnaanin* school of thought, and *mantras* 6 and 7 as well as the second line of *mantra* 8 according to the *bhakti* school of thought, describe the spiritual attitude of the *Brahma-jnaanin* towards the world and the spiritual practices to be carried out by him in his daily life in the world. The worship of *Asambhuuti* is the development of the above spiritual attitude, and the performance of the various spiritual practices mentioned in them—*vinaasa* being the destruction of the extreme attachment towards worldly objects, actions and ambitions along with *arishadvarga* (evil passions), *ahamkaara* etc., by these spiritual practices.

(2) It is stated in *mantra* 12 that those persons who simply meditate upon the characteristics of *Brahman* or *Aatman*, the Truth of the Universe, without performing the corresponding spiritual practices at the same time in their daily life, will enter into darkness, that is, will be merged in the *samsaaric* life of birth and death. Again, those persons who merely carry out these spiritual practices without making any attempt to realise and become convinced of the characteristics of *Aatman* or *Brahman*, the Truth of the Universe, as well as of themselves, will also enter into greater darkness.

(3) *Mantra* 13 declares that we have heard from *Dhīras* or ancient spiritual heroes who were *Mahaatmaas* and had attained *Brahma-saakshaatka aram* that the true path to salvation is not merely the *sravanam*, *mananam* and *nidhidhyaasanam* of *Aatman* or *Brahman*, giving up all the spiritual practices connected with the world, and it is not also the mere performance of spiritual practices connected with the world in a mechanical and customary way, without the attainment of *jnaanam* or the *Sravanam*, *Mananam* and *Dhyaanam* of the characteristics of *Brahman* or *Aatman*.

(4) *Mantra* 14 emphatically declares the important message that a man aiming at spiritual perfection should know that the true *saadhana* for attaining *Moksha* or salvation should be associated both with *Sambhuuti* or the *Sravanam*, *Mananam* and *Nidhidhyaasanam* of Truth, *Brahman* or *Aatman*, and *Vinaasa* or the performance of all the spiritual practices mentioned in *Mantras* 6, 7 and 8, such as realising all beings as *Aatman*, realising *Aatman* in all beings, not hating or becoming disgusted with any person or thing, realising the unity of all beings and objects of the universe, removing *Moha* or delusion from the heart, absence of all feelings of sorrow during misfortunes etc. Surely, such a *Mahaatma* will destroy all his sins, conquer death at the same time by the performance of all the spiritual practices mentioned above and attain Immortal Bliss or his joy of realisation of *Aatman* or *Brahman* by the *Sravanam*, *Mananam* and *Dhyaanam* of the characteristics of *Aatman* or *Brahman*.

(To be Continued)

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Teacher: the Panacea of Indiscipline

By SRI SUDARSHAN AHLUWALIA, B.A., *Ex-Secretary to the Headmaster,*
Station High School, Pulgaon.

"STUDENTS are indisciplined!" This is the universal cry. Not only seasoned statesmen, even the mushroom politicians, often subscribe to the view that students have become uncontrolled, unruly and indisciplined; and they are tremendously terrified and horrified to see the stormy current of indiscipline surging in their hearts. But a few members of the teeming teaching community, though their strength is comparatively small, never unequivocally contribute to this unbalanced and unreasonable (shall I say, undesirable) view. Only a sane man in an exceptional fit of insanity will say that "students are indisciplined!" Dr. Harekrishna Mahtab, Governor of Bombay, while inaugurating INDIA, very rightly observed: "It is wrong to use the word 'indiscipline' where students are concerned—they are never indisciplined, but only make trouble when they don't find scope for their imagination". The truth is that the students are the fountain of vitality and they brim with progressive ideas and zeal for activity. They are forced to indulge in some sort of trouble when they are not provided worthy channels and sufficient scope for their unmeasurable enthusiasm, but on the other hand are scolded and despised in season and out of season by the teachers, the parents and the so-called saviours of the nation. However, this indulgence can never be labelled as "indiscipline" as it is only a "mood of distemper."

Now there is a question with a capital Q. Who can avoid and eliminate the usual occurrence of such "moods of distemper"? It is quite obvious that as a single straw cannot check the eruption of a volcano, similarly a poor teacher, almost neglected by and often despised by the bureaucratic official-

dom, alone cannot purify the contaminated atmosphere. For the early and quick elimination of such occasions of the "mood of distemper", the Government and society will have to change their so-called reactionary outlook (presently however the National Government has planned to transfuse blood in the dilapidated structure, though the progress is at a snail's pace) and give a place of esteem and reverence and a desirable remuneration to the teacher who is a deserving claimant.

However, ill paid, ill fed and neglected the teaching community may be, a teacher should not forget that he is the moulder of the destiny of the children put to his charge and the only guardian of the nation. He should try his utmost and avoid the tendency of the students to indulge in distemper by cultivating healthy habits and inculcating worthy ideals in them. He can keep in mind the points noted below :

(a) The child is a mimic, he often takes his teacher as his ideal and imitates his dress, way of talking and mode of living. Therefore the teacher should try to be a paragon of all the virtues. It is not good for him to prescribe impracticable precepts for practice to the students. He should remember that example is better than precept. If the example is bad, "evil communications corrupt good manners." If it is good, "iron sharpeneth iron." The truth is : "As is the teacher, so is the class."

(2) The teacher should himself be a friend, a philosopher and a guide to his pupils. He should be impartial in his dealings. The knowledge imparted by him should be scientific, ethical and

uptodate. Thus, automatically the pupils will take him as their real "Guru", and by following his footprints will become well behaved, true seekers of truth and assets to society.

(3) Moreover, he should rouse their apperceptive mass to the desired possible extent and create attention, interest and curiosity in learning. Thus they can become well disciplined and can use and appraise their latent powers of reasoning, thinking and inventing new things. He should remember that "it is better to rule by love than by sheer force". The truth is, "Love is Christ". *Prem-rup hai Bhagvaan kaa.*

(4) By adopting the play-way method in instruction and encouraging extra- and co-curricular activities, such as games, sports, dialogues, conversations, discussions and symposia, he

should try his level best to sublimate their naked and crude instincts which are harmful for their growth and development, and redirect them to socially desirable and morally approvable channels. He should keep in mind the adage, "All work and no play makes Jack a dull boy, and all play and no work makes him a mere toy." Moreover, the teacher should remember that generally sex perversion leads to mental chaos. So he should indirectly tell the students that sex is a natural phenomenon like every other phenomenon, and should very intelligently lead the pupils to think of God as love, the creator and sustainer of all life.

Thus, through proper superintendence and careful guidance, teachers can uplift the morale of the pupils, raise the tone of discipline in the school and make the school a real and worthy "monument of discipline".

Our Educational Diary

(February-March 1955)

BY "PEPYS"

8-2-'56 :

Speaking at Devakkottah, the Director of Public Instruction appealed to the Nagarathars to finance the spread of education.

* * *

Three hundred and twenty crores have been allotted to education in the second Five year Plan. The shift system will be given a fair trial to achieve expansion of education. The salaries of elementary school teachers will receive serious attention, while quarters for teachers will also be built. The existing schools will be up-graded and multi-purpose schools will be started in large numbers. The

University Grants Commission will turn its attention to improve the educational standard at the University stage, and to reduce wastage. The diversified courses of study in schools are expected to reduce the rush in colleges.

Social education will receive great attention. Rural Universities, libraries and more institution of higher technological education will be opened in various parts of the country.

4-2-'56 :

Tributes to the Rev. Dr. A. J. Boyd's services in the cause of education were paid at the meeting held under the

auspices of the Association of the University Teachers. Dr. Boyd is retiring as Principal of the Madras Christian College after a service of 30 years in the cause of education.

* * *

The Government of India has set up a National Council for Rural Higher Education.

* * *

13-2-'56 :

The Prime Minister suggested at Shaheednagar that degrees should be given only after the candidates turned out physical labour for six months or a year.

* * *

Dr. Humayun Kabir appealed to teachers to develop spiritual contact with their students by their own example and precept, and attain prestige and dignity. He said that in the matter of salaries, the elementary teacher's lot should be first tackled, as everything rested on this educational foundation. He also gave a tip to students to read other books *with interest* and regularly, instead of making feverish preparations just before the examination.

* * *

Dr. Naidu of the Venkateswara University said that the Pre-University course would be introduced in some of the schools in Rayalaseema.

* * *

15-2-'56 :

Speaking at Egmore, H.E. Sri Prakasa affirmed that Sanskrit was a living language and that a study of the language was essential for the preservation of Indian culture.

* * *

17-2-'56 :

Rajaji declared that the mother-tongue should be the medium of instruc-

tion at all stages of education, including the University. The problem of Tamil equivalents for technical terms would be solved in due course.

* * *

18-2-'56 :

According to a Swamiji, enough money could be saved to meet the expenses of primary education, if people abstained from drinking, smoking and the cinema. He also said that text books should not be changed every year.

20-2-'56 :

Addressing the Jamshedpur Rotarians, Dr. C. P. Ramaswami Iyer pleaded for a scheme of diversification at lower levels of education, so that the "memorisers" might be weeded out of higher studies. Only students with merit should be admitted into the Universities which should not be mere breeding grounds for quill drivers. At the present day, education should be imparted in a variety of vocations.

* * *

23-2-'56 :

Handsome tributes were paid by the Raja of Ramnad to the Ramakrishna Mission in the cause of education.

* * *

Dr. T. M. P. Mahadevan pleaded for the study of humanities in general and philosophy in particular for the development of the mind and for a proper appreciation of the fundamental values of life.

* * *

25-2-'56

Dr. Keskar affirmed that the radio would become the supreme medium not only of entertainment, but also of culture and education.

* * *

Father William, a veteran educationist, speaking at Quilon, referred to the poor lot of teachers and said: "Take care of the teacher, and education will take care of itself." He issued the warning that a discontented teacher was not only inefficient, but was also a source of insidious tendencies which might threaten the whole fabric of society. The best way to improve education would be for teachers to keep the highest motives in mind and develop a tolerant and broad-minded spirit.

24-2-'56 :

Speaking at the Nanguneri Taluk Elementary Teachers' Association, the Director of Public Instruction stressed the need of the teachers to set up high moral standards. The Secretary of the Association pleaded for the introduction of Government teachers' scales to other elementary teachers.

29-2-'56 :

The Seminar on Art Education, sponsored by the Lalit Kala Akademi, has recommended the compulsory teaching of arts and crafts in the early stages of education. This would make education more complete. The inclusion of arts and crafts in the High School curriculum was also recommended.

Speaking at the Founder's Day celebration of the Sir M. Ct. M. High School at Purusawalkam, Minister Subramaniam announced that the Madras Government would shortly publish a white paper on all aspects of primary, secondary and University education.

Dr. Mino Das, Parliamentary Secretary, told the Lok Sabha that the Commission appointed to go into the question of securing efficiency in English at the University stage would also take into consideration differing stan-

dards of teaching English at the secondary stage.

Dr. Jayakar appealed to the members of the Poona University Court to make the University an instrument to spread knowledge and culture to the humblest man in the Maharashtra.

Speaking at Tirunelveli, the Director of Public Instruction said that the income from articles produced in Basic Schools should go to the pupils of the institutions concerned, and should on no account be credited to the account of the management or the state.

2-3-'56 :

Dr. Das told the Lok Sabha that the Union Government was contemplating the introduction of an All India Educational Service with a view to develop the national system of education. It would be the aim of this service to train teachers.

The Union Government proposes to start a College of Physical Education at Bhopal at a cost of Rs. 7 lakhs. The College will conduct diploma and degree courses.

Speaking at the Madras Teachers' College Centenary celebration, Minister Subramaniam appealed to teachers to keep away from politics and political agitation, and thus command the respect of the people at large. He also said that *mere increase in salary would not improve their prestige*. In the past, great teachers had not been rich. Of course, he was anxious to help them. Teachers must regard their profession as a noble one and should work with enthusiasm and a spirit of self-sacrifice. Teachers should keep themselves abreast of the times and must themselves be good students. Their task was difficult, especially at the present time when everything was changing.

6-3-'56 :

Sri G. Ramachandran, the Basic Education expert, announced that the Rural Institute of Higher Education would start functioning at Gandhigram from July next. He revealed the fact that a battle royal was raging between the Union Education Ministry and the Planning Commission about greater allocation of funds for education. He also said that the Basic Education programme was received with lukewarm enthusiasm. Some states were not able to appreciate the need of the times. Even the educational authorities were half-hearted in implementing the programme. Its value had to be impressed on them.

8-3-'56 :

The United Congress Legislature Party (Andhra) has recommended that education till III Form should be free. Sri B. Gopal Reddi promised to consider another resolution that education upto S. S. L. C. should be free to children of parents whose annual income did not exceed Rs. 1200/-.

The Andhra Government is considering the taking over of all aided elementary schools by the District Boards. It has also decided to grant the same scale of pay to Elementary School teachers both in Government and in aided schools.

Book Review

THE MADRAS TEACHERS' GUILD DIAMOND JUBILEE SOUVENIR, PP. 134.

The Madras Teachers' Guild, Rajah Annamalaipuram, Madras 28.

As we pointed in our editorial columns last month, the Madras Teachers' Guild, which was founded in 1895, recently celebrated its Diamond Jubilee. On that occasion, a beautiful souvenir was brought out. It contains messages, several interesting articles in English including an account of the Jubilee celebrations, and a small section in Tamil. No attempt however is made to give any complete history of the Guild. The reader is referred to the Golden Jubilee

souvenir of ten years ago for the earlier history. Only the chronicle of the Guild for the last ten years is given by Sri T. P. Srinivasavaradan. While all the articles are of educational interest, it is to be regretted that no comprehensive account is available of the various aspects of the work of the Guild. On the whole, however, the Souvenir will prove of interest to teachers everywhere, as commemorating an important occasion in a professional organisation of long standing and sterling worth. The Secretary of the Guild, Sri T.S. Rajagopala Iyengar of Hindu High School, Triplicane, Madras, is to be congratulated for bringing out so attractive and useful a souvenir.

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Manager,
THE EDUCATIONAL REVIEW

Editorial

THE Madras Teachers' College, which began its centenary celebrations on February 29 last, Teachers' College started in a most humble Centenary: way and with an ominous precedent before it. The first attempt to provide for the training of teachers in the Madras Presidency was by providing a 'Normal' class in the Presidency High School in 1853, and it came to grief very soon, probably because teachers' training was mixed up with general education for teachers. Three years later, a Normal School was opened at Vepery by the Government with a twofold object—to provide teachers for the so-called Anglo-vernacular Schools and for taking charge of Elementary Vernacular Training Schools. The medium of instruction was English, but it is noteworthy that considerable attention was paid to the study of Indian languages by the future teachers. For the Government of the day was anxious that these teachers should be able to impart the knowledge they acquired to their countrymen through the medium of their own languages. It was therefore a happy idea to conduct the first day's proceedings of the centenary in Tamil. The wheel had come full circle after passing through stages in which Indian languages were almost banished from the Teachers' College.

It took many years for the Normal School to develop into a College. In 1883 arrangements were made for providing there instruction in the science and history of education. Two years later the School was removed to Saidapet, where it has continued till the present day. Finally, in February 1886 the Normal School was upgraded into the Teachers' College and began to prepare candidates for the degree of Licentiate in Teaching established by the University. It must be noted that the

Madras University took this step at a time when British Universities were hesitant about introducing degree courses for teachers' training and that the Madras Teachers' College was the outcome of something like pioneering zeal on the part of H. B. Grigg, whose administration as Director of Public Instruction from 1880 to 1892 was marked by energy and enthusiasm.

Since then, the Teachers' College has progressed steadily. Through its portals have passed men of outstanding eminence like Dr. S. Radhakrishnan and the Rt. Hon'ble V. S. Srinivasa Sastri. And today, as Principal M. R. Perumal Mudaliar pointed out, nine different sections are functioning in the College, including a shortened B. T. course, the M.Ed. course and a course for training Tamil teachers. It is also starting an extension service and refresher courses for teachers.

Dr. Lakshmanaswamy Mudaliar, the Vice-chancellor, in the course of his commemoration address, pointed out how the Teachers' College was unlike other Colleges and had both a great privilege and a great responsibility. In no other profession, he declared, was there a more exacting demand on correct attitudes, behaviour and a sense of disciplined life. He called upon the future teachers now being trained in the Teachers' College to emphasise to their pupils the duties and responsibilities of citizenship, the ideal of a democratic way of thinking, the means to pursue a democratic way of living and the basic unity of all citizens of India.

Both the Chief Minister, Sri Kamaraj, and the Education Minister, Sri Subramaniam, participated in the centenary celebrations. But they spoke more on politics than on education, if we may trust newspaper reports of their speeches. Sri

Kamaraj evidently had his mind full of the hartal called by certain parties on February 20th last to lend weight to their linguistic politics and the effect of the hartal on educational institutions. He called upon the teachers to protect their young students from the evil effects of political propaganda. And he spoke at some length about linguistic states and the proposal for the formation of a Dakshina Pradesh, comprising more than one state in the south.

Sri Subramaniam appealed to the teachers to stay away from the din and strife of politics. It seemed to him that students were encouraged to participate in politics through the example of some of their teachers.

It is a pity that neither the University nor the Government had any important scheme to mark the occasion.

The important part played by history texts in promoting prejudices and international misunderstand-

ing is stressed by Herbert History Texts and International Understanding J. Graham of the Department of Education, Unesco, in the *Unesco Chronicle* for January '56.

Although there was a movement in Europe as early as 1929 to eliminate bias from history textbooks, still there was quite a lot of hate propaganda carried on through them up to the outbreak of the World War II. Subsequently, the Unesco tried to see what it could do in the matter. It has hit on the device of establishing bilateral committees in relation to countries liable to produce biased history. The Unesco has reported on the work of as many as 28 such committees. Mr. Abraham gives some details about Franco-Italian, Franco-German and Belgian-Norwegian reports. There is also now an attempt to improve understanding between the East and the West. Mr. Abraham refers to the results of a pioneering enquiry by the American Council of Education in 1946. One of

these is that the treatment of Asian history is found to be superficial and episodic and that American children have little chance of getting any coherent picture of Eastern countries or their peoples. Moreover, it is such as to lead young Westerners to adopt a slightly patronising and commiserative attitude towards Asians. From Europe also Unesco has received similar reports. And it is proposed to hold a meeting shortly of experts from all countries whose culture is in the Western tradition to consider this question.

These studies are, of course, only of recommendatory value. One cannot expect Governments to take an active part in controlling authors and publishers. Mr. Abraham considers three important principles to be kept in view—that text books and teaching materials should contribute to international understanding, that children in schools everywhere should be given a fair picture of other countries, and that free and frank exchange of knowledge and ideas should be encouraged and strengthened.

This question is of particular interest to us in India for more than one reason. How desirable it would be, if those responsible for history texts in India and Pakistan can meet together and come to some kind of understanding about the way in which many controversial and provocative questions may be dealt with! Nearer home, there is special need to lay the ghost of communalism which has been vitiating many textbooks in this State.

Our contemporary, the *South Indian Teacher*, has raised a very important question in its recent editorial on the S.I.T.U. Nationalised Life Insurance and S.I.T.U. Protection Fund. It is well known that for the last 28 years this Fund has done a lot of service to the teachers by working as a mutual insurance company. There are several

special features of its working which, it is feared, may not be available with the nationalised insurance of the future. For one thing the premium rates were very low. For another, teachers were allowed to insure even for such a small sum as Rs. 250. Premia were collected monthly. Investments were made for the extension of school buildings. In all these ways, the S.I.T.U. Protection Fund was showing unusual features which it would be wrong to suppress altogether.

We therefore trust that something will be done to retain these features for the insurance of teachers under the nationalised set-up, if it should not be possible to allow this Fund and similar institutions to carry on even after nationalisation. In the debate on the nationalisation of insurance, only the evil aspects of private enterprise were stressed. Here is an example of the virtues of private enterprise to retain which something has to be done.

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Primary Education and Second Five Year Plan

BY DR. L. MUKHERJEE, Secretary, Teachers' Training Section, All India Federation of Educational Associations.

THERE are perhaps no two opinions about the fact that education in general and Primary education in particular is not receiving what is due to it at the hands of those to whom has been given the responsibility for planning the future course of education in India. Our Constitution has by article 45 provided that within ten years of the passing of the Constitution, there should be provision for compulsory education, and that the States should endeavour to provide compulsory education upto the age of 14 years. This directive has put a time limit which expires on the 26th of January 1960, and the Second Five Year Plan expires on the 1st of April 1961, having begun now on the 1st of April 1956. We should therefore expect that the target of the Second Five Year Plan should have included a provision of schooling of all children within the age group 6-14 in all States. Yet what do we see in practice?

At the end of the First Five Year Plan we have provided schooling for children of the age group 6-11 years only to the extent of 42%, namely 59% boys and 25% girls. In the Second Five Year Plan, as is evident from the Draft Report, (pages 147-148), 50% additional seats will be available, which means that the provision for schooling will be for only

63% percent (not cent percent as directed by the Constitution). The report, it seems, has not calculated the realities seriously, for a few lines below the above statement it is stated that this would provide schooling to 68% boys and 32% girls. This, when added together, gives only provision for 50% and not over 60% as stated in page 148. Thus, one is forced to conclude that the planners are not very serious about implementing the obligation imposed under the directives of our own Constitution. While other countries are now moving towards the goal of secondary education for all, we are still moving in the direction of providing schooling to only half the number of students, and that too for only a limited period of five instead of eight years.

That the Planning Commission is not serious enough about educational expansion is evident from several facts. In the first place, it is clear from the allotment itself. The first priority in any National Plan should have been given to Food and the next to Education. In the First Plan, only 7% was provided for education, i.e., only 7% of the entire commitments. In the Second Plan, the percentage seems to be reduced to about 6. Only 320 crores have been provided in place of the Ministry of Education's

original demand of 1080 crores. When the inadequate provision in the First Plan was pointed out, the promise was given that this would be rectified in the Second, a virtual millennium was indeed promised for the teachers and for the lovers of educational expansion. Alas! when the Pandora's box of the Second Plan is opened, that millennium has been turned into a mirage!

The tentative distribution of the allotment for the Second Plan shows an equal lack of imagination as will be available from the figures given below. It appears that out of the 320 crores, 225 crores will be provided by the States and only 95 crores by the Centre. The limitations for the State sector to raise additional funds are many, and the whole thing works in a vicious circle there. The more backward the State, the greater is its need of additional funds, but more limited are its available resources. Indeed, it was pointed out by the writer of this article, when a deputation of the All India Federation of Educational Associations waited on Sri J. C. Ghose, the Educational Member of the Planning Commission, on the 17th October, 1955, that while a more liberal allocation on the State sector was likely to benefit a State whose educational commitments were fewer and whose available resources were greater, it was practically impossible for a poor and backward State like Orissa to come to a par with other States unless there was a liberal Central subsidy. It was also pointed out that in U. S. A. in order to equalise the educational opportunities between backward States like Mississippi and more advanced ones like New York, the course adopted was to increase Federal aids so that more liberal grants might be available to the more backward States. This suggestion has been ignored in providing only 95 crores from the Centre, which means only 30% of the total expenses. Out of this the Centre has to meet its own obligations with respect to higher and technical education and also the expenses of the

centrally administered areas, and thus will have still less to offer as subsidies.

Lack of imagination is again shown in the allocation of expenditure under respective heads. It was stated during the discussion on the 17th October that the tentative allocation should be 4:2:1:1. That is, for every nine units of expenditure, 4 (i.e., 44.4%) will be available for Primary Education, 2 (i.e., 22.2%) for Secondary, and 1 each (i.e., 11.1%) for Higher and Technical Education and for administration and miscellaneous expenditure. Yet what do we see in the actual tentative distribution?

Administration & Miscellaneous, 49.5 crores, 15.1%.

Primary Education, 82.6 crores, 25.8%.

Secondary, including Middle School, 66.7 crores, 20.9%.

University & Higher Education, 66.9 crores, 20.9%.

Technical Education 49.3 crores, 15.1%.

Social Education (adults), 5.0 crores, less than 2%.

Perhaps, one can explain the inadequate provision for Social Education by the fact that another provision has been made under the head of Social Services. But is the allocation under other heads quite adequate? Obviously, more has been provided for University education, for technical education and for administration and miscellaneous expenses than their allotted quota of 11.1% each. For this, Secondary Education has to suffer a little, but Primary much more.

No provision has been made for expansion of the provision of supplying trained teachers for Primary Education, although in the most recent Government of India Publication, *Education in India, 1952/53*, it is stated that only 62.2% of the teachers in Primary Schools are trained (page 67) and that there are at present only 811 training institutions for Primary teachers (page 179) which are able to

send up 38,488 trained teachers annually (page 181). With 563,678 teachers serving in primary schools today, the replacement of retirements and deaths calculated at a modest figure of 5% comes to 28,194. This leaves hardly 10,000 new trained teachers, or about 50,000 in all, available for expansion, while for a 50% increase we need 281,939 teachers. This means that, according to the Planners, the bulk of new teachers will be untrained and will reduce the percentage of trained teachers to less than half the total number of teachers.

Perhaps, a simple provision of training facilities would not do, unless the service is made attractive enough for future entrants. So long as primary teachers, in spite of their responsible job in building the future nation and in spite of the fact that a superior education than mere literacy is demanded of them, are being paid less than the *chaprassis* and orderlies, where is the attraction for a new entrant to seek employment? The All India Educational Conference held at Patna in 1954 framed a suitable scale of emoluments for primary school teachers of different qualifications as follows:—

Untrained Non-Matric Assts: Rs. 50-4-70-5-120 (after 15 years).

Untrained Matric and Trained Non-Matric Assts: Rs. 60-4-80-5-100-7-170 (after 19 years).

Trained Matric Assistants and Non-Matric Head Teachers: Rs. 80-5-100-7-170-10-200 (after 17 years).

Trained Matric Head Teachers: Rs. 160-7-170-10-220 (after 15 years).

The scale is by no means a lavish one. Its implication has been calculated by the writer of this article (and submitted to the Planning Commission). It would cost Rs. 30.83 crores per year, i.e., Rs. 154.15 crores for five years, for the existing teachers alone. For just 50% increase of the existing facilities, the cost will jump up to 359.5 crores, assuming that no additional income comes by way of fees, which is certainly the case for primary education.

Yet this provision is feasible only when the Centre is ready to meet the expenditure at least to the extent of 50% and States are asked to provide the other half. Perhaps some special additional subsidies would be needed for more backward States like Orissa. This, if calculated at the rate of 44.4% of the available allotments for Primary Education, would require a total educational allotment of at least 810 crores, 40% or more by the Centre, and even with this, we shall be providing education to about 63% of the age-group 6-11 and about 30% to the age group 11-14. The provision, further, is only 16% of the total allocation in the plan, while for a welfare State where democracy is based on a preponderate majority of illiterate persons as in our country, we need 300 crores or more for adult education.

Perhaps it is not yet too late to mend matters, but shall we be up and doing? The answer clearly rests on the Planners of India. It is for them to shape the India of tomorrow for better or for adult worse.

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Manager,
THE EDUCATIONAL REVIEW

Unesco Seminar on Public Library Development in Asia

BY FRANK M. GARDNER, *Seminar Director, Borough Librarian of Luton (U.K.)*

"WE must provide to these less developed regions all the knowledge and all the technology that has so far been achieved by the most advanced countries of the world. Without books this knowledge cannot be imparted. Libraries are thus the best means of achieving the largest amount of sharing of minds through books and other material. If, therefore, we want to do away with differences in knowledge, we must weave the institution of public libraries in the fabric of society."

This was not said by a librarian, but by Maulana Azad, Minister of Education for India, at the opening of the first Unesco Seminar on Public Library Development in Asia, part of an inaugural address that impressed not only the participants in the Seminar, but the rest of the distinguished company, with the importance of the subject to be discussed. With such an address, delivered in the dignified surroundings of Parliament House, New Delhi, the Seminar had an auspicious start.

It had another advantage in that its meeting place was the Delhi Public Library, the Unesco-Government-of-India demonstration public library that in the last four years has achieved a remarkable success in applying modern library techniques. The Delhi Library acted as a laboratory, and in it the participants could see the practical approach that had been made to many of the problems they were discussing, and the degree of success or failure.

On the other hand, a Seminar such as this faced many potential difficulties. With a vast region to cover, the assembly of suitable participants from such widely separated countries as Afghanistan, Japan, Australia and Ceylon indicated

obstacles. Differences in culture, in library progress, in language, presented other question-marks before the Seminar assembled. In fact, however, there was a representative gathering of forty-six participants and observers, representing most countries in the area, and all spoke English or French well enough to contribute a share in discussions, though occasionally a bitter struggle could be discerned to express with sufficient force something deeply felt. Occasionally words would excusably fail, as when the Japanese chairman of a particularly wordy plenary session found that control was passing from him, and broke into Japanese with remarkable and immediate effect.

So far as differences in technical levels of library progress and library techniques are concerned, it is of course true that while some countries in Asia, such as Japan and the Philippines have public library systems at a fairly advanced stage, others have hardly approached the question of library provision. But it was remarkable how, in all the subjects discussed, common factors appeared, and how the pooling of experiences led to practical propositions that could be generally accepted.

The Seminar divided into three groups to consider three related subjects. The first group considered the problems of provision of public library services on a national scale, the second the provision of elementary reading materials for adults, and the third, the library services for children. Each group had a total of some thirty or forty hours discussion, proceeding from a provisional discussion outline to the end product of a final report, with frequent plenary sessions of the whole Seminar to discuss and co-ordi-

nate the work done. With the numerous sub-committees that inevitably had to be formed, and the very full social and educational programme arranged by Delhi Public Library and the Government of India, participants had very little time to themselves, and it became necessary to refuse many of the invitations extended by organisations and institutions.

Of the three groups, the first had perhaps the easiest, if the bulkiest, task. It was early recognised that there are certain basic problems that must be overcome if progressive public library development is to take place, and these problems are common, however advanced the library system. The group therefore attempted to enunciate a series of basic propositions. Particularly it urged the need for overall control and emphasized the waste of small and uneconomic units, —the idea that a public library is a collection of books of any size promoted by any agency. It urged the need for legislation and the discriminate use of public funds, and above all the need for trained and experienced librarians. Among the broad propositions came nuggets of personal experience of great value,—the suggestion, for instance, that it is a mistake to think that among unsophisticated readers simplified procedures are necessarily the best; a complicated procedure of joining a library and possession of a readers' ticket may, on the contrary, be an incentive and not a deterrent.

Group 2, led by Mr. Qazi from Pakistan, had a more complicated task. The languages and literature of Asia are so varied, the progress in literacy so different from country to country, that it would seem almost impossible to formulate a common policy. But again it was found that a basic approach could be made. Lists of suitable subjects were drawn up, problems of type, paper, production were discussed, and a questionnaire prepared for co-ordination of information. Not only do the problems

cross national boundaries, but so, it should be remembered, do languages, and what one country is producing may well help another. The third group had perhaps the hardest task of all, and it was fortunate to have the direction of one of the most experienced librarians in the subject in Asia—Mr. Macaskill, Director of School Library Services in New Zealand. Children's libraries in Asia are almost non-existent and so in many countries are children's books. The group rightly decided that a first step must be the improvement of library service in schools, and incentives for the production of more and better children's books.

Of the lengthy final reports of each group, this is only a sketch, and the direct recommendations will be published in full by Unesco for consideration by the Governments and organisations concerned. The direct results of the Seminar will be a greater realisation of public library service and the means of providing it in Asian countries.

One immediate result of the meeting may have far-reaching consequences. This was the formation of a working committee of the participants to organize an Asian Federation of Library Associations. The committee will endeavour to speed up the creation of library associations throughout Asia, and it is expected that the Federation can be formally set up by the beginning of 1957. The committee has already drafted a constitution, and it intends to organize a Federation library which will eventually serve as a clearing house for information on library problems in Asia. The Delhi Public Library will be used temporarily as the committee's headquarters. President of the working committee is Mr. Severino I. Velasco, who is also President of the Philippine Library Association. The Secretary is Mr. D. R. Kalia, Director of the Delhi Public Library.

The indirect results are many, and some have already appeared. A new

sense of unity has been created in the region, a new sense of purpose and direction.

The high-light of the whole Seminar was a visit from Mr. Nehru, who dispensed his own brand of informality by gathering the participants around him at the tea table for unbuttoned conversation. To see and hear this talk, all of which was "off the record" and

ranged widely over literary and cultural topics, was in itself a justification of this kind of international gathering, where comparatively few people with common interests can get together for a defined purpose. The friendliness, the sense of purpose created by the Seminar must in themselves provide further impetus, quite apart from the normal reports which are the results of the Seminar's work.

Our Educational Diary

(March - April 1956)

BY "PEPYS"

10-3-1956:

Addressing a Teachers' Association, Dr. P. V. Cherian reminded the teachers of their great responsibilities in Free India. Their difficult task lay in instilling in the young children a sense of patriotism and national pride and unity. The children must be taught that they were the citizens of a free country. He said that every student and adult should be taught to respect the National Anthem which should be sung in all schools everyday before the daily work concluded. Teachers had also to train children in leadership and discover their defects, mental and physical, and intimate them to parents. Again, they had to find out each student's aptitude and try to foster it. Students must be taught Hindi—not only to read, but also to speak. Only men with Hindi as mother-tongue could teach the language efficiently. He wound up by saying that teaching was not a profession. It was a calling for which teachers must have the gift, the aptitude and the desire.

The Rev. T. R. Foulger, who proposed the vote of thanks, said that though the teaching profession was not a paying

one, it was a rewarding profession—in the friendship of thousands of students. (*Truly a noble sentiment which every true teacher should not fail to remember.*)

11-3-'56:

Governor Munshi, speaking at Samastipur, regretted that Sanskrit studies were being neglected in the Universities today with the result that the youth in modern India had little idea of their great classical poets, Kalidasa being the chief among them. Kalidasa was a national poet, and he belonged to the whole of India. In his works, he had made reference to almost all parts of India.

12-3-'56:

At the conference of Elementary School Teachers at Nagapattinam, a resolution was passed urging that they should be given representation in local bodies and the legislature.

17-3-'56:

Dr. Shrimali, Union Deputy Minister, said that Hindi was the only proper and practical alternative medium of instruc-

tion in Universities to English. If regional languages were to be made the media of instruction, the unity of the country would be weakened.

x x x

Minister Subramaniam said that it was the Government's intention to give high priority to increasing the pay scales of teachers and that he might make a beginning even during the next financial year.

18-3-'56:

Speaking at the Golden Jubilee of the National Council of Education, the Vice-President of India stressed the importance of national education which would enable the students to discharge their responsibilities as citizens of this great country. The students should realise the importance of the concept of Indian unity. National education meant a national heritage, a tradition of values into which students should be initiated. India was a living spirit. The great epics, the classical literature and the edicts of Asoka proclaimed the unity of India.

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The examination system was a necessary evil, Dr. S. Radhakrishnan declared, speaking at Jadhavpur University. It could be dispensed with only when we had teachers of the requisite calibre who could be trusted to look after their students. Universities must have the best men who must be given a salary which would enable them to live in comfort.

x x x

Dr. A. L. Mudaliar, addressing a Seminar on General Education, said that the purpose of education was to train good citizens and spread knowledge. There was a great need for imparting general education not only to students, but also to the teachers, at all levels. In olden days, every educated man had some knowledge of every

subject. But, with the vast growth of knowledge, specialisation became necessary, and this in turn emphasised the need for the introduction of a comprehensive course of general knowledge, if the products of our universities were not to become mere book-worms. In this connection, he paid a tribute to the press, and opined that it could play a greater part in the spread of knowledge among the newspaper-reading public. This they could do by devoting some space to articles dealing with general knowledge. He regretted that in India, greater emphasis was laid on examinations, and hence there was more preparation for examination than for sound education. General education should not, however, be a subject for examination, for that would kill the students' enthusiasm. The aim of general education was to train the mind of the individual to acquire a taste. General education could be had only in the libraries, and not in class-rooms and under the guidance of teachers.

Dr. T. M. P. Mahadevan, who also spoke on the occasion, said that early specialisation proved disastrous to students. There should be an integrated study of the humanities and the sciences for a fairly long period, and specialisation only afterwards. General education really meant a proper synthesis in the scientific and humanistic studies as well as a study of the fundamentals of all religions.

Dr. K. K. Pillai declared that the question of the medium of instruction in colleges had produced a suspense in the minds of pupils and teachers. (*And nobody seems to be in a hurry to thrash out this problem which has ceased to be educational.*)

Dr. T. E. Dirks of the Yale University said that in education they could neither break with the past nor ignore the present. There ought to be mutual respect within the university between the sciences, the humanities and every

other branch of knowledge. (All kinds of knowledge are essential to the community, and it is foolish to suppose that any one branch of knowledge is superior to any other. It would be just like the various limbs of our bodies claiming superiority among themselves. We, of course, know the old story connected with such a controversy).

26-3-'56 :

The Madras Government in its White Paper on Education in this State, has announced that in the course of the next ten years, the mother-tongue would be the compulsory first language, English the second compulsory language and Hindi the optional third language in Schools and Colleges. (This seems to be an eminently wise decision with which nobody can find fault. The importance of the mother-tongue and English are fully recognised, and as for Hindi, all we have been asking for is only that provision should be made in every educational institution for its study. It is somewhat disappointing to find Sanskrit not finding a mention in the White Paper, in view of the fact, that Sanskrit has been the chief unifying cultural force binding the various parts of the country. I do fervently hope that Tamil Nad will shed its prejudice against the study of Sanskrit, if atleast to make the future generation of students less materially minded).

On the question of the fall in the standards of education, the reason is attributed to a too early change-over from English to the mother-tongue. While it has enabled students to learn more easily in the secondary stage, it has made learning in colleges difficult, where the medium of instruction continues to be English. (Without appearing to over-simplify this difficult problem, I would suggest that, while the medium of instruction in the colleges may be in the mother-tongue, students should be given an intensive course in General English with the help of the tutorial system,

throughout their stay in the colleges, which would enable them to express without any difficulty their thoughts in English).

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Sri V. M. Ghatikachalam, President, Sir P. T. Chetty Educational Institutions' Parents' Association, pleaded for a radical change in the outlook and conception of imparting education, particularly in the elementary standards. He criticised the craze for basic education and said that parents had a right to be consulted when contemplating educational reforms, because they had a vital interest in the education of their children. He suggested the formation of a Madras State Educational Institutions' Parents' Association.

x x x

Sri K. Santanam, addressing the Urban Congress Committee, Madurai, stressed the need for compulsory elementary education in the country, and urged Tamil Nad to introduce it in the coming years. The scheme had been a success in Vindhya Pradesh where he had been Governor.

x x x

The main features of the Madras Government's White Paper on Elementary Education are : (1) The High School course is fixed at four years, elementary education is reduced to a four years' course; and the lower secondary education stage is retained at three years. The present III form will be tacked on to the High School. Graduate-trained teachers will be in charge of the third form. (2) The age of admission to the elementary school has been raised from five plus to five and a half plus, as a compromise and a concession to the desire of parents who wanted to send their children at an earlier age. (In fact, according to our shastras, boys have to begin their education at the completion of four years, and even now many students are admitted on the occasion of their Aksharabhyasam, though

some school authorities oblige to get over the rules by antedating the date of birth, of course, to the knowledge of the parents. But education in older days meant more freedom for young children, just as in the case of kindergarten). (3) The teacher-pupil ratio as suggested in the White Paper is 1 to 40 or more. This is a retrograde step, and the quality of teaching is certain to deteriorate, though it would result in more economy. The Government admit that quality has to be sacrificed to achieve quantitative expansion. (At best a very doubtful policy. But one must not forget that these are days of statistics. If things look grand on paper, that is enough. Nobody cares for quality).

Hindi is removed from the higher elementary curriculum, while more periods are allotted to Hindi in the Secondary Schools.

The new school course consists of eleven standards: (i) Primary Education (Standards I to V), (ii) Higher Elementary Education (Standards VI & VII), and (iii) Secondary Education (Standards VIII to XI).

28-3-'56 :

The Sangeet Natak Acadami has decided to start a School for Dramaturgy.

29-3-'56 :

Dr. Mathai said that, judging by the progress that Japan had been able to make in material civilisation, we could very well make our languages the media of instruction in colleges, even as the Japanese language was used in Japan.

8-4-'56 :

Speaking at the Annual Educational Conference of the Madras Teachers' Guild (which had to be abandoned owing to the sudden death of Sri E. H. Paramesvaran), Rev. Thambusami said that he preferred the scheme as adopted in

the White Paper. Its chief merit lay in the fact that a five year primary course would involve a lesser number of teachers in unemployment. Again, adopting the S.I.T.U. scheme of cutting down the five years at the primary stage to four would not only mean unemployment for thousands of teachers, but also put pressure on High Schools to open additional classes which it was impossible for them (at least in the urban areas) to bear.

Sri V. S. Gopalakrishna Iyer pointed out that frequent changes in educational policy were highly detrimental to the students. One difficulty involved in the Government scheme was that the same standard had now to be achieved in seven years, which called for more effort from teachers. The advancement of school-going age would result in waste, but he suggested that nursery schools could be started for children under the school-going age by private teachers. He added that a three years' course in the middle school would be more beneficial to the students. He welcomed a four year's course in the High School stage.

Sri T. P. Srinivasavaradan said that by increasing the teacher-pupil ratio the quality of education would suffer. He preferred the five-year primary course, as it would make for permanent literacy. But the Government proposal was to abolish the shift system, which had been introduced only to solve the problem of accommodation, and at the same time, to ask the teachers to look after the entire body of students (while under the shift system there were two sets of teachers). This meant an extra load of work; and consequently deterioration in the quality of teaching. He also appealed to the teachers not to object, if working hours were increased. He appealed for better emoluments to teachers, without which education could not progress.

Then Sri E. H. Paramesvaran began to address the meeting. In the course

of his speech, he suddenly felt ill, and passed away, while he was being rushed to hospital. (*His death is a serious loss to the teaching community.*)

x x x

The White Paper on Education was discussed in the Legislative Council. A committee was also formed to advise the Government on matters raised in the White Paper. Sri T. Purushotham said that the sum allotted in Second Plan for education in Madras State was insufficient. He pleaded that the proposal to give midday meals should not be confined to selected areas only. He also urged that there should be compulsion at all stages of education in development schemes areas, and not in progressive stages. The scales of pay for teachers should also be revised at an early date. The age of retirement of teachers should be raised to 60.

Sir Mohammed Usman preferred a four years' course in colleges and he thought that schools would be enabled to open a Higher Secondary Class in the place of the Pre-University Course. He pleaded that both English and Hindi should be taught in an equal measure, though the medium of instruction should be the mother-tongue.

Children's Libraries

BY SRI P. B. LAL, B.A., Allahabad.

MODERN education has shifted the emphasis from "teaching" to "learning." A library is a laboratory of ideas and a centre of learning from books. And the librarian of a children's library is a boon to the child visiting a library to whom reading is a pleasure. Let the librarian have a logical and methodical bent of mind and scholarly disposition. Good physique, clear speech

Sri E. H. Parameswaran said that secondary education should not be dominated by the need of the college course. He approved of the eleven years' course and recommended immediate increase in the pay of elementary teachers.

Sri G. Krishnamurthi said there was no escape from the shift system, if universal education was to be accomplished.

The Finance Minister, replying to the debate, said that he preferred the five years' primary course, as it would be conducive to better literacy among the poorer classes of children. But the entire seven years' course would be an integrated one, and there would be no difference in syllabus between the Higher Elementary and the Middle School course; and children after the completion of either of these courses could enter High Schools. He was of opinion that the syllabus framed by the Government of India for a course of eight plus three years did not fit in with some of the recommendations of the Secondary Education Commission. He said that the 11 years' course would also be an integrated one, and hence he thought that it would be better to have a four years' collegiate course; thus making up a total of 15 years of education.

and good eyesight are essential qualities required in a librarian. He should also have a wide range of interest and be able to handle tactfully various types of readers.

We need good citizens, good men with knowledgeable minds. Girls are the young of women and boys the young of men. Now the problem before us is whether a child should be left alone to find his

own way, having no experience, no understanding of good or bad and no understanding of himself. Should he be allowed to read what he may, or should he be thrust on to the books? We know children's minds are like vessels waiting to be filled. They are malleable. Children are not to be taught, but to be induced to read the best and appreciate the best. Children are free in a library. They are on their adventure. Let them have a pleasant time. They may read and read the best. The duty of the working staff is to welcome the child as their "guides, philosophers and friends," and not as Draconian supervisors or nerve-wracked and weary servants."

Behind the door is the thinker and the dreamer. Let there be a personal touch.

All that is needed is tactful suggestion, an informed and friendly atmosphere. Let a librarian place such books in the Children's Library which may introduce the readers to the glory of our country and the glory of the world and to the works and deeds of great men of our country and of the world as a whole.

In the end, I wish we may have film libraries, equipped with film-strips, projectors and related educational literature at almost all important educational centres to serve the educational, cultural and vocational needs of schools and colleges.

Children's libraries-cum-museums may also be set up at important educational centres to start with.

Intelligence Testing

BY SRI S. N. NIGAM, B.Sc., L.T., *Sahitya Ratna, Vindhya Pradesh, Lecturer, Government Teacher's Training Institute, Rajgarh (Chhatarpur).*

ONE of the aims of real examinations should be to test the Intelligence of the examinees. Before we go to formulate methods to measure it, we should reach at a conclusion as to what it really means.

WHAT IS INTELLIGENCE?

Intelligence is the power, it is the capacity by the use of which we solve problems and achieve our purpose. Whenever we have a purpose before us, be it solving an arithmetical sum or borrowing money or making a purchase, our intelligence comes into play. It is the purpose, which brings it to action. The purpose before us is responsible for the use of the intelligence. Purpose not existing, there is no use for intelligence.

THREE CHARACTERISTICS OF INTELLIGENCE

There are three characteristics of intelligence:—

(a) It enables us to discover the relation between the objects and the ideas, and to sieve out the portions useful to us for the purpose in view.

(b) It makes us correlate other ideas connected with the purpose.

(c) It makes us able to criticise our achievements and to verify whether the purpose has been achieved or not. If not, it enables us to discover where the shortcoming came from.

Suppose you have to factorise a certain algebraic expression. You think over the different methods of doing it. You do it by one method, say, by the method of difference of two squares. You doubt its correctness, and to assure yourself, you multiply together the different factors, and getting the same expression which you factorised, you are sure of your solution.

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THE EDUCATIONAL REVIEW

16, Sunkuvar Street, Triplicane,

MADRAS - 5.

Similarly, you have to get some fruits for your ailing brother. You have also to look after him, and hence can ill afford to go to the market. You consider over the various ways of getting the fruits. You first think of asking an ordinary acquaintance to get them, but then immediately you think that he may not bother, and so you cancel your idea of sending him. You next go to your neighbour, and thinking that he will take care to bring them soon and see that they are of good quality, you request him to do so. Thus you have tackled different solutions, criticised the first one, finding it unsatisfactory, and have gone over to the next. Here intelligence is seen to be at work in all its aspects. We find that intelligence is related to an end or a purpose. All the thoughts coming are related to the purpose concerned or the desire to follow it.

Two persons may be given the same task of factorising an algebraic expression or framing a photo. One with higher intelligence may quickly select the relevant formula or the line of action. The other with lesser intelligence attempts with one formula or one size of glass, and after sometime finding it unsuitable, tries the other and so on, till at last he finds the correct one. In both cases, the purpose determines the selection sooner or later. Hence high intelligence is the capacity to select the relevant thing sooner.

Memory forms part of intelligence, as far as it is the power to assimilate material and associate it with those previously assimilated. But memory by itself has little to do with intelligence. Mentally deficient persons have often good memory.

Intelligence is as well associated with emotion and will. It is impossible to separate intelligence from them and test it alone.

TYPES OF INTELLIGENCE

Intelligence has many factors. There is a factor in character, which enables a person to try and keep on trying. It may be called 'long term persistence' and is denoted by 'x'. There is a general factor in intelligence which is common to all exercise of intelligence. It is denoted by 'g'. The other is a specific factor responsible for each intellectual activity. Thus, in each intellectual activity, there are two factors, one the general factor 'g' and the other the specific factor. Specific factors overlap each other, and hence form group factors. One specific factor may come into play in a number of intellectual activities, but not in all, as does 'g'.

The group factors are broadly classified under two major heads, one the verbal ability 'v' or the type of ability using words as its instrument, and second, the practical intelligence 'F', coming into play to meet concrete situations of all practical work. Under these are the several minor heads, such as the numerical ability, logical ability, musical ability etc. Thus, intelligence is a complicated matter of 'g', 'v' or 'F' and specific factors.

The type of education, most suitable for those with 'v' intelligence should be different from those with 'F'. One is well up in dealing with words, but poor with practical things. The other is just the opposite. Having the same general intelligence, they are of entirely different specific intelligence. Our present system of education is mostly verbal, and no emphasis is laid on the practical side. Hence children with 'F' ability do not get fair chances to develop and are termed 'backward'. High 'gv' intelligence accords proficiency in languages, mathematics and bookish education. Those with high 'gF' have power to deal successfully with practical things. A man with high 'gv' may possess or may not possess high 'gF'. Children

with good 'gv' do not get chances to develop their 'gF' ability also, and so are unable to develop their personality fully. Those with poor 'gv' may possess good 'gF', but there is none to find if they do possess it or not. If this ability is there, they find no opportunities to develop it. Hence those poor at 'gv' are termed "backward" or "dull".

REORIENTATION OF EDUCATION.

At the present time there is no adequate provision to cater to the needs of a vast majority of the population of our country with high 'gF' ability. In the present circumstances of the country, we need a vast number of technically trained personnel and craftsmen. This is the time to reorientate the systems of education in the different provinces of the country. Education should be given a technical or craft bias to enable the personality development of all those backward at 'gv', but with high 'gF'.

DEFINITION OF INTELLIGENCE

Intelligence, hence, can be defined to be ability as distinct from knowledge, capacity as distinct from the content, power as distinct from the product. Knowledge may be a mark of intelligence. This intelligence cannot be cultivated. It is born with one, and can neither be improved by schooling nor dulled by neglect. Intelligence is mother wit, which is a matter of heredity. Any kind of ability is a presumptive sign of intelligence. Some abilities are much safer signs of intelligence, such as the power of reasoning which varies most closely with intelligence.

INTELLIGENCE TESTS

Having come to a general agreement as to what "intelligence" means, the educationists and psychologists, during the last few decades, have been giving their serious concern to the problem of how to measure it. Various tests seeking to test only intelligence and not knowledge have been devised. These tests

seek to discover the examinees' capacities to find out the relationships and to correlate a thing with others. That is, they try to find out the examinees' "g".

These tests are of two types, (1) individual tests and (2) group tests. Individual tests can be given to only one person at a time, while group tests can be given to a number of persons at a time. These tests consist of mixtures of a large variety of problems, verbal as well as non-verbal.

Thus, on an average, fair chance is given to all the examinees alike to benefit from their schooling or socio-economic surroundings equally. As pure "g" never functions alone, various specific factors functioning all the time neutralise one another under the circumstances mentioned.

TYPES OF QUESTIONS

The following types of questions are to be found in the Intelligence Tests:—

(a) To pick out the synonym or antonym of a word from a few given words.

(b) To pick out from a group of words, one not belonging to that group.

(c) To pick out from a group of words, one belonging to another group given.

(d) To pick out from a group of words, one which must be there in another word given.

(e) To pick out from a group of words, one which is the most appropriate answer to a given question.

(f) To pick out from a group of words, one which is the appropriate group name usable for a number of words of one type and group given separately.

(g) To pick out from a group of words, one which is most appropriate to fill up a gap in a given sentence.

(h) To pick out from a group of figures, one which will be the minor image of another one given separately.

(i) To pick out the wrong number in a series of numbers given.

(j) To complete or continue a number of series.

(k) Given three parts of an analogy, to find out the fourth one.

(l) Given a few words that can be arranged in some order, to arrange them.

(m) Given some geometrical figures and some numbers so that some lie in only one, some in two or three of them, to find out those lying in one, two or the three asked figures.

(n) Given mirror images of watches with their minute and hour hands, with only twelve marked on the dial and the rest of the numbers missing, to find out the time in each watch.

(o) To give a one-figure answer to given mathematical problems.

(p) To rearrange the given words, so as to form a sensible sentence.

(q) To write the correct forms of the given words.

(r) To understand and be able to translate from and to a secret code from given hints.

(s) Given the explanation and a number of letters, to find out the word, according to the explanation beginning from one of the given letters.

MENTAL AGE

A certain number of questions are given, and it is determined as to what will be the average age of child, who will pass the tests. In this way, the tests are standardised. Now if a child of 10 years not only does successfully all the tests set for year ten, but also those

of eleven years, he is supposed to be mentally equal to the children of average physical age eleven years. That is, his mental age is eleven years. That is, at the age of ten, the child is mentally one year ahead. Now, if there is a child of physical age six years and his mental age is four years, he lags behind by two years or is backward by two years. The same child at age 18 will lag more than two years, his mental age will not be 18-2 or 16 years. Intelligence cannot increase or decrease with the advance of years. A difference of 2 years in mental and physical ages at 18 is much less than the difference of same two years at age 6. If at the age of 6, he is mentally equivalent to age 4, his mental ratio is $\frac{4}{6}$ or .66. This is the ratio of the mental and the physical ages. The boy of 18 who possesses mental age 16, will have $\frac{16}{18}$ or .88 as his mental ratio. As the intelligence factor cannot be changed, the boy having the mental ratio .66 at the age of six years will have the same even at 10 years. His mental age will be $18 \times .66$ or 12 years.

INTELLIGENCE QUOTIENT

The mental ratio of a person remains constant throughout his life. This mental ratio multiplied by 100 gives a number, which is called the Intelligence Quotient of the person. As the mental ratio remains constant, the Intelligence Quotient of a person also remains unchanged throughout his life. An average child possesses the same mental age as his physical age. Hence his mental ratio is one, and Intelligence Quotient (I. Q.) is 100. Simply, the I. Q. may be said to be the percentage of the physical age to the mental age. The physical age will go on increasing, but the I. Q. will remain constant; hence the mental age will go on increasing but only relatively. Intelligence does not increase appreciably after the age of sixteen. Hence an average adult possesses the mental age of sixteen.

LIMIT OF INTELLIGENCE

Heredity sets a limit to the intelligence potentiality of an individual. But it does not set a limit to the growth of its uses within a certain limit. By any effort, whatsoever, a person with I. Q. 90, can not possess I. Q. 100 or more.

Intelligence is directly proportional to speed in thinking, reading and writing. One who can think quickly must also be more accurate in thinking. Another who can read and write quickly should also possess higher intelligence.

USES OF I. Q.

By knowing the I. Q.'s, we can better understand our children and students. They can guide the teacher in deciding how to treat the individual pupils.

A large number of girls and boys have been tested. The statistical data reveal that, other things being equal, no significant differences have been found in the I. Q.'s of the two sexes. So we conclude that sex has no influence whatsoever on intelligence.

(To be Continued)

Asia as Presented in Western School Books

OBSTACLES to western understanding of the east—important because they are often at the bottom of points of disagreement and tension—may well be the result, if only partially, of the very curious ideas about Asia that the average western school boy gets from his school text books.

This is brought out in a survey made by educators in eighteen countries at the suggestion of the United Nations Educational, Scientific and Cultural Organization which concludes that the image of Asia as presented to school children is badly out of focus in many countries.

As one report puts it, Asian history, when seen through western-coloured glasses, too often is "superficial, episodic, fragmentary and distorted."

The survey, covered extensively in the March issue of the *Unesco Courier*, adds up to a near-indictment of the teaching of Asian history in many countries. Typical of most of the reports are the conclusions reached in a survey made by the Belgian Federation of History Teachers:

"From the majority of textbooks in use, it is apparent that, despite their authors' evident attempts at objectivity: (1) little space is devoted to Asian coun-

tries in these books; (2) Asian history is seen almost exclusively from the European standpoint; (3) these peoples remain little known, since their dealings with other countries teach us nothing about them; (4) our view of Asia remains fragmentary and biased, and (5) though 'modern' Europe may be familiar to us, Asia is not."

Here are some other criticisms levelled, not by Unesco but by the countries themselves:

Italy: "Certain authors limit Indian history to the period of British rule. In some books, Chinese history begins in 1895 with the Sino-Japanese peace treaty of Shimonoseki, as if the life of the Chinese people had been of little interest until that time."

Germany: "In general, books are silent about cultures other than those of the north of India and China. In the books examined, the whole of the South East Asian region is almost entirely neglected."

Sweden: "Nowhere is an account given of the part Mohammedanism has played in the foundation of states both in the past and present. Most pupils leave school without having clear ideas of the literature, art and world of ideas of Persia, India, Indonesia and China."

ASIA AS PRESENTED IN WESTERN SCHOOL BOOKS

United Kingdom (a limited survey of England and Wales): "In books which cover ancient history, there is frequent omission of the early periods of Asiatic history. There are common references, for example, to Darius and Alexander, to Marco Polo and later voyagers, and then no further references until Western impact upon what are presented as decadent or disorderly states of later times is noted."

Prior to Unesco's international survey, a study was made ten years ago of the teaching of Asian history in the United States. Among its conclusions were:

—Backwardness in industrial development is too often left to mean backwardness in every aspect of development.

—The great personages of Asian history are virtually ignored. Asia's place in contemporary affairs receives insufficient attention.

A new report submitted to Unesco early this year, however, notes "encouraging" improvements. The U. S. Office of Education comments: "Changes come slowly and pressures for the status quo are strong, yet some action and change can be detected."

But no one has a monopoly on the one-sided presentation of history, as the *Unesco Courier* notes in an article which shows how, throughout the ages, nations have seen themselves as the hub of history and "the centre of the map". The ancient Chinese, for example, called themselves the Middle Kingdom because they believed that the Temple of Heaven at Peking was the exact centre of the earth's surface.

The medieval Hindu thought that, in the benighted lands to his east and west, souls were doomed to be born as barbarous Mlecchas and to live unhallowed lives until they earned the right to be born in India.

But his Moslem contemporaries divided the world into seven temperature zones. Writing in Syria or Iran, they explained that, in the hot south, men grew lazy and remained backward, while, in the

far north (northern Europe, that is), their skins were pallid & their minds sluggish.

Even modern maps are distorted by old ideas. On the Mercator world map, as the *Unesco Courier* points out, not only is Europe in the upper centre, but it is also represented as much larger than other areas south of the fortieth parallel.

Controversies kept alive by history textbooks are recalled in an article by D. W. Brogan. "An American schoolboy told of the burning of the White House, but not of the burning of the parliament building of Upper Canada in what is now Toronto, was likely to be at cross purposes with a Canadian who had received a different version of the war of 1812," he writes. "An English schoolboy would be under another disadvantage—he would not know of either."

"At school in Scotland," comments Mr. Brogan, "I was taught a great deal about the wickedness of King Edward I of England. But he died in 1307 and such teaching did not seriously distort the mind, although it may have wasted school time. It was very different when German schoolboys were told more than once of the burning of the castle of Heidelberg by the French, and French schoolboys of the burning of the castle of Saint-Cloud by the Germans."

However, warns Mr. Brogan, care must be taken in clearing up these controversies to avoid a "neutral least common-denominator history that is hardly worth teaching." He pleads the case of new legends, not merely the elimination of the old ones. "Let the French hear about Florence Nightingale, the North Americans about Bolivar or even the Russian pioneers in Siberia."

The textbooks that some well-meaning reformers would like to produce have one great weakness, he charges: they would be unreadable. The beginning of wisdom will be when we take to our hearts the heroes of other people, no when we write off heroism, conclude Mr. Brogan.

Editorial

ON the 26th of March last, the Government of Madras released a White Paper embodying their proposals for the reorganisation of elemen-

The Madras White Paper tary and secondary education. The main features of the scheme now proposed are (i) a four-year High School Course, training up to the Pre-University Course recently framed by the Madras University, (ii) an integrated seven year course of elementary education to precede the four-year High School Course, and (iii) provision for general, academic and diversified courses in High Schools.

The most noteworthy point about these proposals is the bold inclusion of a four-year High School course within a eleven-year school course. This has meant a reduction of the period of schooling before the High School by one year. The White Paper proposes to upgrade the primary and middle school courses so as to achieve this objective.

The points still left in some doubt are (i) the status of students who complete a kind of elementary education by rounding off with a year more of study in the elementary school after the 7th year of schooling and (ii) the incentives to diversified courses and general courses, and the prospects of admission to the University of students who take to them.

The proposal to upgrade the school course in this way will be widely welcomed. It is to be hoped that this will put an end to the movement for lower standards which has been gaining momentum ever since the achievement of independence. But there are some features of the proposals which require careful scrutiny.

The fixing of 5½ plus as the age of admission to the elementary school will be quite unpopular. The Government are well aware of it, and so they point out that this is only a compromise on account of a Central Government proposal to fix

the age of admission at 6 plus. We are afraid that notions of this kind have arisen on account of analogy with Western countries. But, we would submit, analogies of this kind are not helpful, because, as a matter of fact, our children develop quicker than those in Europe, and the age of 6 plus ignores the facts of the situation in India. Even 5½ plus imposes a wastage which is unnecessary and may be harmful. Our long experience of centuries in schooling has enabled us to fix 4½ plus or 5 plus as a suitable age to begin schooling, and no amount of statistics from the West can upset this.

The proposal to increase the teacher-pupil ratio will be deplored as a deliberate step in the direction of deterioration in quality. This is suggested purely as a matter of economics and finance. It is however surprising to find that, while the teacher-pupil ratio is light-heartedly increased and prospects of classes of 60 or 80 are held out, the shift system is brushed aside as of no use or help. The political opposition to Rajaji's scheme is still there, and evidently our Government has no wish to revive the old controversy by coming forward with any proposals for a shift system. What they are proposing by way of a substitute for it is neither so effective nor so free from defects. The calculations that are made about achieving a satisfactory degree of literacy at the end of the Third Five Year Plan show some amount of wishful thinking. We do not see why the Government should be fighting shy of the shift system to achieve universal primary education as required in the directive in the Constitution.

The position of students undergoing diversified courses requires some clarification. If the doors of the University are to be closed against them, the courses would prove unpopular. There would be a terrible rush for the academic courses, and the forces now working

behind the political and communal machinations about admissions to Colleges, will extend their activities to the High School also.

During the debate on the White Paper in the Legislature, the Finance and Education Minister, Sri C. Subramaniam, accused the Madras University of reorganising their courses without consulting the Government or informing them. This may add a feather to the cap of academic freedom, but it discloses an unsatisfactory state of affairs. Far-reaching changes in the University courses should not be made without consultation with the Government, whose responsibility would thereby be affected seriously.

Sri C. Subramaniam for his part made two appeals to the University. The first is that the reorganised scheme may be deferred for a year in order to allow time for various Colleges to make arrangements for the new set-up. It cannot be denied that the University set about this business of reform in an unhealthy hurry. In fact, syllabi were not available for the new courses till January last. Nothing would have been lost, and much would have been gained, if they had decided to start the new scheme from 1957. We do not know however how the University is going to respond to this appeal. For, if it does respond at a later date, the confusion already prevalent would become somewhat more intense.

The second appeal of Sri Subramaniam is that the University might reconsider their reorganised scheme radically and go back, if possible to the old programme of a two years' Intermediate course followed by a two years' degree course. His point is that, since the Pre-University level is to be attained at the end of eleven years of schooling, there will be a net reduction of one year in the total

period of education from the primary stage to the gaining of a degree. We have had occasion to point out how the proposals made by the Secondary Education and University Commissions to increase by two years this period have led to a net reduction of one year.

There is force in the plea that, in view of the deteriorating standards in our Universities, this would be undesirable and that reversion to the old type of collegiate education would be much better. But it is unlikely that the University would go back upon the pet scheme it has so laboriously and hastily devised.

All this shows that our education is still involved in deplorable confusion. There is very little agreement on essentials, and a whole generation of students is threatened with disaster because of the itch for hasty reforms which our leaders have been showing during the last decade. But Mr. Subramaniam's White Paper has commendable features, and we hope that these will not whittled down or modified.

The sudden death of Sri E. H. Parameswaran, while speaking at Teachers' Guild Conference about the White Paper on education, is an irreparable loss to the teaching community in India. He was not merely wellknown as a Headmaster in Tinnevely District for a long time. He was always doing public service, and many would recall with nostalgic regret the *Scholar* which he was once editing with distinction. Mr. Parameswaran was closely connected with teachers' organisations, and in recent times he was privileged to be their spokesman in the Legislature. Fair minded and fearless, Sri Parameswaran was always listened to with respect. We convey our condolences to the bereaved family.

The next Madras Educational Conference will be held at Chingleput during the middle of May.



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Another interesting feature of the book, which should not fail to appeal,
is that throughout the treatment of Grammar is put in close relation with the
teaching of Composition. Hence, in the hands of an enthusiastic teacher it will
prove an excellent weapon for training boys in the mechanism of the English
language.

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you are requested to examine Wren's "High School English Grammar" along with the
textbook of English Grammar in use in your school. In spite of the natural partiality for an
old textbook you will notice the several special features of Mr. Wren's book which make it one
of the most striking textbooks published in recent years. For it is not merely one more
textbook of English Grammar on the usual lines, but a class-book of outstanding merits which
had its origin in the conviction that a book of English Grammar on modern lines, providing
plenty of Exercises of a practical type and laying emphasis on all topics which have a direct
bearing on Composition, was long overdue.

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No. 5

School Broadcasting in Britain

BY J. SCUPHAM, *Head of the School Broadcasting Department of the B.B.C.*

IN 1924, when the B. B. C. began its
first experimental transmissions to
schoolchildren, only a handful of schools
were equipped to listen. Today some
27,000 schools—three quarters of the
total number in Great Britain—are
registered as regular listeners to school
broadcasts. In those days there were
teachers who feared that radio would
try to usurp their place in the classroom.
Now, most teachers think of broadcast-
ing as a powerful tool in their hands,
but one that needs and deserves to be
skilfully used. The early programmes
were straightforward talks; in the
course of 30 years every kind of pro-
gramme has been enlisted in the service
of education.

Each week in term time the B. B. C.
broadcasts 54 programmes for children
at school. Most of them are for schools
everywhere in Great Britain, but the
needs and national traditions of Scotland
and Wales are not forgotten. All of the
programmes are arranged in weekly
series, and most of them last for 20
minutes. They make special provision
for children of every age, and in every
kind of school.

ADVISORY COUNCIL

School broadcasting is firmly esta-
blished as part of the educational system,
but it is not controlled or directed in any

way by the Ministry of Education. It
is provided and paid for wholly by the
B. B. C. But as the B. B. C. has no
educational aims of its own, it decided
as long ago as 1929 that in this field it
must take the educational world into
partnership. It therefore set up the
School Broadcasting Council, a body
representing the main educational
interests in the national system. To
this Council the B. B. C. has given the
power to decide broad questions of educa-
tional policy. It is the Council, and not
the B. B. C. which decides, whether there
shall be broadcasts to tell the story of
evolution, or whether the biological
programmes shall deal with the facts of
mammalian reproduction. It is at the
request of the Council that the B. B. C.
will this autumn be providing two new
series—one to help with the religious
instruction of boys and girls of 14, and
one to encourage wider interests among
backward children of the same age. But
once these broad decisions have been
taken, it is the task of the School Broad-
casting Department of the B. B. C. to
plan the programmes in detail.

To help it in its task the Council has
its own staff of experienced education
officers, recruited and seconded to its
service by the B. B. C. They are the
eyes and ears of the service at the listen-
ing end. They hold conf. op. K. and

He is slightly short of stature and has a well-built body and pursed up lips, which give him an external appearance of reserve and severity, but I have heard that he can also relax and be expansively kind to his students.

His views on education are refreshing. He is no believer in humbug in matters educational, and is extremely uncompromising in such matters. Proposing the toast of the Fourth College Day, he regretted that men of talents should leave educational institutions to seek better jobs. He said: "Liberal managements should endeavour to stop this exodus. It is a drain of competency from the teaching world. Higher edu-

cation without competent personnel and without adequate finance is almost a fraud on the community. Educational effort should be guided by a noble vision. Educational philanthropy without a noble vision and broad outlook will not rise above vanity."

One can easily realise the fervour in the cause of genuine education that must have prompted these wise and frank if downright statements.

May this great educationist be a beacon-light to many younger educationists in the country! I pray to God that he may be spared many more years to serve South India in the cause of education.

Our Educational Diary

April-May 1956

BY "PEPYS"

16-4-'56. Dr. K. L. Shrimali, Deputy Minister of Education, has made the happy announcement that the Centre has decided to increase the salary of Primary School teachers by giving them a minimum of Rs. 40 for untrained ones and Rs. 50 for trained ones. Funds permitting, he said, the salary of School and College teachers would also be increased. The Centre has agreed to bear 50% of the cost of the additional expenditure and has intimated to the States accordingly.

19-4-'56. Speaking on the occasion of laying the foundation stone of a new hostel to be built at Udipi for the benefit of students at a cost of Rs. 15 lakhs (being the generous gift of His Holiness Sri Visvathama Tirtha Swamiji of Vadiraja Mutt), Minister Subramaniam appealed to the Mutts to emulate this example, not only in the interests of the

spread of education, but also in the interests of a salutary religious bias in education. He pointed out the work of Christian missions in this direction and hoped that the Hindu Mutts also would follow an enlightened educational policy in spending their moneys.

26-4-'56. The White Paper on Education was literally thrashed out at a meeting of the City Headmasters' Conference. Mr. Kuruvilla Jacob presided. Sri R. A. Gopalaswami, Secretary to the Government in the Education Department, explained the Government viewpoint with clarity. Mr. Jacob expressed his admiration for the bold way in which the Government had tried to tackle educational problems and specially commended the idea of an integrated course of seven years of elementary education, followed by a four years' High School course. As regards primary schools,

he said that it should be the ultimate aim of the Government to man them entirely with secondary grade teachers. As regards the diversified courses of study, unless these are backed by a number of Junior Trade and Technical schools, the standard of general education attained by students who have taken to these courses will be found to be very low. He also suggested that the Government should institute merit scholarships at the end of elementary education (and I may be permitted to add, at the end of High School education as well) so that deserving pupils could continue their higher studies.

Sri R. A. Gopalaswami said that sooner or later the primary and middle School Course was going to be free, compulsory and universal. The Government was anxious to improve the standard of education (at this level). The idea of the Government in formulating a five year course of primary education was to give a tolerable standard of literacy to the rural pupils who might not be able to continue their studies. The diversified course was intended for such of those students who might not be in a position to continue their higher studies. He said that the syllabus should be so framed that the student taking this course underwent a sound general and academic education, which would qualify him to join the College as well. As regards Hindi, he said, it could be taught from the eighth standard. Students could take it up as a Part II subject and sit for an examination. *The Education Secretary had nothing to say on the position of Sanskrit in the new scheme.*

He continued that pupils who completed their seven year course and supplemented it by a special eight year course, known as the Higher Elementary Course, should be admitted to the eighth year of Secondary Education.

* * *

At a meeting of the Tanjore District Headmasters' Association, the following suggestions were made :

(i) The Government should encourage the starting of nursery and kindergarten schools by private agencies by liberal grants-in-aid, so as to provide for pre-elementary education;

(ii) The School course may be eleven years i.e., seven plus four. The present elementary schools which had only 1 to 5 standards should be upgraded to the seventh standard ;

(iii) The content of the "core" subjects for 5th, 6th and 7th standards should be the same in all schools. These should be handled by Secondary Grade teachers while 8th to 11th standards should be handled by Graduate-trained teachers. The eleventh standard should be handled by M.A.'s. and B.A. (Hons.) people or people having atleast 10 years' teaching experience in the S.S.L.C. class ;

(iv) The shift system may be given up, as it would be a hardship on teachers ;

(v) The teacher-uppil ratio may be fixed at 1 : 30 ;

(vi) English should be taught as a compulsory subject from the 5th standard, and should be handled by Secondary Grade teachers. English in standards 8 to 11 should be taught by Graduates who have taken English as one of the subjects in the degree course. (*Optional or Ordinary ?*) ;

(vii) Hindi may be taught as an optional subject from the eighth standard; but the number of periods should be increased to three in a week ;

(viii) The number of schools with diversified courses may be increased ; co-operative enterprise in this matter may create administrative difficulties ;

(ix) Security of tenure for teachers should be guaranteed. No permanent teacher should be asked to go, without the sanction of the educational authority.

28-5-'56. Inaugurating an exhibition in Basic Education, the President said

that basic education had been a subject of controversy in educational circles. Basic Education is now in the experimental stage. It is an integrated system of education which provided for the systematic development of the body and the mind by laying emphasis on learning by doing. The technique of basic education had not been fully developed nor reasonably standardised, nor have we the adequate personnel for imparting such an education in a vast country like India. Sri Shrimali said that basic education had been accepted (?) as the pattern of national education and the exhibits were the handiwork of students and teachers of basic institutions.

3-5-56. The system of public examination became the subject of a very lively discussion at a meeting of the Tanjore District Headmasters (of secondary schools); some denounced it outright, while others said that it was a necessary evil. A resolution was however passed to the effect that a public examination, after the seventh standard, was not necessary. The age restriction in the primary or the secondary stage was unnecessary. The meeting also recommended the immediate implementation of the triple benefit scheme of Pension-Cum-Insurance-Cum-Provident Fund. It also urged that instead of the annual inspection by the D.E.O. a commission of experts might do so triennially.

The Government of India have introduced a scheme of free education upto the degree course for the tribal students of Manipur State. (Let us fervently hope that this scheme may be extended throughout the length and breadth of India in the course of twentyfive years, atleast as regards those who cannot afford to pay for their education).

4-5-56. It is very happy news to learn that the Madras Government has been pleased to sanction full fee concessions in forms IV to VI of Secondary

Schools for children of elementary school teachers, police constables and last grade Government servants. (*It is to be hoped that this concession will be extended to all people getting a monthly income of Rs. 100 and less, as well.*)

The Southern Languages Book Trust has decided to establish a "Book Industry Council of South India." The membership of the Council would be open to all bonafide book-sellers, publishers and distributors. It would be the function of the Council to help the publishers and book-sellers to effect large sales of the books published under the auspices of the trust. Book Depots and show-rooms will be opened all over South India—covering rural areas as well—where the publications will be stocked.

The trust will advance loans to publish titles selected by the Trust. The publishers will have to make their own arrangements with authors for publishing them. (*It is to be presumed that the Trust will select the best book under each title and offer to finance its publication. It may act something like the present Text Book Committee.*)

The books issued will resemble in size the 'Mentor' and the 'Penguin' series. (*The taste of the pudding is in the eating of it. Let not the Trust forget the basic fact that these books must be really cheap to induce the ordinary man to buy them. They must not in any case be priced at more than eight annas each.*)

Dr. A. L. Mudaliar, addressing the concluding session of the First Conference of the Madras State Aided Secondary School Managements' Association, uttered a note of warning to educational managements in India against complacency in the matter of educational development. They should on the other hand, keep abreast of the educational developments in other countries. Much of the present education was moth-eaten,

he said. Education must be creative as in the case of American students, who could make gadgets of their own. Basic education was alright, but it would be a farce if we were to deceive ourselves into thinking that it would do any good, if we banked upon half-baked literate teachers for results. A basic education teacher must have a very sound foundation in education. He pleaded for a more harmonious working between the Government and the managements. Managements must secure the co-operation of their staff by non-interference in the day to day work of the teaching profession and courteous treatment of the staff. He made a special plea, that while humanities were important, technical and scientific knowledge should not be lost sight of in imparting education. He also referred to the need for inculcating a sense of patriotism in the students, and suggested that the National Anthem should be sung daily before the work of the school began. He said that in future all the Matriculation and S.S.L.C. Texts would include the National Anthem.

Dr. Mudaliar also referred to extra-curricular activities and their importance. He advised private managements to introduce new courses of studies outside class hours in useful subjects. These ought to be outside the S.S.L.C. scheme of education. He stressed the necessity for giving very sound education at the school stage and not merely being content with preparing students to get into universities. This was the main aim of multi-purpose schools, he said.

Sri K. Sanjivi Naidu, who delivered the Presidential address, made an excellent point when he pleaded for the prescription of an audit code in assessing grants. Arrangements should not be placed at the mercy of auditors, who interpreted the audit rules according to their individual lights. This would remove a lot of uncertainty in the minds of the managements about prospects of grants. The Government must not for-

get that they bore only a part of the total expenses—unlike in the case of elementary schools.

In the matter of the starting of multi-purpose schools, he said that it would be better if managements in the same locality met together and determined to stick to one, diversified scheme and thus avoided duplication.

Sri N. K. Tirumalachariar paid a tribute to philanthropic-minded persons belonging to all professions, who had contributed a great deal to the promotion of Secondary Education in the State.

The D.P.L., in his address, commended the Education Minister for the assurance that there would no change in education for ten years to come. He assured the managements that the Government was well aware of their important place in education and that he would consider all their just grievances.

The following are some of the more important resolutions passed at the Conference:

(i) The Government should immediately form advisory committees consisting of the managements and the Headmasters. No alteration in Educational Rules should be made without consulting them.

(ii) The Government should frame an audit code of instructions regarding special fees and general funds.

(iii) The Government should change the word "profit" into "surplus", when referring to excess of income over expenditure.

The syndicate of the Madras University considered the communication of the Government drawing the former's attention to the difficulties that would be experienced by students of bifurcated courses of study in getting admission into the university. The syndicate re-

solved to 'push through the scheme of Pre-university course from this academic year and devise ways and means to give relief to the few hard cases that might come up.

In a memorandum presented to the Commissioner, Madras Corporation, by the Elementary School Teachers' Union, a "Teachers' Extra Income Scheme" was presented. It included the following projects :

(i) holding private classes during out of school hours ; (ii) adult schools ; (iii) painting and other handicrafts ; (iv) writing of books ; (v) white-washing of school buildings on contract basis ; (vi) extra clerical jobs during vacation ; (vii)

appointment of teacher's children in Corporation ; and (viii) appointment as polling staff. *(Except (i), (ii) and (v), all others are unobjectionable. Running parallel schools has become the bane of present day education ; we can hardly contemplate with equanimity the idea of a teacher becoming a contractor !)*

A Correction : While mentioning the details of the White Paper Scheme in "Our Educational Diary", in the last issue, the Elementary education and Lower Secondary education have been incorrectly described as being of four and three years' duration respectively. It must be read as five and two. The error is very much regretted—"Pepys."

Intelligence Testing

BY SRI G. S. N. NIGAM, B.Sc., L.T. (Constructive), SAHITYA RATNA, Dip. I.A.I.C.
Lecturer, Govt. T. T. Institute, Rajgarh, Vindhya Pradesh.

(Continued from page 76)

Nature seems to be in favour of variety as regards the contents of Intelligence amongst different individuals. Having come to know the concept of Intelligence Quotient (I.Q.), we have also known that an average person should have an I.Q. of about 100. But every person is not an average person, as regards his mental

capacities. There are many who are above average. There are so many who shine because of their intelligence, while there are many who are dull and backward. We can classify persons mentally in the following way in terms of their I.Q. :—

I.Q.		Class
Above 140		Genius
Between 130-140		Extraordinary
Between 120-130		Very Superior
Between 110-120		Superior
Between 90-110		Normal or Average
Between 80-90		Dull
Between 70-80		Very Dull
Between 60-70		Border line
Between 40-60	Morons	Mental Defectives.
Between 20-40	Imbeciles	
Below 20	Idiots	

In terms of age, an adult genius will have a mental age above 22.4 years, superiors between 17.6 years and 22.3 years, normals between 14.4 and 17.5 years, dulls between 11.2 and 14.3 years, while mental defectives or feeble-minded persons including border line ones, may range upto 11.1 years. Idiots will be up to 3 years intelligence, imbeciles between 3 and 7 and morons upto 11 years intelligence.

Our general schools are meant for normal children. Above normal children learn and understand very soon what we teach in the classes with a speed suited to the needs of an average child. Afterwards, they find the work of the class uninteresting, full of no new things and dull for them. The below normal children are unable to keep face with the average ones. Not having been able to grasp the previously taught things, they do not understand the day's lessons of the class and hence find it impossible to pull on. Special care has therefore to be taken of these classes of children.

Persons below I.Q. 20 are called 'idiots'. They are mentally defective to such an extent that they are unable even to guard themselves against physical dangers. The imbeciles or persons between I.Q. 20 and 40 are not so defective as idiots, but yet they are unable to manage themselves and their affairs. The other class of of the mental defectives is the moron class, which, though not so defective as idiots or imbeciles, is yet deserving of care and superior supervision at the hands of others for its protection. Children of this class cannot benefit by the teachings in the ordinary schools.

The three classes of mentally deficient children, as described above, are jointly termed "feeble-minded" or "mental defectives." The lowest amongst these are uneducable and should be housed in colonies or institutions specially meant for them, throughout their lives. The next grade requires super-

vision, and the remainders may turn out to be normal after their education in special schools.

As for dull children, the same arguments and things apply also to children of above normal intelligence. They are assets of the nation and are unbloomed flowers, who may, if fully developed, disperse their fragrance all round themselves, raising the country in the eyes of the world. The superior and genius children must get education in special schools, and it is, at least now when we are independent, the duty of the states to cater for the needs of the above and below normal children. To the great sorrow of the writer of these lines, there is not probably a single school of these types in our country. The Governments and the local bodies must wake up to the needs of the hour and of society. Special schools of the requisite types should be started in the different states of the country.

Let us concentrate our attention on my own state of Vindhya Pradesh and calculate the necessary data. The population of the State is roughly 36 lacs. Considering only the children of school-going age, from 6+ to 16+ years, within a ten-year range, to be roughly 15 per cent of the population, their number comes to $36,00,000 \times .15 = 5,40,000$. About 1.5 percent of this population will fall under the category of "feeble-minded." Hence their number in this State will be $5,40,000 \times 1.5 \div 100$ or $5,40,000 \times .015 = 8,100$. These 8,100 mentally deficient children will roughly consist of 2,700 morons, 2,700 imbeciles and 2,700 idiots. The 2,700 morons are to be provided with education in special schools, where after they may turn out to be normal. The next 2,700 may, after their education in special schools and training in handicrafts, be also given leave to settle and take up to those professions for their living. The lowest 2,700 will be almost uneducable and of no worth ; hence it will be necessary to

open *ashrams* to keep them under able supervision and protect them for their whole life.

Two types, one higher and the other lower, of special classes should be started in the ordinary schools for the benefit of superior and very superior children forming 20 per cent of the student population and dull and very dull children forming roughly an equal percentage of the student population respectively. Extraordinary and border-line deficiency children, each forming roughly 3.5 per cent of the student population, may be grouped along with the 'genius' and the 'mentally defectives' respectively for purposes of instruction in the special schools.

Experimentally two special schools—one of the higher and the other of the lower type—may be started in Rewa, the state headquarters or at any other place in the state. Similarly, higher and lower special classes may be started in Martand High School, Rewa, or in any other school. The fit candidates from all over Vindhya Pradesh may be taught here. The syllabi will be framed according to the requisites of the classes of the children. In ordinary schools, a syllabus is prescribed for one year. A brilliant student who can com-

plete the course in 5 months or 7 months is neither given the opportunity to do so, nor is allowed to do it. Similarly, a backward child who has the capacity to complete the course in 16 months, has to wait upto 24. Either 12 months or 24 or 36, no midway. In special schools, there should be provision for this, and the students should be allowed to progress rapidly or slowly according to their mental capacities.

Class	Percentage of General	Approximate Number in Vindhya Pradesh (between 6 and 16 years of age).
1. Genius	1.5	8100
2. Extraordinary	3.5	18900
3. Superiors	24	129600
4. Normal	42	226800
5. Dulls	24	129600
6. Borderline	3.5	18900
7. Feeble-minded	1.5	8100
		(2700 Morons 2700 Imbeciles 2700 Idiots)

If we plot these points, we shall get a graph of intelligence rising and falling at regular intervals, which will be symmetrical on both the sides.

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Adult Education - Means or End

JOHN B. SCHWERTMAN, *Director, Centre for the Study of Liberal Education for Adults, U. S. A.*

THE problem inherent in the term "adult education" is the problem of purpose. What *ought* we try to do? Shall we educate for terminal goals—"Truth," "Reality," "Goodness?" For "Change?" To achieve specific group interests? Or for what?

It is the value assumption in this paper that adult education should not lay down a set of purposes. One group's terminal goals are but immediate or intermediate goals for another group. Some agencies of adult education pursue ends which often conflict with ends pursued by other adult education agencies. One man's solution turns out to be another man's problem, etc.

For specific agencies of adult education, it is course useful to state a set of purposes, but for adult education as a whole, there is only the on-going *problem of purposes*.

First, agencies of adult education are usually parts of a heterogeneous group of social institutions. Thus, labour education sections are parts of unions whose primary interests are in a wide variety of social, economic, and political issues. In like manner, trade associations, industries and professional groups have their education departments or committees which further their larger and primary ends. The Advisory Council is the basic educational unit of the Ohio Farm Bureau, whose primary purposes are not unlike those of a labour union, although the position on issues differs because some important interests of the farmer and the industrial worker differ. Even public schools, colleges, and universities, whose main business is education, rarely regard their adult education divisions as more than secondary adjuncts.

Thus, we are led to a *second* generalisation. In this country, education for adults is neither the major activity nor the major purpose of most of the social institutions that maintain adult education agencies; in the United States, adult education is carried on primarily by agencies and institutions whose main purposes are *not* adult education.

A *third* generalisation may evoke some doubt about the degree to which it is true; but, by and large, one can defend the proposition that the agencies having the strongest adult education programmes are those agencies most firmly committed to ends that are partisan, specialised, or utilitarian, *however socially desirable those ends may be*. By "strong" programmes is meant "successful" programmes in the quantitative sense of drawing a relatively large and steady clientele, and in the sense of the effective achievement of specific goals. Thus, insurance firms support successful training programmes for underwriters; unions find courses and curricula for shop stewards and union business agents highly useful; cooperative societies are convinced that strong educational programmes for members effectively advance the cause of the cooperative movement; and in the public schools specific "how to do it" courses (such as "upholstering") are "sure fire" in drawing satisfied customers who learn something "useful"; in evening colleges the "meal ticket" courses and curricula are the staples in the adult programmes. We would also do well to note that the adult education programmes of European political parties are, in the terms of the partisan goals of those parties, probably the strongest programmes of adult education we have seen in modern history. In short, there seems to be a

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direct relationship between programme success and such factors as training, indoctrination, and service to partisan and utilitarian ends, and an inverse relationship between programme success and education, "culture," and arts for their own sake.

A fourth generalisation therefore seems to follow logically and to be supported by our studies: namely, that the agencies, persons and programmes desiring to serve unorganised educational consumers are often worried and confused because they attract so few, or because they see such inadequate tangible results. The Great Books Foundation retains the vision of serving hundreds of thousands but attracts fewer than 20,000; courses in literature, art, and philosophy are as rare in a trade association as they are in a union programme; cooperative societies and farm councils may offer folk dancing, economics, and international relations, but usually within a broader utilitarian context; and the schools and universities generally display the anxiety that the purer "cultural" offerings, in order to "go over," will have to be watered down to either a "how to do it" or a sheer entertainment level.

From the illustrations noted, one may infer for analysis a three-point continuum along which to place various adult education programmes.

At the one extreme can be placed programmes which are partisan or utilitarian in their aims, specific and practical in their content and organisation, limited in the organisational clientele appealed to, and which evaluate their investments in pragmatic terms, i.e., how well the programmes have paid off in furthering the welfare of "our" group or "our" specific goals. This group of programmes and agencies would have to include churches, unions, trade and industry groups, professional groups, certain voluntary agencies such as the American Legion, Civil Defence, and

the Red Cross, and the specialised, vocational, and professional programmes of the formal institutions of schooling at all levels. One would also be forced to include regular diploma and degree programmes because they are offered, taught, and regarded by our society primarily as a means of "bread and butter" and social advancement.

One thing should be made clear: this extreme on the continuum is not to be invidiously regarded. These agencies and programmes are, by and large, important, useful, and essential in our kind of society.

The mid-point on the continuum is more difficult to describe because it partakes of both extremes. Here perhaps belong the cooperative societies, the farm bureau programmes, the League of Women Voters, the PTA's institutions such as the Highlander Folk School, some of the less formal (non-credit) programmes of schools and colleges, and perhaps certain types of adult education programmes of unions, trade groups, industry and the churches.

Characteristics of this mid-point seem to be: commitment to broad social goals or "values," appeal to a clientele somewhat broader than an organisational clientele; programme format, content, and organisation that departs, often radically, from traditional educational forms; and an interest in evaluation that does not look unfavourably upon intangible outcomes that are generally defined as being "in the public interest."

At the other extreme of the continuum is the "art for art's sake" kinds of programmes. By and large, these are the kinds of programmes fostered by the Fund for Adult Education—Great Books, American Foundation for Political Education, the American Heritage Programme, community discussion programmes, and the like. In this group one would have to place the large number of unorganised groups devoted

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to such things as play reading, perhaps some of the women's clubs, and certain new concepts in university adult education such as Chicago's Basic Programme, Louisville's "Neighbourhood College," and some of the programmes of New York University's Division of General Education.

The characteristics of these programmes seem to be: aims that are generally, but not always, regarded as synonymous with the aims of general or liberal education; in content they draw upon the great traditions of subject matter learning; they are non-sequentially organised; they are not credit-oriented; they are open to the general adult public; evaluation of outcomes, not often systematically done, is made in terms of the abstraction called "the individual."

Adult Education — Abstraction or "Movement"?

Adult education is neither an abstraction nor a "movement." It is not an abstraction because there is an *organisation*, the Adult Education Association. But few would claim that adult education in this country is a "movement." When it comes to deeper social issues and problems, it has no shared goals; it can hardly be claimed that its members are a dedicated group.

Yet—it is the thesis of this paper that in the United States adult education can, and probably should, strive to become a significant social movement. It can do so, not in the European sense of becoming identified with an ideology or an economic class, but in ways peculiarly appropriate to the American ideal of the open society. It must help make the open society a reality. This is what adult education can stand for. The main obstacle to creating an adult education movement around this ideal lies not in the inadequacy or unreality of the ideal, but in the possibility that many adult education agencies do not

really believe in it. It is about time that we in adult education found out whether or not this is true. Two questions, if answerable, would quickly force a showdown:

First: Would agencies which claim to do adult education permit, indeed encourage, study and discussion activities which subject organisational goals and institutionalized norms to constant rational inquiry?

That is, would these agencies dare encourage distrust of the very goals their educational programmes seek to achieve? Could industry afford to support the kind of education which tends to make consumers immune to certain kinds of advertising? To what extent does the union programme of adult education try to help the union member to think for himself? In certain religious and political groups, can error be tolerated in the face of declared Truth? And in the university itself, is not the value of many liberal arts courses seen primarily as a "meal ticket" value, thus in a strange way preventing the spirit of inquiry from operating against even its own subject matter?

These are tough questions to level at agencies which aim at specialised and partisan ends, but they must be asked if adult education is to find out if it really has anything to dedicate itself to. For when organisational ends are monolithic and immune to rational inquiry and reconstruction, when organisational clientele become bound by any "party line," when "educational" programmes, however unwittingly contribute to the bondage, then at very least these programmes are not "educational" but something else.

A second question is almost of equal importance: *Will Americans support for the general adult consumer those liberal education programmes which cannot demonstrate immediate possibilities of "paying off"?*

While there is some evidence, though far from conclusive, that we can create new adult audiences for liberal education, there is almost no evidence that American communities are prepared to provide adequate financial support for this kind of education. It appears that for some time to come programmes of liberal adult education will not pay their own way, unless they are hooked up with utilitarian aims that are explicit. Many people, including the writer, would like to see further experimental efforts to build the necessary financial support into the public tax structure, as it is to some extent in the city of Louisville and in the junior college system of California. It could be that liberal education for adults is as essential to our communities as is policing and garbage collecting, perhaps even more so. Certainly within the vast activity of adult education there is room for programmes which are not connected with groups and organisations that are committed to partisan and specialised goals.

Implications for the Adult Education Association :

This analysis and these questions clearly suggest certain implications for the Adult Education Association.

The XLVI Madras State Educational Conference

The 46th Madras State Educational Conference met at Chingleput on the 14th, 15th and 16th of May, 1956, in a special *pandal* erected in Sri Ramakrishna Girl's High School. Sri S. Natarajan, Director of Field Advisory Services and Joint Secretary, All India Council for Secondary Education, presided. About 500 delegates from all over the State, attended the Conference.

After prayer, Sri A. S. Johnson, President of the Chingleput Teachers' Guild, outlined the history of the Guild in the District.

There can be no denying that at one level the AEA must continue to be a practical service agency, responsive to its heterogeneous membership. It is a nerve centre, a secretariat, a source of information and help, not only for professional adult educators, who, by and large, are not powerful, but also for the social agencies and voluntary organisations which are powerful.

At a higher level, it can be a means of posing the crucial question, a matrix for the emergence of research and knowledge, a means of encouraging all of its member organisations to provide the methods and means for individuals, however deviationist they may seem, to be heard and to be effective.

At the highest level, the AEA can be a national forum for conflicting aims and philosophies. It cannot, as Blakely urged, evolve a philosophy and a goal. But it can be the means by which passion-rousing social and professional interests are subjected to rational discussion, a matrix for an on-going dialectic of conflicting philosophies. At this level, the AEA becomes an organisation *indispensable* to a democratic society, which to survive must contain the built-in possibilities for its own constant reconstruction.

WELCOME ADDRESS

Sri M. Vedachala Mudaliar, Chairman of the Reception Committee, could not attend, on account of indisposition. His welcome address was read by Sri A. S. Johnson.

In the course of his address, Sri Vedachala Mudaliar complimented the Education Minister on his democratic approach to the problem of reform in education. This was shown by his inviting the opinions of the parents and the public on the White Paper.

While every teacher should do his duty in a spirit of service and missionary zeal, it was the duty of society and the State to place the teachers above want and discontent. Discipline was the keynote of success in education. He did not, therefore approve of students taking part in strikes and hartals. Education should be separated from the turmoil of politics.

INAUGURAL ADDRESS

Sri T. M. Narayanaswami Pillai, Vice-Chancellor of the Annamalai University inaugurated the Conference. In his address, he welcomed the State Government's proposal to introduce a seven-year course of integrated elementary education. Regarding the age of admission, he said he was for fixing it at five. The absence of any provision for pre-primary or kindergarten courses was a serious omission, he added. Commending the White Paper proposal to retain English as a subject of study from the lower secondary stage, he said the wisdom of utilising the full resources of English would be realised with the passage of years. As for Hindi, he observed, its study as an optional subject would be a good achievement, while any compulsion would provoke needless strife.

PRESIDENTIAL ADDRESS

In the course of his presidential address, Sri S. Natarajan made a fervent plea for a change in the character of educational administration from a centralised authoritarian structure to a democratic one, with delegation of powers to and greater freedom for local authorities.

Sri Natarajan referred to the per capita expenditure on education, indicated in the Madras White paper, and expressed the fear that if education had to be financed entirely from State revenues, the tax burden would become so heavy that people would oppose expansion. He suggested that if people were more intimately associated with the education

programme, they would find out means of raising the funds needed.

In the field of higher education, whether in the secondary or the University sphere, he envisaged considerable scope for organised private efforts in the establishment and maintenance of educational institutions. Every endeavour should be made to stimulate and sustain such private efforts.

Sri Natarajan also pleaded for more freedom to be given to the teacher. The object of the basic education was closely related to the idea of freedom of the teacher to chalk out a programme suited to the needs of the community.

He referred to the experiments in craft-centred education carried out in the United Kingdom and pointed out that their success was due to three factors, viz., generous provision made by the local authority, adequate freedom given to the teachers and the departmental encouragement given to each school to work out its own scheme of activity. The parents there reposed great trust in their teachers and rendered them all possible assistance.

Reviewing the progress of education in India, he said: "The Congress Session at Avadi has clearly defined our goal as a socialistic pattern of society which will ensure the establishment of a Welfare State. India has been able to postulate a Panch-Shila for governing international relationships. It is in the context of this situation that we have to examine the proposals of educational reconstruction that are before the country."

He gave the following five principles to be adopted as national ideals: equality of opportunity for all without any distinction of caste or religion or race; willingness to work and contribute to the production and improvement of the nation's wealth; a spirit of co-operation as against the prevailing competitive spirit; tolerance, understanding and

goodwill; and realisation of the dignity of man with a firm faith in God. "It will be seen that these are the distinguishing features of the Indian way of life through the ages. The educational system which we plan to establish must help in strengthening this way of life."

"The recent decision of the All-India Council to advise State Governments to provide for the study of three languages, for the compulsory study of General Science including Mathematics and Social Studies as non-examination subjects and for special courses in the Humanities, Sciences, Technology, Commerce, Agriculture, Fine Arts and Home Science will ensure a broad base of general education with courses suited to the aptitudes of the pupils. The battle of languages may be solved."

"It is my hope that before the end of the third Five-Year Plan there will be an adequate number of comprehensive or multi-purpose schools all over the land, thus removing the most serious defect in our present Secondary Education System viz., that it is a one track stream leading only to the university or a clerk's desk."

The reform of extending the duration of the first degree course from two to three years was designed to provide adequate general education and a fair amount of specialisation, without making that specialisation synonymous with learning more and more of less and less.

"The establishment of a rural Higher Education Council and a few Rural Institutes or Colleges in selected centres should be viewed in the context of giving a new orientation to Higher Education. A democracy cannot flourish

on clan supremacy. Leadership in all spheres of human activity has to be drawn from every section of the population. The Rural Institutes are exploratory institutes in this new adventure."

Sri Natarajan pleaded that no child of ability should be handicapped in his educational career by poverty.

He said the Government of India and State Governments were making considerable efforts in this direction. The recent decision of the Government of Madras in making education free up to the end of the middle school course or higher elementary stage for all children of low income groups and extending it to the end of the SSLC Course for children of certain categories of social employees was a welcome move.

PLAN PROVISION

He regretted the Planning Commission's inability to provide for the thousand crores demanded by the Ministry of Education. "The sense of frustration is accentuated when it is found that the Commission could provide only 30 crores for education for the Second Five-Year Plan. In a plan frame contemplating 4,800 crores, one cannot escape the feeling that education has not received the priority which everyone claims it should receive."

Referring to the White Paper on Education recently published by the Madras Government, he said it was "a timely document which gave a clear picture of the magnitude of the problem and provided a plan for the solution of the problem."

(To be contd.)

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Book Reviews

A SIMPLE COURSE IN ENGLISH GRAMMAR AND COMPOSITION By A. R. Dawood and C. R. Christie. K. & J. Cooper, Bombay. Pages 214. Price Rs. 1—12—0.

Messrs K & J Cooper, who have brought out many well known books on English grammar and composition, have come forward again to serve the cause of English studies in the new context in this country. English is now started late in our schools, but the rate of progress per year is faster. Bearing this in mind, Principals Dawood and Christie have prepared an excellent introduction to English grammar and composition for the benefit of students who have studied English for about a year or so. The language used is simple. Grammar rules are derived in an interesting way by induction. The technical terms used are simple and clear. The exercises are well-graded. Pictures add to the interest of the book for the young ones for whom it is intended. In the section on Composition, story-telling, letter-writing, composition and description are dealt with. The hope of the publishers that the book will make a strong appeal both to pupils and teachers is sure to be realised.

The scheme of English studies in Madras, however, is confined within the strait-jacket of a rigid vocabulary and a prescribed order for learning the words therein, and this is true of our grammar studies as well. An appendix to the book showing the variations from the Madras scheme will be useful to those who may consider its use in Madras schools.

Rs. 10/- only. Copies can be had of the Mythic Society, Daly Memorial Hall, Bangalore 2.

The Mythic Society at Bangalore, which has been doing quiet, unobtrusive, but effective work in Indological studies for decades past, has now brought out a special number dealing with Indian culture and heritage. There are messages from a number of distinguished persons from the Vice-president downwards. Among the contributors are K. M. Munshi, K. M. Panikkar, Humayun Kabir and the learned editor himself. It is difficult in a brief review to deal with the many interesting and controversial matters contained in the several articles. For instance, we feel that Dr. K. N. V. Sastri's excellent outline of a social background to Tipu and Hyder is spoilt by a supercilious attitude to India of the 18th century as wrapped up in Egyptian darkness. Sri Masti Venkatesa Iyengar's attempt to read secularism in the *Gita*, however praiseworthy as an attempt to bring the sacred poem in conformity with the *zeitgeist*, is, we are afraid, essentially misconceived, as the spirit of the song celestial, which has always been described as a *moksha-sastra*, is poles apart from secularism fundamentally. And so on. We would specially commend the articles on South India—those dealing with Mysore by P. B. Ramachandra Rao, D. S. Achyuta Rao and S. Srikanta Sastri, with Malanadu by K. S. Vaidyanathan, with *Silappadhikaram* by Raja Rao, with the date of Sri Sankara by S. Srikantayya and with the life and teachings of Lokacharya by M. B. Narasimha Iyengar. While religion, history, sociology and even dance are surveyed in this volume, poetry, drama, music, law and painting have been left out. We hope

THE QUARTERLY JOURNAL OF THE MYTHIC SOCIETY: Culture and Heritage Number 1956. Edited by S. Srikantayya. Pages 334. Price

that this deficiency will be made good by another special number in the early future. Meanwhile, we have here a sumptuous volume, whose value is enhanced by some fine illustrations. We are sure it will be attractive to the scholar and the layman alike, and we recommend it heartily to all libraries.

Editorial

THE fourth Assembly of the World Confederation of the Organizations of the Teaching Profession met at Istambul in July-August, 1955, to discuss the status of the of the teaching profession. Teacher: Four kinds of status—academic, professional, economic and legal—were investigated. It was clearly recognized that adequate remuneration alone would not ensure for the teacher the status he was entitled to, though it certainly did affect the position. What was needed was that teachers should be respected and honoured members of society.

On the question of academic status, stress was laid on higher standards in teacher-training—a longer period of training and higher entrance qualifications thereto. In regard to professional status, it was brought out that in some countries there were legal provisions for the government to negotiate with professional teachers' organizations on specified matters. As regards economic status, it was established that the teaching profession in most of the countries had neither obtained a reasonable share of the expanding income, nor kept pace with the cost of living. Investigation of the legal status showed that only in some countries were teachers prevented from participating in political activities or for contesting elections.

Mr. George Ashbridge of New Zealand summed up the outlook for the future thus: "It may be that in the immediate future the success of our teacher organizations in raising the

status of teachers—in the comprehensive sense of the term—will depend on our ability to reconcile our trade union functions (salaries, conditions of employment, legal protection of members etc.) with our strictly professional functions (raising the quality of the service teachers give)"

To pass from the international survey at Istambul to an incident in the educational administration of the Madras Corporation is Maids of all Work: to pass from the sublime to the pathetic commonplace of everyday life. Recently, teachers in the service of the Madras Corporation were directed to take the cattle-census in the city in their out-of-school hours. This was objected to by the City Fathers at a meeting, but the Government of Madras have issued a communique, supporting the Commissioner on the ground that he could prescribe the duties of all Corporation employees.

This official attitude to the teacher is evidently the result of the widespread fallacy that he enjoys extensive leisure and can be burdened with any number of odd duties. The late Dr. Joad pointed out how in England during the last war all kinds of work were thrust on their devoted shoulders. The question here is purely one of status. How can a teacher maintain his self-respect or keep himself well-equipped and up-to-date, if he is made a maid of all work by the authorities, or if he is compelled, on account of inadequate pay, to engage in some other work to keep the pot boiling at his home?

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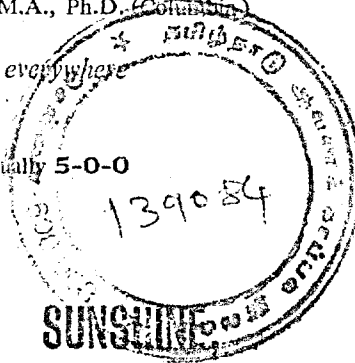
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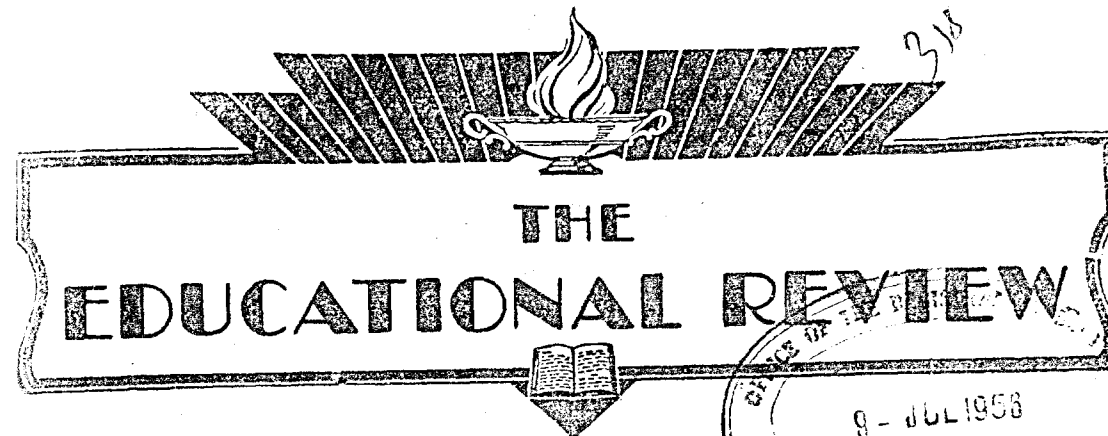
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Dynamism in Teaching

BY SRI S. SUBBARAMAYYA, B. A., B. ED., *E. C. M. High School, Hindupur*

I had the pleasure and unique opportunity of attending the Seminar on "Dynamism in Teaching" at Government Training College. More than 150 delegates attended the seminar from all over Rayalaseema for 3 days from 2nd April to 4th April, 1956.

Sri T. R. Denadayal, Principal and Director of Extension Services in the plenary session on 2-4-56, gave a hearty reception to the teacher-delegates and spoke briefly about the methods of teaching with special reference to dynamic methods. A number of delegates took part in the general discussion of the various subjects of study in Secondary Schools and offered valuable suggestions.

Speaking about the subject of Social Studies, I opined that the syllabus of Social Studies was too ambitious and it ought to be recast in a such a manner that when students studied it, they must have a clear grasp of the concept of historical events and scientific study of Geography, as the present syllabus of Social Studies did not aim at these two aspects of study. I also further observed that Social Studies was now being taught from the view-point of examination that dominated the present system of education; on the other hand it should be taught from the practical and realistic

viewpoint, giving importance to practical activities as suggested in the syllabus, so that the study of Social Studies might be of real practical value in life around a student. Only then, the aim and purpose of teaching of this subject would be fulfilled as envisaged by the syllabus.

In the group study on Social Studies, Sri T. R. Deenadayal, Chairman of the Group, emphasised the importance of collateral reading of books from the Library in order that self-effort, self-reliance and self-creation and intelligent understanding by the student may be encouraged while the teacher would act as a guide. In short, the technique in teaching styled as "Dynamism in teaching" should inculcate in students skills like correct study habits of Text-books in the first place, utilisation of reference material, preparation and interpretation of graphic representation of facts, ability to participate in discussion on current affairs, scientific classification and arrangement of material, e.g., news, collections of specimens, and manipulation and reading of certain apparatus such as the Rain Gauge and Thermometer. Also the attitudes like patriotism, toleration, co-operative spirit, scientific temper, respect for law, and spirit of social service should be understood and learnt

by pupils during the study of Social Studies, besides cultivating and understanding others like appreciation of art, spirit of discipline, obedience to elders, piety and reverence to all religions and recognition of worth of all kinds and the spirit of internationalism.

The discussion group on English, while suggesting various new methods to improve the present low standard of English in Secondary Schools, gave the valuable suggestion that English in lower Forms should be handled by Trained Graduates. But as there was a dearth of hands, Secondary Grade Trained Teachers might be given an intensive refresher course in English till enough Trained Graduates were found. Another suggestion was that fundamentals of Grammar by means of illustration should be taught in Lower Forms so that the teaching of functional Grammar might be done more effectively in Higher Forms, in addition to the teaching of some amount of formal Grammar.

Discussion groups on Mathematics, General Science, Telugu, Urdu and Physical Education also had their

discussions and with some amendments to drafts, drafts in the seminar were accepted in the general session. In the last plenary session, Sri T. R. Deena Dayal made an appeal to the teacher-delegates, to spread the Seminar spirit among other brother-teachers in their respective schools by arranging miniature group discussions under the auspices of Teachers' Associations and also to put into practice some of the suggestions of Dynamism in Teaching in order to make teaching most effective and attractive to pupils. Some of the delegates who took part in the final discussions, opined that seminars of this type should be arranged as often as possible, as they would go a long way to refresh the teachers in the uptodate methods in teaching, besides giving an opportunity to all teachers to meet and exchange their ideas on teaching in one central place. They also thanked the Principal and the members of the Training College staff for making fine arrangements regarding boarding and lodging and for the uptodate aids and equipment that were displayed for the benefit of teacher-delegates that attended the seminar.

Great Educationists—Past & Present

BY CRITIC

2. KULAPATHI SRI P. A. SUBRAMANIA IYER

FOR nearly two decades, Kulapathi Sri P. A. Subramania Iyer dominated the school-world in South India. He was a conservative by temperament and a scholar in Sanskrit. He had a fine personality, with his very fair and round face and plumpy body. He wore a long coat—generally black—going

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Manager,

THE EDUCATIONAL REVIEW

down to his knees and walked in the streets and in the corridors of the school, when on supervision work, with conscious dignity. Thus, when he walked, he held his hands on either side slightly apart from his sides with his palms turned upwards. He spoke slowly and in low tones. I never saw him break into laughter. The utmost you could extract from him, was a feeble smile.

He was a *chela* of the late Right Hon'ble Sastri who recommended him to the headmastership of the Hindu High School* which he entered in 1913. He retained his post till his retirement. Throughout his stewardship, the Hindu High School became noted for efficiency and discipline. In politics, he was a moderate and did not hide his anxiety to please the British rulers. He invited Lord Pentland to the School, not a mean feat in those days of British Imperialism. Naturally, he was slightly unpopular with the public on the political side. But this did not bring down his high prestige as an educationist.

As a teacher, few can surpass him. When he taught his lessons, he went step by step and no student who was attentive to his teaching had any need for any written or printed notes. He had no need even to read again the lesson that was taught by him. On one occasion, he could not finish the portion in English prescribed for S.S.L.C. examination. Longfellow's "The Ladder of St. Augustine"—a highly philosophical poem—had yet to be taught. He held a special class for three hours just prior to the public examination. And we had

no need to read it over again for our examination.

His private life was one of the utmost simplicity. He was very strict in the award of marks and only four or five in a class of forty could hope to get 40% in English examination in papers corrected by him. He returned the papers personally, making his own pungent remarks about the poor attainments of each examinee. I can still remember with affection the remark he made in my own case. Unlike other students, I had signed my name not horizontally on the docket sheet, but aslant, almost across the paper. I was one of the lucky few who managed to get 40%. Taking my paper, he smiled imperceptibly. 'Yes, you are fit to be a Deputy Collector, by the way, you have signed on the docket sheet', he said while the whole class laughed at his joke. 'Can't you put down your name in the ordinary way?' He knew me as the brother of a co-educationist. I can never forget this humorous remark which was meant to cloak his affection for me. It is the method of men of old, never to praise youngsters, lest it should turn their heads. It has always been my regret that I did not in later life keep in touch with such an eminent educationist and my school master; such indifference only shows our own ingratitude for the men who toiled to mould our character and intellect. Let atleast others profit by my regret. It is our duty in later life to remember with affection and gratitude our teachers, keep in touch with them, and if necessary be of help to them, if occasion demands it. Otherwise we are not worthy of our heritage.

* Sri P. A. Subramania Iyer's appointment as Headmaster of the Hindu High School was however primarily due to the efforts of the late Kulapathi Rao Sahib R. Swaminatha Iyer of Kumbakonam.

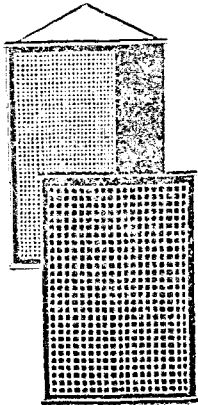


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TEACHERS' CLASS-MATES ? — ROLL-UP BLACK BOARDS!!

Sri Nava Bharat Ashram, Goribidnur, Mysore State.

Reform of Secondary Education—Replies to a Questionnaire*

BY SRI M. S. CHENNAKESAVIAH, B.A., B.T., *Retired District Educational
Officer, Bangalore.*

INTRODUCTION

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

Ans. The main defect is that it is merely bookish and not directed towards the development of the personality of the child. It has no aim, but simply drifts on from stage to stage, its entire purpose being to feed the child with scraps of information (knowledge) already established.

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

Ans. The first cause is obvious : no one knows what to do with the child. The second reason is the group (barrack) system of dealing with the children, in which the teacher is not very much interested in knowing how the children react. The teacher is not aware, and does not care very much, that the child has its own personality. His business appears to be to thrust pill doses of what is called knowledge down its throat, even at the point of the rod.

Even with all this handicap, something could be done, if the teacher had some vision and was honest and earnest. But teaching has become a mere trade ; a person has recourse to this line when he fails in, or is incapable of any other calling. In Mysore State, particularly, recruitment is intended to satisfy communal and caste prejudices, not to employ the right type of person.

THE AIMS AND OBJECTIVES OF SECONDARY EDUCATION

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

Ans. Yes. The greatest need of the time is unity and the creation of a unified country. This can be done only through education. The administration of the country necessitates freedom of movement to persons, and it must be made easy for children to fix themselves into any environment, the only hurdle being the medium of instruction—language.

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

Ans. The main objective obviously is the development of personality and the producing of a full-blown citizen, conscious of his duties to the country and the community. He must become capable of transcending provincial and caste feelings. The ideal that should be presented to the child is that the country is one whole and that there is such an idea as an Indian way of life, and his main purpose is to learn to become a capable exponent of this way of life.

(5) *Who should prescribe the subjects for study, prepare the syllabus and select the text books—(i) the Department,*

* The Questionnaire was issued by the Ashram and was published in the *Review* in Dec. 1954 and Jan. 1955.

(ii) the Local Board, or (iii) the Management?

Ans. The subjects for study depend on the ideal and purpose of education. When once the purpose is determined, such subjects have to be chosen as will fulfill the objects in view. This is the work of educational, psychological and sociological experts.

The best unit for this purpose is the State. My opinion is that India should be considered as one whole for determining the subjects and the syllabus. The selection of text-books is best done by local committees, each linguistic group being taken as a unit. To ensure uniformity the most competent authority is the Department.

B. THE CURRICULUM

(6) *What should be the duration of Secondary Education on the one side and University Education on the other?*

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

(6) Ans. At present there is a lot of confusion about this. The several expert committees appointed by the Central Government and some Provincial Governments have all come to the conclusion that there should be a continuous eight year Primary (Basic) educational course made compulsory for every child. It is best to accept this position once for all. Then there remain two more stages to be considered—Secondary (High School) and University. Considerable discussion has already taken place on the scope and duration of these two stages. Several expert committees have come to the conclusion that the duration of the Degree (University) course should be three years, and the Secondary (High School) course four years. Their argu-

ment is that the present High School is only a preparatory ground for the University, and is not adequate to serve the purpose of training children for sound citizenship. So they suggest raising the present High School course to four years, this period being considered necessary for an integrated course for citizenship, and to remove the stigma of subordination of the High School to serve the purposes of the University only.

Neither the Radhakrishnan Report, nor the Lakshmanaswamy Mudaliar Report, nor even the Mysore Reform Committee Report has worked out the details relating to the four year Secondary course, nor are they very clear as to how the existing Intermediate Colleges should be dealt with. Particularly, the Mysore Government has been in a great hurry, and now they are groping in the dark as to how they should re-adjust the existing High Schools to suit the new order.

The crux of the problem is the High School Course. This must be rescued from the position of a mere hand-maid to the University. Its status must be improved. Is it necessary to increase the period of training to four years, at the same time making suitable changes in the curriculum? Then what about admissions to the University and the various professional and technological courses? Can the four-year High School Course be so organised as to serve the purpose of a sound training for citizenship as well as a preparatory ground for entrance into higher institutions? Then, will the University and the Professional and Technological Institutions be allowed to be absolutely free in the selection of their own candidates?

There is another important aspect of this problem. Complaints are heard on all sides of falling standards and the deterioration of the existing Schools. Can the High Schools bear the additional responsibility in the present context? In their zeal for reforms, politicians and

even educationists have recommended the course of stretching the High Schools to fill the Procrustean bed of Reforms, however unpleasant the result of the operation on the patient. How the necessary accommodation, equipment and additional staff can be provided are points which do not seem to have caused any worry to the reformists.

Now it is difficult to use moderate language in describing the condition of the existing High Schools in the Mysore State. For over twenty years the Government have pursued the policy of communal and caste considerations only in the matter of recruiting the staff. Even in the happiest of conditions, High Schools have been the last refuge of unfortunate Graduates who have failed to secure a better footing in life elsewhere. The present condition can be easily imagined. These High Schools are now to be entrusted with greater responsibilities! We need not discuss the feeders of the High Schools.

We have next to consider the fate of the Intermediate Colleges. They are doomed! Only the obsequies remain to be performed. They must make their exit quietly, unhonoured and unsung, lest it should violently agitate our feelings. One of the classes must be thrust on the High Schools, with a proportion of the staff, who will, for the remainder of their career, suffer from a sense of wrong and inferiority, but without conferring on the High Schools a feeling of any great exaltation.

If the Intermediate Examination is abolished, what will be the new standard for admission to the Professional and Technical Colleges? Evidently, it is not considered that the new Higher Secondary School Certificate is adequate qualification for admission. The only alternative is to add one more year to the period of training in the Professional Colleges as a preparatory ground. This would enhance considerably the cost of training and render it impossible for

poor and middle class people to qualify themselves for the higher professions. Some Professional Colleges in our State have already an established system of taking heavy 'donations' from intending candidates to ensure admission, so that these institutions have become the monopoly of those who can pay. In addition to these 'donations', the candidate has to pay heavy tuition fees and other charges. In this context, the addition of one more year of training would seal the fate of the majority of the most capable of the youth of the country.

Personally, I am for retaining the existing arrangement. The Intermediate Colleges are the institutions that can adequately provide the preliminary training required for the higher professions. A three year High School course ought to be quite sufficient for what may be called training in citizenship. Those who have no desire, or who do not feel themselves competent, to take up such professions as Engineering, Medicine, etc., can have higher training in the Intermediate Colleges which can lead to various other avocations.

I am of opinion that the Intermediate College is the real dividing line. For the majority of students, regular school training will end at the High School level. Those who are really competent will think of higher professional studies. In our State (Mysore) the whole atmosphere is vitiated by the policy by which caste is the main criterion for the selection of candidates for higher training, and not real merit. This is unfortunate, and the evil cannot be removed unless the policy is changed.

But those who are competent to speak on this subject have already come to the almost unanimous conclusion of a three-year University course. Nowhere do I find a discussion of courses of study, syllabus and other details at various levels, relating to this change. This is really a problem for the Union Government, not the States. If each State is

allowed absolute freedom to tinker with this problem, it will only add to the existing confusion. Unfortunately, the Mysore State has been in an indecent haste about this. Here the Government seems bent upon gaining cheap fame rather than wait for the lead which the Union Government is expected to give in the matter. If a strong and united nation is the ideal, then the Union Government must work out all the details and ask the States to conform to their plan.

My vision is one syllabus for the whole of India at all stages—Basic, Secondary and University. It seems to me that at present the different Universities have become strongly regional-minded and are bent upon using all their ingenuity to devise courses of study which are intended more to exclude candidates of other places than to create a sense of unity by co-operating with one another in the matter of admissions. I cannot understand why there should not be just one syllabus for B.A., B.Sc., Hons., and M.Sc., degrees throughout India, migration from one University to another being rendered easy. One University may offer more courses of study for any deg-

ree than another. That depends on its resources. But what is the necessity for differences with respect to any particular subject?

(8) *What should be the languages that are to be taught in the Secondary Schools in the order of their importance? State your views in regard to (i) the regional language; (ii) Hindi; (iii) English; and (iv) Sanskrit.*

Ans. Mother tongue (regional language), Hindi and English. In my opinion, Sanskrit cannot be a compulsory subject for study, whatever some sturdy patriots may say.

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

Ans. This should be determined by the Government of India and made compulsory and uniform throughout the country. See 6 and 7 above.

(10) *What should be the projects in Secondary Schools so that the students may learn these theoretical subjects "By Doing"?*

Ans. This evidently depends on the answer to question 9.

Education on the Equator

SWELTERING on the east coast of Africa athwart the Equator, Italian Somaliland is probably the only country in the world where school enrollments are higher for grown men than for children.

This is only one unusual aspect of the startling growth of education in Italian Somaliland as reported by Henri Grandjean, a leading Swiss educator who has just completed a mission there for the United Nations Educational, Scientific and Cultural Organization.

Mr. Grandjean first travelled to Italian Somaliland in 1953 to help draw up a five-year plan for education which was approved by the Italian government and the United Nations Trusteeship Council. Then, early this year, he returned to Africa to follow up his first mission and to help with a new plan covering the period to 1960—the year when Italian Somaliland is due to become an independent nation.

In an interview at Unesco House in Paris, Mr. Grandjean produced facts and

figures demonstrating the impressive changes which have been wrought in the schools of Italian Somaliland in recent years. Although the country is larger than Italy—and 12 times the size of Mr. Grandjean's native Switzerland—its population is only 1,25,000 and is composed mainly of nomads for whom schooling has always been an almost insoluble problem.

Yet the statistics show that 11,044 Somali children are now in primary schools as compared with 6,183 in 1953. Adult education, however, has mushroomed from 3,140 students in evening classes six years ago to 13,155 at present.

Mr. Grandjean, who was on leave from his posts as secretary-general of the Dept. of Public Instruction and director of secondary education in Geneva, was particularly impressed by a rise in the school enrollment of young Moslem Somali girls. The figures have soared from 5,26 in 1950 to 2,254 today.

Strengthening the system of education in Italian Somaliland is not merely a matter of opening new classrooms for children or even new courses in literacy for adults, explained Mr. Grandjean. It is the school system which must provide the leaders who will be needed in 1960 when a new country comes into being.

A school of administration has been opened and secondary education has been extended until just below the university level. Agricultural and technical training schools are now in operation and a new

school set up to train future fishing-boat captains has already produced graduates.

Two Somali graduates of this maritime school are now in Italy, Mr. Grandjean added, where they are taking further training leading to a full-fledged sea-captain's license.

Education is not the only field in which the face of Italian Somaliland is changing. Just prior to Mr. Grandjean's departure, the first elections to a legislative assembly were being held and they brought out crowds running as high as ten to fifteen thousand for campaign meetings. There is even a theatre now in the back-country villages of Italian Somaliland—a mobile theatre sent out to make the rounds of the country by Radio Mogadiscio, the national radio station in the capital.

Mr. Grandjean's advisory mission was carried out under a new Unesco programme designed to serve countries in fields not ordinarily covered by the United Nations world programme of technical assistance for economic development.

In Switzerland, he is known as an author as well as an educator. Among other publications, he has collaborated in the writing of the history textbook now used in four Swiss cantons and also in the writing of the "History of Geneva". He has been for many years a member of the Swiss delegation to the annual conference convened in Geneva by the International Bureau of Education and Unesco. (Courtesy—UNESCO.)

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Work of Probation Officers in Britain

By Eileen L. YOUNGHUSBAND, *Lecturer in Social Science, London School of Economics, Chairman, London Juvenile Court and member of the Probation Advisory and Training Board.*

PROBATION officers play a vital part in the work of the courts of law in Britain. They are responsible for the supervision of offenders, both adult and juvenile, who are placed on probation by the courts as well as for the supervision of boys and girls under 17 who have been found to be in need of care or protection or beyond the control of their parents. They also prepare for the courts social reports. There are diagnostic appraisals to guide the court in treating the offender appropriately.

Another part of their work concerns matrimonial conciliation and they are also increasingly responsible for the after-care of offenders released from approved schools, Borstal institutions and prison. There are 1,300 of those probation officers, 840 men and 459 women, serving the courts in England and Wales. Of these 816 are trained, the untrained being found mainly among the older men and women in the service.

For over 25 years the Home Office, the central government department concerned with the administration of justice, has made itself responsible, with the help of Probation Advisory and Training Board (which is composed of outside experts in various fields), for the recruitment and training of probation officers. Thus, there is a common national standard in the selection and training of candidates for the service.

CANDIDATES' SELECTION

Selection of students is undertaken by panels of the Probation Advisory and Training Boards, with Home Office probation consultants acting as the secretariat. The procedure includes an individual interview, an intelligence test, partici-

pation in a group discussion, a panel interview and a medical examination.

Only about one in ten of those who inquire about training, however, are finally selected for it. Those accepted receive full maintenance and tuition grants on proof of need. If they are under 30 they must already have a university qualification in the social sciences or be willing and able to work for one. Such a qualification is the basic requirement for professional social work in Britain. The course consists of a two or three year programme of academic study together with a limited amount of field work. Candidates over 30 must already hold a recognised qualification or have had social work experience, coupled with a good education.

Every student accepted for training, after acquiring the basic qualification, takes a nine to twelve months' professional course run by the Home Office. This consists of prescribed reading, written assignments and classes in the law, criminology, psychology (with special reference to delinquency), medical information, public welfare services, case-work and so on, together with block field work placements under the supervision of experienced probation officers.

As an alternative, a few students take a new one year course in generic case-work at the London School of Economics. A second similar course is about to start at Birmingham University.

Students who successfully complete the Home Office requirements by means of any of these methods are recognised as qualified probation officers; but they are actually appointed by local probation committees, which are responsible for

the appointment and oversight of officers serving the courts in any given locality. Their salaries are on nationally negotiated scales.

A PROFOUND CHANGE

A profound change is taking place in this as in other areas of social work in Britain. The old forms of work with individuals are disappearing in favour of modern case-work based upon scientific knowledge and systematic study, diagnosis and treatment. Great efforts are being made by the Home Office to provide adequate supervision and case-work teaching for students by enabling probation officers with an aptitude for teaching to deepen their case-work skills and to learn the processes of supervision.

For this purpose, as well as to further staff development in general, there is an expanding in-service training programme. Residential courses, varying in length from a week-end to a month, are held at the Home Office's own training centre in London, as well as various universities, which also arrange for evening courses. Probation officers are also encouraged to take advantage of other courses, institutes and conferences in various parts of the country.

A strong professional association, the National Association of Probation Officers, which holds national and regional conferences and publishes a journal, is beginning to play an increasingly active part in promoting good professional training.

Our Educational Diary

May 1956

BY "PEPYS"

3-5-'56: At a meeting of the Managers' and Teacher-Managers' Associations, held at Coimbatore, the following resolutions were passed: (i) The integrated Elementary school course might be eight years; (ii) The syllabus for Elementary, Basic and the Middle School should be the same; (iii) The pupil-teacher ratio should be 30 to 1 in the lower Elementary Section and 20 to 1 in Schools where there is plural class teaching; (iv) Managing Committees might be formed wherever possible. The shift system was not advocated. The other recommendations in the White Paper regarding the study of English and Hindi were accepted.

8-5-'56: Presiding over the annual day of St. George's Homes at Kett near Ooty, the Governor of Madras stressed the need for lessening the cost of educa-

tion in India, a poor country, where efficiency of education had to be harnessed to cheapness as well. He said that students must be trained to be service-minded and to have a broad outlook on life. *He regretted that those in charge of educational matters in India were themselves unconnected with the educational department, and hence the orientation of education must be the sole responsibility of teachers and educationists.*

11-5-'56: Dr. Shrimali told the Parliament that Madras was one of the states that had agreed to increase the salary of Primary School teachers under the Government of India plan of subsidy.

* * *
The Salem District Headmasters held a discussion over the Government White

Paper. The conference held that children could be admitted into the first class in their *fifth* year. It also opined that the increased syllabus could not be finished in 180 working days and wanted 200 days instead. The new scheme should first be introduced in the new standards I and VI and not in all the standards. They were against the shift system and for free migration of pupils from one school to another without any test. They suggested that pupil-teacher ratio should be raised to 30 : 1. If diversified courses of studies should be popular, the Universities must also offer curricula corresponding to these courses. Teaching need not be one of the diversified courses. They also suggested that English should be taught from the Sixth Standard.

* * *

14-5-'56 : In an article under the caption 'Educational Reform' in the *Hindu*, Sri N. Nagasubramani Iyer has brought out the following points: (i) There is more efficient teaching in aided Schools than in other schools, because of efficient supervision by the management on the spot; (ii) The opening of single-teacher schools with untrained teachers is not a sound policy. Untrained teachers must be posted under trained Headmasters to get the necessary *practical* training in schools. The proportion of trained to untrained teachers must be in the ratio of 3 : 1. The opening of new Schools must be done with care and at *appropriate distances*. Otherwise it results in depletion of the minimum strength of schools.

To increase the standard of education, public tests, both oral and written, should be held. Class promotions alone should not be depended upon. These may be held after the V and the VII Standards. The special one-year course after the VII standard is unworkable. Instead, a boy who gets only 20% marks in a public test after the VII Standard, may be given the E.S.L.C. Certificate.

Regarding adult literacy, those who have passed III Form may be permitted to coach pupils, and they may be given grants on the success attained by pupils under their charge in public examinations conducted by an examining body.

For inspection purposes, Regional Committees for two or three revenue *firkas* may be appointed with an experienced Deputy Inspector of Schools as their Chairmen. The Committee members may be permitted to make surprise inspections of schools. Educational bulletins should be supplied to every school with the relevant G.O's which may be passed from time to time, thus keeping the teacher informed about the latest information in the education sphere.

* * *

At a meeting of the Madura District Headmasters, the following suggestions were made on the White Paper. Significant improvement in standards the Secondary stage could be achieved only with improvement in the quality of teachers and provision of amenities and equipment for schools; otherwise, with the suggested increased load of heavy syllabus and curriculum, there can only be further deterioration of standards; (i) The ages of admission for the elementary and University stages could be 5 plus 3 and 16 plus 3 respectively; (ii) Elementary Education could be made up of 5 plus 3, instead of 5 plus 2 as suggested in the White Paper. They may be called Primary and Higher Elementary Education; (iii) Hindi should be compulsorily taught from the VI standard and be made a subject for examination as well; (iv) The Higher Elementary School course should be unnecessary; (v) The proposal to increase the pupil-teacher ratio should be dropped; (vi) The Government should not take hasty steps in implementing Basic Education which is still in a fluid state.

* * *

At a meeting of the Trichi District teachers, it was held that the age of

admission to the elementary school should be five. They advocated a liberal grant-in-aid for starting pre-primary schools.

At a meeting of the Trichi District Headmasters, the following resolutions were passed: (i) The age of admission should be five; (ii) The age of admission to the University should be 16; (iii) The Elementary Course should be 4 plus 3; (iv) Higher Elementary Schools should consist of V, VI, and VII Standards and should be manned by trained graduate headmasters; (v) A public examination at the end of Standard VII would be an incentive to better instruction in Schools; (vi) The study of Hindi may be optional, but it should be a subject for examination; (vii) Graduate Teachers with 10 years' experience may be permitted to handle the XI Standard; (viii) The salaries of teachers should be brought in tune with the Central Government pay scales; (ix) Instead of Inspectors, a committee of experts should undertake inspection, once in two or three years, and offer guidance; (x) An association of experts should frame the syllabus, introducing aspects of basic education gradually so that when the final transition should come, it might be easy.

15-5-'56 : Speaking at a Conference of Primary Teachers in Travancore-Cochin, Mr. Justice Sankaran regretted that they had been relegated to the background though they played such an important part with formation of the character of the tender-aged children under their charge. But he warned them, that though their claims were legitimate, they should not resort to strikes which would have a very bad influence on the young children; short of this, the teachers had every right to agitate for their legitimate demands.

* * *

A sum of rupees three hundred and seven crores has finally been allotted for education in the Second Plan. Substantial amounts have been allotted for

Secondary, University and technical education. The problems facing Elementary education are two-fold: expansion and re-orientation of education. In the Second Plan, further expansion is envisaged. If the directive in the Constitution has to be achieved, the following aspects have to be remembered: (1) we have to ensure that children do not drop out in the middle of the course; (ii) we have to increase the enrolment of girls; and (iii) we have to provide part-time education for children who cannot afford to attend schools and who are of the age group, 11-14 years. Government alone cannot shoulder the burden of the expansion of education, and private effort is essential. To effect economy, we have to introduce the shift system and have to be content with austere standards regarding school buildings. Basic education has been satisfactory, but if it should make further progress, we must train more administration and teaching personnel. We must also do intensive research in this field for improvement of techniques. Basic institutions are intended to play a leading role in community development and so are linked with rural development.

In the field of Secondary Education, more multi-purpose schools are to be opened. Agricultural education will be intensified; junior technical schools will be opened; secondary schools will be upgraded into Higher Secondary ones; education will be more broad-based with the inclusion of craft, general science and social studies. Girls' education will be given more attention.

University standards will also be raised. The intention of the Government is to make University education more purposive, so as to fit into plans of social and economic development.

Having regard to the increasing demand for technical personnel in India, more Higher Technological Institutions will be opened and the existing institutions expanded and upgraded. More

 List of textbooks approved for Class Use by the
Madras Text Book Committee.

ENGLISH READERS

- COOPER'S ENGLISH COURSE, BOOK I. Adapted and revised by
Rev. D. Thambusami. (Form I.)
- MARTIN'S REFORM METHOD LITERARY READERS, BOOK II. (Form V.)
- MARTIN'S NEW STUDY READER III. (Form III.)
- „ NEW STUDY READER IV. (Form IV.)
- „ NEW STUDY READER V. (Form V.)

ENGLISH GRAMMAR AND COMPOSITION

- TURNER'S SENIOR COURSE OF ENGLISH. (Forms V & VI.)
- WREN'S BEGINNER'S ENGLISH GRAMMAR. (Class V.)
- „ FIRST LESSONS IN ENGLISH GRAMMAR. (Class V.)
- WREN & MARTIN'S FINAL COURSE OF GRAMMAR AND COMPOSITION.
(Forms V & VI.)
- WREN'S ELEMENTARY GRAMMAR ON MODERN LINES. (Form III.)
- MARTIN'S JUNIOR ENGLISH COURSE. (Form IV.)
- WREN'S PROGRESSIVE ENGLISH COMPOSITION. (Form IV.)
- WREN & MARTIN'S HIGH SCHOOL ENGLISH GRAMMAR AND COMPOSITION.
(Forms IV to VI.)
- WREN'S HIGH SCHOOL ENGLISH GRAMMAR. (Higher Forms.)

SUPPLEMENTARY READERS.

(For Non-detailed Study)

- BARLOW'S NAGANATHAN AT SCHOOL. (Forms V & VI.)
- COCK'S TALES & LEGENDS OF ANCIENT INDIA. (Form IV.)
- „ TALES & LEGENDS OF ANCIENT BURMA. (Forms IV & V.)

(Continued on Opposite Page)

SUPPLEMENTARY READERS — (Contd.)

(For Non-detailed Study)

- CORLEY'S PRIDE AND PREJUDICE. (Forms V & VI.)
- FESTING'S PICTURE STORY-BOOK OF INDIAN HISTORY. (Forms IV & V.)
- MARTIN'S SPOKEN ENGLISH PRIMER II. (Form I.)
- „ SPOKEN ENGLISH PRIMER III. (Form II.)
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Pages, 103. Second Edition. Price, As. 12.

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 The following are the translations of the above book :—

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

Engineering Schools and Colleges are to be opened.

The planners realise the need for increasing teachers' salaries, and have recommended that the States should provincialise the Elementary Teachers' service. The States should fix teachers' salaries which might attract men to this profession. State Governments have been asked to explore the possibilities of levying an educational cess and to economise on the construction of school buildings.

The award of a large number of Government of India Scholarships is also contemplated to enable poor but intelligent students to pursue higher courses of studies.

* * *

Dr. Radha Kumud Mookerji moved in the Rajya Sabha a resolution urging the Government to "take appropriate steps" to give Sanskrit its "due place" in the educational curriculum of the country. He regretted that free India was not "quite alive" to the "abiding value of its cultural legacy", which was one of the greatest assets.

Dr. Shrimali, intervening in the debate, sympathised with the object of the resolution, though he could not accept it. He said that a Sanskrit Commission was going to be appointed, and it would

thoroughly go into all the aspects of Sanskrit education and make suitable proposals which the Government would examine with the utmost sympathy. The Central Government was already giving subsidies and grants to Sanskrit institutions. The resolution was withdrawn.

* * *

25-5-56: A memorandum submitted by the Coimbatore District Teachers' Guild commends the White Paper proposals for their "practical and realistic" approach, though they do not contain any new aims or objectives. It says that the new age of admission may be given a trial, and the White Paper proposals regarding the transition programme might commence from 1957-58 in I and VI Standards. The urgent need for starting more multi-purpose schools is emphasised, and only trained graduates should be in charge of teaching in these schools. The syllabus i.e., teaching in these subjects, should also be suitably framed. The memorandum suggests the appointment of graduate-trained supervisors for every group of twenty five elementary schools. Junior Deputy Inspectors, it says, may be recruited from experienced secondary grade teachers with experience. Among the three categories of Inspecting Officers, headmasters and teachers of training colleges, interchange of personnel must be possible.

The XLVI Madras State Educational Conference

(Continued from page 98)

An educational exhibition was also opened. Sri T. Purushothama Mudaliar, who opened it, said that at the Higher Elementary stage emphasis should be laid on the study of technical subjects so as to create an interest in cottage and small scale industries.

The Director of Public Instruction, speaking next, said that what really

mattered in education was the building up of character. He did not agree that the age of admission should be raised. Poor parents wanted their children to have education in the three R's before their tenth year. Whether the lower elementary stage should be a four or a five-year course should be decided by public opinion as reflected by the

parents, even though they might be illiterate or ill-informed. He said that the present standard of the Higher Elementary education should be maintained.

SECONDARY EDUCATION SECTION

At the Secondary Education section of the Conference Mr. A. S. Johnson pleaded for the continued existence of aided schools. Sri G. Srinivasachariar said that inspection was a necessary evil, but he pleaded that inspectors should be selected with care. They should have threefold experience as teachers, as headmasters and as lecturers in Training Colleges. Sri A. M. Kanniappa Mudaliar said that inspectors had hardly time to attend to the academic part of their duties. They had too much administrative work. An inspector should be over 40 and assisted by an advisory council of five headmasters. Sri V. Bhoovarhamurti doubted the advisability of continuing aided institutions. Secondary Schools should be nationalised, he said. Rev. D. Thambusami pleaded for increasing the standard of teacher-education, which should be undertaken by the University.

* * *

Speaking at the sectional conference on Secondary and Technical education, Sri A. V. Sundaresan said that Secondary Education was complete in itself, and the object of starting the XI standard was to make Secondary Education more useful to the student. It was not a preparatory course for higher education, as erroneously supposed. He had no objection to the rounding off of Elementary Education by an extra year, provided it formed part of Secondary Education. He was for fixing the initial age of admission at 6 plus, because the deterioration in standards was due to immaturity of students. *(The reason does not sound convincing, having regard to the efficiency of the students of an earlier generation who entered the school at four plus !)*. He advocated the starting

LXII-6-3

of pre-primary schools. The Higher Secondary education could be utilised to make the content of the Secondary education richer, which would remove the misconception that an academic course was superior to a vocational one. He welcomed the starting of multi-purpose schools and emphasised the need for improving the standard of technical education.

Rev. D. Thambusami preferred the five plus two years course of elementary education and the age of admission to be five plus. He said that the syllabus of diversified courses should be so framed as to enable the student to enter life immediately to ensure a fairly high standard of technical education.

Mr. T. Vaidyanathan pleaded that education at the school level must be autonomous and must not be tacked on to University education.

Sri C. Ranganatha Iyengar pleaded for co-operation between aided schools and for avoiding duplication in the matter of giving education in bifurcated courses of studies.

Mr. T. R. Sundaram pleaded for starting the bifurcated courses from the ninth standard and for a high standard of syllabus. Mr. A. Arunajatai said that the aim of multi-purpose schools should be to fit the pupil to the vocation. Indiscriminate starting of multi-purpose schools would lead to greater unemployment.

UNIVERSITY AND HIGH SCHOOL COURSES

Prof. A. Srinivasa Raghavan, presiding over another Sectional Conference, dealt with the relationship of University and High School Courses. He said that almost all the Colleges were ready to start the Pre-University Course. As regards the medium of instruction, the mother tongue should be accepted at all stages of education. Mr. K. P. Amirtham Iyer said that the Pre-University Course should bridge the gulf between

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the High School and University education.

RESOLUTIONS

The following resolutions were passed at the Conference : (i) It approved of the proposals in the White Paper as regards the duration of secondary and elementary education; (ii) The age of compulsion should be six; (iii) Provision should be made for starting Pre-primary schools; (iv) The pupil teacher ratio should be 1 : 30 in the elementary stage and 1 : 40 in the secondary stage as a

temporary measure; (v) The establishment of a Board of Secondary Education; (vi) The Education Department should be empowered to ensure the security of tenure for teachers, or in alternative, a legislative enactment should be passed to secure the interests of the teaching profession; (vi) Higher Elementary Training Courses should be progressively abolished; (viii) English should be compulsorily taught from the V Standard, while Hindi or any another Indian language should also be taught from the VI Standard.

Editorial

ONE of India's biggest educational problems is the question of multiplicity of languages in the country. If

every child is taught only its mother tongue, India will be divided into a number of hermetically sealed linguistic compartments.

There is national necessity therefore for children being bilingual in the interests of national unity—for which they have to learn the national language as well—and trilingual in the interests of international understanding—for which they have to learn English also. Some would suggest that the study of India's classical and erstwhile national language, Sanskrit, is also indispensable for inculcating a sense of unity and for promoting national culture.

How are these languages—two, three or four—to be learnt? And when? These are for us important educational questions, though for the time being they have got into the hands of politicians and become the playthings of parochial and communal passions. And to solve them, light and guidance from science should be welcomed.

Educationists in India should therefore be thankful to Sri T. K. N. Menon for drawing attention in the *Journal of Education and Psychology* to the views of an eminent neurologist of Canada, Dr. Wilder Penfield, on the teaching of languages. In a speech before scientists, reported in *The Canadian Doctor*, he criticised the teaching of foreign languages at a late age as unscientific. He wanted the teaching of foreign languages to make beneficial use of the natural course of evolution of the human brain. The brain of child has speech areas which are "like a clean state, ready to be a written upon". Up to the age of about 14 or so, these areas are "plastic and receptive". From the age of 10 itself a kind of rigidity begins to develop, and after 14 it is very difficult to learn any language. So Dr. Penfield asked: "Why should foreign languages make their first appearance long after a boy or girl has lost full capacity for language learning? Why should the efficient methods so long employed at the mother's knees be replaced by techniques of grammar and syntax at a time when the mechanisms of the brain employed in learning

speech are relatively inflexible and senescent?"

Dr. Penfield therefore advocates the teaching of foreign languages to children of tender years. Far from being a burden on the growing mind, they will be easily and effortlessly picked up at that time. The concentration on the mother-tongue and the postponement of the study of our languages to later years, that are now the accepted principles of educational reforms in this country, would thus seem to be based on unscientific notions about the capacity of the mind to learn languages at different ages.

In Canada, Dr. Penfield actually advocated that English-speaking children should be sent to schools under the care of French teachers and French-speaking children to schools under English teachers. Thus, mother-tongue would be learnt at home and a foreign language at school until they were ten years old. If a third language was desired, it might be started at about 8 years or so.

These proposals run counter to existing educational practice in this country and also to linguistic sentiment. But they seem to uphold the wisdom of the time-honoured traditional method of starting the teaching of Sanskrit in this country at the age of 5. Those who advocate a late age for admission to the elementary school—6 plus or 7—also might usefully ponder on what the evolution of the human brain has to say on the question of when and what to teach children.

We have had occasion more than once to draw attention to attempts made since State Monopoly in Text Books. The attainment of Independence by the State to cast covetous eyes on the publication

of text books. Recently, a committee under the presidency of Sri Govindarajulu Naidu, Vice-Chancellor of the Sri Venkateshwara University, has recommended to the Andhra Government the setting up of a State Corporation to publish text books for all primary and secondary schools. It is our considered view that any such state monopoly in the publication of text books will have a deleterious effect on academic freedom, progress of knowledge and the spirit of democratic liberty. In countries like England with a long record of democratic liberties, text books are chosen by teachers themselves. In totalitarian countries, they are produced by the State. In India under British rule, a happy *via media* was found between State monopoly and the discretion of educationists. We have text book committees which approve of a number of text books, and leave it to heads of schools and colleges to choose from among them. The Govindarajulu Committee found many undesirable features in the prescriptions of text books by local bodies. But the remedy of State monopoly is worse than the disease. There is no harm for instance in allowing the headmasters of Local Board schools to choose their text books as those of aided schools do.

The Andhra proposal to levy a fee of 15% on the marked price of books sold to students of Local Board schools appears to us quite unjustified. In the first place, the idea of a State Corporation to publish text books itself seems to us undesirable. And it seems regrettable in the highest degree that funds for this Corporation should be sought to be built up by this kind of curious levy on publishers. We trust that the proposed levy will be given up on mature consideration.

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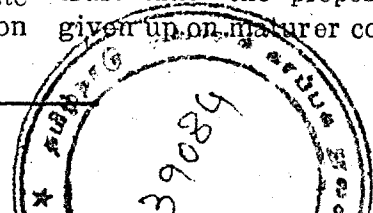
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