

No. M 272

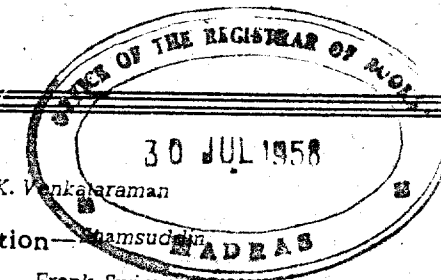
404
3.58

4



Hon. Editor :
PARASURAM
Asst. Editor :
C. KRISHNAN

CONTENTS



Lure of Phantasy—T. K. Venkataraman	... 14
Philosophy and Education—Mamsudhan	... 14
How Classics are Made—Frank Swinnerton	... 15
New China Forges Ahead Towards Universal Primary Education	... 15
University Administration in Britain—C. M. Macinnes	... 15
XLVIII Madras State Educational Conference	... 15
School Managements—R. Srinivasa Iyengar	... 15
Our Educational Diary—Pepys	... 16
Middle Schools—M. Nagasubramanya Aiyar	... 16
Editorial	... 16
Book Reviews	... 16

1958
JULY
LXIV, NO. 7

THE EDUCATIONAL REVIEW — ESTD IN 1895 — MONTHLY RECORD FOR INDIA —

SUBSCRIPTION (Inclusive of Postage)

: Rs. 5
y : Rs. 3
nnual) : Rs. 6-50

16, Sunkuvar Street,
TRIPPLICANE, MADRAS-5.

EDUCATION FOR WORLD UNDERSTANDING

— A HANDBOOK OF SUGGESTIONS FOR TEACHERS —

By R. P. MASANI

FORMER VICE-CHANCELLOR, UNIVERSITY OF BOMBAY

Pages 158

Cloth-Bound

Price, Rs. 2.50

In this book the author indicates how a teacher can avail himself of the opportunities available to him in the classroom or outside to use the material provided for talks to create among his students an interest in world trends and problems of international relationship and thus foster world understanding and world loyalties. It has been written under a contract with UNESCO and published with the approval of its Secretariat which has found the presentation 'unusual and greatly to be commended.' Dr. Radhakrishnan says in a foreword that the author 'has helped to bring the ideal of human unity a little nearer. Those who use it will catch a little of his deep faith and enthusiasm.'

SOME OPINIONS.

"The profound sincerity and disinterested enthusiasm that inspire the author of this idealistic 'handbook' are.....worthy of the highest esteem."—*Times of India*.

"Though the author is not a professional teacher, he demonstrates in a remarkable way how subjects like History, Geography, Civics, Mathematics and Science and even Literature can lend themselves for creating in the pupils a love for a new world of peace and fellowship and inculcating in the young minds the idea of human unity."—*The Hindu*.

"The author deserves our praise for his attempt to find the way to international understanding from the context of the existing syllabus which is bound to inspire a new recruit to the teaching profession."—*The Pioneer*.

"Every chapter of the work under review bears evidence of the author's vast reading and versatile talent."—*Kaiser-i-Hind*.

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Agents for South India :—

THE CHRISTIAN LITERATURE SOCIETY, PARK TOWN, MADRAS-3

The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXIV

JULY 1958

NO. 7

LURE OF PHANTASY

By

Prof T. K. VENKATARAMAN, M.A., L.T., Madras.

"Once upon a time," begins the grandmother, and the expectant child is by her side, his eyes agog with excitement. Stories of weird and incomprehensible events enthrall attention. There may be a magician. He has a ring, which, as in the story of Aladdin, calls a gnome to obey his commands. He has a collyrium, which, as in the story of Ali Kojiya, when applied to the eye, enables vision over long distances or into hidden treasure. He has a vessel, which, like the *akshayapatra* of the *Mahabharata*, supplies food whenever desired. He has a flower or fruit which, as in the story of Gule Bakavali, when smelt or eaten, cures all diseases, including deformities like blindness. He has a quiver which, as in the case of the puranic heroes, is never empty of arrows. He has a carpet which, as in the familiar story in the *Arabian Nights*, carries him to any part of the world. What about his garland which makes him invisible? Or he utters a spell to conceal his shape, and repeats it backward to make himself visible. His shoes carry him to any distance, while his ear-ring enables him to hear the speech of insects. His wand restores a corpse to life. His mirror becomes dim, if his wife is false, or he has a ring which pricks his finger in that event. He could turn round the ring in the finger to see what his wife is doing. Better still, he has a dress which shrinks and falls off, if worn by an unchaste

woman. What about his magic pill? A person, who swallows it, drops jewels out of his mouth whenever he speaks. The story-teller advances further in one of the stories of Vikramaditya, in which a woman, appropriately called 'Muttu-nakai', drops pearls out of her mouth every time she laughs. Here, there is no need of any pill. The woman has the gift by nature.

We hear of the magic herb. When it is carried, all fall into a deathlike sleep, which reminds us of the spell which put the Sleeping Beauty to sleep. Hanuman brought the herb, *sanjivi*, which revived the dead. A story speaks of the magic drug which causes all vitality to flow out and leave the person faint. One of the stories of Madanakamarajan speaks of a woman pouring out a love-potion into a drain which a serpent swallows; and thereupon it becomes her lover.

Spells can change human beings into beasts or birds. In the familiar folklore story, the untrue wife stands within a magic circle of ashes, chanting an incantation, and then blows some ashes on her husband, crying "Become a dung-eating pig". He is restored to his form by another enchantress. Another woman goes to the crossing of three roads on a new moon midnight with a tilaka of blood on her forehead, and offers the oblation of the flesh of a corpse got from a grave

to the devils. This reminds us of Faust's bargain with the Devil. Speaking of demonology, imagination has gone wild. One of the giant's two heads was like an eagle's and the other like that of a tortoise. He had the body of an elephant, wings like those of a gigantic bat, and a tail which ended in a sting. He was more terrible than the giant to kill whom Jack climbed the bean-stalk, for that giant had only two human heads. A fantastic giant belonged to the genus, Cyclops. He was as tall as a palm tree, his legs resembled masts and he had a flaming eye in the centre of his forehead. The prince in one of the stories of the *Katha-sarit-sagara* got the favour of a giantess by the novel expedient of stealing behind her and quaffing milk from her breasts which she had slung over her shoulders and down her back. Trees fell down at the tread of puranic giants and wild beasts scurried in sheer terror, hearing their roars.

Folklore speaks of the poison-damsel whose breath, bite, sweat or embrace conveyed fatal venom. The *Bhagavata Purana* refers to the demoness, Putana, who killed children with the poison suckled by them out of her breasts. But, the story-teller need not always depend on the supernatural. The merchant in the *Arabian Nights* who visited the virgin kept secluded in a castle, arrived there by a mechanical chariot. The Iron Maiden mentioned in an Austrian story enfolded a person in her steel embrace, if one of her nipples was pulled. When that nipple was twisted, iron spikes shot out from her, lacerating the victim who died in agony. The other nipple was pulled to liberate the corpse.

The good and doughty warrior, fighting against evil, has no end of troubles to overcome. Magic obstacles have to be surmounted. A brass soldier may bar the way. Dragons, like those which Sir Guy of Warwick met, appear. A lake has to be crossed with the aid of a spell which divides the waters and leaves a path across, or a boat rowed by a woman of

copper is to be propelled by operating a secret hole in her body. Sirens like those who tried to entrap Ulysses solicit with entrancing songs, or nude mermaid appear invitingly from out of the waters. Sometimes, the guardian of a gate has to be killed, but not in an ordinary way. His life is secreted in a worm in the body of a monkey living in a particular tree, or it may be kept in a cunning receptacle in a hidden cupboard. Fancy runs riot in describing the places visited by the adventurer. In the garden, the dust is saffron, and the stones crystals; the fountains spout rose-water and there are fences of jasmine. Trees bear fruits like human heads. The streets of the city are of brass, walls iron, houses bronze and pillars red lac. The palace stands in grounds of camphor which dazzle the eye and is built of ivory and coral, while the trees in its garden are emerald, yielding fruits like rubies. Let us not forget the Secret Room. The prince entertained by invisible women who visit him in turns, is implored by them not to open the room. But, the prince, as we expect him to do, opens the forbidden door and is lost to the women. Courtship also contributes some elements to folklore. From a piece of nail fallen from a maid, the artist is able to sketch her portrait. The smell of a lock of hair or the shape of a bodice may infatuate the prince. Contests to win the maid may involve perilous obligations in which the prince is helped by a guardian angel.

Human imagination can travel to incredible lengths. While inventing monstrous giants, it has not omitted to create a Tom Thumb or a diminutive elf who lives underground. Sometimes, the folklore may be the product of ancient tribal traditions which, stored in memory, were carried to all places to which the tribe had scattered. Here, they underwent modifications, being told and retold according to changing circumstances, times or places, and receiving new accretions. Sometimes, the basis consists of the exploits of the old heroes of the

tribe which were utilised by poets and chroniclers, as we find in the tales associated with King Arthur, Charlemagne, Rostum, Vikramaditya, or Hiawatha. Sometimes, nature-myths may be put in a picturesque form, as in the story of Rahu swallowing the sun or the moon and producing an eclipse.

Writers have noted the parallelism between the mental evolution of humanity and that of an individual man. The savages of primitive times sought explanations of natural phenomena in the activities of supernatural beings. Just like children, all primitive peoples were hysterical and emotional. In primitive times, storytelling was considered a divine gift and roused emotions of the intensest degree. It has been well remarked that man is an entirely different being at different levels of his growth. In childhood, emotional elements dominate over the intellectual. Amongst instinctive emotions are fear and anger, sprung out of the instinct of self-preservation. Fear of the unknown and incomprehensible lies at the root of many superstitions. Amongst primitive races, fear has, therefore, been of great social significance. Like fear, anger is anti-social, except where it takes the form of indignation against tyranny, dishonesty and other vices. Love of power is an old human instinct, and the child is delighted when the giant is overpowered by the man. The fairy tale harnesses the instinct of anger and love of power, when it depicts the victory of the virtuous knight over the forces of evil. This is important, as sound moral judgment, which depends on the growth of intelligence, power of reflection and human sympathy, appears only at a later stage of individual growth. If the child delights in the story of Bluebeard and his murdered wives, it is not because the child is cruel. The child is neither moral nor immoral: but is unmoral.

Between the ages of three and eight, there is incoordination of the finer nerve

connections and the thinking of the child is dominantly of the concrete type. He enjoys a vivid portrayal of concrete experiences without much of logical reasoning. He is ready to plunge into a world of make-believe and grotesque monsters. Prof. Stanley Hall points out that the play activity of the child is only the relic of the primitive activities of the human race. Karl Gross (*Play of Animals*) had stressed that play is essentially useful to the species in the correlation of movements and control of limbs. The pursuit and the capture of game and climbing of trees were designed to the satisfaction of hunger. The savage was often, himself, a hunted victim, and had to leap over brooks and other obstacles. The child enjoys running, climbing, jumping and hopping. Instinctive curiosity attracts the child to all things new, and he loves to explore or do new things. This activity becomes purposeful only after the child has reached an age between seven and ten. Curiosity is first roused by the novelty of a thing, and then maintained by a desire to discover all about it. This product of the restless activity of children leads them to pick flowers, catch butterflies, hunt for the nests of birds, fishing and gardening. The child also imitates the crafts of women like making baskets, pottery and cooking. This play activity is always associated with intense emotional feelings and breeds in the child alertness, vivacity, joy, a spirit of rivalry, friendship and muscular training. Animal stories are very popular. Between the ages of eight and twelve, different areas in the brain get knitted together, the external growth of the brain being practically completed by the age of eight. Logical reasoning is yet simple, and the child delights in sharing the adventures and dangers of heroes. Between twelve and eighteen profound intellectual changes happen: but these are accompanied by emotional instability. The primitive curiosity to find answers to puzzles develops into an interest in discovering hidden causes and relations, anxieties of a hard and cruel world, his

between facts. Stories of adventurers like Robin Hood, Drake or Shivaji are now popular.

Does the adult delight in a fairy tale? Yes, when oppressed by the cares and

retreats into a different world where he can forget the present. But he cannot afford to take refuge in it for long. Unless he is abnormal, he has to return to face realities.

PHILOSOPHY AND EDUCATION

By

SHAMSUDDIN, Raipur

Philosophy means love of knowledge or wisdom. A person who is always in quest of new knowledge and is never satisfied with what he has gained in learning, is called a philosopher. Love of knowledge is nothing but the search for eternal truth; hence philosophy is also associated with the craving for truth. The scope of philosophy is very wide. Answers to the queries—What is life? What is man? What is the final goal of life? etc.—are all included in the wide range of different philosophies of life.

Philosophy or wisdom has its origin in different sources and accordingly it assumes different names. For example, wisdom originating from human senses is named as natural philosophy, wisdom acquired from human rationality is called idealistic philosophy and so on. Philosophy not only satisfies human intellect by providing answers to its different queries, but also coordinates all knowledge formulating some fundamental principles of life. Those principles are applied and practised by human life. Thus philosophy is also concerned with the rules of human conduct, and suggests a particular way of life for human beings.

Education is nothing but influencing others with one's own views and principles of life. Every person has certain beliefs,

and when he wants that others should also act according to his beliefs, he imparts them education. Thus, education is also a part of philosophy. It leads to the growth of the human intellect by natural development. It takes its seeds from the past and sows them in the soil of the present to get the fruits in future. Thus, the traditions of past culture in arts, science and literature are preserved and developed for future by means of education.

As education is related to life and life is a particular way of philosophy, both the terms, 'education' and 'philosophy', are closely interrelated. There are ties of relationships of society, culture and religion between the two.

Education tends to improve the natural tendencies of human life. Now the question arises: in which direction and on what lines this improvement should be done? In other words, what should be the standard of education? Great educationists and philosophers of all ages have answered these questions. The aims of education are determined according to the ideals of life of the people of any time. And therefore, as the ideals of life go on changing, the aims of education also change from time to time. Socrates believed that universal justice can be

sought only by the pursuit of truth. Plato believed in preparing just citizens so as to create a just state. Aristotle believed in the attainment of virtues. With the start of the machine-age the aims of education and ideals of life became more and more materialistic. But even then persons like Mahatma Gandhi came forward and taught and preached the ideals of truth and non-violence, proving the supremacy of the spiritual force over the material. Thus, the modern scientific age would have endeavoured to have so many interpretations of education. But its consequences would be the production of impracticable, irrational and speculative education, as it ignores spiritualism and lays more emphasis on materialism. In fact: "Education is a sustaining, progressive and purposive endeavour, and these forces arise from moral values, which can be supplied by philosophy."

Our foremost endeavour should be to fathom the activities of men. Not only this, but to arrange them according to their importance in human life. These are the things which can be tackled by philosophy only. As Bede says: "Unless we have some guiding philosophy in the determination of objectives, we get nowhere at all". The questions naturally creep in: What should be the place of imagination? What should be included in it? and so on. All these questions can be solved by philosophy. When the curriculum is to be drawn out, it involves a comprehensive philosophy in order to give full satisfaction to others and to implement it properly. The philosophy with its idealistic ideology makes it clear that the work can be harmonised and that man could get satisfaction in his labour.

Thus it is obvious that the proper curricula and text-books should be adopted to acquire the highest spiritual values, and to solve this all, again the question of philosophy comes in.

The methods of education too involve philosophy. Methods form the link between the pupil and the subject-matter. Teachers avoiding philosophy fail to make their endeavours effective. The method is such an important thing which the teacher should emphasise in the educative process. The great educationists, Rousseau and Froebel, think that the child is good. Madame Montessori pays more attention to environment. The modern educationists take pains to prepare the atmosphere.

As regards discipline, it too involves philosophy, which may be either that of an individual or of a group. Naturalistic metaphysics creates discipline by natural consequences. Idealistic philosophy brought freedom in education. A harsh discipline was the result of political monarchies, and today the democratic ideal has created non-coercive and persuasive education.

From the above discussion, it is evident that philosophy is the most essential factor for education. In other words, education, life and philosophy are so closely linked that they cannot be separated. In this short span of life, we find the problems of life too complicated, and to be out of these, there must be some principle, and that is created with the help of philosophy only. In brief, education and philosophy are 'the two sides of a coin'. "Philosophy is the contemplative side, while education is the dynamic side."

HOW CLASSICS ARE MADE

By

FRANK SWINNERTON

British authors have this advantage over some others, that they need never despair of fame. A single book, reaching one enthusiastic reader, may be enough to secure them present or postponed recognition, and even immortality. In Great Britain, as elsewhere, however, the author may have to wait a long time before he is valued aright.

This is because in every age readers, whether belonging to the majority or the minority, look first for literature which answers their immediate needs. If they are depressed or afraid, they cry for both comfort and spice; if they are perplexed they demand "experts"; and if they are bored in reaction from great events, nothing satisfies them like a tale of

disastrous chances,

Of moving accidents by flood and field;

Of hair-breadth 'scapes i' the imminent deadly breach

Hence the rapid fortune in recent years of both romantic best-sellers and serious essays in contemporary history or analysis; hence, too, the early failure of those books which miss the monetary taste and may seem to disappear unremarked. The best-sellers have no need of one enthusiast; as is shown by the success of innumerable campaign and escape stories, "confessions" and war memoirs, thousands of such enthusiasts are ready for them. They powerfully appeal to curiosity and to a hunger for adventure and secret knowledge. The essays satisfy an intellectual craving for news of man's place in the universe or the nation's place in this exciting modern world. "What really happened?" we ask. "What really happens?"

Men Of Their Time

Books which answer these questions make friends galore. Those which do not

answer them need private enthusiasts. They do this particularly when critics try to estimate their fundamental importance and fail to do so. The critics fail because, being very intelligent, they always perceive within apparently innocent words, the tough and alarming personalities of the authors, whose minds are independent, and whose tempers, whether bland or truculent, are not controlled.

The authors, for their part, have no intention of supplying the immediate needs of a public whose cravings they do not share. They are speaking for themselves alone. Being, for the most part, modest men, they do not realise that they have written for the readers of 50 or 100 years in the future; they hope only that somebody, somewhere, will care to read what they have written. Yet critics of today must offer judgment in the light of current opinion. Having been taught, or having formulated for themselves, certain dogmas which they regard as principles, they are bound to condemn, sometimes to despise, sometimes to detest, whatever does not conform to their own canon.

Or perhaps they have certain expectations of an author. He has previously written in one style; he must continue in that style, or justify any break with it. If he disappoints expectation, he is thought irresponsible, almost wanton; and the critics, being displeased (as they always were with Bernard Shaw's newest play), cry that he has failed.

He may not have failed. He may have done nothing but miss an appointment with the critics, who are men of their time. Moreover, few critics, even the best, are universal in appreciation. If they are looking, as they now often look, for a bold handling of current ideas, they find intolerable an author to whom current ideas are the scrawlings of adolescents. If

they prefer lofty indifference to world brawls, they will be shocked by an author so subtle that he seems to use a catapult against titanic forces. If they seek the representation of their own mental confusedness, and are offered limpid grace, they denounce limpid grace as emasculate. And if they yearn for lyricism, and are given obscurity, they dismally proclaim another charlatan.

A Persistent Process

No wonder any original British author finds criticism inadequate and public indifference discouraging. He need not fear. Gerard Monley Hopkins was saved from oblivion as a poet by Robert Bridges. Edward Thomas and Charlotte Mew, when alive, had few admirers; but one of Miss Mew's was Thomas Hardy. Kenneth Grahame's *The Wind in the Willows*, published in 1908, would have died but for the persistent praise, in and out of season, of A. A. Milne, who made it famous.

In the novel, 50 years ago, Anthony Trollope was half-forgotten. Today he is loved by all. Somerset Maugham was belittled for many years as "popular" and therefore critically negligible; Arnold Bennett, decried since his death, is hailed by the young and passed for immortality. John Meade Falkner and Henry Handel Richardson, the secret joy of connoisseurs, are rising. And now that everything has been said of the egocentric meteors of the nineteenth-twenties, their less brilliant contemporaries are being discovered and acclaimed as neglected geniuses.

The unseen movement of taste has operated in all these cases. It is an unrelenting process. It occurs below both critical authority and popular fervour for the anodyne; and in time it becomes irresistible. When it is irresistible, a new classic is established.

New China Forges Ahead Towards Universal Primary Education.

By

THE CHINESE PEOPLE'S NATIONAL COMMITTEE FOR THE DEFENCE OF CHILDREN

The school-age children of China, of whom more than 63% were going to schools up to the end of 1957, will practically all attend schools in the near future.

In 1949 at the time of the liberation of China, only about 25% of school-age children attended schools. Within the eight years since then, over 240,000, additional primary schools have been set up, boosting the total number of primary schools to nearly 530,000. The number of primary school pupils during the school year 1957-1958 reached 64,590,000 representing a 173% increase over the

highest pre-liberation figure. But, according to our original plan, the extension of primary education to all the school-age children of China would take another ten years.

However, as a result of new developments in the past six months, the realization of universal primary education in China, instead of ten years, can very well be accomplished within a much shorter time. This is made possible by the fact that the entire people, following the current general line of socialist construction, are summoning all their revolutionary drive to do more, faster, better and

more economically in order to achieve a favourable position in every field of national construction. The farm population have recently irrigated more land, prepared more fertilizers and planted more trees than they ever did before. In the five months between last winter and this spring, they have extended irrigation to an area 120% that of the entire irrigated land of China before liberation. Old-style farm implements are being improved; hand tools are being replaced by mechanical or semi-mechanical ones. As regards our industrial output, the total value this year will surpass that of last year by 33%, while the output for the first quarter of this year has already overfulfilled the national target by 5.3%, surpassing considerably the output of the corresponding period of any previous year. Local industries are being built all over China with unprecedented speed. Hereafter each province, county, township, village, and even agricultural cooperative will have its own industry. This tremendous upsurge in production has stimulated technical innovations. Consequently, the workers and farmers are feeling more strongly than ever the need for education and technical skill. They not only study hard themselves, but are also eager to see that all their children will have the opportunity of education. They say: "To know a few characters is better than none, and to know more characters is better than a few; to advance a little is better than to stand still, and to advance further is better than to advance a little; to add one more school is better than none, and to set up a school earlier is better than to have it later." A favourite jingle among the farmers runs as follows: "The 'co-op' brings us a lot of good, but we need education to run it; the tractor is as strong as an iron bull, but we need technique to drive it."

Following the advice of the government, people throughout the country have launched a campaign to set up new schools in their own communities.

Economizing on materials and contributing their own time and labour, they set up schools by every possible means without regard to conventional methods. Happy tidings are coming from all parts of the country to the effect that universal primary education will become a reality in their localities ahead of schedule. For instance, universal primary education has already become a fact in Honan Province. Yenching county in this province is a case in point. This county has a population of 510,000. Situated on low land on the north-China plain, it had suffered from floods every year before liberation. In recent years, however, the people's standard of living has steadily improved, and among other things, education has made huge strides forward. Up to February, 1958, 67.67% of the school-age children of this county were in primary schools. Last February, the local authorities decided, in accordance with the need of the people, to extend primary education to cover all the school-age children in the county within one year. However, with the initiative of the agricultural co-ops, within a short space of twenty days, 840 new primary school classes were opened, taking in 25,396 pupils. In this way, practically all the school-age children in the county are going to school today.

The co-op members are determined to set up new schools despite difficulties. To begin with, there are not enough school buildings. They build new ones and make full use of existing houses and the vacations on a flexible basis. For instance, the schools may open half day or every other day, in early morning or in the evening, depending on the co-op's daily production schedule. The schools may extend the hours when there is less farm work to do, shorten them when there is more work, and suspend the classes altogether on really busy days. The students may spend less time in school on fine days, and make up the lessons on rainy days. Book-keeping is added to the curriculum to train book-keepers for the co-ops. Responsible officers of the co-ops

give lectures on the plans of production and their bearing on the national economy. The co-op's technicians serve as teachers of technical courses.

These arrangements enable the children to put to use what they learnt in school by engaging in productive activities that will help their mental and physical development. In so doing, the children see for themselves what they have contributed with their own hands to increase production, thereby becoming more conscious of the ultimate aim of their education, which is to prepare themselves for national construction. They have composed jingles such as this one: "We go to school and we weed the field; our co-op's oxen have plenty to eat, and a bumper crop is guaranteed." The parents are also delighted. They say: "This is the kind of school that suits our need, and the children so brought up will surely be able to continue our work."

According to surveys from 18 provinces, of 1,600 counties and municipalities, 821 have achieved universal primary education in the main. Even in areas where the work has to start from the scratch, like the cattle region in the western province of Tsinghai, universal primary education will be accomplished within 7, instead of 10, years. In many places, there are already primary schools in every co-op, school-going children in every household,—a phenomenon that has never existed in the history of our country.

To realize universal primary education presents many problems, among which is

the question of teaching personnel. Many measures are being taken to expand the teaching staff and to raise their professional level. The teachers in the newly opened schools are in most cases government workers transferred to agricultural co-ops, demobilized army men, primary and junior secondary school graduates, and intellectuals who have remained in the villages. Many short-term courses, spare-time and correspondence schools for teacher training have been set up. Government schools help along the community-operated ones; established schools help along the newly-opened ones; better equipped schools those which are not so favoured. The well-established schools serve as centres for the training of new teachers. These centres organize and give advice to new teachers on the principles and methods of teaching, or make arrangements for them to learn, to observe or to practise teaching in class. In this manner, the new teachers are able to learn and improve while they teach. Inspection teams organized by provincial and city educational departments visit the townships and co-ops in order to acquaint themselves with the actual situation and help solve difficulties.

Thus, guided by the social educational policy of running schools with thrift and industry, and of linking education with production, the working people of China will soon realize universal primary education throughout the country—an ideal that they have been striving to fulfill for thousands of years.

BHAKTHAN

A REGISTERED TAMIL MONTHLY JOURNAL

Intended to serve the cause of Devotion and Culture.

Annual Subscription: RUPEES FIVE

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

97, Venkatarangam Pillai St., Triplicane, Madras-5

Phone: 86109.

MINERVA



GUIDES

THERE IS A MINERVA ANSWER TO EVERY QUESTION

MADRAS UNIVERSITY

PRE-UNIVERSITY 1958

	Rs.	nP.
English Poetry (Text & Notes)	1	75
Masters of Prose (Guide)	2	50
White Company (Guide)	1	00
Father of the Nation (Guide)	1	00
Julius Caesar (Text)	1	50
Do. (Guide)	1	75
Vicar of Wakefield (Guide)	1	56

INTERMEDIATE 1958

Julius Caesar (Text and Notes)	3	12
Do. (Text alone)	1	50
Do. (Notes alone)	1	75
Minor Poems (Text with Notes)	1	87
Excursions into English Prose (Guide)	2	50

INTERMEDIATE 1958—(Contd.)

	Rs.	nP.
Citizen of the World (Guide)	2	50
Dotheboys Hall (Guide)	1	25
Tagore: My Early Life (Guide)	0	94

B. A. 1958

Othello (Guide)	2	50
As You Like It (Guide)	2	50
Modern Poetry (Text and Notes)	4	00
Burke's Speeches (Guide)	3	75
Living Voices (Guide)	4	00
Values of Life in the Modern World (Guide)	3	75
Man of Property (Guide)	1	56
Sakuntala (Guide)	0	94
Lost Worlds (Guide)	1	56

MINERVA GUIDES SECURE SUCCESS

THE MINERVA PUBLISHING HOUSE

24, HALLS ROAD, EGMORE, MADRAS-8.

Phone: 86650

University Administration in Britain

By

Professor G. M. MACINNES who holds the Chair of Imperial History at the University of Bristol, and is Editor of *The Universities Review*

Anyone who attempts to discuss the government of British universities is confronted at the outset with the problem of terminology. Not only foreigners but British people themselves are bewildered by the manner in which academic terms are used in this country. It is well, therefore, we warn the readers of this a tick now that they must accept these terms on faith. There is no reason in the matter whatever, but only history and use. Before the investigator goes very far, he finds that the same word means partially or wholly different things in different places. Thus, the word 'Senate' in Cambridge refers to one body, in Birmingham to another kind and in Belfast to still another. Court in one place is called Council in another, though the functions of these two bodies are almost identical. When, therefore, the stranger has mastered the constitution of a particular university he must not delude himself by believing that he now has a working knowledge of them all, for that would be far indeed from the truth.

Assuring that these differences are taken for granted, there is also considerable variation in the size and structure, as well as the number, of the governing bodies of the ancient universities, and that is to some extent present in those of the modern ones. But the only way in which a general view can be conveyed is to consider the constitutions of the various kinds of universities.

Taking the ancient universities first. The chief legislative and executive body in Cambridge is Regent House which consists of the members of the Senate who are engaged in teaching and administration in the University. The equivalent body in Oxford is Congregation. In Cambridge many executive duties are

exercised through the Council of Senate, elected by Regent House. The corresponding body in Oxford is the Hebdomadal Council. This is composed of university officials, such as the Chancellor and the Vice-Chancellor, together with 18 other members elected by Congregation. The government of Cambridge is controlled by the Senate. This is a body made up of Doctors and Masters, and of Bachelors of Divinity. The body roughly equivalent to it in Oxford is called Convocation.

In London the supreme governing bodies are Court and Senate. Roughly, the functions of Court resemble those of the Council in the civic universities. Senate is the supreme governing and executive body of the University in all academic matters. In Scotland the Council is a relatively formal body that resembles Court in English civic universities, while the Scottish Court resembles the English provincial university's Council.

CIVIC UNIVERSITIES

In the civic universities the highest governing body is Court. This is a large formal assemblage which meets usually about once a year. It normally contains all the members of Senate and Council, together with a varied selection of laymen. These include the Members of Parliament for the university's region, representatives of county and county borough authorities, professional and other organisations. Convocation, which is made up of the graduates of the university, is also represented on the Court. The chief executive body in these universities is Council. This is a mixed body, partly lay, partly academic. The laymen are elected by Court and various other bodies and the academic members are

electd by Senate and by the non-professorial members of the teaching staff. The chief academic governing body is Senate, which contains all the professors and a number of representatives from the non-professorial staff, who in some places are co-opted by Senate and in others elected by their colleagues. Each university is divided into Faculties whose affairs are managed by the Faculty Board. The membership of these bodies consists of all the professors and heads of departments in the faculty, together with a number of the lecturing staff. This may comprise the whole of the permanent lecturing staff or a proportion of the whole elected by the professorial members.

The chief official of the university is the Chancellor. He is normally a man distinguished in public life and it is customary for him to appear mainly on formal occasions, as when honorary degrees are to be awarded to distinguished people. Though he may have considerable influence in the university, he rarely concerns himself with its internal affairs. His advice, however, is frequently sought and, since he usually takes considerable pride in his office, he is a warm and energetic champion of his university's rights and interests. There may be one or more Pro-Chancellors whose function it is to act for the Chancellor in his absence. Though this office may be largely ornamental it may entail activities of one sort or another, and its holder is chosen in recognition of his distinction in public life or of special services rendered to the university.

VICE-CHANCELLORS

The chief academic administrative and executive officer is the Vice-Chancellor. In Oxford and Cambridge he is chosen from among the Heads of Colleges and holds his office for two or three years. In London he is elected by Senate for one year, but is eligible for re-election. In Wales the Vice-Chancellor is appointed from among the Principals of the constituent colleges in rotation and holds his

office for two years. In the other universities the Vice-Chancellor is a permanent official appointed by Council after consultation with Senate.

The advantages and disadvantages of elected and permanent Vice-chancellors have been discussed a good deal in the past, but in practice the system as it works at the present time is generally felt to be satisfactory, and it is improbable that it will be changed. British universities, as may well have been gathered already, attach little importance to mere uniformity, and in general the structure that is approved of is the one that will work efficiently. It is unlikely, therefore, that Oxford and Cambridge will decide to change over to a permanent Vice-chancellor, and the civic universities have no wish for an elected one.

Whether elected or permanent, however, the Vice-chancellor represents the university in a variety of ways too numerous to mention here. He speaks for his university: he presides at meetings of Senate and at innumerable other academic gatherings. He is responsible for the general direction of administration and for the formation of academic policy. He is not, like the Rector in continental universities, a government official, nor does he resemble the President of American universities in being the ruler of his academic world. The members of the staff are his colleagues among whom he is first among equals.

FACULTIES

At the head of each faculty is the Dean. In a few instances he is a permanent officer, but the normal practice is to elect him for a year or for a period of years. In addition to these officers there are various officials who do a vast amount of administrative work, such as registrars, secretaries, bursars, finance officers. Between them they divide up the task of carrying on the day to day administration. Most of this work is entrusted to committees of Council or Senate or

boards of various kinds. All these bodies contain academic members—some of them indeed are purely academic—while those which are concerned with finance, property and material subjects are frequently partly academic, partly lay in composition.

Here it may be well to point out that in the English civic university a great deal is owed to laymen who give much time and valuable experience to university administration. Often these ladies and gentlemen receive little thanks from their academic colleagues for this invaluable piece of public service, but without them university administration would unquestionably suffer. This purely voluntary co-operation of scholar and business man has worked successfully and has on

the whole been a happy one. The practice brings the university and the region close together. These laymen interpret the university to the region and the region to the university.

In conclusion it is necessary to repeat what has already been suggested, and that is that the reader should be wary in making generalisations about university organisation.

Indeed, qualifications could be made to almost everything that has been said on this subject in this article. Nevertheless, it is hoped that it will convey in a very general, though by no means exact way, some impression of the structure of British universities as they exist at the present time.

XLVIII Madras State Educational Conference

(Continued from page 144, June 1958)

Rev. Fr. K. A. Soosai, St. Xavier's College, Palayamkottai, declared open an educational exhibition conducted on the occasion. Mr. Srinivasa Iyengar, convenor of the Exhibition, read a report.

A Subjects Committee was then formed after which Mr. T. V. Arumugam, Secretary, proposed a vote of thanks.

Golden Jubilee Address

Mr. Humayun Kabir, Union Minister for Scientific Research and Cultural Affairs delivered the Golden Jubilee address of the South Indian Teachers' Union during the Conference.

While it was necessary for teachers to exert themselves to raise the status of their profession, he said, no Government, calling itself a free democratic Government, could afford to ignore the status of school teachers. To expect millions of primary schools teachers who would be functioning in this country when all the children would be in school, to live like the

ancient "gurus" of India or the recent mission aries without caring for worldly comforts was "utopian."

If the teachers' status in society had deteriorated, some blame was due to teachers themselves, who did not take the correct attitude in relation to their own managing committee or other authorities. Besides, they themselves thought that their own profession was a reject in society and advised their children and their friends' children not to take to the teaching profession. If that was the attitude towards their own profession, how could they expect others to respect them?

Mr. Kabir deplored the practice among some teachers' organisations in the country to differentiate between the primary and secondary teachers and the secondary and the university teachers, and said such a distinction would only disrupt their unity and harm their cause.

In France, all teachers from the primary to the university stage belonged to one

cadre. Only if they built the floor strongly, they could raise a powerful edifice. If they achieved a sense of unity in the teaching profession, a time would come when society would recognise the role and function of the teacher in the new society about which much was talked but little was being done.

Mr. Kabir voiced unequivocal opposition to teachers' participation in politics and said he was particularly against elections being held among teachers for various offices. It was his experience that elections not only diverted teachers from their work as preceptors, but resulted in two other major evils. They created divisions and factions ending abruptly long standing friendships. Before the wounds of one election were healed, the next elections came to aggravate the existing wounds. Much worse than this aspect was the loss of loyalty of a large number of students who might also be actively interested in politics. It was their right to hold political views, perhaps strongly too. But for teachers as well as pupils to be involved in politics in the sense of fighting elections was wrong.

While this was one side of the picture, the other side was that it was the duty and obligation of the State, society and community to ensure to teachers their legitimate rights and see that they had no cause for grievance.

It was their duty not only to disseminate knowledge but also to expand the frontiers of their own knowledge. He expressed the hope that teachers in the country would attend to those two duties simultaneously.

Resolutions

The Conference adopted resolutions, urging that in the event of the abolition of the District Boards, the Government should appoint a committee for each district to take up the management of the District Board secondary schools; and requesting the Government to sanction

weightage in the revised scales of pay for teachers in elementary schools, to include all elementary school teachers in the teachers' constituency of the Madras Legislative Council, to revise the scales of pay of the drawing masters according to their qualifications and the class they are handling as in the case of Tamil Pandits and commercial instructors, to grant to teachers dearness allowance at the Central Government rates and house rent allowance at rates granted to N.G.Os, to introduce an Educational Act to safeguard the interests of teachers, to extend the educational fee concession to the end of college stage to the children of teachers, and to grant free medical aid to teachers under aided agencies.

The Conference reiterated its request to Government to adopt the scales of pay as recommended by the South India Teachers' Union, thereby removing the disparities in the scales of pay that exist now among teachers serving under various agencies.

The Conference expressed the view that the move for nationalisation of text-books would produce an unhealthy influence and affect greatly the quality and efficiency of education by stifling initiative and healthy competition in the production of text-books by private agencies and by giving scope for indoctrination and regimentation of ideas among pupils.

ELEMENTARY SCHOOL TEACHERS' CONFERENCE

In connection with the State Educational Conference, there was also a Conference of Elementary School Teachers presided over by Mr. M. S. Selvarajan, M.L.A.

Mr. T. V. Arumugam, General Secretary of the State Conference and President of the Tirunelveli District Teachers' Guild, emphasised the need for improving the status and emoluments of elementary school teachers.

Mr. Selvarajan praised the efforts of elementary school teachers in fighting illiteracy, and said that the Government were trying to introduce a pension scheme for elementary teachers and were sympathetic to their demands. But the teachers should realise the Government's anxiety to spread elementary education throughout the country and help in that great endeavour.

The Madras State Government spent Rs. 24 per pupil, while other States spent only from Rs. 10 to 15 per pupil. Yet, even with this spending, only 40 per cent were attending school. The Government proposed to spend from Rs. 24 to 27 per pupil and from Rs. 6 to 12 crores on education, so that before the end of the Second Five-year Plan, all children of school-going age could be brought into the schools.

SCHOOL MANAGERMENTS

By

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

The Government of Madras have appointed an *ad hoc* committee to consider the necessary changes that should be brought into effect concurrently with the changes in the curricula of secondary education. They have also announced their decision to abandon their earlier proposal to hand over the secondary schools under the management of the district boards to the Unions of Village Panchayats and to place these secondary schools under committees to be statutorily constituted for groups of schools. In the issue of December, 1957, I had stressed that educational institutions should not be dragged into the mire of village faction and intrigue, and should be kept as sacred as possible. The Government's decision is welcome to all interested in the future of secondary education in our State, and is a great relief to the large body of teachers in the employ of the existing district boards.

The *ad hoc* committee has been asked to consider the view of the Legislature Committee that steps should be taken to ensure that "private managements of aided secondary schools are not hampered by restrictions which limit their power to take decision for day-to-day management

of school affairs." This view reads ominously and has raised apprehensions in the minds of headmasters and teachers that managements would be vested with more powers, so as to encroach upon the sphere of the "internal management" of schools. The proposals in this matter should be published for discussion by teachers and the public.

The proper constitution of the managing committees of aided secondary schools is another important matter for the consideration of the *ad hoc* committee. This is already a condition of recognition; and aided schools are to be run by managing committees. But in practice, most managing committees leave the entire administration in the hands of the Correspondent; they do not bother themselves even about vital matters affecting the school and the interests of teachers. The managing bodies, either by themselves as a body or by sub-committees with delegated functions, should look after the appointment of the requisite staff, termination of their services, sanction or withholding of annual increments, grant of gratuity to teachers with long service, provision of new curricula of studies, accommodation

for increased strength and other problems. The decisions of the Correspondent, in many schools, are not even communicated to the other members of the committee; and vital matters are being decided by the arbitrary will of the Correspondent, without the knowledge and authorisation of the managing committee. The dictatorship or the one-man governance of an educational institution for an indefinite period causes injustice to individual teachers who, though efficient and hard-working, may not know how to curry favour; this system is not in accord with the democratic set-up in our national life. The ad hoc committee should suggest measures for the efficient functioning of the managing committees of aided secondary schools.

Another important matter entrusted to the ad hoc committee is the revision of the Great-in-Aid Code. After a long period of years, the Code underwent revision in 1946. Section 32 of the Code,

which was considered an enigma defying elucidation, was so modified as to enable managements to make profits and retain the profits for being spent on the improvements to the school to be made later. There is provision for making profits; for, whatever be the number of instalment of fees collected from pupils, the income from tuition fees is reckoned at standard rates, viz., eight instalments. The grant will be, according to this calculation, two-thirds of the full net cost plus 13½% of the actual fees levied. The earning of profits is contemplated under rule 32 (iii) of the Code. The profit is bound to be greater in the case of schools which levy fees higher than the rates fixed. The revised Company Law requires companies to deposit excess profits with the Government; the Government is obliged to cut down projects in power and irrigation. Equity to the tax-payer cannot permit private managements to make and retain profits with Government aid. Section 32 needs revision from this standpoint.

Your Problem Solved!

Every Progressive School wants its pupils to obtain

General Knowledge

*Citizenship Training

*English Language Practice and

*International Understanding

S U N S H I N E

the teenager's English Monthly with a world view
Is The Answer!

Editor

Dr. G. S. Krishnayya

A Non-profit

Publication

Send Rs. 5 to SUNSHINE, Poona-1.

Our Educational Diary

By
'PEPYS'

14-6-58. The President has promulgated an Ordinance to take immediate steps to improve the 'disquieting state of affairs' prevailing in the Banaras Hindu University and bring about a complete overhaul of the present academic life and administration of the University. This is a sequel to the findings of an Enquiry Committee headed by Dr. A. Lakshmanaswamy Mudaliar. According to the Committee, everything seems to be rotten in the University affairs, both academic and administrative.

[It is never too late to mend. This is the only University in India which is engaged in teaching a wide variety of subjects, technical and academical. Crores of money have been invested in it, thanks to the parental care that the late Pandit Madan Mohan Malaviya took in its welfare and progress. It is to be hoped that the undesirable elements will be weeded out and the prestige of the University restored.]

15-6-58. Under the Second Plan, the Centre has proposed to employ 60,000 teachers in the primary classes and thus reduce unemployment as well as expand primary education. Junior Basic Schools and primary schools will be opened in schoolless villages. The Centre also proposes to give financial assistance on a cent per cent basis for the following purposes: (1) enrolment of teachers, (2) equipment grant at the rate of Rs. 250/ per teacher, (3) cost of training teachers, (4) residential quarters for women teachers, and (5) appointment of inspecting staff.

19-6-58. The Central Council of Sanskrit Education, Hyderabad, has passed a resolution requesting the Centre

to form a Central Board of Sanskrit Education with branches in every State. It has urged the necessity for establishing a separate Department for Sanskrit both at Centre and in the States, as well as for continuing the traditional Sanskrit and Vedic institutions. It has made a plea for reclaiming the various Trusts founded in the past for Vedic and Sanskrit studies. It has protested against diversion of such funds and called for legislation making diversion illegal. Another resolution pleads for the allocation of 50% of the surplus funds of Religious Endowments for traditional Sanskrit education.

20-6-58. Dr. (Mrs.) Rukmani Krishnaswami has suggested that the Kerala University should undertake research in written vocabulary, particularly for young children. Only such research could improve the present educational system. The production of text books by the State was mainly a business venture. The States of Mysore and Andhra have undertaken research in this direction. She was confident that such research centres would be started in every State.

25-6-58. The Education Minister for the Andhra State said that the scheme of nationalisation of text books was purely a business venture, and it was too early for him to assess the financial aspects of the scheme. It was the idea of the Government to publish text books for all the primary classes in due course.

26-6-58. The Prime Minister of India has suggested that primary schools might be conducted in open air, under the trees, as was being done at Shantineketan. He has also recommended that a long vacation should be given during the monsoon. He has pleaded for the revolving of the village school round the teacher and not round buildings.

1-7-58. In the course of his Punjab newsletter, the Hindu correspondent refers to the great chaos and ferment in the educational field in Punjab. The causes are: (1) the nationalisation of local bodies, schools of middle and secondary standards, (2) the introduction of the scheme of free education upto the IV class in all Government schools, and (3) the conversion of a large number of high schools into multi-purpose higher secondary schools. The whole trouble is that the Government has no money to carry out these reforms, which they have introduced without having any idea of the financial commitments which such reforms might land them into. The local bodies are refusing to refund a proportionate share towards the upkeep of the middle and secondary schools. Private schools are protesting against the free education in Government schools only. As regards the multi-purpose schools, they are lacking in staff as well as equipment.

x x x

Teachers' training in Kerala is henceforth to be on the Basic pattern. Primary school teachers' training would cover a period of two years of 200 hours per year. The curriculum would consist of (1) general education and (2) a professional course, including theory and practical work, which would be Basic in character.

The selection of teacher trainees would be by a committee appointed or approved by the Public Service Commission, consisting of a representative of the P.S.C., a nominee of the education department, the headmaster of the concerned training school and a representative of the recognised Teachers' Association. In the case of a private institution, the manager will also be a member.

5-7-58. Mr. C. D. Deshmukh regretted that a cut of 8 crores had been made in the second Plan expenditure on Universities. He stressed the need for maintaining proper standards in English and the need for changing the existing methods of examination.

6-7-58. Sri R. V. Parulekar's proposals for banishing illiteracy are as follows. (1) A four year course of primary education for the age group 6 to 10. (2) Compulsory education should start at 7. (3) The curriculum should be simplified. The study of only the 3 R's would be ideal. (4) The number of pupils should be about sixty. (5) Part time instruction may be given, wherever classes of 60 cannot be arranged. The shift system is one form of part-time instruction. Half day schools would be of real benefit. (Rajaji's scheme advocates the shift system and the out of school programme.)

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.

MIDDLE SCHOOLS

By

M. NAGASUBRAMANYA AIYAR, Papanasam.

There appears to be a move generally to open Class V in every secondary school. Even as conditions are, higher elementary schools, which were established to cater to the needs of the poor, are having a tapering strength for the only reason that there is a public examination at the end of Standard VIII to qualify for promotion to Form IV. Properly speaking, the strength in Forms I to III and in Standards VI to VIII must be in the inverse ratio, according to the prevailing economic conditions. For a long time past, the conditions and fluctuations regarding admissions in Forms I and II and in Standards VI and VII have been open to question to the detriment of efficiency and discipline, though the course of instruction, including English, is almost the same and the qualifications of the teachers in the two types of schools are in no way different.

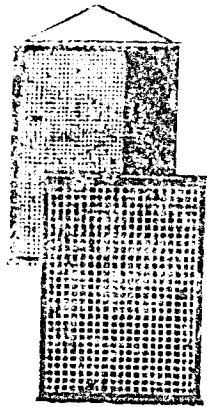
To give a concrete example of a serious handicap, out of 60 pupils that were promoted to Standard VI from Standard V in my higher elementary school at Papanasam, where 16 out of 19 pupils passed at the recent VIII Standard public examination, only 30 pupils remain, the rest seeking admission in secondary schools with or without record sheets. When there had been an admission of 10 pupils only in Standard VI here, till the middle of June last, paying a nominal special fee or no fee at all, about 150 pupils sat for a test for admission in Form I in the local secondary school. Verily, this is a bugbear to the parents—literate and illiterate. Can it be that the higher the charge incurred for a pupil, the greater is his benefit in public view? The Government would be doing a good thing to have the VIII Standard public examination to Form III pupils also from the next school year, pending full

implementation of the revised integrated course of elementary education.

Now that the integrated course of elementary education for the first seven years has already taken root, it will not be inappropriate to style Forms I, II and III as Standards VI, VII and VIII, and to name Standards V to VIII as constituting the middle or higher elementary school with one set of rules and regulations regarding fees, working days, compensation grants etc. All complete elementary schools must be manned only by secondary grade teachers, as is now the case in the lower classes of secondary schools.

Secondary schools in the new set up from Standard VIII would certainly require increased accommodation and may be freed from having classes from Form III and below even from next year if possible. The holding of a common public examination for Form III pupils also from next year would itself pave the way for getting a number of middle schools without congestion in secondary schools. Every revenue *firka* can easily have and must have one or two middle schools of the new order. It is my firm conviction that, allowing secondary schools to have elementary classes also, working for 200 days in the year, when elementary schools work for 200 days, would surely continue to affect admissions in elementary schools to a great extent, as the urchins of 10 to 12 even from long distances would be continuing to seek admission in a secondary school, which means unnecessary drain of money and energy to the public and to the Government as well. A district-wise test at the end of Standard VII, revised, taking school marks also into consideration, would go a great way to improve the tone and general efficiency.

For those who are out for Quality Goods



"MEGH" marked Slated Plain, Graph, Copy, line, Outline, Music and Dotted Roll-up Black Boards have, by their 34 years' service, proved to be "Best Quality Goods" in the field of Educational Aids.

They are handy, portable, writable with chalk, erasable with duster and clearly readable from any angle.

Eminent Educationists at home and abroad have blessed and recommended them for daily use in educational Institutions. Hence they have been an "Indispensable Aid" in the teaching of any subject at any educational centre.

For testimonials, explanatory literature and illustrative matter Please, write to:



Megh Slate Factory (Private) Limited,

POST BOX No. 24,

BARAMATI (Poona), INDIA.

A CLASSIC ON THE GITA

LECTURES IN ENGLISH—TEXT IN
SANSKRIT NAGARI

ON

THE BHAGAVADGITA

BY

Professor M. Rangacharya, M.A.,

Vol 1, Price Rs. Fifteen

The Educational Publishing Co., Madras-6.

EDITORIAL

Religious Education and the Constitution :

We understand that the Government of Bombay has issued a circular, prohibiting educational institutions receiving grants in aid from imparting religious and moral instruction during school hours. Apparently, this is in pursuance of Article 28 of the Constitution. But that article does not justify such a circular. It bans religious instruction in educational institutions run by the State, excepting those which have been established by trusts and are merely administered by the State. In respect of educational institutions recognised by or receiving aid from the State, only compulsory attendance by students against their will or the wishes of their guardians is prohibited.

We believe that there is no such rule in other States, and that several institutions run by Christian Missions, the Ramakrishna Mutt and similar bodies continue to this day to impart religious instruction to their pupils with beneficial results on the whole. The banning of moral instruction also seems to be carrying the zeal for secularism too far. In Europe, the term 'secularism' has unfortunately acquired a sense of root-and-branch opposition to religion, and we have to guard against that history being repeated here. It is to be hoped that the circular will be so revised as to permit and even encourage religious instruction within the limits set down in the Constitution.

Free Elementary Education

On the 10th July, speaking before the Trichy Teachers' Guild, Sri C. Subramaniam, Minister for Education and Finance, made a welcome announcement. The Madras Government, he said, were now actively considering the question of giving up the present system of providing grants to elementary schools in the State and to make education free for all

children in the elementary school stage. Managements which wished to come into the new system could co-operate and accept the conditions stipulated by the Government, while others would be free to manage the school with Government recognition but without Government aid.

Providing free elementary education is certainly an objective long dreamt about. And it is good to hear that it is now coming within the range of practical realization. However, care should be taken to see that the new set up does not in effect become nationalisation of elementary education. We believe that private enterprise has a salutary and effective role to play in education, and we should not like all educational institutions, at any stage, to be merely creatures of the Government. It is to be hoped, therefore, that the rules for compensation to private elementary schools will be so drawn up so as to allow many of them to survive. It is true that complaints are often made that elementary schools are run for profit. Though this may be true of a few, many are run purely in the spirit of service. And what is more, education in a free society requires private enterprise with all its varied talents and individuality.

Training Colleges

Writing in *Teacher Education*, Sri T. A. Apte draws a doleful picture of our training colleges. "Withdrawn into their own shell, doing only a routine job, they are unable to have impact on the schools or on the profession. They watch with helplessness, when their own products, the teachers, are condemned by everyone in the nation. Their students have lesser pride in the job than semiskilled labourers. Without research and experimentation, education cannot progress, and without departmental recognition and prestige, even good work has no impact. Until we consciously design our

training colleges for the building up of the teaching profession, the teacher's job will continue to be the last refuge of the unemployed."

Sri Apte has of course his own suggestions, and many of them are good and worth trying. Among these may be mentioned discontinuance of appointing untrained persons as Inspectors, bridging the gap between training colleges and working schools by entrusting to the former academic supervision and guidance of a few of the latter, maintaining contacts with the profession through seminars, refresher courses etc. and providing facilities of every kind for the trainees.

This last factor is very important. And Sri S. Krishna Rao, of the College of Education, Hyderabad, makes some interesting suggestions in this behalf in *Educational India*. One is that the teacher's training course should be of about 15 months' duration, divided into

three periods. It would open at the commencement of a long vacation, and teach theory till the schools reopen with only one holiday per week. As soon as the schools reopen, the trainees will go back to their schools, and continue their practical course there under direct or indirect supervision from their training college. Non-teacher trainees will work on stipends as temporary teachers in some school or other. During the next long vacation, the theory course will be continued and completed. There is much to be said for this proposal, which meets the practical difficulties of teachers seeking training and at the same time ensures coordination between the training college and the work for its trainees. He also suggests a four year professional course for teachers after leaving the school.

Here are a number of suggestions which deserve careful consideration in any concerted effort to improve the teachers' colleges.

Indispensable Book

EDUCATIONAL ESSAYS

ENGLISH - HINDI

BY

SHAMSUDDIN

M.A., B.T., M.Ed.

Just Published

This book surveys the problems of education with which India is faced today, gives their historical background and offers concrete suggestions to tackle them. It may be very useful to post-graduate and under-graduate students of Teacher Education. It develops a fresh and enlightened approach in the minds of its readers.

[Neatly printed on good paper and attractive get-up]

Pages 272

Kasimuddin & Sons
PUBLISHERS & BOOKSELLERS
Gold Bazar, RAIPUR (M. P.)

Price Rs. 4/-

BOOK REVIEWS

EDUCATION IN INDIA (1955-56)

Published by the Ministry of Education and Scientific Research, Government of India.

This gives a complete report on Education in India, giving statistical details of every phase of educational activity.

HISTORY OF EDUCATION IN INDIA :—(Modern Period) by Dr. S. N. Mukerji. Published by Acharya Book Depot, Baroda 1957. Third Edition. Price Rs. 8.

An excellent book on the History of Education in India, which every teacher should read carefully. The author is impartial in assessing all the factors which have led to the present system of education, which has given satisfaction to none, in spite of many attempted reforms. The popularity of the book is shown by the number of editions it has already undergone.

The author is to be congratulated on the excellent manner in which he has connected all the necessary data and arranged them to make interesting reading.

There are some printer's mistakes in pages 3, 11 and 15.

V. Thiruvengatcharya, M.A.

PRABANDHA PARIJĀTA published by the Hostel of Sri Chamarajendra Sanskrit College, Bangalore. Editor Dr. Viraraghavachar. Price Re 1/-

This is a prose work in Sanskrit consisting of thirty-three articles on various topics, ranging from philosophy and religion to the present day topics, such as panchasila, modern science etc. Of these, five have been contributed by the teachers of the college itself. Four have been written by students who have

passed the 'Vidvat' examination in one branch and who are studying in a different branch in the same college. The rest of the articles are contributed by the students of the college

Certain points of interest can be noticed here. A Jain prince of the name of Jinadatta, son of Sahakararaja, who was in dire circumstances, came to South India and settled down in Hosanagara of the Shimoga District of the Mysore State. He built a temple for Padmavati and installed an image therein. That image was lost, and another was installed therein. It is even now worshipped there. This incident took place when the moon was in the constellation of the moola asterism. Therefore the Jains of South India observe this day when the moon is in this constellation, with great eclat. Panchasila, as enunciated by our esteemed Prime Minister and Chou En Lai, the Prime Minister of China finds a place here. Some articles, such as those that deal with Swami Chinmayananda, are of topical interest. This is the first time a work of this kind has been published. We hope that the same institution as desired by the editor will publish other works of this kind in near future. This work has supplied a long felt need in the modern age. It shows how Sanskrit can deal effectively with the latest topics. This is a fit work that can be prescribed for the Pre-university course of any of the Indian universities.

M. B. Narasimha Iyengar, M. Sc.

GUIDE TO THE MOON: PATRIC MOORE, F.R.A.S.

Collins—Price Re 1/-. (Comet Books series) pp. 191.

This is one of the latest popular books on the moon written in simple, lucid and non-technical language and divided into

fifteen chapters. The information given is exhaustive and makes interesting reading for a layman.

With Sputniks encircling an mother-earth, the possibility of interspatial travel to reach the lunar world has been revived; and the possibility of human habitation there also has to be considered. In this connection it will be worth our while to go through the 15th chapter, 'Life on the Moon.' The following conclusions will be interesting. "Throughout its existence, then, the Moon has been a barren world. No beings have scrambled across the surface rocks; no footsteps have echoed on the plains, and no eyes have ever beheld the wonders of the lunar sky" (page 159). The first visitor to the lunar world will find it very inhospitable.

A useful table of eclipses is added in the appendix. The book is so well written that it will not only interest lay readers and students of astronomy, but will prove indispensable to every visitor to the lunar world, who should possess a copy of it, so that he may be well acquainted both with the topography and the prevailing conditions.

V. Thiruvengkatacharya, M.A.

C. I. E. STUDIES IN EDUCATION AND PSYCHOLOGY Publication Number 20.

EDUCATION OF THE HANDICAPPED IN AUSTRALIA, by P. D. Sharma—pp. 75, cost Re 1-50

Central Institute of Education Delhi-8.

Sri P. D. Sharma was awarded a Unesco Fellowship for a study assignment in Australia in the field of school guidance, and the book is a result of his studies in that continent.

It consists of eight chapters, covering the whole scheme of education of the handicapped.

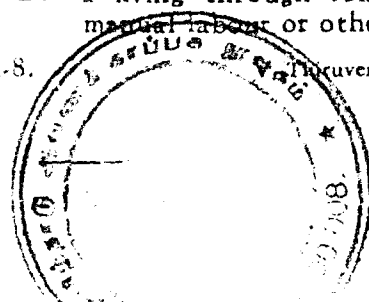
The students are divided into three classes: they are the Mentally Retarded, the Physically Handicapped and the Maladjusted.

Detailed schemes for the educating the Handicapped are given in the book in an analytical manner. The institutions are financed mostly by private donations. The whole question is treated as a community problem, and it can be stated with confidence that Australia is well on the way to meet the needs of the country in educating all the handicapped.

In India we can take a lesson from the experience of Australia and other countries. The government have done well in having formed a National Advisory Board for the Handicapped. So far our country has done nothing in a systematic manner for the benefit of the Handicapped.

Education need not imply teaching of the three R's to the handicapped. They can be given that type of training with the help of which they can cease to be a burden on society and lead an independent and happy of life by earning a living through some suitable type of manual labour or other work.

V. Thiruvengkatacharya, M. A.



TOM THUMB ESSAYS

By

H. MARTIN, M.A. (Oxon.), O. B. E.

Pages, 136.

Twelfth Edition.

Price, Re. 0-75

These "Tom Thumb" essays have been written for younger children who are just beginning to do a bit of English composition. They are, therefore, very short, and are written in very simple language. They are not made to be copied or learnt by heart but are intended as models for paragraph-writing. To prevent mere parrot-like

TOM THUMB ESSAYS

is a

First Step

to

Essay-Writing.

copying, the teacher can give one of the essays to be read and studied, and then set an essay to be written on a different but similar subject.

In order to make the study of these tiny essays more practically useful, a few exercises in Grammar and Usage have been set on them. It is hoped that they will be found useful, especially in class-teaching. The exercises on the Right Word are of a novel type. They are meant to test the pupil's knowledge of appropriate words, and to help him to distinguish between similar words with different meanings—words that can easily be confused.

TOM THUMB ESSAYS

contains Exer-

cises in Applied

Grammar and

Correct Usage

A FIRST STEP TO LETTER-WRITING

—WITH EXERCISES IN LETTER-WRITING AND CORRECT USAGE—

By

H. MARTIN, M.A. (Oxon.), O. B. E.

Pages, 128,

Ninth Edition

Price, Re. 0.75

"The Book under review supplies the want very adequately. Model letters are in abundance and each type is followed by exercises and then hints on 'correct usage', the latter being a novelty in this book. No other book gives that prominence to correct usage."—Education, Lucknow, April, 1939.

This book contains 140 Letters written in simple, chaste English. It will teach the students as, nothing else can, how to write Letters on all occasions. These letters are not made to be copied or learnt by heart, but are intended as models for everyday letters.

"The style of a letter in English is decidedly natural and simple. This feature or characteristic is beautifully illustrated in the specimen letters. And while these should serve as models and nothing more, the numerous exercises in letter writing are meant to be attempted. The models and exercises are excellently graded."—The Bombay Teachers' Journal, March-July, 1939.

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Agents for South India —

THE CHRISTIAN LITERATURE SOCIETY, PARK TOWN, MADRAS-3

THE PRACTICAL ENGLISH TEACHER

By

W. TURNER, M.A.,
FORMERLY PRINCIPAL OF NIZAM COLLEGE,
HYDERABAD

Price, Re. 0.75

CONTENTS

- Chapter I. English: The First Steps.
" II. The Art of Reading.
" III. The Value of Translation.
" IV. What We Mean by Method.
" V. The English Language.
" VI. Drill.
" VII. The Long Vowels.
" VIII. Games and Devices.
" IX. Three Model Lessons.
" X. Idiom and Common Errors.

An invaluable aid to the Teacher of English as a foreign language, it "outlines the most modern and popular course of instruction, embodied in the best English Readers and approved by the most experienced teachers who have written on the subject."

ROW & WREN'S WORK, WEALTH AND WAGES

Pages, 103.

Second Edition.

Price, Re. 0.75

"The book reads like a story".....and would make "a very instructive supplementary Reader in Class X or XI of our High Schools" observes the Education of Pakistan in its issue for December, 1951.

The following are the translations of the above book :—

SHRAM, SAMPATHI AUR MAZDOORI

(HINDI) Price, Re. 0.88

VELAI, SELVAM, KOOLI

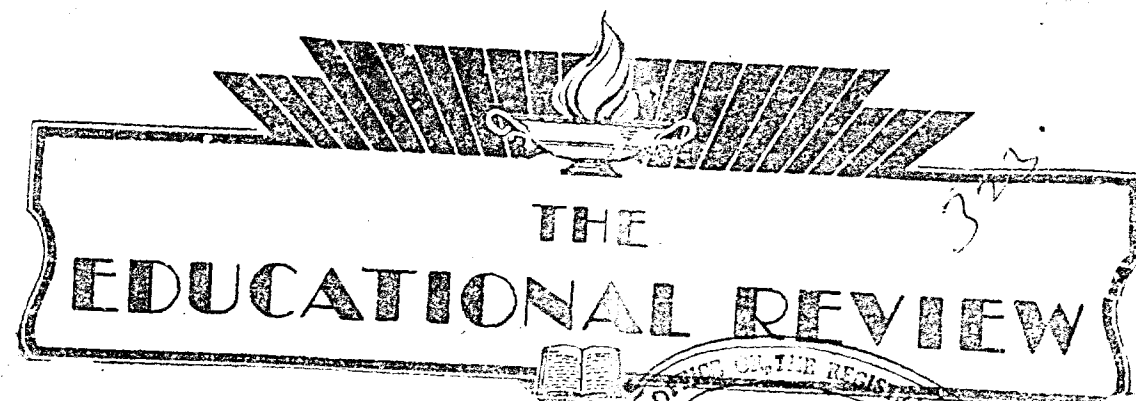
(TAMIL) Price, Re. 0.75

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Agents for South India :—

THE CHRISTIAN LITERATURE SOCIETY, PARK TOWN, MADRAS-3

807 272



CONTENTS

Hon. Editor :
A. N. PARASURAM
Asst. Editor :
M. C. KRISHNAN

Fields of Evaluation—Rugunath Safaya	... 169
Ninth International Congress on Home Economics	... 172
Chinese Thoughts on Education—Harisadhan Goswami	... 176
Educational Patasalas—M. S. V. Chari	... 178
Maintenance of Family History in M. P. Schools—Shamsuddin	... 179
India's Approach to Art—M. Sarma	... 182
Elementary Education—M. Nagasubramanya Aiyar	... 186
Our Educational Diary—Pepys	... 188
Editorial	... 190
Book Reviews	... 191
Letter to Editor	... 192

1958
AUGUST
VOL. LXIV, NO. 8

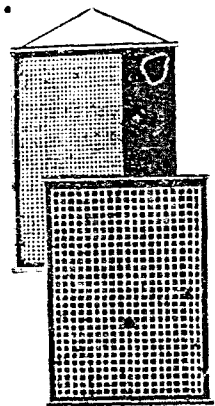
THE EDUCATIONAL REVIEW — ESTD IN 1895 — MONTHLY RECORD FOR INDIA —

SUBSCRIPTION
(inclusive of Postage)

Annual : Rs. 5
Half-Yearly : Rs. 3
Foreign (Annual) : Rs. 6-50

16, Sankuvar Street,
TRIPLICANE, MADRAS-5.

Nothing like it—



In the field of educational aids, there is no other thing as useful, economical and indispensable as the Quality Roll-up Black Boards, which can very well act as handy supplements to the wooden Black Boards in the class, can very well save the time and trouble of both the teachers and the taught in writing out the same matter for different divisions of the same standard, and can effectively drive home to the pupils any difficult subject.

All the above good qualities are present in the "Megh" marked Slated Roll-up Black Boards, which have won for themselves the blessings of eminent educationists at home and abroad, for their Quality and Utility.

Please, therefore, write immediately for FREE Illustrative Literature to:



Megh Slate Factory (Private) Limited.

POST BOX No. 24,

BARAMATI (Poona), INDIA



Your Problem Solved!

Every Progressive School wants its pupils to obtain

General Knowledge

*Citizenship Training

*English Language Practice and

*International Understanding

SUNSHINE

the teenager's English Monthly with a world view
Is The Answer!

Editor

Dr. G. S. Krishnayya

A Non-profit

Publication

Send Rs. 5 to SUNSHINE, Poona-1.

The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXIV

AUGUST 1958

NO. 6

FIELDS OF EVALUATION

BY

RAGHUNATH SAFAYA, M.A., M Ed., P.E.S., Govt., Basic Training College, Chandigarh.

Much criticism has been levelled against examinations. But some sort of evaluation is necessary, so that a fair account of a pupil's progress from time to time may be made, his difficulties and drawbacks diagnosed, his special abilities, interests and aptitudes predicted for future planning of his vocational and educational career; proper classification made, teachers' work checked, parents and administrators satisfied, employers informed and, above all, proper standard of progress maintained. Evaluation being a necessity, our further consideration is to follow an all-comprehensive system of evaluation which would provide us with a fair judgment of the pupil's achievement in various fields. The fields of pupil's achievement and progress being diverse, evaluation also will have diverse fields. We shall have to traverse each field and then come to an over-all conclusion.

Briefly speaking, the following are the fields of evaluation:

- I. Physical development
- II. Personality and character development.
- III. Social development
- IV. Academic achievement

1. Evaluation of Physical Development.

The measurement of physical development of the pupils from time to time is of foremost importance. It is only through the medical check-up that physical disabilities, which might be hampering the progress of the pupil in academic subjects, can be diagnosed and remedial measures adopted. Physical development has direct bearing upon mental development and scholastic achievement. For this reason, it is necessary that

- (a) a physico-medical test of each pupil is held every term and at least annually;
- (b) a record of the physical disabilities is made, remedial measures adopted and progress observed;
- (c) a record of participation in games and athletics by each pupil is kept;
- (d) a rating scale of physical efficiency is used for each pupil; and
- (e) the services of a part-time physician are engaged, and a dispensary run, which will be sufficient to cope with the pupil's needs.

II. Evaluation of the pupil's personality and character development.

True education emphasises the development of such traits as initiative, integrity,

persistence, leadership, self-confidence, emotional control, social attitude, truthfulness, enthusiasm, industriousness, sincerity, honesty, self-control, cheerfulness etc. It is necessary for the teacher to make keen observation of the behaviour responses of the pupils inside and outside the class-room in academic work, school activities, outings, camps etc. There is a danger of the teacher's subjectivity affecting such observation and assessment; and to minimise this, the mode of assessment should be threefold:—

- (a) An assessment of the pupil's own diary, wherein he records his daily observations, reactions to certain situations, personal likes and dislikes, important events and stray thoughts.
- (b) An assessment by the teacher in his own diary, which will contain a record of all the events and special points pertaining to each pupil's behaviour. (The teacher's unobserved observation is more useful in this respect)
- (c) Personality tests may be given from time to time to judge the interests, attitudes and complexes. Periodical testing on a rating scale, Rorschach test, C.A. T. or T.A.T., inventories etc. must be followed by preparation of combined scores for each pupil. It is the teacher who will prepare the combined rating card for each pupil about his personality traits.

III. Evaluation of the pupil's social development:

Attitudes leading to social betterment and social consciousness, which include citizenship, discipline, cooperation and social service, are as important in the democratic set-up of our society as academic achievement. The school being a special environment for the development of social traits, assessment of the rate and progress in social maturity of each pupil forms one of its important functions. The assessment should be made through:

- (a) day-to-day work of the pupil, his participation in games, scouting, social service, community activities, cooking, cleanliness, hostel management and other school activities; and
- (b) proficiency in various co-curricular activities.

A five-point scale for each of the social traits is sufficient for this purpose. Varieties of opportunities must be provided for free display of the qualities of self-help, cooperation, toleration and sincerity.

IV. Evaluation of the pupil's academic achievement:

Usually, this is the only field of evaluation which is being attended to, though not in a satisfactory way. A written annual test is all that is depended upon, though it is far from being reliable. There are not less than four devices—not independent but supplementing one another—for assessing academic achievement: (i) the essay-type-tests (ii) the new-type-tests, (iii) oral tests, and (iv) daily assignments.

The results of all the four devices of evaluation combined must determine the measure of the scholastic achievement of a pupil. Promotions, awards of certificates, vocational and educational guidance and employment chances must be based on the combined results of the above four devices, of course supplemented by Intelligence and Aptitude tests. The fault lies in using only one device and depending upon that exclusively. Such imbalance in the mode of measurement is found in foreign countries as well. While there is predominance of the essay-type tests in India, there is predominance of new-type tests in U. S. A., and of oral tests in U. S. S. R. Each mode of assessment has its own advantages and disadvantages.

1. The present essay-type tests, in spite of their low validity and low reliability, due to limited sampling of questions, irrelevant factors and overburden on expression, and because of subjectivity in

scoring, are indispensable for the measurement of some essential skills such as expression, work-habits, functioning and organisation power, application of knowledge and solution of problems.

2. The new-type tests, on the other hand, are of immense help in measuring the factual knowledge and are more reliable, being objective in nature. These are comprehensive, easy to score, less tiring and less time-consuming. They are, however, not meant for measuring the ability to organise knowledge, and express and narrate facts. Consequently, both essay-type and new-type tests have special tasks to perform.

3. Oral tests are similarly essential for judging pronunciation, comprehension and verbal expression, in languages, practical ability in sciences, mental calculation and occupation in mathematics, and social understanding in Social Studies. Reading a book with normal speed and accuracy, answering questions orally, reading a thermometer, locating a town on the map, commenting upon a news-item, reciting a poem—all these are related to oral tests.

4. Evaluation of the pupil's day-to-day work, is the fourth device. Its importance

has been fully realized now. Promotion of the pupil to the next higher class should depend more upon the year's work and progress shown day-to-day, rather than on one annual examination. The teacher should, therefore, make a record of the work done by the pupil during the whole session.

Assessment of the day-to-day work will include

- (a) the work done in the class, the impression got by the teacher in the class and participation in discussion etc. in the class-room;
- (b) written work done at home, pertaining to all the subjects;
- (c) assignments—short or long—given by the teacher from time to time;
- (d) library work done; and the extent of self-study made; and
- (e) articles prepared in craft work, and practical work done in the laboratory in the science subjects.

Evaluation of the academic subjects, nevertheless, presents certain serious problems to be tackled, and the same will be discussed in the next issue of this journal.

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.

NINTH INTERNATIONAL CONGRESS ON HOME ECONOMICS

Rapid changes going on in the world are so strongly affecting homes and family living that education for home-making and the paid professions connected with it must be constantly re-tooled to meet present-day needs. This was one of the conclusions reached by 1,044 representatives of home economics professions in 59 countries during the Ninth International Congress on Home Economics which concluded its week's meeting in the United States of America on August 2, 1958.

The Congress also urged increased research to determine the basis for re-tooling or for establishing programmes of home economics where none exists. But in the same breath, the Congress spoke out for preservation of the cultural values of the individual countries. "Research and other means of investigation are essential," the delegates said "as a basis for planning sound home economics programmes that meet the needs of a country or of population groups within a country. Study of the patterns of living, the cultural background and social attitudes and moral values of the people, and the problems pertaining to life in rural and urban areas are needed to form the basis of newly developing programmes and to make existing programmes more effective.....In the interpretation of research findings, attention should be given to adapting them to the cultural backgrounds, as well as to the needs and the interests of people.

"In an effort to put across new data and facts, it is essential not to lose sight of the value of the culture as well as the importance of the preservation of the individual. It is the individual who must be taught to analyse a situation,

evaluate the alternatives and then make a free decision."

During the week, the Congress participants held four plenary sessions on various aspects of the theme, "Education in Home Economics Relative to the Social and Economic Conditions of the Various Countries." After three plenary sessions, the delegates met in small groups with colleagues in the same area of work. They held informal discussions of how the problems raised in the plenary sessions might be met in the various countries and in the particular branch of home economics in which members of the group were working—as, for example, secondary education, research, or adult education. The small groups provided an opportunity for delegates to exchange ideas with colleagues from countries with similar problems, as well as with those with very different problems or programmes.

Other conclusions reached by the discussion groups were that, though in most countries home economics has developed first and most extensively in the area of food and nutrition, "there is need for a broader concept of home economics and for research in such other areas as housing, equipment, management, economics, and family relationships."

Programmes of community development in countries with a large rural population (particularly where illiteracy is a problem) should be given high priority—but these programmes for the improvement of home life should be based on the expressed needs of the people in the community—not on the professional worker's interpretation of the needs. For many of these rural groups, motivation is a problem—they do not yet recognize the improvement that education can bring to them.

For the countries where industrialization is already well established, the number of married women and mothers working outside the home is of great concern to the educators. Congress delegates recommended better preparation of girls for the dual role of home-maker and wage-earner; more emphasis on guidance in family relationships and child development, and on management; and in some countries, more emphasis on work simplification and teaching of consumer-buying and wise use of resources. Participants from many countries recommended home economics training for men as well as women, because of the greater sharing of family responsibilities, where women are employed outside their homes. For other countries, such education would not be acceptable in the cultural pattern.

The participants in the Congress also hope for increased communication between countries and for greater sharing of professional knowledge. Because the lack of a uniform terminology has so far been a deterrent to this communication, the Congress recommended compilation of a glossary of terms and definitions. It also suggested some central planning of teaching materials and exhibits of teaching materials at the next International Congress.

Reports of the discussion groups were presented by Mlle Helene Terre, of Paris, France, Mrs. Mae Edna Cholmondely, a home economics instructor in Subryanville, British Guiana, and Miss Edith H. Cosens, a home economics teacher in Toronto, Ontario, Canada.

At plenary sessions during the Congress the delegates were told by Carlos P. Romulo, keynote speaker, that the United Nations and international co-operation are the best hope the world has for peace. Speaking to the already highly industrialized as well as to the rapidly developing countries, Miss Isobel S. Gibson of Scotland, president of the International Federation of Home Economics, reminded the younger nations that some

of the mistakes made by the older industrial countries could be avoided by sharing of history and experiences.

At other plenary sessions, the delegates heard talks on the kinds of facts needed for the benefit of families in such areas as nutrition, management, and clothing and on the role that research plays in obtaining these facts. The speakers were Miss Gudrun Akre, Dean of the State Normal School for Home Economics in Norway, whose paper was read by Miss Agnes Hornnes, supervisor of home economics education in Bergen, Norway, and Miss Hazel Stiebeling, Director of the Institute of Home Economics in the U. S. Department of Agriculture.

In a symposium on the application of home economics knowledge, Miss Patricia Coleman of the University of Otago, New Zealand, said that in the past 50 years home economics has provided a whole new field of professional activity and given women an outstanding opportunity to contribute to the well-being of society through professional leadership; Miss Chiyono Matsushima, of the Yamaguchi Prefectural Board of Education, Japan, described post war education in home-making in Japan with particular reference to the ways that home-making education and home-making clubs help to develop democratic procedures. Miss Pergrouhi Najarian of the American University in Lebanon, told the Congress of the common needs of East and West, "rooted in expanding economics through greater industrialization," and the value of an effective network of adult education to meet these needs; Miss Dorothy Batcheller of the National Poultry Institute of Canada described the role of mass media of communication in disseminating home-making knowledge and urged great alertness to ensure authenticity in information.

Mlle. Jacqueline de Luget of the Ministry of Health and Population in France said that the objective of home economics is to help women find in themselves the energy and the ability to express their

own thinking and to fulfill their own mission. Miss Maria Socorro Lacot of the Home Economics Section of the Department of Education in Puerto Rico described today's home economics in many parts of the world as "a programme that is interpreted as education for more intelligent home-making and enriched family living," and one that has shifted from teaching of skills to education for the growth and development of the individual as a member of the family and the community. Mrs. B. Tara Bai, of the Lady Irvin College of Home Science in New Delhi, in a paper read by Miss Ann Samson of the Lady Irvin Faculty, described the expanding careers in home economics which now offer opportunities in education, in community service, in business, in dietetics and food service, as well as in home-making in the home.

At the closing general session of the Congress, Mlle. Mtrguerite Badoux, maitresse-directrice, Ecole Menagere Rurale, Marcellin Sur Marges, Switzerland, as one of the speakers on the "Our Week Together", described the personal value to each delegate of the opportunity for personal contact with colleagues from so many countries: Mary Clarke, Secondary School Inspector, Canadian Department of Education in Toronto (who was the Canadian liaison with the Organising Committee for the Congress), urged greater cooperation in the International Federation and the strengthening of the Federation, and Miss Edna B. Amivon, Director of the Home Economics Education Branch of the Office of Education in the U. S. Department of Health, Education and Welfare, spoke of the over-all conclusions of the Congress about home economics are good when education for them is adapted to the changing world: encompasses basic principles and is the result of co-operative work with many disciplines: increases student's ability to think and to search ever deeper for the reasons 'why' and for the basic truths: helps families to keep 'the human touch' and those enduring cultural values that are

important to the family in every land; fosters the development of creative solutions to problems; encourages self-confidence; strengthens bonds between generations; is built on research and fundamentally sound studies; is inter-related with all kinds of social movements (supports and draws from them); and recognizes that both parents are in the picture when you educate for home and family living.

Miss Winifred Hargreaves, Her Majesty's Inspector of Schools, London, England, speaking on "Our Work Ahead", urged the delegates to use the Congress as a springboard to a broadening of their concept of home economics education and to continue evaluating and strengthening their educational programmes in the ways indicated by the Congress. She also urged countries to share information, asking, "Have we the right in this 20th century to waste time and energy in unnecessary duplication?"

Reporting to the Congress on the meetings of the Executive Committee and the International Permanent Council, Miss Isobel S. Gibson, who was acting president during the Congress, explained that the Federation was made up of collective and individual members and urged that membership be increased. She recommended also that the Federation should try to find ways in which the Bulletin of the Federation could contain more research reports, and more advice, as well as continuing and enlarging its service as a medium for exchange of information. She reported the appointment of Miss Catherine T. Dennis of the U.S.A., Miss Marjorie Kennish of Canada, and Mrs. Greta Bergstrom of Sweden, as a committee to study the Bulletin and make recommendations about it. Miss Helena Benitez of the Philippines, Miss Persis L. Wingfield of Scotland, and M. Francois Jourdain of France were appointed to study methods of election in the Federation and make recommendations for procedures.

In lieu of formal resolutions, the Congress, in a plenary session, approved the recommendation that the summaries of the discussion group reports be submitted to the International Permanent Council for appropriate action.

In addition to the discussion groups and plenary sessions, the Congress programme included field trips to points of professional and cultural interest and informal entertainment, including one evening spent with an American family. Delegates were housed in student residence halls on the campus of the University of Maryland where the meetings were held.

Officers of the International Federation of Home Economics elected during the Congress were:

President (1958-60)—Miss Isobel S. Gibson, Principal, Glasgow and West of Scotland College of Domestic Science.

Vice-President (5-year term)—Miss Marjorie Kennish, Asst. Professor of Home Economics, Mt. Allison University, Sackville, New Brunswick, Canada.

Members of Executive Committee (5-year term)—Mlle. Jacqueline de Luget, Conseillere de la Sante Publique et de la Population, Paris, France.

Fraulein Lens Voellmy, Home Economics Inspector, Federal Industry Trade

and Labour Office, Vocational Training Section, Bern, Switzerland.

Continuing in offices are:

Honorary President—Mlle. J. Plancherel, Chief du service de l'Enseignement menager Fribourg, Switzerland.

Executive Committee members (term expires in 1960):

Miss Helena Benitez, Vice-President, Philippine Women's University, Manila, Philippines.

Miss Catherine T. Dennis, State Supervisor of Home Economics Education, North Carolina Department of Public Instruction, USA.

Mrs. Oswald-Jacobson, Chief of the Home Economics Department of the Royal Swedish Board for Vocational Education, Stockholm, Sweden.

Secretary-General—Mme. Silvie Fritsch, 41, Avenue Theophile-Gautier, Paris 16, France.

Paris was chosen as the site for the next Congress which will be held in 1963.

The Ninth International Congress on Home Economics was arranged by the American Home Economics Association with Mildred Horton, executive secretary of the Association, as Congress Director. The Canadian Home Economics Association was co-hostess with the American Home Economics Association to the meeting, which was the first such Congress held in North America.

BHAKTHAN

A REGISTERED TAMIL MONTHLY JOURNAL

Intended to serve the cause of Devotion and Culture,

Annual Subscription: RUPEES FIVE

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

97, Venkatarangam Pillai St., Triplicane, Madras-5.

Phone: 86109.

Chinese Thoughts on Education

BY

HARISADHAN GOSWAMI, M.A., B.T., M. A. (Edn), Sahityabharati,
Hon. Secretary & Treasurer, and India Educational Writers' Association

In ancient Chinese education, we find that education is based on a theory of cultural recapitulation. According to this theory, the cultural recapitulation of the past should be given a place in the scheme of education. In the Chinese concept, 'nature' means 'the gift of heaven'. The path of duty is to be determined in accordance with this 'nature'. The regulation of this path of duty may be called education. Thus, in Chinese educational theory and practice, there was a continuity of its age-old tradition until recent days. The structure of Chinese education was mainly conservative.

It is Confucius who puts 'family affection' as the aim of education. The Chinese thought is characterised by humanistic ideas—fundamentally considered. Through the influence of humanism, Chinese thoughts are detached from supernatural elements. Due to the influence of Taoism and Chuang-Tzu-ism, the Chinese people receive joy and enjoyments from nature. It is Hsun Tzu, the solitary philosopher, who accepts the theory of conquest of nature, but his ideas were not accepted and physical science could not develop even at the touch of the Western civilization. Democratic trends in China have been ever strong, due to Confucian humanism, Chuang Tzu's principle of levelling all things and Mo Tzu's principle of universal love.

In the modern age, a cultural evolution is going on in every part of the world. China is no exception to it. Dr. Radhakrishnan rightly says: "East is no more East and West is no more West, as the dwindling of distance and the ever-increasing inventions for transmitting thoughts and disseminating ideas are constantly forcing the Titanic twins to meet" (History

of Philosophy, Eastern and Western, Vol. I, Page 558).

From the third century before the Christian era until the early twentieth century, the Chinese civilization was marked by three important factors, namely, its stable social fabric, its centralised form of bureaucracy along with a decentralised political system, and its ethical and moral conceptions. China has developed 'a world of basic unity', 'a world of its own', and it has rarely been touched by the outer contacts of the Western civilization. The social unit in China is the family, and rarely they think and act in terms of the individual. Chinese society so long remains 'a self-contained small community in its own right' and takes the responsibility of some important social functions, including education and social welfare. It has developed its own internal cohesion according to its own ideals. The Chinese have had a common educational background, because of the unique family system of education. Their education has so long nothing to do with 'public administration or political science'—but with 'humanistic', 'literary' and 'artistic' studies.

Confucius is the most important of all the great philosophers and educators whose thoughts have profoundly influenced the minds of a large body of men throughout several centuries. Confucian thoughts are concerned with the solution of some of the 'ethical', 'human' and 'social' problems of the world. 'Harmony in human relations might be called the key word in Confucian ethics'. His five principles of human relationships may be enumerated as follows: (1) subjects should obey their ruler; (2) children should obey their parents; (3) wives

should obey their husbands; (4) younger brothers should obey their elder brothers; (5) friendship between man and man should be a guarantee of social harmony. The family was the nucleus of social and political life in imperial China, and the Confucian system is 'a guide to both social and political harmony—a harmony, however, based on the principle of authority rather than of individual liberty'. The writings of Confucius and other important Chinese philosophers, together with the commentaries written on these works by later generations of sages, formed the core curriculum in the education of the scholar-gentry up to the end of the empire.

In Chinese educational classics known as "Hsueh-tzu on education," it has been invariably pointed out that education is the weapon for transformation of the people and perfection of culture. These classics deal with some methods of teaching and learning, which closely correspond to some of the modern findings of educational psychology. They discuss the contents of education relating to 'ethico-social phases of individual and community life'.

The main characteristic of education in China is its stress on morality. Educational activity is related to social life, and thus there is a social parallelism in social life and the general trend in education is essentially humanistic. Education in China has been conditioned by social factors because of the following reasons:

(1) Family morality, directly and indirectly, affects the social life of the people. The factor of social integration is an added stimulus to it. The individual and social aims in education, as clearly manifested in Western educational philosophy, are rather a new idea in Chinese educational thought. The *via media*—social compromise or mutual adjustment—becomes the rule of daily living.

(2) China's idea of human brotherhood is but another way of application of the

same principle of moral ideas. China's consciousness of 'one world under heaven' is a unique idea. This idea has been developed through co-operation, adjustment and sometimes through conflict, till the advent of the Europeans, when China had to face a new set of problems.

(3) The conditioning factor in education is China's productive process in agriculture. Although in theory it was recognised that everybody had a right to education, it did not imply that this principle was attained in practice.

Toynbee remarks that a most serious challenge was presented to the Chinese people in the form of the meeting of the East and the West. China had to respond to this challenge. As a result of the East-West contact, China had to put an end to its own examination system as well as its free private inquiry of knowledge. The first school for the study of Western languages was established in 1862, and the first modern school was introduced in the year 1902.

The educational response to the challenge was mainly four-fold: (1) the influence of Catholic and Protestant missionaries; (2) commercial and business transactions; (3) wars; and (4) social and intellectual influence. The results of the East-West contact in China during the nineteenth and twentieth centuries have affected the very roots of the Chinese social system. 'Educational and social thinking in China, then as now, was confronted with seemingly very real opposites or contrasts in the forms of Chinese and Western learning or education.' (The Year Book of Education, 1949, P. 602). The ultimate result is that science has been included in the curriculum of China and the growth of the modern system of schools. In Chinese education, we now find great many changes. Scientific education is the great Western contribution, and this is the most important phase of Chinese education. There are new democratic trends in education, which emphasise adjustment to the needs of society, development of individuality, education for life and adjustment to local needs.

Education is related to social and economic needs. China has to build up her own national system of education, but this system must take into account the bearing of international education.

Educational Patasalas

BY

M. S. V. CHARI, Tindivanam

For sometime past, our Prime Minister has been carrying on a propaganda, advocating the conduct of primary schools in open air. He has cited the example of Shantiniketan for others to follow. Let the village school revolve round the teacher and not round buildings, he has been saying of late.

The implications of such an educational 'war cry' are really immense, if only we pause to think deeply on that wise slogan, which, by no means, is a new one. It is just a clarion call for the resurrection of the Gurukula.

It is indeed a tragic fact that we, parents, have more faith in buildings than in teachers. For while we should gladly send our children to an inefficient school, we would never entrust our children to the care of a teacher who might have the leisure and the genius for teaching well.

To a certain extent, parents are really to blame for this sad state of affairs, for they are not so anxious to educate their wards in the true sense of the term as to get them qualified for jobs. We all want 'labelled' education and not real education.

The Government are equally to blame. The insistence of the Government on the students putting in a certain minimum percentage of attendance in recognised schools before they can appear for the public examination, naturally gives more importance to brick and mortar than to the teachers. And it takes a lot of energy

and requires a lot of money to put up a school in brick and mortar. Naturally, the spread of education is very, very slow.

If our Prime Minister really means what he says, that is, if what he says is not a mere piece of rhetoric, but is meant to be carried out, nothing is easier than to revive the Gurukula at all levels of education, academic and technical. It requires just the co-operation of a few educationists to start patasalas. As for technical education, educationists and the industrialists can successfully co-operate and run such institutions. Single-teacher gurukulas are not possible to-day. Even our Sanskrit patasalas employ more than one teacher. The students of modern times have to study a minimum of various subjects. What is feasible in modern times is only the patasala.

The academic patasala may consist of half a dozen teachers with a decent laboratory, while the technical patasalas may consist of a small quantity of technical equipment. These latter patasalas would impart both technical and general education. The patasalas may be run and managed by retired educationists and technicians, assisted by a small staff of young teachers. State and Central aids might be given to the running of these institutions, whose strength must be allowed to 100 to 200 students. What is aimed at here is intensive education from the beginning, and close contact between the teachers and the taught. The patasalas will have to be made autonomous, and the

Education Department must have no control over their internal management or over the staff or the students. The efficiency of the patasalas may be determined by results at the Public Examination.

By thus encouraging the starting of such small patasalas all over the country and giving them recognition, educational progress in the country will receive an extraordinary impetus.

True education must really revolve round the teacher. It is a fine slogan. Will the Government work it out in right earnest?

Maintenance of Family History in M. P. Schools

BY

SHAMSUDDIN, M.A., M. Ed., Raipur (M. P.)

In M.P., about 12% of the schools maintain Family History, but many of them do not possess a clear conception of it. In the personal interview with some of the Headmasters, it could be gathered that in their opinion the Admission Registers maintained in schools were enough to serve the purpose, and there was no need to maintain an elaborate form relating to Family History. This goes to show their complete ignorance about the purpose and usefulness of this record.

Out of these 12%, only 28% could claim to have separate Family History Records; but those forms are very sketchy and do not deal elaborately with the family history of the children. One sample of them contains the following items:—

1. Name of the student
2. Father's name.
3. Caste or religion.
4. Date of birth.
5. Date of admission.
6. Class to which admitted.
7. Father's or Guardian's address.

This is all that passes on as Family History. This information does not lead anywhere. In fact, all the items are included in Admission Register or Transfer Certificate Register, and therefore to have a separate form of this type appears to be superfluous. It can be concluded that there is hardly a school which maintains this type of record in its elaborate form with a view to making use of it for proper appraisal of child's family

and home background. This might be either due to lack of emphasis laid by the Department on this type of Record, or there is no encouragement to the teacher, so that he may endeavour to make use of it in the proper manner.

The following table reveals the percentage of persons who are kept in charge of Family History Records.

Serial No.	Designation	Percentage
1.	Heads of the institutions	18 %
2.	Class Teachers	40 %
3.	Clerks	42 %

The above table makes it obvious that out of the schools which maintain Family History Records, 42% of the schools entrust these records to the clerks for maintenance; other 40% of the schools entrust the records to the class teachers, and the remaining 18% of schools keep the records in the hands of the Head of the Institution. Thus there appears to be no uniformity in matters of personnel maintaining the record.

Thirdly, the method of maintaining this record is not sound. The record is completed with the help of the oral information imparted either by the guardian or the ward, and nothing is taken in the shape of writing so as to make the record completely reliable. Needless to say, that oral information can be unauthentic to a very great extent, as

the giver of the information does not commit himself in writing, whereas the same can be authentic, if it is received in writing. •

Thus, there is uniformity neither in the contents nor in methods of maintenance. Besides, none in the school specifically holds himself responsible for maintaining this information and the work is equally done by the headmaster or class teacher or clerk, depending on the convenience of the school.

As a matter of fact, in the Family History Record, there should be emphasis on such items like home circumstances, family discipline, number of brothers and sisters alive, order of births of the children, the type of the family (joint or single,) family income and education of parents etc.

SOLUTION

Every individual bears an imprint of the environment in which he is brought up. The family which constitutes the earliest environment for every individual is one of the most potent forces in moulding the personality. It is more

important, because the family is almost the exclusive environmental factor which influences the first few formative years of life. Pestalozzi, with a true insight, regards the home as an indispensable factor and the mother as the source of all true education, because during these earliest and impressionable years the family is the child's social environment. During the first six years, the child's proper place is at home. Here it gets freedom, spontaneity and affection. It is here he learns to speak, acquires a certain vocabulary and a certain range of ideas. Here it forms its early habits. It is the foundation of the child's virtues such as sympathy, affection, generosity, consideration, justice, truth and industry. Psycho-analytic literature is full of cases wherein it was found necessary to go back to childhood circumstances in order to understand personality problems of the adult. It is, therefore, necessary to know the family background of a student before an attempt is made to understand him. To fulfill this need, a family history record form has been prescribed which is given below:—

FAMILY HISTORY RECORD FORM.

Name of the pupil (in full).....Sex..... Religion.....
Mother Tongue.....Village or Tahsil.....Dist.....State.....Year.....Month.....Day
Place of birth..... Date of birth.....

Permanent Address.	1. Family Status		Important Miscellaneous Information.		Yes.	No.
	Economic Social Cultural	A B C D E A B C D E A B C D E	1. Is the family orthodox? 2. Is it a junior family? 3. Is the residence overcrowded?			
Type of Nourishment.	Sibling.	No. of elders alive.	No. of youngsters alive	2 Order of birth of the child.	No. in school.	No. employed.
Good :— Moderate :— Low :— Unsatisfactory :—	Brother Sister					

Parent's name	Dead/Alive step	Occupation	Education	Health	3. Emotional attitude towards the child	Desire regarding the future career of the child
Father Mother 4 Guardian Relation ship :						

N.B. The items marked 1,2,3, and 4 should be filled in, after considering the instructions⁵ attached to this form.

The size of the form will be 8 by 11 inches – one of the standard sizes, and the paper will be of thin cardboard design. This design and size is essential because these will be permanent records and may be handled often. Therefore, they should be safe from being torn. This form should be accompanied by :

(i) a printed forwarding letter requesting the parent/guardian to render correct information.

(ii) a printed sheet of instructions.

This form is to be given to each student after he is admitted for the first time in the school to get it filled by his parent or guardian. If a student changes his school, this form will have to be transferred to the new school with necessary remarks.

The Family History Record Form contains certain items which have to be filled in after consulting the following instructions :

INSTRUCTIONS.

(1) Family Status:—A general impression, based on the evaluation of various aspects, has to be entered with reference to the scale given below :—

A. Upper
C. Middle
E. Lower
B. Upper Middle
D. Lower Middle

(2) Order of Births:—Order of birth of child in the family should be shown as follows. If the child is the eldest one out of five children, he should be marked 1/5.

If a child is marked 6/7, this indicates that the child's position in the family is the sixth out of seven children.

(3) Emotional Attitude:—Parental attitude towards children can vary right from pampering to positive neglect. Even in the same home, it is observed that all children are not liked alike. Some are more fondled, others less. Some are favoured by father, some by mother.

A list of common parental attitudes is supplied below, from which area what is applicable to the particular case, is to be noted in the column headed, "Emotional attitudes towards children".

- (i) Over-protection.
- (ii) Total neglect.
- (iii) Pampering.
- (iv) Rejection.
- (v) Unnecessary Appraisal.
- (vi) False notion.

For reasons of convenience, the numbers against the item should be mentioned in the record Form; e.g., if the child is over-protected, mark (i) in the form.

(4) Guardian:—In case the child lives with anyone other than his real parents, details of the person should be entered against 'guardian.' Exact nature and relationship should be mentioned in that same column in line with the word, Relationship. In this case column, marked Dead/Alive/Step has no meaning and should be left blank.

INDIA'S APPROACH TO ART

BY

Dr. V. M. SARMA Ph.D. (Heidelberg) Madras,

ART AND EDUCATION go hand in hand in the education and development of the child. Even though this conception is new to modern psychology, it has been the life breath in India from time in memorial. The writer endeavours to place this Indian approach to the readers of the *Educational Review* in a series of articles.

— EDITOR

THE ARTIST AND HIS LIFE

The position of the artist in India and in particular, the sculptor is not comparable with that of any men of craft in the West. He is a teacher, a priest and a philosopher. He has at his command his craft traditions (*sadhana*), proper to all the diverse aspects and manifestations of the One who takes forms and names (*namarupa*) appropriate to the needs and states of understanding of His devotees. The artist is there to interpret the yogic vision of the Divine Form for the common folk as well as for the cultured. In this process, his creative faculty of imagination is not tied down, as in other lands where the craftsman is either bound by mechanical rules of craft guilds or by dogmas and doctrines of religious institutions: examples of the latter we could see to a great extent in the Gothic art of the earlier stages. His life is there to serve God and not man, even if the latter might happen to command wealth and power. Further, he is not an artist seeking name and fame; like his Divine Master, he leaves aside his name and form, leaves aside all things that separate man from man in this world. He is only responsible to his Master; to Him who is not far away in some other world and meditates with his creation through some outer organisation or an individual; he is there beholding his Master day and night in all stages of his consciousness. His Master speaks to him in His own language and symbols. His life's work is to hold this divine vision with all the full awareness he can command. He may not seize his full Vision; but he is satisfied with the form he can conceive in his meditation (*dhyana*). In this representation of his Master, he knows it can never be

His True and Universal Form; but certain fragments of His life at least he can touch. In other words, Oneness of all life is the basic principle of this art. The dream of Wagner, that art is the accomplishment of our desire to find ourselves once again in our own true form among the phenomena of the external world, is fulfilled by the Indian craftsman from times immemorial.

There are certain traditional steps to help the craftsman in his eternal search of the Lord. We find these extensively mentioned in all ancient texts on sculpture and painting (*Silpasastra*). They prescribe certain purification practices (*prayaschitta*) as an unfailing aid to the craftsman for clearing his outlook on the higher desire of his life's dream; they tell him how he has to sit, dress, meditate etc. The same rules the science of yoga demands from each and every one who desires to engage himself in meditation and contemplation. They exhort him to employ his innate faculties—i.e., imagination, intuition for the regeneration of man (*yogakshema*) and thus make humanity at large avoid complications in its pilgrimage in search of the Highest. These traditional practices further remind him that the *rasa*, the art of idealism, abstract and transcendental, should be his guide; he is told that this *rasa* alone is the centre of all forms and names; and without its aid, all his skill, even though he might be a master of technique, would be of no use to the world at large. It "cleanses and curbs his anxiety, gives high and pure delight, cancels the evil of false vision and dreams. Further, it pleases God and is conducive to peace and happiness."

HOW THE THEME IS PRESENTED

The theme is presented to the imagination in broad outlines. There is emphasis neither on this or that aspect of form during its presentation as in the Gothic art; lack of emphasis is the main feature of Indian art. It suggests to the intuition—not to the emotion as in Gothic art—certain fundamental principles and laws. This art does not, like the Gothic, insist on details: the latter are left to the individual to fill the gap. Only the framework is given. It appeals primarily to the mind and secondarily only to the emotions. Intuitive understanding and appreciation is more important than the excitement of the emotions; it is introvert, subjective, wrapt up in thoughts and strives for the life side and not the form side.

In this connection, the craftsman is expected to create an inward, mystical nature, nature as an idea and not as a fact.

His themes are as varied as his subjects abound in Indian life and religion. In every theme, iconography plays a great role, and *apropos* of this, certain ideals are placed before him.

THE IDEAL MAN

The ideal man is not to be represented as in Western art, on the model of a warrior or a powerful monarch. The norm is the divine inner personality, i.e., Buddha, Rama, Siva or Krishna, the noble ones who have set an example on the path of life through their exalted lives. The ancient teacher tells us: "The sculptor (*silpi*) should take his ideals of gods by men of spiritual contemplation only. The spiritual contemplation only. The spiritual vision is the best and truest standard for him. He should depend upon it, and not at all upon the visible objects perceived by external senses. It is always commendable for the sculptor to carve the images of gods. To make human figures is bad, and even irreligious. It is far better to present the figure of a god, though it is

not beautiful, than to reproduce a remarkably handsome human figure." (*Sukraniti Sara*, Chap. IV).

The form of the representation of his conception must be made with great judgment and discretion; there must be dramatic force and at the same time freer movement. In this connection, we find enumerated in many ancient texts the marks of beauty of a perfect man, and the sculptor or the painter is expected to utilise them in all his representations, and so also measurements and other technical data are founded thereupon.

MARKS OF BEAUTY

The *Brihad Samhita* of Varahamihira gives us the following points; "The pair of arms should resemble an elephant's trunk, hands reaching the knees, even and full. The joints should be fleshy, the body even and radiant, the waist slender. Fine eye-brows and hair. A reddish dusky complexion. A neck marked with three folds like a conch-shell (*sankha*), a longish face".

Lalitavistara gives us also some idea of the marks of an ideal man (*mahapurusha*): "He should be represented by 32 main marks and 80 minor ones of beauty." (Chap. VII). Further, this text tells us that "a uniform roundness, evenness and softness in the different organs of the body are considered as the elements of the beauty of the human frame". Naturalism in harmony with idealism and realism with conventionalism is the ideal placed before the craftsman by all ancient teachers.

It is no wonder then to state that Indians as a general rule admire the beauty of the image "because they believe that beauty possesses the magical power of attracting the deity", and as such we hear in a text that God appears before the worshipper "in consequence of his devotion and meditation, of his abundance of offerings and the beauty of the image." (*Hayasirsha Pancharatra*: *Tithitattva*).

THE IDEAL WOMAN

Female beauty too has a great part to play in all the plastic arts of India. Unlike in Gothic art, the craftsman in India never seeks his ideal in the human form, even if she is the fairest beauty of the land. But his ideal is Parvati, Sri Lakshmi or Saraswathi, the feminine aspects of the Divine Form. The image, according to canons of art, should express both through its representation as well as through its technical skill, that womanly beauty is more than earthly beauty. The image should, we further see from Indian tradition, remind us of the highest qualities of womanhood. She should, by her poses and gestures, bring into physical life her grace, joy and nobility.

In this connection, I think, it would be appropriate to narrate a traditional story that gives us some thoughts as regards the proper and representative image a sculptor is expected to present to the public.

There was a sculptor in India who was known for his art, his images of divine forms could be seen in all places of worship both in the towns and in the countryside. The king of the land, in his annual tours, paid his homage to places of worship. He saw everywhere only male images of God, and nowhere a female aspect of His Glorious Form. Now, he was very anxious to have a female image produced by the master-craftsman of his land. A message was sent to the sculptor by the ministers to appear before the king and take his orders. The sculptor, obeying the royal command, came to the court and presented himself before the king.

"Are you the sculptor who is so much praised by all in my land?" asked the king.

"Yes, Your Majesty".

"Are you the person who has produced the images of Siva, Krishna, Rama and other divine ones in my land?"

"Yes, Your Majesty."

"Do tell me which are the female images you have executed for the worship of my people."

"I have done none so far, except one".

"Which is it?"

"Is it Your Majesty's command that I should reveal it?"

"It is".

"It is my mother's image."

"Is your mother so great that you should carve an image of her?"

"Not to the public; but to me....."

"Where is that?"

"It is in my house, and I pay my homage to her every day".

"Is it like the other images of your craftsmanship?"

"In beauty it is like the others, but it is more precious than any of these".

"Don't you think that the public too would like to worship a female image of the divinity?"

"Yes, Your Majesty".

"Then it is your duty to fulfill their desire".

"Yes, Your Majesty".

"Then I command you to take up this work at once".

"O Lord, is this possible for this servant?"

"Why not?"

"I am not fit to do this Himalayan task, Your Majesty".

"I do not think so. You have shown so much skill in your workmanship of male images. You could do this task as well with your skill. I am sure of this".

"O Lord, My God has given to this servant His art for the welfare of the world. If I do not obey His commands, I will be committing a great sin".

"These are all excuses to disobey my command. A man who could produce an image of his mother for worship, could carve the image of the World Mother

without any difficulty. Go home now and begin your work at once".

"O Lord, I have a request".

"Your image of the World Mother shall proclaim your name for ever in all lands".

"I have a request..."

"I will give you a year's time. You can go away now."

The year passed, but no image was produced. The sculptor was brought before the king for disobeying his orders.

"Why have you disobeyed my orders?"

"....."

"Do you not know that we have been maintaining your family for generations?"

"Yes, Your Majesty. We are ever grateful to Your Majesty's family".

"Then why have you not executed my order?"

"I am an ordinary person. How can I conceive Her form?"

"This is no excuse. You have skill and imagination for this highest task".

"Yes, but I must tell you something, Your Majesty. How can I carve Her limbs, Her face, without showing disrespect to Her motherhood? If I were not calm in my thoughts in this connection, I would be committing a great sin towards Her. I found it so difficult to execute my mother's image. In such a matter like that of the World Mother's form, I must have initiation, greater than what I possess. My hands must be very sensitive,

more than they are. She must command me to do this. Till then, I am unfit to think of this work, Your Majesty".

"No, these excuses will not make you free from my commands. Yours is a divine work..... I give you one more year's time. Go ahead and begin your work at once."

"Yes, Your Majesty. But....."

"I will meditate with you on the Divine Mother".

Years passed. The sculptor is at his work day and night. The king never troubled him, and the sculptor never cared to go to the royal palace or execute any other image. He was becoming old; innumerable wrinkles we can see on his face, and his body is nothing but a box of bones and tottering skin. All his thoughts are on the Divine Form; his sight is firm, and age has no power over it. So also his hands; they are firm and steadily working, day and night, on the stone. The image of the Mother is almost complete; he has produced a masterpiece. He has done a miracle. The divine beauty is to be seen in all its aspects. The king comes to know this from his messengers, who have been watching his gigantic work. Now it is announced that the image is ready and the king can come to fetch it. The king is filled with joy over this message and orders elaborate ceremonies to honour the sculptor and install the image of the Mother in the royal palace temple. But where is the sculptor to receive royal honours? He has now entered the heart of his Mother to execute Her commands in other spheres of life.

Elementary Education

Some Suggestions for Improvement

BY

M. NAGASUBRAMANYA AIYAR, Papanasam.

Every one is aware that the Government is earnest about the improvement of education generally. Particularly in regard to elementary education, their scheme of the integrated course for seven years will make effectively for progress, with an eye to cost-controlled education also, if the suggestions made below are adopted.

Selection of Teachers

Much depends on the quality and the efficiency of the teacher for the right growth of children from infancy. To attain this, the minimum qualification of the teacher must be S.S.L.C. eligible, as pronounced by leading educational councils and educationists. Even then, an aspirant for the training course must have a specified attainment in spinning and in physical culture, besides the need to come out successful in a suitable written test. The training period may as well be reduced to one year with advantage to all. As matters are, two years' training proves to be a waste, the main course being occupied with cooking, spinning etc. The teaching and instruction side also leave much to be desired. Basic education does not connote that the pupils should squat on the dirty floor in the dining hall or in the classroom even without planks or mats. The stipend must be doubled to enable the pupil-teacher to have better meals with ghee and buttermilk of quality.

Teachers' Salary

The G. O. No. 556 Edn/24-3-'58, making differential treatment in salary among secondary grade teachers, must be rescinded to make the teachers contented. To say that some would get a salary of Rs. 30/- only has come as a bolt from the blue and would have a deleterious effect, affecting the whole system. Lower standards are to be manned by better teachers with standardised pay, at least, if not with attractive pay. No pains should be spared to revert to the scale aimed at in November, 1956.

Just as in Government-managed schools, teachers in service under other kinds of management, including aided schools, must be paid on the first of the month. Aided schools, endowed or not endowed, may be required to have at least two months' salary of the teachers in a bank. Out of this, the salary may be disbursed to individual teachers by cheques. The amount taken must be reimbursed when the teaching grant paid monthly is got. It is necessary that payment of compensation grants is made within a fortnight after the quarter ends, if the system of advance payment is impossible.

T. P. F. Accounts

To avoid slips and confusions in the matter of loan-taking, subscribing to N.E. Schemes and so on, each teacher may be provided with a foolscap size register with 12 pages to be named Teachers' Provident Fund Register. This may be had for supplying monthly particulars of all the needed items, including condonation orders and calculation of interest. One book will last for ten years. There could be no difficulty in making P.F. remittances within the 4th of a month under the aforesaid suggestion. When a teacher leaves an aided school, it should be a rule that his accounts are immediately closed and sent to the controlling authority for custody within a fortnight. This would be a stitch in time which saves nine and would greatly minimise worry and waste of stationery, postage etc.

Teacher-Pupil Ratio

As per the G. O. No. 639 Edn/2-4-'58, elementary schools are to work in the ratio of 1:35—a sudden change from 1:20. This has upset the smooth working in many of the big schools in towns and major panchayats, while many schools in the interior with an over-all attendance of 20 per teacher with no scope for improvement even in Board Schools, on

the analogy of which the ratio of 1:35 was created, are remaining unaffected. My idea is that, even if the ratio of 1:25 is fixed and strictly observed, many of the schools will take a long time to add one more teacher to the staff by really improving the attendance. In this connection, I am an actual sufferer as the manager of a school at Papanasam. The school is 500 strong with 13 teachers and one additional teacher for 13 sections, last year. The daily attendance of Standard VII is 55 to 60 in one section, when each of the five bifurcated standards is 25 to 30 in attendance. Unless the over-all attendance policy is had at the ratio of 1:25 forthwith, good work is impossible. I am afraid most of the schools cannot satisfy the suggested ratio, even if followed strictly.

Teachers' Monthly Gatherings

At every range there are an adequate number of associations under the presidency of the Deputy Inspector of Schools. These could be made better use of. A subject should be programmed monthly for exposition by teachers. They must all come prepared and the first three taken by lot at the meeting must talk on the subject. This would act as an incentive to make the teachers alert and attend meetings with preparation of the topics programmed.

Education Bulletin

G.O's, proceedings and important matters are said to be read at the Teachers' Meetings. Information could not be had in time. Oral statements and translations of the orders here and there cannot convey the real idea. Managers who are not teachers are very often in the dark, for not being in possession of verbatim copies of the G.O's and proceedings then and there. A lot of trouble arises leading to waste of stationery, unnecessary correspondence, postage and time. To obviate these, the issue of a monthly bulletin bilingually at the Divisional Inspector's level is suggested, and this may be priced nominally.

In the preparation of monthly returns, record sheets, closure of T.P.F. Accounts,

grant of leave to teachers, etc., there appears to be no uniformity in preparation and in the forms themselves. Sometimes duplicate and triplicate statements have to be sent when one will do. To aim at uniformity in procedure in the submission of any kind of return, the bulletin can play a useful part. There would be decidedly less scriptory work in schools and in offices.

Public Examinations

At the end of Standard IV (revised), there needs to be a public test, *viva voce* as well as written, to be conducted by persons selected from a panel of examiners for each range. A small group of contiguous schools could gather at a place and the number of the examinees may be about 150. At the end of Standard VII (revised), there may be a districtwise test, including crafts and games. This would be a safe guide for the parents to chalk out a proper course for their children. In point of sound education, the public examination now conducted for Standard VIII in elementary schools may be had for the pupils of the III Form also from the next year, until the new Standard VII comes into being. This would be of great help for the growth of complete elementary schools in larger numbers in villages without the need for sending pupils to far-off places for admission in Form I of a secondary school.

Sports and Games

Sports and games and histrionic activities among children firka-wise may form an yearly feature at a fixed place.

The aforesaid suggestions, far from being impracticable, would easily pave the way for aided schools to earn a good name. They really form the bulwark of elementary education as matters are. In the new set-up, aided schools are likely to swell in numbers, even supplanting board schools with no effective supervision and control. A taluk education committee is suggested for general supervision of schools co-operating with the Deputy Inspector of Schools.

Our Educational Diary

BY

'PEPYS'

10-7-58. The National Committee on Women's Education has issued the following questionnaire, (1) the difficulty in the way of the progress of girls' education at all levels, (2) the problem of wastage and stagnation in girls' education, (3) co-education, (4) the content of girls' education, (5) vocational education, (6) provision of women teachers, (7) adult and social education among women.

11-7-58. The problem of the reform of the system of examinations was discussed at the first Seminar held at Hyderabad. The examination committee was expected to formulate the general principles on which further action could be taken. Mr. Mathai, the Secretary of the University Grants Commission, said that the problem was to devise an examination system, which would be an accurate test of the achievements of students, as public examinations in India were found only to be a test of memory. It was indeed a massive problem in India. But the problem of examination could not be divorced from the subject of teaching. Dr. Bloom said that the changes in examining should be gradually introduced. He added that these might well be more than one type of testing and evaluation procedure, each being appropriate to the purpose of instruction.

12-7-58. Dr. Deshmukh, speaking in Bangalore, said that education must be adequate and broadbased, and for the purpose adequate funds must be found. If education was not accelerated, democracy in India would suffer proportionately.

As regards the medium of instruction, English could not be discarded at any foreseeable future, and hence its study had to receive our special attention. Basic education, he said, was a drag on the progress of primary education.

17-7-58. The Madras Education Minister said at Dindigul that the Government was considering the question of giving educational concessions and other reliefs on the basis of economic backwardness rather than on caste considerations.

x x x

Speaking on the occasion of the opening ceremony of the Ethiraj Women's College Hostel, Dr. Deshmukh appealed to public-spirited philanthropists to give liberal aid to educational institutions. He also appealed to the teachers to remember the admittedly bad financial position of the Government in the context of an overwhelmingly large number of students seeking higher education.

23-7-58. Speaking at Patna, at the Seminar on Examination Reform, Professor Mathai declared that the examination system required urgent reform. Dr. Bloom of Chicago declared that significant changes in the examination system could not be made, unless changes were also made in other aspects of University education. Students had also to be adequately prepared for it. He said that a true examination should reflect what was taught in the class.

24-7-58. The Education Minister opined, speaking at Srivilliputtur, that co-education was not suitable in the secondary stage of education, when girls were in the formative stage of their mental development. He also said (at Tirunelveli) that in the N.E.S. area, the housing problems of the teachers had to be attended first.

2-8-58. Sri Leelakrishnan of Tirupati, in a letter to the *Hindu*, has suggested that Colleges might conduct monthly examinations and send the marks to the

University. These marks, he suggests, may be taken into consideration along with the results in the public examination. 50% of the total marks may be reserved for class tests, and 50% to the public examination. The portions for the examinations should be fixed by the University and communicated to all the Colleges. This will ensure uniformity. Sri Leelakrishnan says that only this kind of linking class examinations with University control will make the students take to these examinations seriously.

(The suggestion seems to be a commendable cut-and-dry solution, and is likely to ensure regular study on the part of the students.)

x x x

Mrs. Durga Bai Deshmukh, speaking at Madras, regretted that sentimental and economic reasons were responsible for the lack of progressive women's education in rural areas.

Having regard to the urgency of the problem, she suggested that general education and training in teaching could be undertaken.

x x x

At a meeting held in Madras under the auspices of the Women's Indian Association, Dr. Muthulakshmi Reddi put in a vigorous plea for the provision of more facilities in the cause of women's education in the shape of an increased number of training institutions for girls in urban as well as rural areas. She protested against the cry that women's education at the higher stages was a waste and against reduction of the number of seats earmarked for women's professional courses.

Mr. J. D. Naick of Bombay said that even according to the revised Primary Education programme, under which only the compulsory education for age groups between 6 and 11 was envisaged, the proportion of girls was far less than that

of boys, being slightly less than 50%. Miss S. Pananadikar of Poona deplored that parents of girls, especially in rural parts, were indifferent to girls' education. She pleaded that more courses should be opened for women's education in schools like teaching, nursing etc.

Mr. P. C. Mathur of Patna said that, in framing the syllabus, due regard must be paid to the needs of the rural population. Mrs. Zora Ahmad, who spoke on co-education, said it seemed to be unwelcome after the primary stage. Mrs. O. C. Srinivasan of Kerala State deplored the existence of an unemployment problem even among teachers as a result of the raising of the teacher-pupil ratio.

Mrs. Deshmukh said that the percentage of literacy among women was only 8%. The necessity for women to enter into professions had become a reality, owing to the present economic condition and low income of the people.

(In one sense, to say that education is a wastage, be it women's or men's, may betray a poor intellect. But, in the present context of shortage of accommodation in Colleges, it has a meaning. When even in the case of men's education, it was proved to be a waste, speaking from a utilitarian point of view, it cannot be less so in case of women who pursue a purely the academic course. It will be right to curtail seats for women in Arts Colleges in the B. A. and M. A. classes. We have any number of unemployed graduate women. And for professions too, like Engineering and Veterinary Science, they may be unfit, involving as they do hard physical labour. But they must be given more seats in professions like those of the doctor, the teacher etc. for which they are quite fit and indeed may be trusted to have better aptitudes.)

EDITORIAL

Religion of Nationalism.

Sri V.K. Krishna Menon, Union Minister for Defence, delivered the Convocation Address of the Madras University on the 18th August. He then exhorted the new graduates to shun all counsels of division, from whichever quarter they might emanate, because no part of the country, no language or no religion was greater than the unity of the country and the peace of the world. He called upon them to make their own contribution by way of dedicated service to the nation and to the peace of the world. What they lacked in India was the capacity to work together and the feeling of belonging to the nation. If they could shed some of their mutual jealousies and cultivate the spirit of team work, there was nothing which they could not achieve. In our country, the burden of educating the few had been placed on the rest of the community. And it became their duty to repay the community what they got from it. And if they failed in it, their university education would have failed in its purpose.

Mr. Krishna Menon's appeal for unity and warning against all counsels of division are badly needed to-day in South India. There is really now in Madras State a movement for secession from India. And we have a feeling that the serious implications of the movement are not realised by the Union Government and the national leaders. Persistent and widespread propaganda is being carried on. Schools and perhaps universities also are brought under its influence under the specious plea of linguistic patriotism.

Nationalism has, therefore, to be preached in South India, preached eloquently and convincingly. The rest of India may need it too, but not in this measure. This alone justifies Mr. Menon's reference to nationalism as making for the peace of the world. For one of the

most potent factors behind the devastating wars of the 20th century is European nationalism. Whatever may be our immediate needs, it is therefore well to bear in mind that nationalism need not be made into a religion or elevated above all other religions.

It is time that the real position regarding national sentiment is clearly understood in India. National feeling in India is bound to be complex. It has to rest on and derive strength from subsidiary loyalties. Even in such a small country like Britain, Lord Acton found secondary nations within the framework of a single British nation. The Scottish and the Welsh qualify in this regard. We in India need not fight shy of our rich social and cultural heritage. Our leaders should not look askance at our minor loyalties. They must show interest in them, and at the same time teach us to keep them in their place. So far, however, the tendency has been to ignore, oppose or destroy them, as if the aim is to allow nothing to intervene between the individual and the leviathan of the national state. This policy has not killed parochial feelings, as expected. It has led them underground or thrown them out in spurts of violence; and there has been a great deal of hypocrisy in regard to them. What is required is a frank acceptance of minor loyalties, followed by a determined effort to keep them minor, as compared with the major loyalty of patriotism.

A proposal about practice teaching.

Professor M. Y. Bhide of the St. Xavier's Institute of Education, Bombay, has made an interesting suggestion about practice teaching in the *Journal of the Mysore State Education Federation*. It is well known that Training Colleges show considerable reluctance to admit raw graduates, and find a great deal of difficulty, if they are admitted, in arranging

for their practical work. Professor Bhide anticipates that such graduates will have to be admitted in larger numbers in the near future. He therefore suggests that the best way of dealing with the question of teachers' training is to extend the course to two years and to arrange for all the trainees to be part-time teachers in one practising school or another on a regular salary. The problem of the trainees' stipends is solved without the

burden being cast on any one. The schools will get adequate return by way of the services of the trainees as regular members of the staff. The trainees again will work under a natural setting.

The suggestion deserves to be carefully considered after its practical implications are fully worked out. If we are to go in for trained teachers on a large scale, we shall have sooner or later to make some such arrangements.

Book Reviews

SIVA-SUTRAGALU by J. Rudrappa, Retired District Judge, Gandhi Nagar, Bangalore 9. Price ordinary Rs. 3/-, glaze Rs. 4/-.

The present work is a treatise in Kannada on Kashmere Saivism. The original is in *sutra* form in Sanskrit, and is said to have been composed by Vasugupta in the ninth century A.D., according to some, and the thirteenth century according to others. This religion is based on the *agamas* only. A few centuries later, some followers of this religion, such as Abhinavagupta, tried to interpret the *Sutras* with the help of the *Upanishads*. Abhinavagupta has himself written a commentary on the *Bhagavadgita* known as the *Gitarthasangraha*.

According to this system, Siva is the Supreme Being. This class of Saivites has recognised thirty-six *tattvas* or principles. Of late, the Veerasaivas of Mysore have begun to study this system, and they have tried to suggest that there is a marked similarity between their religion and Kashmere Saivism,

This school of Saivism was not in existence at the time of Sankaracharya. Nor was it current at the time of Ramanujacharya. Because we do not find any references to it in any of their works. For the first time it appears in the *Sarva Darsana Sangraha* of Sayana Madhacharya. Sri Ramanuja lived in the eleventh century A.D., and Sayana Madhava in the thirteenth century. Thus we find that these *Sutras* must have been composed either in the twelfth century or in the thirteenth century A.D.

The Siva *Sutras* have been translated into Kannada for the first time. The author has explained them in this work. He has published already two works in Kannada. They are *Pratyabhijnāhridaya* and *Lalleswari's sayings*. He has written an elaborate introduction, wherein he has explained the intricate problems of Kashmir Saivism. This work is written in a simple and elegant style and is intended for the benefit of those who do not know Kashmir Saivism. It serves its purpose very well.

M. B. Narasimha Iyengar, M.Sc.

Seminar on Orientation of Elementary Schools towards the Basic Pattern.

(From a Correspondent)

The fourth Western Region Seminar, conducted by the Union Ministry of Education, on 'Orienting Primary Schools towards the Basic Pattern' held at Bhopal concluded its one week deliberations on 17th July '58. It recommended a series of activities that could be easily introduced in all the elementary schools without involving any high expenditure. Activities connected with simple crafts, cultural and social service were properly planned out for execution. Further, ways were also suggested to minimise the expenditure on activities and their implementation in their proper perspective.

The States of Bombay, Rajasthan and Madhya Pradesh were represented in the Seminar by the Officers of the rank of Dy. Directors of Education, Divisional Superintendent of Education and Senior District Inspector of Schools. Mr.

P. C. Sharma and Mr. Nagar participated on behalf of the Union Education Ministry. Representatives of Public Schools and Anglo-Indian Education also participated in it. The Seminar consisted of forty-eight delegates in all. Miss S. Panadikar, Director of Education, Bombay, acted as Director of the Seminar, and Shri Amarnath Kaul Adalati, Principal, Govt. Basic Trs. Training College, Tikamgarh (M. P.) as Jt. Director of the Seminar.

The Seminar had two stalwarts in the field of Basic Education, Dr. S. D. Sharma, Education Minister of M. P. and Shri G. Ramchandran of Madras, at its inaugural and closing function. Besides, a message received from Dr. P. D. Shukla, Dy. Educational Adviser, Ministry of Education, proved a source of inspiration to the Seminar.

Letters to Editor

Sir,

As per G.O. No. 1985 Edn./31-10-56, secondary grade teachers, young and old, get their pay increased to Rs. 45 plus Rs. 5 in the scale of Rs. 45—2—85, the Government aiming at uniformity in the pay structure of such teachers. Even the secondary or senior basic pupil teachers who were discharged from the training schools in March 1957, get their pay at Rs. 45 plus Rs. 5 since April 1957. What applied to them must equally be applicable to the senior basic pupil trainees, who joined the training schools in June 1957 and who would be discharged next March.

June 1957 was a period, when there was no thought of the G.O. of March 1958. To apply G.O. No. 556/24-3-58 to them, starting them on Rs. 30 in the scale of Rs. 30-1/2-33, as in the case of higher grade teachers would not be fair. Justice requires that, while it is necessary to rescind the subsequent order of March 1958 in to is, the trainees who would be discharged from the training schools in March next should be given the initial pay of Rs. 50/- without bringing in the question of sanctioned and unsanctioned posts.

M. Nagasubramania Ayyar.

Printed by M. C. Krishnan at Sri Vidya Press, 27, Aiya Mudali Street, Madras and Published by M. R. Sampathkumaran, M.A., at 16, Sunkvwar St., Triplicane, Madras.

Indispensable Book

Just Published

EDUCATIONAL ESSAYS

ENGLISH - HINDI

By

SHAMSUDDIN

M.A., B.T., M. Ed.

This book surveys the problems of education with which India is faced to-day, gives their historical background and offers concrete suggestions to tackle them. It may be very useful to post-graduate and under-graduate students of Teacher Education. It develops a fresh and enlightened approach in the minds of its readers.

[Neatly printed on good paper and attractive get-up]

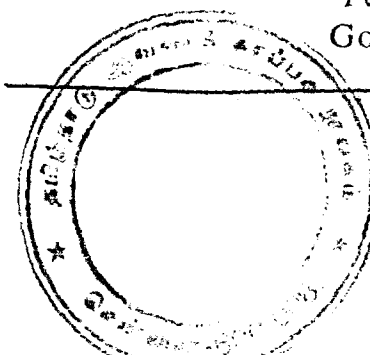
Pages 272

Price Re. 4/-

Kasimuddin & Sons

PUBLISHERS & BOOKSELLERS

Gold Bazar, RAIPUR (M. P.)



192
171
21

A CLASSIC ON THE GITA

LECTURES IN ENGLISH—TEXT IN
SANSKRIT NAGARI

ON

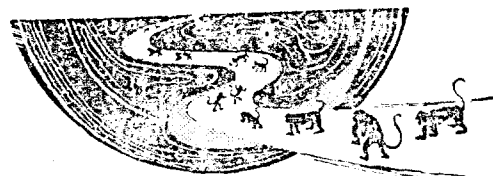
THE BHAGAVADGITA

BY

Professor M. Rangacharya, M.A.

Vol. I, Price Rs. Fifteen

The Educational Publishing Co., Madras-6.



A way to the moon

(AN ANCIENT INDIAN TALE)

"Our parents are always saying that we are too young to know anything," complained the young monkeys as they met in a forest. "We are *not* too young," they cried. "And we shall prove that," said their leader. "We will form ourselves into a band, and then we can do just what we like."

When the meeting was over, they all went home. That night, they didn't sleep beside their parents; they slept all by themselves, in groups, on the topmost branches of the trees by a lake.

Around midnight, one of the young monkeys woke up. Looking down from where he sat, he saw the bright moon shining on the lake below.

"Get up, get up, my friends!" he shouted. "The moon has fallen into the lake. Let us go and pull it out before anyone else does so."

"Oh! What a splendid idea!" cried his friends. "How very famous we shall be!"

"The only way to reach that moon," said the leader, "is for us to form a chain."

So a long monkey-chain was formed, each monkey firmly grasping the tail of another. With a splash that resounded throughout the forest, the whole band, leader foremost, jumped plump! into the water—and there they died!

MORAL : Beware of the advice of those who merely *think* they know; listen to those who *really* know. Consider vanaspati. Leading authorities on health and nutrition agree that vanaspati is a wholesome food and a valuable addition to the Indian diet.

DALDA Vanaspati—the trusted brand of millions of housewives—is made from pure vegetable oils, according to strict Government specifications. An all-purpose cooking medium and a rich source of energy-giving fats, **DALDA** contains extra nourishment, too! There are 700 International Units of Vitamin A added to every ounce—as much as good ghee contains—plus 56 I.U. of Vitamin D. Yes, **DALDA** is more than a cooking medium—it's a food!

HINDUSTAN LEVER LIMITED, BOMBAY

DL. 440-753

A PRODUCT OF HINDUSTAN LEVER LTD, BOMBAY.



CONTENTS

Hon. Editor :
A. N. PARASURAM
Asst. Editor :
M. C. KRISHNAN.

Psychology influences Pedagogy—Sudarshan Ahluwalia	... 19
Middle Childhood and Early Adolescence—S. K. De.	... 19
University Finance in Britain—C. M. Macinnes	... 19
Evaluation of Academic Achievement—R. N. Safaya	... 20
Personality Traits—Shamsuddin	... 20
Studies in Kingship—Russia—T. K. Venkatraman	... 20
Education and Employment—T. N. Rao	... 21
Basic Needs of a Basic School—M. Nagasubramanya Aiyar	... 2
Our Educational Diary—Pepys	... 2
Editorial	... 2

1958 SEPTEMBER

VOL. LXIV, NO. 9

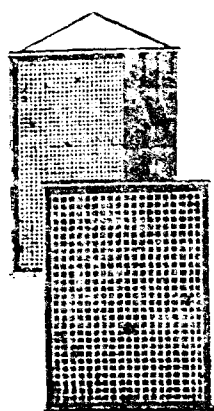
THE EDUCATIONAL REVIEW — ESTD IN 1895 — MONTHLY RECORD FOR INDIA

SUBSCRIPTION (inclusive of Postage)

1al	: Rs. 5
-Yearly	: Rs. 3
ign(Annual)	: Rs. 6-50

16, Sunkuvar Street,
TRIPLICANE, MADRAS.

"Every black cloth is not a Cloth Black Board."



Just as every black bird cannot be a cuckoo, in the same way every piece of black cloth cannot be a real blackboard.

For a black bird to be a cuckoo a natural voice is essential and for a black cloth to be a black board, Writability with duster and Visibility from any angle of vision are quite necessary.

"MEGH" products contain all these qualities in their perfection. Hence they are recommended for use in every educational institution by eminent educationists at home and abroad.

For FREE illustrative Pamphlet and Information, please write immediately to:



Megh Slate Factory (Private) Limited,

POST BOX No. 24,

BARAMATI (Poona), INDIA.

HINDI SHIKSHAN VIDHI

(Second revised and enlarged edition.)

By

RAGHUNATH SAFAYA, M.A. (Hindi and Sanskrit), M. Ed., P.E.S.

In four parts and thirty five chapters, this book in Hindi explains the objectives, methods and all the related problems of teaching Hindi both as a mother-tongue and as a second language. The suggestions are original and practical, and the approach is most modern, taking into cognizance all the researches done in the field of language teaching in India and in the West. It is indispensable for teachers and Training College students.

[Neatly printed on good paper and attractive get up.]

Pages 364
Size 5"X9"

Price Rs. 6/- only.

HINDI AKSHAR VINYAS

(Hindi Spellings)

By

RAGHUNATH SAFAYA, M.A. (Hindi & Sanskrit), M. Ed. P.E.S.

This book explains the causes of spelling mistakes in Hindi, the most commonly misspelt words, the grammatical rules governing Hindi spelling and the various practical methods of practising correct spelling. It is indispensable for students of Hindi, especially for those whose mother-tongue is other than Hindi.

Pages 100.

Price Rs. 1'50 only

PANJAB KITAB GHAR

Jullundhar City

The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXIV

SEPTEMBER 1958

NO. 9

Psychology influences Pedagogy

By

SUDARSHAN AHLUWALIA, Jabalpur.

To some extent, people are unanimous in their opinions on the statement that psychology, has played and is still playing a very important role in shaping the ever-advancing modern pedagogy. At the present juncture it is rather difficult to ascertain the rightful place of psychology in the educational doctrines of the past and the present. It is immensely useful to quote the words of Ross in this connection: "Psychology occupies a prominent place in the educational theory of to-day, and it is not easy to over-emphasise the contribution it has to make."

However, to find out the actual relationship of psychology and pedagogy, it is imperative interpret certain standard definitions of education and psychology scientifically and suitably correlate them with each other to ascertain the real depth of relationship.

According to Charles E. Skinner: "Education is a phase of the social process which is fostered by society for the purpose of fitting its members for life in the group." Psychology studies the human mind in its working in relation to society; it is thus a social science. And since education is a social process, it is the function of psychology to bear a close relation to it.

According to Raymond: "Education is the process of development which consists

in the passage of a human being from infancy to maturity, the process whereby he gradually adapts himself in various ways to his physical, social and spiritual environment." If we take such a comprehensive view of education, we can at once see that no one is qualified to undertake the sacred task of educating the children, who is ignorant of psychology—the science that studies the laws that underlie the growth and development of human personality and points out the limits of curbing the undesirable and cultivating the desirable traits.

According to a functional definition, education "is a process by which the knowledge, character and behaviour of the young are shaped and moulded so as to produce a recognised type of behaviour in the adult." While, in the words of Macdougall, an eminent psychologist, "psychology is the study of the behaviour of man so far as it is mentally conditioned and can be interpreted in psychical terms." A critical evaluation of the above definitions makes it crystal clear that psychology has an important bearing on educational theory as well as its practice.

In the words of B. N. Jha, education is interwoven with psychological findings, and has to depend on them for what it does, and how it is done. As Arthur Coladarci puts it: "Psychology represents

the empirical foundation of education—it represents the scientific basis of education."

These days educators and educationists are unanimous on the point that psychology is a great help in the active pursuit of the teaching profession and so occupies a pedestal of esteem in the firmament of educational theory. In fact, it is the science on which the art of teaching is based. It is the mission of the educator to have a grasp of psychology, because, if he is ignorant of it, he does not know the very basis upon which he is to erect the edifice.

A critical scrutiny of the existing data reveals that this close interdependence between psychology and education has led people to expect too much of psychology. Such exaggerated expectations are foredoomed to failure, because it is only recently that the science of psychology escaped from the clutches of speculative philosophy and took to the experimental scientific method. To lean, beyond certain limits, on such a science yet in the embryonic stage is to lean on a broken reed. It is rightly said that the omega of psychology is but the alpha of pedagogy.

Psychology has played a very important role in shaping modern pedagogy. If we scrutinise the historical records, we get a glimpse of the extent to which psychological findings have revolutionised the existing pedagogic doctrines. The child is no more a sinful creature. Nor is he a little angel. A child is, in fact, a child and nothing more. We have to provide only a healthy environment for his proper growth and development. The old dictum, "Spare the rod; spoil the child," has disappeared. Now we believe in the maxim: "Respect the individuality of the child, and you will make him good." The doctrine of faculties or the theory of formal discipline has been proved faulty and erroneous. The basis of curriculum construction is the social needs and not the so-called disciplinary values of certain academic subjects. Findings and research have pinpricked the myth of 'Transfer

of Training'. A close analysis reveals that psychology and education have mutually influenced each other. Educational problems stimulated psychological research, and in its turn, psychological findings enabled educators to improve faulty methods and to correct wrong notions. Moreover, they shook off the educator's dogmatism, conventionalism and traditionalism and enabled him to adapt his techniques to the laws of mental growth, besides helping him to help himself in 'sifting the wheat from the chaff.'

In short, the interest in child study, the new psychological method of teaching, the emphasis on making studies as much pleasant and pleasurable as possible, the various maxims of methodical procedure, the growing desire to respect the personality of the child, the substitution of milder modes of maintaining discipline for the harsh and stern ones of past ages, the conception of education as a process from within and not an accretion from without, the conviction that the child's mind contains seeds of knowledge which require only facilities for growth and development, and above all the paedocentric tendency in the education process—all testify to the fact that psychology has profoundly affected the theory and practice of education.

Psychology does not help in stipulating the aims of education, because aims come under the domain of philosophy and ethics. However, it is of substantial help to ascertain the extent of the limit of achieving those aims and objectives, and demarcate ways and means to achieve the stipulated aims in a short span of time successfully. The contribution of psychology is varied and manifold, and in fact psychology and education are sister studies that have progressed hand in hand since times immemorial. The imprint of the influence of psychology is visible in every sphere of education, and now we realise, to quote the words of Sir John Adams, that "schools are not knowledge

shops and teachers are not information-mongers."

In the end, while concluding the present article, I feel bound to quote the words of Drever that portray the influence of psychology on education and depict

their interrelation to an appreciable extent: "We can settle hardly any essential and vital question in education, except in a merely academic way and without reference to practical problems, independently of the science of psychology."

Middle Childhood and Early Adolescence

By

S. K. De, M.A. (Cal.), H. Dip. Ed. (Dublin), Cer-in-Psy. (Edin.), Calcutta

Mr. Havighurst and his associates have made very systematic approaches in the organisation of curriculum experiences in terms of an age period (See *Human development and education* by R. J. Havighurst). They have tried to chalk out the developmental tasks, which must be accomplished by children within a broad period of time, if they are to grow and have successful subsequent experiences. Our object here is not exactly that. We shall try to show here the growth and development of the child in body and mind, and incidentally his attitudes towards social groups and institutions in the two aforesaid broad divisions of life.

According to many psychologists, the period covering 6 to 10 years of age has been accepted as middle childhood. In this period, approximately by the end of the fifth year, the child's personality is crystallized. From this time forward, the individual always remains a unity. The personality of the child may afterwards be elaborated by experience and environment, but it will retain the patterns fixed by the child's original interpretation of life and the scheme of apperception built upon it. "Struggling within the incalculable compass of his potentialities", says Adler, "the child, by means of trial and error, receives a training and follows a broadly defined path towards a goal of perfection that appears to offer him

fulfilment. Whether he struggles actively or remains passive, whether he rules or serves, whether he is sociable or egotistical, brave or cowardly, whatever be the variation in rhythm or temperament, whether he is easily moved or apathetic, the child makes his decision for the whole of his life and develops his law of movement in harmony, as he supposes, with his environment. He conceives of this environment and reacts to it in his manner. The course towards the goal differs in every individual, varying in countless details." (See Adler's *Social Interest*—Page 75).

The child starts losing his baby or milk teeth at about this time, and acquires the first two teeth in the permanent set which are commonly called the "six-year molars". Much of the bulk of the brain and the spinal cord has been attained in the preceding period. Languages and motor skills are attained at the age of approximately six in many countries. Reading seems to increase more than learning from this period. Mr. Maier in his experiments has shown that the percentages of subjects who could show reasoning increased from 71% at six years of age to 100 per cent at age eight (See Maier, N.R.F.—'Reasoning in children', *Journal of Comparative Psychology*, Baltimore, Vol. 21, 1936.) Emphasis, therefore, according to him should be laid

upon increased practice in reasoning than on the sheer associative learning characteristic that emphasizes memorization.

The child by 7 years is more or less independent. He has no longer to depend wholly on his mother or elderly people for feeding or dressing. He has learned to make his own terms with life. Before this stage, the child was intimately connected with his mother—his weal or woe depended on her satisfaction or dissatisfaction. But now it is no longer possible for the child to gain every satisfaction in life from his mother. The earlier frustrations and disappointments have now to be met on a more solitary basis. He is now able to satisfy many of the conflicts between desires and possibilities, have and have-nots, to some extent independently and in his own way. The ways in which such conflicts arise, are dealt with in detail by Freud in his various works like *The Ego and the Id*, *Civilization and its discontents*, *Instincts and their vicissitudes* etc. The powerful instincts with which human beings are born develop at this period and at adolescence. The instinct of self-preservation, and the herd or communal instinct are marked at this stage. Small and simple problems like 'Will he go out for play or not,' 'Will he abide by the orders of his mother or not,' confront him at this stage, and he solves them often according to the dictates of his super-ego which is the moral or judicial branch of personality. It represents the ideal rather than the real, and it strives for perfection rather than for reality or pleasure. The super-ego which has to do with the socialisation of behaviour and the development of conscience develops out of the ego as a consequence of the child's assimilation of his parents' standards regarding what is good and virtuous and what is bad and sinful. By assimilating the normal authority of his parents, the child replaces their authority by his own inner authority. The child learns that he not only has to obey the reality principle in order to obtain pleasure and avoid pain, but that

he also has to behave according to the moral standard of his parents.

In this period, it should be the look-out of parents and teachers to see that the child learns physical skills necessary for ordinary games, building a wholesome attitude towards oneself as a growing organism, learning to get along with age-mates, learning an appropriate masculine or feminine social role, developing the fundamental skills in reading, writing and arithmetic, developing concepts necessary for everyday living, developing conscience and morality, achieving personal independence and developing attitudes towards social groups and institutions.

The period covering the age 10—13 years is marked by a rapid growth and by the appearance of secondary sex characteristics. The social relationships between boys and girls are altered in this period. Lehmann and Witty made comprehensive studies of the play-interests of children. They found that play-activities of children reached their peak at the age of about ten and a half. The girls in their survey spent more time in sedentary play, while the boys chose games involving much activity. (See Lehmann, H.C. and Witty, P.A.—*The psychology of play activities*) The play with dolls by girls changes from dramatic household play to an interest in clothing and sewing. Studies indicate that girls tend to give up play with dolls, as they become pubescent.

In early adolescence, tensions and conflicts flood his life in an unprecedented way. The sexual instinct, present from the birth (according to Freud), but hitherto existing in a vague, diffuse and but dimly perceived form, and lacking until now the full development of the physical means for its expression, now dominates the emotional life of the child, who now vaguely understands that he is no longer a child, depending solely on his parents for the fulfilment of his desires. This is the most turbulent and unhappy period of his life. He seems to be sandwiched

between idealism and morality on the one hand and will and urge on the other. The call of adolescence knocks loudly at the gate of his life, but the magic casement of the enchanted palace is not yet open. He is on the border line—the gates of childhood are slowly and imperceptibly closing behind him. He is puzzled and bewildered by his feelings and emotions.

On the physical side, the child is showing many of the physical characteristics

indicating a maturing of the sex functions. There are rapid changes in the testes and in the ovaries, and important changes in balance between male and female hormones.

Teachers and parents are to know these facts and prepare their children for the battle of life accordingly.

University Finance in Britain

By

Professor C. M. MACINNES, Editor of "The Universities Review," Bristol

In the remote past, universities have paid their way out of their own resources. The older universities and some of their colleges received, down through the centuries, benefactions from many wealthy individuals or corporations who desired to perpetuate their names in this way or to associate themselves with the promotion of higher learning. At first, the civic universities of England were financed by private benefactions from local people and by grants from civic treasuries. In the present century, benefactions, sometimes on a princely scale, have continued to flow into the coffers of the more fortunate of these institutions. Others, however, have not been so favoured.

Their former freedom of financial control from outside developed in universities a spirit of independence, which still endures, and a belief in academic autonomy, which has come to be a main article in the academic creed. To-day, one of the questions which frequently vexes those responsible for the running of universities is how to maintain this prized independence in an age when the university can no longer live on its own.

ENDOWMENTS AND GRANTS

The income of British universities at the present time is made up from a

variety of sources. These are by no means of equal value and they vary somewhat in importance from university to university. The income derived from endowments is, generally speaking, deplorably small. In so far as this type of income is brought into general funds, it amounts on an average for all the institutions now receiving parliamentary grants to a mere 4.3 per cent. of the total. It is probable that in the future this small figure will become even smaller. This is a situation which university people view with profound regret. Universities would like to build up their endowment funds, for the greater these are, the freer they will be from undesirable external influences.

The University Grants Committee in its annual statement places donations and subscriptions in a separate group. These consist of small, frequently *ad hoc*, gifts or subscriptions given to the university. They are of slight importance in the general income account, amounting to 1.6%.

Far more important than these are the grants received by the universities from country and borough authorities. In so far as local grants are concerned, each has its own recognised region. For example, that of Bristol consists of the City and

County of Bristol, the Counties of Gloucestershire, Wiltshire, Somerset and part of Dorset, together with the Cities of Gloucester and Bath. At one time, it was feared by university people that these local authorities might become the chief source of university revenue, and that in consequence they would demand a direct and controlling influence in university administration. If this occurred, it would mean the end of university autonomy. As things have turned out, however, this apprehension has proved to be groundless. During the past thirty years, the value of grants received from local authorities has grown very slightly and amounts to only 3.6 per cent of the income.

By far, the most important item at the present time is the sum annually granted for recurrent purposes by Parliament. In the year 1953-54, it amounted on an average to 70.5 per cent of the total. It seems fairly certain that it will increase in the years to come. Here again it was feared that, if these grants became too large, the independence of universities might be threatened, but more of that later. Fees of all kinds amount to 12.0 per cent, and all other sources of revenue to 8.0 per cent.

COMPLEXITY OF ADMINISTRATION

It now remains to indicate how this money is spent. The efficient running of a modern university requires skill, efficient management and foresight. Unless money is to be squandered, the university must have a well trained secretariat, and those in charge of the administrative departments must be people of outstanding capacity. In fact, they are usually men who could easily command far higher salaries in industry than those they receive in university service. Fortunately, they appear to feel that there are compensating considerations which attract them to university life. Bearing in mind the complexity of university administration and its many ramifications, it is greatly to the

credit of the administrators that the average cost of the service amounts only to 7.3% of the annual expenditure. It should be emphasised that this is an average for university institutions receiving parliamentary grants, but that some have reduced the cost under this head to about 5%. This is indeed an achievement of which universities should be proud, and it is an example which many great charitable and other organisations might seek to emulate with advantage.

MAJOR ITEMS OF EXPENDITURE

As might be expected, and as is right and proper, the largest single item in the annual cost sheet of the universities is departmental maintenance. This includes the salaries of the academic staff, the wages of laboratory and other staff, superannuation charges, and all the other day-to-day expenditure connected with teaching and research, excluding extramural activities. Departmental maintenance amounts to 69.4% of the total annual expenditure.

The maintenance of buildings and the upkeep of property of all sorts is a costly business. The figure given for this in the latest statement of Returns from Universities and University Colleges to the University Grants Committee is 12.7%. There are also several smaller items which need not detain us here.

In addition to grants for recurrent purposes, the University Grants Committee has given very substantial aid in recent years to the programme of new buildings which universities have been forced to undertake by reason of the great increase in student numbers. In many instances, the support has amounted to 100% of the extra cost involved, and without it universities would have found it impossible to carry out this expansion.

STATE ASSISTANCE

From time to time during the past century, Royal Commissions were appointed to look into the affairs of

universities, but otherwise they were left to their own devices and the national exchequer was not concerned with them. But, alas, that happy, easy-going state of affairs no longer exists. Down to 1914, such grants as were made by the Government were very small even in the restricted budgets of those days. In the main, they consisted of monies given to the universities by the Board of Education to cover the cost of training teachers. Each year the Board reported to Parliament on these grants, but no one was bothered about them very much, for they were so small. During the past 35 years, however, university costs have increased with bewildering rapidity. Already, by the close of the 1914-18 war, it was plain that these institutions must look to the central Government for financial assistance, if they were not to be crippled. As their importance was by that time recognised by the nation at large, this situation was accepted.

It was in these circumstances that the University Grants Committee was first appointed in 1919. Its terms of reference were general and simple. The Committee was: "To inquire into the financial needs of University education in the United Kingdom and to advise the Government as to the application of any grants that may be made by Parliament towards meeting them". This Committee was a small body, largely composed of academic people, with an official chairman and secretary. Indeed, the first Chairman himself had at one time been a professor. He was succeeded by a former vice-chancellor, and he, in turn, by another ex-professor.

When the University Grants Committee came into existence, it was very much suspected by the eager champions of university freedom. Some of them foresaw in the existence of this body all sorts of dire disasters. State grants were in themselves dangerous, though where the universities were to find their money, if not from the State, none of these critics was able to divulge. The simple fact was that there was no alternative. "He who pays the piper", they declared,

"would indubitably wish to call the tune". "The universities will become mere State institutions with no life or independence of their own," and so on and so on. But these prophets of gloom were wholly wrong.

SPLENDID WORK

The first parliamentary grant amounted only to £16,000. In 1948-49, it had grown between £13m. and £14m. In the last year for which figures are available, it was over £26m. Since it was first appointed, the Committee has been considerably enlarged and now contains about 20 members. Mainly academic in composition, this body has shown itself down through the years to be wise and just, and as ardent to defend academic freedom as the most zealous university teacher. At the present time it deservedly enjoys the entire confidence of the universities, including those who by nature are suspicious of officials. Recently, its terms of reference have been extended, and indeed it is surprising that this did not occur earlier, but they are still very general. The Committee is: "To enquire into the financial needs of university education in Great Britain; to advise the Government as to the application of any grants made by Parliament towards meeting them; to collect, examine and make available information relating to University education throughout the United Kingdom; and to assist, in consultation with the Universities and other bodies concerned, the preparation and execution of such plans for the development of the Universities as may from time to time be required in order to ensure that they are fully adequate to national needs."

The University Grants Committee is unique, for, without fear of contradiction, it can be said that its like exists nowhere else in the world. It is to be hoped that it will continue its splendid work, enjoying as it does the full support of Parliament and of the universities. Certainly, this is what university people devoutly trust may occur.

Problems Regarding Evaluation of Academic Achievement

By

R. N. SAFAYA, M.A., M.Ed., P.E.S. Government Basic Training College, Chandigarh

In the last issue of this journal, I dealt with various fields of evaluation. I made it explicit that academic achievement is only one of the fields of evaluation. Physical development, character development, and social development are the other no less important fields. Unfortunately we have been ignoring these three fields and have been laying undue emphasis upon the academic or scholastic achievement. Even in that field, we have not been successful in measuring achievement, due to faulty methods and incompatible tools. We have been depending upon essay-type tests only. Attempts have, however, been made to supplement these tests with new-type and oral tests. There have again cropped up numerous difficulties before the teachers, while they made sincere attempts to have an all comprehensive programme of measuring academic achievement.

There still remain some problems regarding the proper application of the new tools. Some of the major problems confronting teachers with regard to the evaluation of pupils' academic achievement are explained below, and some suggestions—not final—are given for the solution of these.

I. The Problem of Promotion

Should promotion be based on one annual examination, and if, not, what should be the criteria? Hitherto one annual examination at the end of the year determined the case. Public examinations used to be held at the end of the primary, middle and high school stages. The Secondary Education Commission (S.E.C.) has rightly recommended the abolition of all the public examinations,

except one at the end of the secondary school course. Even in such public examinations, due weightage should be given to internal house-tests held periodically, and the records of such tests maintained. Except this one external examination, at the end of the Higher Secondary Course, all the examinations should be internal. In such internal examinations, assessment should consist of (a) terminal tests, essay-type, objective and oral, and (b) measurement of day-to-day class-work, home-work and laboratory or practical work.

The teacher may use symbolic marking for purposes of convenience, but in the long run these are to be converted into numerical scores, while combining the results of each test. The combined score of all the tests can be considered to be reliable. Besides academic work, for purposes of promotion, due regard should be paid to participation in co-curricular activities, and the physical condition of the pupils. For the benefit of a pupil who is backward in only one or a few subjects, the system of compartmental passing should be adopted instead of letting him fail altogether. For instance, a pupil who gets not less than 40% in the aggregate but fails in not more than two subjects should be allowed to reappear in these subjects at subsequent examinations. Again, special reasons for failure should be searched out. If the deficiency can be made up easily, detaining is useless and harmful. It could have been very useful, if the system, namely, 'streams of subjects' followed in some Western countries could be adopted here. A pupil may read English with one speed and in one grade, and may read mathematics or any

other subject in another grade, just in accordance with his previous achievement. A pupil may be advised to change the subject and take up an alternate option, if he displays continued backwardness, or special coaching in that subject may pull him up to the mark. In the final examination of the Higher Secondary Course, it is a national waste to fail even 25% candidates. In order to minimise this waste, those who obtain less marks in one or many subjects should be declared successful, but a separate kind of certificate should be given to them bearing the detailed marks of each subject, in order to make the distinction between those who have passed normally, and those who have been below normal. Or else, the system now followed in England should be adopted. There should be two types of courses—elementary and the advanced. Pupils poor in various subjects can pass the examination of the elementary course, and they can be declared successful in it. Those who have passed the advanced course may proceed for higher education. Not all the students prosecute higher studies. Hence the system of two types of examinations, one for the advanced course, and one for the elementary course, will check the national waste.

II. Problems Regarding Internal Assessment.

The importance of internal assessment has been recognised by all. But teachers are reluctant to prepare regular records as long as the public examinations continue. When the University authorities, the employers and the general public recognise and give weight only to the certificate bearing the stamp of the University, School Board or any other Governmental examining body, the teacher's internal assessment does not get any recognition at all. Then what for should he labour? For this reason, it may be asserted that internal assessment should receive due recognition. This is possible, if some weightage (at least 25%) be given to internal assessment in the final public

examination also. The examining bodies must demand the record of pupils about the periodic tests from the headmaster, and must strike the average of the marks obtained during the whole course. These marks should be added to the marks obtained in the external examination. The teachers' labour will thus be rewarded. It is for the examining bodies to see that uniformity is maintained in different schools in the scores of the internal assessment. It might be that a particular school is too generous or too strict in awarding marks in the internal assessment. A comparison of the scores in the internal and the external examinations of all the candidates of the school can be made; 10% divergence in the two averages can be condoned. But beyond that, modification must be made in the internal scores in order to bring these nearer the external scores. The internal scores of scholarship cases should be verified properly. The 25% weightage to be given to internal assessment is suggested only for the present, while we make a beginning in this direction. As the internal assessment is found more and more reliable, more and more weightage can be given to it. An ideal state of affairs would be, when honesty and uniformity prevails to such an extent that each headmaster would test his students himself even in the final class and would issue his own certificate. For the present, it would be in the fitness of things, if the University authorities or the examining bodies would issue certificates containing along with the external scores a summary of the results of the internal assessment attested by the headmaster. Or else, the headmasters should be allowed to issue certificates containing the scores of the internal assessment, as well as general remarks about the pupils. This certificate should be given equal recognition with the certificate issued by the public examining body.

The system of internal assessment demands extra labour on the part of the teachers in maintaining the records and holding periodic tests regularly. At

present, the teachers are already burdened with all sorts of teaching and clerical work. Besides delivering lessons in the class-room, and working about 40 periods a week, the teacher is required to supervise games and other extra-curricular activities, correct piles of note-books, complete registration work, write diaries, conduct correspondence regarding the school, meet parents and attend to special school tasks assigned by the headmaster (e.g., to be in-charge of library, admissions, scouting, school-projects, school clubs and societies etc.). Besides all these activities he has to realize dues from the students. Under these circumstances, when the work-load is so high, he is reluctant to accept another huge task of maintaining records of internal assessment.

To solve this problem, all clerical work hitherto assigned to the teacher should be assigned to a whole-time clerk. It should be the business of the clerk to realize dues, maintain accounts, type notices, maintain the record of admissions and withdrawals, keep a record of the attendance of the pupils, and do all sorts of clerical work, where no technical knowledge of teaching work is required. Being rid of all clerical work, the teacher's work load is minimised, so as to enable him to attend to the most important task of internal assessment. Each teacher should be responsible for maintaining regular records of internal assessment of the subjects he teaches to various classes. A teacher may be kept in over-all charge of the house-tests and internal assessment. His teaching load should be lessened to compensate for the additional labour involved.

III. Essay-type Tests.

The essay-type tests have low validity and low reliability. The following points need consideration for increasing their validity and reliability.

- (a) *Increasing validity*—(i) The paper-setter should examine the objectives of testing in the particular subject and

should take notes of the portion of the syllabus completed. (ii) The length of discussion on each question should be decreased. (iii) The number of questions asked should be fairly large. (iv) Free choice should be given, and where there are different sections of the curriculum (e.g., Hindu period, Muslim period and British period in Indian History), choice should be limited to each section separately. (v) Questions should be clear and thought-provoking. Notes and guides should be discouraged. (xi) Questions should be distributed throughout the whole syllabus.

- (b) *Increasing reliability*:—(i) Each question must be valued. (ii) Thorough instructions should be given to the examiner, even with regard to the points of the answers to each part of the question and the value thereof. (iii) The examiner or scorer must read the material from the text, and make a mental note of the points of each answer. (iv) The examiner should follow a good system of scoring. He should note the points omitted and deduct the marks for that from the total marks of each question. He should add up the total backwards and forwards to check the totalling mistakes. He should score one question through all the papers, and then proceed to the next. (v) The headmaster, or a head-examiner must look at the uniformity maintained by different teachers or sub-examiners, and should check up subjectivity and irregularities in scoring.

IV. New-type Tests

- (a) One of the problems about new-type tests is how to print such tests and meet the cost. Schools may not have enough finances to print such tests in addition to the essay type tests. It is suggested therefore that the rate of fee for printing or examination charges

realised from the pupils should be increased. This increase is amply justifiable, viewing the importance of such tests. A number of schools may join hands in printing the same objective tests and administer these simultaneously, and thus minimise expenditure. In reality, these tests should in no case mean more expenditure. Usually two question papers are set in each subject. Instead of having both the papers as essay-type, one of the question papers may be essay-type and the other new-type. For instance in English, the essay-type question paper may consist of questions on prose, translation, paraphrasing, letter-writing and essay; while the new-type question paper may contain short-answer questions on grammar, vocabulary and spelling. Again, two or three short new-type tests can be combined and administered at the same time, as these consume less time.

(b) Trained personnel are required, who are adept in preparing such tests. Special training courses in constructing, administering and scoring need to be held in different districts for the benefit of the teachers. Model papers prepared by specialists or training colleges can be made use of.

(c) The final examination at the end of the school-course is usually essay-type. The teachers therefore ignore new-type tests. There is still need for creating public opinion in favour of new-type tests, so that the examiners of public examination make free use of objective types of questions. To begin with, some new-type questions can be included in the question papers. Slowly and steadily, the attitude of teachers who are orthodox-minded will be modified.

V. Oral Tests

(a) A large number of pupils or over-crowding in classes discourages the teachers in holding an oral test. It is suggested that the teacher should hold tests of pupils by teachers on different convenient dates in his free time. Class

discussions should also be counted as tests.

(b) Equal weightage to oral tests cannot be given in all the subjects. Greater weightage should be given to oral tests in languages. Mental arithmetic should form an integral part of arithmetic tests, and 20% marks may be reserved for it. Similarly, practical work and *viva-voce* in science subjects should govern not less than 25% of the total. It must be remembered that not all the aspects of a particular subject need to be tested orally.

VI. Home Work

(a) The huge amount of correction work overburdens the teacher. He can simplify his task by following the suggestions given below:—(i) Give homework only with regard to that which has been taught in the class. (ii) Give less home work, but give regularly, and also correct it regularly. Assign a particular period in the class sometimes for written-work. (iii) Correction should be graded. All types of mistakes need not be pointed out at the same time.

(b) There is lack of reading material in the schools, so that teachers cannot give assignments freely. Full guidance should be given and necessary literature provided to the pupils to enable them to accomplish the assignments without unnecessary hurdles.

VII. Maintenance of Records

The S.E.C. has recommended the maintenance of cumulative records of each pupil by the class-teacher, which will include not only the personal data of the pupil, but also his scholastic attainments, health report, personality traits and participation in activities. Proper evaluation requires the proper maintenance of record of achievement in each field. Now there are certain problems regarding the same.

(a) Firstly, there is the question, who should shoulder the responsibility of undertaking this task. The subject teachers should record the achievement of pupils in their subjects, and hand over these to the class-teacher, who will be responsible for the integration of the records of each pupil. Proper files on standard forms should be maintained about each pupil and kept in the office, so that these are accessible to all the teachers.

(b) How should these be filled up? The teachers should make regular entries in

the columns of the forms at the time of a particular event or test. Records of written work may be kept by the teacher and entries made monthly or fortnightly. The file must be progressive, to which sheets can be added from time to time.

(c) In the case of migration of a student from one school to another, the record should form a part of the transfer certificate; otherwise the record will remain incomplete in one school. The record should go with the pupil from class to class and school to school.

Personality Traits

By

SHAMSUDDIN, M.A., M.Ed., Dongargaon, (Dist., Durg, M. P.)

It is most objectionable that educational guidance of children should depend wholly on personal opinions which are not checked at all. This needs correct checking of intellectual and non-intellectual characteristics of the personality of the child, which may include qualities of temperament, attitudes, social adjustments, and the breadth and the strength of interest. The Norwood Report has also emphasised this. It suggests that whatever may be the basis of selection for Universities, we would pick out "the boy (or girl) who is not a natural student but is of reasonable intellectual capacity, interested in ideas, theoretical or practical, without being good at examinations; of strong personality and character, able to take the lead and an asset to common life."

No sensible person will deny the above assertion. If a school has to justify its existence as the principal agency of educating the youth of society, it should also affect other vital aspects of the students' personality than the intellect. Our schools present a very disheartening picture in this respect.

On an enquiry, only 4% of the schools have answered the following question in affirmative: "Do you have any register which keeps the records of the students' personality traits?"

It is obvious that our institutions exhibit no interest in this respect, which in fact is the main part of education. Even the 4% of schools, which claim to maintain records of personality traits, do not possess any separate form. In the progress report form of the Government institutions, there are three columns, namely:

1. Conduct in school,
2. Progress in studies, and
3. Progress in games.

These columns are reported to be regarded as the contents of personality traits by the above 4% of schools. This sort of practice might more satisfy their qualms of conscience than serve the purpose for which such records are usually maintained. The items mentioned above are very general and broad. It will be difficult for a teacher to make in it any

significant remarks, which may be useful in an educational guidance programme.

A form like this should contain scope for recording objective ratings on some essential qualities such as self-confidence, sociability, courtesy and consideration for others, emotional control, sense of responsibility, initiative, habit of work and leadership, etc. Unless there are some such varied and detailed data, it is not possible to form a picture profile of an individual's personal assets and weaknesses.

With such nominal forms and inexperience or indifference to their importance, it is natural that other follies follow. Entries are made at random by class teachers subject to their whims and impressions collected without any studied observation. This method of marking is not suitable. Apart from inaccuracy, only a global impression is given. Particular qualities and defects are not brought to light. Similarly, they do not fix any definite times when these records are to be filled in. As a matter of fact they should endeavour to find out every trait of every individual pupil minutely and then should fill them up. Then only their real purpose can be served. At the end, an attempt has been made to prescribe a form for the purpose, and systematic methodology for filling it up has been discussed below.

PERSONAL DATA SHEET

A personal data sheet is very valuable. If it is properly and accurately maintained, it will be very helpful in managing the student. It aims at giving a glimpse of the pupil's personality, which for convenience of study and record has been split into four areas:

1. Physique and Health.
2. Mental and Scholastic.
3. Character Traits.
4. Vocational and other interests.

In order to see to what extent he brings his personality to use, a credit chart has been included in the above record form. It will indicate the sources which have not been tapped yet, for whatever reasons. This record form needs:

1. Use of Mental Tests.
2. Use of rating scales.

Over and above these, it requires a good amount of psychological skill and insight to put together all the information gathered under various heads into a meaningful whole and to interpret it.

It is therefore suggested that without fixing any time it should be made ready for reference by the end of the student's first year in school. This will facilitate guidance in the subsequent school career.

BHAKTHAN

A REGISTERED TAMIL MONTHLY JOURNAL

Intended to serve the cause of Devotion and Culture,

Annual Subscription : RUPEES FIVE

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

97, Venkatarangam Pillai St., Triplicane, Madras-5.

Phone : 86109

Name..... School Section.....
 Address..... Personal data sheet
 Class..... Age.....

Physique and health

	A	B	C	D	E	Health habits	
						Teacher's Remarks	
Appearance							
Physique						School Doctor's General Remarks	

Mental and Scholastic

ITEMS.	Date of testing.	Age Norm.	Class Norm.	Pupil's starting.		Remarks.	School Subjects Specially Liked.	School Subjects Particularly Disliked.
				Age.	Class.			
Intelligence								
Library aptitude								
Scientific aptitude								
Practical aptitude....								

Personality traits

	A	B	C	D	E	A	B	C	D	E
1. Energy										
2. Perseverance										
3. Sociability										
4. Self-confidence										
5. Friendliness										
6. Trustworthiness										
6(a). Cooperativeness										
7. Initiative										
8. Domination & submission										
9. Sense of responsibility										
10. Courtesy and consideration for others.										
11. Emotional control										
12. Habit of work										

Hobbies.

Activities in which he spends his leisure time.

His accomplishments.

Vocational information.

Credit chart.

1. Parent's ambition and plans:—	1. Class Captain
2. Personal ambition	2. Library Secretary
3. Special aptitude (Test Result)	3. Trips
4. Psychologist's Remarks	4. Gathering
	5. Class function
	6. Editor or writer
	7. Cadet
	8. Prizes, certificates won
	9. Any other position of responsibility held by him

Studies in Kingship—Russia

By

Prof: T. K. VENKATRAMAN, M.A., L.T., Madras.

Many of the rulers of Russia seem to have specialised in ferocious barbarity. The Tsar was held in such veneration that even the highest dignitaries of the church were considered unworthy to crown him. They crowned themselves. Ivan IV, rightly called Ivan the Terrible of Russia (1544-1584), had begun to reign even as a child of three. He was bred by wicked courtiers who diverted him from state business by teaching him cruel and dissolute amusements. He had a body guard of ruffians who carried out all the tortures he commanded. Corpses would lie in the streets, for none dared bury them. He caused the death of his eldest son by a blow from the iron-tipped rod that he always carried with him. He spent days in secret torture chambers. One of his monstrous practical jokes was to invite guests to dinner and then pour scalding soup down their necks.

Peter the Great of Russia (1672-1725) was the son of a second wife of Tsar Alexis, and there are strong doubts whether Alexis was his true father. His elder sister, who was regent before he came to the throne, had a lover. Though a king of tremendous energy and foresight, Peter was a slave of his uncontrolled passions. He has been described as dirty and drunk for days. He was also revengeful and cruel to an incredible extent. When the Streltsi (the hereditary bodyguard) rebelled, his vengeance was fearful. He personally beheaded some rebels himself. He revelled in tortures to force his subjects to obey his orders. He forced Russians to smoke. He forbade the wearing of long dresses, and the guards at the gates of the towns had strict orders to cut short the garments of any one which hung below the knees. He forbade the wearing of beards and himself clipped the

beards of some of the nobles with his own hands. Even his orders regarding religious worship were obeyed by his subjects, for the risk of eternal damnation after life was less immediate than the certainty of being broken on the wheel, if the Tsar was disobeyed.

He ordered St. Petersburg to be built in a marshy and unhealthy site. The damp ground, the evil smell, the constant danger of floods from the Neva and the prevalence of malaria subjected to untimely death many workers who built the town and the people who resided in it. The nobles again and again fled back to Moscow, the old capital. But the Tsar sent soldiers who brought them back each time. The Tsar's height of cruelty was reached when, suspecting his own son and heir, he tortured him in prison, and probably himself presided over his execution.

The horrible scene at the beheading of his mistress, which is described by Stephen Graham in his *Peter the Great*, leaves a doubt whether he was not subject to sexual madness. It is said that, when the Tsar arrived in Prussia in 1717, he was accompanied by 400 ladies. The memoirs of Wilhelmina, sister of Frederick the Great, state that "nearly all these creatures carried richly clothed babies in their arms and, when asked if they were theirs, they replied that the Tsar had done them that honour." His practical jokes were also barbarous. On a New Year's day, he forced one of his most sedate ministers to dress himself like a Patriarch, made him drunk and suddenly overturned him with his chair, laughing uproariously.

His grandson, Peter III, (1728-1762), was half-mad. His wife came to the

throne after murdering him as Catherine II (1729-1796). Peter III spent his days in drinking, alternating with interminable military parades of his servants, playing with tin soldiers and arranging mock battles in which enormous powder was wasted. He was openly unfaithful to his queen, Catherine, who perhaps secured his murder and then ascended the throne. This empress, Catherine II, was notorious for her looseness. When she was sixty, she had lovers of twenty. She punished a maid who revealed her love intrigues by sending six soldiers to scourge her on her nuptial night. The husband was forced to witness the gruesome sight of drops of her blood and bits of her flesh flying about in all directions. An English doctor who vaccinated her was made a Russian peer and given a pension for life. One of her lovers was Count de Boigne, who later was general of the forces of Mahadaji Sindhia.

Tsar Paul I (1754-1801), son of Catherine II, was a ruthless tyrant. Every day would see the issue of decrees even more ridiculous than those issued before. One man was imprisoned, because, when he kissed the Tsar's hand, he did not appear to show sufficient respect. A horse, which stumbled when he was on it, was starved to death. Even his wife was placed under arrest many times. He was also full of vanity. He had a snub nose. So, none would be taken into his regiment or guards, unless he had a snub nose. The fact that his coins did not contain his head was explained by his people as due to his ugliness.

In the time of Alexander I of Russia (1778-1825), a secret police system and a rigorous censorship suppressed all popular movements. The administration was arbitrary and inefficient. The judges were corrupt and ignorant. Men and women were jailed promiscuously on mere suspicion. The peasants were subjected to the knout frequently. The knout is an

instrument consisting of a curved leather thong bound with a wire thread, which is attached to a handle. A hook is fitted at the end. Each stroke would tear away a long, thin strip of flesh. Yet the emperor held himself the champion of the principles of the Gospel. The scheme of the Holy Alliance, for which he was responsible, proclaimed high-sounding humanitarian and evangelical principles. Metternich called it 'a loud-sounding nothing', and Castlereagh regarded it as 'a sublime piece of mysticism and nonsense'. When the Tsar attended the Congress of Vienna, he shocked by his morals "even that not very strait-laced society." But even lectures delivered in the Russian Universities had to be accompanied, however, by pious doctrines. Thus, a professor who taught mathematics, reminded his class, that, in a right-angled triangle the square described on the hypotenuse would be found, with the help of God, equal to the sum of the squares described on the other two sides.

When Nicholas II succeeded to the Russian throne in 1894, he proclaimed his resolve to 'preserve the principles of autocracy as firmly and unswervingly' as his father, Alexander III (1845-1894). Such was the Russian reactionary regime that even the calendar remained Julian and not Gregorian, till the Bolshevik Revolution. On Sunday (notorious as the Red Sunday, because of the blood that was split), January 22nd, 1905, an orderly and peaceful procession of workers moving to the Winter Palace to present a petition to the Tsar was brutally fired on by the police.

This Tsar was associated with the monk, Rasputin, who held services where men and women danced in an atmosphere impregnated with benzoin. Then, lights would be extinguished and the monk would cry, "Let your bodies sin," and indiscriminate licence followed. Like Richelieu, he needed an atmosphere of heavy perfume to excite him.

Education and Employment

By

T. N. RAO, B.A., L.T., Dip. in S.Edn., Hyderabad.

The aim of education is the over-all development of an individual by drawing out the faculties of mind and body in healthy and progressive channels. 'A sound mind in a sound body' is always a good maxim to be remembered in education. Towards the development of the individual and adjustment to changing conditions of society, our schools and colleges and other educational institutions are working untiringly under experts and turning out year after year thousands of educated men and women. After the advent of freedom, schools, colleges, and universities have increased rapidly and various branches of learning and specialised courses have drawn different groups of young men and women for doing service to our country after the completion of their educational career. Graduates in science, mathematics, economics, history and politics, technology, medicine, languages music, art, and commerce, are pouring out of the portals of our university colleges and adding to the educated population of the teeming millions of our country. In spite of the heavy expenses involved in the educational courses, there has been a great rush for admission to these courses, and admission itself has become a problem for parents.

But why all this glamour for education? Is every educated youth of our country getting suitable employment, consistent with his qualifications, capacity and taste? The simple answer is 'No'. Every parent, rich, middle class, or poor, spends his money on the education of his sons, hoping that they will come up to his expectations and be of use to themselves and the family. But in these days of high cost of living, higher education has put so much strain on the financial resources of parents that, when their children

complete their educational careers and come out into the broad world, they find themselves poor and helpless. To add to this, marriages of daughters in particular, and other family obligations and commitments have ruined several families and left them with nothing to fall back upon except the university or school leaving certificates in the hands of their sons, who seem to be the only hope to them for solving the problems of life.

This deterioration in the economics of parents, has driven youths of our country on job-hunting campaigns, which again involve the parents in further expenditure or indebtedness. After several trials and battles with "no vacancies", only 20% of our educated youths can secure some kind of job, in many cases not consistent with their qualifications or talents. The rest of 80% of youths have to remain idle and without jobs of any kind. This has swollen the number of educated unemployed in our country. Day by day, this number is growing to an appalling extent, far out of proportions, and employment has become so difficult that even graduates, experts, specialists and technicians have been obliged to remain idle without suitable jobs or undersell their services for undeserving jobs with meagre returns just for their very sustenance. This has robbed our country not only of the valuable services of its youth but also the young men themselves of self-confidence and efficiency, and it has degraded the value of his education. I have seen well educated young men, knocking about from place to place, from office to office and craving or begging for employment of some kind, in the most abject manner, only to be confronted, by the haughty demeanour and unwelcome questions of the employing bosses, or the curt replies of "No vacancies." This is the miserable

position of the educated youth of our country. Such conditions are not in existence anywhere else, neither in America, nor on the Continent of Europe, nor in Russia or Japan.

Idleness is a rust of the mind. It is one thing for a rich youth to remain idle; but it is a matter of struggle for existence for the youths of the middle and poorer classes. I have already stated in my contribution on 'Education and Travel', that the well-to-do youths of our country, in case they cannot employ themselves suitably, should undertake wide travel all over the world, and improve their culture and knowledge. Or they will do well to start social welfare organisations and do social work in towns and villages for the good of our country. Others also may join these organisations and do social service to the country, at least till they get suitable employment. Mr. Gulzarilal Nanda, Union Planning Minister, in his recent address at Delhi for an integrated plan for social work, said: "There lies throughout the country a vast quantity of idle man-power which has to be tapped, trained and put to proper use". Idleness, particularly in educated youths, is a wastage of knowledge and talent; and in the strain of the Planning Minister I may say here that there lies throughout this country a vast quantity of brain-power also which has to be tapped and put to proper use. So the problem of the educated unemployed assumes paramount importance, and requires urgent solution by our Government.

With a view to secure employment to candidates and to do justice in the matter

of selections to various jobs, our Government have instituted Employment Exchanges, State Service Commissions, Union Services Commission etc. Even in these well-intentioned institutions, there is considerable difficulty in getting one's name registered; and candidates, even after passing successfully through these agencies, have to be rotting in the waiting lists for years together before they are employed. The educated unemployed are a bane to the country, and they do not contribute to the well-being of a welfare State. The Government, by solving this important problem, can to a large extent mitigate the evil of strikes, pen-down strikes, hunger-strikes and discontent, both among employees and non-employees as well.

India is a rich country; but it is full of poverty-stricken people. This is really paradoxical. Unless and until this scourge of poverty is banished once for all, there is no hope of progress for our country. The only way to remove poverty and make people prosperous is through careful planning and development, stepping up production, rapid industrialisation, removal of illiteracy and ignorance and social inequalities, and provision of employment to every man, woman and child in this country. All the above-mentioned items are embodied in the Second five-year plan and large sums of money are allocated for the purpose under each head. It is left for us to cooperate with the Government in making this stupendous plan a great success. Let us all learn to labour and to wait. Our Motherland expects every one of us to do his duty.

Our Educational Diary

By
'PEPYS'

Basic Needs of a Basic School

By

M. Nagasubramania Iyer, Papanasani

The starting of basic schools and the conversion of non-basic ones are already on foot. The principles enunciated are already commendable and would have immense potential value, if they are to be understood and followed faithfully. About 40 items of 'Plan of Work' are to be selected by each basic school in five grades to suit the needs of each locality. The teachers, from the lowest and the highest, being new to the job cannot be expected to follow the plan, unless they have proper guidance initially. The mode of handling the craft-centred subjects grade-wise in a concentric plan may be prepared for about 100 'Plans of Work' by really efficient hands and published for sale. This would be a nucleus for the teachers to act upon.

From what I am able to see, there is almost nothing that is taught in training schools and in the attached model schools, except spinning, weaving and cooking—all in a perfunctory manner not adding to improvement or insight. Non-observance of closely following the time-table would only lead to indiscipline. From personal experience, I know that most persons discharged from the basic training course are ignorant of arranging for a flag-hoisting ceremony, of the several registers that are to be kept in elementary schools, or at least of how to talk in a proper way befitting a teacher. Proper

selection of teacher trainees with increased stipends so that they may have square meals, and reducing the training period itself to one year and intensive training closely following the time-table would have a salutary effect in improving the trainees in all ways. By a careful arrangement, the trainees may be made to prepare 'Plans of Work' individually on different lines at the rate of one a month to be subjected for scrutiny. They may be asked to coin questions and sums in the several subjects. Mass preparation of meals and the cleaning of utensils may be dispensed with. Squatting on the bare floor at school or in the dining hall seems to be a rule rather than an exception. Each of the trainees should be provided with a plank or a mat to sit on, with a suitable desk for writing.

To aim at quality teaching and quality conduct of the classes, it is necessary to have proper selection for training. To facilitate right growth, there should be a viva voce and a written test among the candidates aspiring for training. It should be made a rule that they possess a definite attainment in spinning with the *takli* or the *charka* already as a condition to qualify for training. *Ambar charka* training may be given to batches of students during the training period itself. Stipends to trainees should as a rule be paid within the 10th.

16—8—58. Mr. Basheer Ahmed Sayeed, Judge of the Madras High Court, presiding over the conference of the correspondents of colleges affiliated to the Madras University, suggested that the authorities should also come to the aid of those in charge of higher education and help promote University education. He said that the delay in the disbursements of grants should also be avoided. He stressed the need for raising the salaries of the teaching staff. The following are some of the important resolutions passed by the Conference: (i) Revision of grants-in-aid code governing grants both by the State and the Central Governments. (ii) The State Government was asked to contribute 25 per cent of the increased expenditure on the new pay scales. (iii) The Union Government was requested to give liberal, interest-free loans towards the construction of hostels. (iv) It was suggested that the Pre-university course should be continued in the colleges and that it should not be attached to schools. (x) Another resolution pleaded for representation of the managements in the University bodies viz., syndicate, senate etc. It was suggested that students of the locality should be given preference in the matter of admission and that students should not be admitted from places where other colleges functioned.

[The last recommendation might be adopted with great benefit both to the students and the colleges. What we really find is, while most of our colleges have ample accommodation to spare, students simply rush to the already overcrowded colleges in big towns. Again, if students of the locality were admitted, there would be more personal contact and supervision over the students by the professors. It would be the next best

thing to residential colleges, which are not within our country's means. It will also lessen—if not cheapen—the cost of higher education.]

20—9—58. Speaking to the old lady students of the Ethiraj College—their pardon for using the word 'old'—Rajaji suggested that instead of the present dull convocation, each college could have its own convocation over which members of the Syndicate might preside. As it was, the present annual convocation had become a dull, meaningless routine. Such small convocations as he suggested would be more family-like and more useful, he said.

25—8—58. An international seminar on Education was held at New Delhi and lasted for a fortnight. Inaugurating the seminar, Dr. K. Shrimali said that the task before the educational administrators was to work out a synthesis of scientific and spiritual values. The school curriculum, he said, would have to effect a harmonious fusion of the modern science and ancient culture. The 'puzzling problems' before them were the high percentage of illiteracy coupled with low economic resources, cultural diversity leading to sectarianism, and the need for developing a national language. There could be no single and uniform blue print in matters of education. Every country and region had to work out its own system of education, best suited to the genius of the local population. Dr. K. G. Saiyidain said that education must strive with conscious intent to promote international understanding and peace and enlarge the area of understanding and goodwill between races and religious groups and classes and nations and states.

1—9—58. Sri K. Lakshmana Sastri, writing in *The Hindu*, dated 1-9-58,

on the spread of Sanskrit education, recounts the excellent work done in this direction by Sanskrit enthusiasts like Sri K. M. Munshi. The Council of Sanskrit Education is functioning in Hyderabad and this has been recognised by the Union Government. It is also proposed to start a Sanskrit University in the South, and for the purpose liberal endowments in the shape of buildings and lands have been made by Raja Madanagopal of Saincher and the daughter of the late Maharaja Sir Kishen Pershad Bahadur. The Council has till now established 25 *patasalas*. On the first of September, a 'Veda shastra patasala' has also been opened to impart education in all the Vedas in the traditional method. It is proposed to admit students from the South and the North in equal proportions and award liberal scholarship to the students, part of which will be accumulated in a bank and will be given to them at the end of their twelve-year course of study. For this laudable purpose, 1000 acres of lands on the banks of the Godavari have been donated by the philanthropic couple, Rani Indumati Devi and Raja Venkat Rao Limbekar, jagirdar of Parbhani District. It is proposed to gradually develop the present Central Sanskrit College at Alwal into a traditional Sanskrit University for the South.

x x x

3—9—58. Mr. K. Kuruvilla Jacob has suggested that a Text Book Research Bureau should be started for setting standards in the preparation of text books. He pleaded for improving the technique of examinations so that the assessments might be reliable. He referred to the drawbacks of multi-purpose schools and said that the "bias" course should end with S.S.L.C. stage and technical courses beyond that stage should aim at vocational competence. Mr. Jacob

congratulated the Government on postponing their policy of nationalisation of text books. He pointed out in this connection how one of the Government-sponsored English non-detailed text books abounded in mistakes of all sorts. Sri T. P. S. Varadan complained of the hardships caused to school children, as many schools had to close to enable public examinations to be held in them. They had however no objection to their premises being used for this purpose during holidays.

9—9—58 The Conference of Secretaries and representatives of State Boards of Secondary Education on Examination Reform has recommended the following measures to implement the programme of examination reform:—(i) Provision of teachers to participate in the evaluation workshops organised by the examination unit for the production of test materials. (ii) Incorporation of new types of questions in the external examinations with reference to selected objectives and in different stages. (iii) Such schools should be notified in advance. (iv) The setting up of a State Examination unit. (v) Organisation of suitable research on problems relating to evaluation and curricular construction.

Dr. Bloom, who participated in the conference surprised his audience, by telling them that, while in India the University student spent rarely four hours daily in the college, the British student spent eight hours per day there.

[Dr. Bloom's information ought to make our educational authorities think furiously, viz., how they allow the students to waste their precious youth, which is also a potent cause for the general indiscipline in colleges and universities]

Objective Tests in Madras

The Government of Madras have passed orders withdrawing objective tests from the S.S.L.C. examination. It may be remembered that the new type tests were introduced into the S.S.L.C. examination in 1950. As the result of the experience gained in their working, they are now being given up. Frankly, none interested in sound standards of education will shed any tears at these tests bidding farewell to the S.S.L.C. examination. It has been widely felt that one of the important factors contributing to the fall in standards is the new-type test.

In his presidential address at the Headmasters' Conference at the Madras Christian College High School on September 2nd, Sri Kuruvilla Jacob explained the reasons behind this decision of the Government. It was found that the essay questions, which still formed more than half of every question-paper, tended to become short-answer questions. (Apparently, the new-type questions 'corrupted' by their presence the essay-type ones.) "The value of the essay-type, which calls for organisation of thoughts and arguments and clear expression," said Mr. Jacob, "was gradually neglected."

Another reason mentioned by Mr. Jacob is even more interesting. It was presumably forgotten that the objective types of tests required special skill and care in preparation. This means in other words that they really tended to lower the standards, as was generally suspected. A carefully prepared battery of new-type questions may not lower standards. But they will test only information and intelligence, and not the power to organise thoughts or to express them clearly. However, badly prepared new-type tests are apt to make the examination a farce.

Mr. Jacob added that there was no provision for a statistical analysis of the

results of the S.S.L.C. examination to show how the tests had been functioning. By and large, therefore, the S.S.L.C. Board must have felt that the new-type tests were not functioning properly. And few will object to their decision to give up a hasty experiment. As a substitute for the new-type tests, it is proposed to provide a large number of short-answer questions covering a wide range of the syllabus. This would eliminate the possibilities of random guessing and imperfect articulation, which were encouraged by the new-type tests as they were worked in Madras.

The moral of it all is that we should make haste slowly. We may well await the results of the study that the Government of India is making about the entire structure of examinations and bring in any reforms that may be necessary step by step. In the circumstances, the Madras Government have taken a wise decision.

An Abridged Classic

For some years past the Government of Madras have been in the habit of bringing out departmentally some non-detailed text books in English for the S.S.L.C. examination. This year, an abridgement of Sir Walter Scott's *Quentin Durward* was so brought out. Unfortunately, its preparation and printing appear to have been very carelessly done. In a note to the press, Sri T. K. V. Rajagopalan, Secretary of the Tanjore Town School Secondary Teachers' Association, has drawn pointed attention to its many imperfections. The printing of 'Edward VIII' as the then King of England in the place of 'Edward IV' is one such glaring error. He adds that he was able to detect 72 mistakes from a rapid reading of the book. Mr. Kuruvilla Jacob notes about 100 mistakes in language apart from innumerable mistakes in punctuation.

This is a grim warning, we believe, about the perils attendant on the nationalisation of text-books. Standards are bound to suffer when the Government text-books are assured of a monopoly in advance. We may add that similar errors, though not to the same extent, have been noticed in other Government-sponsored books. Once in the S.S.L.C. text-book for detailed study in English, a lesson was said to be extracted from the *Hard Times* of Dickens, when it was from another story altogether. Again, in the departmental notes prepared for the S.S.L.C. detailed text, Sarojini Naidu's reference to Brindavan in association with Krishna was taken to be an allusion to the Brindavan Gardens at the Krishnarajasagara dam near Mysore. It is better that the Government does not enter into the business of text-book making, unless it can spare for it infinite care and set up very high standards.

Indoctrination?

Towards the end of August, Mr. V. O. Abraham, on behalf of the School Managers' Association of Kerala, presented a petition to the President of India, appealing to him to consider the seriousness and consequent danger of indoctrination of the children of the State with the Communist ideology.

The memorandum observes: "The text-book, which should be a mirror of truth and beauty for the teacher and the pupil, has been turned by the Kerala Government into a tool of party propaganda. Most of the books have been so written as to discredit faith in the Supreme Being, in the existence of an immortal soul and in the need of an ethical way of life. At the same time, the authors of these books have been at great pains to present a charming picture of the materialistic conception of life, and of States, institutions and organisations built upon the foundation of a materialistic philosophy of life.....Such books are not at all in tune with the

culture and traditions of a country like India where, down the ages, the main stream of life has been running with the current of godliness and spirituality. Such books, consistently used in our schools, will inevitably cut asunder the rising generations of the country from the rich cultural inheritance of our glorious past."

The indoctrination of children has been a cardinal article of creed with the Communists ever since Lenin saw its value. And no party in power can be expected to give up the opportunity offered by nationalised text-books. The Kerala petition therefore should be taken as a plea against nationalisation of text-books and viewed in a larger context. The protest that it makes is valid outside Kerala also. In Tamilnad, there is a growing tendency in Tamil texts to encourage irreligion and fan the flame of parochial loyalties at the expense of the unity of India. The complaint is sometimes made that, in Maharashtra, text-books which give a glowing account of Shivaji are discouraged. Such instances may be found, we are sure, throughout the length and breadth of India. The Congress and other ideologies are also trying to get into text-books.

Of course, text-books cannot be written in a vacuum. They are bound to be influenced by the climate of opinion and feeling in the country. But ruling parties will do well to impose some self-denying ordinances on themselves. The first of these is to encourage freedom of thought by giving up all schemes of nationalising text-books. Then controversial social, political and religious topics should be avoided, as far as possible, in text-books. No attempt should be made to suppress facts, but opinions, unless universally acceptable, may be kept in the background. Children must be left to learn their values from their family and the community.

Letter to Editor

Sir,

Consequent on the exorbitant rents that are in force now in Madras and other places, teachers are forced to live in unhealthy houses, thereby subjecting themselves to untold miseries. Belonging as they do to the middle class, they have no other go. It is the bounden duty of a democratic Government like ours to come to their rescue and protest them to enable them to keep their body and soul together. Several appeals to the Government to grant teachers in aided schools House Rent Allowance as in the case of Government School teachers, have not had any effect so far.

The South Indian Teachers Union, the Madras Teachers' Guild and other District Guilds, the Provincial Educational Conference and other Conferences, have

passed resolutions, interviewed Ministers, and acquainted them with their hardships. The Ministers too have also assured them that this reasonable grant would be conceded to the aided school teachers also. What has become of their assurances? It is more than a decade since this grant of House Rent Allowance was given effect to, in the case of Non-Gazetted Officers and Government School Teachers. Is it fair on the part of the Government to test any further these poor aided school teachers in their trying times? Will they now atleast expedite orders granting House Rent Allowance to these teachers also and do justice)?

K. A. MANAVALAN
Vice-President,
Madras Teachers' Guild.

THOUSANDS OF RUPEES IN FELLOWSHIPS

Earned by winners of the Population Essay Contest.

For details and list of prize-winning essays, write now to Sant Ram Bhatia, Editor of the *Indian Librarian*, 233 Model Town, Jullundur City, Punjab, India.

EARN THE MAHATMA GANDHI MEMORIAL AWARD VOLUNTEER AS A FAMILY CONSULTANT

See article in the *Educational Review* (Nov., 1958) pp. 204-206. For the name and address of the representative of the GOOD PARENTS GROUP nearest to you, please write for the free Brochure of the Population Essay Contest.

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.

The mice that ate iron

(A TALE FROM THE PANCHATANTRA)

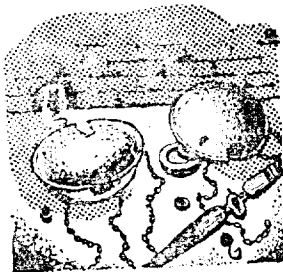
NATUKA was a merchant who lost all his money and left home to do business in a foreign country. Before he left, he went to his friend Lakshman and said: "Please keep this pair of scales for me until I return. I do not wish to sell it, because it has been in the family for many years." Then he departed.

In a short time, Natuka made a lot of money and returned to his native city. Going to Lakshman, he said: "Thank you for keeping my scales. May I have them back now?"

"Your scales have been eaten up by mice," replied his friend.

"How can mice devour such a huge pair of scales?" cried Natuka angrily. "It weighed 250 seers."

"There are a great many mice in my house. Surely 250 seers are not too much for so many of them," said Lakshman.



Natuka began to think. "Well," he said with a smile, "it's not your fault. It's just my bad luck. Now, I want to go and bathe in the river. Will you please send your son with me to carry my bathing things?" Lakshman could not refuse this simple request.

On their way back from the river, Natuka thrust the boy into a cave and blocked the entrance with a great rock. He then returned to Lakshman's house. "Where is my boy?" asked Lakshman.

"A great hawk swooped down and carried him off from the river bank," explained Natuka.

"You liar! How can a hawk carry off a fifteen-year old boy?"

"If mice can eat iron scales weighing 250 seers, surely a hawk can carry off a boy of fifteen. Listen to me, Lakshman! If you want your son, give me my scales".

Natuka got his scales.

MORAL: Whoever has Truth on his side can always expose a falsehood. Take Vanaspati for instance. Eminent scientists have shown that Vanaspati is a wholesome food. Tests prove it.

DALDA Vanaspati is made from pure vegetable oils, according to strict Government specifications. An all-purpose cooking

medium, **DALDA** is an economical source of Vitamins A and D. There are 700 International Units of Vitamin A added to every ounce—as much as there is in good ghee! No wonder housewives everywhere agree: **DALDA** is more than a cooking medium—it's a food!

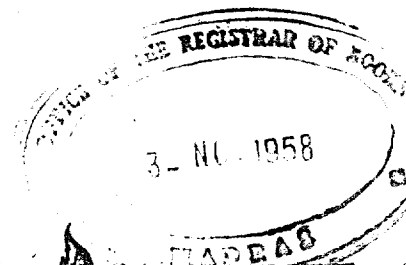
HINDUSTAN LEVER LIMITED, BOMBAY

DL. 445-758

A PRODUCT OF HINDUSTAN LEVER LTD., BOMBAY.

469

Regd. No. M 272

469
4-18

Hon. Editor:
A. N. PARASURAM

Asst. Editor:
M. C. KRISHNAN.

CONTENTS

Home Truths About English—C. V. N. Dass	...
The Indian Heritage—The Rt. Hon'ble Malcolm Macdonald	...
Child—The Humanitarian—Gauranga	...
Educational Films for India—Dr. S. R. Ranganathan	...
Studies in Kingship—Prussia—Prof. T. K. Venkataraman	...
Totalitarianism in Education—Shamsuddin	...
Raising the Standard of English in the High Schools—D. N. Krishnayya	...
Our Educational Diary—Pepys	...
Personal Lessons at Personal Speed—Sumner C. Powell	...
Editorial	...
Book Review	...

1958
OCTOBER

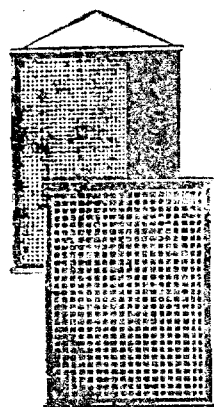
VOL. LXIV, NO. 10

— THE EDUCATIONAL REVIEW — ESTD IN 1895 — MONTHLY RECORD FOR INDIA —

SUBSCRIPTION (inclusive of Postage)

Annual	: Rs. 5
Half-Yearly	: Rs. 3
Foreign (Annual)	: Rs. 6-50

16, Sunkuvar Street,
TRIPLICANE, MADRAS



"Safety lies in Multitude".

This is a very practical saying. It will specially guide you in the matter of purchasing educational quality Aids such as Slated Roll-up Black Boards. For, then you shall have to think which of the Slated Roll-up Black Boards in the market have been favoured by the multitude.

In this connection we are proud to state that our Megh marked Slated Roll-up Black Boards have been blessed, recommended and patronised for their quality utility, hangability writability with chalk and erasability with duster by eminent educationists at home and abroad as well as by the high level officers in Indian Union.

For FREE illustrative literature and technicals please contact:



Megh Slate Factory (Private) Limited,

POST BOX No. 24,

BARAMATI (Poona), INDIA.

HINDI SHIKSHAN VIDHI

(Second revised and enlarged edition.)

By

RAGHUNATH SAFAYA, M.A. (Hindi and Sanskrit), M. Ed., P.E.S.

In four parts and thirty five chapters, this book in Hindi explains the objectives, methods and all the related problems of teaching Hindi both as a mother-tongue and as a second language. The suggestions are original and practical, and the approach is most modern, taking into cognizance all the researches done in the field of language teaching in India and in the West. It is indispensable for teachers and Training College students.

[Neatly printed on good paper and attractive get up.]

Pages 364 }
Size 5"X9" }

Price Rs. 6/- only.

HINDI AKSHAR VINYAS

(Hindi Spellings)

By

RAGHUNATH SAFAYA, M.A. (Hindi & Sanskrit), M. Ed. P.E.S.

This book explains the causes of spelling mistakes in Hindi, the most commonly misspelt words, the grammatical rules governing Hindi spelling and the various practical methods of practising correct spelling. It is indispensable for students of Hindi, especially for those whose mother-tongue is other than Hindi.

Pages 100.

Price Rs. 1.50 only.

PANJAB KITAB GHAR

Jullundhar City

The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXIV

OCTOBER 1956

NO. 10

Home Truths about English

By

C. V. N. DAS, M.A., B.L., Ravenshaw College, Cuttack

English studies in our country to-day are in an awful pickle for various reasons, and those of us who have a stake in the matter must put the question in our pipes and smoke it. In the midst of provocative impertinences, uttered everyday by the detractors of English in our country, who shake their heads and say that the retention of English is slavery, one finds it difficult not to bubble up for a mortal combat. Yet, more battles have been won with the pen than with the sword. It is wise to love English and its hot disputants, as Colonel Michael O'Dowd loves his pipe in Thackeray's *Vanity Fair* when he faces the battery of his vineyard wife's tongue. One should love something queerly in order to get over the immediate vexations which come to his door to spoil that thing. Colonel Michael O'Dowd's devotion to his pipe is that queer kind of love. It must be remembered that to love wisely is not to love at all, and to love too well is the flaw of all real lovers. It is indeed strange that, when we love too well, we are very likely sometimes to commit a few murders in the company of Othello or Porphyria's lover to glorify that divine passion. Take, for example, Dickens. I love him as squirrels love nuts, not wisely but too well. The result is that when I read him and get fully into his grip, I feel like shooting down a few fellows under the

immediate spell of *Oliver Twist* or *Pickwick Papers*. The fellows may be quite innocent, but I don't care because the devil is in me. This may look a little bloodthirsty, and certainly queer. But if Dickens could not make you a trifle queer with an occasional itching for murder, you are a numskull and deserve to be shot. And in fact I have been assiduously searching for that queer kind of English teacher, who will shoot a few fellows around his college in order to show his pupils not the art of murder but the power of Dickens, and when I find him, I will hang on to his coat-tails, absolutely worship him, sit at his feet and will be delighted to be kicked by him. Conversely, I would shun the silly goose who teaches Dickens always by peaceful means.

These homicidal suggestions are likely to bring the hearts of some of my fellow teachers of Dickens into their mouths, and what is more embarrassing, they are likely to set the police after me. Let me tell the police that my object is only to say that English literature is such a jolly good show that although

The galling is jammed, and the Colonel dead,
England is far, and honour a name,

I will not give up the battle against the hooters of English in our country, and, like the unknown schoolboy rallying the ranks amidst the red ruin in the desert,

will cry to all the erect-headed men in our country:

"Play up! Play up! and play the game."

But let us look for a moment at the reverse of the medal. Dr. Johnson once declared that the cow is a very good animal in the field, but we drive her out of the garden. This argument comes pat to my mind when I think of the question, what we should do about English to-day in India. It seems to me extremely wholesome that English should go out of our Government offices, and stay only in our Universities. A pernicious weed that has grown rank in our public cutcheries, as everyone knows, is Bumbledom, and Mr. Bumble who rules there is an offshoot of the English language. He was installed there under the Anglo-Indian name of 'Sahib' or 'Burra Sahib.' Known by this title, he has been brought up on similar pampering words like "Bungalow," "Chaprasai," "Mem Sahib," "Chota Harri," etc. These words were mere words to the Englishman who governed us, and he made no fuss about them. But the average Indian official even to-day—there are a great many honourable exceptions whom I do not mean at all—clings fondly to these Anglo-Indian vestiges of an alien ascendancy and struts about in the twilight of these words. If our humanity is outraged by words like "Coolie" (a labourer), "Pariah" (a person of low caste in South India), "ghetto," etc., and if we used to be shocked sometime ago by words like "Native" and "Untouchable", I wonder how our democratic sensitiveness swallows names set afloat by a class-conscious foreign bureaucracy. One has to be a little frank in these matters. Without mincing matters, let us be manly enough to admit that these words of an English overlordship and class-superiority, though undoubtedly of a Hindi origin, have associations with a psychology which should be speedily liquidated. While the whole of mankind in India is content with living in dwellings humbly called houses, the Indian Jack-in-office still itches to be

distinguished as a bungalow-dweller, obviously because the word "bungalow" is an aristocratic word with its English association. We all know very well that there are to-day many English-speaking Indians who talk of their office chaprasai as an English country squire of the eighteenth century would have talked of his footmen.

If the tradition of Bumbledom is to be ousted and a true spirit of public service and dedication has to be fostered through the growth of healthy ideas, if old values are to be rung out and new values to be rung in, it is very necessary that Mr. Bumble should lose the invisible diadem which he now wears with such Anglo-Indian words writ large upon it. The best way to denude his head is to disabuse his mind of the idea that he is a special brand of Indian, manufactured for a special mission in Indian cutcheries, and tell him plainly that he is mere Swadeshi. Now if English is taken away from the Indian cutcheries and Hindi is substituted, that fine gentleman, Mr. Bumble, will be reduced to a less fashionable Hindi-speaking and Hindi-writing Swadeshi official. I look forward to a miraculous change, when the Hindi-writing official comes and the English-writing official goes, and when English will be written in our country, not by the official in the cutchery, but by the student of that noble language in the University. English can then be rightly taught in our Universities as a part of an Indian gentleman's liberal education.

To drive home into the head of the fussy Indian the important truths that his dwelling is not a "bungalow," but just a house, that he is not a "Sahib," but just a public servant like his own office chaprasai, and that footmen are obsolete to-day, the best disciplining method is to cut him off from English and make him earn his bread in the cutchery through Hindi, a language which his chaprasai speaks in common with him. There is all the difference in the world

between using the word "Saab" in the homely Hindi way and using the same word in the swell English way in cutcherries. A linguistic fellowship through an Indian language between the Sahab and the chaprasai in the cutchery and between the Sahab and the citizen outside will establish a spirit of joint endeavour in carrying out the day-to-day work of the country; and will bring the Sahab a step down the ladder and take the chaprasai a step up the ladder of human relations. The brotherhood which English destroyed for some years between the privileged and the under-privileged in our society will be surely restored on the very day, when the big and the small are linguistically united in the process of bread-winning. A common medium of expression between the fortunate and the unfortunate in the ordinary intercourse of life will make the former a little less ostentatious and will enable the latter to feel a little less lost. Differences will be equitable and not merely traditional. When Hindi flows from the mouth and the pen of the Indian official, I expect that he will be a more unassuming comrade in the cutchery, just plain homespun stuff, speaking and writing the language of millions with no airs and capers. Perhaps he has already

started coming down from the clouds, as some people tell me, but I don't believe that the process will ever consummate, unless Hindi or any other Indian language replaces English in the cutchery. It is then that a real transformation will set in, and eventually outlandish words like 'Sahab' and 'Bungalow' will sound pseudo-aristocratic and shabby-gentel in India. The use of an Indian language in the public business of the country, particularly in the lower levels of administration in which the average villager ought to be able to make himself an intelligent and significant factor, will put an end to the tragedy that the public administration in our country is a dark mystery understood by the greatest section of the public themselves.

But Dr. Johnson admitted that the cow is a lovable animal in the field, although we drive her out of our gardens. I should like to ask. Is there anything in our Universities as lovable as English literature from the standpoint of a liberal education? The greatest excellences the human spirit has disclosed shine through it, and the vision of greatness which it puts into us is our best education. As "belles lettres," English should continue to educate us and mellow our lives.

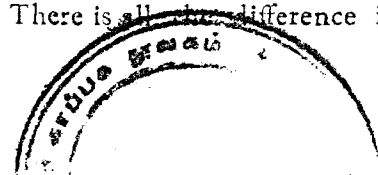
THOUSANDS OF RUPEES IN FELLOWSHIPS

Earned by winners of the Population Essay Contest.

For details and list of prize-winning essays, write now to Sant Ram Datta, Editor of the *Indian Librarian*, 233 Model Town, Jullundur City, Punjab, India.

EARN THE MAHATMA GANDHI MEMORIAL AWARD VOLUNTEER AS A FAMILY CONSULTANT

See article in the *Educational Review* (Nov., 1954) pp. 204-206. For the name and address of the representative of the GOOD PARENTS GROUP nearest to you, please write for the free Brochure of the Population Essay Contest.



The Indian Heritage*

By

The Rt. HONBLE MALCOLM MACDONALD
High Commissioner for the United Kingdom in India, New Delhi

It is a pleasure and honour to leave the seaming plains round Delhi to-day to climb into the cool hills and join in the Speech Day celebrations at this famous school. It is a particular privilege to present the prizes to those who won them, and to say words of encouragement to those who almost won them—which is all the rest of you.

When I was a schoolboy in England, Speech Day orators used to lecture us about the glories of our country, Britain. They used to wrap themselves, so to speak, in the Union Jack and in patriotic harangues tell us young whippersnappers to make sure that, so long as we remained alive, Britannia should continue to rule the waves.

Well, things have changed a bit since those days. Nevertheless, I would have been happy to follow their examples to-day, and to tell you about the continuing, though changed and in some ways, I think, finer, greatness of my homeland, Britain. But I should like, instead, to say a few things to you about your homeland—India. It also is a country of which one can be very glad and proud to be a citizen. And you can feel particularly glad to be young citizens of India—schoolboys with almost your whole lives before you—for during your lifetimes India's sons will have great work to do in her service.

I am not an Indian, but a stranger in India. I have lived here for only three years; so I can observe India with a somewhat detached mind and more or less objective eyes. There are many things that I have learned to like about India.

A BEAUTIFUL LAND

First, India is a vastly beautiful land. On this subcontinent natural beauty takes many varied forms in different regions. Here, at Bishop Cotton School, you have a part of the Himalayas, perhaps the grandest most majestic cluster of mountain ranges in the world. Elsewhere in India, on an equally large scale, are fertile plains where bullocks are harnessed to till the soil, and deserts where camels are the beasts of burden, wild forests where tigers roam at will, wide rivers filled with swimming multitudes of fish, tropical strand where padi-birds wing through the landscape, ice-capped peaks where perhaps the Abominable Snowman occasionally wanders, and sweeping shores visited by ships from all round the Earth. Yes, on the face of Mother India we can see many beautiful moods.

India is also a land which has been drenched and constantly refreshed and reinvigorated by a long eventful history. For several thousand years, communities of men and women have lived here, cultivating their fields, fostering industries, practising arts and crafts, creating indigenous cultures. Sometimes they quarrelled and fought amongst themselves, and at other times they were overrun by foreign invaders. Always the stronger groups strove to impose themselves and their customs on weaker groups, and so there was a perpetual mixing and changing and fermenting of ideas.

Through dozens of centuries empires rose and fell, a succession of heroes left their personal marks on the country's progress, and a variety of civilizations

flourished. As a result of all those processes India has become the home of people of many different races speaking numerous, diverse tongues and following several distinct religions. There is no uniformity, no monotony about India. Like its great variety of landscapes, its variety of peoples is one of the riches of the nation.

WORKS OF ART

There is another thing that I admire about India. As I have mentioned, in the course of their development the Indian peoples produced a series of cultures, and those cultures have left the Indians of to-day a heritage of splendid works of art. The Buddhist frescoes painted on the walls of the caves at Ajanta, the sculptures on Hindu temples at Mahabalipuram, Elephanta, Konarak and countless other places, the architecture of Meghul palaces and forts in cities like Delhi and Agra, the ancient bronzes of Southern India, the court paintings of princely States in Rajasthan and elsewhere, the fine schools of dancing represented by Bharata Natyam, Kathakali, Kathak and Manipuri, and the traditional music from all over India—these and other of India's arts are manifestations of the lively, glowing genius of a highly civilized people. They are gifts from India's past generations to India's present generation, which should be a profound inspiration to you.

But the finest gift that your ancestors bequeathed to modern India—your India—is not that magnificent collection of artistic works in paint or stone or marble, but certain human qualities that they have passed down by heredity to their descendants—qualities that flow in the blood of most Indians.

I have mentioned some of India's cultural wealth, and it is true that this land possesses an immense amount of rich artistic treasure. Yet another feature of India is the distressing material poverty of many people in it. Economically India is

underdeveloped, is poor, and large numbers of its 400,000,000 citizens have a very low standard of living. That is a fact that friends of India can never ignore; and it is a tremendous challenge to you, young educated Indians. I hope that already some of you feel a compassionate desire to help to uplift the standard of living of the mass of your compatriots.

PEOPLE'S CHARACTER

But if the Indian *kisans*, the Indian artisans, the Indian *mases* are materially poor, and if most of them are devoid of book learning, nevertheless they have something else which is a possession of priceless worth. They are men and women with strong, enduring, reliable characters.

The virtues of India's hundreds of millions of humble villagers and town-folk are the country's fundamental wealth. You can see their character in their faces. I remember watching it, and then marvelling at it, and afterwards feeling great confidence in it one morning in a certain state capital when I inspected a huge new official building in process of construction there. About four thousand ordinary Indian men and women were working on the job as busily as swarms of bees, carrying bricks, raising scaffoldings, mixing cement, carving stones and performing a score of other manual tasks. I gazed at their faces. Some were very good-looking, some were plain and others were rather ugly; but all of them were full of character.

Written on those faces I saw simplicity, modesty, good humour, self-respect, an infinite capacity for endurance, innate intelligence, and a power of affection which were very moving. No doubt there were traits of foolishness in them too, as there are in all of us—but those faces of several thousand typical Indians portrayed some of the qualities of a race naturally endowed with human greatness.

*Speech at the Bishop Cotton School, Simla, on September 6.

Since then I have often watched the faces of India's workers in many parts of the country, and always been similarly impressed by them. Those faces are what I like best of all about India; and they are an element which makes me, for one, feel hopeful and confident when I speculate as to whether the future destiny of the Indian nation is to be great or small.

LEAD TO ASIA

Today India is at another turning point in her long story. Indeed, History with a capital "H" is now being made on a grand scale in your country. Only 11 years ago, after several generations of British rule, the Indian people gained their national independence. And at the same time they did a great deal more than that. By winning their own freedom they set an example to other Asian peoples who had lived for long under foreign administrations. During those years I was in Malaya, Indonesia, Burma, Indo-China and other lands in Southern Asia, and I saw the infectious, liberating effects that India's successful national crusade for independence had on them. As a result many of their peoples, too, won independence.

In the last dozen years 10 new nations have been created in Southern Asia; 10 old colonial governments have disappeared and in their places 10 national Asian governments occupy the seats of power. It is a political revolution on a continental scale—and in the vanguard, at the head of that wide-sweeping movement of Asian peoples striving for freedom, marched India.

Many factors enabled the Indian people to make that powerful contribution to human affairs during the early years of your lives. One was that—as so often in her history—India was led by great men. There was Mahatma Gandhi; there was Rabindranath Tagore; there was Sardar Patel; there were others; there is still Jawaharlal Nehru. By any standard they are giants.

But few men see the work that they begin completed in their own lifetimes; it has to be continued by others. And the work that those great Indians started is still far from fulfilled; their purposes must be pursued unceasingly through many years, if the dream that they dreamt of a renewed great India is to come entirely true. That is work for you, and for other of India's present-day school boys, to do when you go out into the world as men.

TOLERANCE AND BROTHERHOOD

As I have said, vast numbers of your fellow countrymen have had little or no chance of education. They are fine men and women, but they need leadership if the splendid qualities innate in them are to be mobilized to maintain a united, harmonious and great Indian nation. You—who come from various places and circumstances—have one advantage over most of them; you are at a good school, you are receiving an enviable education. One day, if you take proper advantage of that education, and prove worthy, you will be in positions of leadership in India.

You will not necessarily be in the posts of top leadership in the government—although I seem to recognize one or two budding Prime Ministers here!—but you will be in places of high authority in your professions, in the world of arts, in the realms of science, in business, in politics, or in whatever other spheres you choose for your careers. You are fortunate to be educated young Indians in these times, when there will be so many important opportunities to serve your country and your fellow-men.

It is no business of mine to tell you what ideals you should try to uphold when you play your parts as leaders in India. That will be for you to decide when the time comes. But let me just mention one matter. India's population is a mixture of peoples speaking many different languages, belonging to numerous distinct castes, and following various

religions. In some ways India is a model of a land where those different communities live in tolerance, peace and brotherhood together. In your India of the future, uphold that precious harmony. It is not only essential to the continued unity of India, but it also makes India a valuable example to other nations of that friendly co-operation between men of different races, creeds and cultures on which alone a peaceful and progressive human civilization can be built on this Earth.

Child — The Humanitarian

By

"GAURANGA"

It is often quoted children are gifts from God; and so true it is too! It is not always that a mother can expect a safe and happy childbirth.

The birth of a child, especially the first one, is of great significance in the life of his parents.

A famous psychologist once expressed his theory that after a marriage takes place, it requires three years for the husband and wife to understand each other thoroughly and mutually. Even in cases of love-marriages, which others suppose to be happy ones, one cannot be too prematurely sure that the marriage would last long and happily.

It is a common trait in man inherited from his forefathers to have a suspicious tendency which does not always make any concessions even towards his wife. Similarly, the wife too nourishes secretly certain misgivings about her marriage.

After all, it is but natural and human on the part of each sex to have some misgivings because a marriage requires one's lifetime to live out.

It is sadly noted that often marriages do not prove to have the desired effect. Misunderstandings between the husband and wife, petty as they are, nevertheless have caused disruption in their happy wedlock, resulting in separation, at times,

which is both heartbreaking and humiliating to both the persons concerned, especially when to-day one has to watch society with a wary eye, lest one's actions should be subject to free criticism and uninvited comments, bluntly known as "gossip".

Is it not a fact, as is evident from the everyday lives of many people we know and see around us, that childless couples undergo more ordeals and tortures of the married life than those with children do?

Children play the most important part on earth and a primary role in the lives of their parents.

The birth of a child denotes prosperity and insures lifetime happiness to the parents. Both the father and the mother have an equal share of the gigantic responsibility in the upbringing of the child.

A child in the family brings his parents closer and simultaneously gives birth to a mutual bond of lifelong love and a sense of security to the parents concerned. The parents realise that each of them requires the assistance of the other in bringing up their child happily.

It has always been a supreme bliss to the parents to watch their child grow up, learn to utter syllables, crawl on his stomach, and later, as he advances in months and years, learn to limp, walk, sing and perform tricks.

In these preliminary stages, the child, untrained and untutored as he is at birth, picks up the language and actions observed by him.

Since the parents are often the only persons concerned in a child's conception of his tiny world, he grasps and later imitates the words and actions uttered or performed by his parents.

Similarly, as he grows up, he picks up hereditary traits, some of them good and some, sadly enough, bad.

Good habits that parents can inculcate in a child are, undoubtedly, (i) belief in God—to give him a sense of security to guide him when he grows up and cannot always look upon his parents for refuge; (ii) cleanliness, which associates with a perfect health to ensure a concrete future; and (iii) good manners, which bring him in return good friends who may stand by him when he needs them.

Seriatim: (i) Belief in God is always advisable in every family. God stands for goodness and truth and non-violence. Belief in God is always accompanied by conscience which makes the individual repent for any wrong committed or inflicted upon another, and warns him not to repeat it again.

(ii) Cleanliness pertains not only to one's body, but also to one's mind. Purity in thought, word and deed can

always bring the child dividends a hundredfold.

The advisability of cleanliness of the body should also be emphasized to a young tender mind, explaining in detail and with diligent patience why one should always be clean, more because of its hygienic background. Compulsion used gently can produce better results than force does.

(iii) Good manners consist of many aspects, each of a different nature, that stand by him more when he is an adult than when he is a child when his mistakes are overlooked. Politeness, unselfishness, control of temper, an accommodating nature, regular habits regarding food and sleep, and kindness are some of those aspects that constitute good manners in an individual.

It all depends on the parents to incorporate the above exemplaries in their own actions in the child's presence, so that he may imitate and adopt them in his own life.

Children always bring with them an everlasting security to the parents. Children, in their own little mite, do ever so much for the parents. Surely, when parents are so immensely obligated to them, is it not the child's birthright to claim in return an equal or greater portion of the parent's endeavours to assure the child's happiness for a lifetime?

BHAKTHAN

A REGISTERED TAMIL MONTHLY JOURNAL

Intended to serve the cause of Devotion and Culture,

Annual Subscription : RUPEES FIVE

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

97, Venkatarangam Pillai St., Triplicane, Madras-5.

Phone : 86109

Educational Films for India

By

Dr S R RANGANATHAN

[The evolution of seeing—technique in formal education is traced. The dangers of foreign education films are stressed. The competence of Indian teachers to write production scripts for educational films demonstrated by the description of three simple scripts. Traces the poor output of the teaching profession in the pre-Gandhian period to the make-up of classes almost solely by highly intellectual pupils. Stresses the throw-forth of competent creative teachers in the Gandhian period which has universal education as the objective. Deplores the present neglect of Indian talents in the production of educational films. Looks forward to the throw-forth at the helm of affairs of a statesman who will harness India's talents.]

1. Seeing - Technique in Teaching

Education has to be transmissive as well as creative. The personality of the teacher and the general organisation of school-work go a long way in creative education. Transmissive education and its efficiency depend largely on the teaching technique employed and the aids used for transmitting information to the pupils. Reaching the memory and the intellect via spoken or written words is the oldest known technique in formal education. Enrichment of memory and intellect by seeing and doing has been all along informal. About a century ago, an attempt was made by Birckbeck to use the technique of doing in formal teaching. Laboratory and field methods have now come to be widely practised, as a result of this pioneering attempt of Birckbeck. Visits to museums and art-galleries and excursions were the forms taken by the seeing-technique in formal education, a short time after the laboratory technique established itself. But these two seeing-techniques are costly, consume much time, and disturb the normal rhythm of school-work. Still pictures had therefore been used as a poor substitute. Recently, the advancement in the technology of moving pictures has made seeing-technique possible even in the daily and hourly work of the class-room.

2. Dangers of Foreign Educational Films

But India depends on foreign educational films. This means a drain on our foreign exchange resources, which we can

ill afford. Further, the setting of foreign films is naturally foreign to our pupils. This foreign setting runs the risk of producing in the minds of our children a sense of unreality—not unlike a mythological setting. Thus, both from the economical and the educational points of view, it is a necessity for India to produce her own educational films. The production of these films in India requires technicians and the producers of scripts. The cinema industry has resulted in the diversion of some of our own countrymen to the technique of producing moving pictures. The only handicap is for the producer of educational films to compete with the cinema-producers in attracting the services of technicians, by the offer of competitive emoluments.

3. Writers of Production-Scripts

With regard to the producers of script and the selection and the atomising of the information to be transmitted to the pupils, so as to conform at the same time to the psychology of teaching and to the needs of the shooting of pictures, the producers of the scripts for cinemas may not be suitable. It is the members of the teaching profession—and there, too, teachers of long experience—that should come forward and learn the technique of producing scripts. It is not wise for our Ministries of Education to depend on foreign films. They should exert themselves in spotting out proper script-writers among those actively engaged in teaching and among those who have just been

superannuated from active teaching work. The Indian genius has sufficient resilience to throw forth competent script-writers for educational films, with effective Indian background, so as to make the films real and natural to our pupils.

4. Examples of Production-Scripts

It has been a matter of delight to find two such veteran teachers. A perusal of the scripts written out by Sri H. S. Raghavendra Rao and T. S. Seetharama Rao of the Mysore Educational Service ought to convince the Educational Ministers in the Centre and in the Mysore State that they can freely draw upon indigenous talents for the production of educational cinema-scripts. I do hope that they will not lose sight of this fact.

4-1. Production-Script on Rule of the Road

One of the scripts of the above-mentioned two authors is on the Rules of the Road, as a part of civics. It is likely to lend itself to an effective cinema-reel to make the teaching of the subject realistic.

4-2. Production-Script on History of Mysore

The second script is on the history of Mysore during the periods of Hyder Ali and Tipu Sultan. If the script can be translated into a film, the teaching of certain topics in history can be lifted from the range of rote memory. The script will facilitate the teaching of most of the successes and reversals of the two heroes in a graphic way. The scripts even bring out, in a clever way, the impact of world affairs and of the intrigues within India, which shaped Indian history in the eighteenth century. After seeing the films, the pupils can very well be helped to describe the flow of events in their own language. This will incidentally make the lessons in composition also realistic. These lessons often involve abstract topics, far beyond the comprehension of the average pupil. On the other hand, describing what they have seen should come more naturally to such pupils. Thus, at one stroke, history as well as composition can be taught with the aid of the

seeing-technique of the post-cinema days. It is likely that many such multi-purpose cinema-scripts can be produced by our teachers.

4-3. Production-Script on Black-Board Technique

The third script is turned on the teachers themselves, at the stage at which they train themselves for the teaching profession. It is on the black-board technique in class-work. It is a matter of experience that pupil-teachers find it difficult to carry in their memory the different kinds of black-boards to make a realistic comparison of their efficiency in different situations in teaching technique. Perhaps, many of our training colleges and schools do not find it possible to have an exhaustive collection of different kinds of black-boards. In either case, the cinema reel based on the script by these two teachers will go a long way in giving a realistic picture of all the problems connected with black-board technique in class-room work.

5. Handicap of the Teachers of Pre-Gandhian Period

This note of appreciation of the local efforts towards the widespread introduction of the new cinema-form of the seeing-technique in teaching should emphasise the appropriateness—nay, even the necessity—of the educational business concerns turning their attention to harness the creative ability now becoming visible in our own teachers in order to prepare the teaching profession to receive the children belonging to the lower intellectual strata and to teach them effectively. In the pre-Gandhian period, it was only the top ten per cent in the intellectual scale that came to the formal school. Those pupils would have sprouted, whatever be the teaching technique used. They had sprouted, even in spite of bad teaching-methods. It was the presence of such top-children almost, to the exclusion of those of lower intellectual order, that had crippled the teaching profession and disabled it from

doing anything original in teaching technique. In such children, senses, memory, intellect, imagination, and creative impulse—all work in unison in their native state of intimate correlation. Their education is largely self-education. The teacher's part is not much.

6. Opportunity to Teachers in the Gandhian period

But to-day we have already begun to draw pupils from the lower intellectual strata. Their learning has to be largely *via* doing and seeing of doing. Our constitution contemplates the bringing into school of all the children—even the lowest in the intellectual scale. Education is as much their fundamental right as it is of the brilliant pupils. The implementation of this constitutional directive of our Constituent Assembly implies an enormous amount of research output in matters educational. It also implies ever-new methods for giving play to the technique of learning by seeing. To give but one example, the extraordinary methods being evolved and the organisation being set up by the County Authorities of Oxford to give the maximum opportunity possible to the handicapped children should be taken as an indicator of all the new things that the educational profession in India should do in order to serve a democratic community with literally universal education as its objective. There is indeed a splendid opportunity, for the teachers in the Gandhian period.

7. Appearance of Statesman as Corrective

One can be sure that this challenge of education in free India will attract to the teaching profession many creative persons.

A possible danger is an unavoidable corollary of the increasing nationalisation of services of all kinds. In this context, it happens that the people in power to-day are those that had seldom any opportunity to have initiative in their younger days, on account of our political status. They have been brought up in a cramping atmosphere, which was charged with a low brand of careerism. It is so both among the elected representatives of the people put into positions of power and among those who have been pushed higher up in the protected bureaucracy, either by the vacuum created by the withdrawal of aliens or by the hasty creation of new posts according to Perkinson's Law on bureaucracy, which gives a splendid opportunity to the soul-killing spoils system in a young democracy like ours. A corrective to this danger may be a revolution which can come only after the acuteness of the abuse of power becomes intolerable, or the appearance of a statesman who is not only good and devoid of selfishness of any kind, even of the brand of selfishness which seeks flattery and yes-men all around, but who is also possessed of administrative acumen and the vision to see the consequences of even the tenth remove flowing from every policy-decision and administrative action.

8. Purification of Educational Bureaucracy

There is no doubt that every Indian will long for the latter form of corrective. Our hope lies in the coming to power of such a statesman in matters educational, his purifying our educational bureaucracy, and his giving free play for the indigenous creative educationists to do their best for our nation. May that happen!

Studies in Kingship—Prussia.

By

Prof. T. K. VENKATARAMAN, M.A., L.T., Madras.

Frederick William I of Prussia (r. 1713-40) has been aptly described as "a compound of Rhadamanthus, Nero, Caliban, Judge Jeffreys, Squeers and Mr. Fang." He maintained an enormous army for which he collected every able-bodied man in the country. One regiment in this was composed of the tallest men, all over seven feet. For these, he searched all over Europe, even going to the length of kidnapping some. His anger was ferocious. Once, a Jew fled seeing him. The King pursued him and caught him. To his angry question why he fled, the Jew stammered out that he was afraid of the King. "You are not to fear me. You are to love me," roared the irate King, raining blows on the Jew with his walking stick, till the unfortunate Jew was at the brink of death. He always pried into the private lives of the people. He used to walk about the streets with his cane, venting his fury on all in curses and blows. Another time, he held a military review. For an alleged fault, he caused all the men to be bled, even though the weather was then bitterly cold with icy blasts. The King used to lay down meticulous details about the life of his son, Frederick—at what hour he should bathe, how many times he was to be allowed soap and water, how many times he should be allowed only water, what he should eat and how much, etc. The prince once resented this life of constant drill, and his angry father, as a punishment for this impertinence, forced him to ride an unbroken horse. The unfortunate boy was thrown by the steed and seriously injured. Yet he was compelled to do sentry-duty at the palace gate next day. At another time, when the son and the daughter of the King were reluctant to eat a particular dish during dinner, the King forced them to eat the whole of it, till they vomitted in his

presence. The King was furious at this. He knocked his daughter senseless to the ground and, as she lay there, attempted to kick her and was restrained with great difficulty. The noise was terrible. The King strutted about, indulging in horrible and obscene language. The Queen went into hysterics, and a crowd collected.

Prince Frederick, unable to put up with such treatment, once tried to flee from the country. He engaged a friend to help him in this. But his father caught the prince and imprisoned him. The King now spoke with savage delight of the prospect of his son's execution, and seems to have been bent upon it at first, though he was later on dissuaded. Still, a rumour of the King's murderous intentions spread in the city, and the King had to issue an order that every offending tongue which spoke about this would be cut out. The prince was kept in close confinement. The friend, who had helped him, was put to death with every refinement of cruelty, just under the prince's prison window, and the order of execution was shown to the prince: "We decree that, though of right and justice, he should be torn with hot pincers and then hanged, out of clemency, he shall be put to death with the sword."

Frederick William went into fits of insane rage. The sister of the prince records an event in her diary. "When the young prince went into the King's room one morning, the King seized him by his hair, flung him down, and after he had spent the strength of his arm on the poor boy's body, he dragged him to the window, took the curtain-rope, and twisted it round his neck. The prince had presence of mind and strength enough to grasp his father's hands and scream for help. A chamberlain came in and plucked the boy away from the King."

The prince, in due course, succeeded his father. He was the famous Frederick the Great (1712-86). The harsh treatment he had received in his youth had made him a cynic and hate all restraints—moral or religious. His scepticism is illustrated in the following story. Once, a clergyman of a particular place was expelled by his congregation, because he questioned the doctrine of eternal punishment. When the priest petitioned to the King, Frederick coolly replied: "If my loving subjects in your place choose to be eternally damned, it is not for me to interfere with their wishes." Frederick had been forced to marry a woman he never loved and who was represented to him as exhaling an insufferable odour. The marriage was childless, and the Queen, who outlived her husband, became more and more unattractive. There is a hint of unnatural vice about Frederick; but this charge is perhaps without foundation.

His unscrupulousness is best illustrated in the Partition of Poland which he promoted. Polish affairs had already become the concern of her neighbours, during 1733 to 1735 when the Polish Succession War broke out. This was due to the death of Augustus of Saxony who was then the King. This Augustus,

incidentally, was the father of numerous bastards, among whom was the famous Marshal Saxe. His son, Augustus, who claimed the throne, was supported by Russia and Austria, while France upheld another claimant, Stanislas. Ultimately, the latter lost. Stanislas, who had entered Poland disguised as a coachman, had to escape out of it, disguised as a peasant. The way was now clear for the final fall of Poland. Frederick arranged the deal with Austria and Russia. Maria Theresa of Austria seems to have been the only ruler out of the three who had any scruples. But, as Frederick the Great cynically remarked: "She wept, it is true, but all the same, she reached out her hand for her share."

Frederick the Great, it has been remarked, "had stooping shoulders, wore a three-cornered lace hat on his head, and a long pigtail. His uniform was old and threadbare." The people of Potsdam made a caricature of the King, representing him with a coffee mill in his lap. The King, who had a good sense of humour, told them: "Put it lower that it may be better seen." He was also hard at work, rising in summer at three o'clock in the morning and in winter at 4 o'clock. When not engaged in his wars, he was to be found at his desk.

Totalitarianism in Education

By

SHAMSUDDIN, M.A., M. Ed., RAIPUR (M.P.)

Totalitarianism is one among innumerable concepts of education. It is another form of Socialism, having at its root, the doctrines of naturalism and materialism. It has its own ideas of the formation of society and its systems of education. The broad principles, on which totalitarianism is based, are like this.

First of all, totalitarianism believes that there is all matter and no spirit in the

universe. Even man is matter. This whole universe of matter undergoes constant change. So also man changes as per laws of nature.

Secondly, it gives prominence to society and State over and above the individual. Its aim is the progress and upliftment of the State as a whole. It has no other value or standard of morality except the sense of utility. Totalitarianism aims at

a society or State in which there is no difference between man and man and all are regarded as equals. All efforts are done for the common good, and hence there is no competition. Instead, there is complete co-operation among all. The ultimate aim is the production of wealth, which is not an individual possession, but the property of the community. Thus, there is the upper hand of joint production on private enterprise.

Thirdly, in the totalitarian State, there is no place for the individual will or existence. The State represents the common will of all to which the individual has to submit. In it, every one works for the common good of all. There is no place for personal or individual claims and rights in such a State. On the other hand, every one without question has to submit to the ultimate authority of the State.

EDUCATIONAL ASPECTS OF TOTALITARIANISM

Totalitarianism in education means compulsory education to all without any difference of individual abilities. In it all the members of society get the same type of education, and thus a common culture is promoted among the masses. Also, there is equal opportunity for all without any distinction of class, creed or sex. No difference is made between the mentally intelligent and the physically strong.

In a totalitarian set-up of education, learning starts in the early stage. In the early age, children's minds are more impressionable, and the educational ideals infused become part and parcel of their selves. Thus, totalitarianism gives more importance to the pre-school stage of learning. As education is compulsory, it is also free. It gives opportunities to all to get either general or technical education. The State provides all facilities, such as food, clothing and other miscellaneous expenses of education to the pupils.

In the totalitarian State, all education is managed and controlled by the State.

It binds the whole society into a common culture leading to social unity or social integration. All other disturbing elements are curbed in it. The social unity results in complete co-operation among all. The different institutions of the State such as the factory, farm, industry etc. are very closely related to schools and help them in enhancing their interests.

In the totalitarian ideal of education, learning is not based on high empty ideals only. On the other hand, it is connected with the economic production. It gives importance to manual work and the productive ability of the taught. As the children are developed both manually and intellectually, they are best fitted in their life situations in the future life of the State. The schools in it impart instruction with special reference to the local industry or trade, and thus it leads to the emphasis on the practical side of education in workshops. In short, education is based on utility and economic production, leading to the increased material wealth of the State.

The totalitarian concept of education gives so much importance to materialism that it neglects spiritualism. It does not give any importance to religion or the moral values of life. Emphasis is laid on Nature and present life.

The curriculum and methods of education are prescribed and controlled by the State. There is no freedom for the teacher or the taught. Every one has to act as desired by the State. Thus, there is complete uniformity in education.

ADVANTAGES

Its first good point is that it establishes a society in which there is no distinction of class and creed and equal justice is done to all. There is equal distribution of money in such a society and all are equally happy and satisfied.

Secondly, it provides for free and compulsory education providing equal opportunities for all. This also leads to better mutual relations between individuals in society and makes their life happy.

Thirdly, education here is related to life, as there is close contact between the educational institutions and other organizations such as trade and industry. This education fits people for the life situations in the State.

Fourthly, it lays stress on the practical side of learning, which is the essence of real education. It helps the individuals not only to become intellectually great, but also makes them useful and productive members of society leading to the development of their all-round growth of personality.

DISADVANTAGES

However, this concept of education is not without faults. First of all, the fact that it does not believe in religion and moral values of life, leads to the downfall of man, making his education incomplete. Also, it is wrong to believe that the whole universe including man is all matter and there is no spirit. There is equal place for the physical as well as spiritual nature in man's life. In fact, man's spirit is much higher than his physical being, and its denial will mean altogether a wrong reasoning about life.

Similarly, totalitarianism undermines the place of individual life in society. It aims at giving equal opportunities to all without taking into consideration the natural individual differences, and hence

both the dull and the brilliant suffer in it. In fact, due importance should be given to individuals who, by contributing their best, ultimately form the best society.

Totalitarianism also imposes authority from above, which is opposed to human nature and gives rise to a great reaction in the human mind. This conflict of human mind ultimately leads to quarrels between man and man, encroaching upon non violence and disturbing the peace of humanity.

In the end, too much of stress on the materialistic view of life leads to the loss of humanity. Man starts thinking that money is everything for him, and he lives only to acquire money and amass wealth. He becomes self-centred, and does not care for others. This may give temporary happiness to man, but never can he get lasting peace of mind. The best qualities of man, such as love, sympathy, sacrifice etc. disappear, and the worst part of his nature comes out, bringing about the rule of Satan on humanity. There are greater ideals of life such as Truth, Beauty, Goodness—*satyam, sivam, sundaram*—for which man should hanker after!

To conclude, the demerits of totalitarianism have the upper hand on its merits, and hence a better and nobler concept of education than this would be desirable in the conditions of to-day.

ALL INDIA EDUCATIONAL CONFERENCE.

The XXXIII All India Educational Conference will be held from the 26th to the 30th of December, 1958, at the Basic Training College, Chandigarh, East Punjab, instead of at Trivandrum as originally proposed.

Raising The Standard of English In the High Schools.

D. N. KRISHNAYYA, M.A., B. Ed., Napoklu, Coorg.

The Education Secretary, Government of India, New Delhi, has sent a circular letter to the State Government deploring the going down of the standard of English and requesting them to take necessary steps to raise the standard in English. I am giving below the relevant letter and offering some suggestions for improving the standard of English in schools:

"Apart from other problems, the standard of English in schools has gone down considerably—partly because of the shorter duration of English teaching—and this has made it difficult for students to switch over to the English medium at College level. It is necessary that this problem is cooperatively tackled, and instead of students being left to fend for themselves, as is the case at present, care should be taken to see that the standards and methods of teaching as well as the syllabuses at the secondary and collegiate stage are properly adjusted. I hope your Board of Secondary Education and the concerned University authorities will take necessary steps to examine this problem carefully."

The lowering of the standards in English in the Middle Schools and the High Schools is an undeniable fact. This lowering of the standards in the Elementary and Secondary stages has adversely affected the attainments of the students in the University stage. When the students reach the university stage, they will be poorly equipped with knowledge of the English language, and hence they find it difficult to understand the contents of their text-books in the College classes. When such poorly equipped students form the large majority, they inevitably bring down the standards in the Universities also. That is how the standards in the Universities in all the subjects, and particularly in English, have gone down, and how the present-day graduates cut a sorry figure in learned societies.

What is the remedy for such a state of affairs? How can we make the teaching of English more intensive and effective? Can we have more periods for teaching the English language?

Under the present educational set-up, when each subject of the curriculum claims to be as important as any other, it is not possible to take away any period from any one subject and give it to any other subject. In all the educational seminars the writer of this article has participated, the committees which were constituted to examine the syllabuses and the adequacy of periods to teach the contents of those syllabuses, asked for more periods for every subject. When such is the case, we have to be content with the existing number of periods allowed for the teaching of English in the Middle and High Schools.

At present there are six periods of 45 minutes each for English work in the Middle School classes. In these periods, detailed and non-detailed text-books, grammar and composition have to be taught to the students. These periods will suffice for the effective teaching of English, if the teaching of that language is intensive from the very beginning of its introduction in the lower classes. Learning a new language is a matter of forming new habits, and in forming habits, the most important things are a good start and then repetition and then practice. English is a foreign language for the Indian children, and therefore there is no possibility of the pupils learning that language by hearing it spoken anywhere else except in their classroom. Therefore, the classroom work in English should be very effective in all the classes, but particularly in the lower classes.

But it is feared that when the educational pattern is switched on to the

basic pattern in the lower stages and to the Higher Secondary pattern in the Secondary stages, the periods allotted for the teaching of English will be reduced from 6 to 4 and 7 to 5 respectively. This reduction of periods allotted to English will adversely affect the teaching of English. This reduction should be avoided and the existing number of periods for English should be kept.

To make the teaching of English effective in schools the following suggestions are offered.

1. English should be introduced in the V Standard in all the States.

2. Teachers who have scored more than 50% of marks in English in the pre-University course alone should be appointed as English teachers for the V and VI Standards. They should also be trained in the methods of teaching English. They should undergo refresher courses in the English language, literature, and teaching methods, once in every two years for a period of fifteen days. Nowadays we find any and every teacher who has managed to reach the secondary stage, teaching English. They themselves do not know sentence structure or the rudiments of grammar in English. This practice must stop.

3. Graduate teachers who have taken the Arts course for their degree course and who have been trained in the English teaching methods should be entrusted with the teaching of English in the Standards VII to IX. In the Madras state, science graduates are not given English work in the High Schools. M.A., or B.A. (Honours) men in English literature should be preferred for handling English in the X and XI Standards.

4. English being a foreign language should be learnt in the earlier stages by constant repetition and drilling of sentence structure, idioms and phrases etc. This requires individual attention to each pupil by the English teachers. Therefore

the strength of each class should be restricted to not more than thirty pupils in each class upto the VIII Standard.

5. A children's library containing short stories in English of not more than ten pages each with coloured illustrations and printed in bold type should be kept in every school and every pupil of VI to VIII Standards should be made to read ten stories at least in the course of the year. These library books should be of graded series from class to class.

6. Functional grammar should be taught in schools from the VI Standard onwards according to a graded scheme. Though the pupils need not learn the definitions of the different parts of speech, they should know the functions of the parts of speech, the conjugation of verbs and the agreement of the verb with the number and person of the subject from the time they begin to read and write sentences. Grammar exercises should be taught by constant repetition and drilling.

7. Question-papers in English should contain essay-type questions, fifteen lines paragraph questions and the transformation of sentences in the first paper in the proportion of 40, 30 and 30 out of 100 marks. In the second paper, there should be questions on comprehension of easy paragraphs, memorization of poetry lines of not less than eight lines of each poetry piece, letter-writing and translation of a small paragraph from the original language into English. Questions requiring one word or one sentence answer or 'yes' or 'no' type should not be given. In the earlier Standards, filling in the blanks with suitable verbs, adjectives and prepositions should be given instead of transformation of sentences.

8. Non-language subjects like Social Studies, Science, Mathematics etc. should be taught through the English medium from the IX Standard or the present VI Form. This may seem to be a regressive step in our educational system in the High School stage when there is a move to introduce the regional language as a

medium of instruction even in the University classes. But the writer of this article has had the good fortune of being taught the non-language subjects in English from the IV Form onwards, of having the experience of himself teaching the non-language subjects in English for the first fifteen years of his service as a teacher and later in the regional language of his district, Kannada, for another fifteen years nearly of his service; and he has found progressive deterioration in the standards of attainment of the pupils in both English and in the regional language and in the other subjects of the curriculum by the introduction of the vernacular medium in High Schools.

We learn any language, even our mother-tongue, by hearing it being spoken by others, and the more opportunities there are to hear it being spoken by others, the easier will be the process of acquisition of that language. English being a foreign language, there are few opportunities to hear it being spoken at present, except in the class room. Our experience after the introduction of the vernacular medium in teaching the non-language subjects has been that the opportunities to the students to hear English is reduced and confined to only the English class, where too the regional language has to be used in explaining English. Therefore, the

ability of the pupils to comprehend any matter in English is decreased.

I find that, if English is made the medium of instruction in the High School classes, students will not be put to any undue strain. That is the best age to acquire proficiency in a new language, and the students will pick up proficiency in about three to four months. This was being done by the students of the previous generation, and there is no reason why the same thing cannot be done now. The grasp of the non-language subjects also will not suffer on that account. The standard of the regional language also will improve, if it is taught correctly only by the language teacher.

I have offered the above suggestions for raising the standard of attainments in English in the light of my experience as a teacher of some experience of High School and Middle School work. I believe these suggestions may well be given a trial. It is really a pity that the present-day students cannot read, write or speak one sentence in English correctly. English is a language which we cannot afford to neglect in the interests of the higher learning and in the interests of the unity of India and the international relations of India with the other countries of the world.

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 Agents,

Ramlal Paul High School
Annexe, Imphal, Manipur.

Our Educational Diary

By

'PEPYS'

13-9-58. Minister R. Venkataraman told the Council that the State Government were considering a proposal for grant of educational concessions to all poor children irrespective of their caste or religion.

14-9-58. Addressing a press conference, Dr. A. Lakshmanaswamy Mudaliar gave his impressions of the Commonwealth Universities Conference held at Montreal. He said that the following subjects were discussed: broad questions of policy relating to administrative problems, University finance, autonomy in Universities, the place of engineering and medical studies in the scheme of University education, the enrolment of properly trained teachers etc.

15-9-58. Minister C. Subramaniam speaking in the Assembly said that the Government realised the need for an adequate knowledge of English for acquiring scientific, technical and professional knowledge. He also told the house that the University Grants Commission had accepted the Madras formula that English should continue to be taught for atleast another seven years.

Answering another question by Mr. Vinayagam, the Minister said that an *ad hoc* committee was now examining the questions relating to the reformation of managements of elementary schools and the revision of the present system of grants-in-aid payable to them. He added that a policy of 'go slow' was being followed in the matter of granting permission for the opening of new private elementary schools.

16-9-58. The D. P. I. speaking at Coimbatore said that the Government were considering the revision of the pay scales of the elementary teachers. He regretted that Central Library grants were not properly utilised.

19-9-58. Mr. Anna Rao Ganamukhi Education Minister of Mysore, told a press conference that Mysore would introduce free universal education for children of the age-group 6 to 11 by the end of the second plan period. The case of children with age-group 11 to 13 would be taken up in the third plan period, he said. In the State, it is proposed to have one school for every village with a population of 200 to 300 and within a radius of one mile.

20-9-58. Prime Minister Nehru has offered a directive to all the Chief Ministers of States to provide free and compulsory education to all children in the age group 6 to 11 during the third plan period.

Mr. C. D. Deshmukh, speaking in Bhopal, protested vehemently against reduction of the plan allotment for education from 27 to 17 crores.

21-9-58. Declaring open the Kerala Basic Education Conference at Ernakulam, the Kerala Education Minister said that slight changes introduced by the State in the post-primary classes would not interfere with the schemes of Basic Education as contended by Sri G. Ramachandran. The Government only laid emphasis on the employment of useful crafts and production of socially useful things through the craft. These were provided in the upper primary stages, while in the lower primary stage, children would be made familiar with the tools which would produce useful things. But he had no objection to discussing the changes.

[It is somewhat disconcerting to find that orthodox basic educationists like Sri G. Ramachandran should object to any changes made in their pet ideas of basic education by others and spare no effort about denouncing them, as if they are the sole repositories of wisdom in the field. I, for

one, would like to congratulate the Kerala Education Minister, on his efforts to make basic education more realistic, purposeful and concrete, instead of the elusive and amorphous thing described in the abstract and intangible platitudes to which we are treated by the experts of basic education.]

25-9-58. The Education Minister told the Madras Assembly that by the end of 1965, compulsory free education up to the fifth standard would be provided to all children in the State.

29-9-58. The Madras Legislative Council passed a rule enabling District Boards to contribute towards the expenses of the establishment of a medical college or school.

30-9-58. Minister Subramaniam told the Madras Legislative Council that the object of the nationalisation of text books

was to put an end to the "fraud" that existed in prescribing the text books for various schools in various regions.

2-10-58. Minister Subramanyam assured the members of the Legislative Council that the object of the publishing of text books by the Government was to improve the standard of the textbooks and to remove the various "frauds" that existed in prescribing text books for schools.

7-10-58. The Government have approved of the D. P. I.'s proposal to improve the libraries of multipurpose and bifurcated schools and to introduce crafts in secondary schools. The grants range from 2500 to 5000/-

Speaking at Salem, of the Chief Minister declared that the Government proposed to extend free education till the tenth Standard, even if it should mean additional taxation.

"Personal Lessons at Personal Speed"

BY

SUMNER C. POWELL,

Professor of American Civilization and History, Choate School, Wallingford, Connecticut, U. S. A.

From THE SATURDAY REVIEW, (Feb. 1958).

[Imaginative use of tape recordings, a new concept in teaching adopted by the St. Scholastica Convent School in Covington, Louisiana, allows each student to receive personal lessons at his own rate of learning.]

One of the remarkable examples of the utilization of modern communication theory in the United States is the establishment of "tape teaching." The first "electronic school" in the world is the St. Scholastica Convent School in Covington, Louisiana, which originated the concept and then later received assistance from the Fund for the Advancement of Education (established in 1951 by the Ford Foundation).

As the project developed, it was apparent that the school had three significant assets: a dynamic and creative principal; a group of devoted teachers; and students

and parents who respected the quality of leadership in the school.

The term "electronics" reminds some educators of systems that are as complex as they are frightening. This is unfortunate. For St. Scholastica, by an imaginative use of electronics and audio-visual devices, is actually reintroducing to its classrooms that essential ingredient: individual attention to each student, with the demand that the student develop the capacity to think for himself.

The steps which the principal, Sister Mary Theresa, took to reach this goal

were these: first, the entire school body was divided into three learning levels, according to aptitude tests—slow, average, and gifted students; second, the classrooms were redesigned so that each teacher's desk became a console and some special rooms had listening booths, similar to telephone booths complete with desk, chair, headphones, an intercommunication system, and soundproof tiling in the walls of the booth; third, about two months of the summer were spent replanning the curriculum and recording all the courses, on three aptitude levels, on tape recordings.

At present, then, the school operates in the following manner. At the teacher's desk there are four tape recorders and as many switches as there are student desks. The teacher conducts the class as she would ordinarily. But she may, at her discretion, announce that the class will switch to specially prepared tape recordings, which perhaps she herself has made the previous summer or at any previous time. At this point each student picks up his earphone and microphone headset and listens. A tape may instruct the student to work in a text or a work book, or it may be a dramatic lecture or discussion. If at any time a student has a question, he puts his hand up until he gains the teacher's attention. The teacher flips the appropriate switch, and the two talk via microphone and headphone without disturbing the others. Each student thus gets almost a personal lesson, at his own rate of learning, which he cannot shut off unless he removes the headphone.

For testing and recitation purposes, and in the higher grades for study periods, a different type of classroom is used. In a series of soundproof booths, all the students can talk into the intercommunication microphones simultaneously without disturbing the others. They can also ask questions of the teacher without fear of ridicule from the rest of the class. In the teaching of reading, figures from St. Scholastica School show an immense advance over any other system. Because in the booths they have ample time to

practise reading out loud, without having to wait their turn in a large class, all the children are able to read at their own speed, and not at the speed of the slowest members of the group. The teacher can listen to any pupil she wants, one at a time, to check faults and to answer questions.

Two suggested classroom designs, using the standard public school room size of 36 by 24 feet, have been drawn up. The cost of the equipment as used at St. Scholastica, excluding costs for wiring and carpentry, seems reasonable: 1,200 dollars per room. Tape recordings for one grade, all courses, recorded on three aptitude levels for one entire year, have cost the school 1,200 dollars. The advantages have fully outweighed the costs, so far.

In mathematics and the sciences, tape recordings have been of especial use as a supplement to the normal visual aids. Mathematics lessons, combined with good work books, are like personal tutorial sessions with the teacher behind the child. There is an added advantage. While a slow learner can request that a tape be played several times, a gifted student can keep asking for advanced tapes, learning as rapidly as his talents allow.

In the social studies the improvements over the traditional methods are also huge. It is possible in history and geography to bring to bear all the resources of radio: dramatizations, commentaries by outside speakers, discussions with leaders of the community, special lectures, and sound effects—all can be employed to bring to life the realities of history, geography, and civics.

What have the results been? Briefly, great enthusiasm on the part of teachers, students, and parents; impressive student achievement, measured by standard tests and teacher evaluation, and an opportunity for many teachers to rethink their entire curriculum. The students do not spend all their time with tape recordings, but the system has definite advantages:

having the courses on tape has helped to train inexperienced teachers until they could make their own tapes; teacher aides can direct listening groups while the teacher conducts small discussion groups; and many of the disciplinary problems have been resolved, particularly as the slow students have found that they were receiving personal, repeated attention, and as the gifted students have found that they could ask for advanced tapes, regardless of what the two other sections of the class were doing at the time.

The "tape teaching" classroom, as designed at St. Scholastica, has impressed many educators. We are placing such a room, as a "language laboratory" in the new Choate (preparatory school for boys, Wallingford, Connecticut) classroom hall now under construction.

Individual electronic recorders, as many have found, can be a valuable asset in teaching. At present I make periodic recordings of class discussions in my courses and, on playing them, can evaluate student improvement, measured by vocabulary, maturity of concepts, and participation in class discussion. A recording is also an excellent mirror for a teacher who wishes to know how he "sounds" to a class and who wonders whether a particular lecture or discussion has met certain standards of performance.

The Choate Senate, the debating organization, together with the Soundsciber Corporation of New Haven, Connecticut, plans to send records to various schools throughout the world to promote student discussion. All members of the humani-

ties faculty are eagerly looking forward to having discussions in English, French, German, and perhaps other languages sent on plastic discs through the mails, which may help to dissolve, or at least enlighten, student prejudice or misunderstanding about "foreign" groups.

Our Comparative Ancient Civilizations course culminates in a research cruise, in which I shall be taking a few talented students to see comparative civilizations and cultures during the spring vacation, visiting school groups on the West Indies islands of Dominica, Martinique, St. Lucia, and St. Vincent, with the added excitement that we shall travel in a 70-foot ketch and do some sailing and navigating ourselves. But we shall carry four Soundscibers, as a gift for each school group, with the hope of exchanging student questions and discussions until another body of students goes there the following year. Thus, in a small way, we are indeed building a communication network, but one that may be used for creative constructive education and mutual understanding between young people of different cultures.

It seems to those of us who have been experimenting that all educators can benefit by the current revolution in teaching techniques. The shortage of experts is no new phenomenon. It is, and always will be, a constant in most civilizations. But what is new is our ability, if aroused, to use the recently developed techniques of communication to carry wisdom and inspiration to the ears of all our students, so eager to listen.

EDITORIAL

Basic Fallacies

The theory of Basic Education is now theoretically accepted by the Government. Nevertheless, progress in achieving the ideal is noticeably slow. In part, this is due to the high cost of Basic Education, which, paradoxically enough, was originally suggested as an almost self-supporting system by Mahatma Gandhi. In part, again, it is due to lack of trained teachers. Over and above all this, there seems to be a vague feeling both among the people and educational authorities alike that it is somehow far from perfect.

Professor Joseph Mundassery seems to put his finger on the trouble-spot, when he declares (in the *Kerala Education Quarterly* for June, 1958): "A careful study of what is taking place in the Basic Schools of to-day has revealed that the teaching in such schools has less emphasis on the quantum of knowledge stipulated to be conveyed to the children during particular periods." Education which is confined to what is often derisively called "information-mongering", may not be the best. But the conveyance of information from the teacher to the student, from the older generation to the younger one, is an indispensable part of education. Certainly, education has other functions. It has to quicken the intelligence and stimulate the power of reasoning. It has to instil a sense of values and has to bring about coordination between the individual and society. But let us not forget that it has to do all this in addition to, and not in the place of, 'information-mongering'. Too much reliance on books may be deplored in an educational system: but too little reliance on books is even more deplorable. In this fast-moving world of ours, ignorance may prove to be even a greater handicap than slipshod thinking.

The five-point programme of the All India Basic Education Assessment Committee goes a great deal towards making Basic Education more acceptable. This

comprises activities fostering self-reliance, pupil self-government, cultural and recreational activities, association of the pupils with the life of the community and the practice of simple crafts. The goal is that formal education, as practised to-day, is to be modified according to this pattern.

The essence of Basic Education is that it is learning by doing, that it is activity-centred, that it is craft-centred. But this is a bias or a method which has its own limitations. Everything cannot be taught through crafts or practical activities. Theoretical knowledge has its own claims, and they cannot be disregarded without bringing down the standards of education and making our backward nation still more backward. Moreover, with the rapid industrialisation of India, knowledge of science and mathematics may become more desirable than skill in handicrafts.

In view of all this, it will be well to re-define the ideal of Basic Education as, to quote Mr. Paul Varghese, "the integration of theoretical learning with its practical application." The modified schemes of Basic Education in Madras and a few other states seem to be moving towards such a realisation. Even so, eccentricities have still to be weeded out. For instance, in the training of Basic teachers in Madras, cooking appears to play a more important part than learning the art of teaching! Nor should we make a fetish of extra-curricular activities to the extent of ignoring curricular activities altogether.

Physical Education :

Our contemporary, *Shiksha*, has devoted a recent issue to Physical Education, a somewhat neglected subject. There is an extensive survey of physical education in the West and in India, as well as of plans and programmes. What is most refreshing however is the light thrown on Indian ways of physical culture. Sri V. D. Jayal, Retired Director of Military Education and Social Service,

U. P., has made useful suggestions for physical education along Indian lines without costly means. "To name only a few," he writes, "the following items of 'Bharatiya Vyayam' are very suitable for the students: Mallkhamb, Kabbadi, Nal and Lathi, Kho Kho, Gada, Mugdar, Dand, Baithak, Wrestling, Rassa Kassi and Lazim. Good use can be made of Asans, Suryanamaskar and deep breathing exercises also." The gymnastic apparatus of India are described by Sri S. K. Pathak, Assistant Military Instructor, Bahraich. These include—Mallkhamb, Gada, Mugdar, Lazim, Samtola, Ekka and Jipri. The yogic asanas (as well as the theory behind them) and breathing exercises are dealt with by Sri U. C. Dutt, Retired P. E. S., and Sri R. P. O'Hearn, Medical Practitioner of Lucknow. Here we have a compendium of Indian features of physical education, which need to be popularised throughout the country. They have the great advantage of cheapness, as contrasted with the Western games, so popular to-day but often so unsuited to our

environment. To Englishmen cricket is a way of enjoyment of sunshine: to us in India it is a terrific penance under the sun. Cricket and other Western games may have come to stay in India, but all cannot play them. While all can take to the Indian type of physical culture.

Mobocracy in Education:

Kerala, Lucknow, Ahmedabad and Banaras—they form tragic landmarks in the rake's progress of our students towards mobocracy and catastrophe. And news is to hand now that some striking students of Nellore organised a riot in the railway station, destroying valuable public property. The primary responsibility for student indiscipline is that of our leaders who seem to forget that they are no longer leading a revolution, but are engaged in creative reconstruction. Unless they give up talking in terms of cheap destructive slogans and pick up the courage to deal firmly with disorder and indiscipline, wherever found, the future is indeed bleak.

BOOK REVIEW

INTERNATIONAL YEARBOOK OF EDUCATION 1957. Paris, Unesco; Geneva, International Bureau of Education. Publication No. 190, 1958. 497 p. 25 shillings; 5 dollars; 15 Swiss francs.

Until a few years ago, it was almost impossible to discover facts and to know what had taken place throughout the world in the field of education or to discern the trends characterising the evolution of educational development. The *International Yearbook of Education* enabled that gap in knowledge to be filled. Here in a very summarised form are some of the educational characteristics of that year: (a) the average increase in education budgets amounted to 15% as compared with 14.5% the previous year; (b) in the field of free compulsory education the emphasis this year has been on the extension of free schooling rather than on the lengthening of the compulsory

period; (c) the average percentage increase in the number of secondary school pupils (9%) exceeded that of the number of primary school pupils by two and a half per cent (6.5%); (d) the proportion of changes introduced into secondary curricula or syllabuses was slightly higher than for primary education (one country in two); (e) the first signs of intensive training for technicians pointed out in the 1956 *Yearbook* have developed further; (f) although the problem of primary teacher shortage has passed the acute phase in certain countries, the discrepancy between supply and demand in secondary education, especially for mathematics and science teachers, is becoming increasingly widespread; (g) from the point of view of the status of teachers, increases in salary are recorded in rather more than a quarter of the 73 countries supplying data for the *Yearbook*.

SUBSCRIBE NOW FOR

SUNSHINE

Asia's Youth Magazine
What Every Home, School & College
must have for General Knowledge,
Language Exercise,
and International
Friendship.

Edited by

Dr. G. S. Krishnayya, M.A., (Madras)
M.A., Ph.D. (Columbia)

Agents wanted everywhere

Annual Subscription Rs. 5-0-0

25% discount for bulk orders (6 and over)

"SUNSHINE"

POONA-5

TBE RAILWAY ACCOUNTANT

A monthly Journal to Railway
Accounts, Audit and Finance.

Widely read by thousands
throughout India

Officially subscribed for by all
Indian Railways

Has an excellent advertising
potential

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

NOTICE

Contributions: The Editor solicits contributions on all subjects of educational interests. Articles generally need not be made longer than 2000 to 2500 words. They should be legibly written, preferably typewritten, so as to permit the incorporation of editorial revisions and instructions to the press. Acceptance and publication of an article do not necessarily imply that the Editor endorse the views expressed therein. Stamps should accompany the manuscript, if the writer wishes it returned in case of non-acceptance. The Editor cannot in any case accept any responsibility for the return of any manuscript submitted.

Subscriptions: All remittances and communications on the subject should be addressed to the Publisher, No. 16, (Old) 14. A), Sunkumar Street, Triplicane Madras-5. It is requested for facility of reference that the subscription number, printed on the wrapper, should be mentioned in all such communications. Subscribers will generally be informed of the expiry of their subscriptions well in advance of the date of such expiry, but it is requested that instructions for removal or discontinuance may be sent even in the absence of such notice. Subscriptions are strictly payable in advance.

Date of Publication: The *Review* is published on the 29th of every month. Subscribers who do not receive the *Review* in time are requested to notify the management immediately. It may not be always possible to supply the missing copies, if complaints are made months after the event; nor could any enquiry be conducted in the matter then.

Review of Books: The Editor will be glad to notice in the columns of the *Review* books of educational and general interest.

EDITOR

Indispensable Book

Just Published

EDUCATIONAL ESSAYS

ENGLISH - HINDI

BY

SHAMSUDDIN

M.A., B.T., M. Ed.

This book surveys the problems of education with which India is faced today, gives their historical background and offers concrete suggestions to tackle them. It may be very useful to post-graduate and under-graduate students of Teacher Education. It develops a fresh and enlightened approach in the minds of its readers.

[Neatly printed on good paper and attractive get-up]

Pages 272

Price Rs. 4/-

Kasimuddin & Sons

PUBLISHERS & BOOKSELLERS

Gold Bazar, RAIPUR (M. P.)

THE BHAGAVAD GITA

OR

The Hindu Philosophy of Conduct.

LECTURES IN ENGLISH

BY

Professor M. RANGACHARYA, M.A.

1. A CLASSIC ON THE GITA. Explains every stanza in the light of Indian tradition and modern thought Pages about 630, royal octavo, exclusive of Index, glossary, Preface etc. Vol I. Rs. 15. Vol II & III In print.

THE RUPAVATARA OF DHARMAKIRTI

Edited by Professor M. RANGACHARYA, M.A.

An elementary Sanskrit Grammar based on Panani. Easier than Siddhanta-kaumudi, Available in two Volumes. Each Volume Rs. 5.

A CRITICAL APPRECIATION OF KALIDASA'S MEGHA SANDESA.

A lecture in English by Professor M. RAGACHARIYA, M. A. Re 1/25 N.P.

The Educational Publishing Co., Nungambakkam Madras-6.

935 212



CONTENTS

Hon. Editor
A. N. PARASURAM

Asst. Editor
M. C. KRISHNAN

Work Camps for International Understanding— M. A. Srinivasa Iyengar	... 24
Teaching of English—R. Srinivasa Iyengar	... 24
Teachers' Training—M. Nagasubramania Iyer	... 24
Scholastic Attainment Record—Shamsuddin	... 24
Evaluation in Social Studies	... 25
Our Educational Diary—Pepys	... 25
Studies in Kingship — France—T. K. Venkataraman	... 25
The Conception of Purushottama in the 'Gita'— M. A. Rukmani	... 26
All India Educational Conference	... 26
Editorial	... 26

**1958
NOVEMBER**

VOL. LXIV, NO. 11

— THE EDUCATIONAL REVIEW — ESTD. IN 1895 — MONTHLY RECORD FOR INDIA —

SUBSCRIPTION

(inclusive of Postage)

Annual	: Rs. 5
Half-Yearly	: Rs. 3
Foreign (Annual)	: Rs. 6-50

16, Sunkuvar Street,
TRIPPLICANE, MADRAS

Indispensable Book

Just Published

EDUCATIONAL ESSAYS

ENGLISH - HINDI

BY

SHAMSUDDIN,

M.A., B.T., M. Ed.

This book surveys the problems of education with which India is faced today, gives their historical background and offers concrete suggestions to tackle them. It may be very useful to post-graduate and under-graduate students of Teacher Education. It develops a fresh and enlightened approach in the minds of its readers.

[Neatly printed on good paper and attractive get-up]

Pages 272

Price Rs. 4.

Kasimuddin & Sons

PUBLISHERS & BOOKSELLERS

Gold Bazar, RAIPUR (M. P.)

THE BHAGAVAD GITA

OR

The Hindu Philosophy of Conduct

LECTURES IN ENGLISH

BY

Professor M. RANGACHARYA, M.A.

A CLASSIC ON THE GITA. Explains every stanza in the light of Indian tradition and modern thought. Pages about 630, royal octavo, exclusive of Index Glossary, Preface etc. Vol. I, Rs. 15. Vol. II & III in print.

THE RUPAVATARA OF DHARMAKIRTI

Edited by Professor M. RANGACHARYA, M.A.

An elementary Sanskrit Grammar based on Panani. Easier than Siddhanta-kaumudi. Available in two Volumes. Each Volume Rs. 5.

A CRITICAL APPRECIATION OF KALIDASA'S MEGHA SANDESA

A lecture in English by Professor M. RANGACHARYA, M. A. Re. 1/25 n.p.

The Educational Publishing Co., Nungambakkam, Madras-6.

The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXIV

NOVEMBER 1958

NO. 11

Work Camps for International Understanding

BY

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

Secretary and Headmaster, National and Rural Education Association Acharya Higher Secondary Multipurpose School and Zonal Secretary (South), Bharat Yuvak Samaj, GOURIBIDANUR.

In January 1958 (5th January to 11th January), the UNESCO, in cooperation with the Indian Organising Committee for Organising Work Camps, conducted the fifth conference of the Organisers of International Voluntary Work Camps in the Scout Grounds, New Delhi. For the first time in the history of the work camp movement, such a conference was held outside Europe in an Asiatic country, and India had this great opportunity. Invitations had been issued to 62 national and international work camp organisations to send delegates, and to 13 organisations to send observers. The conference was attended by 69 delegates - 41 foreign and 8 Indian - and the writer of this article had the opportunity of representing the Bharat Yuvak Samaj (New Delhi) as an alternate delegate. Later, this unique experience of comparing notes and discussing problems on International Voluntary Work Camps, was followed by another great opportunity, which the writer had, in actually participating in an international voluntary work camp at Kolkos Stalina, Shebekinov District, Belgorod region in U.S.S.R., during the period between 15th July 1958 and 1st August 1958, again as a representative of the Bharat Sevak Samaj and Bharat Yuvak Samaj. The present article is the result of the experience gained on both these occasions.

The UNESCO Coordination Committee on international voluntary work camps at Paris has described a work camp as "a group of people living and learning together in simple conditions and working voluntarily, especially by manual labour, for the benefit of the community." This definition is very apt and exhaustive, and it brings out the salient features of a work camp in its broadest sense.

The International Voluntary Work Camp movement, in its present form, originated after the first World War, in order to do some thing positive and creative in bringing about international understanding among young men. In 1920, the Service Civil International was founded as the result of an experiment inspired by the Swiss engineer, Pierre Cresole. He and a group of friends belonging to several nationalities, searching for ways of promoting understanding and reconciliation, joined together in helping to restore the war-devasted village of Eones near Verdun (one of the battlefields of the World War) in France. Swiss, German, British, French and American volunteers worked in this village for six months. This first service or work camp was followed by many other similar ones in other countries of eastern Europe. In the years following the Second World War, the work camp

movement received greater encouragement from the youth of Europe, and a number of International Voluntary Work Camps were conducted for repairing the damages of war. In 1947, several of these work camp organisations, which were struggling for the same goal, formed the Association of International Voluntary Work Camps for Peace. In 1948, the UNESCO called the first conference of work camp organizers at its headquarters in Paris, and in this conference it decided to create a Co-ordination Committee for International Voluntary Work Camps, as a non-governmental organisation. This Committee seeks to give a practical shape to the aims of the UNESCO, through the promotion of the work camp method, by developing a spirit of selfless service, social responsibility, self-help, cooperative effort and international understanding, both among the campers and the local population. Such camps help to break down artificial barriers that separate people—barriers of race, nationality, religion, caste, custom and language, barriers between city people and village people, the educated and the uneducated, the working class and the middle class etc.—through the shared experience of work-camping.

The work camp movement first came to south-east Asia in 1934, when a small Service Civil International team came to render help in the earthquake-affected area of Bihar. For three years, this team worked with some of our prominent national leaders. Later, in 1949, a team of Service Civil International workers was again invited to come to Faridabad and help in the problem of refugee resettlement and rehabilitation.

In the meanwhile, the attainment of independence by our country created a great urge in our youth for creative, constructive nation-building, group-effort and several national youth organisations took up the work camp movement. The Bharat Sevak Samaj of Mysore and the Rashtreeya Sevakal, were responsible for early attempts in the field. The

Bharat Sevak Samaj, founded in 1950, as a voluntary non-official and non-political service organisation, with the approval of the Planning Commission, in order to mobilise the man-power resources of the country for securing public cooperation in our developmental plans, and the Bharat Yuvak Samaj, its youth wing, have both realised the potentialities of the work camp movement. Since 1954, the Samaj has launched a nation-wide camp movement, with the help of grants received from the Government of India, and to-day it is the biggest sponsoring organisation of work camps in India. Other organisations like the scouts and guides, N.C.C., A.C.C., Y.M.C.A. etc., are also playing an important role in the work camp movement, as an aid for national reconstruction and international understanding.

Camp in Russia

(a) For the first time in the history of the work camp movement, the Service Civil International sponsored a work camp in the Soviet Union, in active collaboration with the World Federation of Democratic Youth, an international youth organisation with its headquarters in Budapest, Hungary, and the Soviet Youth Committee, the premier youth organisation of the Soviet Union. A three-man camp committee was formed with a representative from each, nominated perhaps by the organisation concerned, and Slava Chevchenko, the representative of the Soviet youth organisation, was nominated as the camp chief. This small camp committee met several times during the camp, and decided the daily camp routine. The representative of each sponsoring organisation often consulted his group of participants on some of the important issues and communicated the wishes and opinions of the members to the committee. Thus, there was not much of democratic sharing of camp

administration and the members had very little say in the administration of the camp and its programmes. The camp was for 15 days—from 15-7-58 to 31-7-58.

(b) *The participants* :—The participants in the camp were young men and women drawn from various countries of the world coming under the age-group between 20 and 25. The countries represented in the camp were Soviet Union, Italy, Bulgaria, Hungary, China, Austria, Norway, Sweden, Germany (east and west), Belgium, Poland, Czechoslovakia, India, Great Britain, United States of America, Columbia, Sudan, and France, about nineteen countries in all. The majority of the participants were from European countries, and there were very few from Asian and African countries. We were in all about 69 members, representing the three sponsoring organisations as follows: The Soviet Youth Committee, 25 members; The World Federation of Democratic Youth, 20 members; and The Service Civil International, 24 members. There were eight women delegates and the rest were men. These work-campers were young men and women of experience, ability and talent. Several of them had experience, of having participated in a few international voluntary work camps, and of having organised several work camps for the youth of their own country. Some of the campers had brought musical instruments to play upon during the cultural evenings and leisure time entertainments.

India was represented by three of us—myself, Shri Amritlal Tilwawala, Zonal Camp Organiser, Camp Section, representing the Bharat Sevak Samaj and the Bharat Yuvak Samaj, and Shri Devinder Das Chopra M. A. (of 64 Rohtak Road, New Delhi), representing the Service Civil International of India.

(c) *The camp site and arrangements* : Kolkos Stalina, Shebekinov District, Belgorod Region, U.S.S.R., is one of the thousands of collective farms that are scattered all over the Soviet Union. It commands a typically rural atmosphere with a cluster of thatched huts in the midst of small hillocks and vast wheat-fields. Like most of the collective farms in the Soviet Union, this farm had all the amenities of a small rural town—a nursery school, a post office, a palace of culture, a sports field with a track for field events, a secondary school, a community cooperative store etc. It was electrified. The rustic villagers were very good and hospitable people, and but for the difficulty in language for undertaking a free conversation, they were very eager and enthusiastic to know more about the foreign guests who were with them in the camp.

We were comfortably lodged in the local Secondary School building with all facilities for camp life. The flags of the participating countries were hoisted on the building and its compound wall. A small nice garden surrounded the living rooms. A radio set was always on the air, and it always transmitted the music broadcast by Moscow Radio from time to time. There were volley ball and basket ball fields behind the living apartments. Parallel bars, Roman rings, weight-lifting apparatus etc. were all available in the sports field. A pingpong table was placed on the lawn in front of the school. The kitchen, with gas and electrical fittings, was located in a wooden cabin a little beyond the sports field. The dining hall was a tent by the side of the kitchen, with tables and chairs on the wooden floor. A small dispensary was located in the tent by the side of the kitchen, and two doctors, a lady and a gentleman, were ever ready to attend to our needs. There were two mobile shop-vans by the side of the kitchen, where many consumer articles, fancy articles, and stamps and

stationery were available for sale. Beyond the kitchen, we had open air bathroom enclosures with provision of hot-water shower-baths and wash-basins with taps. Separate bathrooms were allotted for men and women. The latrine was a trench latrine, with several apartments for use by the campers. There were arrangements for getting our clothes washed and ironed once in three or four days.

We lived in the spacious well-ventilated rooms of the school building. Separate rooms were assigned for ladies and men. In the bigger rooms, there were about 20 to 25 campers, and in the smaller rooms only four could be accommodated. Campers from various countries were mixed together in these rooms, so that they could live close to each other in spite of difficulties regarding language, habits of life and ideas. For example, in my own room we were four, the three other besides myself being an American Negro, a Bulgarian and a Hungarian. Later Shri Devinder Chopra came to my room in the place of the Hungarian. Every one of us had a cot, a clean bed, bed-sheets, pillows and rugs. A set of blue work-clothes were supplied to us for use during the manual labour programme. There was a common hall upstairs, which had a library, a television set, a radio set, and several newspapers and journals. The hall could be used for general meetings, spare-time activities, the playing of chess and draughts, group-singing, dancing and the like. The cleaning of the rooms and the premises was done by women sweepers.

(d) *Daily routine* :—The daily routine in the camp was generally as follows—

7 A.M. Rising, washing, and warming up activities.

7.30 A.M. Breakfast.
8.15 A.M. Work on the project.
1 P.M. Return to camp.
Bath or wash.
Afternoon meal.
Rest.
3 P.M. Work on the project.
6 P.M. Return to camp.
Games and sports.
Bath or wash.
Free time.
7.45 P.M. Night meal
8.30 P.M. Film shows.
Camp assembly meetings.
Lectures and discussions.
Free time.
Dancing, group - singing etc.

On a few afternoons and evenings, local excursions, visits to surrounding Kolkos, cultural programmes etc. were arranged, and on such occasions, we had no manual labour project.

(e) *Food* :—The food supplied in the camp was quite wholesome, healthy and tasteful. Both vegetarian and non-vegetarian food were served. Being a strict vegetarian, I had to manage with tomatoes, apples, bread toast, butter, rice, curds, wheat preparations, milk, coffee, tea, cocoa, grape juice, boiled potatoes, peas, green leaves, lemon juice etc. Non-vegetarian food consisted of eggs, meat and other dishes.

Every camper had to serve his own food. He had to go with plates to the kitchen window, receive whatever he wanted from the cooks and sit on the table in the dining hall tent for eating. Many important and friendly contacts were made on the dining table, as it was an occasion for coming together.

(To be continued)

Teaching of English

BY

R. SRINIVASA IYENGAR., B. A., L. T., Thillaisthanam

Certain reasons are attributed in certain quarters now for a previous Education Minister's abolishing the study of English in the Fifth Class. The main reason why the study of English was given up ten years ago was that the disparity in the curricula between the lower classes of primary and secondary schools should not exist, as pupils coming from rural primary schools found admission into the First Form extremely difficult, and that all pupils, urban and rural, should start the study of English in the First Forms of Secondary Schools. I had urged on the then Education Minister this viewpoint through the daily Press also. The policy is certainly praiseworthy. But I do not know why the study of English was postponed to the Second Form and later reverted to the First Form. The decision to start the study of English in the Fifth Class was made about a year ago, when the Government approved the syllabuses prepared by the Special Officer on the recommendations of the Madras Legislature Committee's Report. The reason for the boostings now is not clear. The suggestion to start the study of English still lower down made in the daily Press will not meet the approval of many who rightly think that at least four years are necessary for a good grounding in the mother-tongue before intrusion of foreign language could be allowed. The increase by one year in the duration of the study of English will by itself not improve the standard of English. Other steps should be taken along with this: viz., increase in the number of periods a week in all the standards, confining the restricted vocabulary and the sentence-structures to not more than the first three years, study of formal grammar and acquaintance with

grammatical terminology, use of dictionaries, etc.

The D.P.I.'s statement that comprehension and expression should go together is a significant contribution. Expression is an acid test of comprehension and is a helpful factor in strengthening the powers of comprehension. Here is an anomaly. Candidates for the S.S.L.C. are expected to write General Essays; but the General Essay is dropped for the pre-University and the Degree Courses. A graded scheme of essay-writing should be evolved by the University authorities. This may encourage the cramming of essays; but it will also certainly improve the standard of English at the high school and the University levels.

The D.P.I., Madras, recently advised teachers not to encourage cramming by dictating notes. This is wholesome advice in regard to the teaching of non-language subjects. In a good many schools, teachers dictate notes from other than prescribed text-books. In the study of English, pupils of even the pre-University classes require guidance in the writing of essays and explanations of passages. If students are left in the lurch, pupils resort to printed notes and to tutorials when they fail. The D.P.I.'s advice should be understood with discrimination, and teachers of high schools should vie with one another in dictating notes on all the possible questions. Intelligent memorisation of good English will improve the standard of English. But it is essential that teachers should correct the dictated matter. If the D.P.I.'s advice is followed to the very letter, failures will be disastrous. Hence I have ventured to administer the caution.

Teachers' Training

BY

M. NAGASUBRAMANIA IYER, Papanasani.

Much has been said about the need for improving the methods of teaching and about the need for better training of teachers all round by eminent persons like Mr. C. D. Deshmukh sometime back at New Delhi. With a view to draft good types of teachers, it is necessary to select only such hands as would be benefitted by the training course. Previous service as teacher for six months at least must be considered necessary for admission to the training school, for which there should be easy access to S. S. L. C. eligibles, this being treated as the minimum qualification to be fixed for a teacher. The teachers in training schools on their part should spare no pains to pay every attention in their day-to-day work to the practical side of their work, not leaving class handling in default. The real test of a training school is the way in which the working of the model section is popular or otherwise.

SELECTION OF TRAINEES

Even for the selection of clerks, the public Service Commission has instituted a test. How much more care is needed to draft really fit people, for the teaching line goes without saying. Any amount of care is not too much to select proper hands. Papers similar to the M. P. S. C. examination with suitable modifications may be had for the admission of pupils into training schools by the middle of March to test the general outlook. The selected pupils should be subjected to a viva voce and a craft test. Previous knowledge in takli and charka spinning at a specified rate and weaving may be insisted on. With these preliminaries it should be possible to have better work in training schools, the course itself being reduced to one year.

STANDARDISED PAY

There is a new classification of sanctioned and unsanctioned posts among second-

ary grade teachers in elementary schools. Be it remembered that there are four categories of teachers with 1. Inter, 2. partial Inter, 3. S. S. L. C. eligible, and 4. S. S. L. C. ineligible qualifications. It may not be uncommon to find Secondary grade S. S. L. C. ineligibles being taken in secondary schools or in the sanctioned posts of elementary schools with a salary of Rs 50/- initially, while the Inter. or S. S. L. C. eligible having to be in the unsanctioned posts drawing a salary of Rs. 30 p. m. It is a pity that the pay of the secondary grade teachers standardised in G. O. No. 1958/56 got a setback as per G. O. 556/58 creating disparity in the salary, and this cannot but lead to incongruities, creating heart-burning and discontentment among teachers, which is the greatest social danger.

ASSESSMENT OF WORK

While one must appreciate all that is done for social and community development, cooking and cleaning of vessels on a mass scale in a half-hearted, imperfect and indisciplined way, sacrificing other work, benefits nobody. The stipend should be doubled (raised to Rs. 36) and should be paid within the 7th. As an extra work, trainees may be enabled to draft 'Plans of Work' and to coin questions for the development of craft-centred education. And for this, model plans of work in sufficient numbers, grade-wise, prepared by veterans in the field, must be easily available in good numbers. As it is, the work in the training school leaves much to be desired, Discipline, harmony, efficiency and the like are hard to be had, owing mainly, I fear, to loose selection for training. Fields of evaluation, such as for physical development, personality and character, social

SCHOLASTIC ATTAINMENT RECORD

247

and academic development in respect of each of the trainees must be explored, judged and recorded by day to day observation of the pupils in games, community service, cleanliness, craft and other activities. A correct method of finding them, if faithfully observed, would surely help the would-be teachers to follow suit in their actual service. Such regulated work would add to the glory of the teaching profession itself. There would be no room for loose discipline and chaos.

TEACHING OF ENGLISH

Whether English is to continue as the Union Language or not, it is sure to continue in schools even from Standard V soon, and in national interest it behoves us to pay due attention to any language that is introduced in schools. Lowering of the standard, creating distaste, is due to inefficient handling by the teachers themselves. It is not safe to allow any secondary grade teacher to handle English. I have no hesitation in saying that many of the secondary grade qualified teachers cannot cope up with the teaching of English. Even leave applications and applications for posts, they are unable to write well. Here are some specimens of letters from such men:

1. "I came to know that a vacancy of a secondary grade post. in your school. As for my qualification I....."

2. Station ?
"Respected Sir, Date ?"

As I have to go to Common Examination of shorthand held in 24-4-58. That is the Thursday. I request you very humbly that I may be granted leave for one day (24-4-58) yours faithfully."

Besides these, here are some of the common mistakes in a leave letter of two sentences:—dysentry, fever, for urgent private business, your's and the like. The writing also is bad as bad could be.

What is to be said of the outlook of such teachers in English? Some immediate steps are necessary to enable such of the senior grade trained teachers as are desirous of handling English to undergo a departmental test in English covering some rudiments of grammar, essay-writing and translation. The successful hands may be given a refresher course in English teaching. The pupil-teachers also may be subjected to this test and a special certificate awarded by the Headmaster for merit in English teaching.

SCHOLASTIC ATTAINMENT RECORD

BY

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

Though nominally 45% of the schools maintain a scholastic attainment record, they are either the decoration of the almshouses, or are quite inadequate. If an occasion arises when a parent wishes to see the way his ward has been progressing in studies, there is nothing in the school to satisfy his curiosity. Annual Examination Registers or some terminal examination mark-sheets are all that can be found in the school in the name of scholastic attainment records. It is difficult to

understand how a record of such occasional performances can ever give the developmental view, which is the essential object of scholastic charts.

Some schools no doubt have introduced what are known as progress-reports, but in an inspection of them in some schools it was found that they have failed to achieve the object, mainly because there is no uniformity in making entries. Recording is done thoughtlessly and is subject to

the teacher's whims. At the end of every month or term, the teacher jots down some remarks against the name of the pupil, depending entirely on his personal general impression. In the absence of any specific forms requiring careful filling, the impression is sometimes bound to be vague and misleading. Such colossal indifference is mainly due to the fact that the teachers are interested in the high percentage of passes at the High School Certificate Examination, which brings them good name and in due course of time promotion and increments in salaries. These considerations undoubtedly act as a hindrance to fulfilling the real aim of education and the progress and development of our institutions as well as of the students. It affects adversely the lives and happiness of the children of to-day who will be citizens of tomorrow. "Upon the education of the people of this country the fate of this country depends." (Disraeli)

So it is found that in fact the teachers do not possess a clear conception of scholastic attainments and wrongly interpret the annual examination registers to be scholastic attainment records. They have no definite prescribed forms, nor is the keeping of records entrusted in the hands of any particular teacher. Similarly, there is neither any uniformity in the methods of filling them, nor is there any fixed time for maintenance.

THE WAY OUT

At present in schools, examination is the only method of testing students' achievements in school subjects. There is no uniform system of examination even. This renders the detection of backward cases very difficult. Those who are backward in general or in specific subjects remain so till it is too late to mend. The maintenance of the Scholastic Attainment Record Form given below will make it easier to detect and to reach such pupils.

SCHOLASTIC ATTAINMENT RECORD FORM

Name.....Class.....Section.....Academic Year.....

Month	Language				Sciences				Social Studies				Option-als				Initials of Teacher in charge
	Mother Tongue		Regional Language		Second Lang.		Chem/Phys. Phyl. Hyg.		Hist. Geog. Civics		Drawing Home Sc.						
	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	
July																	
Aug.																	
Sept.																	
Oct.																	
Nov.																	
Dec.																	
Jan.																	
Feb.																	
Mar.																	
Apr.																	

CODE

Column 1 for daily work	A.....Good
Column 2 for maps, notebook, work charts and neatness etc.	B.....High Average
Column 3 for tests, daily, weekly and monthly.	C.....Average
Column 4 average of columns 1, 2 & 3	D.....Low Average
	E.....Poor

"Education has a particular responsibility to children who deviate from their fellows physically, mentally and emotionally. The existence and the needs of these exceptional children are best revealed through individual cumulative records."* It will also help

- to know pupils of unusual ability;
- to divide the classes into smaller groups of similar levels of achievement (which will make class instruction more effective);
- to give an impetus to the students in the lower classes and to inspire in them healthy competition; and
- to judge at the time of giving promotions and in determining the granting of freeships, scholarships and rewards.

There may be an alternative suggestion of having separate forms for each month etc. Most of the educationists, in my humble opinion, would favour it in one single form, as designed above. It is better than any other because :—

- all the information can be sought at one place at a time;
- it minimises the work;
- the comparative progress of each pupil can be found out in different subjects; and
- it saves time, energy and money.

This record form will be maintained in the standard size of 8½ by 11 inches on a thin cardboard type paper, because it will be handled for the whole year by the teachers as well as the students. This cardboard type paper will save it from being torn.

Every month, after the assessment is over, the record forms should be shown to the students, so that they may know what progress they have made during the whole month.

These records will be filled in by teachers teaching particular subjects. For each subject, three columns have been provided, one for each of the following :

- Daily work.
- Maps, notebook, work charts & neatness etc.
- Tests: daily, weekly, and monthly,

At the end of every month a general consolidated impression about each of the above aspects has to be given. It is better if the teacher, instead of depending on his memory, maintains a personal register, wherein he makes daily entries. He should guide himself by that register before filling in the above record form.

The final assessment will be the average of the above three. The assessment will be made on a five-point scale as mentioned above.

* HANDBOOK OF CUMULATIVE RECORDS, (A report of the National Committee on Cumulative Records), Bulletin, 1944, No. 5, United States Government Printing Office, Washington, 1945, P. 22.

EVALUATION IN SOCIAL STUDIES

By

RAGHUNATH SAFAYA, Government Basic Training College, Chandigarh

There are four aspects of the task of evaluating the achievement of pupils in the knowledge of Social Studies:—
(a) Why to measure or to evaluate social studies, (b) What to measure, (c) How to measure, and lastly (d) When to measure.

We shall take up each aspect separately.

A. Why to measure.

The importance of measuring the achievement of pupils in any subject cannot be exaggerated. The teacher needs to diagnose the weaknesses of pupils in this subject, so as to be able to take up proper remedial measures. The scores obtained by the pupil also predict for future, whether he is likely to do well or not. The pupils also become aware of their position, and get motivated to work when they prepare for the examination. A proper system of evaluation will also help the headmasters, inspectors and administrators in the discharge of their functions.

B. What to measure.

The teacher should measure achievement in the following aspects of the subject. The fact should be borne in mind that Social Studies is an integrated course, rather than the sum of four separate subjects, History and Geography, Civics and Economics.

1. Knowledge or functional information, or understanding with regard to

(i) the child's present environment—physical, social, economic, political and cultural;

(ii) Man's relationship with the environment, the impact of the environment on man and vice versa;

(iii) Development of society, with its various institutions, viz., family, community, religion, state and industry; and

(iv) social problems, their significance and solution.

2. Development of various concepts, viz., space, time, group.

Through the study of Social Studies, various concepts are developed.

(i) The space concept is developed gradually with the understanding that the pupil belongs to or lives in a particular village, and the village is in a particular district, the district itself being part of a province, many such provinces forming his country, and his country being a part of a continent. The continent is itself a part of the globe. From the globe, the pupil will proceed further to the understanding of the vastness of the universe. He will also understand the relative distances through comparison. He must also begin with the sense of direction. Even adults who lack a properly developed sense of direction find themselves bewildered when they enter and pass through a new city. The proper understanding of latitude and longitude, together with its implications such as date-line, change in time at places on different longitudes etc., are to be measured. The idea of a sphere, the place of earth in the solar system and the place of the solar system in the various galaxies of stars need to be understood properly. The space concept must develop from the relatively small distances in one's neighbourhood, to the light-years used in astronomy.

(ii) Secondly, the time-concept is developed, while the pupils travel from the present to the past ages. This concept also is developed gradually. The pupil first knows to-day, then about yesterday, then about the last year and then about the last decade. He knows the changes that

EVALUATION IN SOCIAL STUDIES

251

took place during the last few years in his locality, his immediate environment, and also in the state. It is from the present that he moves to the past 100 years, past one millennium, and to the remote pre-historic times. With the help of a date-line and time-chart, he fixes in his mind the events in the relative periods and the right chronology of events in the historical order. The pupil also associates in his mind the contemporary events in the history of different nations. He remembers different milestones in the history of his own country.

(iii) Thirdly, the group - concept is developed by relevant references to the class, caste, group, religion, occupation or society that the pupil belongs to. He associates himself with a particular community, team, religious group, political group and professional group. From the immediate group, he turns to the wider group, i.e., the nation.

The pupil is to proceed from his nation to the whole humanity of which he is a member. Sometimes, we fail to foster international understanding in the pupil.

In this way, we see that all the three concepts, viz., space, time and group, require to be developed properly during student-life, and Social Studies forms the main venue for the same.

3. Development of various abilities and skills, viz.,

(i) to think objectively and reason critically;

(ii) to understand causes and effects of events and phenomena;

(iii) to discriminate;

(iv) to apply the knowledge in day-to-day activities;

(v) ability to collect information, or the study - skills;

(vi) to study and solve various problems;

(vii) to participate effectively in group life; and

(viii) to adapt oneself to the physical and social surroundings.

4. Development of attitudes and behaviour, e.g.,

(i) right attitude and behaviour with regard to persons, groups and nations; toleration and the spirit of accommodation;

(ii) right attitude towards local, national and international affairs;

(iii) right conduct in group life, e.g., sympathy, cooperation, friendship, loyalty, toleration, sociability, adaptability and responsibility;

(iv) good citizenship;

(v) initiative and independence;

(vi) international understanding, the feeling of oneness with humanity or belongingness to the family of man (*vasudhaiva kutumbakam*)

The development of all the above concepts, abilities, skills and attitudes is an outcome of the teaching of Social Studies. It is the task of examiners to measure all these behaviour patterns. The next problem is to know how to measure these.

C. How to measure.

Before actual measuring, we must take into consideration all those factors that affect the achievement of pupils in various abilities and attitudes.

1. Consideration of factors affecting achievement.

(i) Health and physical growth.

(ii) Intelligence quotient and mental growth.

(iii) Interests and aptitudes.

(iv) Social and economic background.

The above factors may in certain cases be causes of acceleration or retardation in

the process of development of the behaviour patterns.

2. Means of evaluation: The only means used at present are written tests of the essay-type. These are far from being sufficient for proper measurement of all the concepts, abilities, skills and attitudes. The following means must be used for this purpose:

(i) Tests — oral, written and situational.

(ii) Interviews.

(iii) Class-work and home-task.

(iv) Social activities, sports, travels' excursions and projects.

(v) Case - study.

3. Each of the above means of evaluation are suitable only for particular items to be tested.

(1) The essay-type test is suitable for testing knowledge, information, organisation of ideas and the functional aspect of the knowledge gained.

(2) Objective tests or new-type tests are useful for measuring the information, concepts, reasoning power and various abilities. Pin-pointed problems are presented, and the pupil is asked to answer these in the minimum number of words. A wide range of topics is involved and the marking is completely objective.

3. Oral tests and class discussions help in measuring the knowledge gained by the pupils in the use and understanding of maps, the reasoning power developed and the proper association of events and facts.

(4) Practical tests are essential for measuring the skill and ability achieved by the pupil in drawing maps, diagrams and tables, in constructing models, in preparing graphs, in connecting and recognising samples, in using geographical apparatus, and in preparing illustrations.

(5) Day-to-day class-work is the sure means of guiding the examiner in

the task of appraising the achievement of the pupils. A record of work done during the whole year is a good basis for judging the pupil's achievement.

(6) Interviews held with the sole objective of finding interests of the pupil, in relation to his socio-economic background and his adjustment with the environment, should in many cases help the examiner in understanding the causes of slow progress made by the pupils.

(7) Questionnaires are also suitable tools for testing the interest and aptitudes of the pupils.

(8) Observation of the activities of the pupils, and recording of the anecdotes and special events are a sure means of knowing the pupil with regard to his abilities, interests, aptitudes, attitudes and behaviour.

(9) The rating scale is often helpful in comparing the achievement of one pupil with another, and in finding the relative position of each pupil in his achievement.

(10) Attitude tests (including inventories and check lists) are a direct means of testing attitudes and interests. Every teacher must prepare such tests of his own to suit the particular groups of particular age-level and background.

(11) Sociogram is another modern tool for finding the sociability and adaptability of pupils reading in the same class or section. Extreme cases of social acceptance and rejection should be studied properly by the Social Studies teacher. The 'sociogram' will enable him to locate those who have not made personal adjustments with the group.

(12) Case-studies have to be made for diagnosis of backwardness, complexes, maladjustment and abnormalities of some pupils. It is only through the case-study technique that the teacher can find out the true causes and take proper remedial measures.

4. Preparing cumulative records :—The results of the above tests are to be recorded properly from time to time. The class teacher must therefore maintain a record of each pupil and include in it:

(a) the personal data of the pupil,

(b) the scholastic achievement, i.e., the results of the test scores,

(c) the behaviour and personality traits,

(d) and lastly the extent of his participation in school activities.

He must note down all the special problems arising in connection with a particular pupil, and must record the facts gathered through case-study, questionnaire, observation, sociogram, rating scales and attitude tests.

D. When to measure.

The last problem is when the various abilities, skills and attitudes developed through the teaching of Social Studies should be measured. There are five occasions for this task:

1. Daily class period. The teacher can measure the achievement of pupils daily in the class period by means of oral discussion, correction of home-task, and practical work done in the laboratory.

2. Daily co-curricular activities give another opportunity, when the teacher can actually observe the behaviour, interests and attitudes of the pupils.

3. There may crop up occasional situations wherein a particular pupil behaves in a particular way.

4. At the end of each session oral essay-type and objective tests should be given to the pupils, and records of the measurement kept.

5. At the end of the year, oral, written and practical tests must be given, and a combined record prepared on the basis of the annual test and other tests given during the year.

Social Studies is a new subject, at least a new approach to old subjects. It requires new tools for measurement of achievement. It is hoped that some of the points stated briefly above will help the Social Studies teacher in the realisation of his aim.

BIBLIOGRAPHY

1. Binning and Binning :
Teaching of Social Studies

2. Green, Harry A :
Measurement and Evaluation in the Secondary Schools

3. Green and Crawford :
Workbook in Educational Measurement and Evaluation

4. Hemming, James :
The Teaching of Social Studies in Secondary Schools

5. Ross, James :
Measurement in Today's Schools

6. Wesley and Adams :
Teaching Social Studies in Elementary Schools

7. Wesley, Edgar Bruce :
Teaching Social Studies in High Schools.

8. Young, W.E. :
The Social Studies in Elementary Schools

OUR EDUCATIONAL DIARY

BY

'PEPYS'

10—10—58. In the course of his speech on the occasion of the Golden Jubilee celebrations of the Vivek Vardhini Education Society in Hyderabad, the Vice-President said that it is the aim of education not only to enable one to earn one's livelihood, but also to emancipate human beings from their prejudices based on community, caste, creed, religion or language. It should also enable them to realise the human spirit by eschewing all small loyalties.

12—10—58. The All India Council for Elementary Education has approved of the India Government's decision to introduce universal, compulsory education for all children of the age-group six to eleven by the end of the Third Plan period. It has suggested of phased programme with two alternatives for achieving the desired target, viz, (i) age-wise and (ii) area-wise, the latter method being preferable. The Council recommended that special measures should be taken to increase women teachers. It also welcomed the Government of India's scheme to give relief to the educated unemployed and expand primary education by providing for the employment of 60,000 teachers during the remaining Second Period. The provision of midday meals to poor girls was recommended as an additional incentive to girl's education.

x x x

Speaking in Madras the Vice-President said that education imparted to children must aim at their physical, mental and spiritual development which alone contributed to the building up of an integrated personality. Education alone, he continued, could contribute to the salvation of a country. Education in the true sense of the term ought to cultivate the true human quality which contributed to integrity in public life and administration.

The education of women and children, he went on to say, was the first duty of any nation. Education should also be religious if we wished to raise the human quality.

16—10—58. The Government of Madras have sanctioned the opening of 900 single-teacher schools for junior basic or primary classes in the State. 2,000 teachers will be appointed under the scheme. It is also proposed to build quarters to women teachers. They have also sanctioned the opening of 1735 new classes in existing primary schools. Experienced Secondary Trainers or Higher Grade teachers are to be put in charge of the new schools, while newly recruited teachers are to be posted to existing schools. Thus, during the year 58-59, 2,735 teachers are to be appointed. Higher Grade trained teachers are to be appointed, only if secondary grade trained teachers are not available

x x x

Speaking at Madurai, the D.P.I congratulated the State Government on their decision to introduce the teaching of English from the fifth standard. Personally, he favoured its introduction even in the fourth standard.

x x x

The seminar of the heads of the High and Higher Secondary Schools has criticised the shift system in Schools on physical, psychological and educational grounds. They are: (i) The system is a negation of education as well as a false economy. (ii) The hours of work for the second shift are unnatural; students and teachers are not in a proper mood to work. (a) The working day has a short duration, while the same amount of work has to be covered as in full-time single-shift schools. (iii) Wrong attitudes towards work are inculcated as a consequence of poor working conditions. (iv) There is difficulty

in maintaining the cleanliness of the School because of the short interval between the two shifts (v) The difference in the number of pupils in the two shifts, using the same class rooms, causes waste of time in adjustment of seating arrangements. (vi) There is difficulty in getting work from class IV servants. (vii) The problem of setting apart rooms for special subjects like science is difficult. (viii) There is difficulty in organising after-school activities.

The seminar has recommended the abolition of the system in the course of five years. Meanwhile, it has suggested the following remedial measures: (i) longer hours of attendance for teachers than for students, which may be utilised in correcting assignments; (ii) planning of a double period-time-table; (iii) cooperative planning of curricular work by the heads of the two shifts; (iv) cooperative planning of extra-curricular work; (v) detachment of primary schools from double-shift schools; (vi) the placing of servants under the same or both the heads of the shifts; (vii) adequate lighting arrangements; (viii) provision of quarters for class IV servants near the school; and (ix) single responsibility for cleanliness for a particular length of time.

[Nobody likes to have the shift system for the mere love of it. As the seminar rightly observes, it is only a stop gap measure and has to be discontinued as soon as normal arrangements could be made to meet the ever increasing demands of the student population. As for the psychological difficulties, they simply cannot be helped in this state of the poor finances of the country. The problem of cleanliness is no doubt a serious one, but it is by no means difficult of solution. The other suggestions made by the seminar meets the needs of the situation completely. Given the adequate staff, I don't think there can be any difficulty in conducting double shifts, with maximum efficiency, though I am free to confess

that it is by no means an ideal atmosphere for education.]

x x x

Speaking in Hyderabad, Dr. K. L. Shrimali said there should be a reconciliation between the moral and spiritual values of the ancient Indian culture and the scientific spirit of the modern age, which should be borne in mind in shaping the modern system of education in India. Referring to the proposal to develop the Sanskrit college at Alwal into a Sanskrit University, he said that they should seriously consider whether a single faculty university is to be preferred to the present day universities with more than one faculty. Dr. Shrimali agreed that we should conserve the old values for which Sanskrit studies were useful. The purpose of education is to conserve our cultural heritage, and education should be so planned that such heritage is reflected in our educational policy. So he was all for an intensive study of Sanskrit. But they must not be conservative. We cannot afford to ignore the present and future altogether. Hence we should try to reconcile science and religion, modern studies and ancient lore. Education and life had therefore to be both kept prominently before the student.

Sri Anantasayanam Aiyangar pleaded strongly for the encouragement of Sanskrit studies in the traditional style, because the standard of Sanskrit knowledge attainable by a study of Sanskrit in multi-faculty universities must of necessity be very low. It was no exaggeration to say the culture of India was one and indivisible, and Sanskrit was a great component of the culture. He recalled how Dr. Ambedkar himself advocated Sanskrit as the national language of India. Sri Aiyangar said that they needed pundits who could teach cent per cent Sanskrit. Such pundits could not be produced from the modern colleges and Universities. Therefore he pleaded for the creation of a few centrally sponsored Sanskrit Colleges, which could confer

degrees on students. He also advocated the creation of a Central Board of Sanskrit Education.

Sri N. Narasimha Aiyangar, chairman of the Central Council of Sanskrit Education, pleaded for the starting of a traditional central College of Sanskrit at Alwal to serve the southern region. He said that the college would be a teaching, affiliating and examining body. The Sanskrit Commission had also recommended the starting of a traditional Sanskrit university for the southern region. The Sanskrit College was at present equipped with chairs in all *sastras*, and he hoped it would soon become a full-fledged university, assuming educational control over 25 *patasalas* in the south. He deplored that the *patasalas* in the south had got themselves converted into Oriental Schools. The result was that the intensive study of Sanskrit was made impossible. It was therefore imperative that there should be a traditional Sanskrit University for the south, and Alwal seemed to be best fitted for it.

[The problem that arises in the case of Sanskrit studies is, whether to teach them on traditional lines or to teach them along with a number of modern subjects. It is no doubt tempting to plump for a fusion of Sanskrit studies with other modern subjects. But the result has always been disastrous to the cause of Sanskrit in practice. In institutions, where Sanskrit is studied along with other modern subjects, the students have shown less and less interest in their Sanskrit studies, being naturally tempted by a desire to get employment. In such institutions more emphasis is laid on the modern subjects, so that the students could pass in the public examination and get a job. Again, no attempt is made to teach Sanskrit there in an intensive manner. Indeed, it is impossible to do so in the nature of things. We can never hope to produce Sanskrit savants from these Oriental schools

or modern Universities. Again, it is impossible to make a student of modern education have that respectful approach to the study of Sanskrit and religion. For, it is a sad fact, though I for one do not blame modern education for it - that the present day students of modern education develop scant respect for Indian religion and culture; and they can never hope to make an intensive study of Sanskrit, the literature of which is deeply imbedded in a religious foundation, with that frame of mind. So if we want to produce Sanskrit scholars, we must catch students young uncontaminated by the superficial prejudices that are the byproducts of modern education. This may have the practical effect of cutting off students of Sanskrit from modern knowledge. But it is inevitable. Sanskrit is a jealous mistress, and students of Sanskrit language and literature cannot afford to pay her a divided homage. Serious Students of Sanskrit have to become the sole votaries of Sanskrit studies. These savants must serve as our teachers and guides and remind us of the higher values in life. It does not matter, if these savants are conservative and ignorant of modern knowledge. There are enough men in India who are well-versed in modern knowledge, and nobody will suffer, if these Sanskrit savants are conservative and if not out of modern knowledge. The job of these savants is to ever remind us of our ancient heritage and culture, pull us up from our erring ways and din into our ears the higher values of life which are never dependent upon modern knowledge, scientific or other, however advanced it might be. The need of the present day is to produce men who can preach religion and good conduct to the ordinary man, and this can be achieved only by starting traditional Sanskrit Universities and Colleges].

23-10-58. The period of schooling in Andhra Pradesh (to the end of the Pre-University class) will henceforth be 11 years, in the place of the present 12-year period. The transition will be spread over a period of seven years. The present syllabus covering 8 years of elementary education would be spread over 7 years.

30-10-58. The Government have decided to defer the proposal to pay house rent allowance to teachers in aided institutions, because of the heavy commitment that it would involve, which would be to the tune of 15 lakhs, said the Education Minister in the Council. He requested the house to have some patience, as the matter was engaging his sympathetic consideration.

31-10-58. Sri C. Subramaniam replying to Mr. S. T. Adityan, said that the Government had issued orders sanctioning pensions for secondary grade teachers to take effect only from April 1, 1958. Answering Sri T. P. S. Varadan, the Minister said that the question up to what maximum age, private managements could retain the services of superannuated teachers, was under consideration.

3-11-58. The Education Minister told the Legislature that the Government had under consideration the construction of houses for women teachers in non-aided schools in rural areas. Each house would cost about Rs. 2,500, he said.

STUDIES IN KINGSHIP — FRANCE

BY

T. K. VENKATARAMAN, M.A., L.T.

The seventeenth century has been rightly called the age of Louis XIV, who was the greatest king of the period. Unlike his predecessors, he abandoned military dress. He wore ruffled shirts with lace cuffs, silk breeches and stockings and buckled shoes, which were high and red-heeled. He wore a magnificent wig, delighted in ribbons and laces and rode in a carriage, not on a horse. His palace at Versailles had numerous halls and rooms and an extensive garden behind it. It is estimated that more than thirtysix thousand men were employed in building it. The walls were decorated in marble and embellished with tapestries depicting the great events in the life of the king. The ceilings were painted in lovely designs.

The chairs and couches were covered with beautiful materials that were changed with the seasons; green and flame-coloured

velvets were used in winter, and in summer, brocades with gold and silver flowers and silks of all shades. Much of the furniture was of silver. The Gallery of Mirrors in the palace had seventeen big windows and 206 mirrors. In this palace, thronged the aristocracy of France in tall powdered wigs, silks and laces. They deemed it a high honour to attend on the King even to bed, handing him his napkin at dinner etc. Far away from the palace, the poor people of Paris lived in misery in their hovels. The nobles called them in derision *sansculottes*, because they wore long trousers and were not clad in silk stockings and knee breeches (*culottes*), which the gentry wore. Operations for fistula became the fashion as the King had an operation for it.

Louis XIV of France had a succession of mistresses like Madame de Montespan. Following the King's example nobles kept

private brothels. The last mistress of the King, Madame de Maintenon, was three years his senior. Her father was convicted of murder and robbery, and she was herself born in prison. The curious reader can look for other details of the reign in Huddleston's interesting book *LOUIS XIV IN LOVE AND WAR*. Such was the decline in the popularity of the King in the closing years of his reign that, it is said, when he died, his subjects welcomed the news with joy and danced and sang as his funeral procession passed. Indeed, life in the French court must have been extremely scandalous. Louis XV of France, at a time when his country was verging on bankruptcy, spent enormous sums of money on his mistresses. He is believed to have nonchalantly remarked: 'Things will hold together till my death.' His mistress, Madame de Pompadour, would add: 'After us, the deluge'. The last of the King's mistresses, the Countess du Barry, was, like Nell Gwyn (the mistress of Charles II of England), sprung from the lower classes. She was the illegitimate daughter of a cook. The elderly King, charmed with her, loaded her with precious jewels. Even her dog had a glittering diamond collar. Her black page, Zamor, amused the company at dinner by putting cockchafers into the wig of the chancellor. The worthless king claimed to do better at needlework than any woman in his kingdom. He had a private brothel and sent panders throughout France to get girls of 15. Dissipation did not prevent him from reaching old age.

In his later years, Louis XIV became fanatically religious. But, 'his court continued to consist of over-fed men and women working off their superfluous energy in amorous intrigues. Even women drank far more than what was good. Unnatural vice and even worse distractions were usual.' Enormous sums were squandered on the gaming tables. On the very evening of the day the Duke of Orleans, the brother of the King, died, the King was singing airs from the opera

with his grand daughter-in-law, Madame de Bourgogne. The wife of the dead man, - a German woman - short-legged, ugly, pock-marked and with bad teeth - loved easy life so well that she got special exemption from the King from observing the strict conventions of mourning.

Louis XVI's gait was clumsy, his voice unmelodious and his hands dirty, because he was always working at keys and locks. His wife, Marie Antoinette, was for the first seven years of her marriage only his wife in name, for her husband avoided a minor operation. The Queen amused herself by making incognito excursions to masked balls at Paris which led to a good deal of malicious gossip. She sought emotional satisfaction in the company of Princess de Lamball and later Countess de Polignac, though the latter was a married woman who had besides a lover in the Comte de Vaudreuil. The king then agreed to the operation. In 1778, after 8 years of marriage, the Queen gave birth to her first child. According to the barbarous custom of the time, her bedroom was open to visitors when she was about to deliver, and there was a rush to the room. It was only after this that the right of establishing thus the legitimacy of the royal offspring was limited to the members of the royal family and the ministers. Though the Queen had children now, she had also a lover in Count Fersen.

The other branch of the Bourbon dynasty, which ruled in Spain, became in course of time rotten. When Napoleon was dominating Europe, Spain was misruled by Charles IV. He was a puppet in the hands of his queen, a veritable Messalina, who had as one of her lovers the minister Godoy himself.

Amongst upstart rulers, Napoleon Bonaparte takes the first place in colossal vanity. The 'Little Corporal', swathed in his great coat, his prominent chin strutting, his plump neck suiting his flat shoulders and the thrust-out paunch; would talk like a man who valued every

minute of his time, occasionally taking a sniff from his gold snuff box.' To have one's ear pulled by him was regarded as a great honour at the French court. He was incredibly vain. When he was crowned emperor, he dressed himself in a French coat of red velvet adorned with gold and diamonds, over which he wore a long purple robe of velvet and ermine. His wife, Josephine, sat beside him in white satin glittering with diamonds. The Pope was specially summoned from Rome for the coronation. But, before the Pope could take up the crown Napoleon took it and crowned himself to show to the world that he owed his crown, not to the Pope, but to his own ability. He then crowned Josephine.

Like Charlemagne, he called in the Pope to crown him emperor. But, on the occasion of the coronation, he crowned himself, following closely the injunction given by Charlemagne to his son Louis the Pious, which the latter had not followed. But this soldier of fortune was not satisfied. He must link himself with an old and respected European dynasty and stabilise his line on the throne. He was already married to Josephine Beauharnais. This woman was very extravagant. Diamonds, clothes and all she fancied were purchased in an increasing stream. She rose at nine and lingered long over her toilet. She purchased everything offered to her without asking its price and forgot also what she bought. She changed

her clothes twice a day. Napoleon divorced her and demanded the hand of Marie Louise, daughter of the Emperor of Austria. The bride was not beautiful. Her face was pitted with small pox and she was dull. Yet, Napoleon had learnt that her mother had delivered thirteen children and that one of her ancestors had twenty-six. So, he decided to marry her, and the Emperor was in no position to refuse. Napoleon resented the slightest approach at familiarity. So, his conversation at dinner was simply a monologue, for none dared to reply. Yet, his moods alternated from day to day and sometimes from hour to hour. This made it difficult for people to get on with him.

Even after the French Revolution, autocratic kings survived in several parts of Europe. One of these, Ferdinand VII, the most contemptible of all the Bourbon kings of Spain, was described by his subjects as having 'the heart of a tiger and the head of a mule'. Victor Emmanuel of Sardinia so much hated the French Revolution that he forbade his subjects to use the road over Mount Cenis which Napoleon had built, though it linked his dominions. He destroyed the botanical gardens built by the French. In Naples, the excavations of Pompeii begun by French scientists were stopped. In the Papal States, vaccination and street-lighting, introduced by the French, were abolished as revolutionary innovations.

THOUSANDS OF RUPEES IN FELLOWSHIPS

Earned by winners of the Population Essay Contest.

For details and list of prize-winning essays, write now to Sant Ram Bhatia, Editor of the *Indian Librarian*, 233 Model Town, Jullundur City, Punjab, India.

EARN THE MAHATMA GANDHI MEMORIAL AWARD VOLUNTEER AS A FAMILY CONSULTANT

See article in the *Educational Review* (Nov., 1955) pp. 204-206. For the name and address of the representative of the GOOD PARENTS GROUP nearest to you, please write for the free Brochure of the Population Essay Contest.

The Conception of Purushottama in the 'Gita'

BY

M. A. RUKMANI B.A., B.L., Madras.

A sincere aspirant would readily find all he wants in the 15th Chapter of the Gita, for which I have a special liking. It is a short and brief chapter like the 12th, but the subject-matter here is the entire philosophy of the Vedanta presented in a nutshell. This Chapter opens with an account of a metaphorical *asvattha* tree and gives an account of the universe, which is considered to be the theatre of all activities, secular and spiritual. It refers to the status of the finite self and explains the Supreme Lord as the *Purushottama*. It contains also a description of the final state of Liberation or (*moksha*). It describes the Supreme as the central energiser of all creation. He is the Supreme Lord immanent in all creation.

Spiritual realities could be seen only by an intellectually and morally purified or rectified vision. They could not be seen by ordinary, evil-tainted vision. The need for freedom from opposites like pleasure, pain, joy, sorrow, depression, animation and so on is emphasised. Those devoted to the Lord and practising meditation on the Lord according to the methodology of *yoga* realise the Lord in due time. Others are not able to reach Him at all. Showy spirituality and such simulacra are hardly serviceable as realisational weapons.

The doctrines of the Vedanta, particularly those dear to the hearts of the true followers of *visishta-advaita* are to be found in the 15th Chapter. Arjuna as a Kshatriya had his own problems; Draupadi as a Queen had her own problems; Prahlada and Dhruva as youngsters had their own problems. At a glance one can realise that not all problems can be of the same nature, same complexity or same magnitude. All that the aspirants can do is completely to surrender their all, including their

personalities, and the Supreme Lord will certainly take care of the aspirants, provided the surrender is taintless and morally motivated. I clearly see in my mind that the term *prapadye* in the fourth stanza and *bhajati* in stanza 19 explain the concentrated quintessence of the doctrine of *prapatti* or *sarangati*, which is specially sacred to the followers of Ramanuja.

The Gita is not an individual answer to an individual question, though the general context of the Gita is very rightly described as *Krishnarjuna-samvada* (the dialogue between Krishna and Arjuna). But this is only a superficial view. The exposition of the general philosophy of life undertaken by the Lord would demonstrate at once that the message of the Gita is meant for all *adhikarins* (eligibles or aspirants), wherever found. The exhilarating cosmic drama is played by the Supreme Lord. Creation, preservation, destruction and other vicissitudes of the universe are all manifestations of the eternal play of the Lord *Lokavattu lilakavalayam*.) The play-view contains an answer to all critics, ancient and modern, and even to critics who are yet to be. They go on asking: "If the Lord be perfect, why should He at all take the trouble of creating the world?". The only answer is: It is all the play of the Lord. The Lord's play, however, is inseparable from the Lord Himself. The other view is equally tenable. Creation is intended for the purpose of furnishing a theatre of activity in the light of the inexorable law of *karma*. Moral and spiritual effort and endeavours have to be put forth by aspirants for climbing up to the goal. *Karmic* activity requires a theatre; the world is the theatre. Universal poets like Shakespeare have strikingly described the world to be a

stage and human beings as actors. The Eternal Drama goes on! On a view like this, the reality of the world we live in, the reality of the individual selves, the reality of religious and moral activity, freedom of the will, desire for final release from the evil of transmigratory existence for series of lives and deaths), the quest for the agent or the authority who would be competent and able to save aspirants from all the troubles (*Brahmajijnasa*), the need for earning the grace of the Lord, the need again for devotion (*bhakti*), and all connected and concomitant doctrines follow step by step, ultimately leading to the goal of emancipation. The Lord has shown beyond all possibility of doubts or misgivings that these doctrines are perfectly logical, rational and sanctioned by all secular and spiritual criteria.

The conflict between the sense of duty and personal inclinations or hedonistic desires is bound to be felt or realised by all aspirants sooner or later. Every individual has been described as Arjuna; every mind has been symbolically taken as Kurukshetra. The Immanent Lord (*Antaryamin*) is the Lord Krishna, who has delivered the message of the Gita. Hence the message of the Gita was delivered not only for the enlightenment of Arjuna but also for the enlightenment of all the human beings on the earth.

There is no doubt that the *dramatis personae* of the *Mahabharata* and the *Gita* were in those days as real as you and I are to-day. When the Lord wills it, He appears on the mundane scene and participates in mundane life. When the incarnations (*avatars*) of the Lord appear in the world, there always occurs a striking mixture of the human and the superhuman, the natural and the supernatural. Thus, in the instances of Rama and Krishna, it can be found that their lives as chronicled or recorded by gifted divine poets (Valmiki and Vyasa) reveal an astonishing mixture of the human and superhuman elements. Rama at one time can weep for the loss of his wife, while at another time He can threaten to destroy the whole world by means of His little finger. Krishna again can play the child stealing butter at one time, but at another time the same baby can exhibit to a wonder-gazed mother in his tiny mouth the entire universe of stars and planets, oceans and mountains, including Himself and the mother. These and other allied phenomena would finally and conclusively demonstrate that many data and facts of religion and philosophy, epics and spiritual lore cannot be explained on strictly rationalistic basis. Faith plays a very prominent part in these matters.

All India Educational Conference

33rd Session to be held at Chandigarh (Punjab) from 26 to 30 December, '58.

Shri K. L. Shrimali, Minister for Education and Scientific Research, Government of India, is presiding over the Conference and Shri V. N. Godgil, Governor, Punjab, is inaugurating the Conference on the 27th of December, 1958, at 11 A.M. in the premises of Government Post-Graduate Basic Training College, (Sector-20) Chandigarh.

The Educational Exhibition is expected to be inaugurated by Sardar Partap Singh

Kairon, Chief Minister, Punjab, on the 26th of December at 4 P.M.

The Chairman of the Reception Committee is Pandit Amar Nath Vidyalkar, Minister for Education, Punjab, and Prof. I. M. Verma, Director of Public Instruction, Punjab, is the Chairman of Working Committee.

The delegate's forms can be obtained from the General Secretary, All India Federation of Educational Associations,

Dhake Plots, Dharmpeth, Nagpur. Delegates are entitled to railway concession—single fare for double Journey, any class.

SUBJECTS OF SYMPOSIA

General Sessions : Subject

Promotion of National Unity through Education.

General Sessions : Paper

Reassessment of Progressive Education.

SUBJECTS AT SECTIONAL CONFERENCES

Primary Education Section :

One Teacher School : Its Necessity and Utility.

University Education :

Medium of Instruction for University Education.

Teachers' Training Section :

In-service Training for Untrained Teachers with Experience.

Moral and Religious Education Section :

The greatness of a Nation depends upon the Religious Education in its Schools, Colleges and Universities.

Vocational and Technical Education Section :

Audio-visual aids in Technical Education.

Examination :

Place of School Records in Public Examination.

Public and Residential Secondary Schools :

The scheme of Multipurpose Schools and Indian Public and Residential Schools.

Women's Education Section :

Types of work suitable for women in the context of National Development (1) in rural areas, (2) in urban areas and the type of vocational education required for the same.

Aborigines' Education Section :

Role of the aborigines in national reconstruction and development.

Education for Peace :

Role of Teachers in the task of furthering international goodwill and peace.

Adult Education Section :

Role of Social Education in raising the standard of family life.

Library Section :

Library and General Education.

Secondary Education Section :

Change-over from High to Higher Secondary School : The way it has been done and it should be done.

Youth Welfare Section :

Students' discipline—Decline in Schools and Colleges—Its causes and remedies.

Childhood and Home

Education Section :

Ways and Means of developing pre-Primary Schools in rural and urban areas.

TENTATIVE PROGRAMME :

26th December, 1958 :

Afternoon—Secretaries' Meeting.
Evening—Opening of the Exhibition.
Night—Report of the Secretary & Subjects Committee.

27th December, 1958 :

10-30 a.m.—Inauguration of the Conference.

Afternoon—Sectional Conference.
Evening—General Sessions.
Night—Entertainment Programme.

28th December, 1958 :

Morning—Sectional Conference.
Afternoon—General Sessions.
Evening—General Sessions.
Night—General Council Meeting.

29th December, 1958 :

Morning & Afternoon—Sectional Conferences.

Evening—General Session.
Night—Delegates' Entertainment.

30th December, 1958 :

Morning—Sectional Conferences.
Evening—General Sessions—Conclusion

31st December, 1958 :

Excursion to Rupar and Bhakra Nangal.

Excursion to Bhakra Nangal:—The Reception Committee of the A.I.E. Conference will arrange excursion to Rupar (Indus Valley Civilization Excavation Centre) Kotal and Ganguwal Power Station and Nangal and the world highest Bhakra Dam on the Sutlej on 31st December, 1958. It will be a one-day trip. The total charges for conveyance, lunch, tiffin, etc., will approximately be Rs. 8. The exact amount will be announced. The amount so decided will have to be deposited with the Reception Committee till the evening of the 27th December, 1958 by every delegate who wishes to join the excursion.

Meals Charge:—Chandigarh is a city of long distances and is yet to be developed. Every article has to be brought from outside. Hence the Reception

Committee proposes to sell tea, lunch, tiffin, dinner coupons for all the four or three days in one lot. The Reception Committee will sell coupons for each day before a certain time the previous day. Living is dear in Chandigarh. The daily charge for tea, lunch, tiffin and dinner is likely to be Rs. 3.50 np.

Severe Winter:—The Punjab is very cold in December. Hence delegates are requested to bring warm clothing with them. The Reception Committee will make arrangements for charpais and hot water.

Enrolment of Delegates:—Enrolment of Delegates will begin from 25th October, 1958.

Further information can be had at the office of the South India Teachers' Union Madras-28.

EDITORIAL

Moral and Religious Instruction :

Various causes have been suggested for the widespread student indiscipline in the country, which has been recently highlighted by the tragedy at Banaras. None of these, however, pays sufficient attention to one factor which appears to us to be of very great importance. We refer to the position of religion in free India. The atmosphere surrounding it is hardly favourable. At best it is indifferent, often it is hostile. Much of this stems directly from the attitude of our leaders, who are apt in turn to be influenced by the well known prejudice of Pandit Nehru against religion. In the result, the State seems to be evolving a religion of its own—a type of aggressive secularism, which can allow no co-existence to any other religion.

It is very likely that this is but a passing phase in our national life. However, so long as it persists, standards of conduct are bound to suffer both in and outside school. Rightly or wrongly, morality has been intertwined with religion. And if religion suffers loss in

prestige, morality cannot remain unaffected. Sceptics and atheists may have moral codes of their own. But enlightened disbelief is one thing, and the vacuum created by discrediting long-accepted religious codes is another. And it is this latter phenomenon we are confronted with in our educational institutions and elsewhere.

In the circumstances, it is no wonder that the recommendations of the Radhakrishnan Commission for acquainting our University students with the lives and teachings of saints and founders of religions have been quietly shelved. However, some recent references to religious and moral instruction suggest that a little thought is being bestowed on it now. Not long ago Mr. S. R. Das pleaded for non-sectarian religious instruction in our schools. Mr. Humayun Kabir has addressed the State Governments on moral instruction in schools. His thesis in one sense is unexceptionable. He believes that morality has to be 'caught' and not 'taught'. The general atmosphere of the school, day-to-day life therein and the

example of the teacher appear to him to be sufficient for the purpose. With due deference, this is easier said than done. The Archbishop of Madras too suggested the revival of the notion of the teacher being a guru, teaching conduct by example and the three R's by precept. And Dr. Krishnan's convocation address at Mysore went back to the inspiration of the *Upanishads* for guidance to us in solving our problems.

The difficulty here is that a teacher who can exercise a beneficial moral influence is likely to be religious in the best sense of the word. And in an atmosphere which fights shy of, if it is not hostile to religion, his influence will be discouraged. Ban on religious or moral instruction makes for such an atmosphere. As Mr. Kabir points out, knowledge of morality may not lead to its practice. But even this knowledge has its place, just as theory is required to give direction to practical work.

And so the problem of student indiscipline requires to be viewed against a national background of decline in religion and morality. The main effort in restoring discipline has to be done outside the school—in arresting this decline. In the meanwhile, something may be done by the schools being allowed or encouraged to impart moral, and even non-sectarian religious instruction. What is required is a positive attitude to religion and reverence for great ideals.

Unpaid Teachers:

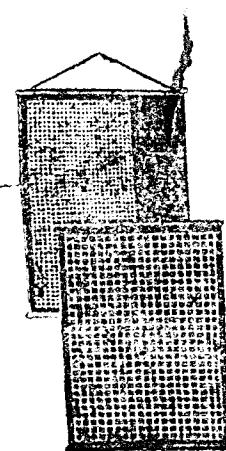
Recently two cases were bruited in the press and elsewhere of schools in our State failing to pay salaries to their teachers. That this should happen in this year of grace in free India is no matter for congratulation. That the teacher at the best of times is badly paid and on the verge of starvation is a truth so long and widely known that it has ceased to disturb the public conscience. What are we to say, if even this meagre pay remains unpaid for months on end! We must plead for a peremptory withdrawal of recognition to schools, whose administration is not competent enough to pay salaries to teachers regularly.

The School and the Citizen:

Mr. Sundaravadivelu, our Director of Public Instruction, has followed up the good work of starting a movement for providing midday meals to school children, by inaugurating another movement for inducing the people to take interest in and look after the needs of the schools in their own localities. In the *New Education* for September, the interesting story is told. A comprehensive and detailed survey of the National Extension Service Block of Kadambattur (Chingleput District) revealed that most old school buildings were in a bad state of repair, cramped and lacking in elementary sanitary facilities. To improve them through official channels is a slow, if not formidable, process. "So a suggestion was made to the teachers in every school to contact the local public, not in a formal gathering but informally, appraise them of the requirements of each school, and suggest to them that they might in the interest of their own children, supply locally as many of these requirements as possible." The movement thus started has caught on, and the public seem to be showing a new and fruitful interest in the schools in many of the Blocks. Particular mention has been made of those at Tiruvallur in Chingleput District and Valliyur and Radhapuram in Tirunelveli District. The Central Ministry of Community Projects has welcomed the movement.

Gratifying as this development is, we wish to sound one note of caution. Let not the State feel that it can shelve any part of its responsibility for maintaining the schools on to the shoulders of the community, however willing the latter may be to accept the burden. As Mr. Sundaravadivelu puts it, this movement has canalised the enthusiasm and the spirit of sacrifice of the public towards meeting a crying need. But the responsibility of the State remains undiminished. When the State and the new-born enthusiasm of the citizens strive together, our schools may make some progress towards that new deal they have been badly in need of.

25
2234-59



As
handwritten
write legibly
certainly do
help of our State

THE NATIONAL REVIEW

Our Dotted Slates
helpful for the form
dery, tailoring, dra
etc., in as much as
facilitate the form
They will certainly
to the creative ability
lady students in the matter
Rangoli or coloured powder.

For FREE illustrative literature and testimonials please contact:



Megh Slate Factory (Private) Limited—

POST BOX
BARAMATI (P)
ation in Kashmir—

Dr. John E. Owen ... 265

mentaries—T. N. Rao ... 269

Prithve Nath Razdan ... 272

mmunity Projects—Shamsuddin ... 275

y—'Pepys' ... 254

ernational Understanding—
M. A. Srinivasa Iyengar ... 281

... 287

... 289

BHAKTI

A REGISTERED TAMIL M

Intended to serve the cause of

Annual Subscription:

Edited and Published by M. O. ALA

97, Venkatarangam Pillai Street — 1895 — MONTHLY RECORD FOR INDIA —

Phor

16, Sunkuvar Street,

Printed by M. G. Krishnan at Sri Vidya Press,
M. R. Sampatkumaran, M. A. at 16, S. **TRIPPLICANE, MADRAS-5.**

example of the teacher appear to him to be sufficient for the purpose. With due deference, this is easier said than done. The Archbishop of Madras too suggested the revival of the notion of the teacher being a guru, teaching conduct by example and the three R's by precept. And Dr. Krishnan's convocation address at Mysore went back to the inspiration of the *Upanishads* for guidance to us in solving our problems.

The difficulty here is that a teacher who can exercise a beneficial moral influence is likely to be religious in the best sense of the word. And in an atmosphere which fights shy of, if it is not hostile to religion, his influence will be discouraged. Ban on religious or moral instruction makes for such an atmosphere. Mr. Kabir points out that morality may not be taught. But even this known fact is not just as theory is received by a

to practical work. A wild ox, a rhinoceros, a thought it was certainly the end of his world. And so the programme of student discipline requires to be viewed against a national background of decline in religion and morality. The main effort in restoring discipline has to be done outside the school—in arresting this decline. In the meanwhile, something may be done by the schools being allowed or encouraged to impart moral, and even non-sectarian religious instruction. What is required is a positive attitude to religion and reverence for great ideals.

Unpaid Teachers:

Recently two cases were bruited in the press and elsewhere of schools in the State failing to pay salaries to the teachers. That this should happen in this year of grace in free India is no matter for congratulation. That the teacher at the best of times is badly paid and on the verge of starvation is a truth so long and widely known that it has ceased to disturb the public conscience. What are we to say, if even this meagre pay remains unpaid for months on end! We must plead for a peremptory withdrawal of recognition to schools, whose administration is not competent enough to pay salaries to teachers regularly.

The School and the

Mr. Sundarave of Public Instruction, the good mumbler's ment for story. The hare school chairman trumpeted to take: 'Well, Mr Hare, who told me that the Earth was collapsing?' 'Nobody need tell me,' said the hare importantly. 'I knew as soon as I heard a sound like a thud. And I

thought it was certainly the end of his world.'

'You thought so,' laughed the elephant. And all the other animals went off, roaring with laughter.

MORAL of the story: Never listen to rumours when the facts are available and known. Consider DALDA. What are the true facts? It is an all-purpose cooking medium, made from pure vegetable oils — according to strict Government specifications.

For extra nourishment, 700 International Units of Vitamin A are added to every ounce—which is as much as good ghee contains—plus 56 International Units of Vitamin D, too. Millions of housewives cook with DALDA Vanaspirit because they know it is more than meeting cooking medium—it's a food! Where HINDUSTAN LIVER LIMITED, BOMBAY.

THE EDUCATIONAL REVIEW

Hon. Editor

N. PARASURAM

Asst. Editor

M. C. KRISHNAN

CONTENTS

The Teacher and Occupational Counselling—	Dr. John E. Owen	... 265
Education and Documentaries—	T. N. Rao	... 269
New Pattern of Education in Kashmir—	Prithve Nath Razdan	... 272
Literacy Through Community Projects—	Shamsuddin	... 275
Our Educational Diary—'Pepys'		... 254
Work Camps for International Understanding—	M. A. Srinivasa Iyengar	... 281
Editorial		... 287
Book Reviews		... 289

1958
DECEMBER
VOL. LXIV, NO. 12

THE EDUCATIONAL REVIEW — ESTD. IN 1895 — MONTHLY RECORD FOR INDIA —

SUBSCRIPTION (inclusive of Postage)

Annual	: Rs. 5
Half-Yearly	: Rs. 3
Foreign (Annual)	: Rs. 6-50

16, Sunkuvar Street,
TRIPLICANE, MADRAS-5.

பொன்னியின் செல்வன்:	ர.க.ம.	என்.பி. எல்.டி.	ர.க.ம.
பாகம் I	7 0 0	கவியும் கணியும்	1 5 0
II	7 0 0	கண்ணீர்	(அச்சில்)
III	7 0 0	திருவள்ளுவர் இன்பம்	1 5 0
IV	7 0 0	வீர சிவாஜி	2 0 0
V	(அச்சில்)	சரித்திர தீபம்	2 0 0
சுவகாசியின் சபதம்	15 0 0	விஜயலட்சுமி பண்டிட்	3 0 0
மாந்தருக்குள் ஒரு கெய்வம்—I	6 0 0	ஏடுகள் சொல்வதுண்டோ	2 0 0
II	5 8 0	வானவில்	1 8 0
மயில் விதி மாள்	2 0 0	நீலகண்டன்	2 0 0
புவ பாரதம்	5 0 0	வினாக்கும் விட்டிலும்	1 0 0
ரவிந்திரரின் உன்னதக் கற்பனைகள்:		முல்லைச் சிரிப்பு	0 8 0
கோரா	10 0 0	விடுதலை	0 8 0
புயல்	7 0 0	ரங்கமஹால்	1 0 0
சதுரங்கம்	2 0 0	அமிர்தம்	3 0 0
பூந்தோட்டம்	2 0 0	நாட்டுக்கு நல்லது	1 4 0
மஹாமாயா	1 8 0		
சிதைந்த கூடு	1 0 0		
ஜப்பான் பயணம்	0 15 0	அரிச்சந்திரன் சரிதை	1 0 0
மகுடம் (நாடகம்)	0 12 0	குழந்தைகள் இயல்பும்	
காதலெனும் தீவினலே	8 12 0	போதனா முறையும்	2 8 0
நீ	6 0 0	வைரப் பூ	1 0 0
ஒட்டுச் செடி	1 8 0	மாயச் சுழல்	5 8 0

மங்கள நூலகம்

துங்கம்பாக்கம்,

::

சென்னை-6.

The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXIV

DECEMBER 1958

NO. 12

The Teacher and Occupational Counselling

BY

Dr. JOHN E. OWEN, Fulbright Lecturer in Sociology, Dacca University

Tens of thousands of young people are confronted every year with the occasion to decide what their future careers will be. Many of them have only vague notions regarding their capacities and talents, and how these can best be used. It is the purpose of this article to suggest a number of practical ways in which teachers and parents may more easily guide youth to a wise decision, as well as to raise pertinent issues that have a bearing upon vocational choices.

For several reasons the final decision should preferably be that of the boy or girl concerned. Notwithstanding, it is important for advisers and parents to enquire as to the basis of knowledge and experience upon which the young person's preferences are founded. How wide is his knowledge of different occupations and vocational possibilities? How well does he know himself and his capabilities? For most young persons in their late teens, neither their own self-awareness nor their knowledge of the demands and actual working conditions of different occupations is likely to be very well-grounded or extensive. It is necessary to modify their dreams to the realities of the world of experience, a process that normally takes some time.

No outsider can ordinarily know a child nearly so intimately as a discerning parent,

through having lived with him during the whole of his life and observing him at close range in a variety of situations. The traits of mind and character that the youth reveals, the talents and aptitudes he manifests, can furnish a valuable series of direction-signals for the kind of work he is best able and qualified to perform. But it is an error to suppose that all young persons are especially "intended" or "cut out" for specific jobs. For most boys and girls there will probably be no clear-cut or compelling reason for their choosing any one career. Usually the problem resolves itself into that of making a choice from several promising possibilities, embracing a particular type of work, a range of related choices, rather than some special occupation *per se*.

What part should parental wishes and viewpoints play in the choice of an offspring's career? A parent's greater experience and knowledge of his child should be respected, but it is important to remember that the boy or girl is an individual with his or her own peculiar talents and interests. Advice of the "If I were you..." variety can be both negative and dangerous in its effect. A parent or counsellor should guard against superimposing his own values or preferences upon the child. To regard a son or daughter as one's "second chance," and

WREN AND MARTIN'S HIGH SCHOOL ENGLISH GRAMMAR AND COMPOSITION

Both Wren's "High School English Grammar" and Wren and Martin's "High School English Composition" are now largely used in schools. At the suggestion of several Headmasters, this ONE-VOLUME edi-

"A
STANDARD
BOOK."

THE BOMBAY
TEACHERS' JOURNAL
(MARCH, 1937)

tion of the two books is published at a low price. Part II of "High School English Grammar" is, however, omitted as Part I of "High School English Composition" covers the same ground somewhat more fully.

"I find it the most useful, serviceable book for our Intermediate students..... It beats all others in the field including many of those which pretend to be meant for Intermediate students. The best feature of this book is that it is correct at every point, fairly exhaustive and full, admirably brief in rules, concise in presentation and treatment, with due sense of proportion and symmetry in parts and with aptly chosen exercises and illustrations."—Prof. P. C. Das, M. A., B. L., Ph. D. (Edin.), M. A. S. L. (Lond.), Head of the Department of English, Jaswant College, Jodhpur.

"The publishers should feel proud that they have been successful in making it a STANDARD book."—The Bombay Teachers' Journal (March, 1937).

647
pages

37th
edition

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Agents for South India :—

THE CHRISTIAN LITERATURE SOCIETY, PARK TOWN, MADRAS, 3

Education and Documentaries

BY

T. N. RAO, M.A., L.T., Dip. in S. Edn., Cine Technician and Operator, Hyderabad (Dn.)

In these days of scientific advancement, the film medium has made education dynamic and impressive. Along with the development of our cine-industry, the educative influence of the film on public life has also been developing silently. Producers and directors of films may contend that their productions are meant purely for the entertainment of the public, but the basic fact that the film is wielding a tremendous influence on our social, cultural and moral life cannot be ignored. To say that films are meant purely for recreation, relaxation and entertainment is to fight shy of the effects, good, bad or indifferent, the film has on the public mind. I have seen a problematic poser in the *Times of India Illustrated Weekly*, whether the films are educative or entertaining, and several writers have emphatically declared that they are both entertaining and educative.

I must say here that the film is the best means of rapidly raising the educational and cultural standards of a country. If we admit that the film can be exploited for raising our educational and cultural standards, we must produce such films as will cater to our educational needs also, and make our minds to "higher levels rise". So, there is no doubt that the film is playing its own part, in enriching our knowledge and widening the bounds of our mental horizon in every field of human activity.

What sort of films should we produce? Should they be copies of Hollywood romances, or sensuous revels or half-naked dances of night clubs and ball rooms, or films of kisses and kills or absurd stunts or degrading stoopings, or films that will militate against our realistic sense? Can such films be called entertaining? Let readers judge. Many of

our films appeal only to our baser elements; love themes, sex-appeal, jealousy, deceit, hatred, enmity, crime and murder and sometimes inhuman behaviour, all go masquerading under the cover of entertainment. Our feature films, particularly social hits, are always bristling with these debasing qualities and have a deleterious effect on the mind of the public. Some films, particularly tragedies, are enough to turn the best optimist into a hopeless cynic and make him exclaim with disgust that our earth after all is "not the best of all worlds." Our film censors cannot help us much in this regard. At best, they can scissor off a few feet of the film here and there, that offend against good taste, decency, and social well-being. So, the only film that will elevate our minds, raise our knowledge and culture is the Documentary.

What is a Documentary? A documentary film is a film of actuality. The first documentaries began in Britain in early thirties. Robert Flaherty, who started his career as an explorer, gave a "creative treatment to actuality." A Scotsman, John Grierson, who was a brilliant critic, essayist and journalist, initiated the first principles of documentary films; and Grierson can be said to be the father of the documentaries. Grierson said: "The Documentary idea, after all, demands no more than that the affairs of our time shall be brought to the screen in any fashion which strikes the imagination and makes observation a little richer than it was. At one level, the vision may be journalistic; at another it may rise to poetry and drama; at another level again its aesthetic quality may lie in the mere lucidity of its exposition. The documentary film was from the beginning an adventure in public observation. The basic force behind it was social, not

aesthetic. It is a desire to bring the citizen's eye from the ends of the earth to the story of what was happening under his nose."

After 10 years of persistent effort, the documentary has taken firm root in India. Our National Government, through the Films Division of the Government of India, is now serving the public with excellent documentaries which are being appreciated by the public more and more. Documentaries and news reels are of vital significance, because of the purely visual and technical advantages of the film-medium. This is of special advantage in a vast country like ours with a population which is largely illiterate. The documentaries also serve as a valuable record of activities and achievements of the times. They serve country's objectives to-day to improve the cultural and national solidarity of the people, their social and economic amelioration and peaceful co-existence at home and abroad.

I must here congratulate Mr. Ezra Mir, Sri Bhavnani, and Sri Mohan Wadhvani on the production and direction of excellent documentaries, through the Films Division of the Government of India. It is hoped that more and more good documentaries on travel, pilgrimages, sculpture, painting and dancing, current events, social customs, and visits of distinguished personages of the countries of the world, etc., will be forthcoming, so as to help even a man in the street to keep himself well informed and abreast of times.

India is one of the largest film producing countries. The only difficulty in the way of large-scale production of films is shortage of the raw film which has to be

imported at heavy cost; and, if our Minister, Dr. B. V. Keskar, should successfully tackle this important problem, there is no doubt that even private agencies will step into the field and produce the best documentaries that will go a long way in educating the public and raising their cultural standard.

If readers can excuse me, I may strike a personal note here. I was a cine-fan myself, but somehow a gradual aversion for some films has developed in me. This is because of the several trashy films hurriedly produced and thrown in the market with loud advertisements, purely for commercial gains by greedy producers without regard for art, culture, realism and story-value. I always felt that the documentaries were a great relief to me, whenever I attended a theatre to see a picture.

With a view to encourage the production of good films, the Government of India has instituted money awards and gold medals, and merit certificates; and the money award for the best documentary is only Rs. 5000/-, whereas other feature films get an award of Rs. 20,000. Since the production and direction in particular of documentaries is a stupendous and difficult task, requiring great skill, intelligence, imagination and appropriate selection of themes and sequences, I earnestly wish and suggest that the best documentary produced for the year should get an award of Rs. 20,000, on a par with other feature films. If our producers and directors should also keep in view a high standard of social, moral and cultural ideals before them, our film industry is bound to improve rapidly and contribute to the welfare of the teeming millions of our country.

HINDI SHIKSHAN VIDHI

(Second revised and enlarged edition.)

By

RAGHUNATH SAFAYA, M.A., (Hindi and Sanskrit), M. Ed., P.E.S.

In four parts and thirty five chapters, this book in Hindi explains the objectives, methods and all the related problems of teaching Hindi both as a mother-tongue and as a second language. The suggestions are original and practical, and the approach is most modern, taking into cognisance all the researches done in the field of language teaching in India and in the West. It is indispensable for teachers and Training College students.

Pages 364 }
Size 5" x 9" }

[Neatly printed on good paper and attractive get up.]

Price Rs. 6/- only.

HINDI AKSHAR VINYAS

(Hindi Spellings)

BY

RAGHUNATH SAFAYA, M.A., (Hindi & Sanskrit), M. Ed. P.E.S.

This book explains the causes of spelling mistakes in Hindi, the most commonly misspelt words, the grammatical rules governing Hindi spelling and the various practical methods of practising correct spelling. It is indispensable for students of Hindi, especially for those whose mother-tongue is other than Hindi.

Pages 100.

Price Rs. 1-50 only.

PANJAB KITAB GHAR

Jullundhar City

THE BHAGAVADGITA

OR

The Hindu Philosophy of Conduct

LECTURES IN ENGLISH

BY

Professor M. RANGACHARYA, M.A.

A CLASSIC ON THE GITA. Explains every stanza in the light of Indian tradition and modern thought. Pages about 630, royal octavo, exclusive of Index Glossary, Preface etc. Vol. I, Rs. 15- Vol. II & III in print.

THE RUPAVATARA OF DHARMAKIRTI

Edited by Professor M. RANGACHARYA, M.A.

An elementary Sanskrit Grammar based on Panini. Easier than Siddhanta-kaumudi. Available in two Volumes. Each Volume Rs. 5.

A CRITICAL APPRECIATION OF KALIDASA'S MEGHA SANDESA

A lecture in English by Professor M. RANGACHARYA, M. A. Re. 1/25 n.p.

The Educational Publishing Co., Nungambakkam, Madras-6.

New Pattern of Education in Kashmir

BY

Prithvi Nath Razdan (Mahanori), Srinagar.

A passing glimpse of the relevant historical background of the proposed pattern of Indian education will, I think, be of interest, so far as it stresses the long-felt need of the immediate implementation of the scheme all over India as is being done in many parts of the country including Kashmir. As early as 1882, the Hunter Commission made certain fundamental recommendations concerning the type of education to be given at the secondary stage. Anticipating what are at present recognised as diversified courses of instruction at the secondary stage, it envisaged the establishment of a new type of high school, in addition to the then existing one, wherein there were to be two avenues, one intending to lead to the entrance examination of the University and the other intending to fit the youths for commercial, vocational or non-literary pursuits. These recommendations went unheeded.

Later in 1934, the Sapru Committee came to the conclusion that the unrest in U. P. was due to educated unemployment created by an unsound system of education which prepared the students, not for any avocations in life, but for examinations and degrees alone.

The committee recommended that the real remedy was to provide diversified courses of study at the secondary stage by making it more practical and complete and closely related to the vocational requirements of different types of students. It recommended parallel courses, side by side with the general course leading to University, offering instruction in technical, commercial, industrial and other vocational subjects, thus abolishing the intermediate stage, adding one year to the secondary stage and extending the degree course to three years.

The Abbot-Wood Report of 1936-37 suggested a complete hierarchy of institutions imparting general education. The present polytechnic institutions and the technical, commercial or agricultural high schools conducting non-literary courses in some provinces are the results of these recommendations.

In 1944, the Sargent Report recommended a six-year High School course from the age of eleven to seventeen years in two types of high schools, (a) *academic* (b) *technical*.

This envisaged giving good all-round education and career preparation for the students leaving schools at later stages.

Considering the wider question of the aim, objective and purpose of secondary education, the Secondary Education Commission Report has recommended a new organisational structure after four or five years of primary or Junior Basic Education from 6 to 10 or 11 years of age.

(a) A *Middle, Junior Secondary or Senior Basic* stage to cover a period of three years (11-14 years).

(b) A *Higher Secondary* stage to cover a period of four years (14-17 years).

The curricula at the three successive stages have to be so constructed that each stage leads to the next without any abrupt break, particular care being taken to ensure that the education imparted in the first eight years is an integrated and complete whole.

For the transitional period till the complete change-over takes place and all the existing high schools of the present type converted to higher secondary schools, the latter will provide an additional year's training and prepare students for the

higher secondary stage. The existing four-year degree colleges will have one year's preparatory class for students coming from the present high schools before they are considered fit for entry into the proposed three-year degree course. The other colleges such as medical college, etc., needing higher academic attainment for admission, can likewise hold a year's preparatory class for the purpose.

The Commission puts forth its recommendations with a view to overcoming the bookishness, stereotyped nature and lack of discipline in the existing system and developing the faculties of cooperation, leadership, and initiative for thought and action, and above all, nurturing the whole personality of the child by catering to the varying needs of students.

In the light of the S. E. C Report, the Kashmir Government too has decided to march ahead with the times to secure its place in the front rank of the Indian educational field.

Accordingly it envisages admitting students to two types of courses from the year 1958, (a) the *present Matriculation* course of two years and (b) the new *Higher Secondary* course of three years, provided that admission to the Matriculation course shall cease from such date as the Syndicate may decide.

The three-year higher secondary course will be subdivided into two parts, (1) a two-year course of the subjects leading to the school-leaving certificate examination after two years, and (2) a one-year course of the elective group of subjects leading to the higher secondary school examination at the end of the third year.

No candidate will be eligible to appear in the elective group, unless he has previously passed in the core subjects examination cited above.

The scheme does not, however, seem to have taken cognizance of or made any provision for *private candidates*. Some such provision as has been provided for these candidates in Delhi is desirable for Kashmir too.

HIGHER SECONDARY COURSE.

A. Core subjects (examination after two years).

B. Elective group of subjects examination after the third year.

A. Each candidate shall be required to offer the following core subjects and also any one of the elective groups:—

(1) English. (2) Urdu or Hindi or Punjabi. (3) Social Studies. (4) Mathematics or Domestic Arithmetic. (5) General Science; and (6) any one of the following crafts:—(a) Hand-spinning and weaving, (b) Basket-making, (c) Gardening, (d) Wood-work, (e) Metal-work, (f) Papier-machie, (g) Sewing, needle-work and embroidery (for girls only).

It is clear that the candidates have no choice in core subjects except in Mathematics and crafts.

B. ELECTIVE GROUPS.

1	2	3	4	5	6
Humanities	Science	Technical	Commerce	Agriculture	Home Science

Group I. (Humanities): Every candidate has to offer any four of the following subjects:— (a) A classical language, (b) History, (c) Geography, (d) Economics, (e) Civics, (f) Mathematics, (g) Home Science (for girls only), (h) Higher English, (i) Education, (j) Music (vocal or instrumental).

Group II. (Science): Every candidate shall be required to offer any four subjects from the following:— (a) Physics, (b) Chemistry, (c) Biology, (d) Geography, (e) Mathematics, (f) Physiology and Hygiene, (g) Geology, (h) Higher English.

Group III. (Technical): Every candidate shall be required to offer the following subjects:— (a) i. Applied Mathematics, ii. Geometrical and Mechanical Drawing, (b) Physics and Chemistry, (d) any one of the following i. Elements of Electric Engineering, ii. Elements of Building

Construction, iii. Elements of Mechanical Engineering, iv. Elements of Radio Engineering.

Group IV. (Commerce): Every candidate shall be required to offer the following subjects:— (a) Elements of Commerce, (b) Elements of Economic and Commercial Geography, (c) Any two of the following:— i. Book-keeping, ii. Short-hand and typewriting, iii. Higher English.

Group V. (Agriculture): Every candidate shall be required to offer the following subjects:— (a) Agricultural Biology and Chemistry, (b) General Agriculture including soil management and crop culture, (c) Any two of the following subjects:— i. Horticulture and Fruit growing, ii. Sheepfarming, iii. Agricultural Economics, iv. Higher English.

Group VI. (Home Science for girls): Every candidate shall be required to offer the following subjects:— (a) Household Management, Human Relations, Health, Home Nursing and First Aid, (b) Food, nutrition and cooking, (c) Textile, clothing and laundry, child development and mothercraft, (d) Any one of the following subjects:— i. Music (vocal or instrumental), ii. Drawing and Painting, iii. Higher English, iv. Physiology and Hygiene.

The University expects to conduct the first Higher Secondary examination in 1961, when it will also be possible for them to start the three-year degree course in the Colleges. This was declared at the convocation by the enlightened Chancellor

of the Jammu and Kashmir University. His Excellency, in addition to his own high office, has been placed temporarily to work as the executive head also of the University during the five months' leave of its dynamic Vice-chancellor, Shri A. A. A. Fyazee, the well known diplomat and educationist.

The progressive Chancellor has agreed to bear the responsibility, in spite of his own pressure of work, as His Excellency is and was considered to be the fittest and the ablest personality for the purpose both by the Syndicate and the vigilant Pro-chancellor, Bakshi Gulam Mohammed, the popular prime minister of the State. Such a change was necessitated, as Sri Fyazee whose fame as a scholar has spread far and wide, has taken up a Visiting Professorship at the Institute of Islamic Studies at the McGill University, Montreal, Canada.

From the proposed educational pattern of the State, it is clearly understood that in due course both the High and Higher Secondary examinations will be conducted by a Board of Secondary Education constituted by the State Education Department as is being done at present at Delhi, U. P. and other Indian States, and as is expected to be done throughout the sub-continent of India including the Panjab and Kashmir.

Such an arrangement will leave the University free for its own work of teaching and conducting the degree and other higher examinations, thus enhancing the educational efficiency of its scholars.

THOUSANDS OF RUPEES IN FELLOWSHIPS

Earned by winners of the Population Essay Contest.

For details and list of prize-winning essays, write now to Sant Ram Bhatia, Editor of the *Indian Librarian*, 233 Model Town, Jullundur City, Punjab, India.

EARN THE MAHATMA GANDHI MEMORIAL AWARD VOLUNTEER AS A FAMILY CONSULTANT

See article in the *Educational Review* (Nov., 1955) pp. 204-206. For the name and address of the representative of the GOOD PARRENTS GROUP nearest to you, please write for the free brochure of the Population Essay Contest.

Literacy Through Community Projects.

BY

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

The primary need of those who are come of age and are following an avocation, is to know how to read and write. Mass illiteracy is India's sin and shame and must be liquidated. Of course, the literacy campaign must not begin and end with a knowledge of the alphabet. It must go hand in hand with the spread of useful knowledge.

—GANDHIJI.

Learning has been a time-honoured tradition in India and has given birth to various institutions. It has been a successive means of transmission of knowledge from generation to generation. Ancient methods of transmission of knowledge, viz., *kathas*, *kirtans*, folk dances and so on, somehow came to be neglected during the past few centuries. Very recently, India grew conscious of standing in line with the modern civilised countries.

In India from time to time, the fate of Adult Education has always been subservient to the nature of various national movements. During 1937-38, efforts in the field of eliminating illiteracy in India were made to a certain extent, when popular Ministries were formed in the Provinces for a brief period. When the National Government was formed in 1946, educationists endeavoured to develop a programme in this field, which would express the new national aspirations. In 1948, it was given the name of 'Social Education,' which is a broader concept of "Adult Education." Since then, the emphasis has not been on literacy only but also on on a better standard of living. In 1952, the scheme of 'Community Projects' infused fresh enthusiasm among social educationists.

SOCIAL EDUCATION

Social Education aims at promoting social harmony and strengthening social solidarity among people. Social harmony and social solidarity are things of value, and they help towards achievement of larger national ends. The social harmony aimed at by social education is thus a part

of the dynamic social movement in India. It makes people conscious of the significance of the country's Five Year Plans and enthruses them to participate in it. It also serves as a bridge between centres of research and the homes and hamlets where the common people live. It helps to bring to the people the benefits of the new knowledge. It helps people to understand and gain knowledge of the basic essentials of a healthy life, civic education, etc.

As a large part of Indian population is illiterate, literacy has become one of the most important programmes of social education. The following figures present a fairly good picture of literacy in India.

- (i) Percentage of literacy in 1951
(the latest census year) ... 16.6 %
- (ii) Percentage of literacy of children
(below 10 are excluded) .. 20.0 %
- (iii) Literacy among men ... 24.9 %
- (iv) Literacy among women ... 7.9 %
- (v) Literacy in urban areas ... 34.6 %
- (vi) Literacy in rural areas ... 12.1 %

If India wants to keep pace with the advancement of the modern world, the raising of the general standard of living everywhere and achievement of total literacy are most essential. This was the sole aim of the Adult Education movement in the country prior to 1948. The Social Education movement too inherits the same aims and is endeavouring to deepen their significance.

COMMUNITY PROJECTS

Before the Community Projects commenced working, there were about 40,000

classes in India imparting literacy to nearly 4,00,000 people annually. By the beginning of 1956, the community project organisation had established 75,000 literacy classes with an enrolment of over 6,00,000. This is a good contribution towards the liquidation of illiteracy. Yet we have to admit that the present literacy effort in the country is inadequate, in the face of the challenge presented by the mass illiteracy and hence needs greater momentum.

Sometimes literacy classes develop into follow-up groups and these into community centres which provide a meeting place for the community. By this means, it is hoped that the community may develop an *esprit de corps*. The community centres in India have various programmes, most of which are taken up by the State Education Department. By the beginning of 1956, 63,000 community centres were established in about 800 Development Blocks throughout the country. These community centres organised 1,69,000 programmes, mostly recreational. The organisation of the community centres is encouraged by the Ministry of Education. During the First Five Year Plan, 454 schools were started to function as school-cum-community centres and 160 model community centres were actually set up.

YOUTH CLUBS AND LIBRARIES

Youth Clubs have been formed and are inspired with a deep social educative spirit inasmuch as they teach youth new ways of group life. They undertake the responsibility of protecting the village against outside undesirable influence. They are also responsible for agricultural projects.

As a follow-up of literacy classes for the education of the masses, libraries have a place of importance. No doubt, for the present, the library services in the country are in their infancy. There are hardly 32,000 libraries throughout the country, and these too are not well

furnished and have a considerable portion of trash. In short, there is hardly one book for every 50 of our people and only 10 of them are estimated to have read only one book in a whole year.

In order to knit them together, the Government of India has established District and Central State Libraries to serve the towns and villages in their respective areas. During the First Five Year Plan, out of a total of 320 districts in India, about 100 were equipped with libraries. It is hoped that every district in India will have its own library by the end of the Second Five Year Plan.

RADIO AND FILMS

All India Radio plays an important role in liquidation of illiteracy. Twenty-two stations throughout the country broadcast programmes for women, children, farmers and villagers in almost all Indian languages and in English too. The Ministry of Information and Broadcasting have set up nearly 22,000 community sets all over the country by sharing the expenditure on the radio sets with State Governments.

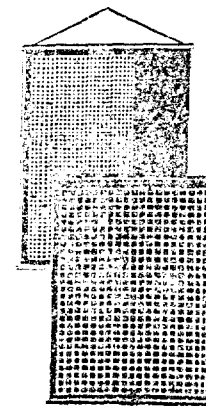
Exhibitions and film-shows have also played an important part in eradicating illiteracy in the country. Till March 1956, the community projects in different States had distributed 20 fully equipped mobile cinema vans, 335 full, equipped trailers and 208 magic lanterns and filmstrip projectors. Some States have good audio-visual departments to support their programmes of visual education.

As regards personnel for the work, there are the local voluntary workers in villages, towns and cities of India, who, it is creditable to them to say, devote a part of their leisure hours, without any remuneration, to work out some aspect or other of the social education programme for liquidating illiteracy, without any remuneration. By the beginning of 1956, some 11,325 village level workers were on the job in the country.

In fact, it is the Social Education Organiser who is now the backbone of the social education personnel of the country. State Education Departments also organise short courses for the training of literacy teachers. Recently, in cooperation with the Ford Foundation, a scheme was worked out to train 42,000 teachers in the course of the next five years for a comprehensive course. The Government of India have also been sponsoring literacy workshops since 1953 for the training of authors for producing reading material for neo-literates. Each workshop trains about 20 to 25 authors within the period of a month. Besides learning the techniques of writing for neo-literates, the authors are also expected to produce some

reading material during the workshop period.

In brief, the movement has certainly some ideals before it, but ideals cannot be measured in terms of mathematics, and people can realise them only in terms of their striving and capacity. Thus, it can be said with certainty that the community projects have brought a sense of purpose and joy to the lives of the people in villages and that social education has played a satisfactory role. If the villagers of India to-day are buzzing with greater activity than ever before, credit for this should go to the social education movement only.



A thing every educational institution must essentially possess !!

"Megh-marked Slated Roll-up Black Boards are the things which each and every educational institution must necessarily possess because :

1. They are so manufactured as to suit and facilitate the work of all subject teachers.
2. They are hangable, portable, writable with chalk, erasable with duster and visible from any angle due to their scientific colour.
3. They are tested with great satisfaction by eminent educationists at home and abroad and are patronised by reputed Heads of famous educational institutions.
4. They are recommended for use by Directors of various States in Bharat.

For FREE illustrative literature and testimonials please contact:



Megh Slate Factory (Private) Limited.

POST BOX No. 24,
BARAMATI (Poona), INDIA.

Books, Maps and Globes for Libraries

READ AND TELL by C. S. Ehandari, J. W. Spencer and S. K. Ram.

Books 1 & 2 ... Each 55 nP; Books 5 & 6 ... Each 90 nP.
3 & 4 ... Each 75 nP; Books 7 & 8 ... Each Re. 1/-
NEW PLAN SUPPLEMENTARY READERS; Gen. Editor,
Dr. J. F. Forrester.

Grade I.

Book 1A : Simple Stories ... As. 5
IB : More Simple Stories ... As. 5
2 : Two Cats & Other Stories ... As. 6
3 : Little Stories for Children ... As. 6

Grade II

Book 1 : Tales of Old ... As. 8
2 : Faithful Dog & Other Stories ... As. 8
3 : More Tales of Old ... As. 8
4 : King Arthur & His Knights ... As. 8

Grade III

Book 1 : Two Brothers & Other Stories ... As. 10
2 : The Shepherd Girl & Other Stories ... As. 10
3 : The Magic Horse & Other Stories ... As. 10
4 : Jules Verne : Round the World in Eighty Days ... As. 10

Grade IV

Book 1 : Treasure Island ... As. 12
2 : Stories of Vikramaditya ... As. 12
3 : Dickens : Great Expectations ... As. 12
4 : Some Great Men and Women of India ... As. 12

A SECOND BOOK OF ENGLISH IDIOMS by V. H. Collins
Rs. 10-2-6

A BOOK OF ENGLISH PROVERBS by V. H. Collins ...
Rs. 8-8-6

A DESKBOOK OF CORRECT ENGLISH by M. West and
Kimber, Rs. 8-8-6

Tamil Books.

Hemming : Mankind Against the Killers ... Re. 1-50
Padmanabhan : Napoleon Bonaparte ... Re. 1-00

Murray : Gandhiji : The Story of his Life ... Re. 1-4-0
Sykes : Rabindranath Tagore ... Re. 1-60
Higham : Pioneers of Progress ... Re. 1-00
Johnson : Marco Polo ... Re. 1-00
Schweitzer : Out of My Life and Thought ... Re. 1-75
Hughes and Hughes : Learning and Teaching ... Rs. 6-50
Isaacs : The Children We Teach ... Rs. 2-4-0
Longmans' Historical Playlets ... Re. 0-75

Things We Use Series.

Each Re. 0-40
Book 1 : Tea, Sugar
2 : Pencil, Rubber
3 : Rice, Salt
4 : Soap, Glass and Plastics
5 : Woollen Blankets and Cotton and Other Threads
(In the Press.)

Telugu Books.

Murray : Gandhiji : The Story of his Life ... Re. 1-4-0
Sykes : Rabindranath Tagore ... Re. 1-60
Potts : Makers of Civilization ... Re. 1-15
Attwood : Louis Pasteur ... Re. 1-25

Kannada Books.

Deshpande : Basic Tools (In the Press)
Sykes : Rabindranath Tagore ... Re. 1-60

Malayalam Books.

Hemming : Mankind Against the Killers ... Re. 1-50
Sykes : Rabindranath Tagore ... Re. 1-60
Verghese : Bhasha Sahyam ... Rs. 2-00
Murray : Gandhiji : The Story of his Life ... Re. 1-25
Wall Maps. size 43" x 33" — Physico-Political, C. R. V. Each
THE WORLD (Tamil, Telugu and Malayalam) [Rs. 15.
ASIA (Tamil, Telugu and Malayalam)
INDIA (Tamil, Telugu, Malayalam and Kannada)
(In Preparation).

GLOBES.

Size 10" — Each Rs. 45/-
Physical, fully coloured, Political boundaries in red,
Mounted on brass base (Tamil, Telugu and Malayalam.)

ORIENT LONGMANS

36-A, Mount Road, Madras-2.

Gunfoundry Road, Hyderabad.

Our Educational Diary

BY
'PEPYS'

The headmasters of the Madras City Higher Secondary Schools to follow the University courses of studies, the medium in colleges should be changed into the vernacular.

[The Government of India is to be warmly congratulated on coming forward with this proposal. It is to be hoped that ample scope for learning the theory and the practice of any particular technical subject would be imparted to the students. Naturally, the study of the General Subjects will have to be curtailed to the minimum. It is also to be hoped that these technical schools would be gradually upgraded, so that these may function as full-fledged technical institutions, imparting an advanced study in the subjects. These may be called Higher Secondary Technical, working a 2 or 3 years' course of study.]

12-11-58. Speaking at the Principals' Conference, Sri C. Subramanyam pointed out that colleges had to face three problems; they related to the Pre-University class, the fee income and medium of instruction. He said that with the merger of the Pre-University Course in the Higher Secondary Schools, the Universities and Colleges will have quite a problem to face in the shape of a vastly depleted strength and fee income. The colleges have therefore even from now to order their economy having this in mind. Again, with the merging of the Pre-University classes in the Higher Secondary Course, the medium of instruction for these Pre-University Courses would revert to the regional language, and if the colleges wanted the students emerging out of these

Higher Secondary Schools to follow the University courses of studies, the medium in colleges should be changed into the vernacular.

[While I am aware of the fact that the change of medium to the vernacular in the University stage is a matter of conviction with the Education Minister, I don't see why, instead of changing the college medium of instruction, we should not turn out students in the Higher Secondary Schools with a good enough knowledge of English to be able to follow the college lectures. If students are keen on college education, they should work to deserve it. The remedy does not lie in cutting the feet to suit the shoe, but to stitch the shoe to suit the feet! If only it were laid down that students aspiring for college courses secure a pass in English testifying to their fair knowledge of English up to the old Inter. Standard, and the number of hours allotted for the study of English be increased during the entire High School Course, there is absolutely no need to change the medium of instruction in the colleges.]

22-11-58. Dr. A. R. Mudaliar, delivering the Convocation Address at Trivandrum, expressed concern at the way higher professional institutions like Medical and Engineering Colleges were being started in the country.

[As Dr. Mudaliar admits, this is due to a sense of frustration. Another potent factor is, admission to colleges are not made on merit, but on communal and social considerations. No doubt, this rush to colleges will cease with the opening of more polytechnics and purely technical schools as those proposed to be started by the Government of India.]

24—11—58. Dr. K. L. Shrimali said in the Lok Sabha that the Union Education Ministry was working on a scheme of compulsory social service for College students between ages 19 and 22.

x x x x

Sri C. Subramaniam said that a language developed by reason of its flexibility. He stressed the need for a language which really wanted to grow to absorb foreign words. He specially referred to the question of scientific knowledge and said that it was best to retain the international terminology for scientific and technical terms.

[This is an excellent piece of advice which is not sufficiently dinned into the ears of those who clamour for the change in the medium of instruction. For the last ten years and more, education in scientific knowledge has been carried on in schools, ignoring this piece of wholesome

advice. Much time and energy have been wasted over translating technical and scientific terms into the vernacular with the result, the students come to relearn their English equivalents again in their college courses.]

26—11—58. Speaking at Roorkee, the Prime Minister said the same thing. He declared: "Any attempt to coin artificial technical terms, as was being done by Hindi (and Tamil!) enthusiasts, would only stultify the language from developing in a natural way." (Italics used words in brackets are mine.)

x x x

The Kerala Education Bill was passed in the Assembly with two amendments, viz: (i) Anglo-Indian Schools are exempted from the operation of the Bill. (ii) The right of the minorities to conduct schools is left intact.

World Teachers on Education

Edited by

Sri T. S. Avinashilingam and K. Swaminathan

"This Souvenir, prepared and published to commemorate the Silver Jubilee of the Ramakrishna Vidyalaya, presents the thoughts on Education expressed by some of the Great Teachers of the World. Besides the utterances of the Masters, Buddha, Jesus, Mohammed, Sri Ramakrishna, Swami Vivekananda and Mahatma Gandhi, passages from great books like the *Upanishads*, the *Gita* and *Tirukkural* have been included. It will be too much to claim that this compilation is either exhaustive or is the best selection that could be made. All we care to hope is that this effort will be found useful and inspiring to those interested in Education."

Price Rs. 4=00.

Pedagogic Musings

By

Dr. E. A. Pires, M.A., Ph. D.

"The essays and addresses in this volume deal with a variety of topics on education."

Price. Rs. 5=00.

Copies can be had of:

B. G. PAUL & Co., Educational Publishers, Madras-1.

Work Camps for International Understanding

BY

M. A. SRINIVASA IYENGAR, B.Sc., B.L., B.T.,
Secretary and Headmaster, National and Rural Education Association Acharya Higher Secondary
Multipurpose School and Zonal Secretary (South), Bharat Yuvak Samaj, GOURIBIDANUR

(Continued from page 244 Nov. 1958)

(a) *Mannal labour projects*: The major activity of the camp was the manual labour project. The group was divided into two batches, and the following items of work were taken up for manual labour.

1. Hay-making on the collective farm, collecting hay with the help of machines and hand-tools, and making huge heaps, which would make up several lorry loads.
2. Constructing a community hall for the collective farm. The building was brought up to the roofing level.
3. Helping farmers in other farm-operations like collection of maize from the fields on lorries and filling store-pits with them, etc.

On the whole, about eight hours of manual labour was done by the campers, deducting about half an hour for going to the work spot on lorries and buses and returning to the camp after work was over in the same vehicles. During work-hours there would be intervals of rest in between work. The leaders of the work-groups intelligently assigned work to the campers, according to their capacities. The farmers—men and women of the collective farm—also joined us in the work programme. Some of them were supplying water, apples and fruits to the campers during rest intervals and many happy and pleasant hours were spent in discussions and conversations with the local peasants in between work. The weather was warm and pleasant, and there was no need for the use of warm clothing. Some of us used the blue work-clothes supplied to us during manual work.

LXIV—12—3.

The manual labour project was the most important aspect of the international work camp, as it was the major source of insolation for international contact and friendship. All barriers of language and nationality, differences in habits of life, etc. would disappear before the sacred call of common work, and every one would establish intimate communion with the other through the language of cooperative work. This is the essence of a work camp of this type.

(b) *Games and Exercises*: During evenings between 6—30 and 7—45 P.M. games were being regularly played. Volley-ball was the favourite game. Basket-ball and football were also practised by some campers. Volley-ball and ping-pong matches were played during the camp period.

Every morning, immediately after rising, some warming up activities and mass drill were being carved out by some of the campers, who were interested in them. Some athletes did exercises in parallel, bare weight-lifting and Roman rings.

(c) *Discussions and lectures*: Generally these were organised on the following topics—youth movements in France, Hungary, the Soviet Union, Poland, India and the Sudan, the Service Civil International and its activities in various countries, and the World Federation of Democratic Youth, its objectives, ideals and activities in various countries. One of the campers would initiate the discussion on the topic of the evening with a brief account and discourse. This would be translated to the various language groups simultaneously, and the lecturer had to speak at a slow pace. This would be followed by questions and answers

leading to a discussion on the topic. I had the privilege of initiating the discussion on the youth movement in India, and its contribution to world peace.

The landing of American troops in Lebanon was an event which created great agitation among some of the campers for a few days. The camp chief on behalf of the Soviet youths in the camp, proposed that the campers should vehemently protest against American and British intervention in Lebanon, by a resolution, and that copies of this resolution should be sent to the United Nations Organisation and the Governments of United States of America and Great Britain. This suggestion invoked varied discussions among the members of the camp. The majority of members (about 58 out of 69) supported the resolution, and signatures for these resolutions were obtained by them in a ceremonious manner. As each delegation signed the resolution, flashlight photographs were taken.

We, the two representatives of the Bharat Sevak Samaj, and our friend from the S.C.I. (Indian branch), refused to sign the resolutions. Attempts were made to convince us about the justice of the stand, but we had to differ from the others. The following were some of my reasons for not signing the resolutions—

1. The position of the Indian Government with regard to this event was already expressed by our Prime Minister. We were simple work-campers here on behalf of a non-party organisation like the Bharat Sevak Samaj, and we did not want to enter this political controversy and express an opinion when we were not posted with all facts. Moreover, such controversies are beyond the purview of a work camp.
2. There was no unanimity of opinion among the campers on this issue. There were some, though in a minority, who were against any resolution being sent at all.

In a work camp for international understanding, we should not do anything which will break the party into groups. We should be unanimous, if at all we want to express an opinion.

3. The resolution that was drafted was negative in character. It condemned certain Governments. Instead a resolution of a positive nature, which merely stated that the situation in Lebanon was serious and hence it was the duty of the United Nations to take such steps as were necessary to restore peace, could be considered without casting aspersions on Governments.
4. We needed time to consult our organisation before taking a decision.

Mr. Charles, the representative of the W. F. D. Y and the camp chief, called us for a private interview, and we placed our opinion before him. Shri. Amritlal was definitely of the opinion that under any circumstance, we should not sign the resolution, as our organisation was a non-political organisation. That settled the issue and we regretted our inability to sign the resolutions and telegrams. In the course of my discussion with them, I made it clear to the W. F. D. Y. representative and the camp chief that the B. S. S. and B.Y.S. were friendly with all youth organisations in the world like the W.F.D.Y and the W.A.Y. Finally, they appreciated our stand.

Lectures from outside guests were organised on the following topics on a few evenings:

1. Kolkos Stalina—its organisation, problems and management (before our arrival in the camp.)
2. The industrial and economic possibilities of the Belgorod Region.
3. The Consomol organisation in the Belgorod region.
4. Facts about the Red October Kolkos.

5. Descriptions of the fatty acids factory in Shebekinov and the tractor factory at Kharkov.

These lectures were also followed by questions and answers.

(1) *Free time activities, etc.*

During free time, the campers came into close contact with one another, and tried to understand each other in spite of the language difficulty. Moscow Radio was always on the air through the loud-speakers in the compound. There was a television set in the common room, which could be used whenever desired. Chess, draughts and other indoor games could be played in the common room. Dancing was permitted in the common room for those who wanted to participate. Group singing and group dancing were practised by all the campers, whenever there was a possibility, to the accompaniment of instrumental music. Film shows were organised on several nights at the local theatre of the Kolkos. A few Russian entertainment films were exhibited, mostly picturing events of the Revolution. Another useful free time activity was the visits that were organised to the families of farmers in the Kolkos, and personal contacts with them. I visited three families during the period of the camp. The interpreters helped us to get replies to our questions, and the farmers gladly answered all our questions and treated us with the utmost hospitality and cordiality.

Some of us visited a small rural church on a Sunday morning—the only one for that vast area—which was about two miles from the camp site. This was a Greek orthodox church. The few old men and women who were in the church, went through an elaborate church service, which lasted for nearly two hours, reciting sacred hymns and worshipping Christ with candle-lights and flowers. The younger generation never believe in God or religion.

Some of the evenings and nights were spent in participation in youth festivals and cultural programmes with the people of the Kolkos and surrounding areas. A typical youth festival was organised one

evening in a beautiful valley between two hillocks, for the people of the area surrounding Kolkos Stalina. The place is a beauty spot in the midst of rich and luxurious Nature. Thousands of men and women, young and old, assembled on that evening in beautiful and clean dress. Games, entertainments and cultural programmes were organised. Fire-works were exhibited in the night. Some fancy games were played. We were warmly welcomed and we mixed with the people and talked to them about all things through our interpreters. On a wooden dais arranged on the hill slope, music was played to the accompaniment of a band and other instruments. A number of Russian dances were performed. The evening was very enjoyable and we returned at about 9 P. M. in the night.

At the Palace of Culture in Shebekinov Fatty Acid Factory, a very grand reception awaited us. The cultural programme given by the hosts included group songs, group dances, recitations, humorous conversations and the like. Towards the end we also sang a few songs from each country, and I sang a national song in Hindi. This Palace of Culture was a very big, palatial building with a theatre and auditorium in the centre, surrounded by a gymnasium, a catering section, reading room, library, etc. A similar cultural programme was arranged for us on the day previous to our departure from Kolkos Stalina as a send-off to us by the peasants. The programme was interesting.

The visit to the youth pioneer camp near Shebikinov was very stimulating. The young pioneers received us with warmth and affection, showed us the several parts of their building—the kitchen, the museum, the dormitory, the playground, the open air theatre, the study room etc. They also gave a variety show, including dance dramas, doll play, athletics, recitations and the like.

We also visited a few nursery schools and creches, a few dairies attached to the Kolkos, and had an idea of the varied activities in the life of a Kolkos.

The only Dictionary that deserves to be the Students'
companion.

MARTIN'S AN EXPLANATORY DICTIONARY

Pages, 1203. 2nd Revised Edition. Price, Rs. 9.

35,500 words defined. 268 illustrations.

Martin's "Explanatory Dictionary" is not the usual type of Dictionary, meant for the English people. It is a Dictionary with the important difference that it is compiled to meet the requirements of the Indian student learning English, a language quite foreign to him. *The Social Welfare* considers Martin's Dictionary as without question his most ambitious and most meritorious work.

"The definitions of the words given are simple and easily understandable, and Mr. Martin has made liberal use of illustrative sentences and phrases to make the Dictionary really 'Explanatory'."—*The Illustrated Weekly of India*.

"The Dictionary is well planned and the illustrations are helpful."—*The Progress of Education*.

"The pronunciation is made as easy as humanly possible."—*Blitz*.

"This monumental work."—*The Whip*.

"In all these ways, Martin's Explanatory Dictionary is a welcome improvement on the 'Oxford' or 'Chambers'."—*The Indian Review*.

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Agents for South India :—

THE CHRISTIAN LITERATURE SOCIETY, PARK TOWN MADRAS, 3

On another occasion, a treat was arranged for us on the hill slope by the banks of the river, and all the campers were luxuriously treated with vodka, the Russian national drink. As we two, the representative of the Bharat Sevak Samaj, were against drinking, we abstained from drinking, and we could help the others who were fully drunk, to get back to the buses after the programme was over. After the luxurious treat, a cultural programme in the open air on the hill slope was organised, and the usual programme of dances, recitation, mimicry, acrobatic feats, group singing etc. was gone through. Hundreds of local peasants, men and women, witnessed this show.

In some of these cultural evenings, we three from India sang our national songs together, whenever there was a call for India to join the programme.

(J) Farewell Session :

On 30th July 1958, after a heavy dinner in the afternoon, we had a farewell meeting presided over by the camp chief. Every one expressed his gratitude to the sponsors of the camp for the luxurious manner in which the campers were looked after by the host country. On behalf of the Bharat Sevak Samaj and Bharat Yuvak Samaj, we presented a National Flag to the Soviet Youth Committee, and the Bharat Sevak Samaj flag to the World Federation of Democratic Youth, and a nice garland to the Service Civil International through their representatives. The Soviet Youth Organisation gave a souvenir-presentation article to every foreign camper on the previous night at a similar session.

On the 31st morning, after the morning breakfast, we left Kolkos Stalina by special buses, and a large gathering of peasants saw us off at the camp site.

(K) Excursions and After-Camp Programme :

During the period of the camp, excursions had been organised to surrounding collective farms, a youth pioneer camp, the fatty acid factory at Shebikinov and other near by places.

After the camp was over, on 31-7-58, we were taken to Kharkov, an industrial centre in the Ukrainian Republic. We had to pass through Belgorod city, and some of our Soviet friends left us on the way. At Kharkov, we saw the following:

1. The park and the Children's Railway organised by young children themselves.
2. A big Children's Sanatorium—a wonderful place for children.
3. The Tractor Factory—a huge industrial enterprise.
4. The Revolution Memorial.
5. Important places in the city of Kharkov.

The same evening we left for Moscow by train.

On 1-8-58, we were in Moscow by 11 A. M. in the morning. From 1-8-58 to 6-8-58 a series of visits were organised in Moscow city, and we had a clear picture of Moscow city—its beautiful parks, its shopping areas, art gallery, the Kremlin, the Mausoleum, the University, the Stadium, the Metro system, the Hospital, the Construction works, Bolshoi theatre, the Cinoroma theatre, and other important places, including the Agricultural and Industrial Exhibition. Special buses were arranged for us every day. We visited the Indian Embassy and met some friends there. On 7th August, early in the morning, I left Moscow for India via Kabul.

(L) Evaluation of Camp life and its Programme :

On the whole, camp life was very interesting and enjoyable. The international friendships and contacts we made in the camp are of very great value to us. The camp and its programme have also given us an insight into the life of people in the Soviet Union and their social life and structure. There was not much for us to learn in the camp by way of camp organisation methods and techniques. The farewell session of the camp also served as an evaluation session and several members expressed their views on

the camp. The following are some of the defects of the camp.

1. The duration of the camp was very short, considering the magnitude of a camp like this. The quantum of manual work was also reduced in view of the shortness of the duration of the camp. It was felt by some that the camp should have been in session for three or four weeks.
2. More democratic methods of camp administration should have been followed. The camp administrative committee was a very small one, and it had perhaps only three nominated members representing the three sponsoring agencies. The campers had very little opportunities for effectively expressing their opinions regarding camp programme and aspects of camp life. The camp committee should have been elected by the general body of campers.
3. The strength of the camp was very large, and it was difficult to develop intimate personal contacts with all campers.
4. The film shows were considered to be too many and not very interesting.
5. The manual labour programme, though not very strenuous, occupied the major part of our daily routine, and there was not much free time for attending to personal work like writing letters etc. The programme was very tight.
6. The playing of the Moscow Radio all the time in the camp was not very much to the taste of some campers.
7. Some members felt that the quantum of work turned out was not proportionate to the amount spent in the camp. Since the manual labour programme is only a means to an end, the end being international fellowship and fellow feeling, this need not be considered as a serious drawback.
8. There should have been greater opportunity for the campers to

express their opinion in the discussion groups, and more time should have been allotted for the purpose.

9. The introduction of politics in the camp programme by bringing in the Lebanon issue was not proper and desirable in a work camp of this type. In Work Camps for International Understanding, attempts should be made to find ways and means of mutual understanding, without entering upon controversial political issues. This is outside the scope of a work camp.
10. The excursion programme could have been more elaborate and some important cities of the Soviet Union like Kieve, Leningrad, Stalingrad etc., could have been included in the programme.

These and a few other defects can be considered very minor, when we think of the extra-ordinary benefits we derived out of this camp experience. The Soviet people and young men were very kind to us, especially to us who were from India, and they tried to make our stay in the Soviet Union as instructive, pleasant and happy as possible. We also had an insight into the Soviet system of social organisation, their life and activities. We thoroughly enjoyed the international living of the programme. The camp chief, Slava Shevchuko, was very cheerful, helpful, courteous, and at the same time politely strict in enforcing camp discipline in as mild a manner as possible. The great Russian group songs are still melodiously ringing in my ears, reminding me of their patriotism and their love for their country. The other international songs that we sang in a group in a circle, remind me of the great human family, of which we are members, irrespective of race, language and national barriers. My grateful thanks go to the host country, the sponsoring organisations, the Bharat Sevak Samaj and the Bharat Yuvak Samaj for giving me this great opportunity in my life.

Jai Hind! Jai Jagat !!

EDITORIAL

Education and National Unity :

The subject fixed for a symposium at the General Sessions of the XXXII All India Educational Conference meeting at Chandigarh towards the end of this calendar year is "Promotion of national unity through education." The theme chosen is a timely warning about the dangers into which we are drifting. The disease of disunity and disintegration did not die with partition and independence. On the other hand, it has been gathering strength insidiously and manifesting itself in a thousand ways all over the country. Communal rivalries have been allowed to flourish like the green bay tree, though every effort has been made to keep them discreetly hidden, while encouraging them heartily in private. Scarcely an important administrative decision is made without being suspected to be coloured by communalism. And even major policy decisions are often believed to be taken on communal grounds. As if all this were not enough, linguistic jealousies have now boldly come out into the open. It seems unlikely that the modern politician, in his frantic search for the votes of all those enfranchised under adult suffrage, will give up such easy means of winning elections.

As education to-day is dominated by politics, it is no easy task for educationists to arrest through education the growing disunity in the nation. They can remind the rulers that national unity cannot be taken for granted, nor imposed from above on the Western model. It is something living and organic, and has to be nurtured into robust growth. And this can be done only if history is not ignored and a blind eye not turned towards the harsh realities of the existing situation.

As a nation we have developed through millennia distinctive ways of thinking, feeling and living. It is futile to ignore them or to abuse them or to pretend that they have disappeared overnight. We must take note of the fact that in India we are not likely to have a simple national loyalty as in the Western countries with homogeneous populations. The wise course

is then to allow for lesser loyalties, communal, linguistic, religious and other, in a pattern where patriotism is stressed as the greater and more inclusive loyalty. This is a job as much for the politician as for the teacher.

So far as the teacher is concerned, he may be required to teach Indian history and geography so as to bring out the fact that unity in variety has been the basic principle of Indian civilisation. Our courses of study must be so reorganised that every Indian with any pretensions to education will be acquainted with the great achievements of Indian culture in art, science, philosophy and literature. The study of Sanskrit may be encouraged and promoted as contributing towards this end. Translations from one Indian language into another may be welcomed and patronised.

It must be realised that any attempt to displace English as the medium of instruction in the Universities or as the official language at higher levels of administration will endanger national unity in a grievous way. It will give a field day to disruptionists and language fanatics. Already in the south, we are familiar with widespread and well advertised movements for a sovereign Dravidasthan or a sovereign Tamil State, without any political link with the rest of India. Any hasty decision about the official language or the medium of instruction in the Universities may well have the effect of dividing India into a number of hermetically sealed linguistic compartments, each demanding sovereignty and independence. That is a consummation to be avoided at all costs.

As Dr. Shrimali, Union Minister of Education, is presiding over the Conference, this problem, as well as the many others that will come up for consideration at Chandigarh, is certain to be tackled with responsibility and realism. And we hope that this annual stock-taking will give a definite lead in respect at least of some of the many matters over which we have been hearing divided counsels.

MINERVA



GUIDES

THERE IS A MINERVA ANSWER TO EVERY QUESTION

MADRAS UNIVERSITY

PRE-UNIVERSITY 1959

	Rs. nP.
English Poetry (Text & Notes)	1 75
Choice Reading (Guide)	2 50
Tom Sawyer	1 00
Dr. Schweitzer	1 00
Merchant of Venice (Text)	1 50
Do (Notes)	1 87

INTERMEDIATE 1959

Julius Caesar (Text and Notes)	3 12
Do (Text alone)	1 50
Do (Notes alone)	1 75
Minor Poems (Text with Notes)	1 87
Excursions into English Prose (Guide)	2 50
Citizen of the World (Guide)	2 25

INTERMEDIATE—(Contd.)

	Rs. nP.
Dotheboys Hall (Guide)	1 05
Tagore : My Early Life (Guide)	0 94
B. A. 1959	
Othello (Guide)	2 50
Henry IV. Part I (Guide)	2 50
Modern Poetry (Text and Notes)	4 06
Burke's Speeches (Guide)	3 75
Living Voices (Guide)	4 00
Art of Life (Guide)	5 75
Adam Bede (Guide)	2 00
Disraeli (Guide)	1 00
Everyday Life in Ancient India (Guide)	1 00

MINERVA GUIDES SECURE SUCCESS

THE MINERVA PUBLISHING HOUSE

24, Halls Road. :: Egmore, Madras-8.

Phone: 86650

BOOK REVIEWS

THE EISENHOWER BROTHERS
by Bela Kornitzer. Comet Books-Collins.
Price Re. 1/-

This book is the outcome of candid spontaneous answers to many impromptu questions put to the five living brothers of the Eisenhower family, of which the third, by no means a bad third, is the brightest star.

The attempt in this book, to treat Eisenhower as one of the four brothers rather than as the President of the United States is more than justified, and the value of the book in general as an inquiry into the heritage of the family and in particular about the brothers themselves is that of a revelation of the mighty forces handed down by their parents. It tells us, in no uncertain words, about the hard working, typical American family, affording an example of forces inherent in the American heritage, emphasising the principle that the essence of democracy lies in a democratic way of life and not in the comforts it provides.

A singularly brilliant trait of the family is brought out in a particular situation. Edgar Eisenhower says in answer to a question, "Which one of the brothers is closest to you?": "Well, in that respect, I think I regard each of my brothers pretty much as mother regarded all her sons. In fact, when a reporter asked mother whether she was not proud of her famous son, she asked, 'Which one?'"

The book is well worth a perusal; inasmuch as we could share the experience of hearing the brothers' voices. This

method of treatment has a greater appeal, more interesting too than any descriptive analysis or biographical sketch.

A. S. V.

XXIst INTERNATIONAL CONFERENCE ON PUBLIC EDUCATION 1958. Paris, Unesco; Geneva, International Bureau of Education. Publication No. 196. 1958, 172 pages. 5 Swiss francs; 8 sh. 6 d.; 1.75 dollars.

Representatives of seventy-one States participated in the XXIst International Conference on Public Education which unanimously voted two recommendations addressed to the Ministries of Education, one on the preparation and issuing of the primary school curriculum (23 clauses), and the other on the facilities for education in rural areas (47 clauses). In addition to the complete text of these recommendations, the volume contains the account of the discussions which preceded the vote—discussions which reflect the multiplicity of the opinions which are evident in a meeting grouping the higher authorities of the Ministries of Education from the different countries—and of the efforts leading to the drafting of a common declaration.

This volume also contains a summary of the discussions arising out of the presentation of the national reports on educational progress during the school year 1957-1958, reports which will be reproduced in the International Yearbook of Education, 1958.



"A series which is so markedly good."

NEW STUDY READERS

By

H. MARIN, M.A. (Oxon), O. B. E.

LATE PRINCIPAL OF THE ISLAMIA COLLEGE, PESHAWAR

A great responsibility lies on you, for it makes all the difference which series of English Readers you select.

"The PRIMER (90 pages) has been prepared to meet the need of teaching English as a foreign language. The text is well illustrated. Lessons proceed from singular to plural, masculine to feminine, assertive to interrogative. The ideas are simple and the filling up of blanks indicated will be a useful step in the learning of English.

"In READER I (95 pages) the chief aim is 'to provide material for sentence drill.' Many of the exercises at the end of each lesson are in the same form of sentence construction.

"READER II (131 pages) has lessons on a variety of subjects—stories, poems, dialogues, descriptions and talks on popular subjects written (except the poems) by the author. Short notes for help in understanding the subject matter and questions on the subject matter are found at the end of each lesson.

READERS III, IV and V are on the same model. The lessons are on different subjects suitable for pupils in Forms II or III to Form V.

 "A systematic use of these readers will help pupils to grasp the fundamentals of English usage.

"Mr. Martin's name is a GUARANTEE FOR THOROUGHNESS and as usual Messrs. Cooper have brought out a NEW and BRILLIANT series of Readers. It is hoped they will have the popularity they so richly deserve."—*The Educational Review*, Madras (March-April, 1938).

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Agents for South India :—

THE CHRISTIAN LITERATURE SOCIETY, PARK TOWN, MADRAS, 3

NEHRUJI'S

GLIMPSES OF WORLD HISTORY Rs. 10/-

AUTOBIOGRAPHY Rs. 4/-

DISCOVERY OF INDIA IN TAMIL (In Print)

ONLY LIMITED COPIES LEFT

Apply Sharp to:

BOOKS (INDIA) PRIVATE LTD.

135, Coral Merchant St., Madras.

Phone : 55644.

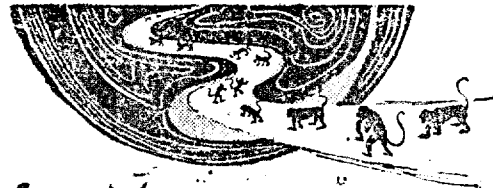
Post Book No. 1803.

Gram : Booksind.



MANUFACTURERS:

Kesari Kuteeram Private Limited
MADRAS-14



A way to the moon

(AN ANCIENT INDIAN TALE)

"Our parents are always saying that we are too young to know anything," complained the young monkeys as they met in a forest. "We are *not* too young," they cried. "And we shall prove that," said their leader. "We will form ourselves into a band, and then we can do just what we like."

When the meeting was over, they all went home. That night, they didn't sleep beside their parents; they slept all by themselves, in groups, on the topmost branches of the trees by a lake.

Around midnight, one of the young monkeys woke up. Looking down from where he sat, he saw the bright moon shining on the lake below.

"Get up, get up, my friends!" he shouted. "The moon has fallen into the lake. Let us go and pull it out before anyone else does so."

"Oh! What a splendid idea!" cried his friends. "How very famous we shall be!"

"The only way to reach that moon," said the leader, "is for us to form a chain."

So a long monkey-chain was formed, each monkey firmly grasping the tail of another. With a splash that resounded throughout the forest, the whole band, leader foremost, jumped plump! into the water—and there they died!

MORAL : Beware of the advice of those who merely *think* they know; listen to those who *really* know. Consider vanaspati. Leading authorities on health and nutrition agree that vanaspati is a wholesome food and a valuable addition to the Indian diet.

DALDA Vanaspati — the trusted brand of millions of housewives—is made from pure vegetable oils, according to strict Government specifications. An all-purpose cooking medium and a rich source of energy-giving fats, **DALDA** contains extra nourishment, too! There are 700 International Units of Vitamin A added to every ounce—as much as good ghee contains—plus 56 I.U. of Vitamin D. Yes, **DALDA** is more than a cooking medium—it's a food!

DL 440-758

HINDUSTAN LEVER LIMITED, BOMBAY

A PRODUCT OF HINDUSTAN LEVER LTD, BOMBAY.