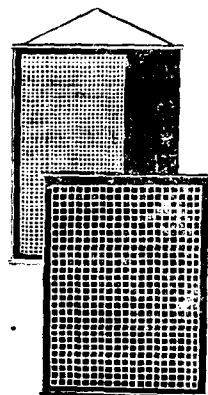




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The Educational Review

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Holidays for "Active Leisure"

BY

S. A. TOMLIN, Editor of "The Modern Athlete", London.

Instil the young mind with correct procedure in physical recreation and the foundations for a healthy life and better sporting prowess have been laid. It is to this end that some of England's stately homes have been converted into well-equipped venues for holidays with coaching and instructional courses.

The last few years have seen the development of recreational centres all over Britain, where young people can enjoy both their holidays and expert coaching in their favourite sport.

CO-EDUCATION OVER 17

The Central Council of Physical Recreation, which is responsible for the scheme, makes it clear, however, that sporting supremacy is not its prime objective, but only incidental. Its work is to encourage everyone into thoughts of, what its president, the Duke of Edinburgh, calls, "active leisure". He did in fact choose "Active Leisure" as the title of his broadcast last year.

Holidays with coaching is but one aspect of the work of the C. C. P. R., but it is an important one which grows in popularity each year. These holidays are for young men and women over 17 who either wish to learn a new sports activity or to improve in one in which they already have some experience.

LXIII-7-1

The 1957 programme is most ambitious. It covers a diversity of interests from archery to wrestling. Some 33 different sports or recreations are catered for. Young people can run, jump, throw, swim, sail or ride. They can play team games or indulge in such recreations as rock climbing, fly-fishing and ball-room dancing and do so with qualified instruction.

A few hours each day are devoted to this aspect of the holiday, and those attending are expected to take full advantage of the group-coaching provided. In this, the national controlling bodies of various sports are giving full co-operation to assure the quality and authority of the coaching.

Since 1946, Bisham Abbey has been one of the recreational centres. This lovely old mansion dates back to the 12th century, and was originally a house of the Knights Templar. It is most attractively situated on the banks of the river Thames between Marlow and Maidenhead among some of the most beautiful scenery in England.

With the river so ideally available, sailing, rowing, canoeing, punting and swimming are among the popular sports indulged in. But there are also excellent facilities for Association and Rugby football, hockey, cricket and athletics, as well as tennis, basketball and netball, while an

adjacent golf course is also available. It is a most delightful spot for a sporting holiday.

FINEST IN THE WORLD

So, too, is Lillishall Hall, in the English county of Shropshire, a former home of the Duke of Sutherland. This stately centre was officially opened in 1951 by Princess Elizabeth (now Queen Elizabeth II). Since then considerable rebuilding and extensions have made it one of the finest in the world. Indeed, Lillishall is a name well known in all sporting circles.

The extensive and exceptionally beautiful grounds with lawns, park and woodland provide a wonderful setting for recreative activity. The sporting facilities have been blended into this. A grass training track winds attractively among the trees and shrubs. One open space has been converted into a ten-acre playing field with pitches for football, cricket, hockey, lacrosse and so on, all provided for from a well equipped pavilion.

During the summer, lectures and instructional talks are often given out of doors under the shade of lovely old trees and against a background of colourful shrubs and flower-beds, while peacocks strut around to add piquancy to the scene.

There are halls for such activities as dancing, gymnastics, wrestling, judo, weight-lifting and boxing, including one set aside for indoor cricket. And to these has recently been added the King George VI Hall, in memory of the late King.

Britain generally lacks good indoor facilities for sport training and recreation, and this building has set a standard for the future. An area of 120 ft. square is surmounted by a specially designed non-glare double glass roof to provide a spacious and well lit arena in which there is an unobstructed playing area for two full-size tennis courts.

A WELSH CENTRE

King George VI was intensely interested in the sporting activities of youth, and in relation to this his memory has been further perpetuated by the C. C. P. R. at their third centre in England. The rugged mountain country of North Wales provides the environment for this centre—Plas-y-Bernin, meaning the King's house—which has been established at the former Royal Hotel, Capel Curig. Its ideal situation in the heart of Snowdonia National Park makes it the perfect centre for all forms of mountain activity.

There one can learn and enjoy mountain and hill walking, rock climbing, camping and canoeing. To these are shortly being added pony trekking and sailing to give the adventurous a grand outlet for their type of sporting exercise.

The scheme of coaching and instructional holidays is still very much in its infancy, but growing increasingly popular each year. Many young people are beginning to find a new outlook on sport through the centres referred to. They are appreciating the meaning of "Active Leisure", and in doing so more easily find the best outlet for their natural sporting qualities.

POPULATION ESSAY CONTEST

BY

SATYA SWADESHI

The Population Essay Contest expresses faith in freedom for humanity. The Essay Contest needs a wide horizon of freedom of thought for best results. Authoritarian freedom, the liberty to benefit from authoritarian truth, falls short of what is needed. Yet limits to freedom of speech exist in every culture. The Essay Contest expresses a practical effort of human beings to do the best we can as we are. The record of the Population Essay Contest stands as a monument to the high level of intellectual culture in India.

History of the Essay Contest

The Population Essay Contest began in the autumn of 1944 and has continued with Sant Ram Bhatia, editor of the *Indian Librarian*, as Secretary. Credit for survival of the Essay Contest goes largely to his spirit.

The Tenth Anniversary Celebration of the Population Essay Contest honoured the libraries and librarians of India. They made the Essay Contest a success.

Can an Essay Contest of this nature be established and run successfully for many years in Italy, Russia, or Canada? Your answers are necessarily speculative, because it has not been done. Can it be done in India? The answer is YES: because it has been done under most trying circumstances by the cooperation of libraries and librarians with others.

In 1944, the possibility of such an Essay Contest was in doubt. Four attempts were made in Bombay, Lahore, Calcutta, and Madras. Only one survived, the one in Lahore with Sant Ram Bhatia as Secretary. Fortunately, he was very active in the Library movement. He put all the resources of his experience and enthusiasm into the Population Essay Contest and won the support of others.

The Essay Contest has had to depend largely on volunteer services. Contributors make voluntary contributions of money, because they believe the Essay Contest is good. They encourage this voluntary, cooperative, free enterprise with *sampattidan*. Contestants devote many hours of research and thought to their essays in the hope of winning and contributing to the progress of India. Librarians throughout India distribute handbill brochures, answer questions, and assist contestants without extra compensation. Distinguished leaders of thought have volunteered their services as judges of the Population Essay Contest. Publishers have come forward with valuable free publicity in their newspapers and magazines. By far the greatest gift of service has come from the Secretary.

The fate of the Population Essay Contest sometimes hung in the balance. Sant Ram Bhatia risked his life to support the Essay Contest in the early years as an influence for community cooperation. Then came partition..... Bhatia was listed for ruin. He lost all of his possessions—home and furniture in flames, even the family pictures gone for ever. But he did not break or fail. He continued to live according to his ideals.

Less than a dozen Contestants entered the Essay Contest during the first three years. Yet the winning essays were all substantially more than a hundred pages in length. Recently, several dozen Contestants have entered every year. Surprisingly, the winning essays have run substantially less than a hundred pages.

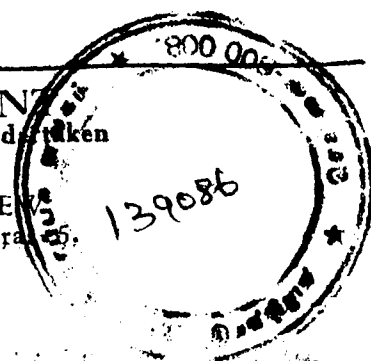
The essays have followed too much the traditional generalizations of population and resources, child mortality, malnutrition, productivity, and the like. Normative studies of different levels of nutrition, health, housing, and other living conditions in India have been neglected. Actual

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begin is to begin.

For further information, please write for the Brochure of the Population Essay Contest from Sant Ram Bhatia, Editor of the *Indian Librarian*, 233, Model Town, Jullundur City, Punjab, India.

THE GROWTH OF RELIGIOUS BELIEF IN INDIA*

BY J. V. S

The *rishis* of ancient Bharat realised that man is a combination of body, mind and *atman* or spirit. He is therefore closely connected with the physical world in his body aspect, with the *sukshma-lokas* in his mental aspect and with *Brahman*, *Paramatman* or God in his spiritual aspect. He can experience the pleasures and pains of the physical world during this life, pleasant and unpleasant ideals of the *sukshma-lokas* after death and the *anandam* or joy of *moksha* in his eternal spiritual union with the *Paramatman* or God. He lives in the society of human beings now, in the society of *devatas* after death, and in the society of liberated holy spirits when he attains union with *Paramatman* or God in what is called *paramapada*.

Dharmas or religions of the world enlighten man about the ways and means to achieve the pleasures of the world without their reactions of physical pains, to enjoy the mental joys of *swarga* without the mental pains of *narakas* and to attain eternal bliss in his experience of union with *Paramatman* or God. Let us now understand in an elementary way the growth of religious beliefs in India.

Religious beliefs in India are generally

divided into *Vedic* and non-*Vedic*. They are said to be six in number in each group. Sri Sankaracharya is said to have formulated those belonging to the *Vedic* school, and hence he is hailed as having established six *matas* or religions. The non-*Vedic* ones have their origin either in Jainism or in Buddhism. Some of them seem to have grown one from another as the religions developed in India.

The *Vedas* are naturally divided into the *karma-kanda* and *jnana-kanda*. The *karma-kanda* insists on the performance of *yajnas* or sacrifices and enjoying the fruits therefrom. This is the *kamyas* side of the *Vedas*, dealing with man's attempts to lead a happy life in this world, obtain the higher world of enjoyment and finally reach the goal of *moksha* or salvation. As time went on, the *kamyas* results began to be looked down upon, and the *jnana-kanda* took its origin in the *Aranyakas* or forest-books from which sprang the various *Upanishads* which were mainly concerned with the attainment of *moksha* direct and neglected the various worlds of enjoyments. These began to insist purely on *dhyana* and *nidhidhyasana* (meditation) of the Supreme Lord, the God of the

universe. After a time, the *Upanishads* began to insist upon the absolute greatness of God and our complete devotion and self-surrender to Him as the only means of reaching *moksha*.

Next came the 'Seshwara Sankhyas', that is, those who believed in *purusha* and *prakriti*, soul and matter, as two real persons through whose grace we could obtain *moksha*. *Purusha*, having given all his powers to *prakriti*, remained simply a *sakshi* or witness without any contact with *prakriti*. But men who are closely connected with *prakriti* are struggling through *prakriti* itself to reach *moksha*.

The *tirthankaras* of Jainism began to preach that we need not be very much concerned with the inactive *purusha* of the Sankhya. Mahavira, the last *tirthankara*, advised his followers to dispense with the *purusha* and revere the *Acharyas* who show us the way to get out of the transient *prakriti* and reach Jainhood, practising the necessary precepts in their daily life.

Lord Buddha, who was a contemporary of Mahavira, began to preach that each individual should strive to attain release from worldly bondage caused by his previous sins, save humanity by working for its salvation and devote himself to the *Dharma*, the Buddha and the *Sangha*. By the time of King Asoka, the *Sangha* was expanded to include into it animals and other living beings.

About one thousand years after the time of Lord Buddha, Sri Sankaracharya who observed that the original teachings of the *Vedas* and *Upanishads* had been almost forgotten by the majority of persons in our society, raised the standard of revolt and preached to them that they should all come back to the *Vedic* fold. It is true that the world is *kshanika* or momentary, as the Buddhist schools of thought impress on our minds; but God is eternal and non-changing. *Brahma satyam, jagan mithya*: *Brahman* is real, the world is illusory—formed the basis of his

tenets.

Sri Ramanuja, who was born a few centuries later, found that Sri Sankara had sufficiently emphasised the whole *Vedic* truth. But he began to establish that the world is not *mithya*, but is as true as *Brahman* Himself, though it possesses an ever-changing character, while *Brahman* is non-changing and eternal. He emphasised that *jivas* should aim at reaching *Brahman* from the ever-changing world.

Sri Madhvacharya, who followed Sri Ramanuja a few centuries later, began to preach that the *jivas*, when they reach *moksha* still serve the Lord and His consort according to their powers in their true nature, and find their eternal happiness therein.

Such is the growth of religious ideas in India from the earliest *Vedic* days to the time of Sri Madhvacharya. We have these ideas prevalent even today among the various sections of our vast Hindu population inhabiting the whole of India from the Himalayas in the North down to the Indian Ocean in the South with the adjoining territories of Ceylon, Burma, Siam and Indonesia. But we should remember that all these different religious beliefs in India agree that the main aim of man should be to achieve perfection or *moksha*, the aims of *artha*, *kama* and *Swarga* being harmoniously blended to it, and that *dharma* is the means to be practised in order to achieve the above objects. A combination of all the *purusharthas* or ideals in a divine way is True Religion; but the pursuit of only one ideal in life to an extreme degree neglecting all the other ideals almost completely is wrong religion. We should not aim only at *artha purushartha* and worldly pleasure forgetting completely *kamyas* and *moksha purushartha*. We should not aim only at *kamyas* and *swarga purushartha* of attaining the joys of *Swarga*, forgetting completely the *artha purushartha* and *moksha purushartha*. Again, we should not aim only at *moksha purushartha* of

attaining the bliss or *anandam* of unity with *Brahman*, forgetting completely the *artha-purushartha* and *karma-karma purushartha*. In short, we must aim at the harmonious blending of spirituality, religion and

science and the pursuits connected with them. We men should do full justice to our *atman*, mind and body aspects, acting together harmoniously in our human life.

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THE EDUCATIONAL REVIEW

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RELIGIOUS EDUCATION

By

SHAMSUDDIN, B.A., B.T., M.Ed., Raipur, M.P.

"Educate men without Religion, and you make them but clever devils."

—The Duke of Wellington.

Education cannot be separated from religion, as the body cannot be separated from the soul. If religion is cut off from education, we may not die a physical death, but surely we shall die spiritually. A man with all his physical wants in this world needs one very important thing, i.e., "peace of mind", and that is divine security by means of religion.

Now, first, let us think over the word "education". In the opinion of the great philosopher, Plato: "Education consists in giving to the body and the soul all perfection of which they are susceptible". Similarly, Comenius, a great educator, says: "Education is the development of the whole man". All this indicates that education has different aspects of development. It has to look to man's mental development as much as to his physical and moral development. To achieve this all-sided development, education must be imparted along with religion as its essential chapter. "Education, as understood nowadays, is nothing but the development of man's mental faculties at the cost of the spirit (soul). But this satisfies only his carnal thirst and not his all-sided needs.

Now let us come to the word, "religion". What does it really mean? In its narrow sense, the word 'religion' may mean the following of any creed or faith, but this is not the thing with which we are concerned here. As Dr. Radhakrishnan says: "Religion does not mean the acceptance of a particular cult or creed, but an inward life of spirit which manifests itself in social service and sacrifice". It becomes quite clear that religion is something else than what people actually

understand by its narrow view. The word 'religion' has its origin from the Latin word 'religare' which means to bind. Religion is the joining link between man and God.

As Comenius says, "Man is the image of God". He does not solve the puzzle of human life in this world, on the other hand he throws us in greater confusion. The questions naturally crop up—Why is man sent to the world? What kind of life has he to lead? And so on. But if we give serious thought to the subject, we shall realise that God has sent man on this earth to get the opportunity for the growth and development of his personality. Death means returning to God from where he came, provided he had lived his life in conformity with the divine will. This solves to some extent the riddle of the universe and also at the same time accounts for the universal need of religion. The supreme power on this earth is God, and man needs God to give meaning to his life. Religion is the sum total of the relationships between man and man with God at the head.

Thus, we find the great need of religion in man's life, and it is essential that it should be given to man along with education. We may say that while introducing religion in education, we are not to emphasise the strict following of rituals and religious practices. But this much we can say, that to achieve the broader ethical and moral values, we will have, to some extent, to take recourse to the religious books and religious practices. If while teaching the children, the great principles of truth, honesty, purity etc., are taught without religious books, these will ever remain vague terms to them. In fact, they should be explained through concrete examples. For example, while

explaining the principles of truth, obedience, sacrifice, and idealism of life, we can frequently quote the instances from the life stories of Raja Ramachandraj, Christ and the Prophet Mohammed. This may bring about the end of religious conflicts. But we should bear in mind that in all religions, the differences may be in the way of belief and religious performances, but the principles underlying all of them are common, and while educating we have to emphasise these broad principles only and nothing more at all. The stories and religious performances may be the means and not an end in themselves. In this way, we can achieve our desired purpose.

Satan is nothing but a foe to Adam and God. He resides in this world and tries to corrupt all. Man should always be conscious of him. When he has come to this world, he should be conscious of his destiny. As Wordsworth says, "A child is a being standing on the shores of the sea of Immortality—as he goes away from it, he becomes more and more engrossed in the world and forgets gradually the recollections of God." To keep them bound with each other, religion is helpful. It makes them beware of the beast in them and build a heaven on earth. Though all his physical needs are fulfilled, man's spiritual side remains dry and parched without religion. Love of his fellow beings, which is connected with the spirit and the soul, can only be fostered by knowledge of religion. He acquires the finest qualities of modesty, sacrifice, kindness to the weak

and needy, gentleness, love for beauty and art through religion, and thus finds himself victorious over the wicked qualities of the Devil. He becomes 'man' in the real sense of the term, defeating the 'Devil' in this world.

Religious education needs a prominent place in the present-day world of materialism. Today we put the 'bread and butter theory' everywhere. This develops the body at the expense of the soul. Through the scientific achievements of the material world, we have conquered the sea and the air and all that is inside the womb of this earth, but we have miserably failed to understand what humanity means. A man, instead of thinking another human being to be of the same blood (his brother), thinks otherwise for the sake of appeasing the beast in him. All this can only be avoided by giving religious education, not in the narrow sense, but in the broader sense of universal brotherhood and humanitarian religious education.

To conclude, our aim in education should be to produce men and not tearing and devouring packs of wolves. The so-called civilized world talks so much about a millennium, but the millennium is getting away farther and farther. It can only arrive through ways and means based on the main principles of religion. Hence religion should not be done away with in our educational scheme.

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RECORDS OF SECONDARY SCHOOLS IN MADHYA PRADESH

By

Rev. E. W. MENZEL, B.D., M.A., D. Litt., C. E. Mission, Raipur, M.P.

Among the many valid complaints against the secondary schools of the past (and present) in this country, are the criticisms that the system did little to encourage originality, initiative and the development of special talents in the pupil. The emphasis has been on the examination and the syllabus, whereas the emphasis must be on the development of the pupil. And here we must bear in mind that no two pupils are exactly alike. The system has been notorious for producing too many complete failures. Even amongst its "successes" there are entirely too many who leave the school, not fitted for anything special and without any idea whatsoever of what they would like to do as their life's work or how to go about getting started in it. The new outlook in this country rightly wants the schools to stop producing so many misfits and produce instead individuals who are self-reliant and fitted to perform certain useful tasks with the 'know-how' and ambition to equip themselves still better.

All constructive suggestions for improvement of the product of education emphasise the fact that more emphasis must be placed on the individual student. What are his talents, interests, strong points, weak points, capabilities etc.? What will call forth the best effort from him? What contribution can he make to society? Strangely enough, the present secondary schools and even colleges pay little attention to this. An individual teacher may know something about the interests and talents of perhaps a dozen boys in his class, but in spite of the stacks of registers kept by the school, little or nothing is recorded of the special interests of students or even of the pupil's progress outside a few examination marks of

dubious and ambiguous value. Every student in a secondary school has several teachers, but nowhere is the knowledge of all of them about the individual brought together. The teacher receives no aid for the systematic study of the capabilities of his charge. Although he gets to know something of certain individuals, he knows little about the rank and file. A parent who goes to the Headmaster to seek advice on the future of his son and daughter is likely to find out precious little. Neither is the student encouraged to think in terms of making use of his special interests and talents, nor of rounding out his personality and capabilities. Clearly a new approach is needed.

The Department of Education is by no means blind as to what is needed. It is calling for multi-purpose schools, for a curriculum which considers many more angles of development in the individual, and for better study and development of the individual. One aid to the study of the individual is the cumulative record. Both the Central Ministry for Education and various State Departments of Education have called for the introduction of such records in the immediate future.

Very few teachers and even Headmasters have as yet any idea of what such records are and how they are to be kept. As a result, they are frightened by them. They look at their large stacks of registers and fear that the introduction of the cumulative record will only multiply their record-keeping duties and result in little or no benefit. A beginning must be made by a re-appraisal of the many records now being kept, with a view to weeding out

what is not useful and supplanting them by what is more useful. Mr. Shamsuddin of Raipur has conducted a survey of records being kept at present in the schools of Madhya Pradesh and finds that there is at present much useless baggage, and duplication, and maintenance of records which are too inefficient to accomplish what they are supposed to accomplish. What he has found in the Madhya Pradesh can probably be duplicated in every State in the Union. He then goes on to present more useful forms, to explain their use, and the benefits to be derived from them. Any teacher or Headmaster who reads Mr. Shamsuddin's dissertation* can hardly fail to have a much clearer idea of the defects of the

present system of records and the better philosophy of education and much greater usefulness of proposed cumulative records. The reader will be helped to make that adjustment in outlook which is necessary for a more useful and effective type of education. The many examples of useful forms will be of special help.

Although this book was written as a part of the requirements for the M. Ed. degree, it is much more than just a student's essay. Mr. Shamsuddin has had wide experience in teaching and gives us a mature and truly useful book on one of the most essential requirements of the Department of Education for the reform of secondary education.

*Records of Secondary Schools in Madhya Pradesh by M. Shamsuddin B.A. B.T. M. Ed. Raipur M.P.

SIDELIGHT ON SOCIAL STUDIES

Teachers who have tried their hands at the Social Studies courses, which (except in Madras and Andhra) have only recently come to be a part of the school programme, report almost uniformly that they find special difficulty in handling that part of the subject which is designated in the Draft Syllabus and in most State syllabi as "Community Living in other Parts of the World." The commonest difficulties arise over the question of how to study foreign communities through any medium other than books. Above all, teachers indicate that they have difficulty in finding pupil activities appropriate to this particular part of the course.

One major stumbling-block, curiously enough, is that this section of the Social Studies syllabus used to be handled within the Geography class. As a result, foreign

communities have long been chosen for study on the basis of how sharply they illustrate the bearing of Geography on human affairs. Children are thus often left with the impression, not that geographic facts are among the many elements that influence the nature of human living in any region, but rather that Geography determines the habits of daily living and even the social or political institutions of any given group. No one intends to teach such arrant non-sense; but, because the examples of geographic influence are generally too good, and, in the absence of any contrary evidence, too persuasive, many boys come to accept the idea of geographic determinism in all communities save their own (where the role of other factors is too obvious to be disregarded).

(From 'The Composite Reporter' in Teacher Education.)

OUR READING HABITS

By

M. S. V. CHARI, Tindivanam.

In these hectic days, when speed is the essence of our daily life in every department of our activity, it is no wonder that our reading habits also have to become affected materially by this (what I am inclined to think to be the very) spirit of the times.

Pressed for time, we have no leisure to read for pleasure. We have indeed lost our capacity to derive pleasure from reading. When I say we are pressed for time, I don't mean to say we are really busy. That is not so. We have indeed got a lot of leisure, —in the shape of holidays and nights. But our mind is not at peace, and hence we are unable to spend any time over reading. We are so obsessed by our petty worries, domestic and other, that we don't even have the inclination to read books.

We are almost caught in a vicious circle. There is no denying the fact that the reading habit alone will give us that calmness of mind and intellectual pleasure which will enable us to pull on in life which even at the best of times is no bed of roses. On the other hand, we cannot have that inclination to read, unless we are able to set our mind at ease and take a holiday from our daily works. For the ordinary man it would however be best for him to take a dive in books and make an effort to forget his ordinary worries of life. In course of time, he is sure to derive pleasure from reading books.

One other effect of this "speed craze" is the publication of digests and abridgements. While these are not to be discouraged downright, still, we should not take to them with avidity. I am afraid no young man of the present times will have either the patience or the industry to go through the bulky novels of great men of letters like Scott, Dickens, Hardy,

Austen, Reade and a host of others, however excellent they might be. The made-easy series for students have made this a wholly unnecessary task. For that matter, there are not even authors, at the present day, who have the industry and the patience to write novels of great length, like the great men of letters of old. These are days of short stories and skits and not of sustained literature with a cultural background. To put it in a nutshell, authors as well as readers are equally affected by the "speed" craze.

To be sure, literary digests and abridgements have their own value—just as mere introductions to the great authors. But it would be suicidal to content oneself with a perusal of these abridgements which cannot bring to light the brilliance of the authors in the matter of fine descriptions of natural scenery or the character delineation of their heroes and heroines.

And how many of us can really enjoy poetry? As students we had been taught to be too matter of fact, contenting ourselves with annotations of difficult passages and summaries. A capacity to enjoy poetry was never instilled in our minds by our teachers who had themselves no enthusiasm to wax eloquent over the pleasures of poetry. Naturally as adults, we simply have no capacity to enjoy them. I don't mean to say that all young students have the capacity to enjoy poetry even if taught. But some genuine attempt could be made in this direction, so that the seed may sprout up at a later time.

It is not as if our young men have not a love of reading. Any reading room will reveal to us how keen young men and old are on reading. But there is nobody to guide these men. And it is not

easy to find men of culture to fill up these important posts which could not be adequately remunerated. Many reading rooms have only a caretaker and attendant rolled into one. More than ninety per cent of these libraries specialize only in stocking newspapers, local weeklies and monthlies and a number of stories in the vernacular of no merit. The great authors do not find a place on the shelves of the libraries. The classics are prominent by their total absence. I would humbly suggest that these libraries should be under the charge of highly literate men who would guide the readers by ascertaining their tastes and encouraging them to develop their tastes. Naturally, this will mean the stocking of books of all kinds. Finance will have to be found both for the purchase of books and for paying for the cultured librarian who knows more than the mere technique of cataloguing and arrangement of books. It is only the Union Government that can undertake this responsibility, and it cannot shirk this duty. This ought to be made part of the adult education programme on an all India basis, for it is no less important to create a class of highly literate adults than to liquidate illiteracy. In short, I would suggest the establishment of an All India Librarian Service. Nothing short of this would contribute to the steady growth of culture among the Indian citizens.

Our Educational Diary

By
'PEPYS'

1-6-57. Speaking at Kavasseri, Dr. Ramakrishna Rao, Governor of Kerala, opined that Indian education should be fundamentally based on its ancient culture and traditions, and that the object of all education was the harmonious development of all culture of the individual, and the harmonising of the relationship between the individual and society. He had sometimes wondered, if too much literacy, quantitatively speaking, had not contributed to make Kerala a problem state, perhaps due to a sense of frustration on the part of its highly literate people and in consequence, if the rapid spread of education in Kerala should not be a little but halted.

2-6-57. The Union Government have accepted the recommendations of the Three-Year Degree Course Estimates Committee. The estimated value is Rs. 25 crores. The recommendations will be implemented in stages extending

upto the Third Plan. It was also recommended by the Committee that in the meantime the quality of collegiate education in general should be improved by the introduction of new general education courses, revision of syllabus, reduction of overgrowth, improvement of the teacher-pupil ratio, strengthening of laboratories, institution of a tutorial system whenever possible etc.,

13-6-57. The Minister for Education, Mysore State, stated in the Council that the University of Mysore had requested the Government for a grant of 19 lakhs to enable the former to raise the emoluments of the teaching staff of the University, 80 percent of the cost of which would be borne by the University Grants Commission.

14-6-57. The Kerala Government have ordered that, subject to the reservation of a certain percentage of seats for

Scheduled castes and tribes in the professional colleges, admission will be strictly according to merit.

15-6-57. Mr. T. P. Srinivasa Varadan, M.L.C. requests that the Government will issue early a statement indicating their share of the expenditure on the enhanced dearness allowance which they have sanctioned and how they propose to help the managements. If this is not done, only two courses are open to schools, viz., either to enhance the school fees or refrain from paying the enhanced dearness allowance, which could certainly not be the intention of the Government.

16-6-57. A provision of two crores has been made for the grant of scholarships to Scheduled caste students and those belonging to the tribes and other backward classes during the year 1957-58.

19-6-57. The All India Council for Elementary Education comes into being on July 1, with the following functions among others: (1) It will recommend steps to be taken to implement Art. 45 of the Constitution regarding free and compulsory education for children up to the age of 14 by 1960. (2) It will also publish literature which will help educational authorities to improve the quality of elementary education and enforce compulsory attendance. (3) It will carry out simple surveys, and initiate proposals regarding development of elementary education. It will meet once in a year and report annually to the Central Advisory Board of Education through the Union Ministry of Education.

30-5-57. Speaking in Mysore on the occasion of the conferment of the honorary degree of Doctor of Laws on him, Sri. C. D. Deshmukh remarked that the honour conferred on him engendered a feeling of confidence in his capacity as the Chairman of the University Grants Commission. The phenomenal advance

in science and technology and the cold war that had been threatening the world, presented a strange spectacle of conflict, and University men had to resolve this conflict. If wisdom is knowledge plus philosophical order, as one great scientist, put it, University men had to reconcile the advancement in science with wisdom and the conflict between scientific achievement and ethical values.

Referring to the paucity of funds earmarked for education, he was sure in his mind that expenditure on education and military needs of the country should receive top and equal priority. He, however, pointed out that the funds of the Grants Commission were solely earmarked for higher education. He remarked that a 40 percent pass at the University level constituted a huge wastage of resources. A rapid improvement of secondary education with a vocational bias would help to lessen the race for degrees, he said. He had no doubt in his mind that scientific and technological manpower was undoubtedly the key to economic progress, and a preference for scientific studies was no reflection on the humanities.

2-7-57. At question time, the Education Minister told the Madras Legislative Council that the question of house-rent allowance to aided secondary institutions, and not to aided elementary institutions, was being considered by the Government. He also said that children of N.G.O's might retain the existing educational concessions for a second year also in the same class or form up to Form III.

(Instead of this concession, the Government could have extended the concession till Form VI in stages to be completed by 1959-60. The proposed concession is certainly throwing away hard-earned taxes on useless boys. This false sympathy of the Government is not one that any wise

educationist can appreciate.)

x x x

3—7—57. Replying to Mr. T. Purushotham, the Education Minister (Madras) said that from 1st November, 1955, all

Secondary Grade Teachers were entitled to an uniform pay-scale of Rs. 45-2-85. He also informed Mr. G. Krishnamurthy that the Government were considering the revision of the Grant-in-aid Code as suggested by the Legislature Committee in the White Paper on Education.

Letters to Editor

FULL FEE COMPENSATION TO ELEMENTARY SCHOOLS

Sir,

It is a matter of significance to note that the Madras State Aided Elementary School Managers' Associations is to wait in a deputation before the authorities for the grant of full fee compensation in the loss of fee income as enjoined in G. G. No. 926/19-5-55 as per a resolution passed on 12-4-57 (vide Aramba Kalvi, May). While secondary schools in forms I to II, with unwieldy strength are enabled to levy special fees from Rs. 5 to 10 per pupil per annum and to draw full fee compensation at school rates working at Rs. 30 to Rs. 50/- per pupil, the corresponding standards in elementary schools with very poor strength—the reason being the dread of a public examination at the end—are to levy only 8 as. per annum per pupil as special fees and to draw a compensation

of about Rs. 10 per annum per pupil as fee compensation grant—be it remembered the qualifications of the teaching staff in the two categories of schools are almost the same.

The request of the Association for the grant of full fee compensation at school rates is a matter for sympathetic consideration and orders. Only a few of the elementary schools would have run at some increased rates of school fees ever from 1951-'52 simply to make both ends meet with the approval of the officer. It is just and necessary that such schools are allowed full compensation at 1951-'52 rates until the integrated course for the first seven years of school study take shape.

M. Nagasubrahmanya Aiyar
Papanasam

Our Agents

CALCUTTA:-

SRI P. N. GHOSE

Typewriter RePairer,

132, M. S. Paul Chowdhury's Lane,
North Bantra, Howrah.

ASSAM:-

SRI. N. CHOBASINGH

Newspaper Agent,

Ramlal Paul High School

Annexe, Imphal.

II—THE KERALA EDUCATION BILL

Sir,

Some constructive suggestions are offered below on the Kerala Education Bill for consideration by the authorities and by others interested.

1. In matters of educational policy, the voice of the educationist element in the State Education Board should be the deciding factor; the official and non-official element must not have an over-riding voice on such matters, except in so far as they affect the finances of the State.

2. The educationist element in the Board should consist of educationists from all stages of education from the Primary to the University stages, and no educational reform should be undertaken without fully considering the view of the educationists who are in actual touch with that stage of education in which the reform is intended to be introduced.

3. Section 12 must contain a provision to enable a qualified teacher to question the refusal to be included in the teachers' panel in a court of law or a Special Tribunal which may be constituted to try cases arising under this Act. It must also be made clear that any qualified teacher should automatically be entitled to be entered in the Register of Teachers except for reasons to be recorded (viz., bad conduct, other glaring inefficiency or gross want of personality).

4. It may be provided that the Register may be prepared by the Local Educational Authority who may have a better idea of the conduct etc., of the teacher in the area concerned.

5. Section 13 must contain also a proviso that the Management can reject a candidate for reasons to be stated and approved by the educational authorities, as the Education Minister assured the Press Conference.

6. Section 14 ought to be suitably amended to include the teachers in recognised schools, if the Government want to extend the Bill to them also.

7. The scope of Section 17 (1) may be clarified, if it could not be dropped. Obviously, it refers to the taking over of even properly managed schools for other reasons, viz., better education. This could be equally achieved by issuing the necessary educational directions and framing the syllabus and curricula intended to raise educational standards.

8. A section may be added that recognition will be withdrawn, if recognised schools do not conform to the educational directions of the Department.

9. A right of appeal regarding Government's opinion about mismanagement may be provided, and such cases may be tried by Special One-man Tribunals consisting of a retired District Judge (or High Court Judge), who will hold court from day to day and who will be under an obligation to finish the entire case within a month. The Government may defer taking over till the decision of this Tribunal is published. (There is no reason to fear that such Tribunals would not agree with Government's opinion as to mismanagement, if it is really there. This will be a corrective to the usual whims and petty prejudices of executive authorities). Or it may be provided that the Local Educational Authority should approve of Government's decision to take over.

10. Section 18 must make it clear that the Local Educational Authority will be an entirely elected body as the Education Minister has stated in his Press Conference. Naturally, the educationist element should predominate. Parents also should have a fair representation.

M. S. V. Chari,
Tindivanam

EDITORIAL

Revision of B. Ed Syllabus

The Conference of Principals of Training Colleges, held at Bangalore in May last has submitted valuable recommendations on the revision of the B. Ed. syllabus. Under 'Principles of Education' provision is made for the study of 'democratic and totalitarian approaches' and 'principles underlying new practices and trends, such as activity methods, basic education, individualising instruction, guidance, diversification of courses etc.' In respect of School 'Organization', attention is recommended to the peculiarities of the State concerned' and to 'local needs'. Co-curricular activities, student participation in class and school government and cumulative records are also stressed. The proposed syllabus on Educational Psychology includes detailed study of the interpretation of examination marks and the factors influencing group cohesion and group tensions.

Some of the important suggestions made under 'The Practical Aspects of Teaching' include the provision of equal weightage to the theoretical and practical parts of the course, encouragement to student trainees to participate in co-curricular activities, the making of a case study of a child by every student (though it will not be required to be specialised or elaborate), the construction of at least one achievement test by every student and its administration under controlled conditions, the fixing of the pupil-teacher ratio in training colleges at 10 to 1, so that every student may give at least 30 lessons supervised by the college staff, the giving of demonstration lessons in practising schools by members of the staff of training colleges, and block practice teaching.

One important recommendation in regard to methods of teaching and evaluation calls for the abolition of the external

examinations in practice teaching. The assessment of practice teaching, it is recommended, should be internal and based on the candidate's practice teaching during the period of training. As a corollary to this, it is further recommended that each university may devise suitable methods for standardizing the assessment made by each college by appointing a Co-ordinating Board. Twenty-five per cent of marks in each of the theory papers also should be allotted to internal assessment, covering term tests as well as assignments. The assessment of practical work, it is suggested, should have reference to classroom teaching, preparation of teaching aids, laboratory work and experiments, practical assignments in the students' fields of specialization etc. Seminars, workshops, independent reading and tutorial work are also to be provided for.

One of the problems of administration and organization discussed is that of admission to training colleges. The use of impartial and scientific methods of selection are proposed. This is of course easier said than done. The suggestion to get the selection made by a committee with the principal of the college as chairman and two lecturers as members is to be welcomed, as a way of eliminating the political and communal pressures which bedevil admissions to all colleges.

A difficulty frequently experienced by schools is the lack of appreciation of the needs of teachers of schools in courses offered by universities. Universities are therefore requested to provide suitable combinations of subjects in their degree courses, like history and geography for instance.

Experimental or demonstration schools are required to be attached to every training college. Teachers of training colleges, particularly of methods, are to

do some teaching in practising schools, which should receive special grants for development from the State Government.

Dealing with multi-purpose schools, the Conference welcomed the efforts of the All India Council of Secondary Education to organize short-term courses for teachers of technical and vocational subjects. As regards long-term objectives, it was felt essential that there should be a common pattern of training for teachers of both academic and technical subjects. All teachers should be given training in crafts with a view to instil into them a healthy attitude to manual labour and help them to learn how to prepare teaching aids.

The Conference approved the plan of the Government of India to set up four regional centres for training teachers in diversified courses. Special institutions for the purpose would be developed later on.

Considering a note from the Planning Commission drawing attention to wastage in training institutions, the Conference opined that it was largely a matter relating to training schools for primary teachers. To avoid wastage, it was suggested among other things to provide stipends to deserving candidates and penalise those leaving the course in the middle:

A survey of the important recommendations set out above shows that the impact of the new situation in education has just penetrated to the Training Colleges. Some of the recommendations are Utopian — like the one that the pupil-teacher ratio in Training Colleges should be 10 to 1. This may indefinitely postpone the expansion of Training Colleges, which is essential for rapid expansion in education that is so urgently necessary. The requirement for manual work from all teachers on the ground of dignity of labour seems to be a mistaken application of a political slogan. It should not be forgotten that civilisation started

with division of labour. Case-studies of children and preparations of achievement tests by every trainee also seem to overshoot the mark. The attention drawn to lack of co-ordination between the combinations offered by the University in their degree courses and the qualifications required of school teachers is timely. The stress on seminars and workshops may be over estimated, but they certainly will help the trainees to clarify their ideas. On the whole, the proposed new syllabus will bring the B. Ed. course more in tune with the realities of the educational situation in India today.

Mutual Appreciation of the East and the West

The *Unesco Chronicle* for May gives refers to the deliberations at Paris of the first session of the International Advisory Committee formed to advise the Director-General in the preparation and execution of the major project for mutual appreciation of Eastern and Western cultural values, and goes on to examine some of the problems of interpreting terms like "Orient" "Occident", "cultural values", "appreciation" etc.

First, as regards "Orient" and "Occident". Geographical, cultural and political definitions are suggested. Taking all the criteria together, the Secretariat arrived at a working definition of Western culture "as that prevailing in European countries and all others whose culture is of European origin" and of Eastern culture as every non-European culture, particularly any culture "rooted in Asia and fashioned by an ancient written tradition." It is not of course implied that the world is thus divided into sheep and goats, irreconcilably opposed to each other. The definition on the other hand is claimed to help the association of countries having a combination of the two types of cultures, as well as those which are outside the

Western orbit and are anxious to Westernise themselves as far as possible.

"Cultural values" are taken to mean not merely those enshrined in arts and literature and reflecting the inmost genius of various peoples but also the 'ethos', the ideals inspiring social life and standards of conduct. Contemporary phenomena, the developments of present-day societies and cultures, are to be studied. The creative activity of Eastern and Western cultural workers is to be stimulated along lines in keeping with the main objectives of the project.

"Appreciation" is regarded as something more than 'understanding'; it should be "a condition based on mutual knowledge". Here a double peril is to be avoided - a misty vision of a universal culture or of superficial similarities (which by the way, has become the base of India today) or too much emphasis on national peculiarities at the cost of losing sight altogether of the basic human values common to all cultures.

The project is to go on for two years seeking to promote better reciprocal understanding between the East and the West by encouraging research, developing contacts, promoting translations and diffusion of music and the plastic arts, and in various other ways. For the first two years, it is proposed to concentrate on promoting a flow from the Orient to the Occident. This is based on a recognition of the fact that the West has but a fragmentary and superficial knowledge of the East.

If this project is carried out with a reasonable degree of success, it may pave the way for a new flowering of the human spirit, comparable to the Renaissance or the awakening that came over the Eastern peoples on their first contacts with the West. It is the conviction of nesco that cultures thrive through

alien inspiration, and such inspiration is now sought to be conveyed from the East to the West and vice versa. Professor Toynbee perhaps may take a slightly different view. But he too will welcome this attempt to create conditions which may promote the rise of one or more new cultures with universal values.

The Isolation of Universities.

Sri V. K. R. V. Rao in a brief, but brilliant critique of the Indian Universities, in the University Centenary number of the *Education Quarterly*, has drawn pointed attention to their principal shortcomings. He traces the failure of our Universities to develop character and instil culture and social awareness in their alumni to the gulf which divides higher education from the real life of our society, its traditions and its values, its aspirations and failures. "Most of us", he observes, "who read, I suppose, also those who teach in our Universities, have severed our intellectual and emotional connections with the past: and we have not yet found our future. We are of the east, and yet not in it: we seek to be in the west, but are not of it. It is this sense of dichotomy in our educated being that makes split personalities of so many of us and denies us that sense of integration without which there can be neither character nor culture". There is now no use deploring that Western culture did not meet us on equal terms at the time of the founding of our Universities, but was authoritatively imposed. It is useful to remember this in accounting for their failure to evolve a coherent synthesis between the East and the West. But we have to do something more. Sri Rao suggests that our Universities should take positive and purposive action to stimulate in our student-world a consciousness of Indian culture, its traditions and its values, and at the same time an equal consciousness of the poverty and misery that clogs the lives of so many of our fellow-citizens. "Once we get a true

understanding of Indian culture and develop a living consciousness of our social responsibilities, character follows automatically. Only then will our University-trained classes get integrated with the non-University masses and acquire that leadership which should be legitimately theirs by virtue of their University education." So he suggests that Universities should provide for courses in Indian culture, values and traditions and at the same time for practical social work.

He draws attention also to the failure of our Universities to develop in students initiative, imagination, intellectual curiosity and the power to reason. This is traced to the method of teaching which is dominated by lectures, text-books and notes. But it may well be that this too is a result of the ivory towers our Universities have built up for themselves and for their students. "Seminars, tutorials, the library habit and more written work" are suggested as remedies and as well worth trying. But if our courses are correctly oriented towards the mainsprings of our social and cultural life, that itself may serve to make our students vitally alive. The lack of co-ordination between University courses and avenues of employment in the country is next commented on. This too is a result of the splendid isolation of the Universities from the currents of national life.

The lively picture that Mr. Spratt draws of "the University of Magadha" under a "second Ashutosh Mukherjee" elsewhere in the issue is in marked contrast to the character of our Universities in general and suggests what can be done to make them really alive. A professor of philosophy distinguished as much for irreverence as for sound knowledge, particularly, of the *Upanishads*, teachers of social sciences and psychology, who, after mastering the modern work in their subjects are able to re-think them in terms of Indian realities, medical and engineering colleges ready to take note of Indian traditions, methods and knowledge, these are examples described by Mr Spratt of what can be done to make the Universities really Indian and thereby truly creative.

The task facing our Universities is immense. They have to transform themselves radically, while supplying a steady stream of qualified men to run the administration, industries and commerce of the country. There are however no signs yet that the lines of change are clear to most of our leaders. Until the problem is looked upon and studied in the light of criticisms like that of Sri V. K. R. V. Rao, steps in the right direction cannot be taken. In the meanwhile, the Universities can at least preserve themselves against falling standards.

TO BE RELEASED

Lectures on the Bhagavadgita

By

Professor **M. RANGACHARYA**

“SAKUNTALA” IN EAST GERMANY

On April 17, 1957, the first night of Kalidasa's classic play “Sakuntala” was staged under Herr Paul H. Freyer at the “Staedtische Theater,” Karl Marx-tadt. The performance was attended by outstanding personalities representing cultural and social life of the G.D.R., and it was a real pleasure that Indian guests could be welcomed to the first night, too.

The announcements to the performance of “Sakuntala” said: “After the Indian poet Kalidasa was honoured in memoriam by the world peace movement last year, the ‘Staedtische Theater’ at Karl-Marx-tadt want to revive his most famous work ‘Sakuntala’, already praised by Goethe, but which had not been played on German stages for a long spell of time. Our opinion is that it is important to re-stage this play today also because of its humanist ideas and poetic mastery.

We hope that our performance may contribute to understand the rich cultural traditions of the Indian people who—as a nation—have won all our sympathy for their striving for peace and national sovereignty.”

The overcrowded house strongly responded to this performance. A few newspaper cuttings will show the interest and attention Kalidasa's work, and thus Indian cultural traditions, were met with by G.D.R. theatre-goers.

Writes “Volksstimme” of April 25, 1957.

“What is it that endows one drama with the blossoms of everlasting youth, whereas another enters its short stage life being weak from the very beginning? First of all it must be—apart from the artistic value—its high content of human ideas. The “Eternal Human” attracts us. One

can rightly say of India's greatest classic poet that Life itself was within him. His subject—the main subject of the ancient Indian drama—is love. And Love is indeed Eternal Human. That does not mean, however, that it could have existed absolutely unaffected by the historical conditions of that time.

In his ‘Sakuntala’ Kalidasa certainly does not demonstrate the realistic conditions under which true conflicts, as interwoven in the plot, can be solved. It would be unjust to expect this from an ancient poet. He gives what a poetic genius and a great man under the conditions of his times was able to give—pictures vividly reflecting deep human ideas. 150 years ago ‘Sakuntala’ roused the admiration of the greatest German-poet, and to-day it could never fail to rouse our admiration in the same way.”

After the first night the daily paper “Der Morgen” said:

“Our knowledge of India's art and literature, which abound in immense spiritual treasures, is far too limited. Already the mere encounter with a play of ancient Indian poetry gives an impression of the high inner value of Indian culture. The story of the nymph's daughter Sakuntala who marries the noble King Duschyantra is enchanting poetry, is the essence of the gracious charm and hallowed purity of all human beings, and means clear reflection of most delicate emotions.”

Finally, “Saichsische Neueste Nachrichten” shows what an excellent idea it was to include this work of Kalidasa in the repertory of the theatres in the German Democratic Republic:

“During the performance one had the experience that this strange world exalts us

MRICCHAKATIKA

from the restricted circle of our life to another but higher sphere, because now as before, Love is the centre of each of our lives. Kalidasa must have been a really favoured one that he could put human love emotions so touchingly into proper shape. Last but not least, it is to the credit of our ‘Staedtische Theater’ too, that this Indian master on whom highest

honours were conferred by the World Peace Council, gets a hearing today and here in our country. This clearly expresses the sympathies of our young Republic towards the Indian People.”

—Information Bulletin of the German Democratic Republic.

MRICCHAKATIKA

By

M. B. NARASIMHA IYENGAR, M. Sc., Bangalore.

कर्णटक कठहं कडयामि

Who wrote Mricchakatika? And where? This problem has baffled many a scholar. It is generally known that Śūdraka wrote it. But in the introductory verse it is stated thus: “शूद्रकोऽग्निप्रविष्टः” ‘Śūdraka entered fire’. Therefore it is clear that Śūdraka was dead when this play was written. But in the introductory scene, there are a number of ślokas praising the glories of a king called, Śūdraka. Therefore the writer of this play must have taken an active part in the Court of the king, Śūdraka and must have received valuable gifts from him.

Who, then, is this Śūdraka? There is only one King who is known by the title of Śūdraka. He is King Erayappa, who ruled Ganganadu from 886 to 913 A. D. Therefore the author of this play belonged to Ganganadu and he wrote it a few years after the death of his patron called Śūdraka. There is a work in Kannada in praise of this king and it is not available now.

Ganganadu belongs to Karnātaka. The author is acquainted with the peculiar form of street brawl in that country which he has described in detail in the second act. Before this fight begins, a significant statement is made by one of the disputants and that is this:—

The printed editions of this work do not contain this line. But the Government of Bombay have published this work on the basis of a copy preserved in the India Office Library. That is the earliest publication of the work and that copy contains this line. Therefore it is clear that the author of this play must have written this work in the tenth century A. D.

There is one other fact that has to be considered here. What is the source of this play? Many scholars have opined that Śūdraka must have taken materials from an earlier work, attributed to Bhāsa namely Chārudatta. But there is dispute as to their authorship. Some say that the works assigned to Bhāsa were all written in the nineteenth century A. C. by Sakyas, the professional actors of Kerala. There is some force in this argument. The play contains ten acts, that cannot be acted in one day. Therefore it is quite possible the Sakyas have reduced it to four acts, so that the play could be acted in one day. All these confirm the belief that this play was written by a person, who has remained incognito and whose patron was Śūdraka.

NEW PROCESS FOR EDUCATIONAL FILM

A new method of using existing materials to bring sound films within easy reach of educators, no matter how far removed from the world's film centres, has been successfully tested in the Middle East by the United Nations Educational, Scientific and Cultural Organisation.

The method was put into practice by Norman F. Spurr, a 50-year-old British film producer, who recently completed a nine-months Unesco mission in Jordan and tests show that a sound film can now be produced - all the way from camera to screen in any part of the world where silent films can be developed.

The secret, explained Mr. Spurr at Unesco House in Paris, actually lies in the adapting of a technique used originally by amateurs, and increasingly by professionals working with 16 mm film, where the usual photographic sound track of the normal commercial film is replaced by a stripe of magnetic material upon which sound can be recorded directly.

For 16 millimetre film, he said, the magnetic stripe has many advantages: it gives better sound quality than photographic tracks: unsatisfactory recordings can be erased and re-recorded without further consumption of materials: and a commentary in one language can be replaced by a commentary in another tongue merely by speaking into a microphone (that is, all the facilities of magnetic tape recording are available on film).

In the past, however, there has always been one hitch - the films had to be developed and striped in specialised laboratories often thousands of miles away from their place of production and eventual use, so that a producer making

films in Asia or Africa still had to wait weeks or even months before viewing his efforts, and only when this was done could a start be made to completing the film.

Theoretically, the answer lay in passing film through the developing solutions with the magnetic stripe already on it, but that raised the question of whether the stripe would be washed off. The answer, as brought back by Mr. Spurr from Jordan, is that it stays right where it belongs.

As a result, Mr. Spurr and an assistant, a Palestinian refugee, were able to set up equipment to carry out their project and to undertake nineteen productions in Jordan. On one occasion the two men produced an eight minute news-reel film for Arab refugee camps in four working days from the first turn of the camera to projection on the screen. "Normally", commented Mr. Spurr, "it would have taken us a month or more, due to the time consumed in shuttling the material back and forth across the skies to Europe."

The magnetic striped film, developed on the spot, with no more in the way of production equipment than a camera, tape-recorder, and magnetic projector, enabled Mr. Spurr and his assistant to produce sound films with music and commentary, and with lip-synchronised dialogue with no sacrifice in basic quality and with a tremendous gain in speed.

At Unesco House, Mr. Spurr stressed that this method is in no way intended to compete with the normal photographic sound tracks used commercially when the necessary money, staff, and equipment are available. On the other hand it may help bring the production of cheap sound films for educational purposes to the very places where they are most badly needed.

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Examinations and other Means of Evaluation in Education

By

Dr. W. D. WALL

The history of examinations is almost as long as the history of education itself, but it was only towards the end of the last century that large public examination bodies were set up in many European countries. It was not until the inter-war years that the disquiet felt by educationists found an outlet in the large international enquiry conducted in many countries under the auspices of the International Institute of Examinations, supported by the Carnegie Trust.

The results of this enquiry are better known than acted upon. We know and have known since the middle thirties that the usual form of written examinations does not adequately fulfil the functions of evaluating the knowledge or skill acquired in the course of education, and that, moreover, no system of examinations yet devised can measure the whole results of education. We deplore the fact that the form of the examination is likely to react upon the syllabus of those preparing for it, and that often teaching is reduced to a series of formulae intended to defeat the examiners.

What is more, statistical studies of examination results and of the accuracy of judgment of experienced examiners have seriously called in question the reliability with which what they set out to measure can be measured and the validity with which an examination, for example, at entry to secondary school or university is likely to predict future success.

In many, if not majority of school systems, examinations of one kind or another occur at regular intervals and are almost the sole means of a crude educational guidance. That is to say, at the end of each year the teacher or the inspector endeavours to determine, either by an *ad hoc* written examination or on the basis of a series of 'compositions' throughout the year whether a child is fit to be promoted to the next higher class.

A study of such systems shows that they tend to impose a more or less uniform failure rate in such a way that nearly half of the children in primary and secondary schools do not progress 'normally' through their studies. We find that between thirty and forty per cent and very often more of the pupils repeat at least one grade of the primary school and a regrettable high proportion of those who start off hopefully in the first year leave school at the end of the period of compulsory education without having completed the five or six-year course which is prescribed as the minimum.

It looks very much as if the examination and the programme together have been devised with more respect to what we think children should know than to what research has taught us about the needs of children, their rhythms of development and the psychology of learning.

An even more serious criticism of the effects of examination on education in some countries. Where many

child's future turns upon success or failure at a critical point in his career, often at a relatively young age, it is natural that the children themselves, their parents and their teachers should become anxious. Cases of severe depression, the use of stimulants of various kinds and even of suicide have been recorded; there are probably many others where family life and family relations are disturbed and where young people experience an emotional upset, acute at the time and having repercussions for the rest of their lives.

It is doubtful whether the solution to these problems lies in a root and branch attempt to rid the educational system of all forms of examination. It lies rather, it would seem, in a careful study of the purposes to be served by examinations, an improvement in the techniques employed and the attempt to exploit sensibly other means of evaluation and guidance put at the disposal of education by educational psychologists. As such, it involves as well a study of curricula and methods and an attempt to rethink our educational philosophy in terms of the psychology of child development and particularly that aspect of it which deals with motivation.

The main arguments used in favour of examinations are that some kind of a test provides an incentive for pupil and teacher and that, in any case, one should attempt to estimate the efficiency with which a child has profited from the teaching he has received. Most examinations in current use—for example, the various forms of school certificate, maturite, abitur, baccalaureat and matriculation—have at least a double objective. They aim to give some kind of estimate of child's educational level and at the same time to predict whether he can with advantage go on to University or to a profession. Not infrequently too a third aim is pursued: even a teacher is judged, openly or secretly, according to the number of pupils who succeed in obtaining a certain qualification.

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these objectives and expect them to be served by a 'pass or fail' examination of the traditional kind. The motivation of children is closely related to their feeling of security in the learning situation, to their interest in the matter studied and to their appreciation of the objects which their learning will serve. It is also pointed out that children differ in their innate endowment, in their emotional organisation, in their rhythms of development and indeed in almost every aspect of their growth, so much that to attempt to put them through the same examination hoop at roughly the same age is to court disaster.

By the use of objective tests properly constructed and standardised, it is possible to make a diagnostic inventory of the skills and knowledge that a child has acquired and to compare him with his own potentialities and with the norms of his group. Such tests are descriptive and not 'pass or fail' examinations. Used systematically throughout the child's development, they permit teacher and parent to guide his growth and to fill up any gaps in attainments as they appear. What is more, an objective test, properly constructed and interpreted, diminishes or entirely eliminates the element of the subjective in the examiner's marking and is thus more just.

But tests or examinations alone, however well devised, do not suffice even to evaluate the purely intellectual results of education. They must be supplemented by much other data, derived from systematic observation of the pupils and, if necessary, from skilled psychological study. Hence teachers must be trained to observe and to interpret the behaviour of children and to work with parents and with the specialized services to arrive at an understanding of each pupil.

Still more is this necessary, if we wish to guide pupils towards those kinds of study and training for which they are best suited. Attempts have been made in many countries to help children choose their

future schooling and ultimately their careers on the basis of an examination or test given at a particular stage or growth—at eleven, for example, or at sixteen. Attempts too have been and are still being made to select from an age group those and those only who will profit from a particular type of education—in the academic grammar school, for example, or in the University.

Research has shown quite clearly that the traditional examination system fails to do this almost completely. Greater success has been achieved by the use of specially designed batteries of tests; but it has become quite clear that guidance of this kind cannot be based upon a snapshot judgment; it should be a continuous process which involves, as well a knowledge of the pupil built up over a long period, as a steady adjustment of the school to meet his needs.

This latter point leads us, as any study of examinations is bound to do, to a study of the whole climate and atmosphere in our schools and of the social philosophy which governs them. Examinations tend

to reflect a system which is selective and in which is implicit the notion that education should take advantage of the range of individual differences and by adapting itself to them, should enable the community to profit from the rich diversity of interests and abilities apparent in human beings.

These, and the many matters which arise when the topic is considered, were the subject of discussion by an international expert group which met at the Unesco Institute for Education in Hamburg in March. Educationists, research workers and psychologists from twelve countries studied a series of reports from all over the world on the working and effects of national systems of examinations and the material which had been gathered since 1930 from research into the various means of evaluation in education. Together they planned the main lines of their report which will be based upon a continuing collaboration over the next twelve months and which will, it is hoped, be published in English, French and German, in 1958.

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PRAYER IN SCHOOLS

By

K. T. RAMASWAMI IYENGAR, B.A., L.T., Tumkur

At a seminar of the Headmasters of the Mysore State held in March 1956, at Nandi Hills, Sri A. G. Ramachandra Rao, the then Minister for Education, said that education should inculcate love of God, when love of fellowmen would follow as a corollary. He cited the example of Gandhiji, Vivekananda, and some others whose lives were illustrious, and said that their life was a leaf for others to copy. If education instilled love of God and love of one's neighbour, where then would be greed, hatred and strife? Where then would be the fear of wars and the fear of utter annihilation? This world would then, indeed, be a fit abode for gods.

It looks as though the organisers had a foretaste of what the Minister would say, for they had wisely included, among others, one subject calculated to instil love of God. The subject was "Common Prayer in Schools." As one who is interested in it and who has led prayer classes, the subject was dearest to my heart, and hence, I have given expression to what I feel. To put the idea in a nutshell, prayer is an aid to determination, is an aid to improve oneself, is an aid to tread the path of righteousness, and to obliterate all unfavourable *samskaras* as emphasised in *Srimad Bhagavatam*.

The question that arises next is, why should it be thought of in schools? Educational theory comes immediately to our aid. The school should supply all that is lacking. We are in the days of democracy and hence of mass education. Every pupil that can go to school has to come within its fold. Granting that, let us ask one question: What is the home environment from which the pupil comes, the environment which is claimed to

determine the education of the pupil and in fact, to shape primarily his character? Rampant as illiteracy is, poor and uneducated as our people are, nothing high in home environment can be expected for the ordinary pupils that get admitted to the school. Many might believe in a God, but forms of prayer are unknown to them. Even the educated classes who were resorting to prayer in their homes, appear to be fast losing the habit. So, the elevating influence of prayer is denied to many, and the school must step in to supply what the home cannot do, due to causes well known to one and all.

Having emphasised in brief the need for prayer in schools, I should like to recall the meaning of prayer, and its function in order to view the same from different angles and understand it more fully. Gandhiji whom we revere, says that prayer means asking God for something in a reverent attitude. Writing on prayer, he has said: "Prayer has saved my life. Without it, I should be a lunatic long ago.....The more my faith in God increases, the more irresistible becomes the yearning for prayer. Life seemed to be dull and vacant without it." He has added: "I felt that as food was indispensable to the body, so prayer was indispensable to the soul. In fact, food for the body is not so necessary as prayer for the soul." His faith in prayer and its efficacy was so great that he held prayer meetings in the evening, and it is a known fact that thousands attended them, and felt their elevating effect. It no longer appears necessary to expand this point, as the words of Gandhiji convey the desired meaning in favour of prayer in language inimitable. What then remains is to detail the purposes for which prayer is resorted to. They are as follows:

Love of the Supreme Being.—The Supreme Being is the only reality. One must never forget the supremacy of that Being. That Being manifests itself within one's own heart and also in the world outside. A righteous man will ever try to be in a state of union with the Supreme. His love of the Being will make him sing His praise. Songs in His praise are many. Some of the lovers of God are gifted poets, and the verses that have flown from their lips are classic poetry. Literature in all languages is replete with such songs, and they are sung in devotional meetings and in homes while offering prayer to one's own God.

Desire of Righteousness.—When one looks at the great religions, it becomes clear that fundamentally they are one. I have tried to give below the important principles of some religions. To know them is certainly good. But who does not know that practice is better than precept? And hence, he who makes an honest effort to follow them, treads the difficult path of righteousness. All honour to him. He is indeed fit to be classed with gods. **Some Religions analysed.**

Buddhism.

Five commands of Righteousness.

1. Do not kill.
2. Do not steal.
3. Do not lie.
4. Do not commit adultery.
5. Do not become intoxicated at any time.

Jainism.

Five commandments to the soul for good life.

1. Do not kill any living being or hurt any living thing by word, thought or deed.
2. Do not steal.
3. Do not lie.
4. Do not live an unchaste life; never become intoxicated.
5. Do not covet or desire anything.

Mohammedanism.

Mohammed preached as follows:

1. Do not steal.
2. Do not slander.
3. And never become intoxicated.

Christianity.

Sermon on the Mount.

1. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.
2. Blessed are the meek, for they shall inherit the earth.
3. Blessed are they which hunger and thirst after righteousness, for they shall be filled.

Just a glance at these will make it clear that in all religions there is a great insistence on a righteous life. The purer we become, the nearer we are to God who is goodness personified. The core of the message in everyone of the religions is to be good and just towards every living being for, as Gandhiji has said: "Nothing can be grander than to ask God to make us act justly towards everything that lives".

Desire for knowledge.—Knowledge is power. Knowledge is endless. It is nothing strange to desire for knowledge of various types. But there can be nothing greater than the knowledge of *Atman*. "Know thyself" has been the watchword of the *Upanishads*. That knowledge also comes through His grace and through prayer.

Desire for 'Moksha'.—Life is an endless cycle of births and deaths. To free oneself from this and attain *moksha* is the goal of every thinking man. It is only through the Lord's kindness that one can attain this. Faith, prayer and meditation are the royal roads to obtain His mercy.

Requests for the satisfaction of just desires.—To serve one's fellowmen, to serve one's land, to be able to do one's duty, to be kind to all living beings, to be freed from desires are but a few of the things for which one may pray to God.

So long as they are just, they are all right, and literature in all countries abounds in instances of God having granted these requests to his *Bhaktas*.

There is a stanza in the *Gita*, pointing out the four-fold purposes of prayer: "Four types of virtuous men worship Me, Arjuna—the man in distress (*ārta*), the man seeking knowledge (*jijñāsu*), the man seeking wealth (*arthārthin*) and the wise man, valiant scion of the Bharatas". The purpose is the same as stated above, but in different words.

For the purpose of elucidation, they are explained just a little.

Arthin.—One who desireth his and that. One may ask for Kingship.

Ārta.—When one is in distress and helpless, one requests for protection. Gajendra requested to be saved from the clutches of the crocodile. Draupadi prayed for the protection of her honour, when Dussasana was trying to dishonour her in an open assembly. The Lord was merciful and granted their requests.

Jñāna.—Knowledge. Thyagaraja, the musician-saint, asked for knowledge to understand the Supreme Being in his immortal song, *Jñāna mosagarada*. The Lord was kind to him and granted him his request.

Moksha.—Kingdom of Heaven or freedom from births and deaths. Shabari, a great devotee, was given the *parama-padavi* by the Lord.

While the aim of prayer is fourfold, group-prayer has some advantages. When a person is in a group, a sense of oneness overtakes him. Being in a group necessitates conformity to some standard of discipline. Over and above this, prayer in

a group inspires. This effect was felt and experienced by persons, when they joined the masses in Gandhiji's prayer meetings. In Pandaripur, people not only pray in groups but also dance in devotional fervour to the beat of the drum or *tal*. Lord Gauranga, otherwise known as Sri Krishna Chaitanya of Bengal, initiated a movement of mass prayer and elevated all people who took part in it, along with him.

The advantages of group-prayer have been considered above. Individual prayer has its own advantages, but group-prayer is inspiring. One form of group prayer is to hear what one reads or recites. The reading or recitation might be in the form of prayer. In that it contains some good thought, it is good in its influence. But one effective purpose of group-prayer is to sing in unison songs describing the greatness of the land, the song of our flag, and in fact the National Anthem. In these songs, lofty ideals compatible with love and *ahimsa* are set out. Inasmuch as it is admitted that we might lift our voices in prayer to ask for anything just, they are justifiable. Schools particularly have to understand the possibilities of the inspirational effect that group-prayer can give, and arrange for group-prayer either before the school starts every day or on some other days. The songs might be selected to be of such a type that they develop a sense of respect for religions, a sense of world brotherhood, a sense of justifiable pride in one's own culture and land. When the songs are sung by the whole group, there is a rare and pleasing harmony found in the blend of voices which in itself is exhilarating and ennobling in its effect.

Prayer is for those that have faith in God. As Gandhiji has said: "There are various phenomena from which you can reason out the existence of God. But I would have you brush aside all rational explanations and begin with a simple

child-like faith in God." And as Tennyson has put it, "one understands Him through faith and faith alone." He has also said, "More things are wrought by prayer....."

Hence, faith in God makes one lead a righteous life. Faith in God makes one feel that life has a purpose. Ultimately, faith alone will become responsible for getting His grace and reaching the much coveted Kingdom of Heaven. But there are two religions, namely, Buddhism and Jainism, which have not said anything about God. They have nevertheless insisted on the great principles of good life, truth, love and *ahimsa*. Like Abu Ben Adhem, they are blessed, for in adopting those great principles they try to create a heaven on earth. They thus respect all life, which is but a manifestation of the Eternal Spirit.

Next, the question of the language in which one prays comes in. Gandhiji has said that words after all acquire a power by long usage and sacredness associated with their use. This is like a general formula, and people of different lands may use the language which is sacred to them. As for Hindus, Sanskrit is the language in which all our sacred books are found, and it has a strong hold on the minds of the people. So Sanskrit verses should take the pride of place, when choosing the songs of prayer. Or, it may be poems or verses in any language dear to one who prays. It is necessary, however, to understand the meaning of the verses or the meaning of what is uttered as prayer, without which prayer cannot have the desired effect. Sometimes, the meaning of the prayer that we utter becomes clear to us at a later age, when our experience has grown. A few of the forms of prayer are given hereunder for consideration. They are universal in their content. Each school might select its songs of prayer. (Vide list appended at the end).

To these might be added such poems in the language of the country as are

popular for devotional and patriotic fervour. There is the *Janaganamana* the National Anthem. There are the *Vande mataram* of Bankim Chandra and *Devi Bhuvana Manamohini*, the famous song of Tagore. There are the following songs in Kannada: 1. *Udayavagali namma*; 2. *Vanasuma*; 3. *Yaranamava nolidu padave*; 4. *Swami Devane*; 5. *Karunalu baa belake* (Lead Kindly Light.....). Likewise, there are songs in other Indian languages like Tamil, Marathi, Hindi etc., breathing devotional and patriotic sentiments.

Finally, it can be said that prayer is a form of auto-suggestion. Suggestion is mere willing. If it ends there, nothing great can be achieved. Effort must follow. Lord Krishna said to Arjuna that one must uplift oneself, with one's own effort. He points out that both the higher Self which elevates and the lower Self which requires elevation are in the heart of each individual. Therefore, prayer becomes a call to the higher Self to help the lower Self to transcend its limitations.

Hence, one cannot achieve anything great unless by genuine self-effort. Let us struggle with love of God and righteous ideals in our mind. The struggle itself is *tapasya*. God, the Immortal Love, in His infinite grace will grant what one asks. For has it not been said: Ask and it shall be given. The same has been emphasised by Lord Krishna also in the *Gita*, where he declares that He gives with love to those who are devoted to Him that disposition of mind by which they can attain Him, and destroys through the shining light of knowledge the darkness of ignorance in their souls. He has also promised to look after the progress and welfare of all those who are so devoted to Him as to think of nothing else.

I am indebted to Sri T. S. Anantamurthi, B. A., LL. B., retired Sub-Judge, for his guidance in preparing this article.

AMERICAN SYSTEM OF EDUCATION

By

SHAMSUDDIN, B.A., B.T., M.ED., Raipur, M.P.

APPENDIX

Some stanzas suitable for use as prayer in schools

1. असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मांमृत्युतंगमय ॥
2. ओं सह नावतु सह नौ भुनक्तु । सह वीर्यं करवावहे ।
तेजस्वि नावधीतमस्तु मा वाद्विवावहे ॥
ओं शान्तिः । शान्तिः । शान्तिः ॥
3. ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विद्धनम् ॥
4. त्वमादिदेवः पुरुषः पुराणः त्वमस्य विश्वस्य परं निधानम् ।
वेत्तास वेद्यं च परं च धाम त्वया तत्तं विश्व मनन्तरूप ॥
5. परं ब्रह्म परं धाम पवित्रं परमं भवान्
पुरुषं शाश्वतं दिव्यं आदित्यं अजं विभुम् ॥
6. त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययं शाश्वतं त्वमगोता सनातनस्त्वं पुरुषो मतो मे ॥
7. योऽन्तः प्रविश्य मम वाचमिमां प्रसुतां
संजीवयत्याखिलशक्तिधरः स्वधात्मा ।
अन्याश्च हस्तं चरणं श्रवणत्वगादीन्
प्राणान्नमो भगवते पुरुषाय तुभ्यम् ॥
8. यस्मिन्निदं यत्तद्वेदं येनेदं यदिदं स्वयम्
योऽस्मात् परस्माच्च परः त्वं प्रथमं स्वयंभुवम् ॥
9. यं शैवास्यमुपासते शिव इति ब्रह्मेति वेदान्तिनो
चार्हा बुद्ध इति प्रमाणपटवः कर्ता नयायकाः ।
अहान्त्यथ जैनशासनरताः कर्माते मीमांसकाः
सोऽयम् वो निदधतु वाञ्छितं कलत्रैर्लोभ्यनाथो हरिः ॥
10. यं ब्रह्मा वरुणेन्द्र रुद्र मरुतः स्तुवन्ति दिव्यैस्तवैः
वेदैः सांगदक्रमोरानिधैः प्रायन्ति यं सामगाः ।
ध्यानावास्थित तद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यां तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥
11. नामसङ्कीर्तनं यस्य सर्वपाप प्रणाशनम् ।
प्रणामो दुःखशमनस्तं नमामि हरिं परम् ॥
12. ओं नमो भगवते वासुदेवाय ॥

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AMERICAN SYSTEM OF EDUCATION

By

SHAMSUDDIN, B.A., B.T., M.ED., Raipur, M.P.

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Their salaries are 30%, in comparison to those of other Departments. Teachers can serve upto the age of 60. High school teachers change their positions frequently; 40% of them change their jobs every year and 50% of them are not college graduates. Teachers are often dispensed with by the managements without any cause.

Training of Teachers: There were separate normal schools for the training of teachers in 1939. They used to provide both academic as well as professional preparation. Nowadays, most of these have been converted into teachers' colleges, and they impart instruction to High School graduates for a period of 4 years. Most of these teachers' colleges are maintained by the State. In the first two years of their course, they are given general education, and in the second two years they are given professional education. Teachers are certified by the State. Private schools can employ any person. Teachers have professional freedom and conduct their own experiments.

There is no special need for adult education in America, because in America

everyone receives education up to the age of 17. The programme of adult education stands on the principle of 'Continue Education'. Therefore, the adult education is imparted in several agencies. Some associations, like the Y.M.C.A. and Y.W.C.A. also organise some evening classes. According to Thorndike, adults can learn upto the age of 58. Several adults take advantage of these adult education classes. Part-time schools are maintained by the public. These include a wide variety of instructional opportunities. Some of the subjects taught are drawing, painting, tailoring, decoration, photography, public speaking and several others.

There is considerable provision for vocational education at every stage. There are also part-time institutions, which enable the workers to have part-time education in vocational education. In brief, there has been considerable progress since 1917, when the Smith Huges Act was passed and the Federal Board of Education was established and large funds were appropriated for the promotion of vocational education throughout the country.

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LIBRARY SERVICE FOR CHILDREN

By

Dr S R Ranganathan

(Suggests to the Educational Minister a survey and evaluation of school libraries as a first step. As background material, traces the recognition of the need for library service for children to the Laws of Library Science and to the New Education Movement. Points out the delay of two generations in making the library the heart of the school. Describes the present plight of school libraries in the State of Madras and explores the causes for it.)

1. An appeal to the Minister for Education

The State of Madras is now fortunate in its Education Minister, who is a young man with progressive ideas and with courage to initiate healthy reforms. He is no doubt over-worked with the responsibility for many important portfolios. But his very success makes one infer that he has so organised his work that he can do some re-thinking on matters connected with library service at least one day in the month and that he can find time to consult people with experience and competence in the matter. May I suggest to him that he may begin to put the library service for children on new rails by starting with an objective survey and evaluation of the existing library service for children in the form of school libraries and extra-mural children's libraries? The survey should find out facts about various ratios such as pupil-book-ratio, pupil-book-fund-ratio, pupil-library-personnel-ratio, pupil-reading-room-area-ratio, library-user-total-child-population-of-the-school-ratio, and a few similar quantitative measures. On the evaluation side, the person selected should be competent to evaluate the subject-scatter, the age-level-scatter, the style and imagery suited to different age-levels, the quality of the illustrations and their proportion to letter-press suited to different age-levels, and various other relevant qualities of the book-stock; the rate at which out-moded and soiled books are withdrawn, the rate at which books of good quality are added; the adequacy of

the reference service done to the children, the extent to which library service is correlated to work in class-room, the laboratory, and the work-shop, the extent to which the method of teaching in the classes stimulates curiosity in children to look up facts or seek parallel and follow-up reading in the library, the extent to which the library service to the children is integrated with their total experience currently picked up and built inside and outside the school; the extent to which the habit of purposeful reading for entertainment, information, or inspiration, or for an elevating occupation of leisure hours prevails; and various other elements in the functioning of the school library. A report on such a survey and evaluation will help the Minister to formulate a fruitful and steady policy in providing library service for children. This, he owes to the children to fit them for the responsibility they will have in their adulthood as members of a progressive and growing democracy.

2. Back-ground Material

Here is an account of some back-ground material leading to the above appeal to the Minister for Education. Free library service for children as a public project is a phenomenon of the present century. It was made necessary and possible by two movements—the Public Library Movement initiated by pioneers like Benjamin Franklin and Edward Edwards a century ago and the New Education

LIBRARY SERVICE FOR CHILDREN

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movement initiated by John Dewey more than half a century later.

3. Drive of the Laws of Library Science

The public library movement brought to effect the Five Laws of Library Science in an implicit manner, though they were nunciated explicitly only thirty years ago—in India rather than in the countries where they were in practice. The second law, "Books for All", stipulated that the librarian should not rest on his oars, till he very last person in the community would become a library-user. The third law gave a hint to the library profession to realise this. It said "Find a Reader or Every Book in the Library. Then you increase the chance to satisfy the Second law". Accordingly, the library profession adopted all methods of publicity, opened popular departments like those of newspapers and magazines, and even adopted house-to-house canvassing. In spite of this, it could bring into the library not even fifth of the adults. The cause for this failure was seriously explored; and it was ultimately realised that, like all other habits, the habit of enjoying good books can only be effectively formed during childhood. Once this was realised, library service to children was inferred without much difficulty.

4. Premature Mortality of Books

The need for library service to children was also indicated by a cause coming from the opposite direction. Even the small increase in adult readers, brought about by library publicity, created practical difficulties. Books came to be worn out at a speed which was beyond the capacity of library finance to meet. Considerable educative propaganda was therefore made by the library on care of books. Picture-books were widely distributed showing the harmful way of handling books and the right way. Group-talks were given on the delicate physique of the book and the care that it needed in being handled. Dramatisations were made in which mutilated books were the characters and each

narrated its own fate in the hands of careless readers. Even public funerals were made to bury a book which met with premature death; the funeral oration made on the occasion emphasised how a book could be made to live long, if the readers would co-operate with public library authorities. All these methods, even taken together, could not reduce the rate of mortality among books. The library profession was in despair. It began to ask itself: "Are we to stop recruiting any more readers in order to save books? Or are we to ask for more money to buy extra copies of books to meet this casualty? Will the authorities sanction this extra money?" Here again, the psychology of habit-formation gave a suggestion. It said, "You cannot educate an adult in handling with care a delicate thing like a book. The adult is no doubt easily convinced that the book should be carefully handled. But, it is hard—almost impossible—for most adults to implement in practice even the most pious resolutions. In spite of all good intention, the adult finds it hard after the day's hard work to sit up long. He has to stretch himself on his bed. The library has made him love to read books. He therefore snatches a book to read in bed. In spite of his intention that the book should be kept far aside before falling into sleep, he begins to doze semi-consciously with the book still in his hands. The muscles of the hands relax and the book falls on his chest. Sooner or later, the position of the book is reversed and the book finds itself underneath the reader. When the reader walks home from the library with a book in his hand, if there is a sudden drizzle, the book is automatically lifted to protect his head, though he knows quite well that a book will be reduced to pulp if wetted by water. There are many other ways in which books are damaged by readers. All these can be obviated only by consciously inducing the correct way of handling books even during childhood". This meant that free library service—even aggressive library service—to one and all of the children in the community is the

only remedy to ensure that the books of a public library live a full span of life, at least one generation later.

5. Children's Department in Public Library

But, the tradition of the schools confined the reading of children only to the prescribed text-books. Even the parents found fault with a child who dared to read anything beyond the text-books. Extra-reading was believed to be a sign of intellectual disease in children. It was taken to indicate absence of the power of concentration. Many schools had no library. Some schools had an almost ever-locked cupboard of books, ritually called the School Library. To ensure that no book was disturbed from the shelf, it was put in charge of a guardian-angel usually drawn from among the drill masters or drawing masters with the least faith in books. Therefore, it was not uncommon for the children, so far from loving to read books, really looking forward to the last day of the examination, when all the text-books and notebooks could be thrown away. In fact, I remember how fifty years ago, while returning from the examination hall after our matriculation examination, some of us bedecked the river Cauvery with hundreds of torn masses of paper which were books during the term. In these circumstances, the public library authorities had to fall on their own resources to build correct reading habits in children. In fact, most public libraries opened children's departments from about 1910. No doubt, this meant a considerable expenditure. New furniture suited to children of different age-levels had to be got. The height of the book-rack itself had to be brought down from seven feet to five feet. The height of the very counter had to be lowered. New forms of extension-work had to be devised. Story-telling, dramatic performance, and music for or by children had to be provided. The very outlook of the librarian had to be changed. He had to develop more of geniality, sympathy, and cheerfulness than what he had to do while

working in the library for the adult. The public library authority had to go the whole hog in this matter, as there were either no school libraries, or even if there were, they lacked the freedom, the sympathy, and the geniality of the public library.

6. John Dewey and New Education

More or less concurrently with the above-mentioned movement in the public library sphere, an important correlated movement was taking shape in educational outlook. This movement has since been called 'New Education.' Many schools, which have come under the influence of the New Education Movement, look to the library for its own fulfilment. This New Education Movement had its first formulation in 1896 in the *School and society* of John Dewey. The basic principles expounded by Dewey were truly revolutionary. I could well sense the force and inexorability of Dewey's personality and outlook in this matter, even when I met him as late as 1950 and he had become a nonagenarian. I remember how the glow of his eyes redoubled, when I brought the conversation on to his experience of the 1890's, which led to his new principles of education.

7. Library the Heart of the School

Dewey told me that one of the predisposing causes for his theory of education was the creation of a new situation in schools by the institution of compulsory education. In the early days, only children with an innate capacity for self-education and with a capacious rote-memory went to school. They could be educated by any method or no method, and even in spite of a definitely hindering one. As the saying goes: Genius will sprout even from a dunghill. This fact made possible the teaching of large classes in the past. The New Education holds that the less gifted cannot benefit by this mass-method of teaching. They need individual help. This means that teaching in the class-room must be limited to the giving of general inspiration; and for this,

a short time will suffice. All the rest must be done in the field, the laboratory, and the library. There, with only occasional reference to the teacher, the most brilliant will learn to solve their own problems; while the pedestrian pupils will be given the detailed attention needed. Consequently, in the schematic diagram of a school building given by Dewey in his *School and society*, the library is shown as the heart of the school. It is to this centre that pupils bring their varied experiences, problems and questions. Here they discuss and pursue them in search of new light from the experience of others; and specially from the accumulated wisdom of the world garnered, arranged, and displayed invitingly in the library. In such a school library, one should naturally expect not merely text-books, but descriptive and reference-books, especially books that relate any given subject to the whole living universe of thought and experience, that light it up from the most diverse angles, books written not by pedagogues but by men and women who have devoted their lives to the subject, or who touch upon it delightfully from other points of view, or whose love of children inspired them to write in the language and the imagery of children. Here can be no stagnant collection, but only a flexible one, keeping pace with the needs of the pupils and the growth of the literature on the subject concerned. In this way, the dull 'commercial' text-books, often the only ones the child ever knew in the days of mass-teaching, are almost drowned among works whose flair and freedom attract and inspire.

8. Two Generations of Delay

Though Dewey sowed the seeds for the school library in 1896, it took more than a generation to sprout. For when I visited England nearly thirty years later, I could see the halting homage given to the concept of the school library in most of the schools. Through the kindness of an Inspector of Schools, I visited many a school. In a majority of them, Old Education was still holding sway. Cram-

ming of prescribed text-books was still respected. I recollect an amusing incident. Having been told that an Indian teacher was coming to visit a school, its old headmaster received me with great affection. As he led me from classroom to classroom, he asked the pupils to recite what they had memorised in subject after subject. It reminded me of the village *payal* school. When I was a child, there was one such school in my village. I used to hear the chorus of the children. At 8 a.m., the children used to be marched out from the school to the outskirts of the village. Even then, they would all be repeating their lessons in chorus. (Perhaps, I may state here as an aside the virtue of such outing. It gave them a little of free movement and fresh air at proper intervals. They could use the open area in the outskirts of the village as a public convenience. As a resident in Triplicane, opposite to a school whose children are periodically turned on to the entrance to my street, and are let loose to use the public street as a public convenience, I really long for the unusually clean sanitary practices of the old village school. I am sure that many residents in crowded cities like Madras will have a similar longing.) However healthy the hygienic content of this old method, mere cultivation of rote-memory is not education. And yet, the English headmaster referred to it as a valuable contribution of India, and said that so long as he continued to teach, he would continue it and resist the introduction of the new-fangled notion of wide reading or of a school library for the purpose. This was a fairly prevalent attitude towards library service for children in the schools of the West even as late as 1925, that is, even after one generation after John Dewey had originated his New Education. Now that two generations have passed since his *School and society* was published, the school library has established itself in the West.

9. Damage due to Foreign Rule

However, the story of library service for children in India is quite different. Till about 1940, the educational system of

India was controlled by foreigners. The foreigners at the head of affairs had had their own schooling long before 1910. They had no experience of library service in their own schools. Nor had the public libraries in their homeland established children's departments then. They had been brought up on the 'single text-book' basis. It was but natural that they perpetuated the same in the schools of India. One anecdote will light up this matter. In 1933, the University of Madras asked me to give a course of twenty lectures on School Library Work to the headmasters and teachers in the province. I had naturally replaced the one-text-book idea by many-books idea in the minds of the teachers. On the seventeenth day of the course, the Director of Public Instruction came and expressed a desire to address the teachers. This was heartily welcomed, as adding prestige to the course. The burden of the Director's address, "Concentrate on the chosen text-book. Do not allow the minds of the children to be dissipated, by extra-reading", elicited hilarious applause. The Director felt flattered and fulfilled as he could not believe that it was a jeer one and an approval! India herself had no ideas in the matter, as she was still in the grip of the cultural exhaustion, sleep, and vegetative existence during all that period. In fairness to the foreigners, it must be said that they did everything possible to provide text-books in the languages of India. The foreign Government found that there was no book-trade in the country who would produce and distribute good text-books. It therefore established a Vernacular Book Society in each province, as an autonomous public body for the purpose, in the first half of the nineteenth century. It made its educational officers produce the text-books, with the aid of Indians who could write in the Indian languages. For example, the professors of the Presidency College and its predecessor in Madras were charged with this duty. It made the deputy inspectors of schools distribute the books widely. But the foreign Government could not think of

library service for children, as its personnel had not known about it in their own mother-country, when they were themselves children.

10. Present Plight of School Libraries

In spite of the direction of our schools having passed into the hands of Indians themselves since 1946, the old order continues in India. This is but natural. Because hardly any of our teachers or Directors of Education have had experience of library service either as children or as adults. They have inherited a petrified educational system dominated by the red-tape and the spirit of a bureaucracy, firmly established by the foreign Government for its own safety. What is the result? Hardly any elementary school has a book-fund or a library-grant. Need it be said that there is no school library? The Indian child of to-day is just where the children of the West were two or three generations ago in regard to library service. On paper, there is provision for a school library in high schools. But in reality, the library service done by it for the children can be inferred from two facts. For a school with about 2,000 children, there is one librarian on a salary scale not much different from that of the unskilled workers in the school. Because he is literate, his time is requisitioned to give relief to the head-clerk or the accountant of the school. Secondly, if we keep out of the count the discarded specimens of the text-books dumped into the library and the pedestrian books published before 1940, it is doubtful if any school library will have at least one book per pupil. It is also doubtful, if any school buys each year at least at the rate of one new, general, non-text-book for ten children in the school. What will be of even greater significance, is the annual issue of books by the school library at least one per pupil on the average?

11. Absence of Extra Mural Library Service

The grim educational implications of this state of school library service for children

can be fully realised, only if we remember that we do not yet have any public library service in most of the school-centres and even in the few public libraries that exist, there is no children's department. Even in 1957, in spite of our having become an independent republic, our children are still denied library service either at school or through the public library system. In spite of a Public Library Act having been put on the statute book of our State as early as 1948, even the library service for adults has not yet got started with any momentum in respect of either quantity or quality. How can we expect our public library service to reach the children? Again, this is so because the working of this new social legislation for free book service is being tied hand and foot by the red-tape of a hundred-year-old educational bureaucracy. The self-same educational bureaucracy, revelling in antediluvian educational ideas and methods in practice, and hostile to the school library has been entrusted with the additional duty of administering the Library Act.

12. The First Wrong Step

The responsibility for the infantile paralysis from which the Department of Library suffers does not belong to the incumbents of the educational bureaucracy. It is due entirely to the Government itself. The first and the greatest mistake committed in implementing the Library Act had been in the interpretation the Government was advised to put on the section of the Act reading, "4. The Government shall appoint a Director of Public Libraries for the State". What did the Government do? It merely added the extra designation of 'Director of Public Libraries' to the other designations carried by the Director of Public Instruction. Thus the very office that is indifferent to the development of school libraries is equally indifferent to the children getting library service at least under the Public Libraries Act. This every-where-perpetuation of the back-lash of a bureaucracy designed more than a century ago should be arrested as early as possible.

THE KERALA EDUCATION BILL 1957 (A Detailed Criticism)

By

M. S. V. CHARI, Tindivanam.

I am deeply grateful to the Secretary to the Education Minister of Kerala State for his courtesy in sending me a copy of the Kerala Gazette Extraordinary, in which the Kerala Education Bill has been published. This was in response to my request to him to oblige me with a copy of the Bill to enable me to study it in all its implications in view of the controversy over it.

Calm study needed

From what I have been able to see through the agitation and protests against the Bill, it appears that much of it is due

to the prejudice against the party in power. The opposition also seems to take inspiration from the cry that religion is in danger. Again, the malafides of the Government in bringing the Bill seems to be taken for granted. It is feared that education would be coloured by communistic views and it may be in danger of being regimented; it is again assumed that the Government will abuse its power in implementing the various provisions of the Bill, in spite of their apparent innocuousness and even their beneficent nature.

All these assumptions and fears and prejudices are sure to vitiate a correct

appreciation of the Bill from the only correct approach, viz., the educational approach. Such doubts and fears can be equally expressed of any bill sponsored by any party in power. It is imperative therefore that we must assume the bonafides of the Government in bringing this bill, and must also give credit to the Government that it will not abuse its powers. If it does so, the remedy lies in the people's votes.

No Nationalisation

In a press conference the Education Minister of Kerala, Mr. Joseph Mundasery explained the provisions of the Bill. He denied that the Government contemplated nationalisation of education as a policy and that they only proposed to take over inefficiently run schools. The elementary teachers were anxious that they should take over elementary schools, while the managers did not oppose such taking over, if only compensation were paid. The Government would take over schools only in areas where there was no stout opposition. Even in the case of taking over inefficient schools, the Government would act only after giving five years' time to the managements to rectify the mismanagement.

The Education Advisory Board, he explained, would be mainly a policy-making body consisting of eminent educationists. The local educational authorities would consist of elected representatives of various educational interests, the teachers, students (old boys?), parents, and local body representatives. The Inspector would only be as administrative authority and act as the executive officer of the above. These authorities would be entrusted with certain powers, such as assessment of educational needs of their respective regions, sanctioning of new schools, and settlement of disputes between managements and teachers.

Disputes regarding compensation would be settled by the District Collector and an appeal from his decision lay with the District Court. But he maintained that

the Government should have undisputed power to decide about mis-management of schools, and hence denied the power of veto by courts in this matter and for this limited purpose.

Protection to Teachers

Under the Bill, the teacher would get the maximum protection from the Government. The teacher was not a servant of the management, though he would be under its discipline. The Government would lay down service conditions which the managements must respect. The management would have to appoint teachers from among the panel of teachers to be maintained by the Government for each division, and the managements would have to state the reason for rejecting the teachers. The Government would undertake the task of disbursing the salaries of teachers, through the headmasters, instead of through the managements. The Education Minister also announced that the Centre had agreed to the clause in the Bill authorising the Government to take over any category of aided schools on payment of compensation, which was to be paid on the basis of the market value of the school on the date of acquisition.

A Measure of Decentralisation

Introducing the Bill in the Assembly, the Education Minister said that the Bill gave statutory sanction to the various activities of the Education Department in regard to schools, both aided and governmental. Teachers and managements should work on terms of equality and not as master and servant. The Government was not against private agencies and would provide liberal grants. The Bill was a measure of decentralisation of the functioning of the department.

Provisions of the Bill

Let us now examine the salient provisions of the Bill. The Bill is divided into three parts. Part I is the most important in the Bill and has given rise to a lot of controversy. Section 2 deals with

definitions. Some of the important definitions relate to (1) 'Educational Agency' which means any person or body of persons permitted to run any aided school, and (2) 'Private school', which means an aided or recognised school imparting all stage of education, excluding University education. Sec. 3 deals with the establishment of schools and registration of institutions. Sub-clause 5 of this section says that Government may regulate the primary and other stages of education and courses of instruction in schools. Sec. 4 enables the Government to constitute a State Board of Education consisting of 19 officials and non-officials.

Sec. 5 gives the Government power to override previous contracts or laws and regulate the conduct of Educational Agencies. Sec. 6 requires, with penal provisions, managements to furnish the Government within a prescribed time with a correct list of all movable and immovable properties belonging to the schools.

Sec. 7 forbids alienation of school property without the previous permission of the Government. Sec. 8 deals with managers of schools, who may be appointed by the Education Agency with the Government's approval to be a kind of Executive Officers to the Agency. Sec. 10 provides for summary recovery of dues from the Manager to the Government. This includes salaries due to teachers. All fees collected from students should be made over to Government. Sec. 11 deals with grants to aided schools. It enables Government to pay the manager grants for maintenance as well as for purchase of land, furniture, equipment etc. Sec. 12 enables the Government to maintain a register and panel of teachers, from which alone Managers can appoint teachers according to Sec. 13. Under Sec. 14, the Government may extend and equalise the benefits (viz., pension, provident fund etc.) received by Government teachers to aided school teachers without requiring the managements to contribute any amount towards the expenses. Sec. 15 enables the Govern-

ment to direct any manager to appoint any teacher who has been retrenched in any other school.

Sec. 16 enables the Government to take over a mismanaged school for a period not exceeding five years after giving notice to the management to show cause. The Government have a right to do so, even without giving notice in a case of emergency. In such a case, the Collector will fix the rent payable to the building, having due regard to the grants which might have been received by the management in its construction. Sec. 17 empowers the Government to take over any category of schools in any area or areas in the interests of standardising education in any local area. In such cases, compensation will be paid at market values of the schools on the date of taking over. The aggrieved party will have a right of appeal to the District Court over the amount of compensation.

Sec. 18 refers to the creation of local educational authorities for the purpose of associating the people with the administration of education and stimulating local interest. Such authorities may be empowered to administer education, while the executive control would be under the Inspectors. But the authorities have no right to interfere with the rights and privileges and obligations of teachers. Sec. 19 provides that sections 5, 6, 7, 8, 9 and 17 are applicable to both aided and recognised schools.

Part II of the Bill deals with compulsory education of children, about which there is no controversy.

Part III deals with miscellaneous matters. Sec. 30 indemnifies Government from legal actions for acts done in good faith. Sec. 31 ousts the jurisdiction of Courts to interfere with the proceedings under the Bill by way of injunctions or otherwise. Sec. 34 deals with rule-making powers, one of which relates to standardisation of education and courses of study.

In the Financial Memorandum, it is stated that it is difficult to assess the financial implications of Sec. 16. But the

Government propose to take over all Primary Schools in one District in 1957-1958, for which a provision of Rs. 5 lakhs is made.

Benefits

The following provisions of the Bill are undoubtedly of a beneficent nature and are non-controversial:—

- (i) The establishment of a State Education Board, which, we are assured, would consist of eminent educationists.

I would humbly suggest that in deciding on matters of educational policy the official and non-educational element, except as to finance, must accept the views of the educationist element. The educationists should be chosen from all stages of education, from the primary to the university stages. We must not lay down the educational policy for any stage without fully hearing from men who are in actual touch with it.

- (ii) The provisions relating to the census of the assets of aided schools and restriction of alienation of their properties.

At present, the Government do not have an unrestricted right to call managements to order, when they alienate school properties. They can only reduce the grants proportionately. It is reasonable that managements must not treat school properties as their own.

- (iii) The payment of salaries of teachers direct by Government would obviate delayed payments and prevent the fraudulent practice of getting from the teachers receipts for higher amounts than are actually paid.
- (iv) The provision which enables the Government to ask one school to appoint a teacher retrenched in another school.
- (v) The provision for taking over mismanaged schools.

- (vi) The creation of local educational authorities consisting of purely elected elements.

This ought to be non-controversial, because regional committees have been recommended even in the White Paper on elementary education in Madras. Such Committees are also in vogue in Western countries. It is certainly beneficent decentralisation. The authority can help the schools to become centres of community activity and promote useful vocational and craft education best suited to the genius of particular areas.

- (viii) The provision to supply books and writing materials and midday meals to poor children.

Controversial Provisions

The following provisions are of a controversial nature.—

- (1) The Government has the sole right to declare that a school is mismanaged and the courts' right to decide such matters is ousted.

It may be confidently stated that no court would disagree with the Government on the question of mismanagement of schools, if that should really be so, and there is no necessity for the Government to fight shy of courts. But the anti-judiciary complex is not peculiar to the Kerala Government. Even Nehruji and other Congress leaders chafe under judicial control of executive action.

If the Kerala Government fear that proceedings in courts may drag on, when emergent action is called for, there seems to be a way out. Special tribunals can be constituted to dispose of such cases. Each tribunal may consist of a District Judge, and the duration of any case may not exceed one month. It may be provided that the case should go on from day to day.

The main point to be noted is that in India, executive officers are apt to be carried away by some prejudice or other.

An appeal to a judicial authority would have a liberalising effect on their actions.

- (2) The Bill makes no distinction between aided and recognised schools.

This criticism seems to be well-founded. When the Government does not pay grants, it has no right to interfere in administration even in the slightest degree. So long as these schools prepare students according to the prescribed syllabus, it cannot refuse to recognise them. In fact, the Bill has excluded these schools from the operation of Sec. 14, which provides extension of pension and other benefits to teachers of aided institutions. Perhaps the consent of the Union Government has been obtained to get over this difficulty. 'Any category of schools' might as much refer to stages of education as to kinds of schools, aided and unaided. Or perhaps this category of schools may be excluded from the operation of the Bill, or it may be that hereafter no unaided schools will be allowed in the State.

But this is not a wise step at a time, when we have not enough money to finance education. The Government ought to welcome efficiently run unaided schools.

But the Government's power to take over mismanaged schools, even though unaided, may, I think, be allowed.

- (3) The maintenance of a register and panel of teachers and the management's obligation to choose among them.

The maintenance of a register of teachers cannot be objected to in principle, as it is in vogue in professions like that of the lawyers, doctors etc. But that the management should choose from the panel of teachers may give rise to a slight controversy. According to the Press Conference of the Education Minister, managements are given the right to reject teachers from the panel, if they are otherwise unsuitable, though reasons for this should be recorded in writing. But this power of rejection is not mentioned in the Bill. This provision should find a place in Sub-Clause 12.

The drawing up of the panel of teachers, I would humbly submit, should be left to the local education authorities rather than to the Government. The former will be in a position to know how far the teacher is fit for the profession by reason of his personality, character etc. Though this is a restriction on managements, I feel that this need not be objected to seriously. We do submit to such restrictions in the matter of text books. And after all, why should the Government refuse to enter a teacher—so much in demand nowadays—into the register or panel, unless for very valid reasons? However, a teacher who is refused entry in the teachers' panel should have a right of appeal to the District Court. This will prevent political considerations intruding in the preparation of the panel.

- (4) The omnibus character of Sec. 17 (1) giving power to the Government to acquire any category of schools for reasons other than mismanagement.

It is to be wished that the Government would be more specific and state the circumstances under which this would be done. Standardising general education seems to be delightfully vague. This seems to be a section which enables the Government to take over even well-managed schools. The same purpose could be achieved by the Government asking the various schools in any area to raise their standard of education or by issuing educational directives intended to raise the literacy level by revising the syllabi and curricula.

A perusal of the subsection seems to convey to us that the idea of the Government is to take over all the schools in any area or areas, at some future time. It is syllabi and a needless financial burden.

Final Assessment

Judging the Bill as a whole, it seems to be a beneficent measure. It aims at making the life of the teacher more comfortable by paying the salary on the due date and assuring him of security of tenure.

It liberates him from the tyrannies of whimsical managements, though these may be only few.

No good management need chafe at purely administrative control by the Government, as distinguished from educational control.

The Bill will also save parents from a good deal of fleecing by way of so called 'special fees', the levy of which is a matter of fancy with certain managements.

As for the criticism of nationalisation of education, that seems to be the order of the day. Only the other day, the Andhra Government decided on the nationalisation of the book trade in so far as it related to primary schools in that State, and nobody has raised even a feeble voice against it, obnoxious as it is from the point of view of educational ideals.

We deplore politics entering the educational sphere, and yet we are unable to consider an educational bill without a political bias. It is somewhat disconcerting to note that the bulk of the teacher class,

whom it is intended to benefit and whose opinions are entitled to great consideration, is almost maintaining a stony silence in regard to this bill.

To conclude, I am not saying that the Kerala Education Bill is not without defects. But I would plead for an impartial consideration, and appeal to the Kerala Government to be responsive in meeting genuine criticisms of the Bill, accept amendments and delete undesirable sections.

The very fact that the compensation to schools at their market value on the date of acquisition is provided for, suggests that the Government is not importing doctrinaire Communism into their administration.

My humble appeal to Kerala legislators would be to consider the Bill strictly on its merits and not to condemn it wholesale for political reasons. This is the appeal made by the Law Minister of Kerala, and I heartily endorse it.

EDITORIAL

The Kerala Education Bill

Elsewhere, we publish a fairly exhaustive survey of the Kerala Education Bill by Sri M. S. V. Chari. Though we do not agree with everything said therein, we heartily endorse his appeal to study the Bill more from the educational and less from the political angle. But unfortunately almost everywhere in India, education has become today the plaything of political, communal and linguistic groups, seeking to stir up popular passions over such things as the study of languages, admissions to colleges or professional courses etc. In Kerala particularly, we have had a history of a conflict between nationalisation and free enterprise in education. No wonder that the Bill brought by the Communist Ministry of Kerala, with some of its

drastic clauses, has provoked a great deal of heated controversy.

The provisions of the Bill seem to us a mixed bag. Some of them which seek to protect the teacher against unscrupulous managements, deserve careful and sympathetic consideration. Care should however be taken to see that honest managements are not reduced to nullities on this account. Others aim at increased power—almost total power—for the Government over education. Here we feel that there is genuine ground for opposition on principle to so much of Government control. It is certainly a cherished liberty for parents to send their children to the kinds of schools they like, and it will be a deprivation of this liberty if there are only Government schools and

none else. Moreover, in the context of the secular state, religious education can be taken care of only by private effort, and nothing should be done to prevent this effort finding expression in denominational schools.

Looking at the Bill from this point of view, we feel uneasy about the power sought by the Government to take over any category of schools. This means that with such taking over, private effort in the field will be abolished. The power sought to take over mismanaged schools is not open to such a serious objection. But here too we feel that Government have ample powers to end or mend mismanagement by threats to withdraw recognition, reduce grants and so on. The power to take over, if allowed at all, should be used only in the last resort and be subject to judicial review. The creation of a State register of teachers does not seem to us objectionable in principle, provided all those who are trained and all

those who, though untrained, desire to enter the teacher's profession are allowed to get their names registered without hindrances or difficulties.

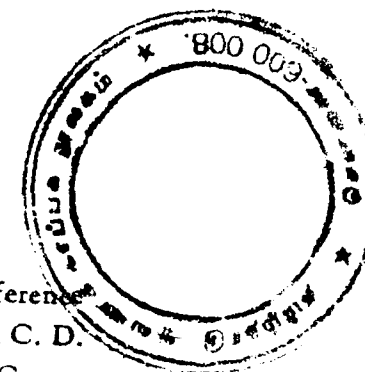
As we go to the press, newspapers announce some amendments proposed by the Government. These include the use of the Public Service Commission for the preparation of the State register of teachers, limitation on the power of the Government to take over any category of schools by the requirement that such taking over would need a resolution of the Legislature, exemption of buildings used for religious purposes when taking over schools and guarantee of protection to minorities and Anglo-Indians as laid down in the Constitution. These concessions to criticisms made in a constructive way are welcome. We trust that the Bill will be placed on the statute book so modified as to win the approval of all parties.

Our Educational Diary

'Our Educational Diary' by Pepys has been unavoidably held over this month.

All India Educational Conference

The next All India Educational Conference will meet at Madras from December 27th. Sri C. D. Deshmukh, Chairman of the University Grants Commission, will preside.



Food for thought

At the ceremonial tasting of the first potato in England, Queen Elizabeth I spat out her one and only mouthful, glared at Sir Walter Raleigh and hissed: "Horrible!". The potato had not been salted.

For years thereafter, the tuber remained in high disfavour throughout the realm. Prejudices died, however, with the passing of time; and during the recent period of meat shortage in Europe, family dinners often consisted of the peerless potato cooked and garnished in different ways.

History repeats itself in many forms. The outcry against Vanaspati that resounded up hill and down dale (when it first appeared as a cooking medium), has now abated. More and more housewives are using Vanaspati, specifically Dalda Vanaspati, for their cooking. They appreciate Dalda as the ideal cooking medium that puts extra nourishment into their food.

This is because Dalda is a wholesome fat made from vegetable oils that are refined and hydrogenated to give it the pleasant semi-solid form that people like. Hydrogenation also prevents rancidity; and deodorisation — which is the final stage of the refining process — makes the oil a palatable and all-purpose cooking fat. As its melting point is equal to that of the body temperature it is easily digested and absorbed.

What is more, Dalda is enriched with 700 I.U. of Vitamin A and 56 I.U. of vitamin D per ounce. These vitamins are essential for health, growth and normal development of the body. Vitamin A particularly helps us to fight infections and vitamin D to build strong bones and teeth.

Dalda's airtight, hygienic tins are designed to protect it against dust and germs. And its purity and vitamin content make it more than just a cooking medium — it is a food in itself, providing the extra nourishment that is needed by growing bodies and busy adults.

HVM 294-700



Hon. Editor:
A. N. PARASURAM
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The Educational Review²¹

MONTHLY RECORD FOR INDIA

L. LXIII

SEPTEMBER 1957

NO. 9

SCHOOL & COLLEGE EDUCATION

By

R. SREENIVASA IYENGAR, B.A, L.T., Principal, Srinivasa Tutorial, Coimbatore.

The Education Minister of Madras State stated in his budget speech of 1955 and reiterated the same in his Convocation Address of the Annamalai University and in his budget speech of July, 1957, that the medium of instruction at the secondary school stage and in the university courses should be the same. This, he declares, is an indisputable proposition. His view is that the standard of English acquired at the end of the secondary school stage is not sufficient for following the university courses of study in the English medium. Mr. Chintaman Deshmukh, Chairman of the University Grants Commission, stated in Madras that the students found it difficult to follow the English medium only for sometime in the college classes, but followed it later without much difficulty.

Teachers of English in colleges testify to the incapacity of a large number of students to follow the lessons in the English language itself. If students are enabled to follow the lessons in English, they may also be able to follow the other subjects in the English medium. The difficulty of students who passed the S.S.L.C. in March 1957 and who have joined the pre-University class will be much greater. The standard in English aimed at in S.S.L.C. of March 1957 cannot be said to be adequate enough for deciding the capacity to follow the university courses of study so far as English is concerned. It does not aim at testing the linguistic attainments and capacity; it is more a "general

intelligence" test. This standard may be quite enough for a school-leaver, but not enough for matriculating to the university.

Several suggestions have been made to improve the standard of English in high schools; and no steps have so far been taken to implement them. The number of periods allotted for English must be increased from the first form upwards; the simplified vocabulary scheme and the sentence structures must stop with the fourth form; the aid of formal grammar should be sought; the learning of grammar from the textual lessons alone should be given up; and the S.S.L.C. Board should give up setting questions of the "Quiz" type in English, and attach more importance to the construction of paragraphs and essays, and insist upon a higher standard in the setting of papers and in the evaluation of answers. If the examining body aims at a lower standard, pupils' attainments will be lower still. If students are enabled to follow lessons in English, they will be able to follow the lessons in the English medium. The two problems will automatically solve themselves. Without taking steps to arrest the deterioration in the standard of English in high schools, to state that the medium at the college should be Tamil is a reactionary step which will lower the intellectual attainments of our graduates.

The place for introducing the medium of the regional languages for imparting

higher education is rural colleges and rural universities. These institutions may experiment on the use of the regional language as the medium for imparting to rural folk higher education on the lines of the Grundtvigian, the "Folk-Schools" of Denmark.

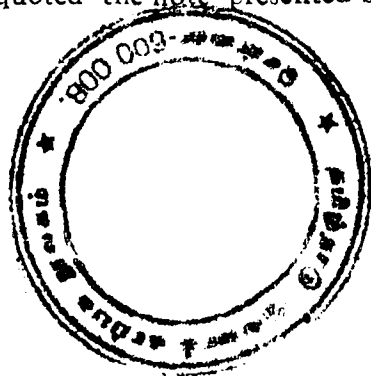
Eminent persons have warned the nation against the hasty and premature replacement of English medium by the regional languages at the college stage. The Committee on States Reorganisation have urged the retention of English at the university stage in the interests of sound higher education and research. The graduate who passes engineering in Gujarati cannot find employment in any other part of India. The Prime Minister of India has been stressing that we can make no advance just by translating a few textbooks in Physics and Chemistry, and that "we cannot continue to be an inbred nation and the study of English is essential if we are to take part in the intellectual life of the world." The problem of the medium at the university stage is, therefore, an All-India problem, and cannot be tackled as a special isolated problem of any particular State. It is not proper to create an atmosphere of unrest and suspense in the educational world now. We can afford to wait for two decades more, even for taking the first or the initial steps to introduce the medium of the regional language in the universities.

The issue raised by the Education Minister has been considered before. In a letter to "The Hindu" in July, 1938, I have quoted the note presented by the

Mysore Vice-Chancellor in 1937. I quote it again now:

"The Government, who concur with certain bodies that were consulted in the matter, are of the opinion that there is no ground for the apprehension that the introduction of the vernacular as the medium of instruction in high schools is likely to be detrimental to the study of English and handicap students proceeding to the university. But, on the contrary, the study of English as a language will receive an impetus owing to the fact that time and energy would be saved as a result of the introduction of the medium of the mother-tongue. Further, high school authorities are expected to encourage debates, competitions, compositions and essay-writing in English. Again, the performance in English of those candidates who studied History and Geography in Kannada is in no way inferior to those who learnt them in English. The experience of the teaching staff has been that the teaching of the subjects through the medium of the mother-tongue in no way interferes with their progress in English. It may be that the standard of English in high school classes is not what it ought to be; but the low standard has nothing to do with the medium of instruction in non-language subjects. The causes lie elsewhere."

One does not follow the other. The mother-tongue is the medium of instruction at the secondary stage; and English for at least two decades to come, should be the medium at the university stage, if we are to function at the optimum level intellectually and culturally in educational and international spheres.



"SHAKUNTALA" AT PEKING

By

MEI HSI

In celebrating the fifth anniversary of the China-Indian Friendship Association and in commemoration of the great Indian national poet Kalidasa, the China Youth Art Theatre staged the poet's play, *Sakuntala*. I was one of the main actors, playing the role of King Dushyanta.

This play of the poet Kalidasa acquired its theme from the Indian epic, "*Mahabharata*". Originally, the story was rather simple, but through Kalidasa's creative genius and artistic remoulding, it is known throughout the world as a beautiful poetic play.

Kalidasa is the greatest poet of ancient India. It is said that he was born some time either at the end of the 4th century or the beginning of the 5th century (from the Chinese Eastern Tsin Dynasty to the Sung Dynasty), during the Gupta Dynasty in Indian history. He left to the world quite a number of works, among which the most outstanding is *Sakuntala*. It is said that in India people count the few outstanding poets on the fingers, and Kalidasa is counted on the little finger which is considered according to Indian habit as the main finger. Because nobody can be reckoned on the same level as he, there the finger next to the little finger is called the "nameless finger".

Kalidasa is the best loved poet of the Indian people and *Sakuntala* is a play known by every family. Neither is it foreign to the Chinese people. Six or seven translations had been in circulation in old China, but this is yet the first time the play was formally put on the stage. The text which we used to stage the play is the recent translation of Mr. Chi Hsien-lin and is full of beautiful poetry. It is truly a new problem to an actor. He must on the one hand keep the proper taste of

poetry and the right form of metrical composition, and on the other act according to the customs and habits of the Indian people, express the rhythm and tempo of Indian music and the Indian dance-like movements and finally be permeated with a certain amount of Chinese traditional technique in the acting so as to conform to the taste of the Chinese audience. In the course of rehearsals, owing to lack of understanding of Indian customs and habits, we found that although we could analyse the innermost feelings and sentiments of the various characters according to what is given in the text of the play, we were at a loss as to how to act it out according to Indian customs and habits and in the Indian way, without personal experiences and contacts with the Indian people. Especially so are the lines of King Dushyanta. They are rich in verses, requiring great emotional excitement to express the rich feelings of the poet. An actor like myself faced with new problems which he had never handled before could not help being worried. If this happened in the past, the actor would not be able to do anything, but today we are able to get support and assistance from all sides. The professors of Peking University, specialists in Sanskrit, our Indian friends in Peking, even the wives of the Indian Ambassador and the Indian Cultural Councillor came often to give direction and advice at the rehearsal, helping us to overcome all our difficulties.

May 7th was the day when *Sakuntala* was staged successfully at the China Youth Art Theatre in Peking. My heart was filled with indescribable joy, when I found myself able to contribute my little part in the cultural interplay for strengthening friendship between China and India.

— China Today

Ideology of Basic Education

BY

SHAMSUDDIN, B.A., B.L. M.Ed. Dongargaon. M. P.

Some one has said, "Great talents have some admirers, but few friends." When the talented soul in Gandhiji at Shegaon came forward with his novel scheme of Basic Education, at the first sight it took the public by surprise. Gradually onwards some became his admirers, but only few could become friends. The first reception and welcome accorded to it was in the form of protests. Gandhiji was asked to explain and elaborate his scheme. 'Wardha Educational Conference' and 'Zakir Hussain Committee Report' followed, and they threw more light on the ideology of Basic Education.

Gandhiji was quite aware of the glaring defects of the present system of education in the country. He knew that the child is given such academic and theoretical knowledge as his brain is not willing to receive. By education he meant an all-round drawing out of the best in the child and man—body, mind and spirit. Literacy is neither a beginning nor an end of education. It is only a means. He was also conscious of the fact that the problem of education in India is the problem of money. In one of the articles in 'Harijan' under the caption. "The Education Puzzle", he wrote—"The cruellest irony of the new reforms lies in the fact that we are left with nothing but the liquor revenue to fall back upon in order to give education to our children." People were puzzled to think over the problem that our education was to continue on the liquor revenue. We should start drinking if we wanted to educate our children. To try to solve this puzzle, Gandhiji took the risk of suggesting that education should be self-supporting. He gave a system which is at once inexpensive and also in consonance with the needs of our vast rural population.

The fundamental features of the Basic system of education are:—(1) The scheme is based on nonviolence in the form of removal of exploitation and removal of cultural deterioration. (2) Free and compulsory education for seven years beginning from the age of seven. (3) Mother-tongue to be the medium of instruction. (4) Process of education to centre round some form of manual and productive work in the shape of craft. All intellectual training to be given should as far as possible centre round the central handicraft chosen with due regard to the environment of the child. The aim is to bring out the moral, rational and physical capacities of the child through the industry taught. (5) Education to be made self-supporting upto the extent of covering the teacher's salary.

The whole scheme of education briefly summed up in a phrase is —

"From the hand and senses to the brain and the heart
And from school to Society and God."

As already noted, the first reception given to the scheme was in the form of protests. The scheme was criticised much. They said: The scheme can never be self-sufficient. It would depend always on state help. There is the difficulty of getting able and trained teachers for the scheme. The scheme is made with special reference to villages, and there is no way out for city dwellers. Religious education has been completely ignored. Boys and girls are taught together. It is more idealistic than practical.

The Central Advisory Board of Education appointed a committee in the year 1938 under the chairmanship of Hon.

Mr. B. G. Kher to scrutinize the new scheme of Basic Education. At its first meeting, Zakir Hussain answered the criticisms put forth against the scheme. He said: The scheme can be self-sufficient. The experiment is actually worked out in Wardha, and it is seen that besides educating the child, the scheme can yield sufficient monetary return involved in working out the scheme. For removing the difficulty about teachers, we can open numerous training centres for the training of teachers. As for the criticism that the scheme is made for villages, India lives in villages. Our primary concern is the rural area. Through them we can gradually approach the urban area. Towns can wait till we improve. As for religious education, India has no one state-religion. Hence there is great practical difficulty of introducing religious education. Moreover, the Wardha scheme of education has equal regard for all religions.

As for co-education, it is not a compulsory feature of the scheme. As for the theoretical nature of the scheme, a scheme of education which has craft as its centre can never be theoretical.

In the whole of the scheme there are two striking features that draw our attention:—(1) That the system of education is woven round a craft. (2) That the scheme is self-supporting.

Psychologically a child's brain can be active only through work and play. He has a special tendency to do and undo, break and mend something or the other. He is too much fond of activity. The child's energy of activity, if not properly directed, will run wild to destructive channels, and will take the form of mischief. His creative energy should be trained and guided instead of being allowed to go waste. This active, energetic and mischievous material of the school of today, which is subject to constant rebuke and lash, will under this Basic system of Education enrich society with their gifts. The child by acquiring the knowledge of the processes and the results, automatically acquires the habit of scientific think-

ing. In the Basic system of Education whatever knowledge is acquired becomes a part of his personality. He develops into a practical man of the world.

Moreover, at the age of 14 or 15 a child has a remarkable capacity for grasping concrete things. His genius for understanding abstract ideas and generalisations is strictly limited. This is the greatest defect in our present education system. It leads to the crippling of his mind. In fact objects and not words, sense perception and not memory should be the basis of education, and this is provided by the new Basic system of Education. Similarly, for being self-supporting it is said that if every boy or girl worked not as a machine but as an intellectual unit taking interest in the work under expert guidance, the corporate labour should be, say, worth one anna per hour. Thus for 26 working days of 4 hours per day, each child will have earned Rs. 6-8-0 per month. Our energy and material would be wasted if a child did not produce this much marketable labour. Gandhiji said, "Our rural education is to be made self-supporting if it is to be made compulsory. Up till now our children's minds are stuffed with all kinds of information without being stimulated or developed. Let us now educate the child through manual work—not as a side activity but as the prime means of intellectual training". In our education craft is to be adopted not only as a means of education but also as an end in itself. The child should choose such craft as he may be able to adopt in future. Thus by Basic Education the child learns to produce something making the education self-supporting. To support the school would be the test of the value of that education.

To conclude, this education helps in an all-round drawing out of the best in the child and man. It not only makes a child a good and efficient citizen but supplies the best type of citizens fitted to society. It makes the students not intellectual giants, but humble men of the world leading a pure and serene life.

Mathematics and Pupil Activities*

We reproduce below a paper in Mathematics prepared by practising teachers who attended a refresher course in the subject organized by the Department of Extension Services at the Teacher's College, Saldapet. The paper contains a list of possible aids and activities for teaching various units in the Mathematics syllabus prescribed in the State of Madras. It is the work of a group of experienced and competent teachers of Mathematics and, as such, might prove of benefit to others who are not quite familiar with certain dynamic methods of teaching the subject. We may add that the detailed statement given here served as one of the working paper at the State Seminar sponsored by the Council that was recently held in Madras. —Editor, Teacher Education.

Unit	Aids	Activities
Form IV		
1. Ratio and Proportion :	A chart showing the ratio of sectors of equal circles.	Preparing solutions and mixtures in a given ratio. Mixture of paints in different ratios. Dilution of copper sulphate, potassium permanganate, dichromate etc., in different ratios and comparison of those.
	A chart showing the ratio of segment of lines 2" 4"	Proportionate Division : Dividing marbles or nuts in given ratio. Buying prizes for sports, the cost of the 1st, 2nd, 3rd prizes being in a given ratio.
	A B C D A chart showing rectangles divided into inch squares. (Graph)s.	
	Comparison of Ratios	
	A chart showing the same rectangle divided into ratios like 1:4, 2:4, 5:4, i.e., having the same second term. Film Strip. Time and distance. Film. Ratio and Proportion.	

*Reprinted by courtesy of Teacher Education, New Delhi

2. Representative Fraction :	Maps, blue-prints of house plans. Plan of a town. Railway maps. Film. Representative Fraction.	Drawing the plan of the classroom, grounds, the school to scale. Measuring the play courts, and drawing them and showing the Representative Fraction.
3. Percentages	All advertisements dealing with percentages. Sales clearance. Marks in the examination. (Ordinary and Decimal). Charts showing the relationship of fractions and decimals. Trade bills showing discounts. Representing percentages on squared papers. Charts showing increase in price and decrease in quantity and vice versa (along with percentages).	Preparing discount bills and also verifying bills.
4. Simple interest	Interest tables.	Collecting information about interest rates in the banks, post office etc.
5. Generalised Arithmetic	Charts showing numerical and verbal relations translated into algebraical relations in the form of cartoons. A chart giving the ideas of direction with extensions to profit and loss, income and expenditure. A chart showing the pole inside a well. A number scale with a sliding scale. A chart on $(x \text{ plus } a)$, $(x \text{ plus } b)$ similar to that of $(a \text{ plus } b)^2$. A chart introducing Algebraic expressions through Arithmetic expressions. A film may be useful if the velocity and time factor is used. Uniform withdrawals and deposits. Action picture to bring forth the notion of directed numbers and operations with them through slippery poles, velocity time, and uniform deposits and withdrawals.	

Unit	Aids	Activities
6. Simple Identities	Charts explaining the identities (a plus b) ² , (a minus b) ² , (a^2 minus b^2).	Children can be asked to prepare these charts. These may be exhibited on a flannel board.
7. Simple Equations	A chart bringing forth the idea of a common balance. Puzzle problems and framing equations though puzzles.	Pupils may be asked to suggest suitable problems involving ideas of simple equations.
8. Experimental Geometry	A "protractor" may be made out of transparent plastics and used to teach the properties of angles.	Drawing different types of angles. Measuring the various angles. Acute, Obtuse, Right angle, Straight angle, Reflex angle. Drawing parallel lines. Verifying the angles made by a transversal with parallel lines. Construction of triangles with the given data : (1) Given two sides and the included angle. (2) Given one side and any two angles. (3) Given the three sides of the triangle.
9. Theoretical Geometry	Plastic or wooden strips suitably assembled to illustrate many of the theorems. Making a model. "Geometry made Easy" in plastics or masonite.	Activities mentioned against experimental Geometry. Drawing figures or measuring the angles or required.
10. Graphs. (Statistical)	Suitable advertisements furnishing statistical data.	Collecting of statistical data by pupils.
Form V 11. Fixed and Recurring Savings Certificates.	Bank and Post Office Savings Bank Pass Books. Withdrawal forms and cheques. Posters on National Saving Certificates. Chart showing the formula in recurring deposit.	Running of model bank. School Savings Bank. Visit to a bank and office. Preparing posters.

CHILDREN'S BOOKS IN TAMIL

Dr S R Ranganathan

[Begins with a rapid survey of the history of children's books and the factors influencing it. Traces the history of children's books in Tamil. Gives an account of the survey of the children's books in print in Tamil to-day. Points out the nature of their age-level-scatter. Examines the abnormal skewness in their subject-scatter. Shows that certain methods of the correction of this skewness can be adopted by the authorities without assuming harmful dictatorship. States that nature is now playing its role well in throwing forth creative authors. Details the ways in which the role of organisation should put this gift of nature to good use.]

1 Background 11 The Past

While Caxton was printing Aesop's Fables and stories of Troy for the adults, he was bringing out solemn treatises of conduct for children. The earliest known children's book in English is *Babee's book or a little report of how young people should behave* (1475). On the other side of the Atlantic, the famous New England primer published in 1691 introduced the alphabet in couplets and triplets like

In Adam's fall
We sinned all.
x x x
Zaccheus he
Did climb a tree
His Lord to see.

It included also the Lord's Prayer, the Creed and the catechism, and ended with a dialogue between Christ, a youth and the Devil.

12 Findings of Child Psychology

Progress in child psychology has now taught us that such didactic books, however necessary, are far from sufficient to make children follow and enjoy the thought and not merely cram the words. It is now known that children benefit most and their interest is kept up most by experiential books. Therefore, it is now realised that children's books should be on a realistic basis and cover the whole spectrum of the children's interest, which

virtually ranges over the entire universe of knowledge.

13 Story vs. Tale

Children cannot enjoy dry-as-dust argument or theoretical exposition. They are pantheistic by nature. Everything has a life and a personality—almost amounting to supernatural—in their eyes. Their realism is dowered with imagination. They pick up information with joy, only if it is given in the form of a story in which everything is personified and animated and made to act and talk. In other words, while the content should be facts heavily charged with reality, the form of exposition should be that of a story delightfully charged with imagination. To put children on an unadulterated diet of tales soaked in the unreal and the strange is a violation of the findings of child psychology. Actuals dressed as stories and not mere tales should make up a library for children.

14 Physique of Children's Books

The miserly way of seeking to feast children with thin, wire-stitched, paper-covered pamphlets came into vogue when the whole personality of the child and of its right to have the best of things were not recognized. So long as a child was a toy that could entertain the parents, they would lavish everything on it. But once the child's individuality takes shape and it seeks knowledge by itself, it has usually to meet with a miserly treatment. The

Upanishads themselves would appear to point this out when they are understood superficially.

“Son becomes beloved not for the satisfaction of the son.

Son becomes beloved only for the satisfaction of oneself.”

पुत्रस्य कामाय न पुत्रः प्रियो भवति ।

आत्मनस्तु कामाय पुत्रः प्रियो भवति ॥

But it is no longer either a sentimental attitude or even a short-sighted economy, but it is the psychology of reading, that decides the size, the thickness, the type-face, the binding, the jacket,—in short, the attractiveness of children's books.

15 Authorship of Children's Books

In many countries, authorship of children's books has now come to be regarded as a profession—a specialist profession. Every effort is being made to encourage aspirants and adherents to this profession. In 1922, America founded the Newbery Medal for award each year to the best children's book written in the year. John Newbury (1713—1767) was a bookseller of St. Paul's Churchyard who employed men like Oliver Goldsmith and Samuel Johnson in writing books for children.

2 Beginning of Children's Literature in Tamil

Along with the Indian community in general, the Tamil community also had been lying in a state of cultural exhaustion and literary inactivity of a creative kind during the last few centuries. There was no peace on account of wars and skirmishes till we went well into the nineteenth century. There could have been, therefore, no considerable literature in Tamil even for the adults. Surely, children's literature did not appear even as a concept.

21 British Influence

However, by that time, the influence of the British gained in potency, the British

missionaries took interest in the spread of education among children. They wished to provide reading materials to children. But, their own concept of children's literature was naturally conditioned by their experience in their own homeland. In the first half of the nineteenth century, Great Britain had nearly escaped the grip of didacticism in the production of children's books. But, it went all out for tales of imagination. Some old stories like *Robinson Crusoe* and *Gulliver's travels*, originally written for the enjoyment of the adults of the eighteenth century, came to be republished for the enjoyment of the children of the nineteenth century. Charles Kingsley retold in simple English beautiful Greek stories for children. Dickens, Scott and Thackeray were commissioned to write special stories for children. *Alice in wonderland* is another masterpiece of the period in the field of children's stories. Therefore, the British missionaries endeavoured to provide tales with a didactic focus for Tamil children during the nineteenth century.

22 Children's Periodicals in Tamil

The missionaries did not, however, find it economically possible to produce regular books of tales for children. They could only run some children's periodicals. In the January 1957 issue of *Flower of children's literature* (குழந்தை இலக்கிய மலர்), Shri Al Valliappa gives some information on the first attempt of the missionaries in this direction. The first periodical had the title *Bala-dipikai*; it was floated in 1840; it was a quarterly; and it lived for about twelve years. It had as its contemporary the periodical *Loving Friend of children* (சிறுபிள்ளையின் நேசத் தோழன்). After they ceased publication, the missionaries at Jaffna in Ceylon started another periodical with the title *Friend of the young* (பாலவியர் நேசன்). This was floated in 1859; and this too was short-lived. Round about the turn of the present century, Indians themselves entered the field. But, they did not find it commercially possible to run independent children's periodicals in Tamil. They therefore

adopted the practice of setting apart a few pages for children's tales in their periodicals for adults. V Swaminatha Aiyar was the first to do so in his *Viveka-chintamani* started in 1891. When A. Madhavayya started his *Tamilar nesan* in 1917, he too did similarly. The first sole children's periodical of this period in Tamil was the one started by Subramania Bharathi in 1918 with the title *Entertainment to the young* (பால விநோதினி); and it continued for 15 years. A recent children's periodical of great influence is the *Flower for children* (பாப்பா மலர்), being published from Trichinopoly since 1942.

23 Children's Books in Tamil

While periodical literature dominated during the nineteenth century, there were also a few books specially written for children. These were mostly reprints of the tales published in periodicals. Apart from tales, there were also a few books on positive knowledge in the form of stories. The *Biography of an elephant* (ஒரு யானையின் சரித்திரம்) published in 1887 is said to have been reliable in information, facile in style, and rich in illustration. Other similar titles are said to have been :

1. Story of the discovery of steam power (நீராவியின் வல்லமையை முதலில் அறிந்த கதை);
2. Why does the fruit fall from the tree (மரத்தின் பழம் ஏன் கீழே விழுகிறது?); and
3. Why of taxation (வரி போடுவது ஏன்?).

3 Books in Print

This history tells us only of the twilight period of children's literature in Tamil. We are now fast entering into bright daylight in every sphere of our activity. So it is in the sphere of children's books also. What is of immediate value—particularly to organise the flow of children's literature to be abundant in quantity and comprehensive in coverage,—is an account of the children's books in Tamil actually available today in print. Obviously, books

which are out of print are of no use for the children of today. However valuable they might have been in their own days, their reprints may not be of equal interest to the children of today in all cases. Therefore, we should base ourselves only on the books that actually exist and are available for purchase.

31 First survey of Books in Print

Sri S Jagannathan, retired expert in child education, tells me that he was asked by the Educational Authorities to prepare a bibliography of the children's books in Tamil which were available in print last year. Accordingly, he visited the publishing houses and book-shops and prepared a list by actually examining the books. He says that he gave the list to the Special Officer for Adult Education and Libraries. It will be helpful if the Authorities could trace that list and either publish it themselves or hand it over to the Children's Writers' Association. This body can bring it uptodate and publish it in a properly classified form.

32 Second Survey of Books in Print

On 11 August 1957, a number of persons interested in children's books met in Al Valliappa's house. Among other things, this meeting appointed a committee consisting of Shri Al Valliappa, Periasami Thooran, Thambi Srinivasan, Srimathi Santhalaksmi, and Dr S R Ranganathan to make a survey of the existing children's books in Tamil and make a report on or before 22 August, 1957. Fortunately, Sri Al Valliappa had with him most of the books he had collected last year for an exhibition. Some more books were added to this. This gave a total of 263 children's books. This was estimated to form nearly 80% of the Tamil books for children available in print today. Sri Valliappa and others sorted out the books according to the age-group to which they were suited. I myself classified them by the Colon Classification. The result of this analysis is given in the table on the next page.

ANALYSIS OF CHILDREN'S BOOKS IN TAMIL IN 1957

Subject	No. of Books				
	Total	For Age Groups			
		3-6	6-9	9-12	12-15
W General Biography	4		1	3	
Z Generalia	2				2
A Science	7			1	6
B Mathematics	2		1	1	
C Physics	2		1	1	
D Engineering	2			1	1
E Chemistry					
F Technology					
G Biology	4		3		1
H Geology					
I Botany					
J Agriculture					
K Zoology	4		3	1	
KB Animal Husbandry	9		3	6	
L Medicine	2		1		1
M Arts & Crafts	2		1		1
N Fine Arts					
O Literature	192	2	41	68	81
P Linguistics	11			5	6
Q Religion	6			4	2
R Philosophy	1			1	
S Psychology	1				1
T Education	1				1
U Geography	1			1	
V History	7			4	3
W Political Science					
X Economics	2			2	
Y Sociology	1		1		
Z Law					
Total	263	2	56	99	106

CHILDREN'S BOOKS IN TAMIL

33 Age-Level-Scatter

It can be seen from the table that there are only two books suited to the age-level 3 to 6. Age-level 6-9 can feed on 60 books. There are nearly a hundred books suited to each of the levels 9-12 and 12-15. If we remember that the children of the renaissance of today have an insatiable book-hunger, which we adults born and brought up in the pre-Gandhian period never had, it can be seen how miserly the Tamil community today is in feeding its children with books. An all-out effort is necessary on the part of the community, particularly, the Government which it has set up to look after its affairs, to turn their attention to this problem and lift this famine in children's books as quickly as possible. No doubt, famine of food for the body arrests the attention of the Authorities and the political parties inexorably, because physical hunger is inexorable. But, mental hunger is not so. It may even get totally suppressed, if it is not attended to. But, I trust that the very renaissance which has produced this book-hunger in children will also prompt the men in power to see to it that the hunger does not die out by inattention, but that it is made to grow from more to more by the supply of suitable books which can be enjoyed by children at all age-levels.

34 Subject-Scatter

It can be seen from the table that there are no books at all in chemistry, technology, geology, botany, agriculture, fine arts, political science, and law. But children are sure to have interest in all these subjects, except perhaps law. This lacuna should be filled up. Philosophy, psychology, education, geography and sociology have each only one book. This is also something which is not as it should be. Mathematics and economics having only two books each is not as bad, perhaps, as physics, engineering, medicine and the arts and crafts having two each. These subjects are quite concrete and stimulate the curiosity of children at every turn.

We should endeavour to have many more books on these subjects. Literature accounts for nearly 73% of the books available for purchase.

35 Further Analysis of Books in Literature

The table at the end showing the further analysis of the books in the class, literature, reveals something even more serious. 154 out of the 192 books in literature are mere tales written in Tamil. Out of the remaining 38 books, 18 are merely translations of foreign fiction. Thus 90% of the books in the class, literature, consists of books of tales. Even when measured against the total number of books analysed, tales account for 65% of the books. This predominance of tales and the poor percentage of books on current thought in the natural and the social sciences will warp the curiosity, the taste, and the interest of the children towards mere tales. In due course, this will result in the majority of adults becoming addicts to novels and perhaps even developing an allergy towards books on current thought. Such a warping of public mind towards fiction and a reluctance to go the hard way and read informative books will harm the nation's work in a growing democracy like ours. The present abnormal skewness in the subject-scatter will, in some measure, unfit the children when, they become adults, to bear their responsibilities successfully in developing our country in the sciences, industries, and the spheres of social practices such as economics, government, and community life. This is not a matter in which nineteenth century liberalism should make us uphold unmitigated *laissez-faire*. It is true that it is dangerous for the Authorities to lay down *ex cathedra* how to control the production of children's books. While dictatorship is bad in one sense, mere drifting is equally bad. In a drifting community, whether we like it or not, commercialism will continuously corrupt the reading taste of the public. There should be a middle way in which the Scylla and the Charybdis are

avoided equally. It is here that statesmanship has to steer wisely.

36 Correction to Subject-Scatter

It is beyond doubt a violation of democracy and respect to the individual, if Authority imposes a particular opinion or a particular explanation of facts or, at the extreme, distortion of facts. History records many instances where Authority had done all these harms—be it in the name of religion as it was in the past, or in the name of some 'ism' or other in political science or economics as it is in modern times. This is all bad. On the other hand, there is nothing wrong in drawing the attention of creators of works and the publishers who transform the works into books for use, to faults in subject-scatter, and to the subjects which need more books and to the over-crowding of books in particular subjects. It is equally not wrong for the Authorities to adopt reasonable methods of correcting the subject-scatter—such as offering prizes for books in fields which are neglected, or guaranteeing the purchase of a minimum number of copies of such books, or giving a sumptuous royalty to the authors of such books on the basis of the number of copies sold. Each of these methods has been tried somewhere or other with great benefit. We are ourselves now practising the system of prizes, though in a pointless way. We can give point to it by specifying subject-fields for which prizes are available. In one of the Scandinavian countries, the third method is operating under the Library Act.

4 Trends to be Avoided

There is to-day a vague recognition of the demand for books on current thought in every subject. This demand is often believed to be capable of being met by certain naive methods, such as reprinting some of the older books or translating foreign books. Both these trends need to be prevented from running amuck.

41 Reprinting Old Books

In the natural sciences and their applications, books go out of date very quickly. But informative books should give the latest information. Books giving outmoded information do more harm than even absence of books. In social sciences too, a good deal of systematic, scientific thinking is now in progress all the world over. Therefore, even books in political science, economics, and sociology go out of date more quickly than in the past. "What about humanities?", one may ask. They abound in classics which are practically immortal. Yes, they are immortals in so far as the thought-content goes. But, the language and the style in which they should be presented are not static. They change imperceptibly, from generation to generation. To make those immortal ideas acceptable to the children of today, there is need to reclothe them in the language and the style which will catch today. With regard to pedestrian books in literature, the social ethos and the imagery change from generation to generation. Therefore, mere reprints of the books of yesterday cannot be a solution—at least a major solution—to the problem of lifting the famine in children's books. This has to be stated explicitly as overworked persons in high positions in our country today utter an *obiter dictum* about the reprinting of old books, since they do not find time to think out these problems. But, on account of the influence which they wield, these *obiter dicta* mesmerise people, and a good intention stands thwarted.

42 Translating Foreign Books

Another suggestion glibly made by political leaders and protected but unprogressive bureaucrats is that the book-famine in children's books can be wiped out easily by translating children's books written in foreign languages for foreign children. It has even been proposed,—I know that it is even actually implemented in the case

of adult books—that foreign authors should be imported into the country either to help in the translation or to train our authors. Children are much more sensitive to facts of experience than even the adults. That they like imaginary accounts rather than that they live in imagination does not contradict the statement that they cannot enjoy facts not coming at least within the range of their experience. In some of the subjects at least, the facts in foreign books will not be helpful. This is one sphere where mere translation will not be of help. Even when the facts are alright, a literal translation can seldom be attractive. Perhaps, it requires as creative a manipulation of language to translate a foreign book as to write out an original work. Even in the case of as widely circulating a work as the *Ramayana*, we have seen that it is a poet like Kamban that succeeded in making the rendering acceptable to his contemporaries. Similarly, in the *Gita*, it is Bharathi's translation that preserves the intillations of the original. The task of translation is equally difficult even when the subject-matter falls in the field of natural sciences or social sciences. The proper thing is for a gifted author to absorb the ideas in the foreign book and warble them out in his own natural way in Tamil for the benefit of the children.

5 The Right Way

The right way to produce children's books is neither reprinting old books nor translating foreign books. The right way has to be laid jointly by nature and by organised society. Each of these agencies is necessary, but neither by itself is sufficient. There should be synchronisation in the parts played by these two agencies.

51 Role of Nature

The role of nature is to furnish in the community a sufficient number of creative authors, who can absorb current thought in diverse fields and resonate with it in a natural way and clothe the thought in a pleasurable way, so as to attract and retain readers. In the case of children's

authors, nature should endow them with another quality. It is not enough for them to be masters of narrative prose in Tamil. On the other hand, they should be able to dower any subject whatever—whether in the field of natural sciences or their applications or social sciences—with their own personality and to transform it with their imagination. The exposition should take the form of stories, in which men, animals, plants, minerals, machinery, and other materials are enlivened, come before the curtain, and speak directly to the children about themselves and their relation to their environment, without inducing any sense of unnaturalness in the minds of the children. Such creative authors cannot be created by the mere organisation which can be set up by society. They have to be created by nature. Are we then helpless in the matter? Yes. Our society produced few such children's authors in the last two or three centuries. But today, nature is kind to us. The Tamil community is of late throwing forth an appreciable number of promising authors who can write for children. The number indeed has already become sufficiently great to maintain a Children's Writers' Association. This gift of nature is not an isolated gift. It has come to us along with many other gifts. It is a concomitant of the bubbling of new life in our community and of the ascending phase of the current cultural cycle, into which we have now entered. As it happens in every other community, the creative authors are do not necessarily scholars with the university stamp. Apart from this usual handicap, the children's authors of today in our country have an additional handicap. They not have adults' books on current thought in Tamil which will give them correct and upto-date information on the everchanging fields of natural sciences, arts and crafts, and social sciences.

52 Role of Organisation

It is this factor that emphasises the particular role that organisation should play in the production of children's books in Tamil. In the first place, the creative

authors should have ample facilities to read a variety of the latest authoritative books in the English language in every conceivable field of knowledge. For example, the University Libraries in our State, which are expected to have such books, should throw their shelves open to these authors though they may not be university men. These libraries should even go a step further and secure books on current thought in English written with exceptional flair, so that it is easy for these to acquire the necessary information. The Public Libraries established under the Library Act should also give similar help. Secondly, each such author should be associated with a local expert on the subject of the book to be written. The expert should guarantee the accuracy of the information conveyed in the book. Thirdly—and this is a very difficult thing to achieve, unretracted by abuses, particularly, of the spoils system—the persons with creative power should be released from routine work and at the same time be kept above want. It is notorious how an unscrupulous publisher would make hack-writers of such creative souls and use the power of the purse to thwart the natural warbling of such writers. Perhaps, the methods described in section 36 may be worth adoption. Fourthly, there is the inexorable quality which any organisation brings with it. It is the quality of the

bureaucratic outlook of the agency set up to administer whatever system is adopted to make the role of society synchronise and keep step with the role of nature. A purely governmental agency or a purely commercial agency working for profit will be equally injurious. This has been examined in detail in my *Social education literature* (1951). There I have suggested a compromise-agency, with government and private enterprise as partners. The rosy picture of efficiency and humaneness which I imagined that such a Mixed Agency would have are now on their trial, as it were. We have to see how far the recently created National Book Trust, which in many respects, answers to my Mixed Agency, is conducting the affairs entrusted to it. If unfortunately it fails to imbibe the favourable qualities of the two partners and develops into a Schavian monster, society will have to set up some other kind of organisation. It has been reported that when a charming lady invited Bernard Shaw to marry her on the ground that the offspring would have the brains of Bernard Shaw and physical charms of that lady, out came the retort, "There is an equal chance for the offspring to be a monster with all my ugliness and all your stupidity". Let us hope that the National Book Trust will develop as that charming lady wished rather than as that cynic retorted.

FURTHER ANALYSIS OF THE BOOKS IN THE CLASS LITERATURE

Subject	Total	No. of Books			
		For Age Groups			
		3-6	6-9	9-12	12-15
0-1 Poetry	19	1	5	6	7
0-2 Drama	1				1
0-3 Stories & Novels	154	1	32	54	7
0-4 Letters	—				
0-6 Prose	—				
13,3C Aesop's Fables	10		4	4	2
14,2 Russian Stories	2				2
15,3C Panchatantram	1				1
15,7 Bengali Stories	1				1
2,3C Arabian Nights	4			4	
Total	192	2	41	68	21

DRAFT SYLLABUS IN ENGLISH

By

Sri A. S. Venkataraman, B.A., L.T., Madras.

Shooting arrows in the dark has not been practiced by any person more assiduously (of course with what results, I need not add) than by critics who, in season and out of season, din into our ears, the futility of foreign language teaching (particularly, English) in Indian schools. The results have been uniformly deplorable, in spite of a handful of celebrated Indian writers and speakers of English.

It is unnecessary for us to go into an enumeration of the reasons for the failure to learn or for that matter to teach a foreign language. This failure is not confined to India alone. Wherever a foreign language is learnt or taught, it has not been much of a success. It has to be taken for granted. Any proposition to the contrary, unless it be a camouflage, deserves examination only to be rejected. We have yet to hear of any successful learning of any foreign language in any country in circumstances and under conditions similar to those obtaining in our schools.

The most obvious factor is the lack of compulsion. A Tamil child in a Telugu environment or a Telugu child in a Tamil environment picks up the language more easily than others or even their parents. A child in a convent school gains a knowledge of English more easily and quickly than in a day school, as most of our schools are. An Indian resident in England (I am not referring to those who only visit England) is in a better position than others. A child in an Indian school learning English for a number of years and using text-books written by English experts, in pursuance of a syllabus drafted on the most up-to-date principles is really in a worse position.

Why is he so? My answer is lack of compulsion. I am aware I may be found fault with for using this expres-

sion, for the very reason that there is no greater compulsion than the exacting demands of the time-table, the examinations and the rigorous principles of promotion etc. not to speak of teachers and parents. So far as our subject is concerned, the compulsion arising from the time-table, examinations and syllabuses is not so effective as environmental compulsion or natural compulsion, if such a phrase may be coined. The acquirement of a second instrument of thought and communication, as the foreign language is, is a most artificial business, involving the development of a second set of muscular habits and thought-processes to gain an object already reached by another, and that, natural route. Eighty percent of the second language teachers are not as proficient in the language they are teaching a native speaker of the age of ten, and the conditions are almost the same everywhere, one teacher to many pupils, a bare class-room without equipment, the absence of absorbing activity, the conscious learning, the few hours devoted to the work, the lack of natural compulsion. These are all artificial, as anything artificial can be. Let us not forget, all the while, that in learning our own language, which we did very well, we used no text book at all until we were masters of the colloquial medium. By the way we have developed a complex of looking down on the affected accent of an Indian teacher of English (a successful teacher too sometimes).

In order to work our way up the stream, foreign researchers and foreign experts have been suggesting the adoption of devices, such as selected vocabulary, structures (arranged in logical or illogical order) in order to relieve the sorry teacher, on the dictum that every teacher in the school must be a teacher of English as well!

Recently, a few years ago, an English syllabus came into use, and now in order to reorganise the secondary school courses so as to bring them into line with those in other states on a uniform pattern in point of time, a draft has been prepared. Some would argue that there is not much of a difference between the 1952 syllabus and the draft of 1957. In a sense it may be so, except that the first year has been brought lower down involving the necessary adjustment of the structures and the introduction of other new structures on a six-year basis as against the five-year basis. And the word list too has become heavier to admit of another 500 words. This word-list will see the light of day when the draft is finalised.

The welcome features of the Draft Syllabus are the early introduction of the imperative and of questions and the importance of the frequency of meaning in the grading of structures. The fetish of anomalous infinitives in the IV Form has been given up. Rather it has been diluted and divided, if not dismembered. Very naturally, the emphasis has shifted from fluency to accuracy on the principle that habits have to be allowed to be formed. The underlying idea is that the causes for the origin of source of mistakes have to be annihilated. Whenever mistakes are likely to be sighted, they should be warned off the path. The motives are laudable indeed!

In this context, it is for us to examine a few possible criticisms and objections.

1. *Whether a teacher's handbook is necessary.* So long as the majority of teachers are not experienced or gifted, abundant practice material, hints on what to avoid or emphasize, teaching devices, and additional exercises need to be supplied. Almost every English word, particularly the structurals, need separate treatment. Unless a text-book is extraordinarily well written, a teacher's book is necessary.

2. *Whether a good teacher needs a hand-book.* If the teacher is good or

gifted, it is well and good. But all the same, the hand-book will be useful as a record, and he will not find it to be a handicap.

3. *The purpose of the text-book.* It will be a record of material to be used in the class. In this connection it is hard to get over the objection that a syllabus has for its main objective to tell the teacher where he has got to get to. It is not its business, to order the teacher how to get there. This province may be relegated to the teacher. Of course, it is open to a body of teacher-researchers to confer together and devise experiments. The point behind this criticism is whether it is necessary to bring into the syllabus the laborious machinery of structures and structurals. Possibly, teachers actually engaged in teaching work may be called upon to give an account of their endeavours and the results of the same, without their being labelled success or failure.

Let me not conclude this article without a reference to one or two essential things. While we should concede the importance of an early introduction of the *Imperative* and the *Interrogative*, looking at the problem from the need for using the class-room situation as supplying the nucleus of the teaching material, we have to be on guard against the undue attention to the interrogative, in view of the fact that it is likely to arrest the flow and expression of chain actions and to hinder or mar the facilities for the absorption of language forms in the early stages. It is of the highest importance that anything which prevents the children being accustomed to English sounds and expressions, and which on that account stands in the way of absorbing the foreign language forms, has to be discounted.

Another thing is that arguing the question on the order of tenses as suggested by class-room situations (and in the first year they alone will be depended on to suggest the teaching material) and also from the point of view of eliminating mistakes (and for that matter an early introduction of *does* and *did* is likely to be a fertile source

of mistakes) this order shall be statement, imperative, present continuous, present perfect simple past and general or habitual present. In fact, one who studies the syllabus at first carefully is compelled to think only in terms of this order, and that is, what one

would expect. But since there is a deviation, we have to conclude that something like confusion has resulted from an obsession due to an adherence to the orthodox order which still persists in the minds of the framers of the syllabus.

OUR EDUCATIONAL DIARY

By
'PEPYS'

5—7—57. The National Council for Rural Education has decided to set up two boards, one to conduct the examinations for the two-year diploma course to be held in 1958, and another for holding the examinations for the three-year certificate course in Civil and Rural Engineering in 1959. 25% of the marks in these examinations should be reserved for internal examination. The Union Ministers for Education, Scientific Research, Co-operatives and Community Development would meet to discover how best to utilise the man-power made available by the rural institutes.

(This seems to be putting the cart before the horse. Unless the Government are definite in their objectives as to how to utilise the successful candidates coming out of the rural institutes, they could hardly frame a proper syllabus, which must be done with the definite idea of making them useful for implementing the rural needs in the Second Plan.

x x x

Speaking on University life in Europe Rev. Fr. T. N. Siqueira said that the most essential thing about University life is living together. This is insisted on at Oxford and Cambridge, where great stress is laid on the study of the humanities, which alone enables young men to become leaders, statesmen and administrators.

Living together enables them to outgrow their narrow prejudices and develop sympathetic understanding of differing viewpoints. Secondary education must be complete in itself and not a stepping stone to University education. In the West, students by the time they complete secondary education are 18 or 19 with their mental and physical development fit enough to face the problems of life. The age of admission to the university must be raised to 18 or above. In the West, university students are only given guidance by teachers, and examinations do not have much importance in the eyes of the teachers. Again, in the West, students have a definite aim in the College, viz., to take to a definite profession, and so they show earnestness in their studies.

(Students in India can hardly be blamed for this state of affairs. They have not enough educational facilities to pursue any definite aim. This is aggravated by extra-educational considerations regulating admissions to professional institutions. Having regard to all these considerations, it was that Shri C. D. Deshmukh, a botanist turned finance-minister, aptly said that it would be wise for one to get to like the profession one had the fortune or the misfortune to be shoved into, rather than cast amorous eyes at the profession one liked).

7—7—57. Speaking on the occasion of the Diamond Jubilee Celebrations of the Srirangam High School, Justice B. Jagannada Das emphasised that the supreme end of education should be the training of character and personality, which can be built up by the promotion of community life, games, extra-curricular activities, the Scout movement etc., with the theoretical emphasis on teacher-student relationship supplemented by some dose of moral instruction. But there were a number of distractions like the cinema, the yellow press etc., which retarded the development of good character. The foundation for character could be laid only, if the young mind acquired *instinctively* the higher spiritual values as part of its second nature. These values were rooted in faith in God, involving awe, reverence and love for God. How this state of mind could be developed in the young mind in a secular state was the problem which educationists had to solve. Quoting Sir Richard Livingstone, Sri Das stressed the need to humanise man and to show him the spiritual ideas without which neither happiness nor success were genuine or permanent.

7—7—57. Sri C. D. Deshmukh, talking to University students, said that it was not possible to allow private candidates to appear for University examinations, because they were experimenting on new methods of assessment of students' achievements in the place of year-end examinations. The progress of students in the course of the whole year would also be taken into account. This experiment was going on in the Aligarh University. Another difficulty was that science subjects could not be studied in private. He agreed that merit scholarships should be given, irrespective of communal considerations and said that the Union Ministry was keen on helping deserving students. He also said that the possibility of supplying costly technical books to Indian students at cheap rates, at half their present prices after paying royalty etc., to the original publishers, was being explored.

8—7—57. Sir S. Varadachariar, presiding over the Srirangam High School Jubilee celebrations, deplored that the home life of the students was nowadays becoming a less and less potent factor and that the present educational system was undermining home life and creating greater responsibilities on school authorities for making up the deficiency in home life for building up character and a high sense of moral values.

Rev. Fr. D'Souza speaking next, said that this could be remedied by the school authorities seeking the parents' cooperation and, by sending them periodically reports on the conduct of the students, organising parents' day celebrations etc.

11—7—57. The Kerala Education Bill received the assent of the Centre with reference to the clause empowering Government to take over Schools.

x x x

Laying the foundation stone of the Post-Graduate Block of the Madura College, Mr. C. D. Deshmukh said that there was undoubtedly an urgent need for the production of technical and scientific personnel so essential to the implementation of the several plans. There was this fundamental difference between Science and the Humanities. While in the scientific field we had the cumulative effects and benefits of past knowledge which were not much affected by new discoveries, in Humanities the right set of values in relation to the environment changed from generation to generation and the highest intellects in the land had to be vigilant and see if their set of values was right in a given setting. The latter kind of men need not be so numerous as the scientific men. Mr. Deshmukh said that he was well aware of the vital need to draw talented men into the educational field. The emoluments of teachers in affiliated colleges would receive the speediest attention of the Union Government.

12—7—57. Mr. Deshmukh met the University Teachers in the University

Buildings, Madras. Principal M. K. Shanmugham presented a memorandum which urged the following: (1) the removal of disparity between the pay scales of University teachers in Government and aided colleges, the additional expenditure being met by the Union and State Governments; (2) the grant of rent and children's allowances and loans for house construction to University teachers; (3) the age of retirement to be fixed at 60 with the benefit of the provident fund; (4) the deterioration in standards to be tackled by having the same medium of instruction in schools and colleges; and (5) greater importance to be attached to the training in the colleges than to the examination marks.

Mr. Deshmukh replied that he would convey matters affecting the teachers to the members of the educational panel of the Planning Commission. He suggested that the college fees could be raised by Rs. 10/- per student per month, which would fetch an annual income of one lakh of rupees.

(A desperate suggestion from the point of the middle class parent.)

He said that the method of teaching English should be changed. As for the medium of the instruction, Mr. Deshmukh was very practical. He said it would be either Tamil or English or a mixture of both.

(The last device would enable us to carry on with English terms without trying to waste time and energy over translating technical terms).

Referring to the plea for meeting 75% of the deficit of aided colleges, he said that it would practically amount to nationalisation, as by the Kerala Government. This should be carefully watched, he said.

(It is to be earnestly hoped that if the experiment of taking internal assessment into account for examination purposes now going on in the Aligarh University should prove successful, it would not result in the withdrawal of

external examinations for private candidates. For it would cause the greatest hardship to many, especially to teachers, who will be thus denied the opportunity of qualifying for higher degrees).

x x x

Having regard to the large demand for technical man-power, the Union Government have decided to start the Southern and Northern Higher Technological Institutes immediately at Madras and Kanpur respectively. They will run degree as well as Master and Doctorate Courses. They will cater to the needs of 1500 to 2000 degree students and 500 post-degree students.

x x x

The Andhra Government have decided to publish text books themselves for primary classes to begin with. This is being done according to the Education Minister for two reasons: (1) to put an end to the abuse of powers in the matter of prescribing books; and (2) to ensure uniformity of standards and economic prices of text-books.

(The reasons given above are not convincing. The abuse of patronage in prescribing text-books could be eliminated by transferring it from heads of local bodies to headmasters of schools. Uniformity of standards could be ensured by not approving books which do not conform to the syllabus. An economic price could be enforced by the Government fixing the price of text-books as a condition precedent to approval. The real reason lies, however, elsewhere. The Government wants the profits of the publishers. This is definitely a retrograde step. The T.B.C. may well be disbanded, for nobody will expect it to function properly when books published by Government alone are sent to it for approval. This is practically stifling the spread of knowledge, suppressing the publishing business and depriving many talented teachers of supplemental income by authorship).

Unit	Aids	Activities
2. Stocks and Shares, Commission.	Share Certificates from companies and banks.	Newspaper cuttings showing prices of stocks and shares. Running of a cooperative society in the school.
3. Insurance	Policies from Insurance companies. Premium receipts and tables.	Visit to Insurance Companies. Getting to know about the Insurance policies and premiums from people who have taken Insurance policies.
4. Taxes—Incometax	Rules and Incometax Acts.	Collecting data from parents paying incometax. Collecting information about other taxes like sales-tax, house-tax, property tax. Entertainment tax, etc.
5. Compound Interest	Graphs showing the comparison between Simple and Compound Interest. Bank passbooks showing calculation of C.I. Bar diagrams showing the C.I. and S.I. and amount at S.I. for about 6 consecutive periods.	Visit to a bank and going through a pass book in which interest is calculated every six months or one year. Boys can be taken to companies and firms where the principle of C.I. is applied in assessing the value of assets at the end of every year. Boys can be taken to firms or companies where they can be shown the accounts regarding depreciation of values of properties or machines (or increase in values) at the end of every year. Collecting data from three or more consecutive census reports and calculating the rate of increase of population in the period concerned.

EDITORIAL

Nationalisation of Text-books

At the conference of Education Ministers which met at New Delhi this month, nationalisation was warmly commended as an excellent device for improving the quality and lowering the prices of text-books. It was declared to be in the interests of both pupils and parents. The press report about the Conference omits any reference to the financial gains expected from the proposed nationalisation. Doubtless, these should have exercised their persuasive power.

The central objection to nationalisation of text-books is that it is a dangerous step towards regimentation of the mind. Text-books will become the media for the Government's or the ruling party's propaganda. Only followers or flatterers may have any chance to become authors of text-books.

As nationalisation ensures a monopoly, the incentive to uphold quality will be absent. To err is human, and the errors in the nationalised text-books will have an unchallenged sway, under the imprimatur and authority of the Government. This will start the sliding on the inclined plane leading in the end to such things as the Lysenko affair in Russia.

The pious hope that nationalisation will bring about lower prices is not likely to be realised. The experience of nationalisation all over the world shows that, under the most favourable circumstances, it is always more costly than private enterprise. Moreover, Governments will find it difficult to overcome the temptation of using the text-books for a kind of indirect taxation.

Thus, it is clear that, if the Government are anxious to lower prices or improve the quality of text-books, they should think of other ways and means. Prices can be controlled: and as for quality, it may be ensured by competent text-book committees. Nationalisation, it is to be feared, is the last thing that should be tried in the interests of pupils and parents alike.

Moreover, publishing of books other than texts will suffer a great deal by the nationalisation of text-books. For in a backward country like India, the literates are few, and very few among them have the habit of buying books. Publishers now and then venture on general books relying on their trade in texts. Once private enterprise is prohibited from publishing texts, there will be a set-back to the publishing trade as a whole with serious consequences for the moral and intellectual progress of the nation as a whole. If the remedy for it is nationalisation of the publishing trade as well, then the regimentation of the mind will be complete.

Madras Convocation Address

On August 22nd, Chief Justice P. V. Rajamannar delivered an interesting and instructive address to the new graduates of the Madras University. After recalling his own graduation in an India under political servitude, he declared his intention to dispense with the usual exhortations to the young men and women before him to be disciplined, good-mannered and honest. He proceeded to give sound advice on both practical problems to be solved and ideals to be cherished.

The decreasing value of University education for securing employment naturally drew his attention. He was, frankly, not very hopeful about the prospects before the new graduates, except for the technically qualified among them. "The only advice I can give you," he said, "is that, if success does not crown your efforts or your ambitions are not realised, you should cultivate an attitude of gracious acceptance."

He then went on to appeal to his audience to cultivate a love of beauty and spiritual values. "The development of the aesthetic sense," he pointed out, "is not expensive. Simplicity and beauty are not inconsistent... I am making this

appeal to you because, if you introduce this element of the aesthetic into your lives, your life will become more full and more rich." As for spiritual values, they alone make life work living. "Not all the material wealth of the world is worth while, if it is gained by the loss of spiritual values. Life becomes worse than animal existence without such values."

Among such values, the Chief Justice laid judicious emphasis on universal brotherhood, quoting both from the *Yogavasishta* and an eminent Western thinker. The former observes: "Why should the thought that this is my brother and that is not, arise when the one Self is present in all beings? It is only narrow-

minded people who consider some people as their brethren and others as not. The mind of men of noble conduct knows no limitations." The latter points out: "True unity will come to have its place in society when all have learnt to substitute the word, 'our', for those divisive words, 'my' and 'mine'. This time will come when men shall have entered into the spiritual consciousness that the self in all individuals is actually One Self, so that what I am doing for my true Self I am doing for other Selves, and what I do for others, I am doing for myself. As surely as that God is God...so surely must brotherhood, wide as humanity, come. To doubt this is both cowardice and selfishness."

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LETTER TO EDITOR

Parisramalayas

Sir,

As learnt from the newspapers, the aim of the Government has been to produce 300 million yards of khadi during the II Five-year Plan Period. There being four centres already for imparting training in spinning with the Ambar Charka, twelve more centres are to be opened forthwith. I would suggest that half a dozen Basic Training Schools may be selected for giving training to the pupil-teachers in the Ambar Charkas. The trainees, especially the students of the senior course (II year), would have some proficiency in hand spinning with the takli and the ordinary charka. For obvious reasons, such students would be better fitted to learn to work at the Ambar Charka than anyone else. Such a training would stand them in good stead, as they can necessarily spread the knowledge at

every nook and corner, popularising basic education itself. The fact that a good part of the training course in basic training schools is absorbed in the production of yarn with takli and charka and weaving in a monotonous way with no tangible outturn in a productive way, cannot be gainsaid.

The pupil-teachers are given training to attend to securing their basic wants themselves. Alongside the training in community service, there should be clear-cut scope for the trainees to equip themselves by having to read and assimilate a given number of books on basic education. The need for the observance of the motto, 'Cleanliness is next to Godliness' cannot be over-estimated in a basic training school. The monthly stipend may well be raised to Rs. 25-0-0.

M. Nagasubramanya Ayyar,
Papanasam.

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ON

THE BHAGAVADGITA

By

Professor M. Rangacharya, M.A.

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Feed the child to build the nation

Students all over the country will be delighted at the news that the Gujarat University Senate has unanimously resolved to allow them to dip into text books during examinations. Were this 'open book' system to become general, 'Examination Nerves'—a painful malady—would no longer plague so many examinees. Teachers will be happier, too; much less prone to irritation when correcting papers.

But while parents and teachers see to it that the student—from eight to eighteen—feeds his mind on prescribed studies, do they insist on a routine of correct nourishment for his body? A balanced diet during these 'growth years' lays a firm foundation for future health, and growing youngsters—concentrating hard on studies and sports, using up energy all day—need food that replaces this energy and helps them develop into strong, active adults.

A balanced diet, consisting of essential food factors, must include fats and vitamins. Fats provide twice as much energy as wheat or rice, and set up reserves against illness. Vitamins are 'protective foods' necessary for normal growth; Vitamin A protects the eyesight and keeps the skin clear, while Vitamin D builds strong bones and teeth. Teen-agers need two ounces of fats and 3000 International Units of Vitamin A per day.

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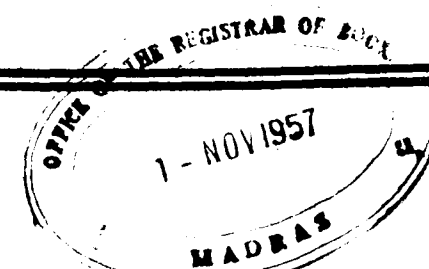


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NO 10

CHILDREN'S BOOKS AND THEIR DISTRIBUTION

Dr S R Ranganathan

[Till the law of supply and mind establishes itself in full swing, the distribution of children's books in Tamil to the school libraries should be through the channel of the State and the District Central Libraries. Incidentally, centralised classification and cataloguing can be done, leading to a saving of 79% in their cost. The knowledge that 500 copies of every worth-while book will be purchased will act as an incentive to book production, without all the evils of centralisation. In this system, the school libraries will become branch libraries for children in the District Library system].

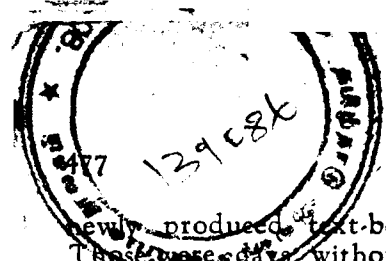
1. Introduction

When books of a new kind or of a new standard are to be produced in a country just recovering from centuries of cultural coma, special devices should be employed for distributing them widely. Otherwise there is even the possibility of the production being gradually stopped. The normal swing of supply and demand will not establish itself in the case of intellectual commodities such as books. The book-trade will be too shy to enter the field. Even if it does, there is the danger of its adopting anti-social methods to create a quick market. In the book world, such a method is that of producing books which appeal to, stir up, and keep up the lower emotions or passions in the readers. This has happened all the world over in respect of adult books. The addiction to such anti-social books is inexorable. Some countries have had to struggle through several generations to extricate themselves from such a situation. Driving the book-

trade into such devices in regard to children's books will be even more fatal in a community where democracy is just developing and people have not yet become sensitive to the correctives necessary to make it safe.

2. Government Distribution of Text-Books a Century Ago

For both of these reasons, it is desirable that there is a public organisation for the distribution of children's books in Tamil for a few years—that is, until the amplitude of the swing of supply and demand has established itself to a healthy point. And our own country has a precedent in this matter. About a century ago, there was as much famine in the basic text-books in Tamil as there is now in the general books for children in Tamil covering the entire spectrum of knowledge. To resolve the initial difficulty, it was made part of the duty of deputy inspectors of schools to distribute the



newly produced text-books in Tamil. These were days without bus-transport, railways, and even roads. The deputy inspectors were given a small allowance for the transport of the books. With their poor salary, this was a welcome addition to their family exchequer. In return, the books were allowed to travel to the school centres on the very heads of the deputy inspectors! The annual reports of the Department of Education of those far off years, which I collected for the Madras University Library thirty years ago, were interesting to read on account of such humorous incidents being described in them.

3. Use of the Public Library System

To-day, there are better transport facilities at the command of the Government. Moreover, the distribution of library books for children can be done more easily as a public project by a method which will produce public economy in other ways too. The public machinery for this already exists in a potential form. This has been created by the Public Library Act of 1948. The network of the branch libraries, the District Central Libraries, and the State Central Library at the apex furnishes that machinery. How the public library system can be used for this purpose may now be described.

4. School Libraries to Become Branch Libraries

We should start with the present spread of the points of delivery. In the article published in the August issue, it has been shown that it is uneconomical to have *ad hoc* children's libraries or children's departments in public libraries. The proper thing has been stated to be that of making the school libraries the centre of library service to children—not of course in the condition in which they are to-day, but after vivifying them in the right way. We have now about 1,000 school libraries in as many high schools and middle schools. They are distributed as follows as arranged by ownership:—

Recognised High and Middle Schools in the Madras State

Management	For Boys	For Girls	Total
Government	27	33	60
District Board	311	13	324
Panchayat Board	2		2
Municipal Council	60	14	74
Aided (Non-Mission)	312	35	347
Aided (Mission)	119	86	205
Unaided	5	1	6
Total	836	182	1,018

Barring the 6 unaided schools, the Government has a good control over the remaining 1,012 schools. Their libraries should be declared to be branch children's libraries of the District Central Library of their respective districts.

5. Scheme of Distribution

For the time being we may assume:

- (1) That about 50 worth-while children's books are published in Tamil each year;
- (2) The average cost of a book is Rs. 4; and
- (3) The average annual grant to the book-fund of each school available for Tamil books is Rs. 100.

Then, the total annual book-grant to be given by the Government for the purchase of Tamil books will be Rs. 100,000. This will secure 500 sets of all the worth-while children's books in Tamil published in a year. Instead of distributing the Rs. 100,000 among the 1,000 schools, the Government may place the whole amount at the disposal of the State Central Library. It will purchase 500 copies of each new book with all the advantage in trade-terms going with purchase in bulk. The State Central Library will classify and catalogue, prepare the book-card in duplicate, and print the catalogues. These 500 copies will be distributed along with their book-cards and catalogue cards to the District Central Libraries in the proportion of the schools in each district. The District Central Library will circulate the copies received by it among the schools

in its area. On the average, one copy will have to be circulated between two schools. It is easy to work out a simple scheme of circulation.

6. Measure of National Economy

Such a centralised distribution of children's books in Tamil will lead to much of national economy, apart from its stimulating book-production in these early years. It has been proved in Ranganathan's "Heading and canons: Comparative study of five catalogue codes, 1955" that there will be a saving of 79% in the cost of the classifying and cataloguing of the books. Secondly, there will be no need for an elaborate staff or unwinding of red-tape in the very process of disbursing the book-grant to the 1,000 schools and exercising audit control. For the book-grant will reach the schools in the form of books themselves. Many of the vexatious consequences of the long-ingrained sense of ownership over library books, one of which is virtually to allow the books to perish on the shelves without much chance to get on to the hands of children, will be automatically avoided. The books will be circulated within the school and moved on from school to school until they are reduced to pulp in the process of their being read by a series of children. It ought to be so reduced to pulp within five years, if the Laws of Library Science are obeyed in spirit. Moreover, by that time, the thought-content and the expository form also of the books would have been outmoded. These books would therefore be glad to get annihilated to give place to books which are more up-to-date in thought-content and style of exposition.

7. No Dangers of Centralisation

One might raise the question whether it would not involve too much of centralisation in book-selection, with all the

inevitable abuses. At present, this is only a theoretical objection. For book-selection is virtually book-rejection; and this will arise only when the number of worthwhile books produced is too large for all of them to be selected. Such a situation is not likely to arise in respect of children's books in Tamil for some years. At any rate, this system may be reviewed after five or ten years and modified suitably if found necessary. For the time being, the State Librarian may be assisted by a small panel of teachers to decide which of the books being published is not worth being acquired. This panel should not repeat the petrified tradition of the old Text-Book Committees. Its work can be so organised that each book is assessed within a few weeks of its publication. This panel method of evaluation of books has been practised by Wilson & Co. of New York in respect of the thousands of books being published in the English language for children as well as adults. The Leibniz Institute also is following this informal panel method in the evaluation of the German books of all grades.

8. Stimulus to Book-Production

The virtual hope that 500 copies of any good book will be purchased by public authorities in this way will prove sufficient incentive for authors to create new works and for publishers to publish them as books. In a few years, the normal operation of the law of supply and demand will get established. As the Government did a century ago in respect of text-books in Tamil, the Government also may withdraw from playing this direct part in the promotion of children's books in Tamil after a few years. In the method proposed, the chances for political interference or for the pure motive of patronage blind to the value of the books themselves will not have the same chance as in the Government itself taking up the publication work.

GIFT PROJECT--'HELP THY NEIGHBOUR'

By

Professor : C. N. PATWARDHAN,

Co-ordinator, Department of Services to Schools, St. Xavier's
Institute of Education, Bombay-1.

Origin of the Project : The Gift Project originated with the Department of Services to Schools, St. Xavier's Institute of Education, Bombay. The Department's Advisory Services included secondary schools within urban and rural areas. Social and cultural activities periods in secondary schools had to be fully and creatively utilised, but it was felt that, without a well co-ordinated plan with a purpose, schools were not enthused over these activities, as such, in the school time-tables. The purpose was given to schools, when the Department laid out a co-ordinated plan and aimed at establishing a close human relationship between the urban and rural areas, through schools as the media. From this humble beginning, the Project has developed into a wide, beneficial and organized plan for different types of schools in various areas.

Development : First, the Department contacted all the District Educational Inspectors of Bombay State, with a previous recommendation of the Director of Education, Bombay State. The Educational Inspectors were requested to inform the Department of poorly equipped, needy and rural schools in their districts, deserving aid in respect of maps, charts, diagrams, pictures, pictorials, pencils, exercise books, class library books, teachers' library books, models, toys etc., in order to make the school instruction better and learning by pupils easier. A list of such schools was made, and individual schools were contacted. Their needs were judged, listed and brought to the notice of city schools, during the Co-ordinator's visits to schools. Rural schools were personally visited, wherever possible; some were 'adopted' by the Department for constant and continuous guidance and help.

The response from city schools, where facilities for creative activity were many, was thrilling; social and cultural periods in city schools were well utilised, exhibitions of schools were visited and materials selected for distribution, and the special needs of rural schools were taken into consideration while planning activities in schools. Collections made were sent as gifts to rural schools.

The first Exhibition of Gifts to Rural Schools was organized in cooperation with the Bombay Headmasters' Association. It was inaugurated by Shri Dinkerrao Desai, then Education Minister, Bombay State, at M. A. High School, Andheri, in April, 1956. The second such exhibition was organized at Ahmednagar in cooperation with the District organizations of teachers and heads of secondary schools. Thereafter, there have been regular exhibitions held, and rural teachers and heads invited to make their own selection of gifts. Collections of gifts are constantly being distributed, and new collections are being made; and the rural schools have also responded in return.

The rural schools have sent their own gifts to city schools. These consist of rock and soil specimens, sloughs, biological specimens, crops products, models, wood-work, shell-work, clay-work, birds' nests, animal bones, marbles, and a rich variety representing rural creative art.

During the last two years, since this Project was launched, we have exchanged numerous gifts. History, geography, science, languages, and other school subjects are covered, and in addition we have been materially helpful in other ways—a constant supply of milk-powder, clothes, water-proof bags for books, rain-

coats, caps, umbrellas and a host of useful things all through cooperation and creative activities.

Some Examples : From old rain-coats, we have made water proof bags for books; from girls' belts we have made beautifully designed carpets for primary school children; from 'scrap' material and 'waste' paper we have prepared useful teaching and learning aids like pictorials, illustrated and annotated manuscript magazines; from still more useless heaps of waste paper, we have been able to get good new text-books; from old calendars and greeting cards, pictorials, and advertisements, we have made science charts.

How the Project works : The Department is ever on the alert to get things. Schools receive suggestions on the needs of schools in both rural and city areas. Programmes of concentrated activities are given, and a detailed monthly activity programme is spread over all classes of a school, over all the working days. Enthusiastic pupils do even collect and make things outside school hours on their own. The usual visits to schools are employed to keep up these activities, visits of teachers are arranged, a close contact is maintained among all 'Fraternity' schools, ideas are pooled, and voluntary transport agencies are persuaded to help transport of gifts to distant places. Every willing pupil, every co-operating school, every helpful agency is brought within the Project.

A little process in the preparation of a pictorial will explain one of the activities—namely, preparation of an illustrated brochure. First, one sheet of paper (blank or written on one side) is taken from the pupils of a class. These sheets are pinned with a pinning machine and made into an exercise book; selection of pictures from scrap material like old calendars or greeting cards etc. are made and pasted; after their identification, understanding and description by pupils, the gist is written below the pasted picture or on the blank side of the sheet, and usually one main theme is chosen for the illustrated brochure—'Life of Animals in India'

or 'Life of the Adivasis' or 'A City,' or 'A Mode of Transport' etc. These brochures are, then, sent to schools in rural areas as aids.

Weekly collections of scrap paper are made. Useful illustrations are cut out and kept by pupils. The rest of the paper is sold or exchanged for new books.

Similarly, various other methods are used to help the Project. The Inter-School Exhibitions are a rich source for the Project. Individual school exhibitions also secure many useful gifts.

The importance of the Project : The Project has as much educational as social and philosophical importance. It gives our school activities a great purpose—to know, love and help our neighbours. It removes the 'two-nation' conflict between the city and the rural areas. It has a genuine human approach. Even an ordinarily insignificant pupil or teacher attains a satisfaction in giving something to his needy neighbour. Socially, educationally and philosophically, the Project has wide application, as a dynamic process, from soul to soul.

In schools the Project links up activities like excursions, debates, handicraft, drawing, and all other normal school subjects, making the whole school as one united team with a high human purpose.

To a poor country like ours, self-reliance and mutual help are the only methods of making our schools richly equipped and education real. If only we can make our schools activated and pupils motivated, we shall also save vast sums of money, now spent on 'aids and apparatus'. The 'Gift Project—Help Thy Neighbour' has proved to be of genuine economic advantage to our Fraternity schools.

The Future : The Project will, by itself, spread from school to school, from area to area, and may ultimately become a unique Indian contribution to world education. This will be the best and most effective method of inter-school cooperation. It is not confined to schools alone

or to pupils or teachers alone, but gives a chance to every citizen to help education.

The Department has many schemes for the future, under the Project. One of them is to maintain a permanent exhibition of school productions in the Institute's new building. This exhibition will have specially-prepared exhibition

cupboards, which schools can have for a period on nominal charge. Thus in Greater Bombay, all schools can see and show school products. This *See and Show* provision will place the Gift Project on a permanent footing. It will not only make gifts available, but what is still more important, it will be an ever living source of new ideas and inspiration.

THE PROGRESS OF EDUCATION IN MALAYA

By

KENNETH LUKE, until recently Chief Education Officer of Selangor, Malaya.

In Malaya, before the period of British administration, education was limited to a few Moslem religious schools where Arabic instruction in the Koran was given. By September 1956 there were 4,878 schools with a total enrolment of 972,665. Today the enrolment exceeds a million.

Although there are still many children of schoolgoing age who are not yet in school, in January 1957 the country found places for all children aged 7-plus and also for as many children aged 6-plus as possible.

The Federation of Malaya is one of the youngest countries in the world—in the age of its population as well as in being “born” as an independent, multi-racial nation this August 31. More than half its population is under 21 years of age, and the age group 6 to 12 constitutes 20 per cent. of the total population. It has been calculated that a similar age group in America or Britain would constitute only nine per cent. of the total population. The youthfulness of the Malayan people as a whole has made its educational problems difficult to solve, but since the war extraordinary advances have been made.

In 1957 there were 470,000 pupils in school; in 1953 there were 759,831. In the single state of Selangor there are more children in school now than there were in the whole of the Federation in 1941. While before the war the problem was how to encourage children to attend school, today the problem is how to house them and provide them with teachers.

SPECIAL COMMITTEE

In July 1955 the Alliance party won a sweeping victory in the first Federal elections ever held, and in September the new Government appointed a special committee, with a membership of nine Malays, five Chinese, and one Indian, to reconsider the whole subject of Malayan education. On March 7 this year, an Education Bill based on the report of the committee became law.

In moving the acceptance of the Bill, the Minister for Education, Dato' Abdul Razak bin Dato' Hussein, said: “It is my sincere and solemn conviction that in less than a generation we shall be able to weld all the people in the Federation into a united Malayan nation.” This is the keynote of the Bill. The education system

is to be reorganized in such a way that at the end of his schooling each child will emerge with a Malayan, rather than a single racial, outlook.

In view of the changes and development expected after independence, the committee, in its report, did not attempt to plan beyond the next 10 years. It also decided that free education was out of question at least until 1959.

In primary education it proposed that Malaya be the language of instruction in “standard” schools, but that similar “standard-type” schools should be allowed with English, Mandarin, or Tamil as the medium of instruction. In “standard-type” schools Malay and English would be compulsory subjects; and in any primary school where the parents of 15 children requested it, Tamil or Mandarin would have to be taught.

In secondary education the committee proposed that there be one national type of secondary school in which more than one medium of instruction could be used, but that the syllabus everywhere should be the same.

The committee distinguished between academic, vocational, and technical education after the first three years in the secondary school.

PROPOSALS

To encourage the use of the Malay language it proposed a Language Institute to train teachers in Malay, and incentives and rewards for learning the language.

Under the new system, primary schools would be “independent” or “assisted”, and secondary schools “independent” or “direct-grant”. All “assisted” and “direct-grant” schools would be treated alike as regards grant.

To round off the new system the committee recommended the establishment of Local Education Authorities to be responsible for primary and trade education; boards of governors for all schools; an independent inspectorate; provision for post-secondary and further and part-time education; the reorganization and development of technical education; control of the size of schools and classes; a careful and gradual solution of the problem of over-age children in schools; and the reorganization and expansion of arrangements for the training of teachers.

The Department of Education did not wait for the Bill to become law before setting to work. Already much progress has been made. Teacher training has been drastically reorganized and greatly expanded.

The independent inspectorate was established in October 1956; and nine carefully selected teachers are being trained at the University of Malaya, and two in London, to become lecturers in the Language Institute. Preparations to enable the municipalities to become Local Educational Authorities, and detailed plans for the establishment of boards of governors in all schools, have already been made.

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Edited & Published by M. O. ALASINGRACHARI, B.Sc., B.L.

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BASIC TRAINING SCHOOLS

A Plea for Better Functioning

By

M. NAGASUBARAMANYA AYYAR, Papanasam.

The Government have with the best of intentions formulated the course of instruction and the time-table along with practice in community work in Basic Training Schools. Generally speaking, spinning with allied activities and gardening are had as basic crafts. For two years, the trainees are allowed to spin, spin and spin, to produce 80 hanks in the year. It is not false to say that some of the trainees, if not the majority, manage to supply the quota with outside help, or even resort to purchase of yarn to make up the deficiency. Of what use is this, except it be to indulge in indiscipline and unfair actions?

Now that the increase in the pay of the teacher is receiving the earnest attention of the Government, there would be a good number of applicants for the training course. Proper selection is necessary, to draft the right kind of candidates. In no profession is proper selection so very necessary as in the teaching line.

There are ever so many handicrafts and cottage industries to be learnt and practised in the Free India of today. Besides spinning and gardening, each training institution should have about half a dozen subjects for training in handicrafts, including the Ambar Charka. One of the two sessions may be set apart for handicraft training, and the other for the teaching of subjects for the course.

To turn out the trainees as good and efficient products, none of the periods allotted for teaching should be left unattended by teachers leaving the pupil-teachers to themselves. I have seen in some of the colleges and schools mostly under private management the class work beginning even on the reopening day after the summer. It is needless to say that

such a system should be followed in all institutions, including the Government-managed ones, with no excuse for delay as to the appointment and transfer of teachers or for the supply of books and materials. There may no doubt be extra work in a scriptory way or otherwise for masters in training schools. Class work should not be sacrificed on this account.

To teach self-sufficiency and self-reliance, two meals and a tiffin a day in the Basic School hostel are supplied at a monthly rate of Rs. 16 or so, thereby showing a balance of Rs. 2 or so from out of the monthly stipend of Rs. 18 to the credit of the teacher. This appears to be a sub-human arrangement. The meal rate is 8 as. in a nearby hotel. A *sambar-bath* and a *curd-bath* is 6 as. in a refreshment room. For vegetarian food good ghee and butter are a necessity. To supply these and to better the kind of food in a hostel, the monthly stipend must be raised to Rs. 25 at least. It is very necessary that surprise visits by senior teachers during the mess hours should be made and they must also participate in taking meals. There is much in this to improve the general condition and tone of the hostel. Mere participation in times of feast will not suffice.

Vessel-cleaning and cooking on a mass scale by the students, sacrificing class-work for a period or two daily, would benefit nobody. On the other hand, it would lead to indiscipline, wanton neglect and general inefficiency. With an additional cook in the hostel the pupil-teachers may be relieved of these two duties. They may of course be entrusted with vegetable cutting and serving only in the mess function. Provision is however necessary for group cooking, serving, cleaning, all on a small scale, say, for twenty persons,

and this can be had for two or three weeks by turns during the course. This should be possible of being attended to without prejudice to class work.

Great care is necessary in the selection of teachers for training. It would be better, if a stipulated efficiency in *takli* and *charka* spinning is insisted on as pre-requisite for admission into training. Besides this, the applicants should be tested in writing with an one-hour paper in general knowledge, language and mathematics, all in one paper, answerable by a pupil of the V Form. Oral tests and interviews may succeed this. This would involve some time and trouble, and should not be a matter for concern. Preference is to be given to persons with some previous service as teachers. Without careful selection and watchful attention in the period of training, it would be hard to popularise Basic Education.

In addition to spinning and gardening, each student may be given training in any two additional handicrafts for a period of three months in each, within which time he would be able to do the work in a productive way. There will soon come a time to have a marketing society for the sale of the products, unlike the prevailing habit of thrusting the finished articles on the students themselves (mostly kerchief, khaddar pieces etc.).

To sum up, I would enumerate my suggestions thus, for the consideration of the public, and of associations and conferences:—

1. Proper selection of teachers is necessary, in which case one year's training will do.
2. The trainees should have previous knowledge in *takli* and *charka* spinning to a specified extent.
3. One session, i.e., 4 periods should be allotted for teaching work by the masters with no room for keeping the periods idle without the teacher. Too much emphasis cannot be laid on this vital matter.

4. Some three or four notable books on Basic Education such as the 'Guide book to teachers in Basic Schools' priced Rs. 2-4-0 (Govt. of India publication) may be prescribed for non-detailed study. A paper on these may be set 'answerable with books', along with the other subjects for the public examination. Multipurpose questioning may give place to ordinary types of questioning as before.

5. Steps should be taken to see that proper books are written to suit the Basic Training course in the various subjects, so as to set forth a sufficient number of models in the *Plan of work* (செயல் திட்டம்) and in correlation. Steps are also necessary for the publication of all the question papers set for the public examinations hitherto for the training course.

6. The group system now followed in schools for various activities may include another group to think and write out a given subject or subjects for a particular grade of pupils. This can be done under the guidance of the teacher. Even a small attempt would go a great way to bring out suitable books for the use of the urchins leaving Grades I and 2. The Government have published some books for boys' use for some grades. More books are necessary in sufficient numbers, suitable for pupils as well as for the trainees. No school should suffer for want of adequate books and materials in time.

7. On no account should the periods allotted in the time-table in a training school be left unattended by the teachers.

8. Some of the training schools seem to think that it is against the principles of Basic Education

to supply the trainees with planks or mats to sit on in the dining hall, in the class room or in the staying room. This is a matter for serious consideration. No trainee should be allowed to squat on the bare floor or write without a desk.

9. A true and correct account of the day's work by each of the trainees period-wise must be insisted on in a prescribed form.
10. When a pupil-teacher has had sufficient skill in a craft, as proved

by getting pass marks in a test, he should be left to himself and may be allowed to produce articles in the periods under proper check and guidance. My sincere impression is that a pupil-teacher working at a craft or two for two hours in the day would turn out 25 n.p. worth of articles on an average. A team of ten persons would easily earn Rs. 2.50 a day. A school of 100 pupils would earn Rs. 25 a day. There would be a minimum monthly earning of Rs. 250.

Higher Education in England and Wales--I

By

Dr. L. MUKHERJEE, Lucknow

To many of us the pattern of higher education available in England and Wales may not be quite new, for we can always recall among our friends and relations some one who has had his higher education in England. But the information that they give refers to a particular place, and as we are prone to generalise, we often lose the sense of diversity and do scant justice to the historical forces that underlie this diversity.

Having visited one of the two residential universities (Oxford), the University of London which stands as a type by itself, and two of the Red Brick universities (Birmingham and Manchester), as well as having had opportunities of talking with educationists of a few other universities in addition to educationists of these universities, the writer is in a position to give a more or less comprehensive picture of the general pattern.

Facilities for higher education in England started for the privileged class quite early. Oxford University was started in 1167 and Cambridge only 42 years later. Perhaps

from the point of view of antiquity, only three other universities of Europe, namely, those of Bologna, Paris and Padua, can beat this record. Originally, these two were just teachers' colonies. Teachers had organised themselves into a sort of guild and guarded their right to teach zealously. It was natural that the students who would flock to the teachers would be in residence, and that was the origin of the residential tradition.

In course of time, these residential centres became colleges, and the colleges were no better than organised hostels. Merton, Balliol, Pembroke, Christ Church, and University colleges of Oxford originated thus, and in course of time the total number of colleges in the two universities was 38. Because of this tradition, the hub of all activities at Oxford and Cambridge, as well as in the more recent Durham University (established in 1832), are the colleges or residential halls. The universities are merely federations of the colleges and grant degrees after an examination.

The teachers are, of course, university officers, but teaching is organised by the colleges which zealously guard their autonomy. The tradition of students gathering round an eminent teacher is maintained by the tutorial system.

An undergraduate student has to arrange with his tutor what courses he will offer and seek his advice every week. This method ensures the closest co-operation between the teaching staff (dons) and the students. Perhaps, noting the efficiency of this system, the Mootham Committee advised a similar tutorial system for the Allahabad University, but bearing in mind the limitation of the staff, confined such tutorial conferences to once a term, a limitation which will perhaps defeat its end.

Academic year

Be that as it may, the academic year at Oxford and Cambridge consists of three terms of eight weeks each. The inter-term holidays during Christmas and Easter are quite long, and the long vacation extends from mid-June to mid-October.

An Indian University student works for nearly 32 weeks, but at least six weeks are spent in holding the examination, and hence the length of a year academically is almost the same.

An American student, however, gets 36 weeks, 18 per semester or 12 per quarter. The undergraduate in England has to spend three years to get a pass degree and four to get an honours degree. In India, these are respectively two and three years now, and in the U.S.A. it takes four years for an undergraduate to get his first degree.

It is quite easy to get a pass degree at the universities; and it has been truly said: "A pass degree at Oxford is a social distinction, but an intellectual disgrace". The honours degree is of course harder. Though essentially similar, there are certain diversities. For instance, Oxford specialises in Arts courses. It

has, however, a science B.Sc. degree which is a research qualification. The honours degree in Mathematics at Cambridge is called the Tripos, and a Tripos holder automatically gets his master's degree after some years without further study or examination.

In India, two universities, Madras (in M. A. and not M.Sc.) and Nagpur follow a similar practice. The two top students at Cambridge Tripos are called Wranglers, because in the past they had literally to wrangle (in wordy and not actual duels) to get the title. Now, the recipient gets this on the basis of a formal written examination, but the title is retained.

Student's Appearance

One feature that strikes a casual visitor is the appearance of the students in public in gowns. There are distinctive gowns for freshmen, under-graduates and post-graduates. The practice may be a copy of the monasteries (where monks had robes to distinguish them from laymen and the apprentices had also robes). But it helped considerably in frequent street brawls that the university students had with the shopkeepers, the fight between 'the town and the gown' as the saying goes; for, a university student wearing a gown could easily get protection from his fellow students. Luckily, these are things of the past.

The teachers and students of Oxford and Cambridge have played a prominent part in the social and political life of England. We may name Archbishop Cranmer, Bishop Latimer and Ridley who were burnt alive by Mary Tudor for refusing to preach Catholic doctrines. They were all Oxford teachers, and the place where they were burnt is marked by a pillar known as the Martyrs' Memorial. Laud was an Oxford Vice-Chancellor, and becoming the Chief Adviser of King Charles I incurred popular displeasure. The people forced the King to sign his execution order. Newton was a Cambridge professor.

Among the students, we can name Sir Philip Sydney, poet Southey and Macaulay;

Dr. Arnold, the eminent headmaster and his equally illustrious son, Matthew Arnold; and Gladstone, Asquith and Earl Grey among the more recent figures, who were all ex-students at Oxford. Cambridge has an equally long list of distinguished students. The poet Shelley was an ex-student at the Oxford University College. He was, however, expelled for preaching atheism, but today his life-size nude statue decorates the very college from where he was expelled.

Residence at Oxford and Cambridge is quite expensive. Today one should provide himself with £375 (Rs. 5,000) per year to be educated at either of these universities. True, there are many scholarships, and about half of the students receive some help from some of these, but an average Indian student should not hope to get one of these easily. So an Indian father desiring his son to be put in one of these universities, should make provision for him at the rate of Rs. 5,000 a year. The average enrolment in the 38 colleges of Oxford and Cambridge is a little over 400. In 1955, there were 7934 students at Cambridge and 7,187 at Oxford. As

there were only 717 girl students at Cambridge and 1,150 at Oxford, we may say that the percentage of girls at the former was less than 9 and at the latter only 15.

The two universities are still the reminders of the aristocratic traditions of Britain, to which many a statesman past and present, many a scientist and literary genius are indebted for providing their stamp to this educational career at some time or other. For nearly seven centuries there was no other centre for higher learning to challenge the their supremacy.

Durham University, when it was eventually established to serve the newly important north-eastern coalfields, could only aspire to be a poor carbon copy of these universities. But new forces emerging in the middle of the 19th century worked to bring other types of universities than that fashioned by the 'Oxbridge' stamp (the word was coined to include the two universities, Oxford and Cambridge). We shall discuss that in another issue.

(To be continued)

OUR AGENTS

CALCUTTA:-

Sri. P. N. GHOSE

Typewriter Repairer,

132, M. S. Paul Chowdhury's Lane,
North Bantra, Howrah.

ASSAM:-

Sri. N. CHAOBA SINGH

Newspaper Agent,

Ramlal Paul High School,
Annexe, Imphal, Manipur.

OUR EDUCATIONAL DIARY

By
'PEPYS'

13-7-57. Sri S.B.P. Pattabhirama Rao, the Andhra Education Minister, said in the Council that there was no question of introducing the regional language at the University at present. And if at all any change in medium was to be made, it might have to be to Hindi, as some common language had to be found for all the Universities in the country. He was equally emphatic that all talk of re-introducing English as the medium of instruction from the fourth form was futile. Hindi had been made compulsory from the first form. From 1958, it would be a compulsory subject for the S.S.L.C. Examination. "We cannot say that we do not want Hindi or English, and cut ourselves away from others", he said. He vehemently opposed the idea of the Centre taking over Osmania University with a view to make it a Hindi University. The Andhra Government would be glad to provide the Centre every facility for a Hindi University at Hyderabad. The percentage of passes in the S.S.L.C. examination was low, but they could not pass students simply to increase the percentage. He also *inter alia* referred to the organised indiscipline of students who insisted on being allowed to "copy" in Krishna District. Girl students in the Fourth to Sixth forms were given freeships and half freeships if the income of their parents was less than Rs. 100. The study of Tamil would be encouraged not only in the border areas, but in the interests of Andhra Pradesh as well.

(I wish to congratulate the Education Minister on a frank speech, pervaded by firmness and considerable good sense. It is to be earnestly hoped that the concession shown to girl students would be extended to boys as well, even if it be by additional taxation. People will not grudge to pay additional tax-

ation, if this would entirely go to make education free till the end of the secondary stage).

x x x

15-7-57. Dr. J. C. Ghosh, member, Planning Commission, pleaded for the creation of an Authority for Secondary Education in each State, who would be responsible for training of all young persons in all cultural and vocational subjects upto the Pre-university stage. For this purpose, the maximum number of our present secondary schools should be converted into junior trade schools. In this connection, he cited the example of Japan and the U.S.S.R., which trained young men in Secondary Schools for jobs. Referring to University education, he said that the University degree should not be insisted on, except for the highest administration service. He pointed out that there was not enough technical instructors in the country to man the multi-purpose schools. The pay for these instructors was also not sufficiently attractive. While he appreciated the three-year degree course, he said that the standard of Secondary Education must also be stepped up. He condemned the Pre-University Course which required students to learn in ten months what they had taken two years to do till now. It only meant more cramming. Mr. Sri Prakasa, who presided, said that University Education should be open only to men who were rich enough to take the course or to those who were fit for it.

(I respectfully disagree with Mr. Sri Prakasa. It would be snobbery to concede the right of rich young men to University Education, if they were not otherwise fit).

x x x

20—7—57. Speaking on the occasion of the opening of the Golden Jubilee building of the S.I.T.U., Minister Subramaniam paid a tribute to the services of the Union. He always counted upon their support and valuable advice in all his attempts to reorganise education. Their interests were safe in his hands, and only want of finance prevented him from meeting all their reasonable demands. He was quite aware that progress in the field of education was always closely linked with the status and prosperity of teachers. The community must also realise this in the fullest measure.

x x x

Dr. K. L. Shrimali recommended that every child must study three languages, viz., the mother-tongue, the national language and English. In Hindi-speaking areas, children should read another Indian language (preferably Dravidian).

x x x

21—7—57. The Union Minister of Education has decided to start more Hindi Teachers' Training Colleges in non-Hindi areas.

x x x

22—7—57. Minister Subramaniam answered a number of questions relating to Basic Education in the State. (i) The Government had recently issued orders transferring to the control of the D.E.Os the basic schools and basic training schools. (ii) Post-basic education was still in a stage of experimentation. (iii) It was too premature to think of linking post-basic education (which had been accepted only upto the eighth standard) with collegiate study. (iv) The Government were considering the question of conversion of all existing schools into basic ones before the end of the Third Plan period. (v) The Government had not introduced basic education on an extensive scale in urban areas. (vi) The Government were considering the question of introducing more

crafts in elementary schools in urban areas. (vi) The inappreciable progress in basic education even after a lapse of ten years only showed how difficult it was to make a change. (vii) The Government proposed to convert training schools into the basic types before the end of 1960.

x x x

25—7—57. Inaugurating the College of Rural Higher Education at Coimbatore, Dr. Radhakrishnan said that rural higher education was the development of the Gandhian concept of Basic education. It should not be inferior to University education. These colleges were meant to train young men who would devote their talents for the development of rural industries, especially agriculture. Mr. Avinasilingam Chettiar said that the approach to rural higher education must not be merely academic, but through work, extension and research. In addition to scholastic studies, courses were also conducted in Cooperation, Social Education, Public Administration etc., which would enable the students to get jobs. It was also proposed to afford opportunities to students to earn while they learnt.

x x x

26—7—57. Dr. K. L. Shrimali stated in the Lok Sabha that the Union Government had given highest priority for improving the quality of teachers in the country as the personality of the teachers had an impact on children. There was a scheme for the appointment of "School Mothers" in rural areas to promote the education of girls. These would not only look after the children but also teach them. Free accommodation would be given to woman-teachers in rural areas. Adult women would also be given general education and teachers' training.

x x x

28—7—57. Sri. A. Nageswara Rao, the film actor, has made a gift of Rs. 25,000 to the Andhra University.

1—8—57. Dr. S. R. Ranganathan in a communication to the *Hindu*, has suggested the convening of a conference to formulate a definite scheme by which we could utilise the financial offer of Mrs. Lepman of Zurich who is the President of the International Board on Books for Young People. Mrs. Lepman had received a grant from the Rockefeller Foundation for the promotion of children's literature and libraries for several countries including India.

The Union Education Minister regretted that Universities had not implemented till now the many recommendations of the Radhakrishnan Commission. The old educational structure was crumbling, and he suggested that the Vice-chancellors should meet the University Grants Commission to work out the needed reforms.

x x x

Defining the functions of a Vice-chancellor, Dr. C. P. Ramaswamy Iyer made out the following points: (1) He should infuse a spirit of comradeship among his colleagues in the syndicate and work towards quality rather than quantity; (2) he should concentrate on training for leadership; (3) he must set his face against Education dominated by lectures, notes and examinations; (4) he should regulate admission solely to those who enter the University for higher study and not as means of getting employment; (5) he should be in constant touch with the University Grants Commission; (6) he should have great influence and personal prestige which would help him in getting money from the public to augment the University funds; he must have a liberal outlook and be free from narrow linguistic or regional fanaticisms; and (7) he must guard against influence that mitigated against friendliness to other countries and other cultures.

He however said that all this revolution could never come into being unless the Universities became internally autonomous and free from political interferences.

Speaking at the inauguration of the National Book Trust at Delhi, Mr. C.D. Deshmukh said that the aim of the Trust wants to create an ever widening range of reading public through an integrated system of making good literature available at a reasonable price. As success depended on (1) the right choice of books and (2) pricing them in such a way as to ensure accessibility to the common man as well as a fair profit to the publishers.

Dr. Radhakrishnan said that the aim of the Trust was the publication of the classical literature of India. The books issued by the Trust should foster national solidarity. They must try to re-vitalise the people and give them a cause worth working for. The next aim of the Trust was to make available to all good literature through, in any particular languages the medium of translations into various languages in the country.

x x x

Pandit Nehru said he was surprised to find that some publishers and authors did not take kindly to the Trust. He assured them that it was the aim of the Trust to help them and not to work to their prejudice. The Trust would initially confine its activities to popularising the classics and other good literature. He hoped that many small libraries would spring up in all parts of the country.

x x x

10—8—57. Governor Giri told the U.P. College teachers that while he welcomed the idea of teachers organising themselves for improving their conditions, he reminded them that their duties and responsibilities were great and must always come first. He appealed to them not to join any political group or party and to do their best to prevent the inroads of controversial politics into University life.

x x x

4—9—57. The conference of Madras State Headmasters discussed the draft of syllabi for Secondary schools. From a

perusal of the new syllabi, it is clear that the new Standard X would be of the standard of the present V Form and could be a terminal stage with the S.S.L.C. examination at the end of the tenth Standard. The syllabi of Standard XI are expected to approximate to the level of the Pre-University or Higher Secondary stage which could form a unit by itself. The only merit about this proposal is that there would be uniformity throughout India about education in the tenth Standard, as till now the Madras XI Standard has been regarded as equivalent to the X Standard of the North. Thus there would be a reduction of one year in the total period of education. This would certainly lower the standard of education in Secondary Schools, which even at present is bad enough. As for the higher secondary stage, if it is to serve its purpose, practically a two-year course has to be packed into one year, so that University education might not suffer in quality. This is next to impossible. For the above reasons, the President, Mr. K. Kuruvilla Jacob, opined that a two-year Intermediate course would be a better terminal stage for the degree course than the Pre-University stage. The two-year Intermediate or Junior College might be either affiliated to the schools or degree colleges, allowed to exist as independent units as in the U.P. State. (This was also the view I had expressed in the columns of this Review.) This would cause no real hardship because the S.S.L.C. course has been reduced by one year. (But one cannot help deploring the lowering of the Madras and Andhra S.S.L.C. standards:—P.)

But from the communication sent to the Press by Mr. T. P. Srinivasavaradan to the effect that the criticism of Mr. Jacob on the educational reorganisation, was purely an expression of his personal opinion and that the Conference did not discuss it, it is apparent that for

obvious reasons, the Conference did not like to keep the controversy on the subject in a continual state of ferment and regarded it as a closed chapter.

[The only conclusion about the re-organisation is it makes educational standards uniformly low throughout India.]

This was in answer to the leader in the Hindu recommending the re-introduction of the Intermediate stage, under the impression that the conference favoured the view of Mr. Kuruvilla. The Pre-University stage also seems to have had a strange effect on higher education and it almost threatens to dislocate College finances.

[The whole trouble could be solved if only our educational authorities at the Union level did not fight shy of extending the entire period of education by just one year in the interest of the efficiency of University education. But there is no doubt that the standard of the reorganised secondary education needs to be raised. The standard of the tenth standard may be raised to approximate to that of at least the present Madras S.S.L.C. The Pre-University may be made to approximate to the Junior Inter.]

Sri. Gundappa, writing in the Hindu, supports the re-introduction of the Inter course, and states how the experiment on the lines of the present reorganisation was tried in Mysore in 1920—22 and signally failed and was given up. He points out how the old F.A. was better than the Intermediate. Its curriculum promoted liberal education. He pleads (1) for a less pretentious curriculum which could be honestly worked, (2) a better selected teaching staff, and (3) the maintenance of proper academic standards without succumbing to non-educational influences.

DIFFICULTIES IN MAINTAINING SCHOOL RECORDS

By

SHAMSUDDIN, B.A., B.T., M.Ed., Dongargaon Dist., Durg, M.P.

As regards difficulties experienced in introducing cumulative records in schools, the following summary of opinions can be compiled.

1. The maintenance of records is possible in residential schools only, where the quality of students can be judged minutely.

2. There is apathy on the part of guardians to co-operate with the authorities. The students do not give correct history.

3. Non-maintenance of records is due to poor salaries of teachers.

4. The teachers are overworked. They do not want to waste time unnecessarily, as records take a lot of time.

5. How is it possible to maintain records in a class of 40 boys?

6. The Government has not made records compulsory.

7. The heavy curriculum, inadequate staff and want of funds make it difficult to keep records.

8. Trained and adequate staff is lacking. More attention is not being given to the training in the maintenance of school records in training colleges.

9. No standard rating scale is available.

The above formidable list can be reduced to the categories given below:—

1. Lack of proper atmosphere (which includes nos. 1 & 2.)

2. Lack of equipment:

(i) Practical aspect (which includes nos. 3, 4, 5, 6 and 7);

(ii) Technical aspect (which includes nos. 8 & 9)

Many of the difficulties mentioned above under various heads are surmountable. Where there is a will, there is a way. With some readjustments and some changes a start can be made.

PROPER ATMOSPHERE:

It has been felt by a section of Headmasters that keeping of records is possible only in a residential school. This can be granted because of better influence and efficacy of residential schools in the education of children. It is true that in residential schools, environment can be better controlled and adjusted to the well-being and adequate development of children; but that is a step further than what we aim to do through Cumulative Records. It, therefore, is unnecessary to grant such a condition as indispensable for the purpose of proper maintenance of cumulative records. These records are meant to bring to light the weaknesses and assets of students on the basis of which educational and other kinds of guidance follow. These are diagnostic in purpose. To fulfil the need, what is required is:—

- (a) Wide scope for students to express themselves.
- (b) Keen and directed observation on the part of the teacher.
- (c) Devices for recording the teachers' observations.
- (d) Skill to interpret record-forms.

Whatever other facilities are obtained in residential schools can be provided, if due contact is established with the homes of the students.

PARENTS' CO-OPERATION:

In this connection, I might refer to the complaint of Headmasters with regard to "non-co-operation of parents with the result that maintenance of records cannot

be pursued to the fullest benefit". The first part of this statement is such a hard truth that to deny it will amount to insolence. For whatever reasons, there is absolute absence of any link between the teacher and parents, which is essential if schools are to be real centres of education. "Home and school are so bound up together that it is imperative for teachers and parents to have real understanding of one with the other". (F. J. Schonell)

Active and positive co-operation from parents, however, helps in "getting things done", and in "following the course chalked out for the pupils", but not in our efforts to study the pupils. The fundamental difference between the process of diagnosis and the execution of the remedial scheme thus prepared is to be grasped. We can take the analogy of a doctor. When a patient is brought to him, his diagnosis and prescription based on the results of diagnosis are one thing, to carry the treatment through is another. Cumulative records are meant to do the first, for which the co-operation required from parents is nominal.

The basis of the above objections, therefore, is only psychological. It is not the practicability or possibility of maintaining records, which is questioned, but the use of them. What is envisaged by the Headmasters in their opinion is scepticism about the ends which are supposed to be served through these means. Actually, expression has been given to personal feelings of dejection which, in spite of these grounds for them, is not justifiable in the interests of reforms and changes to be introduced in the field of education.

LACK OF EQUIPMENT :

Among the reasons mentioned for inability to introduce and continue the maintenance of records in schools, those grouped about lack of equipment occur with highest frequency.

To repeat the list given above, this group includes the following :—

1. Poor salary, 2. Overwork, 3. Huge size of the class, 4. No compulsion from Government, 5. Heavy curriculum, 6. Lack of funds.

If No. 4 is excluded, all the remaining items are indirectly linked up with the last one, i.e., 'paucity of funds'.

Thus, to get at the root, the whole thing boils down mainly to the following analysis :—

1. Teachers do not have the mind because of poor salaries.
2. Teachers do not have time, because of overwork, to put in any such labour beyond their class teaching.

It is true that, if schools are financially sound, the question of poor salaries, overwork due to heavy curriculum or any other reason, will not arise. Teachers then could be paid handsomely; the personnel could be expanded to lighten each one's share of work; and thus everything will be easy. But it is not so. It has also to be realised that the financial situation cannot be improved overnight. The question, therefore, is whether, in spite of monetary handicaps, the reasons mentioned above really constitute 'difficulties' which make the adoption of this measure impossible.

That teachers are poorly paid has become almost a slogan. It is very funny that for every conceivable wrong in education this slogan is raised as an explanation, and also as a justification for its continued existence! It is unfortunate that this all-important profession should be so poorly remunerated, but that is no reason why the teacher should be apathetic to the demands of his profession.

PSYCHOLOGICALLY NOT EQUIPPED:

My own 'hunch' is that it is not because of his small salary that a teacher tends to concentrate only on class teaching and neglects all the finer aspects of his profession; he himself is psychologically

ill-equipped to grasp the real meaning of his vocation. Teaching is unlike many other fields of work, where efficiency is governed more by technical preparedness. In this field, on the other hand, it is more the person who matters than his academic qualifications. As Henry Dyke says, "Knowledge may be gained from books, but the love of knowledge is transmitted only by personal contact".

The real problem, therefore, is of securing persons with the right type of attitude. While admitting persons to this profession, due consideration should be taken of the candidate's interests, inclinations and other personal attributes, along with his academic attainments. The teaching personality is a unique and distinct personality. Every Tom, Dick and Harry, who has obtained a graduate's certificate, is not fit to teach. In this direction, Training Institutes have a grave responsibility on them to devise proper methods of selection and of equipping the candidates, not only with the methodology of teaching, but also of giving them proper orientation of their jobs.

In connection with cumulative records, there is very little to be said about the size of the classes and overwork of teachers. They are evils in themselves and should be eradicated, but they do not present serious handicaps, once we are determined to introduce the system of cumulative records. It is wrong to assume that one individual known as the class-teacher will have the responsibility of maintaining all the records of his class. It is not like correcting home-work or assessing examination note-books. Most of the entries in the forms will be based on :

1. Test Results : Medical, Scholastic, and Psychological. Health reports, personal data sheet, scholastic attainments, future plans, will all be included.

2. Information gathered from parents and guardians, e.g., family history and personality data sheet.

These entries will be made periodically, so that it interferes in the least with the everyday working schedule of the teacher. There are only a few, which will need everyday attention, i.e., conduct chart etc.

Time is not so important a factor, as personal touch with students and the interest taken by the teacher to study and understand the children to whom he imparts instruction. This will help him to meet the demands of cumulative records. By this, it is not intended to minimise the importance and share of the work of the teacher. To make his ratings and observations really meaningful and useful, the teacher will have to give more attention, interest and time to his work than he usually does. The teacher's work, however, has to be shared by a person who is appointed for the purpose and is specially trained in the application of psychological knowledge. Thus, without calling much upon the time of the teacher, this new project promises to make his duties more interesting and alive.

NOT COMPULSORY :

This leaves one more point to be discussed. Certain Headmasters have a queer argument by stating : "We do not maintain school records, because this Government has not made it compulsory".

This appears to be rather a defence of one's complacency than a genuine reason. Why a dictate from the Department should make things easier which are otherwise difficult, is beyond understanding. If one is convinced of the efficacy of a project and is fully equipped to implement it, one need not wait for orders.

TECHNICAL ASPECT :

The group of technical difficulties includes : 1. "No standard rating scale is available". 2. "Additional trained hands are required to maintain the records".

It is the most formidable obstacle in the way of immediate introduction of cumulative records in schools.

Though half the records are such that they do not need any special training on the part of a teacher to fill in, excepting a fair amount of conscientiousness and devotion to his vocation, yet there are a few like (1) Family History; (2) Personality Data Sheet; (3) Future Plans, and (4) Conduct Charts, which require technical training and use of standard devices as need a doctor to draw up a detailed health report.

Certain schemes will have to be instituted to make such training available to various schools.

The Training Colleges and State Bureaus of Psychology have to join together and produce psychological tests and persons versed in the use of them. Every school should have at least one such person on the staff in addition to its full strength, whose duties will be to secure assistance from all teachers and make the maintenance of records effective.

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EDITORIAL

Annamalai Convocation Address

Sri C. D. Deshmukh, who delivered the Convocation Address of the Annamalai University on the 19th instant, was, as usual, stimulating and thought-provoking. He dealt wisely with ideals as well as practical affairs.

Beginning with an analysis of the triple slogan of the French Revolution—"Liberty, Equality and Fraternity"—he pointed out that, of the three, fraternity had the worst deal. This was because fraternity found expression in a number of loyalties which might be compared to a series of concentric circles. The family, the social group, the community, the nation and mankind constituted these circles or orbits of loyalty. Conflicts among these loyalties arose frequently, and they generally tended to be resolved in favour of the narrower ones. This was all wrong and could be easily avoided, as at no time could it have been difficult to perceive the imperative need for sacrificing the smaller loyalty in favour of the larger.

"I have never had any difficulty," he observed, "in determining the proper frontiers of goodwill, regard and affection for each of these concentric circles. And I have always held that while no man can escape from the sensation of belonging to more than one orbit lesser than humanity at large, it is perfectly feasible for everyone to keep a balance between the legitimate interests of any particular orbit and the over-all interests of the larger orbits. The failure of the conception of fraternity has to my mind lain in the failure to keep such a balance and in the attempt to transfer to smaller orbits advantages which by rights must be shared with each larger one in successive stages of interestedness."

Owing to historical reasons, the conflicts of the lesser with the more inclusive loyalties are fantastically complex in India. And there is a tendency among leaders eager for progress to condemn out of hand

all loyalties lesser than nationalism. These require to be reminded of Burke's famous dictum that the foundations of patriotism rest squarely on the love of one's little platoon. Those who defy the lesser loyalties may more often turn out to be selfish and anti-social than heroic citizens of the world. Anyhow, the championing of the exclusive claims of nationalism has led to a lot of hypocrisy and a variegated masquerade of lesser loyalties of a most objectionable kind.

It is a pity that Sri Deshmukh did not pause to deal at some length with the other two slogans, Liberty and Equality. These two ideals, we now seem to see, are essentially opposed to each other. The pursuit of liberty has landed us in the economic inequalities of capitalism, while the egalitarian zeal of communism and socialism are now known to make for tyranny and the suppression of individual liberty.

Sri Deshmukh's references to Hindu culture being a synthesis of Aryan and Dravidian contributions, is timely and opportune in view of the undesirable propaganda of racial hatred to which University students in Madras State are being subjected, day in and day out. "Some of the deepest things in Hindu religion and culture," he pointed out, "e.g., puja, the practice of yoga, go back to the pre-Aryan period. The belief in the transmigration of souls and the moral law behind the conception of *samsara* (mundane life) originated on the soil of India through a realization of the deeper notions of life and a future world which were current among the thinking sections not only of the Aryans but also of the Dravidians."

The difficulties of the Universities Grants Commission and its inability to help effectually even old and well established Universities and its total unwillingness even to consider the claims of new Universities were explained. There was a plea

for integrating modern knowledge, as learnt and taught in the Annamalai University, with the rural life around. The suggestion for a University book-shop to save the teachers and students from slipping into "intellectual backwaters", is worth consideration. Perhaps subsidised book-shops run under private agencies may serve the purpose better, being free from University red-tape.

The environment of the University reminded Sri Deshmukh of regional disparities in India, and he appealed for the economic development of the poorly industrialised South India. There will be general agreement with his view that national economic integration alone will lead to enduring emotional integration.

Sri Deshmukh has done a great service to the students—and perhaps to the statesmen also—by drawing attention to some of the important problems facing the country and their implications.

Dr. S. R. Ranganathan :

It is reported in the press that the International Federation for Documentation at their meeting held on September 18th at Paris elected Dr. S. R. Ranganathan an Honorary Member in recognition of his important contribution to Library Science and his creation of the Colon Classification. We congratulate Dr. Ranganathan on the first non-European to be thus honoured by the Federation in its history of 63 years. The Colon Classification, it may be remembered, was devised with a view to keep pace with the ever widening field of knowledge and its continuous differentiation into new sectors of study. Its utility is now being recognised abroad, while there has been a lot of unjustified criticism at home. If all the principal libraries in India adopt this classification, they would be helping themselves and the world as well.

Revival of the Gurukula ideal :

His Holiness Sri Sankaracharya of Kanchi Kamakoti Peetam, who is now on a visit to

the city, referred to the shortcomings of the present-day educational system during the course of a discourse delivered on the 9th inst. His Holiness set out the purpose of education as understanding the truth about things, that is, realising God. To help us to realise truth, education must impart to us humility and self-control. But in India to-day indiscipline was rampant in schools and colleges. This was due to the modern system upsetting the natural relationship between the teacher and his pupils. The collection of fees from the students seemed to have made many of them imagine that they could dictate to their teachers.

His Holiness therefore urged the revival of the ancient *gurukula* system. A modest step towards this could be taken, if competent teachers in every branch of ancient learning could be given honoraria and students sent to them with scholarships to maintain themselves during their period of study. This certainly is not impracticable: and one is reminded in this connection of what Mr. Sriprakash, at a meeting at the Ramakrishna Students' Home some years ago, disclosed about the continuance of the old system at Benares even in these difficult modern days. He pointed out that at the holy city there was another University besides the modern Hindu University—a University in the old sense of a colony of teachers. There were still scholars in hundreds carrying on the old tradition of teaching to pupils who came to them.

The momentum of the old traditions is still keeping alive these flickers of ancient learning. But it is doubtful whether they will last another generation. *Brahma-vidya* has lost its fascination, and one might say that the tendency to-day is to concentrate on the *purusharthas* of *artha* and *kama*, to the neglect in some measure of *dharma* and to the total eclipse of *moksha*. In these circumstances, the pursuit of *brahma-vidya* or even other branches of ancient learning in *gurukulas* seems likely to attract very few persons. Man may not live by bread alone, but parents and pupils want only bread-and-butter education.

The experiment tried at Kangri, near Haridwar, to integrate Vedic discipline as understood by the Arya Samaj, with modern studies, deserves the serious consideration of all who wish to preserve the

virtues of the ancient system. This is a different problem from that of keeping alive in India philosophical and religious studies on traditional lines.

THE XXXII ALL INDIA EDUCATIONAL CONFERENCE, MADRAS

The XXXII All India Educational Conference will be held in the City of Madras from 27th to 31st December 1957 with Mr. C. D. Deshmukh, Chairman, University Grants Commission, as President.

Apart from the General Sessions of the Conference, the following sectional conferences will also be held :—

1. Primary and Rural Education
2. Secondary Education
3. University Education
4. Teacher Training
5. Childhood and Home Education
6. Vocational and Technical Education
7. Examination
8. Indian Public Schools
9. Moral and Religious Education
10. Youth Welfare
11. Women's Education
12. Aborigines' Education
13. Education for Internationalism and Peace
14. Education for the physically handicapped
15. Oriental Studies—Sanskrit.
16. Oriental Studies—Persian and Arabic
17. Adult Education
18. Library

These sectional conferences provide opportunities for all—teachers, educationists and others—both individuals and organisations interested in Education—to participate in the Conference.

The previous Conferences held in the City of Madras were in 1929 and 1945. After a period of 12 years we are having again a Conference of educationists and others interested in education from all over India. Since the Conference is held within Madras State, teachers and others in the State interested in education have to bear the expenses. It is estimated that the expenses will come to about Rs. 20,000/- and this is not a big sum for the whole State to bear. A strong Reception Committee with Sri C. Subramaniam, Minister for Education and Finance, has been formed.

The Reception Committee have great pleasure in inviting all the above persons and organisations in the State of Madras to join the Reception Committee.

Any teacher or educationist or any one interested in Education in any part of India can enrol himself or herself as a delegate on payment of Rs. 4/- to the office of the Reception Committee. This will enable the delegate to secure the railway concession for the to-and-fro journey.

Only those that are members of the All India Federation of Educational Associations, directly or indirectly through one of its affiliated associations, will be registered as delegates. Since it will take some time for the delegates to obtain the concession form from the railway authorities,

members are advised to register themselves as delegates as early as possible.

Papers on Symposia: Delegates intending to read papers on the symposia at the Sectional Conferences are requested to send them along with brief synopses to the office of the Reception Committee.

Educational Exhibition

An Educational Exhibition will be held in connection with the 32nd All India Educational Conference.

The Exhibition will consist of the following sections :

- (a) Educational Psychology : educational measurements, vocational guidance, modern trends including projects and experiments.
- (b) Teaching Aids :
 - (i) Montessori, Kindergarten and Nursery
 - (ii) Children's Books
 - (iii) Audio-visual aids, etc.
 - (iv) Nursery schools
 - (v) Basic Education
 - (vi) Secondary Education
 - (vii) Advanced Studies
 - (viii) Collections, Albums, Models, Social Studies, Projects, etc.
- (c) Physical Education including health, hygiene and nutrition.
- (d) Diversified courses :
 - (i) Engineering
 - (ii) Secretarial
 - (iii) Agriculture
 - (iv) Home Science
 - (v) Music
- (e) Arts and Crafts and Hobbies
- (f) Safety first

- (g) Multi-purpose projects
- (h) Five-year Plans and Educational Statistics
- (i) Adult and Social Education and Education of Aborigines.
- (j) N.C.C., A.C.C., Scouting, Red Cross, Social Service, etc.
- (k) Books and teaching appliances, such as latest maps, charts, etc.
- (l) Scientific Instruments
- (m) Sports Goods

2. Carefully chosen exhibits are to be sent to the Convener of the Exhibition Committee, Sri R. M. Koshy, Headmaster, Wesley High School, Royapettah, Madras-14, so as to reach him on or before the 7th December, 1957.

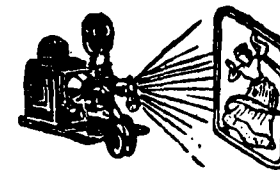
3. The expenses in connection with sending the Exhibits to the Conference and taking them back are to be borne by the Institutions or individuals sending them. The Reception Committee is not responsible for any loss or damage to the exhibits during transit.

The Exhibition Committee reserves the right to accept or reject any exhibit that may be sent.

4. It is proposed to bring out an Exhibition Guide Book. It will be helpful if those who wish to participate in the Exhibition send a brief report of the exhibits for inclusion in the booklet.

All communications in regard to the Conference or the Exhibition may be addressed to Sri V. Arunajatai, M.A., M.Ed., General Secretary, Reception Committee, S.I.T.U. Colony, Raja Annamalaipuram, Madras-28.

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Feed the child to build the nation

Students all over the country will be delighted at the news that the Gujarat University Senate has unanimously resolved to allow them to dip into text books during examinations. Were this 'open book' system to become general, 'Examination Nerves'—a painful malady—would no longer plague so many examinees. Teachers will be happier, too; much less prone to irritation when correcting papers.

But while parents and teachers see to it that the student—from eight to eighteen—feeds his mind on prescribed studies, do they insist on a routine of correct nourishment for his body? A balanced diet during these 'growth years' lays a firm foundation for future health, and youngsters—concentrating hard on studies and sports, using up energy day—need food that replaces this energy and helps them develop strong, active adults.

A balanced diet, consisting of essential food factors, must include and vitamins. Fats provide twice as much energy as wheat or rice, up reserves against illness. Vitamins are 'protective foods' necessary for normal growth; Vitamin A protects the eyesight and keeps the skin healthy while Vitamin D builds strong bones and teeth. Teen-agers need 10 ounces of fats and 3000 International Units of Vitamin A per day.

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The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXIII

NOVEMBER 1957

NO. 11

ON HEROES AND HERO-WORSHIP★

By

MALCOLM MACDONALD

It is an honour and great pleasure to come to this impressive school in this beautiful place on this important occasion. The only unpleasant moment of the proceedings for me—and for you—has now arrived: I have to make a speech. When I was wondering what I should talk to you about, I remembered something rather world-shaking that happened in Moscow last year. It was the debunking of the once arch-dictator of the Kremlin, Joseph Stalin. Some of his colleagues who had been lucky enough to survive his wicked tyranny criticised him viciously, and they also attacked what is called the Cult of Personality. They advised the Russian people to beware of hero-worshiping anybody.

But, of course, the Cult of Personality is only disastrous if you choose the wrong personality—like Uncle Joe Stalin. If you select the right hero, hero-worship is an inspiring and ennobling experience. All mortal men are human, and even the greatest of them have awful failings. But they also represent in their characters some of the grandest human qualities. If we study their lives, and seek to emulate their virtues, we have a chance, perhaps, of becoming better men ourselves.

If I may say so, I think it is especially important that boys should feel admiration for heroes, and try to model themselves, modestly, on the examples of great men. We need not confine our devotion to only one particular celebrated character. One person may excel in one virtue, but another will be the finest exemplar of some different enviable quality. So it is wise to cultivate a group of heroes who represent collectively many of the best traits in human nature. Some of them will be figures belonging to history, like the Emperor Asoka, or Abraham Lincoln, or Confucius, or Lord Nelson; and others will be men who are alive to-day, like Sir Winston Churchill or Mr. Nehru.

COURAGE

Let me tell you about some of my heroes, who represent various virtues. And let me start with a virtue which makes a particular appeal to boys. It is Courage. I shall tell you about one of the most courageous men I ever met. You have never heard of him, but twenty-five years ago he was famous. He was a German, his name was Dr. Bruning, and he was the last Chancellor or Prime Minister of Germany before Hitler shot

*On Wednesday, 5th June, the High Commissioner for the United Kingdom in India, presided at the Speech Day of Sherwood College in Naini Tal. Mr. Malcolm MacDonald's address is reproduced above.

his way into power. Bruning's government was democratic and liberal; and the reactionary, militarist, totalitarian Nazis were in opposition to him. They were very bitter against him, and even threatened to kill him. It was said that he never slept two nights in the same house, but kept moving to avoid being murdered in his sleep by his political enemies.

My father happened to be the Prime Minister of Britain at the time, and one week-end Dr. Bruning was coming to stay with us in England, to negotiate an agreement with the British Government which might end some of the quarrels between Germany and the rest of Europe, and help to avert a war. The Nazis were furious that the German Chancellor should do that. They said that he was a traitor to Germany, and declared that if he went to England they would assassinate him immediately on his return.

Dr. Bruning, nevertheless, came to stay with us. I confess that I felt intrigued that our house-guest might so soon play such an unhappy part in a tragic drama, and I watched him carefully to see whether he betrayed any sign of nervousness. He was a wonderful person with the refined face of a scholar, the wise speech of a statesman, and the quiet, modest manner of a saint who cared nothing for himself. My most searching scrutiny could detect no flicker of haunting fear in his eyes as he sat at our dinner table, ate the roast beef of Old England and conversed calmly on the last evening before he left us. Yet the German newspapers that morning had announced again that the next day he would be dead.

Dr. Bruning left us to return home. The following day I opened the newspaper apprehensively, expecting to see a headline proclaiming his murder. There was no such headline. There was no news at all about Dr. Bruning. All the reports of his arrival in Germany had been censored. Next morning there was a bare announcement that he had reached Berlin safely.

I heaved a sigh of relief, for he had become one of my heroes.

A friend who had accompanied him back to Germany told me later the true story of his return. When the ship carrying Dr. Bruning arrived at a German port, a huge crowd waited on the quay to meet him. They were an intensely excited and yet dead-silent multitude gathered round a space of open ground across which he would walk from the ship to a waiting train.

Dr. Bruning issued orders that no one else was to leave the boat until he had reached the train. He said that none of his staff, not even any member of his bodyguard, was to accompany him. If there was to be any shooting, he did not want anyone else to get killed. He would walk alone across that fateful open space.

My friend watched the scene from an upper deck of the ship. He saw the solitary figure of Dr. Bruning step deliberately down the gangway and stroll calmly to the train. As he crossed the open space, there were two attempts on his life, but both were foiled by the watchful police.

Courage is one of the lovely virtues; courage to stand by what you believe, to face all opposition, to be utterly regardless of self, to dare everything unto death.

WISDOM

Now, let me mention another pre-eminent virtue—wisdom. That is something that we should all like to possess, especially as a Founder's Day approaches. But most of us can't have it in high degree. Yet we can all be wise in small, everyday things, if we study the example and learn from the acts of truly great men.

I suppose that one of the wisest men who ever lived was King Solomon, of whom we read in the Bible. You remember the tale which reveals in a sudden flash his deep understanding and sagacity. One day two women came to him, quarrelling

about the possession of a baby. Each claimed to be the infant's mother, and each begged the King to pronounce judgement in her favour, and to give her custody of the child. The King listened to their arguments and counter-arguments. It was difficult to tell which woman told the truth, and Solomon could not decide.

So he called to one of his courtiers, "Bring me a sword".

The weapon was brought and unsheathed.

Then the King said, "Divide the living child in two, and give one half to one woman, the other half to the other".

At that the first woman exclaimed, "Oh Majesty, do not do that, give it whole to the other woman, so that it shall live".

But the second female retorted, "No, the King is right. The child shall be neither mine nor yours. Divide it".

At once King Solomon knew that the woman who was ready to renounce the child was the real mother, for her maternal instinct was insistent that the youngster should live in any circumstances. The other woman's indifference proved her to be false. So he gave the child—whole and hale and hearty, alive and kicking—to the first.

I don't suppose that any of you will ever have to face a dilemma like that. But you will have to face many situations in which an understanding of your fellow men, a compassionate feeling for their troubles, and sober decisions to help to turn things in right directions will be required of you. Consider the deeds of King Solomon, and of other wise men recorded in books, and learn from them about the warm sympathy, the calm reason and the cool judgement which comprise the rare quality called Wisdom.

GENEROSITY

Not all heroes are world-famous characters. Some are humble, unheard-of

citizens whom you or I meet by chance in our everyday lives. Let me tell you about one of those whom I encountered, who is for me the personification of another splendid virtue, Generosity.

He was a Chinese gentleman with the surprising name of Pong. All I know about him before I met him was that he was one of the richest men in South-East Asia. He had made not one fabulous fortune, but many fabulous fortunes in various mining, banking, shipping and commercial enterprises. At the mention of his name I conjured up a vision of an immaculately dressed, sophisticated multimillionaire living in palatial luxury.

I went to call on him. His house was large and its entrance was stately. The hall into which I was ushered was spacious too; but it was empty of furniture and bare of ornaments. I presumed that it was in process of redecoration, and that workmen had temporarily removed all its sumptuous belongings. A little old man led me to a solitary sofa. He was evidently a retainer to engage me in conversation for a few moments before he should conduct me to the great man. He was shabbily dressed and seemed under-nourished, and his hair looked as if it had not been brushed for several months. I discussed the weather with him, and one or two items of current gossip. I began to run out of small talk, and wondered when I should be introduced to the renowned Mr. Pong.

"I suppose", I remarked, "Mr. Pong is ceaselessly busy with all his stupendous businesses".

"Oh no", answered my companion with a twinkle in his eyes. "He's got plenty of spare time. I'm Mr. Pong."

I was astonished that this little dishevelled, down-at-heel caddy, who looked as if he had not got ten rupees to his name, was the millionaire. We had a good laugh, and I then began to learn how he spent his money. Afterwards I went to inspect the astonishing places that his wealth had

created and maintained—nursery schools for poor children, homes for aged people, vast wings of hospitals for the sick, and a temple dedicated to his ancestors. The comfortable furnishings which were entirely lacking in his own house were amply provided in those establishments. But no one was allowed to refer in public to the fact that he was their benefactor.

He was a very prince of unselfish Generosity—and as a result he was one of the most care-free, happiest men that I have met.

MAHATMA GANDHI

Finally let me talk of a hero who expresses another virtue, perhaps the greatest of all human qualities—the supreme virtue. It is affection—Love. I do not mean the romantic sentiment between a boy and a girl, or a man and a woman, which we read about so often in novels and see portrayed so much in films—although I do not despise that! I am speaking of a larger, wider, greater love—the sense of kinship, of sincere affection, that we should feel for all our fellow-men of every race and creed and culture round the world.

I remember how astonished I was when I first read in the New Testament Jesus's words "Love thine enemies". For years I could not understand that sentence. It seemed to me so contradictory, and to ask too much of people. Indeed, my private, personal opinion was that a man would be foolish to love his enemies—people who were trying to defeat him.

One of the men who taught me the truth of Jesus's words was a remarkable character who appeared in India in our lifetime. He was Mahatma Gandhi. At that time there was a bitter feud between the British and the Indians. The British ruled the country, and many Indians wanted to kick them out. Gandhi became the leader of the Nationalist Movement striving for Indian independence. He worked ceaselessly and passionately against the British.

But he did it in an extraordinary way. He would not allow his followers to use violent weapons. And he would never permit them to hate the British. The British were enemies, he said, but you should feel kindly towards your enemies. In the end affection would conquer them, and turn them somehow into friends.

I need not recount the well-known story. Eventually, partly because of Gandhi's example and partly because of British commonsense, the British and the Indians were reconciled, they reached one of the friendliest agreements in all history, the British withdrew voluntarily from India, the Indians assumed full power in their own country, and the two peoples were united in a new partnership which is strong not with bonds of force but with ties of affection.

I knew Gandhiji quite well. I remember my last meeting with him. It was in January 1948, ten days before he died. I sat and talked with him in Mr. Birla's garden in Delhi. He lolled on a couch on the lawn, basking in afternoon sunshine and munching an orange whilst he conducted with great liveliness our conversation. His old body was rather like the embers of a fire, aglow but gradually growing feebler: but his spirit was like a young flame, leaping eternally bright and illuminating.

He spoke that day of the relationships between different nations. He deplored the suspicions and hostilities which existed between some peoples, and the dark storm-clouds which these caused in human affairs. And he talked of the sources of light which might dispel those clouds, and said that one powerful illumination was the renewed friendship between Britain and India. Then, with his childlike directness and sincerity, he added, "I always felt that the British would give India her freedom, because they have the bigness of mind and heart to do great things. From now on the Indian and British peoples should be like brothers".

Remember Gandhi and his preaching and practice of brotherly affection between

peoples of all races and creeds. There is particular reason why you should venerate him. This school is an expression of one of the senses in which he profoundly believed—a friendly partnership between India and Britain. Do your best in your lives, to keep that friendship evergreen.

There are many other great men to remember in the past—famous soldiers, statesmen, scholars, philosophers, artists and saints. And there are splendid men

alive with us to-day, stupendous figures like the grand war-leader in England, Churchill, and the noble man of peace in India, Nehru. Do not be ashamed of admiring heroes. Do not be shy of hero-worship. Hero-worship is one of the means by which you learn how to conduct yourselves as true men, how to develop in yourselves the right qualities of character and spirit, and how to become, perhaps some day, heroes yourselves.

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THE EDUCATIONAL REVIEW
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Higher Education in England and Wales--II

By

Dr. L. MUKHERJEE, Lucknow

(Continued from page 487)

The most important event in the nineteenth century was the impact of the industrial revolution which affected higher education. Industries needed administrators who should be persons of tested qualifications and preferably with a hallmark from trusted bodies like the universities. Examination and giving a hallmark thus became an important function of the universities, and this attracted a number of students who came to study not for the social distinction that the university education offered, or the cultural value that the university life afforded, but merely to get degrees.

As most of these young aspirants belonged to the middle class, they could not afford the cost of a residential institution of the 'Oxbridge' brand. They wanted colleges near their home. Most of them could not afford to get residential public school (British brand) education, and the only secondary education they had was from the less expensive grammar schools.

With this they could not secure admission at Oxford and Cambridge easily, even if they could provide themselves with money. Their demand was therefore to get cheaper higher education near their residence. This culminated in the establishment of colleges, but these colleges were not permitted to grant degrees. There was, therefore, a demand for opening new universities.

London University

The immediate cause of opening a new university at London was, however, the establishment of a college for non-conformists at London who were not satisfied with the religious bias of Oxford and Cambridge. The more religious-minded

opened another college there as King's College. As the demand for giving a hallmark was strong, it was felt that if somehow or the other the two could be amalgamated, a local university could be established for the benefit of the town people of London.

The difference in the religious outlook of the two institutions prevented their federation, and therefore, when in 1836, the London University finally emerged, it became a mere examining body and the two colleges were non-residential, teaching units. The constitution provided elasticity of affiliating institutions outside the metropolis in its external side, and even colleges at Colombo in Ceylon and Singapore were once affiliated to London University in the external side. When our first Indian Universities were established at Calcutta, Bombay and Madras and later at Lahore and Allahabad, London served as the model.

But very soon the supremacy of the City of London was challenged by the growing towns and the external side has now shrunk to only the University colleges of North Stafford, Exeter and Stockton on Trent. Today, however, a number of local colleges and institutes have developed in the internal side; and the enrolment is 18,201 in the internal side, and 2,030 in the external. Nearly 29 per cent. of the internal students are women, and so London has a larger female population than either at Oxford or Cambridge.

Red Brick University

As has been said before, the municipalities of the newly rising industrial centres were no longer content with having merely a college of the external side of the London University and wanted to have universities of their own. We must remember that though due to geographical inertia and

With this has come the post of the Director of the Institute who is as important as the Head of the Education Department of the University. This has disturbed the unitary character of the Red Brick Universities a bit, for though some of them are trying to move out of the congested town areas to build campuses outside the city, they have so far retained a unitary character, in other respects except that assumed by institutes.

Another change is the provision of part-time education for the students coming out of modern schools up to the age of 18 if they are not occupied in wholtime

education. As this is going to be post-secondary education, it is some rudimentary type of higher education. Organising them as appendages of the modern schools would make them look like the higher elementary classes of the past. So some of them are attached to the universities as extension classes and others are emerging as County Colleges in some areas.

Thus we see that the pattern of higher education in England, though similar to ours in many respects, has yet many diversities.

(Concluded)

ROAD TO THE COSMOS

By

G. GOLISHEV, Director of the Central Aerological Observatory, U. S. S. R.

"At one time, and it was quite recent, even famous scientists and philosophers held that the idea of getting to know the composition of heavenly bodies was absurd. That time has passed...The application of jet apparatuses will open up a new and great era in astronomy, an era of closer study of the heavens". These words were written at the turn of the century by the eminent Russian scientist and theoretician of space travel, Konstantin Tsiolkovsky.

Today, automatic rockets have become frequent visitors to the upper layers of the atmosphere. The launching of an artificial satellite will bring man to the threshold of important discoveries. While hurtling through space beyond the atmosphere, or in its most rarefied layers, this unusual automatic laboratory will enable us to conduct geophysical, astrophysical, meteorological, and other observations during a prolonged period and over considerable distances.

Soviet scientists started using jet rockets for scientific purposes several years ago.

This research is being vigorously pushed ahead. In accordance with the programme of the International Geophysical Year, Soviet scientists intend to launch 25 rockets in the region of Franz Josef Land, and 70 in the central latitudes of the USSR. Thirty space rockets will be launched in the Antarctic, in the region of Mirny, the Soviet research station. The diesel-electric ship "Ob" has been placed at the disposal of scientists for rocket research at sea and in the Antarctic.

The special instruments in the nose of the rocket and in the detaching containers will rise to an altitude of nearly 125 miles. Some will land by parachute, others will transmit the results of their "observations" to the earth by radio.

...A silvery, cigar-shaped rocket is ready for the take-off. From behind a shelter, an operator turns a switch. An explosion rends the early morning silence, and the rocket, cutting through the gloom of the waning night, shoots into the sky. It roars like a whirlwind as it picks up speed. A man sitting at a tel

intently. Another telescope with a movie-camera is already pointed at the sky, while beside it a wireless receiving station registers the signals sent by the instruments in the rocket. These signals give scientists new data on the nature of the upper layers of the atmosphere, their density at various levels, their chemical composition, temperature, and so forth.

What is the temperature of the air in the stratosphere?

With the help of rockets it has been established that the temperature varies as the altitude increases. At first it drops as the warm breath of the earth gradually ceases to be felt. Then begins a cold belt with 55-65 Centigrade degrees of frost. After a stretch of 12 miles, the temperature begins to rise. Twenty five to thirty miles above the earth it reaches +15° C., which is due to the influence of ozone, a wonderful gaseous armour that absorbs short-wave solar irradiation and protects everything living from the destructive ultraviolet rays. If this layer of ozone were to disappear, our planet would become a scorched desert in a matter of a few minutes.

Rockets with special mortars fixed to their sides have enabled us to take test samples of air at an altitude of 50 miles, where the temperature falls to 70° C. below zero. At the appointed altitude, the mortars discharge containers—big cylinders with instruments and glass vacuum balloons. The air of the upper layers of the atmosphere enters these balloons through special valves that close automatically at the required moment. The parachutes attached to these containers open six or eight miles above the earth.

Such test samples cannot be taken at altitudes over 60 miles because the air is much too rarefied. For that reason use is made of a radio-frequency mass-spectrometer, which is a small automatic instru-

ment that continuously registers the composition of the air at any altitude. The readings of this instrument are transmitted to the earth by radio.

The first Soviet rockets with live passengers were launched six years ago. The experiments were made with dogs. Each rocket carried two dogs; some of the dogs have been in the stratosphere several times.

The animals were specially trained and were sent into the air unanaesthetized. This enabled scientists to study the reactions of the organism in its usual, normal state. During the first stage of the research, the animals were placed in the same airtight compartment as the instruments in the nose of the rocket and came down together with it by parachute. In the second stage, the dogs were dressed in a space-suit with a system of oxygen feed and placed in a non-airtight compartment. Seventy miles above the earth, the nose containing the animals was released. The first dog was catapulted at an altitude of 50-55 miles. The parachute opened three seconds later, and after a lapse of about an hour the four-legged passenger landed. The second dog was catapulted 22-25 miles from the earth. In this case the parachute opened two to two and a half miles above the earth. The dogs were photographed automatically throughout the experiment. It turned out that no essential changes took place in their behaviour and condition. Only slight differences in the frequency of the pulse and the character of the breathing were noted. The body temperature was practically constant. None of the conditioned reflexes were lost. All the dogs are healthy to this day.

Thus rocket engineering is serving science. Rockets have ushered in a new epoch in the study and subjugation of the atmosphere.

OUR EDUCATIONAL DIARY

By
'PEPYS'

6—9—57. Explaining the aims of the Kerala Education Bill which had been passed, the Kerala Education Minister said at a Press Conference held in Madras that the Public Service Commission formula was acceptable to a section of the non-Catholic and even the Catholic managements. Even under the present arrangement, there would be ample scope to select the teachers from the list. Referring to the attitude of the opposition to the Bill, he said that it did not put up any strong objection to any part of the Bill. The opposition sought to make much point of the allowances, but the Government gave an assurance that the salary included allowances. In the amended form of the Bill, managements were given freedom to opt out of the scheme and run recognised schools without aid. The Public Service Commission formula was included to put an end to the "illegal gratification" paid by teachers to managements to get jobs, with the result that while trained teachers remained without employment, untrained teachers were able to get jobs. He was not in favour of allowing too many priests and nuns getting into the teachers' list, though they would be given their legitimate share in the profession. The present practice was to teach religion before and after school hours. It would be hardly fair to place teachers at the disposal of religious organisations under Government order. They could of course start denominational schools, which might be recognised by the state. The aim of the Government, he said, was to regulate the relationship between the teacher, the management and the Government. Teachers were also given right of claim out of the grant which was not properly disbursed by many managements. They were also given the right to question any improper overlooking of their legitimate claims to promotion. As for the right of teachers

to have political affiliations, he said, it would be duly considered at a conference of teachers to be held. Personally he thought teachers did not belong to 'administrative' services and hence could be active politically.

[This seems to be treading on dangerous ground. That the teacher should be allowed to be politically active is perhaps not so revolutionary a view as it might at first seem. But he must have certainly have no liberty to air his views within the school atmosphere or allow his actions within the school in his capacity as a teacher to be influenced by political considerations.]

Welcoming distinguished educationists from America, Mr. C. D. Deshmukh stressed the need for making provision of adequate funds for the development of University education. He said that there were nearly 8½ lakhs of University students. Mr. K. G. Saiyidain stressed the need for the introduction of general education and developing courses in the fields of humanities, social and natural sciences.

[If this is the state of affairs in University education, how worse it is in the case of Secondary education? Having regard to our limited finances, it would be wise not to multiply universities and turn out mediocre graduates like bricks from a kiln. Let the universities—there ought not to be more than one university for each linguistic state—be fewer and well equipped, each specialising in a single department of knowledge and certainly only to students who have the talents for university education and not to all and sundry. If necessary, two or more universities in the same State

may be amalgamated. More money could thus be diverted to secondary education which is of such vital importance to the ordinary citizen and to national welfare.]

14—9—57. Speaking at Tellicherry, the Kerala Governor said that the teacher's job did not merely consist in preparing boys for examination and getting a large percentage of passes. The success of the teachers should be judged by the kind of students turned out by the educational institutions. It was the quality of education that mattered, not the quantity or the number of educated.

20—9—57. In a leaderette, the Hindu has criticised the view that craft itself could be the medium of education for life. It points out the difficulty of teaching mathematics, history, literature, history, geography and the sciences through crafts like spinning or gardening. Several crafts should be placed at the disposal of the child and give an opportunity to try his hand at them.

Sri C. Subramaniam put in a plea (when speaking at the States' Educational Ministers' Conference) for avoiding wastage in education by increasing the number of working days in colleges from 140 to at least 216 and working hours of professors and lecturers who at present did only ten hours work in a week. The U. P. Education Minister suggested that the large number of failed matrics and intermediates should be made to take to technical studies.

Speaking on the pattern of Basic Education, Moulana Azad said that it was the aim of the new type of education to see that all rural children go to school and receive education, but to become better farmers, better blacksmiths and better carpenters. Its aim was to create a social purpose and the recognition of the dignity of manual labour.

The practical financial difficulties of running the three-year degree courses which somehow were not popular among the students, was also discussed.

On behalf of the South Indian Publishers, a memorandum was submitted to the Union Education Minister protesting against the move of State Governments to nationalise the publication of text-books. It listed the following points: (i) It would result in dull, stereotyped instruction devoid of originality and freshness. (ii) The development of the various languages would be seriously hampered. (iii) Nationalisation of text-books would throw out of employment those employed in the publishing industry. It would also affect authors and men in the printing trade. (iv) It would cut off one source of steady income to the publishers. (v) If there has been deterioration in the quality of the textbooks, the blame must be shared by the text-book committees and the presidents of local bodies.

[The malpractices which are sought to be overcome by nationalisation may indeed become markedly worse thereby. On the other hand, research work should be done in text-book writing. Also, certain minimum standards of production and the quality of subject-matter should be demanded. The State could usefully come in only in the field of general publishing, and it could subsidise the publication of reference books and tasteful children's books.]

The Kerala Government have created a separate department to be in division of collegiate education, under a Director of Collegiate Studies. The Director and Public Instruction will have not one do with it in future.

21—9—57. The State Ministers' Conference ended on the 21st that

recommendation of the educational panel of the Planning Commission to make an earnest effort to provide free, universal and compulsory education to the children in the age-group 6—11 by the end of the Third Plan (1966) at least. It was also resolved to treat post-basic education as a wing of multi-purpose schools, the examination for both these categories being conducted by the same agency. The question of giving recognition to graduates of the Rural Higher Educational Institutes was considered, and it was resolved to appoint a committee under the chairmanship of a member of the U. P. S. C. to examine the question of a suitable syllabus with a view to give recognition to them for certain categories of Government appointments. So far as the recognition of the Diplomas granted by the Council of Rural Education as equivalent to the B.A. degree of the Universities for the purpose of post-graduate studies was concerned, the Universities were given freedom to examine this suggestion individually. The nationalisation of text-books was next considered. The Conference decided that such a step was beneficial both to the pupils and the parents, as thereby cheaper books of better quality could be produced.

At a press conference at Delhi, the Kerala Education Minister maintained that the Kerala Education Bill was aimed at establishing the economic condition of a hundred thousand persons of the lower middle and poorer classes employed in schools in the State. The teaching grant paid to the managers of schools did not reach the teachers in its entirety. The Bill is intended to put down this malpractice. He stoutly denied that the Bill envisaged upon religious and cultural relations, for it did not propose to regulate management or system of education. As Teacher control which the Bill undoubtedly would have on the managers, it was used by many for protecting their employees. given t. overlook Bill did not curtail the facilities for promoting schools of one's own liking. had given power to managers to

opt out of the scheme and run recognised institutions without aid, provided the education in primary classes was free and the teachers were paid the prescribed salary. The managers, he said, would have ample opportunity to select teachers of their own choice from out of the list drawn by the Public Service Commission, and the Government would provide for the unselected ones in Government schools. This guarantee would check the practice of taking premia by the managers.

22—9—57. Dr. Subbarayan, inaugurating the Institute of South Indian Affairs at the Gokhale Hall, Madras, said that he was against the introduction of the regional language as the medium of instruction at the University level, as that would destroy the unity of India and the interchange of University students from one part of the country to another. He was for the development of English and Hindi on parallel lines.

28—9—57. Addressing the members of the Poona University Court, the President stressed the urgent need for Universities concentrate on the development of character among the students. It was their duty to regulate the life of the student and make him imbibe those principles which really mattered in a man's life. The qualities which were inherent in man should be brought out by the teachers. Universities should set up healthy traditions and turn out men and women of character. He referred to students' strikes which had become a deplorable feature of present-day student life and suggested that the curriculum of studies should be so organised that under its influence honourable men and women of integrity could be turned out of educational institutions.

[This is possible of achievement only if we have teachers who themselves believe in the higher values of life. Another factor which will help in this direction is a general change in

outlook on the part of society, which now has very little real regard for men of real character, though it pays much lip-homage to them. The third factor which will contribute to this healthy development of character is a

deep sense of the true religious spirit, as opposed to fanaticism, in the body politic. If we are going to exorcise religion and separate it from our daily lives, we can never develop our youngsters' character.]

The Kashmir University and its eighth Convocation

By

Prithve Nath Razdan (Mahanori), Srinagar.

Since the assumption of office as the first paid Vice-Chancellor of the J & K University by Mr. A.A.A. Faiyzi, the well-known educationist and diplomat, the University has undergone some far-reaching and radical changes for the better, as was expected, not only because of the provision made in the University Amendment Act, 1956, but also as was bound to happen under an experienced and agile young man of parts.

1. The constitution of the Senate, Syndicate and the other University authorities has been amended to bring it in line with the recommendations of the University Education Commission in so far as steps have been taken, as far as possible, to have a preponderance of elements connected with academic life in an administrative capacity both in the schools and the colleges, and in the teaching capacity also from the latter alone.

2. The principle of nomination by rotation has been adopted for the Syndicate to eliminate, as far as possible, the familiar evils associated with University elections.

3. Election procedures have been laid down and ballot-type voting adopted in as far as the voters of the two main cities, Srinagar, and Jammu are concerned.

4. The examination system has been slightly reformed, in so far as the percentage of marks earmarked for the B. Ed. students' progress in local assignments in

their colleges has been increased to 25%. The same procedure is expected to be applied to degree and other classes also for a student's progress in the college and regularity of attendance.

This reform has been made, as said in the V.C.'s report, in response to the general complaint that a single University examination at the end of an academic course cannot alone be a reliable test of the candidate's achievement, and that something more is needed to supplement the University award. This was thought of as an incentive to the scholars to be regular rather than to allow them take matters lightly during the session and intensify their efforts towards the end to make amends for their grasshoppers' attitude earlier.

The reform is a welcome one for the B. Ed. course where the scholars cannot but be regular college students. In other classes, some provision to this effect has yet to be made for those who take these examinations as private candidates.

5. Specially welcome is the provision for the liberalisation of placements of successful candidates in the first and second divisions by condoning up to one per cent of the aggregate of marks obtained by them in all the examinations.

The Convocation Address

Addressing the graduates of the year on 19—9—57, Shri Humayun Kabir said that

the day was essentially a day for the young because it marked a definite parting in their lives. They had been pupils till then simply watching the course of events, he maintained. Now they entered life and had to act their parts well on that stage.

Considering the values they had imbibed so far, he said that the greatest value which the modern University had contributed to the youth of India was the development of intellectual resilience and a spirit of scientific inquiry.

He continued that the willingness and capacity to accept new challenges were conditions not merely for progress and prosperity, but for very survival. For, he maintained, those who had changed and adapted themselves to their environment had lived while others had faded from the scene.

Indicating the challenges which awaited them on the threshold of their lives, he said that whereas the different societies of the world were increasingly coming into contact with one another on the physical plane by improvements in the means of communication, which had unified the world in a way where peoples and communities could no longer live in isolation, even more important was the increase of the volume of pressure of the world of ideas which travelled almost simultaneously throughout the length and breadth of the globe.

As neither physical nor mental isolation was possible in the modern world, any attempt at shutting our windows and denying the impact of the outside world was fraught with danger to the welfare of the country and the nation.

The Indian youth were better off than their counterparts in the West, as they were fortunate enough to inherit the traditions of both the East and the West, the students of the West having imbibed their own alone. The challenge which awaited them was to translate into reality the ideas and ideals they had thus inherited, for they could repudiate either at their own peril.

Synthesis of opposites had been one of the major achievements of Indian culture in its periods of vitality. Synthesis of

opposites on a far greater scale was the task which faced the Indian youth of today. One of the most significant symbols of our attempt to reconstruct our national life was to be found in the two Five-Year Plans, which by avoiding both the extremes of the capitalist and the socialist types of economy, had produced an essentially Indian combination of economic means and social ends, the superiority of which had not only been recognised by the communist economists, but been hailed as worthy of emulation by other countries of the world.

The concept of a mixed economy, he maintained, was a judicious mixture of development between heavy industries and consumer goods industries, and also between public and private enterprise. Public debate being a great safety-valve in a democracy, he said, our plan had attempted to carry out national economic development, not through usages and dictation, but through persuasion and co-operation.

Life being a continued struggle, the greater the privileges we enjoyed, the greater the intensity of the struggle we had to face. And Indian democracy was striving to bridge the gap between the village and town life, and to combine in a new synthesis the special merits of rural and urban life. The Government was working to incorporate in our culture the value of individual initiative and personal freedom, while retaining the equally important values of respect for authority and social responsibility.

They wanted for the Indian people the material comforts enjoyed in the West, but they also wanted to cherish and enrich our spiritual heritage.

"Our constitution is inspired by the ideal of economic, political and social justice and equality of all in the eyes of law," he said.

All these ideals demanded a combination of intellectual daring and intellectual humility and a spirit of toleration. That exactly was the essence of higher education, he stressed.

STUDY OF TALENTED CHILDREN

By

SHAMSUDDIN, B.A., B.T., M.Ed., DONGARGAON, M.P.

Owing to great emphasis on the problem of how to deal with talented children, we made an experiment to find out ways and means to deal profitably with them. The questions that arose on the problem were:— Why are the children regarded as talented? How should one discuss their abilities? What should be the definition of the word 'Talented'? To decide all these, a common understanding was established.

Plan:

The group which was to study the problem was selected from the members of the staff of the Experimental School, Dongargaon, under the supervision of the writer. The first step was to find out teachers who had classified the talented children in their classes and were ready to study the problems in the teaching of such pupils. A representative group of teachers held conferences and decided to follow the following plan, and it was carried out accordingly.

A week's workshop was planned. It was held in this experimental school, which had the provision of a realistic working atmosphere better than a formal classroom. All the teachers used to meet daily from 7 a.m. to 10 a.m. and from 2 p.m. to 5 p.m.

Definition:

First of all, the group reviewed exhaustive definitions on the term, 'Talented Children'. Some of them brought dictionary meanings, and others dug out the words from professional literature about talented children. A bibliography was compiled by the group. In the end, they unanimously adopted the following definition: "The talented children are those who are intellectually superior and creative, who have high potential aptitudes, and whose

performances are consistently outstanding."

Further the group arrived at the following decisions about talented children: "There are many talented children in the school. They will grow, when an enriched programme is provided for them in their classes and with their classmates. The need affection, understanding, acceptance, security and the opportunity for creative expression. They should be identified early in their life. Class-teachers should be alert when talented children experience self-expression. Teachers should be given opportunities and encouragement to conduct experiments on talented children. Provision should be made for the continued growth of the aptitudes of talented children in order to benefit society. Talented children enjoy functional drill like other children. To have provision for the talented children's fullest growth the agencies of education—the family, the school and the State,—should be coordinated."

The study group also decided that their experiment was workable philosophy where the classes were small, and groups were set upon friendship and special interests and abilities. There are varieties of materials. There should be a library with a vast number and good selection of books.

Secondly, they dealt with the role of the teacher in picking up talented children. This enabled the participants to determine questions like the following. What kind of information is essential to study children? How should the intellectually bright children be identified? How should the mental traits of the children be understood? And how should their intelligence achievements, aptitudes and personality be measured?

Thirdly, they determined how to enrich the curriculum for the talented children. Special mention was made about provision of opportunities for creative expression and independent study. At this time, many talented children were interviewed to know how the teachers and the school activities could be more useful to them.

Lastly, they analysed the community and regional resources available for the enrichment of the education of the talented children. Here they took into consideration transportation, industry, art, music, literature, drama, small business and wild life.

On completion of the work of the workshop, the minutes were circulated to give the teachers workable resource material and to stimulate similar endeavours in other communities.

In brief, this is a simple plan to be worked out to study talented children and to establish such programmes. These can bring about common understanding in an area of study, all too often neglected. It is hoped that school systems, which have not yet realised the importance of this type of study, will soon be moved to do so.

AN EDUCATIONIST'S VIEW OF BEAUTY

By

NARASINGA PATNAIK, B.A., B.Ed., Berhampur, Orissa.

"A thing of beauty is a joy for ever", sings Keats. It is not physically limited, nor can time put barriers on it, since it is an everlasting gift to life. Beauty is not only fundamental, but also integral. It is a force that works in every thing.

It is beauty that first teaches the child love of the world. The child wonders at the fair scenes around it, and as it grows, it tries to understand the work of beauty embodied in the synthetic amongst the varied.

Aesthetics create inspiration in an artist, drawing him to the world of beauty, and he lives in the jocund company of fair objects. To the surprise of the unimaginative, a tiny gay flower smiles at him, and a graceful bouquet stimulates his adoration for Nature.

Infused by the spirit of beauty, the writer portrays characters that are artistically handsome. Since the world is a mixture of joy and sorrow, good and bad, he introduces a sorrowful element which is graceful when artistically judged. The evil-doers are nicely impersonated so as to

resemble the wicked figures of the work-a-day world.

The painter uses his brush to put what is splendid on the canvas. It is panoramic, although it represents the bright as well as the dark side of life. His sense of approach is beauty, from which springs paintings that charm all. No other standard of judgement can be applied. The same principle governs sculpture and architecture; and the self-same principle is divinely applied in the creation of the universe.

The singer sings, and the lovely melody of the song should appeal to us, whether the theme is pathetic or joyful. The listeners have to weigh the song in the scales of beauty. The musician sings to satisfy his inner craving; he is not concerned either with the pent-up sorrow or with the wealth of joy that the listener feels.

A lover of humanity sacrifices his all, notwithstanding the tribulations in his way, without expecting any reward or favour for his work. He sees beauty in his selfless actions, as he works unattached.

He loves the poor and courts immense misery and untold sufferings for redeeming man in distress. Here, beauty of work is in harmony with the well-being of the world. To him, a life lived for others is a smiling flower offered on the altar of beauty.

Seekers of truth do not retain an iota of selfishness in order to realise the kindly light that lights the divine shrine of beauty. Under no circumstances, however perilous they may be, do they swerve from the path. Are not ascetics more beautiful than angelic manifestations of physical beauty? Here, the standard of beauty being spiritual, the sages are extremely 'fair.'

Beauty is universal; nay, it is transcendental. Though its outward expressions

are ephemeral, they leave firm impressions on life. Flowers in a garden are loved, not only for their pretty looks, but also for their everlasting impressions embodied in universal beauty. It is a beauty of a natural phenomenon that engendered religious feelings in man of yore.

Beauty is infinite, and its finite aspects, if philosophically approached, are but a means to perfection. It is sweetly linked with life, mystically with art and emotionally with the universe. Those who move on the surface fail to perceive its workings. A poet in ecstasies may realise its divine aspect. It flashes on a great artist. It is the source of creative expression.

To conclude, it is meet to say that truth is beauty, which is a reality.

SPUTNIK—I

By

T. N. RAO, B.A., L.T., Dip. in S. Edn., (Retd) Social Education Propaganda Officer.

The launching of the world's first artificial satellite by Soviet scientists on the night of 4-10-'57 from the Siberian grounds marks an era in the history of scientific advancement of the world. Prof. Peter Kapitza and Lt. Gl. A. A. Blaganravov and a host of Russian scientists behind this great and successful achievement deserve the praise of the world. All honour to the genius of Soviet scientists! Humanity must be grateful to them for enlarging the bounds of universal knowledge and probing into cosmic mysteries that have been a sealed book for centuries.

'Sputnik' or the earth satellite is a spherical body shot into space by means of a powerful rocket. It has a diameter of 58 centimeters and weighs 83.6 kilograms. It has two radio transmitting sets which broadcast uninterrupted signals on 15 and 7.5 meters, and on 20.005 and 40.002 megacycle wave lengths. The

carrier rocket has imparted to the satellite the required orbital velocity of about 8000 meters (26000 ft.) per second. Its orbit is inclined at an angle of 65 degrees to the earth's equator, and the satellite travels at altitudes up to 900 kilometers above the surface of the earth. The satellite makes elliptical trajectories around the earth. A complete revolution of the satellite takes 96.1 minutes. The transmitters in the satellite are powerful enough to give good reception and the signals are sent in the form of telegraphic messages lasting 3 seconds with a pause of the same duration between. The satellite is at present maintaining its orbit and making trips covering 6,250,000 miles. The signals sound like 'Beep-Beep-Beep'. The Director of National Physical Laboratory, Delhi Dr. K. N. Mathur, heard these signals clearly, and the satellite was seen through ordinary binoculars in several

places in this country either at dawn or dusk. In some places like Madras and Bellary, the satellite is claimed to have been seen with the naked eye. Besides these observers, scientists all over the world have seen the satellite hurtling steadily on its orbital path at 18000 miles an hour. The satellite is said to have been also photographed in Czechoslovakia, Sweden, and Canada. It is also learnt that Britain has established radio contact with the satellite from world's largest Radio Telescope in Jodel Bank, Cheshire, by Prof. A. C. B. Lovel.

It is interesting to note that the rocket carrier of the satellite with its smaller diameter and orbit gained speed over the satellite and is also revolving about 900 miles in advance of the Soviet moon. Prof. A. C. B. Lovel said that "something catastrophic would happen to the rocket very shortly and he was very surprised that it remained above the atmosphere. It might happen within the next 24 or 36 hours". But nothing has happened to the rocket till now. The satellite however is still spinning round the earth giving out its 'Beeps', and keeping to its predicted track. It is also said that, at the time of writing, it is not giving out the usual signals due to exhaustion of its batteries. The various scientific instruments were installed in the satellite by Prof. Pessenkov. It is hoped that the photographs of earth and other planets taken through the help of these instruments will be presented to the world shortly. According to Prof. Scherbokov's writing in the 'Red Star' Russian scientists have planned to find out:—

- (1) Atmospheric pressure at different altitudes.
- (2) Pressure of ionisation.
- (3) Behaviour of rays emanating from the sun, stars etc.
- (4) Cosmic-rays-study.
- (5) Changes in the sun's surface.
- (6) Magnetic disturbances.
- (7) Shape of the earth.
- (8) Spectrum analysis of different cosmic rays.

Really the above items of scientific information require careful and intensive study by scientists all over the world before we can have a correct idea of cosmic nature and conditions. So far as we can gather at present, the Sputnik's flight showed that the upper layers of the earth's atmosphere were less dense than had been supposed. They provided new data on light particles (photons) and showed that previous conceptions were false because photons too were distorted by passing through the atmosphere. In fact, one of the reasons for launching the first satellite is to determine for the first time the density of atmosphere at different heights.

The launching of a satellite depends on its weight, the height to which it is to be sent up in space, the resistance of atmosphere during ascent and the speed needed to keep it in its orbit. The Russian satellite is reported to weigh 186 lbs. and was put into its orbit at a height of 560 miles from the surface of the earth. It is also said that the Russian satellite follows an orbit very close to a circle. The gravitational force of the earth varies with latitude, because the earth is not a perfect sphere and is flattened at the poles. So, it is also thought that the satellite's path might deteriorate owing to the greater altitudes of earth's atmosphere in latitudes close to the equator. Hence it is predicted that the satellite must eventually fall. On each orbit at the perigee (nearest position to earth), it is said, the satellite experiences a retarding force. This causes it to lose energy, but not speed. This energy is extracted at the expense of the orbit which shrinks. In other words, the average height above the earth diminishes. The apogee (furthest position to earth) moves closer to the earth until the orbit is circular. Then the satellite begins a spiral descent into the denser atmosphere and burns up because of friction of the air. The speed actually increases all the while, because more potential energy is extracted from the orbit than is accounted for by the retarding force.

In spite of British and American scientists' predictions that the satellite will eventually fall to the earth, or burn up when it enters the denser layers of atmosphere, one cannot feel certain about the actual time or place when it can enter the dense atmospheric layers. The great height of 560 miles at which the Soviet moon is spinning round the earth is far beyond the dense atmospheric belt surrounding the earth, and is practically in the basic layers of ionosphere where friction is eliminated, and where photons emanating from cosmic regions are at a higher potential and free from distortion of any kind, and these continuously energise the fuel batteries of the satellite and keep up its velocity in its orbital path without the possibility of shrinkage. If there should occur any shrinkage from its elliptical trajectory towards one of circular trajectory, the percentage of such shrinkage should be negligible. Hence, it is quite possible that the Soviet moon will not experience the drag to the extent indicated by some scientists—and it may keep on circling round the earth with no diminution in velocity. But the question of the rocket-case is however different. Its orbital path is liable for shrinkage as it is lighter in weight and has speed above the satellite itself.

Now that the Soviet satellite is circling round the earth at a height of 560 miles and with a speed of 18000 miles per hour, it is proved that the calculations made by Soviet scientists are correct. Encouraged by this successful experiment, Russia has launched a second artificial satellite on 3-11-'57, and it is travelling round the earth at a speed of 26000 ft. per second, and at a greater height of 937 miles above the earth's surface, with also a test-dog aboard this second satellite. It is hoped the 2nd satellite weighing $\frac{1}{2}$ a ton and with several scientific instruments in it will give to the world correct data and information about higher regions of cosmic world. It looks as though a voyage to the moon, our nearest celestial neighbour, is not beyond human ingenuity, knowledge and power. The Soviet scientists are very hopeful of a cosmic flight to the moon within a few years. In the next contribution I shall describe a voyage to the moon in a rocket-ship. The launching of artificial satellites into space is a stepping stone not only to reaching the Moon, but also for interplanetary travel. We can only acclaim with our Prime Minister, Pandit Nehru, that it is "great scientific advancement" and hope that the rocket era that has begun, will augur well and will be purely for the benefit and knowledge of mankind.

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Mathematics and Pupil Activities

(Continued from September issue)			
Unit	Aids	Activities	
Form V 16. Square Root	(1) Square and Square root tables (2) Charts to show the number of digits and zeros in the square of a number as well as is the square root of a number. (The number is an integer or a decimal fraction or mixed). (3) Charts to show the possible last digits in the perfect square.	1. Montessori square root board. 2. A number of pupils (for example 36) can be asked to arrange themselves in a square, in such a way that there are as many pupils in a single row as there are rows. They can be asked to discover the relation between the number of rows and the total number of pupils. 3. The above activity may be repeated with beads instead of pupils. 4. Laying of a square playground or garden, given the approximate area.	
7. Pythagoras Theorem	1. Practical demonstration by paper cutting. 2. Pythagoras Mount, 4 congruent right-angled triangles. 3. Charts to illustrate all the methods of proving the Pythagoras theorem. 4. Films and Film Strips to illustrate the theorem. 5. A wooden base with squares on the sides of a right-angled triangle scooped out. Lead shots just enough to fill up squares on AB and BC. (preferably the sides being 3, 4, 5 lead shots diam.)	1. Proving the theorem by paper-cutting, by the pupils themselves. 2. Application of the theorem in problems. 3. Calculation of the length of tie-rope and tie-rods. 4. Erection of tents. 5. Finding the length of the longest stick that can be placed in a rectangular box.	
18. Circles, Circumference.	The whole base to be covered with glass or plastic. 6. Cut-outs exhibited on the flannel board. Wheel, bangles, rolling hoop. The dial wheel of a radio set. A chart showing the gear ratio in a cycle may be made.	6. To find the height of a broken point of a tree. 7. Finding the depth of a tank with the aid of a water lily or lotus. 8. Finding the distance between two objects, C_1 and C_2, when there is an obstruction between them. Pupils are to go and observe the groove along which the roller moves for grinding chunam, and the path along which a cow may move when tied to a peg with a rope which is taut, and the working of the country oil mill. Pupils can be asked to find the circumference of a coin by a string or by rolling the coin along a straight line, and to find the relationship between the diameter and the circumference. They can also find the distance travelled by the rotation of a rolling hoop.	
19. Arc of a Circle.	A broken bangle piece or wheel, arches over windows and doors, arches in bridges.	Representing the path of oscillation of a simple pendulum on a cardboard by the pupils. Laying of tracks in the form of arcs at the ends of the sports tracks. Making of kites by the boys. A protractor is attached at the point of suspension of a pendulum, and the pupils are asked to note (a) that the angle at the suspension point varies directly as the amplitude and (b) that the amplitude varies directly as the length of the pendulum, when the angle is kept constant.	

Unit	Aids	Activities
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Form V

20. Area of a circle

An aid in which a circle is cut into numerous equal sectors and a parallelogram is made out of those sectors showing—The area of the circle = Area of the rectangle— $\frac{1}{2} \times 2\pi r = \pi r^2$.

The area of a regular polygon, when its sides tend to infinity, becomes equal to the area of a circle. Area of a regular polygon of n sides = $n \times \frac{1}{2} a \times h$. (where a is the side and h its height). When n is large, $n \times a = 2\pi r$ and $h = r$. Therefore Area of a circle = $\frac{1}{2} 2\pi r \times r = \pi r^2$.

Graphic representation of a circle, and finding the area, counting the number of squares inside it. 12" and 10" gramophone records can be shown. It is explained that the diameter entirely determines the size of the record.

Cutting of a circle into a number of equal sectors and pasting them in the form of a rectangle and finding the area of the rectangle. Cutting of a piece of paper required to cover exactly any circular object. Laying out a circular garden and flower-beds, and finding the area. Cutting out a circular metal sheet of uniform thickness and finding the weight per square unit.

21. Circular ring.

Quarter-anna piece. (Old type if available or a washer). Reference to a circular race-track or path around a circular flower-bed. A circular cardboard piece in which a smaller concentric circle is cut out.

Laying of a circular track and marking the various vantage points. Laying of a circular path and finding the area and cost of gravelling or repairing. Laying of a flower bed in the form of a ring and calculating the area. Finding the areas of the cross-section of the masonry of a well. Finding the area of cross-section of a pipe.

22. Sector of a Circle

1. A cardboard or paper cuttings in the shape of sectors.

1. Cutting of sectors in paper or cardboard with given angles and

finding the area. Deriving the equality formulae. Area of a Sector = $\frac{n \times \pi r^2}{360} = \frac{1}{2} r \times$

2. A chart showing a semi-circle, quadrant, $\frac{3}{4}$ of a circle, $\frac{7}{8}$ of a circle, $\frac{1}{10}$, $\frac{1}{12}$, $\frac{1}{15}$, of circles with the central angles marked to make clear that in the same circle, the area of a sector varies as the angle at the centre.
3. Reference can be made to the area covered by a wiper on the windscreen of buses and cars.
4. A sector formed by the two hands of a clock.

3. Boys can represent data proportionately by means of different sectors in the same circle.
4. Dividing a circle into a given number of equal or unequal sectors and painting them with different colours for decorative purposes.
5. Making of a Newton's disc.

23. Properties of a Circle.
Angle in a Semicircle

1. Chart showing various angles in semi-circle (and measuring them).

2. An aid containing a semi-circle and a set square.

1. Taking different points on the circumference of a circle and joining them with the extremities of a diameter and measuring the angles so formed.
2. Taking the middle point to the hypotenuse of a right-angled triangle and drawing a circle with the hypotenuse as diameter and the children can be asked to conclude.
This may be repeated with different right-angled triangles.
3. Construction of right-angled triangles, given hypotenuse and a side.

3. An elastic string is tied to the extremities of the diameter of a circle. Angles can be formed by the string by pulling it to various points on the circumference and each angle so

EDITORIAL

The Return of Grammar :

Grammar has been having a bad day for the last score of years and more, all over the world, and particularly in India which at one time in the distant past had developed it almost to the point of perfection. The abolition of the teaching of formal grammar has not led exactly to the results expected by its advocates. If it has eased the pupil of the burden of a difficult discipline, it has at the same time deprived him of an aid to training in clear thinking and effective expression. The apology for grammar, permitted to be sneaked in between lessons on poetry and prose, has proved very nearly a waste of time. Under the present scheme for the study of languages in Madras, pupils have to study a minimum of two languages (the regional language and English) and are permitted a maximum of four (Hindi and Sanskrit in addition to the two compulsory ones). Now if we take a pupil, who has had the wisdom or unwisdom of choosing to study four languages, we shall find that grammar has evaded him at every turn. He lacks even the most elementary grounding in fundamental grammatical concepts, in spite of his having been taught in some way no less than four grammars! The same is true of those clinging to two languages only.

However, nothing lasts for ever in this mortal world, and the prejudice against grammar seems to be dying out. The new syllabi in Madras now under active consideration prescribe a goodly dose of grammar. And the new outlook is reflected in two interesting articles in our contemporaries. Sri S. P. Singh, writing on 'The Teaching of Grammar' in *The Progress of Education*, dismisses the value of grammar as a record of usage or a lesson in logic. He would however recommend it as "a study of the mutual relationships of words in a sentence." The aim of the grammar lesson, as set out in *The Teaching of English* issued by the Incorporated Association of Assist-

ant Masters in British Secondary Schools, is quoted with approval—"to create interest in words, to sharpen sensitivity to their spirit and use, and to show how to avoid a drab or dull way of writing and talking".

The other article is from the pen of Principal J. M. Gilson of Mayo College, Ajmer. In *The Education Quarterly* issued by the Union Ministry of Education, he sets out to answer the question: "How Important is Grammar?" Defining grammar as the anatomy of language, he declares: "The drill in grammar and knowledge of its terms of reference seem to me as useful and necessary in learning and understanding a language as an understanding of mixtures and compounds and a knowledge of the names of elements is in chemistry." He adds that he is convinced that a drilling in grammar helps to develop the qualities of clear thinking and clear expression.

The return of grammar, under whatever pretext, is to be welcomed, though the objections to its study as a record of usage and as making for logic are not convincing. It is a fact that usage changes and grammar evolves. And grammar, as Mr. Gibson says, may not be a law given by God; it may be merely man's attempt to explain the way he uses words. But this does not mean that its study can be neglected with impunity and without degrading the standard of attainment.

Varsity Medium :

The recent discussion on education in the Madras Legislature showed an unhappy rift between the University and the Ministry. It has been plain for some time past that the University wants English to continue as the medium of instruction in Colleges, while the Ministry is anxious to replace English by the regional language at the earliest possible moment. The University fears deterioration

in standards: the Ministry hopes for better understanding by pupils and progress in the regional language. Much may be said on both sides, as was stated about the Saracen's Head in Mr. Spectator's essay. Nevertheless, the controversy is to be deplored, as it tends to drag an educational question into the mire of politics. Moreover, we feel that the whole matter should be treated as an all-India question. The change of the medium of instruction at the University level into the regional languages will mean that each University will be a hermetically sealed compartment in a linguistic sense. There can be no inter-university migration of students, no fruitful exchange of thought and information among the alumni of different Universities. This is a serious danger to the sense of unity which the study of English has developed in India. It may be that the risk will have to be faced ultimately. In that case, let it be a calculated risk, faced, deliberately and with a full knowledge of its implications and consequences. We would urge that the Union Ministry should not be a passive spectator of haphazard attempts here, there and everywhere, to remake the pattern of higher education in this country.

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See article in the *Educational Review* (Nov. 1955) pp. 204—206. For the name and address of the representative of the **Good Parent Group** nearest to you, please write for the free Brochure of the Population Essay Contest.

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The Eye Witness

(A MAHAKOSHAL FOLK TALE)

When the jackal came to court, he began yawning vastly.

"Didn't you sleep last night?" asked the magistrate.

"Last night," the jackal replied, "there was a great fire in the lake, and all the fish were burning in the blazing water. I spent the whole night eating them."

"What nonsense you talk," snapped the magistrate. "How can water catch fire?"

"Does not the magistrate talk nonsense, too?" the jackal asked. "How can a wooden pole ever give birth to a horse?"

All this has a moral for those with a prejudice against Vanaspati. It is this: never listen to rumours when the facts are known.

The chief facts about Vanaspati are that it is made from pure vegetable oils according to strict Government specifications, and that millions of families welcome it as an inexpensive and wholesome cooking medium. For extra nourishment, it is enriched with Vitamin A-700 International Units are added to every ounce, as much as there is in good ghee. All this, of course, is true of Dalda — India's most popular vanaspati.

A merchant rode into town, and spent the night at an oilman's house. Before going to bed, he tied his horse to a wooden post in the compound.

Next morning, the horse was missing. He asked the oilman where his horse could have got to and was told, "You brought no horse. You came on foot!"

"I rode into town," the merchant said, "the whole town saw me riding!" Just then he spotted his horse in the oilman's stable and exclaimed, "That's my horse!"

"No, that's my horse," the oilman said. "That wooden pole gave birth to it last night. It does so every year. Everybody in town knows about it."

The merchant complained to the magistrate, who asked him, "Have you any witnesses?" But everybody was on the side of the oilman.

Suddenly, the merchant remembered that he had helped a jackal on his way to town, so he replied: "Yes, my lord, I have one witness."

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LOCAL SELF-GOVERNMENT AND EDUCATION

By

Sri R. SRINIVASA IYENGAR, B.A., I.T., Principal, Srinivasa Tutorial, Coimbatore.

The White Paper on Local Administration is a revolutionary measure, attempting to effect not only great changes in the constitution and function of local bodies, but also the administration of education. Elementary education which was almost exclusively administered by District Boards is to be looked after by village panchayats and panchayat unions.

In ancient India, the village panchayats were the order of the day; and "The East was said to be the parent of the municipalities of the West." The government in India began with the village and not at the top, as in the West. The village was a little republic, and the village school was a true centre of learning and culture, when India had a system of autonomous village government. It is but proper that the real foundation of the national edifice should be laid in the villages that form the heart-centres of India's ancient unique culture. Village panchayats came to be constituted under the Village Panchayats Act of 1921; and the Rajah of Panagal called the late Mr. N. Gopalaswamy Iyengar the "father of modern village panchayats in Madras Province". He was far-sighted enough, in organising village panchayats, not to entrust the responsibility of running schools. The Village Panchayat Act of 1950 which, it is said, was framed to give effect to Section 40

of the Indian Constitution, did not make any material changes in respect of functions. Under the White Paper now before us, the village panchayats and the unions are to be successors to District Boards.

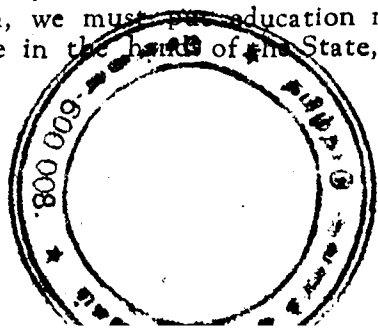
It is a happy augury that Mr. K. Santhanam, ex-Chairman of the Finance Commission, has, soon after the publication of the White Paper, deemed it necessary to administer the warning that education, health and communications should not be handed over to village panchayats, as proposed in the White Paper, and that the State Governments should not escape (shirk?) the responsibility of directly administering these departments. The Rt. Hon. Srinivasa Sastri, pleading for a unitary form of government, used to argue that elementary education should be under one central, all-powerful authority, which should dictate the policy and find for the Provincial Governments the necessary resources in money, personnel and technical advice. Even now, the Centre dictates the policy; for it has laid down that basic education is the pattern of elementary education for the whole of India; but it does not shoulder the burden of finding the requisite finance for universal elementary education which, in any planned development, should receive the topmost priority. In September 1945, Srinivasa

Sastriar wrote: "To me, it is a tragic reflection that our public men of all schools of thought, paying devout homage to the supreme importance of universal education, should at the same time be ready to devolve the responsibility for it on the Provinces and the States, on the impecunious transferred half of a local administration, on missionary bodies, on municipal and local boards and on the village communities which some wizard of the future is to summon to life from forgotten graves. In this county, free and compulsory primary education must be accepted by the State, not only as a burden, but as a constant and daily care. To trust it to the keeping of communal and religious bodies, or of factious village committees, is to court disaster". The condition of village polity has not since improved. The village reorganisation cannot be shaped by mere acts of the Legislature. Even two elections under universal adult suffrage have not promoted sufficient civic responsibility amongst the villagers; for this important work could be done only by the "quite effort of myriads of humble workers inspired and patiently organised by educational captains."

Even universal education of five standards is to be realised by 1965. What is the agency for achieving the universal education? Certainly, not the village panchayats. Progress in education ought not to be made contingent upon the competence and success of local self-governing bodies. Things have been moving in a vicious circle, between the State Government and the local bodies. Once Sir Alfred Bourne remarked, of course with a tinge of sarcasm, that we must make our choice definitely between education and local self-government, and that if the public really desired wider and better education, we must put education more and more in the hands of the State, and

less and less in the hands of other agencies. As Mr. Santhanam has suggested, the State should shoulder the burden of elementary education.

If the village panchayats could not be safely entrusted with the running of elementary schools, the machinery proposed in the White Paper for the administration of high schools now run by District Boards cannot be said to be satisfactory and competent to discharge the function. The Panchayat Unions, consisting of representatives of every village panchayat co-terminous in respect of area of jurisdiction with the Block Development area, will take several years for proper functioning; meanwhile, education will have suffered deterioration. Recently, most districts have been bifurcated and trifurcated for the purpose of educational administration; and separate district educational officers have been appointed. These areas may be constituted as separate educational districts; and separate *ad hoc* educational bodies may be statutorily constituted for administering elementary and secondary education. The village panchayats, and panchayat unions will have enough work to do, even without education. It is no good experimenting on what we know will surely happen. Teachers should not be thrown to the wolves of village power-hunters, whose oppression it is more difficult to resist than that of the wielders of authority in wider spheres. Educational institutions should not be dragged into the mire of faction and intrigue; and they should be kept as sacred as possible. Education should be in the hands of the Education Minister, and not of the two Ministers of Education and Local Administration. The State Government should, therefore, take responsibility for elementary and secondary education, without handing them over to the machinery proposed in the White Paper for reform of Local Administration.



RELIGION IN GANDHIAN SYSTEM OF EDUCATION

BY

Sri SHAMSUDDIN, B.A., B.T., M.Ed., Dongargaon, Dist. Durg, M.P.

"Educate men without religion and you make them but clever devils."—Duke of Wellington.

Gandhiji realised the truth of the above statement of the Duke of Wellington. "The whole system of education is defective", is his remark. His great discovery was: "Religion is absent from the very basic principles of education, and that is why humanitarian feelings are miserably suffering". He observed that the defeat of the real aims and ideals of education had been due to the seed sown by the foreign rulers, which was consequently resulting in spiritual and physical starvation and death. Gandhiji discovered the cure of this malady in the scheme of Basic Education with piety as one of the many forceful agents. It is really a great revolutionary step in the field of education. Its aim is not only to solve the problem of bread and butter, but also to provide food for the soul as well. His scheme embraces physical and mental abilities along with spiritual enlightenment making man humane. There was not a day of Gandhi's life in his 'Ashram', when it did not begin with the Gita, the Quran and the Bible.

Under the present circumstances, the problem of education in India, really speaking, is the problem of money. The Mahatma found its solution by making education self-supporting, and basic education has been started on grounds of self-sufficiency. The main feature of this system is that the centre of all education is some craft. In view of the environment and prevailing local conditions around the child, all learning is imparted to him through some craft. In fact, it aims at the development of the physical, mental and moral side of the child. In India, the majority of the people do not get even the

bare daily necessities of their life. Most of them rarely get even one meal or sufficient clothes to cover them. Their shelter is generally a thatched but tattered roof. The Gandhian system of basic education makes very satisfactory provision for training in crafts, spinning, weaving, wood-work, gardening, agriculture and so on, which help them to earn for their bare needs in life. Thus, this system of education acquaints them with how to cope with various situations of life and how to make them self-sufficient. The child not only develops intellectually, but also gets a good moral build up and is able to lead the best social life. He finally becomes a very useful citizen of the motherland.

Real meaning of Religion or Dharma:

Indian culture has all along been influenced by religion in the broader sense of the term. The Sanskrit word, *dharma*, originated from the root *dhri*, which means to put on or to accept. Whatever is truth and worth accepting is all *dharma*, and the rest is *adharma* or opposed to religion. This is the popular meaning of *dharma* or religion according to the *Shastras*. It may be this or that religion, but all religions aim at one common universal aim—lofty morals and a humanitarian look-out. Hence, Gandhiji meant religion in this sense as one of the indispensable items in the system of education. His opponents took the opportunity for criticism in the absence of any provision of religious books in the syllabus of basic education. In reply to these critics, Dr. Zakir Hussain said, "There is no one state religion in India". There are followers of various religions,

and as such the teaching of any particular religious book cannot be undertaken here in this land. Moreover, the Gandhian system of basic education provides equal consideration to all religions. Truth, non-violence, self-activity, love for the country, moral uplift and so on are common in all great religions. The Gandhian system of education, in fact, develops all the good qualities of head and heart, in such a way that there is all-round development of the child, making him a patriot in the true sense. In this way we find a close relationship between basic education and religion.

Development of Nationality:

The basic system of education in all its principles and methods encourages religion in the broader sense. Consequently, not only religion and morality, but culture and civilization as well improve, resulting in national enlightenment. As an example, basic education imparts instruction through the mother-tongue, which fosters a feeling of love for the motherland and national culture.

Today our country is considerably influenced by Western civilization which, in body and mind, is more or less foreign, and its soul is enshrouded in mist. The foreign language introduced as the medium of instruction by Lord Macaulay is solely responsible for this, the aim behind which was that Indians should forget their culture and civilization and become the slaves of the English rulers in all respects.

Dr. Iqbal has said: "If you mean to destroy a particular community, strike at the language spoken by that community." Realising this, Mahatma Gandhi introduced the national language in place of English. "By the medium of the mother-tongue" he said, "people will develop love for their own ancient literature". People will not only revive their own culture, but at the same time elevate their ethical and aesthetical standards of life.

Encouragement to Cottage Industries:

Another aim of the Gandhian system of basic education is to give knowledge of

petty and useful home industries and popularise them in villages. With the influence of the Western civilization, India today is also advancing towards industrialization and seeming capitalism. Great giants of machinery are seemingly conspiring with the millionaires, leaving the thousands of millions of masses at the mercy of fate. Such a step of industrialization, after the Western fashion is detrimental to the scheme of Gandhian basic education.

The plight of the rural population remains as usual. They go without food and without clothes, and their children go without useful education. The sweat of the rustic and his bumper crop goes to the *baniya* and the *sahukar* as usual. People of the urban area as well sail in the same boat. The little education that they receive leaves them nowhere. They have that great problem of unemployment before them. The Gandhian system of education provides a cure to all these problems. It aims at replacing large scale industries by small cottage industries. It will check corruption and moral degeneration caused by the unhealthy atmosphere of the mills and factories. Knowledge of various small industries will provide individuals with work to their own convenience and taste inside their own homes. The members of the family will work together, and as such the home atmosphere will remain free of all unhealthy possibilities. The moral standard will be high. All the prevailing distinctions between man and man will naturally sink. Proper knowledge of farming and tilling the soil will enable the agriculturist to reap the best fruits of his spare time, he will be more enthusiastic with this or that cottage industry. Similarly, in cities, the unemployment of the educated has made people's mind the devil's workshop. They do not understand dignity of labour and discard physical labour as a means to earn their bread. This also brings about a moral downfall and stimulates social crimes. The Gandhian system of basic education is the proper check to all this. When people will be busy, all these things will stop in the natural course.

The Problem of Starvation:

The trace of indifference towards religion and morality in India can be seen in the empty stomach and tattered clothes. Who can deny that poverty is the cause of all crimes? "Beg, steal or borrow," under such circumstances, is the only means of fulfilling the basic necessities of life. They have not a moment to give a thought to religion or piety and all that.

Ultimate Solution:

The age of science, of the atom and hydrogen bomb, of man-made satellites, has made man more or less the arch-devil. He is getting so blind in the pride of his power that he has started to misunderstand

himself to be the Omnipotent and the Omniscient. He does not give the slightest thought that he is changing into a slave of the machine and a mere cog in it. The existence of God, God forbid, is outrageous to his dignity. He is turning into a beast, and to satisfy the beast in him, he is tearing and devouring his own kin. Spiritualism and morality are the rejected words from his dictionary. If such is the case, he is not far from bringing his own end, like the Pharaoh in the Bible. An impending catastrophe is visible in its ugliest form. Gandhiji foresaw all this. He has discovered a way of deliverance, and it is in his basic system of education.

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Learning Through Craft vs Learning & Craft

BY

Sri M. S. V. CHARI, Tindivanam.

It is high time we stir ourselves to do some clear thinking in education, before a complete rot sets into our educational system. Having realised that bookish learning has made us a nation of quill drivers, we are determined to have education of a more useful type. In order to achieve this purpose, the Government of India have proposed the basic pattern of education to replace the present system. This experiment has been going on for the last ten years and still we are only in the experimental stage. Recently the Madras State has, by one stroke of the pen, converted all primary and higher elementary schools into basic ones. The sudden change has, to tell the truth, left the teachers dazed.

Basic education, as the Union Education Minister, Moulana Azad, insists, is not learning and craft. It is learning through craft. The teachers have no guide books on basic education, and small tracts issued by this State in this connection are too bare in outline and too meagre to give useful guidance to teachers in their day to day work. Their problem is this. Are they to teach the boys the three R's and general knowledge, or not? Or are they simply to spend the entire school day in craft work, and give talks to the boys on all things which have any connection with their craft?

To hold that everything that has to be learnt can be learnt through crafts is to hold a fractional view of basic education. No doubt much useful knowledge can be easily learnt and remembered through crafts. There can be no denying this. Even in the olden days, teachers used to take boys on excursions and explain to them many things they had read in their books. This is also supposed to be basic education. The practical work in laboratories is also basic education. So that, basic education is no new thing. It existed

even in the past. Only, it was not pressed much into service.

Basic education, as now envisaged, is only the acquisition of general knowledge on many topics connected with any one or more crafts. By the very nature of this scheme, we cannot hope to impart all essential knowledge which it is desirable for a young boy to learn. For the teacher, basic education postulates an uncharted sea of knowledge and depends for its success on a very high degree of general knowledge on his part, which we can hardly expect in him. Again, after ten years of experimentation, we are still in this stage of preparation of suitable lesson-notes for the junior and senior basic schools. Speaking at New Delhi on 20-9-57, Maulana Azad said: "We must formulate clearly what are the minimum requirements of this pattern (of basic education). The object of the basic pattern is to provide education for children, which would develop their minds and train them for a profession. It is a mistake to think that, in basic education, a child learns a craft in addition to receiving education. The real meaning is that craft itself is the medium of education for life." Very pertinent questions arise from this extract. Who are to formulate these minimum requirements? Are these to be confined to basic education "experts" (by which I mean people who swear by basic education)? Are ordinary educationists to have a voice in shaping these requirements? When are these men to be appointed? Till then, how are we to get on with basic education? What is wrong in a child learning craft and receiving education as well? How is this most beneficent method repugnant to the theory of basic education? What is the position of basic schools? Are books to be banned altogether, as these do not conform to the basic pattern? When is the Government

going to issue detailed lesson notes for teachers in basic education? Till then, should these teachers just mark time and allow students to idle away at schools? Luckily for boys, schools which have been "converted" into basic ones, are still going on in the same old fashion of teaching the 3 R's, though the teacher could well keep idle, asking the boys to spin away their entire school hours.

The *Indian Express*, in its 19th Sept. issue, has published the substance of a report by the Government of India expert on Basic Education. According to the report, which obviously would not see the light of day, the following are the criticisms.

(1) Teachers in basic schools do not even attend schools regularly, but absent themselves for days together.

(2) The boys of basic schools are not good even at crafts; they are far behind the boys of modern schools.

(3) Teaching through craft is a mere slogan impossible of achievement.

(4) Literacy and knowledge are considered to be of secondary importance.

(5) It only enables teachers to idle away their time.

(6) The basic education "experts" boost the results in basic schools.

(7) Basic education has very few advocates.

(8) The "experts" are afraid to give a true account of the results of basic education which is the accepted policy of the Government.

(9) The result of basic education is that the student neither acquires dexterity in craft or picks up any worthwhile knowledge.

(10) Basic education, from very infancy, far from developing dexterity, may develop distaste for craft work. Only children between 14 to 16 can enthusiastically take up to vocational education.

Not all the above criticisms are well-founded. But they ought to make our education policy-makers at the Centre sit up and think, reconsider their policy and make suitable adjustments.

There is no doubt that we need a radical change in our education policy. We have indeed to make education purposeful and not merely bookish. Basic education is certainly a good idea to achieve this aim, provided we can persuade basic education experts to give a different interpretation to it. Learning through craft is good, but by itself it will not make a boy sufficiently literate. It has necessarily to be supplemented by what is known as liberal education. I do not understand why basic education experts should fight shy of a liberal education. If they think that the time spent in such education is wasted, it is a foolish idea, to say the least. I would humbly suggest a compromise. I would earnestly plead for allotting 50% of the school hours to basic education, and the rest to general education. This will conduce to make our education healthy and purposeful.

If we swear by basic education alone and insist on learning through craft, we can only succeed in making our boys into semi-literate artisans.

[Note:— I would invite a general discussion of this subject with special reference to my compromise formula from teachers from various parts of the country]

OUR EDUCATIONAL DIARY

By

'PEPYS'

2-10-57. Inaugurating the special convention of the Malabar college teachers at Kozhikode, Law Minister Mr. V. R. Krishna Iyer emphasised the need for switching over of some of the Arts Colleges into Technical Institutes to solve the problem of unemployment in the State.

11-10-57. Sri. C. D. Deshmukh, speaking at Ernakulam, said that the University Grants Commission would be willing to bear 50% of the increased expense due to raising of the salaries of college teachers. He added that it was the duty of the State to help private colleges in their financial difficulties because the latter were discharging a great responsibility which might have fallen on the State. He also hinted that, in the course of five years, the examination system might undergo modification allowing of more objective questions and subjects of general knowledge to be included in the evaluation of the students' work during their period of study. He put in a plea for increasing the working hours of the colleges, and appealed to both teachers and students to work for the improvement of percentage of passes at the examinations and deprecated the award of grace marks for improvement of such percentages. He thought that in future technical and scientific education might take precedence over academical education, as it was the only way to improve the unemployment problem.

4-10-57. Sri C. D. Deshmukh, speaking at Kozhikode before a gathering of college students, said that funds placed at the disposal of the University Grants Commission were for development and not for maintenance of the State Universities (including private colleges) which was the sole responsibility of the States.

15-10-57. The Kerala State has decided to reduce the number of training schools as there were more trained teachers than were needed. The undergraduate training course has been increased from one to two years. It was also decided to extend training facilities only to those who were already in service in schools.

3-11-57. The President, speaking at Ahmedabad, advocated the acceptance of the Gandhian basic education system and complained that it was the non-acceptance of such a system that had contributed to the weakness of the present educational system in the country. It was the adoption of such a system, he said, that would solve the unemployment problem.

(It is a pity that even after ten years of experimentation with the basic system, nobody is wiser and it continues to be in the same experimental stage. The States have not the courage to openly denounce it because it is a pet scheme of education with the Union Education Minister. It is a solid fact that nobody, even the so called experts of basic education, have given any real thought as to how to make it a workable scheme in the daily teaching in schools. If after such lapse of time, the teachers are to be asked to frame their own syllabus, that is a pretty bad state of affairs, to be sure. And it has taken ten years for the Government of India, to bestir themselves to arrange for the publication of notes of lessons in basic education. It seems to be more than apparent that craft and general education should go together hand-in-hand, education entirely through crafts like spinning, gardening, and

agriculture being an impracticability. It is the duty of teachers and parents to express themselves strongly against what appears to be an educational fad, which has been allowed to be carried too far.)

5-11-57. In a note on secondary education, the Government of Madras has made out the following points: (1) The total duration of secondary education should be eleven years consisting of two units: (a) An integrated course of I to VII standards (b) Higher Secondary course of four years. (2) The integrated course should be common to all schools. There will be no difference in curricular contents between Higher Elementary Schools and Middle Schools. The integrated course would be a natural continuation of the Lower Elementary course and would replace the separate courses viz., the middle school course and the H. E. course. The standard of this integrated course would be that of the H. E. 8 years' course. The mother-tongue would be the medium of instruction in the integrated course. English will be taught as a compulsory subject from the fifth standard. The second unit would comprise of (a) academic and (b) diversified courses. The Academic Course would consist of learning the languages, Mathematics, the Sciences and the Humanities, and would enable students to reach the Pre-University standard and make them fit to join the three-year degree course. In the Diversified courses, general instruction, scientific and technical knowledge will be taught to enable the student to enter the pre-professional courses of studies or the 2nd year of the Polytechnic. The 8th standard will thus be common to both the courses and deal with a general education course. The regional language will continue to be the medium of instruction throughout the Secondary course. English will be a compulsory subject in the junior secondary course and the S. S. L. C. (Academic) course. When this is done, English will also become compulsory in the H. E. Stage. Hindi should be taught from

the 8th standard onwards. (4) The working days should be increased from 180 to 200 per year. (5) Students would be allowed to migrate from Secondary to Higher Secondary Schools. (6) Students choosing the academic course will have to study three different languages and offer them for the public examination. Students choosing diversified courses could study and appear for two languages, Regional Language and English. (7) Syllabi to be finalised and introduced into Schools in 1958-1959 for the integrated course, in 1959-1960 for the Higher Secondary course. (8) Government propose to publish Text-Books for I to III Standards in the beginning. (9) Grants-in-aid will also be revised.

7-11-57. Rajaji has criticised the State Government's move to statutorily fix the syllabus of the reorganised education scheme with no scope for changing it often, as a retrograde one. According to him, questions of curricula should be left to the teaching profession and the department.

The Education Minister, speaking in the Assembly, had said that the whole educational scheme should be brought in the form of legislation and passed by the House which would make it impossible for succeeding Governments to change the pattern of education except with the approval of the House.

12-11-57. The Government were giving their best attention to the problem facing the teachers because they knew that the success of the educational system depended largely on the teaching profession, said Sri C. Subramaniam in the Council. He also made a fervent plea for the co-ordination of the High School system of education and the University scheme of education and for the avoidance of wastage at all levels. He also stressed the need for an integrated scheme till the University stage. Talking of wastage, he referred to the large failures in S. S. L. C. and pleaded for a syllabus which would enable 90 to 95% of the candidates to come out successful in the examination.

Of course, he never had in mind any lowering of standards. Regarding the medium of instruction in colleges, they were agreed in principle that it should be the regional language, but they were not able to implement it. For this, the Government proposed to bring out text-books in various subjects in the regional language. Efforts will also be made to train lecturers to teach the subjects in the regional language. He appealed to the University authorities to cooperate with them in these endeavours to make regional language as the medium of instruction in colleges a practical proposition in the coming years.

14-11-57. The Educational Minister told the Council that the Madras Government would recognise the study of Sanskrit in schools outside the curriculum for purpose of giving grants.

23-11-57. At a meeting of the Tanjore District Teachers' Guild, a forceful plea was made for the extension of the pension scheme to all categories of teachers and to guarantee security of tenure to the profession by incorporating the necessary clause in the proposed Secondary Education Act to be moved in the Legislature.

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Unit	Aids	Activities
Form V		
	formed in the semi-circle can be measured and shown to be equal to a right angle.	
24. Angle between the radius and the tangent at the point of contact is a right angle.	1. A scale or a set square is used to demonstrate this by making one edge more perpendicular to the radius. 2. An aid containing a circular disc and a string joining the centre of the disc and an external point. 3. Tomahawk.	1. Drawing of parallel secants perpendicular to the radius and the secant at the extremity of the radius becomes a tangent. 2. Construction of tangents (1) at the point on the circumference, (2) from an external point, (3) Finding the length of the belt around wheels. (4) Drawing a circle of given radii tangential to a given straight line. Using a Tomahawk in trisecting an angle and understanding the principles involved.
25. Heights and Distances.	1. Clinometer. 2. Theodolite. 3. Charts showing the angle of depression of a boat from the top of a lighthouse and showing the angle of elevation of the top of a tower from a point on the ground.	1. Making a clinometer and using it to find heights and distances of flagmasts, tree tops, bell towers etc. 2. Using the theodolite just as above. 3. Finding the breadth of a river, heights of mountains and tree tops by drawing to scale the data got by these instruments.
26. Construction and Areas of Squares, Rectangles, Parallelograms and Rhombuses	1. Charts containing the different figures and their properties. 2. Formation of these figures with uniform sticks and screw.	1. Construction of these figures given various data. 2. Laying the garden and flower beds in these various forms and finding the area and the cost of laying or repairing. 3. Finding the area of fields or gardens of one of these shapes.
27. Simultaneous Linear Equations in two unknowns.		1. Doing problems on simultaneous equations. 2. Play acting by the pupils. Pupils can act as merchants, and deal in cows and buffaloes, coffee seeds and sugar. They can set and solve problems themselves.
28. Approximation	Newspaper cuttings containing approximate figures for population, share capitals areas, volumes, lengths and heights.	1. Guessing the measurements of objects and comparing them with the actual measurements. 2. Estimation of heights and distances. 3. Conversion graphs. 4. Weighing of certain objects like ice and luggage.
29. Unit of Volume	1. Thin threads. 2. Thin sheet of paper. 3. Books. 4. 1" cubes to be made up into rectangular solids.	Various rectangular solids of cube and cuboid shapes to be measured and volumes to be calculated. Estimation of volumes of water in rectangular tanks, cement slabs and bricks. Parapet walls, chalk boxes, pillars etc., Boys can be asked to make different dimensioned rectangular solids. (to be Continued.)

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Agents for South India :—

THE CHRISTIAN LITERATURE SOCIETY, PARK TOWN, MADRAS-3

IN FAVOUR OF ENGLISH MEDIUM

BY

Sri A. S. VENKATRAMAN, B.A., L.T., Madras.

The possible move of the Central Government on the recommendation of the Language Commission to impose Hindi as the national language in State business at the Centre and their proposed mandate to introduce Hindi as a compulsory medium in schools have caused not a little stir in the minds of active thinkers and knowing responsible parents. As if for a crusade for English, people of all shades of thinking are sure to muster strong sinking their differences, even when there is no need for a *causus belli*. The pity of it is that they cannot express themselves without importing sentiment, prejudice and heat into the controversy.

Parents who design their children for scientific education at any level or research or education in a school in a different place where their mother-tongue is not taught (and they are a good many) will be faced with a problem either to discontinue their children's education in the English medium or send them away to far off places spending a lot of money even on secondary education. It is a statutory enactment, that, if they are in a minority, their rights are bound to be respected, or the State ceases to be democratic.

That the regional language should be taught is one thing. That instruction in subjects should be in the regional language or Hindi is another thing. If instruction could be given in the Hindi medium, it might also be given in another medium, and certainly in the English medium as well. At any rate the provision that exists at present must continue. Why not?

This is the feeling of an enlightened section, who form a good few, and they are the sons or descendants of leading persons, as of others who not only took part in the national struggle for freedom,

but also in the furtherance, improvement and progress of scientific and industrial knowledge and undertakings in India. So far as education in mere humanities is concerned, any medium in school or college may be tried in early stages. But for economics, politics, technical education, scientific knowledge, ordinary or advanced or research, the particular medium that is useful is only one, and that is English. There is no good having English, unless it is introduced in early stages.

It is mere sentiment, pride or prejudice which rules out English. It is no longer the language of the foreign ruler. It is the language of cultural, industrial and commercial India, and so also of the Governments' different levels. It is an international medium. Apart from its being the medium of administration at the higher levels, apart from its being the language of legislation and administration of justice, as it is the language of higher education in all the Universities, to a greater extent it is still the common linguistic medium amongst the intelligentsia from all the linguistic regions and, generally speaking, for the public life of the country at all planes of All-India contact. Here let it be noted that to disown nobler impulses like gratitude under the influence of mercenary considerations is a Western virtue and an Indian vice.

In the U. N. O. cultural associations, India is playing a major role, and to continue this role, students also have to be trained. At least to help them, the existing facilities should be continued. To withdraw them at one stroke would be to forge a missile to kill progressive India.

Even an unwitting introduction of Hindi at the Central Government administrative level and in Universities or schools as a

preliminary to it may provoke an avoidable anti-Hindu feeling in the south, and much of the good-will that Hindi has already gained on a voluntary basis, will be altogether lost. The suspicions of the South against the North will be confirmed, while the confidence, not much in stock at present, will receive a shock. Surely enough, to avoid Hindi being fore-doomed in the South, English will have to be allowed to continue for two generations. Meanwhile, a slow introduction in schools will pave the way for Hindi. Even then English and Hindi at the Central Government level should continue side by side for a number of years.

Of course, this would mean that even for purposes of Hindi, English has to remain. Hindi or any regional language may even prosper as the protege of English for a time, till it rises to its full stature as a first rate language and as a fit vehicle for scientific, cultural, national and international and world contacts. One wonders therefore whether English can be dislodged without imperilling the chances of Hindi to rise and thrive. For that matter, a time-limit may be given for Hindi to raise itself as a fit language for use in the Universities and the Central Administration. Even then, English will have to remain at the University level for some years to come.

It is a matter for common knowledge that the Indian languages have been till recently *deficiency languages*, and that our intellects have been on starvation diet. It is only during the days of the freedom struggle, and more so after the dawn of freedom, that our languages have been able to pick up nutrition from free contact with Western and progressive countries, and happily for us, we are now free from *linguistic aphasia*. Not a little of this renaissance has been due to the free influence of English language and literature without the interference of the English Government, which, when scratched, betrayed the John Company. The remarkable output of literature in every regional language in the last fifteen years

must be set down among the notable achievements of Independent India. In this output, the contribution made by English-educated regional language scholars has been by no means insignificant, though some have loved their State, more than hating the country as a whole. It may also be stated that our literary output in the past fifteen years has exceeded our record in the two hundred years of British rule.

At the same time, it is good for us to be reminded that in countries like Switzerland, South Africa, Finland, Canada and Belgium two or three languages are given equal status. If so, English deserves to continue side by side with Hindi in our country at different levels of administration and of education in Universities and Schools.

Here let us be reminded that it is advisable to have a common script for all Indian languages. There is no novelty in it. Turkey and other nations have done it before. The script will at once bring many of our languages nearer to one another. What should this common script be? Roman. Arguments in favour of it are overwhelming, but suffice it to say here that 50 different nations of the world are using this script. The Chinese also are endeavouring to adopt this Roman script. As for ourselves, this is the most opportune moment, as we have a clean slate to start with about 300 million illiterate people. We have got to teach these how to read and write as speedily as possible, to found real democracy and not an apology for the same, as we have done with adult franchise.

Considered from all points of view, it would seem advisable to continue the English medium in schools where it exists and extend it to pupils and schools where it is demanded in the interests of pupils, better circumstanced than others either because of wealth or higher I. Q. It goes without saying that girls in convent schools taught in the English medium are always in a position to do better than others. As a matter of fact, I have found in my experience as an examiner that girl candidates

of a city high school scored a higher percentage and average (though taught in the English medium) than boys in other schools taught in the Telugu, Tamil or Malayalam medium. It stands to reason that students seeking the English medium must be given facilities wherever they may be and whenever possible, it being clearly admitted and accepted on all hands that the rights of the minorities should be respected in any democracy so called. Quite recently, the Bombay High Court pronounced a decision in support of this plea.

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Agents for South India :—

THE CHRISTIAN LITERATURE SOCIETY, PARK TOWN, MADRAS-3

EDITORIAL

Problems Before the Conference :

The All India Educational Conference, meeting at Madras at the close of this year, has many problems to consider. Recent events have however, brought one of these to the forefront. The recommendations of the Language Commission and the deliberations of the Parliamentary Committee sitting thereon call for calm and clear thinking about the language scheme in our schools and the medium instruction in our Universities.

The problem, difficult enough in all conscience even from a purely educational point of view, has been bedevilled by the upsurge of political and communal passions. The position as regards schools is not so fraught with danger as that in respect of higher education. At first sight, it may appear as if the medium for higher education may be English or Hindi or the regional language. The choice however really lies between English and the regional language. For non-Hindi States are not likely in the foreseeable future to opt for Hindi for this purpose.

Thus what appears to be in the offing is the adoption by the Universities of India of the various regional languages as the media of instruction. The prospect of the rise of this Tower of Babel should make us consider what we shall be losing and gaining thereby. The sense of unity which English has fostered and encouraged may be lost irretrievably. And each State may retire into its shell and cut itself off not merely from other States in India but also from the international community.

The Conference can look at the matter without political or partisan bias. It can balance the advantages of learning in the mother-tongue with the disadvantages of discarding English. And it can give a lead to the country and may perhaps even pour oil on the troubled waters of the language controversy.

Another problem of interest is the future of basic education. Have we not had at least a decade of experimentation over it? Is it not possible now to assess our experience of its theory and practice? If it has to be adopted throughout the country, the necessary expenses must be borne. The attempt to convert suddenly all elementary schools into basic ones may not effect the required transformation. The Conference may well pronounce an impartial verdict on basic education and indicate a programme for the future.

The status and emoluments of the teacher continue to remain unsatisfactory. The Conference should no longer shirk considering ways and means to improve these. The passing of resolutions has been in vain. The industrial labourer and servants of the Government in key position like the railway and postal employees have extorted a remarkably higher standard of living. But the teacher remains neglected. He is asked to console himself with the reflection that his profession is a divine mission, above all sordid, mercenary considerations. But fine words butter no parsnips, and the teacher requires higher emoluments in the place of futile lip-sympathy.

The zeal displayed by various State Governments for nationalising text-books is a trend which calls for serious deliberation. The dangers of this move should be brought to the notice of all concerned.

The need for maintaining some uniformity of pattern throughout India in the place of the *laissez faire* variations now unthinkingly permitted has to be seriously canvassed, and even the rough outline of a plan may be prepared by the Conference or a committee appointed by it.

In all these matters (and others too), we trust that the Conference will give a lead at once decisive and practical.

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BOOK REVIEWS

LIFE OF BUDDHA

By Kashinath Pheonix Publications, Karnatak House, Chira Bazar, Bombay 2. Price Rs. 1/50.

There is no doubt about the fact that down the ages, in all the two thousand five hundred years since the advent of the Buddha, countless numbers of men and women have become deeply influenced by the cult of the Master. The author of this handsome volume is, on his own admission, one of the very latest of the lot. He "accidentally ran into a French Buddha *bhikshu* on Jaku hill at Simla" and that did the trick for him. His curiosity for the Buddha and Buddhism was whetted and he felt urged to write what he learnt of them in the form of a book.

Shri Kashinath tells the story of the Buddha from the time of his birth and carries it on up to his 'Nirvana'. The book is thus made up of a number of interesting anecdotes, strung together, as far as possible, chronologically. How Prince Siddhartha became the Buddha and brought peace and happiness to a world which seemed to be full of misery and trouble is the theme of the book, and its several chapters throw light on one or other of the several admirable facets of the Master's life.

It is common knowledge today that the Enlightenment of the Master came out of an inner conflict of his mind. Born of King Suddhodan, under circumstances in which he could wield plenty of power and pelf, Prince Siddhartha chose to reign over the minds of men, not only of his age but of all times to come, rather than reign over a mundane empire he inherited from his father. He renounced wife and wealth, child and chattel, land and lordship to seek Knowledge, to seek Truth, to seek Happiness for all, not only for himself.

The quest, however, was not an easy affair. Even after severe punishment of the flesh, light did not dawn on him. He had to face and conquer several obstacles,

several temptations. But he conquered them all. It was then that Gautama became a Buddha. Knowledge came to him when he was only thirtyfive, on the fullmoon day in the month of Vaishakha. "Desire is the origin of all passions, all diseases and all unhappiness." This was what the Buddha discovered by his meditation, and it was a great discovery, indeed. As human desire is the root of all misery, he enunciated eight moral principles, eight paths to abolish this desire.

As with Socrates, so with the Buddha, his mode of talking was in the shape of questions and answers. He never abrogated to himself any special philosophy of his own. In fact, he called himself "Tathagata" which meant a person who came after the former (Buddhas). He emphasized the point that he was not telling anything new, but that he was merely carrying on the tradition of his fore-runners.

Under the guise of describing various incidents which took place in the lifetime of the Buddha, the author explains some of the most important principles of religion taught by the Buddha. That there is no point in lamenting over death is brought out by the story of Kisha Gautami. The acceptance of *bhiksha* from a dancing girl, Amrapali, shows the Buddha's utter indifference to the merely man-made distinctions in the different classes of society. His meeting with his father and his wife brings out several other precious doctrines. Says the Buddha to the King: "We are all unhappy by birth, death, disease, destruction, getting what we do not like and losing what we love: Birth-death, anger, hate etc., are everywhere. They are the signs of conflict and inconsistency in our lives. There is conflict in all the world and Salvation means getting oneself free from this conflict."

To those who thought that he was trying to convert people to a new faith, he said: "My people, I have nothing to do with change of religion. I do not want only to

enlarge my sect, for it is not the business of Tathagata to ridicule Vedic religion. The foundation of religion is not blind faith, but purification of mind with conscious effort. For this purpose only I have put my path before you for your consideration."

One point which troubles the mind of most introverted thinkers is the mystery of birth and death. Where do we come from and where do we go to? Did we have a previous existence before birth, and will we have a future existence after death? This is a question which puzzles even very mature thinkers. Here we have the Buddha's answer: "Birth and death are but two sides of a single coin. The reason of death is not any disease, accident, or the like; but birth itself is the reason of death. In this state of cause and effect, the soul is always thrown from here to there and from there to here. New birth only means a new state or a new garment. Now, the reason why we cannot remember anything about our previous birth is that our material memory is unable to break through the spiritual layers and bring with it the effects and memories of the past. With the power of the soul, you can know your past or future birth."

Then, again, the question is often asked, 'What is Nirvana?' The Buddha's reply is as follows: "It is not possible to describe Nirvana. It is not Nirvana which can be imagined. Nirvana is beyond all ideas, beyond all logic. It is desirable to keep silent about the revelation of such greatest truth. In practical language, it can be said that Nirvana means the end of greed, hate and temptation and the greatest peace of mind."

There is no doubt about the point that Shri Kashinath has presented these and many other valuable principles taught by the Buddha in an easily understandable style. The language is simple and the style clear. One comes across a lapse in spelling or grammar but rarely.

The illustrations in the book are numerous, and they help the young mind

to grasp the subject dealt with more easily than it would otherwise have been.

The print, paper and get-up are definitely good.

A. G.

EDUCATION IN INDIA TODAY AND TOMORROW

By Dr. S. N. Mukerji Professor of Educational Administration, Maharaja Sayaji Rao University of Baroda (3rd Edition, Revised and Enlarged) pp. 412, Available with Acharya Book Depot, Baroda.

This is a very well written book on Education in India, very useful to teachers in general and educationists in particular. The book is divided into twelve chapters, each with a significant heading. The important chapters are:—

Basic Education, Primary Education, Secondary Education, University Education and Technical Education.

The approach to every topic is scientific and unbiased. It is stated forcibly. "Thus Basic Education has not in all cases had the desired result." "Even in Bihar," as a writer mentions quite recently, "the masses have not much liking for it." Such an impartial analysis will lead to rectification of faults and effect an improvement in the educational system of India. It is necessary that all educational reformers should ponder over the statement. "But experience seems to suggest that Basic Education at the lower stage is unlikely to pay its way." So let us not put too much faith in this aspect of self-sufficiency of the scheme.

Primary, Secondary and University education are dealt with in a fairly detailed manner. Higher Education in ancient India has been referred to; but it will be good, if the readers' attention is invited to the fact that education in ancient India was free and thorough in all the stages.

It is a welcome feature to read about the author's opinion on the medium of instruction, which is scientific and practical. 'Regional Language must be the medium of instruction throughout India' is a good

solution for setting at rest all linguistic quarrels.

As regards female education we should remember that "the fields of activity of both the sexes are entirely different... We want to avoid sex-war in India."

The chapter on Technical Education is well-written with an eye on the ultimate good of the country. The book is well illustrated.

V. Thiruvengkatacharya, M.A.,
Principal, New College, Madras.

EDUCATION IN INDIA (1952—1953)

Ministry of Education, Government of India.

It is publication No. 203 of the Government of India dealing with the progress of education in 1952-1953. It is a well illustrated book useful for all educationists. The cost of education under different headings is given below.

- (a) Primary Education Rs. 44,20,38,765
- (b) Basic Education Rs. 6,15,51,672
- (c) Secondary Education Rs. 38,07,04,326
- (d) University Education Rs. 21,16,07,026

Basic Education cannot therefore be self-supporting.

V. Thiruvengkatacharya

EXPANSION OF SCHOOL BUILDING

A Comparative Study. Geneva, International Bureau of Education; Paris, Unesco. Publication No. 184. 1957. 244 p. Sw. fr. 8, 12sh. 2.50

The acute shortage of school buildings is a world-wide problem affecting the more advanced countries just as much as the less fortunate. Considering the universal nature of this shortage, the Unesco-IBE Joint Committee decided to commission the International Bureau of Education to undertake an international inquiry covering 57 countries. As a result of this inquiry, it can be seen that in most cases the sums allocated to school building vary between 15 and 30% of the total education budget. In three quarters of the countries of the world the annual rate of increase in the number of buildings for primary and secondary schools lies between 4 and 10%, generally

about 5%. About 70 of every 100 newly built classrooms are intended for primary teaching. In the more highly developed countries, one new class-room is built yearly for every 700 or 1000 children of school age, while in the least well equipped countries the proportion is one new class-room for every 100,000 children. Building plans drawn up for the future (generally on a five-year plan basis) in 24 countries cover a quarter of the world's population and should supply school accommodation for 40 million pupils.

Besides such statistical facts, the reader will find, in this volume of comparative education, detailed information on the distribution of legislative, administrative and financial responsibility in the field of school building, on the contributions of local communities and private initiative, on the survey of needs and the steps taken to combat the shortage, on proposed building programmes (administrative, financial, technical, architectural and educational aspects), on emergency measures, and lastly, on international aid, received, hoped for and likely to be received.

P. R.

TRAINING OF PRIMARY TEACHER TRAINING STAFFS

A Comparative Study. Geneva, International Bureau of Education; Paris, Unesco. Publication No. 182. 1957. 202 pp. Sw. fr. 8, 12sh. 2.50

After two volumes on the training of primary teachers and that of secondary teachers, the International Bureau of Education now completes its research in this field by an inquiry into the training of teacher training staffs, in which the Ministries of Public Education in 66 countries have collaborated. This study shows that in about half these countries there exist specialist establishments of the Higher Training College type, where frequently secondary teachers are trained as well as the "teachers of the teachers" for primary education. In the other half of these countries, staffs of training colleges are trained at the university (sometimes in a faculty of education), while the case of

countries where the two systems are in force at the same time is quite common.

In this survey, the very complete table of the subjects studied by staff in training in the 66 countries is worthy of special mention. The subjects in the curricula are grouped under three headings: general education subjects, educational sciences,

non-academic subjects. Other interesting chapters are: kinds of establishment providing staff training; their specifically professional training; the training of instructors in non-academic subjects and of the teachers in demonstration schools; the further training of in service staff; methods of appointment, etc.

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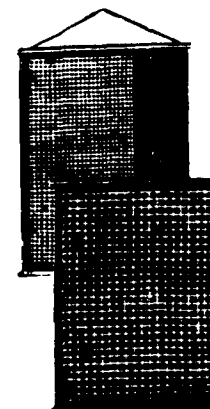
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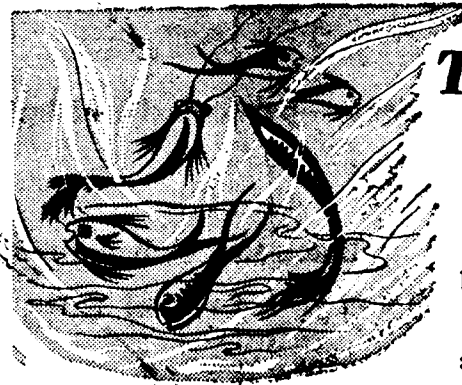
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The Eye Witness

(A MAHAKOSHAL FOLK TALE)

When the jackal came to court, he began yawning vastly.

"Didn't you sleep last night?" asked the magistrate.

"Last night," the jackal replied, "there was a great fire in the lake, and all the fish were burning in the blazing water. I spent the whole night eating them."

"What nonsense you talk," snapped the magistrate. "How can water catch fire?"

"Does not the magistrate talk nonsense, too?" the jackal asked. "How can a wooden pole ever give birth to a horse?"

All this has a moral for those with a prejudice against Vanaspati. It is this: never listen to rumours when the facts are known.

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A merchant rode into town, and spent the night at an oilman's house. Before going to bed, he tied his horse to a wooden post in the compound.

Next morning, the horse was missing. He asked the oilman where his horse could have got to and was told, "You brought no horse. You came on foot!"

"I rode into town," the merchant said, "the whole town saw me riding." Just then he spotted his horse in the oilman's stable and exclaimed, "That's my horse!"

"No, that's my horse," the oilman said. "That wooden pole gave birth to it last night. It does so every year. Everybody in town knows about it."

The merchant complained to the magistrate who asked him, "Have you any witnesses?" But everyone was on the side of the oilman.

Suddenly, the merchant remembered that he had helped a jackal on his way to town, so he replied: "Yes, my lord, I have one witness."

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