

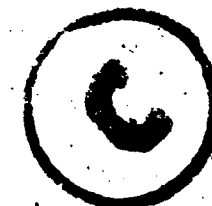
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**THE
EDUCATIONAL REVIEW**

Hon. Editor:
A. N. PARASURAM

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BY

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AND

C. A. CHRISTIE

PRINCIPAL, ROBERT MONEY TECHNICAL HIGH SCHOOL, BOMBAY

Pages, 247.

Price, Rs. 2.

PREFACE

This is the second book in the series entitled "A Simple Course in Grammar and Composition." It has been prepared strictly in conformity with the revised course in English for Standard X of Secondary Schools in Bombay. It will also meet the needs of High School pupils in other States who have studied English for over two years.

Part I of the book deals with Grammar. We would like to stress some of the special features of this section.

1. As in Book I, the language used both in the text and the exercises is within the vocabulary range of the pupils for whom it is intended.

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3. The process of simplification has not been confined to the explanatory matter and the illustrative examples, but has been extended to the exercises. It is hoped that the large number of simple and carefully graded exercises will stimulate interest in the study both of language and Grammar and will enable young learners to do their language assignments in a spirit of play.

Part II of the book covers the syllabus in Composition. The lessons on letter-writing, story-telling, comprehension and description have been so planned that pupils, even on their own, will have no difficulty in studying them. The topics selected for exercises deal with ordinary situations with which boys and girls of a certain age are quite familiar.

The aim of both the Grammar and the Composition parts has throughout been practical, namely, to enable students with a limited vocabulary, to speak and write simple but correct English.

It is confidently hoped that this book, like Book I in the series, will be found in every way suitable as a text-book of English Grammar and Composition, and will be well received by pupils and teachers of English in our Secondary Schools.

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The Educational Review

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VOL. LXIV

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NO. V

THE XXXII ALL INDIA EDUCATIONAL CONFERENCE

The 32nd All India Educational Conference met at a spacious pandal before the N. K. T. Kalamantap in the National Girls' High School, Triplicane, Madras from the 28th to the 31st of December 1957. It was attended by 3000 delegates from all over India.

THE EDUCATIONAL EXHIBITION

On the evening of the 27th, the Educational Exhibition organised in connection with the Conference at Lady Willingdon High School for Girls, Triplicane, was declared open by Srimati Tara Cherian, Mayor of Madras.

Mr. T. P. Srinivasavaradan, on behalf of the Reception Committee, welcoming the chief guest and the delegates, said the exhibition had been planned to point out the special features of Madras education.

Mr. K. T. Koshy explained the lay-out of the exhibition. The subjects on view included drawings and paintings by children, a section on diversified courses, Basic Education and child education, a few articles made by blind children and a section on the march of science.

Mrs. Cherian praised the efforts of the exhibition organisers. Such exhibitions, apart from their interesting and instructive aspects, also were necessary to show the people the progress they had made in educational spheres. Teaching plans

and methods could be modified by such deliberations.

Mrs. Cherian said planning, action, trial and error, wholesale adoption of teaching techniques and sometimes, adaptation of such techniques from foreign countries, were all necessary for educational progress. She referred to the institution of the M.Ed. course in the Madras University, and said that graduates should come forward with original and constructive ideas, which could be implemented.

The Mayor also suggested that cheap brushes and paints could be manufactured, so that thousands of poor children could be helped in bringing out their artistic talents.

She advised teachers to make school life interesting to students and thus give facilities for free play of their creative activities.

Professor Dewan Chand Sharma proposed a vote of thanks.

Among the exhibits those relating to child education materials presented by Sri S. Jagannadhan and those relating to the learning mathematics without tears organised by the Muthialpet High School, Madras, were note worthy. The pictures painted by the pupils of the Mettupalayam High School were good.

WELCOME ADDRESS

Sri C. Subramaniam, Minister of Education and Finance, Madras, welcomed the delegates on behalf of the Reception Committee. At the outset, he pointed out that Madras had a special relationship to the conference, for the very idea of this conference originated in the mind of a Madras educationist, Professor Seshadri. He then paid a tribute to the work done by successive conferences. "After perusing these proceedings," he observed, "I began to wonder why it became necessary in recent years for Commissions and Committees to go out and collect evidence."

Quoting elaborately from the presidential address delivered by Sir P. S. Sivaswamy Iyer at the Educational Conference held at Madras in 1929, he remarked that many of the defects then pointed out continued to flourish. He then proceeded to ask:

"What are we to infer from the continued persistence over a generation of disorders in the educational system for which the diagnosis and prescription have been available all along? Does it mean that the Governments of the country have been neglecting the educational system? Or does it mean that the entire teaching profession of the country is unequal to its tasks? Is the educational system suffering from some deep seated ailment which has become chronic and irremediable?"

Answering these questions, Mr. Subramaniam said he had no doubt that their educational system was basically sound. But it was being subjected to unprecedented strain. If popular demand had remained static, the various suggestions for improvement by experts from time to time would have been successfully adopted. But the mass awakening of the people had been so widespread and the pressure of their demand for expansion of facilities had been so strong that "it has proved to be impossible both to expand and improve

at the same time." A good deal of the criticism directed at the educational system also turned out on analysis to be a "misdirected protest against the employment situation."

Describing the rapid growth of education in Madras, during the last two decades, the Minister declared that the time had now come to be more systematic in dealing with educational expansion. "Wastage of every description has to be sought out and eradicated. At every stage of education we have to halt expenditure at its present level and then to look around and carefully scrutinise every proposal. The mere fact that a proposal is academically sound and desirable is not sufficient. We have to weigh the advantages against the cost involved and accept the proposal only if and in so far as it will fit into a cost-controlled plan with clearly defined targets and scheme of relative priorities."

"So far the progress of education has been a process of unplanned growth. Unplanned growth is too costly. We cannot afford it. Henceforward it has got to be a process of Planned Development, organised strictly on a cost-controlled basis."

Sri Subramaniam detailed the Madras scheme of reorganisation of education on such a basis. The Government of Madras have decided that so far as general school education is concerned, it should be reorganised in the manner advised by the Legislature Committee as an integrated 7-year course of elementary education, followed by four years of secondary education, this being divided into academic and diversified courses on the lines recommended by the Secondary Education Commission. It was further decided that this reorganisation should be effected over a period commencing next year and ending with the end of the Third Plan period. Concurrently with this reorganisation, a phased programme of expansion

was also to be undertaken on the basis of compulsory enrolment for the first five years of school education.

After explaining in detail how they, in Madras, proposed to organise cost-control of planned development of elementary and secondary education, Mr. Subramaniam said how helpful it would be if their policy and plan were to be part of an all India policy. While, under the Constitution, every State was free to decide these matters as it liked, under a system of national planning, it was in practice unavoidable that the fundamental basis should be on an all-India level. He hoped the Conference would succeed in crystallising the frame-work of an all-India Education Plan.

Finally, Mr. Subramaniam pleaded for similar planning in regard to higher education, properly relating it to prospects of employment and the best possible use of available institutional resources.

Sri P. V. Rajamannar Acting Governor of Madras, said that, speaking as a layman and not as an educational expert, he felt that any system of education devised for a State must be ultimately based on certain fundamental ideals. If the ideal was to produce technical experts who could be utilised for industrial projects, the emphasis should be on Sciences, particularly Applied Sciences, with stress on practical training. If, on the other hand, the ideal was the development of human personality in its manifold aspects, the study of the Humanities became absolutely essential.

There had been a great deal of uncertainty as to the ideal to be adopted for this country. India was wavering between two ideals—the ideal which ran like a thread throughout the ages of her history, and the ideal which had held sway in the West in countries like Europe and America. It was quite true that nothing could be constant in this world and mere conservation

without change would lead to stagnation, but mere change without conservation might lead to a passage from nothing to nothing and its final integration might yield a mere transient non-entity. A culture which attempted at an imitative make-up was bound to be blown away by the winds of time.

This wavering between ideals was due to the peculiar situation in which India found herself to-day. Though politically free, she was still economically not self-sufficient, and so he could very well understand the marked emphasis on Scientific and Technological education. But on that score he did not think there should be a neglect of the Humanities. India would certainly make use of the machine, but God forbid that India should ever place the machine before man. He said this, because he saw signs of an attitude of worship and exaltation of the machine. He hoped that he would not be described as unpatriotic or atavistic, if he sounded a note of warning. A warning appeared necessary when he witnessed the sorry spectacle that to-day faced the Western world where the machine had almost replaced man and where device after device which tended to depersonalisation and resulted in the emptiness and meaninglessness of man was paving the way for a total disintegration and degradation of the human personality.

In the matter of University Education, what struck him was the duplication of the courses which India could not afford in her present state of poverty. He therefore suggested that there should be an attempt at planning and co-operative effort in higher University education, particularly in the sphere of research. There could be specialisation in particular institutions.

On the much debated question of religious instruction in a secular State, the Governor suggested a practical way out of it satisfactory to all and complying with the constitutional provisions. Th

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pupils might meditate in silence for a quarter of an hour or so, before the commencement of the regular classes every day. Dr. Tagore adopted the system in Santiniketan. Mr. Rajamannar had no doubt that this would exert a subtle influence on the pupils in the long run. Common prayers and songs having universal acceptance were not also ruled out.

Another suggestion which the Governor put forward for developing the spiritual content of students was that all the boys should participate in festivals pertaining to all religions, so that non-Christians might observe the Christmas with the Christian children and *vice versa* in relation to the Muslim and Hindu festivals. If this were done, communal strife would have no occasion to raise its ugly head.

Mr. Rajamannar concluded that the aim of education should be the development of human personality in all its aspects so as to "build well-rounded, whole human beings and not over specialised human beings."

Presidential Address

Dr. C. D. Deshmukh, delivering the Presidential Address, at the outset explained that he would be expressing his personal views which would not in any way commit the University Grants Commission, much less the Government of India.

Referring to the resolutions passed at last year's Conference, Mr. Deshmukh said that it had not been possible for him to find out what action had been taken by the various authorities concerned, or whether indeed the Conference was informed in due course of the action taken by such authorities. He had no doubt that the views expressed by the teachers on all these matters were carefully taken into consideration.

Then Dr. Deshmukh adverted to "a very fundamental document which is re-

produced in AIFEA News issue of July 22, 1957, namely, 'The Teachers' Charter for India.' He said he was sure that all the matters therein mentioned would receive their due measure of attention at this Conference. These matters related to the honouring by teachers of their own accepted responsibilities and guaranteeing to them such of the rights claimed as were conceded after due consideration by the various authorities concerned.

Dr. Deshmukh then explained the powers and limitations of the University Grants Commission and referred to some of their policy decisions. Speaking of the provision in the University Grants Commission Act for the application of the Act to institutions for higher studies other than Universities which might be deemed to be a University for the purposes of the Act by declaration of the Central Government on the advice of the Commission, he said so far no regulations had been made in regard to such recognition, although a few institutions had been assisted by the Commission as if they were Universities, and a recommendation had been forwarded to the Central Government to declare an important institution for higher education to be deemed to be a University.

Explaining the basis on which the Commission gave financial assistance to Universities, he said the block grants needed for the maintenance of Central Universities were recorded as non-Plan expenditure. In regard to other Universities the Commission had to ensure that no grant made by it would form part of the ordinary maintenance expenditure during the Plan period. This condition, however, was liberally interpreted part of the salaries of teachers of new departments or additional teachers, as well as part of supplementary payments to teachers being regarded by the Commission as development and not as maintenance expenditure. In regard to the teachers in affiliated colleges, the offer of the University Grants Commission was made only recently. There

were only isolated cases of private managements having agreed to share 50 per cent of the supplementary payments, no State having so far come forward to make any part of this matching contribution. "It has even been suggested to the Commission that it should at least pay to the University concerned, say 50 or 80 per cent as the case may be, so that the teachers might at any rate be partially benefited. The Commission has not been able to accept this suggestion, for the obvious reason, that once they were to agree to such an arrangement, then for all time to come Universities and State Governments and private managements will regard themselves as completely absolved from any responsibility for meeting the cost of any improvement in the emoluments of their teachers. In the case of affiliated colleges for women, the Commission has, however, agreed to relax the conditions to the extent of advancing their share from 50 to 75 per cent."

While it was true that private managements had borne the lion's share of raising funds for higher education in this country, he said, it should be realised that not a little of their contribution in the past was indirectly at the cost of lowpaid teachers. But in recent years there was increasing regulation as to the scales of salaries payable to the teachers of affiliated colleges. "If the private managements are to continue to discharge their basic function, then they must provide economic overhead machinery for running the institutions and must continue to be charged with the responsibility of tapping sources of private charity and philanthropy. On balancing all these factors, private managements should, to my mind, undertake to raise at least 25 per cent of the matching contribution, leaving the other 25 per cent to be raised by the State in which the institution is situated."

So far as the States were concerned, many schemes involving matching contributions were added to the First Plan. These

faced the States with a choice between two evils, namely, rejecting a scheme for some improvement or development, or adding to their already onerous responsibilities. For understandable reasons nearly all the States chose the lesser of the two evils, i.e., endeavouring to raise additional funds somehow or other, and in a large number of cases, this endeavour simply reduced itself to adding to the deficit and thus indirectly transferring the burden to the Central Exchequer. In the Second Plan in the first place, such additional schemes are the exception rather than the rule, and secondly, under the recommendations of the Finance Commission, adequate additions have been made to the resources of the State Governments to enable them to meet at least that part of the expenditure which has been included under the Revenue head of their budgets. No State need now be in a position to turn down any scheme of matching contribution such as is involved in the proposals in regard to teachers' salaries for want of funds. The development expenditure of one Plan period becomes part of the non-Plan expenditure in the ensuing Plan period, and a quinquennial Finance Commission is expected to ensure that all States are placed in funds adequate to enable them to meet their legitimate non-Plan expenditure." It was his expectation that no retreat would be necessitated from the betterment in the emoluments of teachers achieved during the Plan period with the help of the University Grants Commission.

The general protest against the scaling down of the expenditure on Education in the Second Plan, Dr. Deshmukh felt, was unrealistic. The determination of priorities was an essential feature of any plan, in view of limited resources available. As it was, the Second Plan would strain the country's resources to the utmost. Educationists in general and teachers in particular might continue properly to point out the dangers involved in not making adequate provision for consolidation and extension of education at all stages. But

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

WREN & MARTIN'S
A FINAL COURSE
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Pages, 448.

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PUBLISHERS' NOTE

This book of English Grammar and Composition is based on the well-known works on Grammar and Composition, by P. C. Wren and Henry Martin, which have been used as text-books in Schools all over the country for a large number of years. It has been prepared primarily to satisfy the requirements of the revised course in English for Standards X and XI in the State of Bombay; but it will also meet the needs of High School pupils in other States where English in the Secondary School is taught with new aims and objectives and for a shorter duration than before.

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

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

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

K. & J. COOPER—PUBLISHERS—BOMBAY, 4.

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the onus lay on educationists of suggesting how the approved allocations made available could be put to the maximum possible use so as to secure an optimum improvement in the educational system of the country, if they were dissatisfied. Against this background he considered the scales for University teachers recommended in last year's resolution in the University Education section as some what unrealistic.

Dr. Deshmukh referred to a survey conducted in America for the National Education Association by Dr. Hazel Davis and said even there teachers were not satisfied with their salaries.

The exercise by teachers of the right to earn supplementary income should be carefully regulated, perhaps without controversy, in view of the relevant provision in the teachers' charter under the heading "the rights." "I should like to draw the attention of this conference to the fact that in the South, as also in the parts of the West, the scales of teachers' salaries in the field best known to me, that of higher education, are markedly lower than in the North and the East, and that against the background of the limited funds that I have mentioned a while ago the best use of available funds would, all should agree, be to pull up these abnormally low scales rather than to improve the already better scales to the ideal levels mentioned in the relevant resolution."

That there had been an almost continuous deterioration in the standards of the profession and consequentially in the standards of education, seemed to be implicitly or explicitly admitted by most students of our educational system. "This deterioration is bound to accelerate into a widening spiral unless effective ameliorative measures are taken, backed by the necessary efforts to raise the required financial resources. In spite of the best efforts, financial resources will be limited, and it is not easy to determine where preferably improvements should take place. In my view, improvements must begin with

college and university teachers in combination with simultaneous other measures to improve the standards of higher education: amongst the other measures, while agreeing with the conclusions of the last conference that there should be no contraction of existing facilities and no throwing out of employment of teachers, all the available funds should be used for the consolidation of the educational system rather than for its expansion."

Dr. Deshmukh then referred to the tremendous wastage at various levels of our educational system. At the elementary stage the strength and attendance of children rapidly fell off with every higher standard. It was doubtful if this involved merely questions of quality or emoluments of the elementary teacher. It involved wider social problems, such as paucity of women teachers, and called for powerful enough efforts to bring about reorientation of the attitude of the population, especially in the rural areas.

Last year's resolutions under the women's education section had found support in the recommendations of the Educational Panel of the Planning Commission, and as a result, Government were about to appoint a committee to survey girls' and women's education in the elementary, secondary and adult stages and to report on whether the present system of education was helping them to lead a happier and more useful life. Among the specific recommendations made by a sub-committee appointed by the Panel to consider the problems relating to the education of girls and women were the following: (1) free accommodation for women teachers; (2) appointment of school mothers in rural areas; (3) award of stipends to women teachers for teacher training. (4) organisation of condensed course of general education and teacher training for adult women; (5) refresher courses for trained women teachers (6) award of stipends for classes VIII and IX, provided the recipients undertake to

take up teaching for the period of five years at least; (7) facilities to enable women to have the basic minimum qualifications of the 8th Standard or the vernacular final to make them eligible for further training as teachers; and (8) financial assistance to private institutions to extend their facilities for the education of adult women.

Referring to "fundamental education," Dr. Deshmukh said: "It seems clear that the importance of education for citizenship is but dimly perceived by us. Such lack of perception stems from the failure to recognise the principle that the study of a subject cannot be interesting in the absence of some knowledge about its realities. Since such knowledge cannot possibly be acquired by adolescents of normal school or college-going age, it follows that education must be a continuing process for all citizens, especially through literature and history." Raising the school age was no solution in such a situation. The real solution seemed to consist in purposeful extension and intensification of adult education.

During his intensive tours in the last 15 months, covering 32 Universities and many important educational centres, he had received disturbing reports about the quality and attitudes of teachers in Universities and Colleges, but these did not even build up to a reliable qualitative, much less a quantitative appraisal. "I have formed the belief that a percentage of teachers, perhaps significantly large, fail to inspire enthusiasm and hold the attention of pupils or to guide them by personal contacts. Some of the inability could no doubt be corrected by the provision of the necessary facilities and incentives, but part of it must be due to rectifiable apathy or lack of professional conscience."

As regards the load of work, he felt that in certain subjects e.g., languages, larger classes than 80 could be permitted, thus setting free the teachers' time for

tutorial or seminar work. Where special care was taken, as in some of the colleges with long-established reputation, to detect student weaknesses at the earliest stage, to give special tuition and attention by continuous teacher-pupil contact, the results were very creditable. He also said that responsible opinion in academic circles seemed agreed that credits for class or course work and regular attendance should form a significant part of final assessment, and that the present system of examinations must be modified urgently for better teaching and juster results.

In conclusion, Dr. Deshmukh made the following six points.

"1. There is a great deal of holier-than-thou orthodoxy or downright cant or sophistry in regard to basic education, not so much in regard to its theory as in regard to its practice. I know of instances of reckless conversion of schools, almost overnight, for attracting preferred Central Government grants. The principal difficulty, paucity of proper trained teachers, is nearly insurmountable. The integration, after suitable modification, of the old or the new elementary education adopted in a realistic spirit as their policy by the U. P. Government and the Madras Government commends itself to me as worthy of consideration elsewhere.

2. There is an urgent necessity of increasing residential accommodation, particularly in women's colleges.

3. Affiliations are granted to colleges far too easily by many Universities. I would recommend for emulation the regulations and practice of the Madras University in this respect.

4. Available funds should be used for consolidation rather than expansion and resultant continuous dilution of already weak standards. For years to come all the needs of the country can be met out of a college and university population of 800,000, provided the percentage of passes

is raised, genuinely and not by grace-marks, to 85 to 90 per cent as in the United Kingdom.

5. The number of holidays and vacations must be cut down to the bare minimum. We cannot afford to remain a nation of lotos-eaters.

6. Standards of accommodation in sections, classes and laboratories must be carefully fixed in accordance with academic considerations and strictly enforced. Professional conscience should not be drowned in political considerations, which are the proper sphere of politicians and State Governments."

(To be continued)

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THE EDUCATIONAL REVIEW
16, Sankuvar Street, Triplicane, MADAS-5.

MAN'S POSITION IN NATURE •

By J. V. S.

Nature is the infinite universe with its thousands of stars and planets, including our sun and the earth in which we live, of which we are parts and about which we have got experience. Nature in its lowest stage is inorganic matter, in which the Brahman, out of which it proceeded, lies dormant. The vegetable kingdom is the next emergence in Nature, and Brahman manifests itself in this stage as life, which uses up matter for its own purpose. The next stage of development in Nature is the evolution of mind in the animal kingdom, in addition to life, as a further manifestation of Brahman. The highest manifestation of Brahman in Nature is man, as in him we have the emergence of reason and freewill, which the plants and the animals do not possess. With the coming of man in Nature, the progress of evolution due to pressure from outside stopped.

The process of evolution after the human stage was reached, was a development within the mind of man itself in successive stages. The human mind, which in its original state was tamasic and brutal, gradually developed into the rajasic state of developed desires, emotions and intelligence. But in exceptional cases, some individuals cultivated in themselves and induced others to cultivate the sattva-guna in the mind, developing the spiritual value of Truth, Goodness and Beauty in stages. They manifested in life the qualities of God and became God-like, because God is the perfection as well as the source of divine qualities in men.

We thus find that among the manifested beings man's position in Nature or universe is undoubtedly a peculiar one. He is like a double-edged sword, because he has got the qualities of inorganic matter and the vegetable kingdom on one side, and the potentialities of divinity such as Truth,

knowledge, Goodness and Beauty on the other side. When he develops the brutal qualities, he becomes extremely selfish, then one edge of the sword will be used in the wrong way and cuts asunder the world into dirty, horrible pieces and makes a havoc of it. But if, on the other hand, he develops the divine potentialities of Truth-knowledge, Goodness and Beauty in him, the other edge of the sword will mend the world, making it more and more pleasant, happy and ennobling. So man is both God- and devil misjoined.

As God he possesses the capacity to build a highly beautiful work of art out of the crude material that he finds in the beginning. But when he is urged by animal selfishness, he becomes madly violent and destroys the beautiful works of art built in the past. He reduces them once again to the condition of crude materials.

Every man can be educated to develop his potential divinity, to reduce by stages his brutal selfishness and increase the divine qualities of Truth, Goodness and Beauty, till he reaches perfection. When our ancient sages settled in the forests with their disciples to practise yogic sadhanas and attain unity with God, they found that they were in the midst of Nature, which was in a haphazard condition, mud and stones cast about in the wild forest full of horrible beings from lions and crocodiles down to disease-creating germs. They then planned to build up out of this pell-mell existence an ideal one and sincerely began to work it out patiently. We know through our old literature that they succeeded in their attempt and created an excellent atmosphere for men, animals and even for material things found around them. What a beautiful forest-life they led! It was peace, peace, peace everywhere! Even kings and their victorious

MAN'S POSITION IN NATURE

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commanders dared not enter their forest asrams with their armies. They left the armies and aloof went into the asrams as humble visitors. Even lions and lambs were said to have led a friendly life in the asrams.

What is the condition of human beings on the earth to-day? We are surely better than the cave-man. Our original ancestors were self-centred, ferocious and swayed by instinctive impulses. Even for their simple needs, they had to fight with the wild forces of Nature and cruel animals round about them. We have controlled Nature so as to satisfy our needs, driven the beasts to a safe distance and developed agriculture, industries and rearing of cattle. We have to our credit wonderful achievements in science which have resulted in our being the masters over air, sea and land. More than all, we have got partial experience of intellectual delight, emotional joy, moral contentment. We have achieved expansion of knowledge, education of the aesthetic faculty and reflection on the principles of ethics. Yet we are not now in a position to assert that we are highly civilised like the ancient rishis of Bharath. As embodied beings, we have conquered the external forces of Nature, but the Atma or soul,

we have not conquered. We have not controlled our internal forces of Nature, namely, the mind itself. We are swayed in our private life and public life, and in our dealings with society, by the wrong emotions of greed, anger, selfishness, false attachment, pomp, vanity, jealousy, fear and sorrow. Our education does not train our character, and so tact and diplomacy play a greater part in our life than truth and honesty. As the will of the individual is not trained to conquer his baser instincts, the governments fail to secure peace in their societies. Therefore class-conflicts, civil wars and international wars are frequent calamities. We fear only punishments of law, otherwise we are ready to promote our selfish interests by injuring the interests, peace and happiness of others. May we pray that men of all natures in the world will be educated to develop the divine qualities in them, exhibit the virtues of Truth, Goodness and Beauty in promoting their own happiness and the happiness of the members of their societies as well as that of all the human beings on earth, even that of animals! Then the ideal of the kingdom of heaven on earth will become a reality.

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HIGHER EDUCATION IN SCOTLAND

BY

Dr. L. Mukherjee, Lucknow.

Apparently it may seem that, having discussed the features of higher education in England and Wales, there is nothing more to study in Scotland. But there are certain fundamental differences between England and Scotland which should not be overlooked.

From the very beginning, the Scottish people acted as a community, while the English acted as individuals. Contrasted with the *laissez faire* policy of England, the Scottish people did not think education to be merely a concern of the parents, and felt that the doors of education should be open to those who had either the desire or the ability to derive its benefits to the maximum.

Perhaps, it is due to the fact that the movement of revival of learning and religious reformation was a mass movement in Scotland, while in England it was forced upon the population by the personal needs of the ruling monarch, Henry VIII.

Scotland had the good fortune of having a pioneer of the calibre of George Knox, who helped to create mass consciousness. The act passed by the Scottish Parliament in 1496 is perhaps the first compulsory education act recorded in history. Though it deals with elementary education, yet it proves the concern of the community as a body to provide education for the children.

SPECIAL FEATURES

This spirit was maintained when the move for higher education was started, and while the English pattern for higher education suited only the privileged few who were able to send their children to the public schools (of the English brand), Scottish universities were open to the rich and the poor alike.

So careful were the Scottish to guard this right to educate, that, fearing after amalgamation they would lose this, they made a special provision to safeguard their identity. Even today, Law, Education and Religion are the three departments, in which the English laws and procedure have no force in Scotland, and these are managed not by English ministers, but by a special minister called the Secretary of State for Scotland.

It is in this context that the writer who had the privilege of observing three out of four Scottish Universities (Edinburgh, St. Andrews and Glasgow) writes a separate chapter on the Scottish Universities.

Though not so old as Oxford and Cambridge, yet all the Scottish Universities are centuries older than any other English University. St. Andrews, the oldest Scottish University, was built in a university city under the 'Oxbridge' plan as early as in 1411. Glasgow was opened 35 years later. Aberdeen started functioning since 1485, and Edinburgh since 1583.

The very fact that poorly populated Scotland had as many as four universities, while England had only two till 1832, will speak for the Scottish concern for higher education. If a boy had abilities, no sacrifice was considered too great by the parents and no efforts considered too much by the community to provide opportunities for him to receive higher education.

HOLIDAYS

Except St. Andrews (which perhaps later atoned for the omission by opening a campus at Dundee), all other universities are in cities, where cheap lodging could be provided. The annual vacations are long enough for the student to secure

HIGHER EDUCATION IN SCOTLAND

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some employment or to help his parents, and consequently the terminal holidays are shorter.

The writer has a personal experience. Though English Universities give five or even six weeks holidays during Easter, the University of Edinburgh offers a much shorter vacation. This year (in 1957), as Easter fell in April, the University of Edinburgh was open on both Good Friday and Easter Monday.

The fees charged by the Universities are less, compared with those of English Universities. For the same post-graduate course in Education, London University charges 65 pounds, but Edinburgh and Glasgow charge only 31.10 pounds, less than half the amount.

It is not an accident therefore that except at U.S.A. and Switzerland, in no other country do we find a greater proportion of students receiving higher education than in Scotland. In 1955 the number of students receiving higher education in England was 63,068, but for Scotland having a tenth of the population of England the number of University students was 14,143.

ADMINISTRATION

Scottish universities follow a more or less unitary constitution. At the top, there is the supreme body known as the University Committee of the Privy Council, co-ordinating the functions and policies of all the four universities. In the case of each university, there is the University Court, which has full control of the administration. Teaching and discipline of each university are supervised by the *Senatus Academicus*, which consists of the Principal (the Scottish equivalent of English Vice-Chancellor or the American University President) and the professors.

Curriculum and other administrative arrangements are looked after by the General Council, which is presided over by the Chancellor (or in his absence by

the Principal), and includes members of the court, members of the teaching staff and representatives of the registered graduates.

The Chancellor is usually a high dignitary, who is not *ex officio*, but elected for life by the members of the General Council. The Principal performs the executive functions, but does not preside over the court. This function is delegated to the Lord Rector, who is elected for three years at a time by all matriculated students, a peculiar feature of the Scottish self-government plan.

All the Universities have Faculties of Arts, Science, Theology and Medicine. St. Andrews has also a Law Faculty. Edinburgh and Glasgow have Education Faculties or Independent Education units. The other two have teachers' colleges attached to the Arts Faculties. The universities of Edinburgh and St. Andrews have faculties of Music, and Glasgow a special Faculty of Engineering.

The first degree in Arts is the Master's degree awarded after three years of study. In Science and Education a Bachelor's degree is awarded after two years. Unlike Oxford and Cambridge, more attention is paid to the university lectures; this is partly because the poorer Scottish universities cannot afford to organise an elaborate tutorial system as in Oxford and Cambridge. For the B.Ed. students, however, some study circles corresponding to the tutorials are organised at Edinburgh at least.

FINANCES

A large part of the university expense of 5,237,000 pounds. (Rs. 6.9 crores) incurred in 1954-55 was met by the Government grants which amounted to 3,951,000 (Rs. 5.2 crores). The contrast with India is perhaps glaring. The total population of India is ninety times as much as in Scotland, and yet we have spent only Rs. 21 crores of four times the amount that Scotland spent on higher education.

Which means, not to speak of rich countries, even in comparison with a rather poorly endowed country like Scotland, our expenditure *per capita* of the population has been one twenty-secondth part that of Scotland.

Besides the Government grants, the Scottish university student finds his education subsidised by philanthropic funds, the most important being that provided by the American millionaire of Scottish origin, Andrew Carnegie. About one-third of the university students of Scotland receive full or partial aid from the Carnegie Trust Fund.

Of the four universities, only St. Andrews has two campuses, one at Dundee at the other side of the Firth of Tay and the other at the small university town of St. Andrews at the mouth of the Firth of Forth. The town of St. Andrews has a picturesque site, and had there been no rival attraction for golf (it is a reputed centre for golf), it would have been an ideal study-centre, 'far from the madding crowds'.

It reminds one of Princeton in U.S.A. or Shantiniketan in our own country. The Edinburgh university is situated in the heart of the city like the Red Brick Universities, especially the Manchester University, or the Allahabad or Calcutta, Universities in India. The Glasgow University is a little bit detached from the town, situated on a high mound overlooking the Firth of Clyde, reminding one of the Minnesota University in U.S.A. (at Minneapolis) or the Delhi University new campus.

In writing about the Scottish Universities, the writer feels that perhaps many of their features can be copied in our country. We may, for instance, reduce our unnecessary mid-term and other casual holidays and give a longer vacation, thus assisting and encouraging our students to earn and pay for their education. Higher education is costly, but there are various ways in which a poor country can seek to provide it.

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Shalamar—Miniature Shantiniketan of Kashmir.

By

Private Nath Razdan (Mahanori), Srinagar.

The famous Shalamar Gardens of Kashmir have been nurturing a peculiar type of high school in the neighbourhood for the last so many years. There may be nothing new in the school in the technical sense of the term, yet the spirit of marching with the times and harnessing the forces of Nature towards educating the future citizens permeates the whole atmosphere.

Cool breezes, blowing over the Shalamar fountains and filtered through its beautiful lawns and exuberant flower-beds, do not fail to pass on their fragrance to the school, which has been erected on one side of the Pratap Model Farm in open fields.

On entering the school premises and seeing the school at work in the open fields—for the class-rooms themselves are as open as they could be—one gets the irresistible impression that one is witnessing Poet Tagore's Shantiniketan in miniature at work in Kashmir.

The school which started working in tents six or seven years ago (from the year 2008) has erected a simple, one-storeyed, eight-roomed building with Government as well as public aid in the best aesthetic surroundings of the peculiarly terraced Kashmir paddy fields.

Besides, other one-storeyed, simple, rural structures have been built to accommodate drawing and agricultural classes, and a separate headmaster's room with active public help and at no charge to the Government. These rooms have a special charm of their own. For, they command a calm rural atmosphere, are simple and yet artistically decorated with the cheapest Kashmir grass-mat-ceilings which are by no means inferior in this

respect to the famous interwoven wooden ceilings representing Kashmir art.

The school has built a nice little poultry farm of its own and includes agriculture, rural economics and rural industries in its programme of teaching along with other academic subjects.

There is also a nursery of plants, crops and horticulture in the school, and the boys are made to maintain records of the growth of plant life at different stages. How I wish the school authorities to introduce bee-keeping and honey-making in the school! The school surroundings are best suited for the purpose, and the project is a welcome one for rural life.

The school has organised itself on democratic lines and trains up its students for the purpose through the different student bodies as desired nowadays. A parental conference also seems to have been held in the school premises. This is a healthy sign for developing the good tone of a school in modern times.

This is not all. The school shows good University results, in spite of the difficulties which a rural high school has to face in India. Besides, the school has produced four Bulletins so far. One of these is a joint enterprise of the boys and teachers, an activity undertaken by very few schools in Kashmir.

One hundred and fifty boys of the school took part in the five-day camp at Phalgam last year.

The school has rightly had the honour of visits by prominent Indian and other visitors like Sri K. M. Munshi, Sri K. G. Saiyda, Sri Maulana A. K. Azad, Her Highness the Maharani of Indore, members of the Secondary Education Commission and others.

THE EDUCATIONAL REVIEW

Slowly and steadily, the Shalamar M. P. High School is thus establishing its place successfully in the Kashmir educational field under the able guidance of its enlightened headmaster, Sri J. N. Raina, whose work has been further facilitated by the indefatigable efforts and the whole-hearted cooperation of a band of zealous workers.

The Director of Education, Mr. G. M. Mukhtar, the Inspector of Schools and the whole Education Dept. must needs be

congratulated not only on the establishment and nurturing of such a progressive institution in the State, but also on enhancing the prestige and honour of the teaching profession by giving them due representation in the running of such important items like the Government Exhibition, Flood Relief, the Independence Day celebrations and so on. It is gratifying to note that the teachers concerned prove true to their salt and show themselves worthy of the task.

A Get-Together of Educational Editors

BY Sri K. G. Warty, Belgaum.

At the kind invitation of the editors of *Educational Review* of Madras, it was possible for the editors of educational journals who happened to be in Madras at the time of the All India Educational Conference to come together and discuss many of their problems in an informal way at a tea-table. About eleven representatives of journals from Lucknow to Madras were entertained at tea at the Woodlands Hotel, Mount Road. Prof. Diwan Chand Sharma, M.P. and the President of the A.I.F.E.A., was also invited.

Improvement of the standard and get-up of educational journals and the financial side of the venture were the two important problems among many others that were discussed at length. As it was not possible to pay the writers of articles and obtain better reading material, it was suggested that the Ministry of Education should procure good articles and distribute them to the journals on the lines done by Unesco. It was explained in the meeting how Shri S. Natarajan brought together editors of educational journals at the last Conference in Jaipur and tried to establish an association of editors, and how later on the Ministry of Education of the Government of India successfully organised the first conference of educational editors at New Delhi and started an association of editors, which had also

arranged to secure articles from Unesco for the use of Indian journals.

It was also pointed out that the Central as well as the State Governments could help these journals by releasing advertisements about their publications, National Savings Schemes, railway concessions to teachers and pupils, the Five-year Plans, Handloom Industry and such other several items. They could also purchase copies of these journals for distribution among the officers and educational institutions managed by the Government. It was decided that a memorandum should be drawn up on the lines of these discussions and circulated to all officers and departments concerned.

Prof. Sharma observed that these editors were all brave men doing excellent service in the field of education and that he would do his best to get as much help and as many facilities from the Government as was possible for him. A suggestion was also made to President of the A.I.F.E.A., that some two hours should be set apart for the editors of educational journals to come together every year at the time of the All India Educational Conference. A hearty vote of thanks to the editors of the *Educational Review* for bringing the editors together terminated this happy function.

BASIC INSTITUTE AT DONGARGAON.

BY
SHAMSUDDIN, B.A., B.T., M.Ed.

"Basic Education" is the cry from every quarter of the country. It has been proved that Basic Education can be more effective in villages than in towns. As it imparts knowledge of utilitarian value, it is certainly more useful, specially for the villages. As such, the Government of Madhya Pradesh has converted the Normal Schools into Basic Training Schools as an experimental measure. The Dongargaon school is one of them.

It is a complete basic school conducted by the Government of Madhya Pradesh. The medium of instruction here is the

The institution trains teachers for basic schools. It leaves no stone unturned to train the teachers to take a leading part in community life. They receive useful knowledge of the crafts, which, in future, will be very helpful in solving the problem of their livelihood. More stress is laid on the quality of work and not on the quantity. They are given perfect freedom to learn by doing.

During past years, the institution has done some good service to the neighbouring villages through *shramdan* and *bhoodan*. The distribution of work



Supdt.—VISITING THE PATIENTS

national language. The present enrolment of the Basic Institute is 150. The main basic craft of the Institute is agriculture, besides spinning, weaving and vegetable gardening. Its annual income from the sale of various products is said to be about Rs. 2000. For the present, it has not reached the stage of self-sufficiency, but the present superintendent, Shri N. P. Sharma, is confident of his efforts to achieve the same at the earliest. Students systematically participate in the community work. The photos given below depict some of the important activities of the institution.



Supdt.—CLEANING THE LATRINE.

among 150 students of different castes, types, ages, intellects and temperaments, is not an ordinary task. As regards the credit, it goes to the head of the institution and the comity of teachers and the system of education prevailing therein. The work is evenly distributed among students by a rotation system. There are different ministers in charge of different portfolios who point out



Students in a procession with their own band.

merits and demerits in every branch of work.

In short, the system under experiment there is proving a success. It gives practical

lessons in democracy, group activity and community work. If I say it is a Sevagram in miniature, it would not be an exaggeration. Except the 'Kuti' of 'Bapu' there is every thing present there.

OUR EDUCATIONAL DIARY

By
'PEPYS'

1-12-57. Sri C.D. Deshmukh disclosed in the course of his Poona University convocation address that the University Grants Commission proposed to establish an aid fund to help poor University students to prosecute their studies. A condition for the establishment of such a fund is that every student of the University should contribute at least Re. 1 per annum to the fund. The commission will contribute a sum equal to the total sum contributed by the students subject to a maximum of Rs. 10,000. The University will administer the fund, and the students will be associated in such administration in a suitable manner. He said the commission had also approved of a scheme for the establishment of hobby workshops as an experimental scheme. This will be purely extra-curricular. Such activities

will include carpentry, painting dramatic music photography etc.

The general body meeting of the Trichi Dt. Teacher's Guild made the following suggestions regarding the draft syllabi: (i) The syllabus in Tamil was rather heavy and ought to be lightened (ii) Hindi and Sanskrit should be taught from earlier standards. (iii) The syllabus in Sanskrit was too elementary. (iv) The periods allotted for English were insufficient; the essay type of composition and learning of form grammar should be re-introduced; the syllabus for Standard V was too high (V) More periods ought to be allotted to Mathematics by accommodation Physical Education and citizenship-training in out-of-school hours (vi) Craft instructors must be appointed in elementary classes.

OUR EDUCATIONAL DIARY

(vii) The pupil - teacher ratio should be 1:25 to ensure efficiency and individual attention.

Speaking in Baroda the President wished, in order to provide proper employment for the masses and make the country prosperous, to give a re-orientation to our educational system. We must have more polytechnical institutions in which not only efficient technicians but good citizens would be turned out. Students must be trained to be practical in life so as to enable them to produce results socially necessary. He also pleaded for providing proper educational facilities for girls so that they could be good housewives as also enlightened citizens of India.

The Kerala Government have taken over all the Elementary and High Schools run by the Malabar Dt. Board.

Dewan Anand Kumar has been appointed in the place of Dr. Zakir Hussain who has resigned from the University Grants Commission.

Speaking at Kozhikode the Kerala Law Minister suggested that some of our existing arts colleges could be converted into higher technical colleges. At any rate, instead of starting new Arts Colleges they could start only technical colleges.

[The suggestion is indeed a brilliant one.

Conversion of a few among existing arts colleges could be immediately undertaken, so that we could train technicians at a rapid pace.]

14-12-57. Speaking in Tiruchi, Dr. C. D. Deshmukh appreciated the good progress made in the sphere of higher education in the Madras State, where a number of institutions had sprung up and consequently there was no overcrowding, and maintenance of better standards was possible than in many other places in India. Referring to women's education he said that a central committee would be appointed to go into the whole question.

18-12-57. Presiding over the Inter-University Board meeting in Ceylon, Dr.

V. S. Krishna of the Andhra University stressed the need for retention of the English language which was so essential for the acquisition of advanced scientific knowledge. He also warned against too much specialisation and called for broad-based education which would expand the mental horizon of the specialist. He said the autonomy of the Universities was threatened, not so much by the state, as by the so-called public opinion which was ill-informed and the professional bodies such as in medicine, which practically dictated the courses of studies and the standards and left very little for the Universities to do.

Dr. Deshmukh, replying to the welcome address by the National College at Tiruchi, paid a handsome tribute to the neat contribution that private bodies had been making in the cause of higher education. He also said that he was firmly convinced that excellent results obtained by individual colleges were entirely due to the close personal attention paid by teachers. He was equally emphatic that University education was by no means a luxury, and it was sheer want of finance that stood in the way of further expansion of higher education. Referring to the improvement of standards, he stressed the need for significant improvements in the Higher Secondary stage. Standards could be raised if only teachers paid close attention to their students. In an appeal to the students he commended the three-year degree course as being better than the 4-year collegiate course and asked them to develop individual excellence, intellectually and morally.

22-12-57. The University Grants Commission has accepted the main recommendations of the English Committee headed by Pundit H. N. Kunzru. The following are its main recommendations: (1) The change-over from English to Indian languages should not be hastened, i.e., without making ample preparation for the teaching of the subjects in these languages. (2) Even after such a change,

English should continue to be studied by all University students. A proper foundation in English should be laid at the Secondary School stage. (iii) The methods of teaching English or a foreign language should be carefully examined. (iv) Emphasis should be laid on the attainment of proficiency in English in the case of people who desire to take to higher education. (v) The teaching of English may be given special attention in the three-year degree course. (vi) Where English is not the medium of instruction in the Universities, it should be studied as a second language. (vii) In teaching English, special techniques and aids like tape-recorders and linguaphones may be pressed into service.

25-12-57. The revised syllabi for standards I to VII has been published in the Fort St. George Gazette. The syllabi for standards I to III will be introduced in 1958-59 and others progressively year after year. The number of working days has been increased both for Elementary and Secondary schools. It is stated that the syllabi for I to III standards will be common to all schools, whether they are Higher Elementary or Middle Schools, and will replace the three separate courses, hitherto in vogue, for Lower Elementary, Higher Elementary and Middle Schools. The present seven-year course will comprise the entire course which had been taught in the eight-year course in Higher Elementary or Middle Schools. The mother-tongue or the regional language will be the medium of instruction and will be compulsory. English will be taught from the V standard compulsorily.

26-12-57. Sri V. Ramiah, Minister, declared open in Ramachandrapuram in Srivilliputtur Taluk the newly constructed block of houses for teachers in Board High Schools.

[This is the brightest piece of news that I have come across. If only other local bodies will pool their resources in constructing cheap houses for their teachers in villages and towns where they have their Schools, it

would help to create a good deal of peace of mind in the teachers, many of whom are living in uninhabitable places.]

NOTICE

Contributions: The Editor solicits contributions on all subjects of educational interest. 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 endorses 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.

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Review of Books: The Editor will be glad to notice in the columns of the Review books of educational and general interest.

EDITORIAL

The 32nd Conference

An American writer points out that disarmament conferences tend to become tea-parties and treaties pleasant fictions. Similar judgments are often invited by the political, social and other meetings which go through an annual ritual of gathering together towards the end of the calendar year. The criticism is often made, and not unjustly, that there is more tumult and shouting, more entertainment and sightseeing than tangible work done at these conferences.

This applies as much to the educational conference as to others. Perhaps, the annual meetings of our educationists do not result in higher emoluments for themselves, nor in practical reforms in the educational system. This is not due, it must be admitted in fairness, to any ineptness in the resolutions passed. It is to be traced primarily to the Olympian aloofness of the policy-making authorities. Sri C. Subramaniam, in his Welcome Address at the 32nd All India Educational Conference, wondered why the Government should have found it necessary to appoint commissions and committees to collect evidence, when all necessary data were available in the proceedings of the Educational Conferences. The answer obviously is that the Government did not repose confidence in the findings of the Conferences.

It is, to say the least, doubtful whether the situation has altered after the attainment of Independence. Education somehow continues to be low down on the list of priorities, and the emoluments of teachers lower still thereon. We have therefore to estimate the work of the Conference against this background. Moreover, the Conference has not developed an adequately effective machinery to get its resolutions implemented. When Sri C. D. Deshmukh referred in his Presidential Address to the resolutions of the preceding Conference and tried to find

out what had happened to them, it was pointed out that he was making a new departure: he was the first President to have taken the resolutions of the previous year seriously and become interested in their fate.

However, this is not to deny that the annual conference has been of substantial use to teachers and to the cause of education. It brings together men and women belonging to several parts of the country and several grades of the profession. There is exchange of views. Survey of developments and discussions of problems take place. Views get crystallised, difficulties become clear and definite.

In this sense, the 32nd All India Educational Conference which met during the last week of December, 1957, has certainly been of the utmost service. In his Welcome Address, extracts from which are published elsewhere in the Review, Sri C. Subrahmanyam urged two points, which, coming as they do from a Minister of Education, betoken a healthy development in educational administration. One was the need for a cost-controlled plan in education, the other the desirability of an all-India pattern in educational advance. Naturally, he pointed to the Madras scheme of reforms as a worthy model to be adopted by the whole of India. But whether this proves universally acceptable or not, it certainly is high time to cry a halt to haphazard and whimsical reforms differing from State to State. Sri P. V. Rajamannar, the Acting Governor, in his brief, but thought-provoking, inaugural speech, laid his finger unerringly on the malaise in Indian education to-day—the dichotomy between our inherited ideals and the craze to become a pale, fifth-rate imitation of the West, and the deliberate movement away from religion and all that it stands for. Pleading for compulsory religious education of a kind, he showed that it need not prove impractical even in multi-religious India.

Sri C. D. Deshmukh, in his Presidential Address, naturally devoted some time to explaining the functions of the University Grants Commission and clearing away doubts thereon. It is good to be told that the States are no longer faced with the unpleasant choice, as in the First Plan period, of refusing grants or undertaking the responsibility of this additional expenditure after the Plan period. It is also good to learn that the Commission is interpreting in a liberal sense development expenditure, for which alone it can make grants. But his most valuable remarks came towards the end, almost by way of asides. He denounced the sanctimonious humbug about Basic Education, urged consolidation and improvement rather than expansion, and suggested that our Universities must get into a position where 85 to 90 per cent of the pupils might pass honestly and without the aid of extra-academic considerations.

Most of the work was done in the Sectional Conferences. There was some

Teachers' Constituency-Madras Legislative Council

(Two Seats)

The Rev. D. THAMBUSAMI, M.A., L.T., B.D.,
Principal & Correspondent.

The Kellett High School, Triplicane,
Madras, 26th Decr. 1957.

Dear /Sir/Madam,

I have been a teacher for well over thirty years, and I have been the Manager and Principal of a premier High School in the City of Madras for nearly twenty-five years. All along I have been associating myself actively with everything that has been in the best interests of the teaching profession through the Senate, the South India Teachers' Union, the Headmasters' Conference and the District Teachers' Guild. The S. I. T. U. Protection Fund gave me the privilege of being its President after the demise of Prof. M. S. Sabhesan. I have also been closely connected with the Board of Higher Education and the Christian Education Council. I was a member of the Alagappa Commission on Elementary Education, and

Date of Polling :

3rd February 1958

complaint that some of these were not as well attended as they might be, but this did not affect the formal output of work. There was nothing outstanding about the resolutions, except perhaps for the one which roundly attacked nationalisation of text-books. It is unfortunate that a similar spirit was not forthcoming about the languages question, where prudence rather than wisdom appeared to have advised steering clear of stormy seas. Nor does it appear that any attempt was seriously made to clear the cant about Basic Education, as suggested by the President.

It is to be hoped however that, under the inspiring lead of Sri Deshmukh, concerted efforts will be put forth during the year to implement all the resolutions; and that it will not be long before the Conference gets representation on the Planning Commission.

I have served on many responsible Committees in the cause of education.

As President of the Madras Teachers' Guild in 1942, I did my best to see that schools did not suffer loss in Government Grant on account of evacuation and fall in strength. I have been re-elected thrice to the Presidentship of the Madras Teachers' Guild; and in that Office, I have been striving for the cause of teachers and for the betterment of their salary scales and service conditions. You can count on my continued interest in, and support for the teachers' cause in the higher spheres also. I shall feel very grateful if you will be pleased to support me by giving your first vote and persuade your colleagues also to do likewise.

Thanking you for your support,

I am, Yours sincerely,
(Sd.) D. THAMBUSAMI,
President, Madras Teachers' Guild.

BOOK REVIEWS

EDUCATION IN INDIA (1954-55)

Published by the Ministry of Education & Scientific Research, Government of India. Vol I Report. Pages 304 Price Rs. 575.

This is a report containing all the necessary information about education in India. It is very well prepared, containing a number of charts and tables it is a very useful book for any educationist.

Karmaveer Bhau Rao Patil by Anjilvel V. Mathew pp. 361. Price Rs. 8 Published by Rayat Shikshan Samstha, Satara.

This is a biography of a great man with an amazing ability for organization and leadership in Rural Education, but he was born in an ordinary family. Sri Patil is the founder of Rayat Shikshan Samstha of Satara. With state and public support it educates 30,000 pupils, maintains 162 Primary Schools in Maharashtra, 24 full Grade High Schools, 44 Middle Schools, 11 Cosmopolitan Boarding Houses, 6 Primary Training Colleges, 2 Arts Colleges and one Teachers' College (B.T.) at Satara. The budget for 1956-57 was 24 lakhs of Rupees.

Sri Patil is a person of such indomitable energy, initiative and courage that his name is one which is worthy of being conjured up. His life is a beaconlight of hope and encouragement to other Indians, who must be grateful to Dr. Anjilvel V. Mathew for having brought out this useful biography.

Dr. Mathew has a long experience as a teacher and even as a Principal of a Teacher's College. He could have made the book shorter and more attractive by avoiding all controversial matters. Teachers are not expected to be either politicians or propagandists. Shri Bhau Rao is a social reformer, and Hindu society still exists on account of a number of reforms introduced in it since the Vedic period. A social reformer cannot be communal and to give a Brahmin-Non-Brahmin tinge to his great work is rather unfortunate. Take this sentence, for

instance "...Many of them (non-Brahmins) did not find the atmosphere in these Brahmin schools congenial" (page 26)

Bhaurao was one day bitten by a snake. He took neem-juice, walked round the temple of Bhairav and got cured. "In spite of their differences in religion, the Jains in emergencies pray to Hindu Gods. Similar is the case with Hindus also, who not rarely make pilgrimages to the shrines of even Christian and Muslim men and women of repute" (page 42). The author is not impartial in his statement, when we have the monumental example of Ranganatha's shrine in Tippu's fort at Seringapatam.

Certain Hindu customs are criticised like shaving before meals. The Hindus observe the healthy practice of bathing after a shave, and a bath after a meal is unhygienic. This rule is observed for the sake of personal cleanliness, and I am sorry that the author has not cared to learn this simple thing, in spite his being an Indian.

By dilating upon such controversial points, the book has been made bigger than it ought to be. The material is good, and an able author would have constructed a more attractive edifice of which all the different communities in India could have been more proud.

Incidentally, the noble example of a Brahmin teacher, Mr. Bhargava Rao, who refused to comply with the request of his employer, the Maharajah of Kolhapur, to give more marks to a student is also mentioned.

His father's remark that Bhaurao knows only to eat at a dinner party seems to have awakened his sense of self-respect and made him a new man. That was the turning point in his life.

The statement, "...Chiplunkar was irritated as Jyotirao Phule was a friend of Christian missionaries..." (page 108), has no place in a book of the kind, unless the author wanted to introduce a Christian

bias in his book. There are other statements of which are not quite patriotic like the one "Phule was not sorry that the Indian Mutiny of 1857 was unsuccessful." (page 109). This is strange when we remember that the leaders in the War of Independence were patriotic Marathas.

In spite of what the author elaborates on the Brahmin-Non-Brahmin controversy, the main actors on the scene evidently had a different outlook, as is indicated by the appointment of Mr.

Dixit, a Brahmin, as the first head of the Silver Jubilee Training College founded by Bhaurao.

Social reform has no caste and communal barriers. It is really a pity that all accounts of reforms and reformers do not rise to the sublime heights of universal love, as the Hindus, Christians Moslems and even the aborigines are all God's children and God can never be partial.

V. Thiruvengkatacharya, M.A.
Principal, New College, Madras.

LETTER TO EDITOR

MID DAY MEALS TO SCHOOL CHILDREN

Sir,

The Government are taking earnest steps in inducing the public and the elementary schools to provide meals to poor children by helping them with grant of 4 to 6 n.p. per pupil fed per day. It is understood that in about 3000 places the supply is taking place already. It is no exaggeration to say that more two thirds of the pupils belong to the poor income-group in any institution. Taking the Papanasam Panchayat Board area having about 1500 children in elementary schools, a beginning has been made to feed thirty children—a very insignificant number, considering the general poverty of over 1000 children in the area. What is said here must equally be so in other places also in the entire State. Even institutions with funds do not come forward to attend to feeding an adequate number of children. Besides pooling of help from the general public which is not appreciable in these days of a 40-60 proportion in the sharing of the agricultural income, besides other reasons, such of the parents as may be willing to contribute 5 n.p. per pupil per day voluntarily may be had as donors. This sum, with the Government grant and help from the public and the school jointly or otherwise, would easily enable the school to feed an appreciable number of children. A close reading of the G.O. on the subject does not seem to preclude the parent or a relation of a boy from

subscribing something towards feeding, as everything is brought to account. A meal in the house would cost 16 n.p. The pupil having to pay 5 n.p. would still be benefited. This policy of self-help involved in the procedure would in a way act as a deterrent against any possible abuse in the doling of food. In these days of chances of wasteful expenditure in toilets, eatables and shows even by the really poor and the needy, a voluntary contribution of 5 n.p. per meal will not be a matter to be questioned. I wish this may be thought over and clarified.

Most of the single-teacher schools having about 60 pupils on rolls in 4 or 5 standards are unable to have an additional teacher as the average attendance does not exceed 40. To do justice to 30 pupils even in 4 standards, by a single teacher, is impossible, and it would be a waste. Clear and calm thinking without any bias would lead one to the only possible conclusion, that a three-hour schooling would quite do in the first three standards or two to benefit both the Government and the governed. The question of the supply of mid-day meals to such pupils would not arise. The teacher-pupil ratio which was till now as 1:20 in over-all attendance in aided schools, may be had as 1:25 at the utmost in all categories of elementary schools.

M. Nagasubramanya Ayyar,
Papanasam.

Printed by M. C. Krishnan at Sri Vidya Press, 27, Aiya Mudali Street, Madras and
Published by M. R. Sampathkumaran, at 16, Sunkumar Street, Triplicane, Madras-5.

Approved as a textbook for Form IV in Madras State.

A SIMPLE COURSE IN GRAMMAR AND COMPOSITION BOOK I

BY

A. R. DAWOOD

PRINCIPAL, ISMAIL BEGMUHAMMAD HIGH SCHOOL, BOMBAY

AND

C. A. CHRISTIE

PRINCIPAL, ROBERT MONEY TECHNICAL HIGH SCHOOL, BOMBAY

Pages, 214.

Illustrated.

Second Edition.
Price, Re. 1-12.

PREFACE

This book of English Grammar and Composition has been prepared primarily to satisfy the requirements of the revised course in English for Standard IX in the State of Bombay. It will, however, meet the needs of pupils in other States who have studied English for about a year.

Parts I and II of the book deal with Grammar. We would like to draw attention to the following special features of this section:

1. The language used both in the text and the exercises is simple enough to be understood by pupils who have completed only a year's study of English. Except for the grammatical terms, the vocabulary throughout has been kept within the linguistic range of such pupils.

2. Confusing grammatical terminology has been scrupulously avoided, and, wherever possible, simpler and more direct expressions have been substituted for difficult and highly technical terms.

3. Abstract definitions and arbitrary rules are conspicuous by their absence. The inductive method has been applied throughout. The explanation of sentences illustrating a principle naturally leads to a simple definition or rule which sums up effectively the discussion of a grammatical topic.

4. The exercises are simple, interesting and well-graded, and will provide the pupils with plenty of practice in correct usage as well as important word functions.

5. Wherever necessary, pictures have been used to create interest and bring out clearly the full meaning of an illustrative sentence.

Part III of the book deals with the various types of Composition—letter-writing, conversation, story-telling and description—which can be satisfactorily attempted by pupils who have studied English for about a year. The topics selected deal with ordinary situations which pupils meet with in everyday life. Here also pictures contribute

a great deal towards making the Composition section interesting. Simplicity and comprehensiveness are the keynotes of the whole book. It is hoped that these features of the book, together with its attractive get-up and appearance, will make a strong appeal both to the pupils studying the language and the teachers teaching it.

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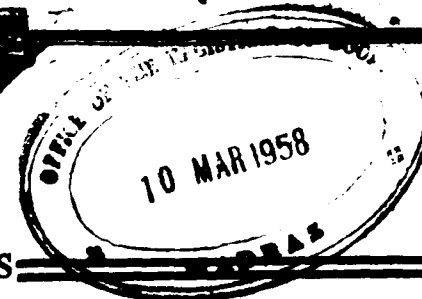


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THE EDUCATIONAL REVIEW



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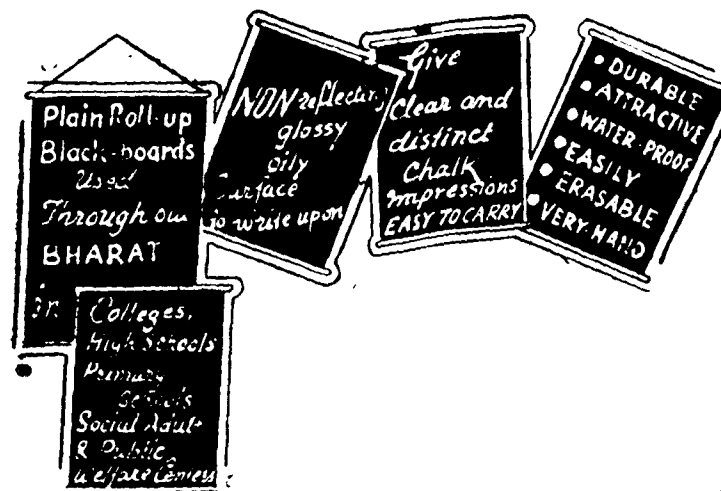
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NO. 2

A Programme of Spiritual and Moral Instruction

(To Be Carried Out In Sri Nava Bharat Ashrams,
Attached To Educational Institutions.)

BY

Sri M. A. NARAYANA IYENGAR, M.A., B.L., Retired Deputy Director of Public Instruction, Mysore,
and President, Sri Nava Bharat Ashram, Gowribidanur.

INTRODUCTION

The Indian students of schools and colleges are now confused and bewildered in regard to their spiritual and moral ideas on account of the contradictions of the sectarian, superstitious and customary religious practices of the house; the purely secular teachings of sciences, mathematics and social studies which are the only subjects of the school curricula to-day; the varied ideas imparted to them in the pages of the literary and vernacular text books of the different classes; the dogmatic ideas of sacred books (sometimes even opposed to reason) taught in their sectarian religious classes and sectarian magazines; and the preachings by lectures and books from solitary Ashrams here and there that spiritual life is opposed to one's own material welfare, as the latter is only false attachment to the illusory objects of an unreal world. The result is that the only ideal of the student generally is to pass the examination somehow, creditably if possible, and then, like a machine moved by environment and circumstances, to spend the rest of his time in sense-pleasures, sports and games, literary and social activities of the school and outside amusements. Hence it is strongly pleaded that systematic spiritual and moral instruction of a serious and noble

character should be imparted in every educational institution.

A. Present experiments unsuccessful

1. Some Denominational Schools have made arrangements to teach during or outside school hours the Holy Bible, the Holy Quoran or the Smritis and Itihasas. Pandits of the different religions teach these subjects. A few schools have allotted the last periods of Saturday mornings generally for the teaching of parallel quotations selected from the sacred books of the leading religions of the world, or for the purpose of explaining to students passages selected from the writings and speeches of Indian Renaissance leaders. Still fewer schools invite occasionally specialists to their Schools and request them to deliver lectures on spiritual and moral subjects for the benefit of students.

The religious instruction imparted in Denominational Schools is sectarian in character, and hence is not desirable. In the other two experiments, there is no systematic teaching of the subjects, as there is no curriculum for it, and only vague theoretical ideas are presented to the minds of students without any practical training. These experiments have

not succeeded in developing in the minds of students the conviction that spirituality (or the spiritual outlook and life) does not merely consist of religious formalities and religious worship for attaining selfish ends and removing superstitious fears, but that it aims also at the development of all-round perfection of the personality of the individual, that this perfection can only be attained by a moral life of self-control, unselfish work, knowledge of Reality and love of God, all carried out in a devoted spirit of self-surrender to God, and that temples, churches, dogmas and creeds are on the whole secondary, being only temporary aids for achieving the higher ideal.

The above experiments have succeeded also because religious and moral instruction is given within the class room or the school building, during school hours, in the midst of teaching of overcrowded subjects to all the boys of the school. The vast majority of students have no interest in this non-examination subject, and they do not allow the small percentage of students who are really interested and eager to receive the instruction to attend these classes.

B. The aim of Spiritual and Moral Instruction

1. The aim of the spiritual and moral instruction classes is to impart to students theoretical and practical instruction on modern spiritual and moral problems of a universal character on the basis of only those aspects of all the great religions of the world, which describe the universal metaphysical conclusions, philosophical arguments, ethical principles and spiritual practices taught in their sacred books and the universal messages of their saints, sages and *bhaktas*; hence it is designated as Spiritual and Moral Instruction.

But we do not propose to teach students in this class the sectarian dogmas, the forms of religious worship, the mythologies of superhuman heroes, the customary

religious formalities, miracles and superstitions of any religion or all the religions of the world. The average student may receive instruction in these aspects of his religion in his house, and the specialist student may study the text-book of comparative religion for this purpose. This class is not, therefore, a religious and ceremonial instruction class.

2. The treatment of spiritual and moral topics as well as practices should be as far as possible on rational, national and humanitarian lines by utilising in the presentation of ideas the conclusions of modern sciences, philosophies and social sciences; and at any rate on lines not contradictory to them.

3. The aim of moral and spiritual instruction is not to preach the comparative merits of the different religions of the world or even their equality in merit. But the real aim is to train the students to realise the value of all the great religions of the world in their higher aspects as noted above, so that they may, after finishing the course of instruction, be able to decide and follow their own metaphysical conclusions, philosophical attitudes, ethical principles and spiritual practices. Then they will surely and courageously solve the spiritual and moral problems they have to face in their daily life, promoting thereby individual and social happiness.

C. Method of Instruction in Schools

1. Spiritual and moral instruction, both in theory and practice, should be imparted to students outside their class room and school buildings in an Ashram attached to the school situated in a quiet place in the midst of beautiful natural scenery and environment, such as a mountain region, the sea-side, a river-bed, a grove with many trees, a forest area, an agricultural field or an open grassy plain. If necessary, the lands, which are now awarded for manual labour by students, may be used for this purpose. The schools which have not got

the above facilities may conduct the spiritual and moral instruction classes in an open space in a corner of the school compound where there is shade.

2. These classes should be held outside school hours, so that the minds of students may be fresh, when they receive the spiritual and moral instruction, theoretical as well as practical. Generally the classes have to be arranged during "Satvik" time in the early morning between 6 a.m. and 8 a.m. only once a week; but for the benefit of students who come from distant villages, they may be held between 4 p.m. and 6 p.m.

3. Text books for each class should be got prepared by experts in these subjects dealing with spiritual and moral topics as well as specific directions relating to spiritual practices, and they should be published as early as possible.

4. Prayers, *keerthans*, *bhajans* and patriotic songs have to be specially selected from the songs and messages of saints, sages and *bhaktas* of all the great religions of the world in Tamil, Kannada, Telugu, Malayalam, Sanskrit, Maharati, Hindi, Bengali, Urdu, English, etc., and published for carrying out the programme of spiritual practices. Students should be taught the meanings of these passages and songs, so that they may develop real spiritual and moral emotions in their heart when they all together recite them in the Ashram.

5. Teachers who possess the necessary moral and intellectual qualifications have to be selected from schools and given special training for a period not exceeding six months in an Ashram on Gurukula lines by qualified *sannyasins*, pandits and scholars, so that they may teach students in the Spiritual and Moral Instruction classes effectively.

6. Experiments in Spiritual and Moral Instruction of the Ashrama type may be started in some schools very early, and the number of such schools may be increased year after year, as it is now being done in the case of Basic Education Schools and

Multi-purpose High Schools. But all the schools in the State may be encouraged to start the Spiritual and Moral Instruction classes of the Ashram type as one of their important co-curricular activities, making their own arrangements for selection of topics and teachers, a grant being awarded by Government for this purpose to those schools where the Headmasters and some teachers are eager to start them.

D. Programme in Ashram Classes.

1. It is enough, if the students assemble in the Ashram for this purpose only once a week for about two hours.

2. The students should wash their faces and should be induced to bathe before they attend this class, so that they may have this healthy *Satvik* practice once a week.

3. Students may assemble at 5-30 a.m. in the School compound and march in an orderly manner to the Ashram, so that they may be there by 6 a.m.

4. They may start the class with manual labour, *Yogasana* practices, *Surya-namaskara* or even spiritual games for fifteen minutes.

5. They should practise individual silent meditations for ten minutes in separate places, i.e., under trees or seats previously arranged; they should be taught to meditate on their spiritual ideals or *Ishta Devathas*.

6. Next there may be the spiritual and moral instruction lesson—first period—for thirty minutes.

7. Next, there may be mass prayer, *bhajan* and *keertan* followed by mass meditation for a period of twentyfive minutes.

8. This should be followed by Spiritual and Moral Instruction—second period—for thirty minutes.

9. Lastly, all the students should sing together patriotic songs for ten minutes, meditating on Bharata Mata and Humanity as a whole as visible manifestations of God.

10. The whole programme should be conducted in a pious manner with perfect discipline accompanied by seriousness and *śānti* as much as possible.

E. Syllabuses for different Schools.

The following proposal is only offered for the consideration of an Expert Committee to be appointed for this purpose:—

1. Primary Schools:

- (i) IV year class: The lives and spiritual messages and moral preachings of great personages of the Ramayana, Zoroastrianism and Jainism.
- (ii) V year class: The lives, spiritual messages and moral preachings of great personages of the Mahabharata and Christianity.
- (iii) VI year class: The lives, spiritual messages and moral preachings of great personages of the other Puranas and Islam.
- (iv) VII year class: The lives and spiritual and moral messages of historical saints and sages of the ancient period.
- (v) VIII year class: The lives and spiritual and moral messages of great saints and sages of the modern period.

2. High Schools:

- (i) IV Form: Selections of topics from the Zend Avesta, some chapters of the Bhagavad Githa and some Upanishads.
- (ii) V Form: Selections of topics from the Holy Bible, some chapters of the Githa and some Upanishads.
- (iii) VI Form: Selections of topics from the Holy Quoran, some chapters of the Githa and some Upanishads.
- (iv) Pre-University Class: Selection of topics from Buddhistic Tripitikas, some chapters of the Githa and some Upanishads.

The above topics should be illustrated as far as possible from the quotations of

the sacred books supported by the philosophical arguments of the Indian *Darsanas*.

3. Colleges:

- (i) First year B.A. Essentials of Western philosophies and the *Dwaitha* commentaries on the *Upanishads*, *Githa* and *Brahma Sutras*.
- (ii) Second year B.A. Essentials of *Bharateeya Darsanas* and the *Vishishtadwaitha* commentaries on the *Upanishads*, *Githa* and *Brahma-Sutras*.
- (iii) B.A. Third year class: Essentials of the philosophies of Indian Renaissance leaders beginning from Raja Ram Mohan Roy up to Mahatma Gandhi and Sri Radhakrishnan to-day, and the essentials of *Adwaitha* commentaries of the *Upanishads*, *Githa* and *Brahma-Sutras*.

F. The name of Sri Nava Bharat Ashram

Why are these spiritual and moral instruction classes called Sri Nava Bharat Ashrams?

1. It is an Ashram of students; because they receive spiritual instruction both in the theoretical and practical aspects.
2. It is a Bharat Ashram; because students belonging to both sexes of all castes, communities and creeds participate in it unitedly, and the essentials of all the philosophical and religious systems of India are taught in the classes.
3. It is a Nava Bharat Ashram; because the topics and practices are taught on rational, national and humanitarian lines in harmony with modern science, philosophy and sociology.
4. It is called Sri Nava Bharat Ashram; because its effect will be the promotion of individual and social welfare.

CONCLUSION

The 'Sri Nava Bharat Ashram' type of spiritual and moral instruction programme aims at imparting instruction of the

fundamental spiritual principles and practices contained in all the great religions of the world stated clearly in (1) the first mantra of the *Isavasya Upanishad*, ably and piously interpreted by Mahatma Gandhi, thus: "By the Lord (Isa) enveloped must all this be, whatever moving thing there is in the moving world. With this renounced, thou mayst enjoy. Covet not the wealth of any at all"; (2) the fiftyfifth stanza of the eleventh chapter of the *Bhagavadgitha* which Acharyas have stated to be the key-stanza of *Githa*, namely: "He who does my work, holds Me to be Supreme, is devoted to Me, is free from all (selfish) attachments and is devoid of hatred in relation to all beings he comes to Me, O Arjuna"; and (3) the first four *Sutras* of the *Vedantha Darsana*, namely, (i) "Then, therefore, the enquiry into the Brahman, (ii) (The Brahman is that) from whom (proceed) the creation, preservation and destruction of the universe, (iii) (That the Brahman is the cause of creation etc. of the universe, follows altogether from the scripture) because the scripture forms the source of the knowledge relating to Him, and (iv) That (i.e., the fact that the scripture forms altogether the source of knowledge relating to Brahman) results however from (this constituting) the true purpose of the scripture."

The State Governments of Swatantra Bharat Republic must encourage the

starting of spiritual and moral instruction of the type of "Sri Nava Bharat Ashram" described above in the educational institutions of all grades under their jurisdiction. The Indian Union Government must not only give liberal grants to State Governments for starting such Ashrams widely all over the State, and create a Central Department consisting of a body of experts in this field in order to encourage, control and ensure uniformity in the Spiritual and Moral Education Programme all over the country.

[Teachers, Headmasters, Educational Officers and Educationists are requested to send to Sri M. A. Narayana Iyengar to Gowribidanur, Mysore State, via Bangalore, or the Headmaster, Acharya High School at the above address, their valuable suggestions for improvement or criticisms of the above experiment of Spiritual and Moral Instruction of students in Schools and Colleges in order to enable him to gather together all the suggestions and views received by him and submit a final report on the subject to the Ministers of Education, Mysore, Madras and other States as far as possible for their favourable consideration and for steps to be taken in the matter—Editor.]

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BHOODAN AS THE MEDIUM OF MORAL EDUCATION IN RURAL AREAS

BY

SHAMSUDDIN, B.A., B.T., M.Ed., Dongargaon.

To-day man has a clear tendency towards self-destruction. Man is pouncing upon man with a beastly and devouring ferocity, and the future of humanity is at stake. The culture and civilization of this country is inhaling the poisonous air of destruction. Foreign attacks do not matter so much for us to-day. It is the deluge of the countrywide moral downfall which has struck terror in us. In view of this great impending danger, Vinoba Bhave has come to the rescue with his great and unique project of 'Bhoodan', and through this medium he is trying to obtain the deliverance of India from the grip of moral degradation.

Acharya Vinobaji walked from village to village and toured in every nook and corner of the country to see in what miserable plight the soul of the motherland is engulfed. Throughout he came across the naked masses dying a miserable death of starvation. He, as well, found that, due to the bondage of long ages, India suffered from the death of the soul and spirit. The capitalists in the sequestered parlours of their palaces are voraciously sucking the blood of the swarming, rickety and starved and naked children of motherland living in miserable slums. Love and kindness, forgiveness, sympathy and compassion, sacrifice and service seem to have presently vanished. In view of all this, Vinoba Bhave cried out with pain. He could not bear the sight of such a wretched condition of the people of his own country. So, with a staff in hand, he set out for 'padyatra' (journey on foot)

Vinobaji made the people realise the importance and necessity of 'Bhoodan'. He declared: "If we do not soon bring about a change in the present state of society, we are surely doomed. To-day India has fallen into social degradation

and financial inequality. This Bhoodan movement is the means to get out of it safe and sound." Through 'Bhoodan', Vinobaji not only secured land to remove financial inequality, but seems to have saved India from a horrible bloody revolution. Thus this movement has brought the message of enlightenment and of humane qualities among people and has opened a road to morality.

Change of Heart

The Bhoodan movement of Vinobaji does not take recourse to compulsion through law. Rather it uses love and politeness as its instruments in touching the core of the human heart, with the result that people voluntarily come forward with generous donations of lands and other property. In his tour on foot, when Vinobaji reached the Deccan and saw the people in a pitiable condition, he found them desperate for a chance of violent revolution. Doubtless, they were at the threshold of communism. He therefore collected the people and enquired into their immediate hardships. The village folk asked him to give them work and land or food by a miracle. "How much land do you require?" asked Vinobaji. One from the crowd shouted that they needed 100 acres of land, and Vinobaji appealed to the landlords for charity. To his great surprise, a generous offer of 100 acres came from a certain person. This voluntary contribution of the man encouraged the spirit of Vinobaji, and it is from here that the sacred Bhoodan movement of his took real shape. Thus, the Bhoodan movement stresses on change of heart through the inspiration of love and kindness, rather than compulsion through law. Law is only like taking a horse to water, but is ineffective in making

BHOODAN AS THE MEDIUM OF MORAL EDUCATION

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it drink. It is the change of heart and sincere love that counts. It is permanent, and it is more important, so far as morality is concerned. Thus, the seed of morality is being profitably sown among people through this Bhoodan movement.

glebe themselves to produce corn. Thus, respect for physical labour will naturally improve the people financially and raise their moral standards.

Unity and Cooperation

The fourth great undertaking of Bhoodan is to bind people with ties of brotherhood and love. This will naturally give impetus to mutual cooperation. The land collected through Bhoodan from any particular village is distributed only among the needy landless persons of that village. Such awards of lands to individuals naturally develop the need of love and cooperation among themselves. Feelings of sympathy and compassion and mutual goodwill are extended to them. All these qualities build their character and improve their moral standard.

To-day, due to the unequal distribution of money and lack of employment, great dissatisfaction, restlessness and feelings of hatred have overtaken the people. This is leading towards chaos and anarchy. Bhoodan provides a solution to this. It asks on one side for the gift of land from landowners and creates a feeling of kindness and generosity in them, and on the other side it provides the means of living for the poor, landless persons. Thus, the feelings of prejudice and conflict between the two classes of the rich and the poor are gradually diminishing, and peace and happiness is approaching society. Thus, Bhoodan provides a great moral teaching of unity and cooperation to people.

Inequality among People

Another problem of our villages is the inequality among people. The prevalent caste system of immemorial ages, in its acute form, and the modern caste of money magnates and the drudging labour class and many other similar distinctions between man and man are rampant throughout. The big landowner or the patel or the rich man of the village is supposed to be a superior being. He dominates over the poor working class. The poor villagers badly suffer from the fear-complex, and they silently tolerate all humiliation and oppression. The result of this has been that two distinct sections, the rich and the poor, are gaining ground in villages in the same way as the two classes of the capitalists and the labourers have done so in cities. It asks for land from rich people, and after distributing it equally among landless labourers, an endeavour is being made to teach dignity of labour. In due course of time, in this way, the difference between the rich and the poor and the master and servant will sink down. In this way, the financial and social inequality will lessen, and the spirit of cooperation, love and sympathy will gain ground. This movement in fact is a movement of general moral uplift.

Dignity of Labour

The third great drawback in India is that there is no sense of dignity of labour. Due to certain unhealthy influences, physical labour has lost its sacred aspect, and it is generally considered to be dishonourable. As such, the younger generation in search of service for a few chips of silver is badly suffering. Bhoodan roots out this inferiority complex and establishes the sense of dignity of labour. Land is given only to those who are prepared to break the

Activity

Besides all this, we notice today the lack of activity on the part of people. They are day to day developing habits of idleness and inactivity, with moral collapse as a consequence. Against this, Bhoodan stresses the sanctity of activity on the part of the people, for the land-gift is extended only to those who can work over it. It inspires them the benefits of self-activity. Similarly it is observed that people in villages blindly follow tradition

as regards many extravagances (in regard to religious and social practices). Whenever it comes to that, they thoughtlessly sell away their lands and squander away money over things which in the changed times they find it difficult to carry out in festivals, marriages and so on. Bhoodan also provides a check over this tendency. As the land obtained from Bhoodan cannot be sold away, people will be safe from self-infliction of poverty and hunger. They will always have work and will try to maintain land nicely. This will help in removing a number of drawbacks from villagers and will bring about their moral uplift. The cause of the moral downfall of the people of our country to a great extent is due to their unemployment. "An empty mind is the devil's workshop". Bhoodan, by providing work and employment to the people, makes them catch time by the forelock. Moreover, agriculture is whole-

time business, and as such they cannot afford to waste time uselessly. Here also, all the potentialities of the man find proper utilization. Thus, all the evil effects of unemployment are removed by Bhoodan. People, instead of proving a burden to society and nation, learn to become self-supporting, which is a boon to the motherland. Thus, Bhoodan is a great instrument of moral teaching.

Indian culture has its foundation in religion and morality from times immemorial and is an eternal message to the whole world. With its deep sense of sacrifice and benevolence, it has always served mankind. To-day, to preserve this eternal Indian culture of ours, it is essential that we should not allow our moral standard to fall. Thus, it leads us to believe that Bhoodan is a guide and torch-bearer on the highway of progress.

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THE DUKE OF EDINBURGH'S AWARD SCHEME

By
WENDY HALL

When Prince Philip, Duke of Edinburgh, was installed as Chancellor of Edinburgh University, he observed that his only claim to speak about education was that he was nearer to his own schooldays than were most educationists. It is probable that nearness to his own youth prompted him to launch, in 1956, the imaginative Award Scheme which bears his name.

The Prince believes that there is a wealth of excellence among young people which is left undiscovered, and so leads to a feeling of frustration and apathy after they leave school. He therefore proposed the Award Scheme, in his own words, "as an introduction to leisure-time activities and a challenge to personal achievements."

The Award Scheme was developed and organized by its secretary, Sir John Hunt, the leader of the victorious Everest expedition of 1953. Now that it has been operating for more than a year, it is possible to review it and to begin to assess its value as a social experiment.

Three Series of Tests

The scheme consists of three series of tests. The first series is open to boys of 14 and over; the second, to boys of 15 and over; and the third, to boys between 16 and 19. In each series there are four sections, each of which must be undertaken. They are (a) Rescue and Public Service Training; (b) a Planned Expedition; (c) Pursuits; and (d) Physical Fitness.

Entrants have to reach a certain standard in all four sections to obtain the Award, which takes the form of a Commendatory Letter from Sir John Hunt and a bronze badge in the first series; a certificate signed by Prince Philip and a silver badge in the second series; and a

certificate and a gold badge in the third series.

There is nothing competitive about the tests; they are, rather, a challenge to reach a certain standard in widely differing types of activity. Nor is the standard exceptionally high; it has been deliberately put within the reach of the average boy who has application and versatility. These two qualities are ranked more important than brilliance, because their development is part of the character-building process which the scheme aims at fostering.

How important application and versatility are can be judged from a more detailed survey of the work involved in each section. The first—Rescue and Public Service Training—is, naturally, intended to foster a boy's sense of service and responsibility to the community. Here entrants may take first aid, life-saving, accident prevention, home nursing, Fire Service training, Coastguard Service training, training in service to the blind, youth leadership courses, or training in the care of animals.

First aid has been frequently chosen, largely because the Red Cross and the St. John Ambulance Brigades are already running courses all over the United Kingdom, and have co-operated closely in the scheme. Their certificates are regarded as the standard to be reached in first aid.

Appeal of Adventure

The second section—Expedition—is by far the most popular. The appeal it makes to the youthful spirit of adventure clearly compensates for any difficulty or drudgery some may find in their public-service training. Expeditions may be

carried out on foot, by cycle, in canoes or small boats.

Actually, most are made on foot, and boys are required, in the first series, to make a 24-hour journey over 15 miles of normal country, spending the night in a tent, barn, shed, or in the open. In the second series, they have to cover 30 miles of normal country; and in the third series, a minimum of 50 miles of wild country. Before the test expeditions, boys at all levels have training in all aspects of campcraft, often during week-end courses.

The Pursuits section is the most individual of the four, and demands of a boy considerable application to his chosen hobby over a minimum of six months. In general, it is considered more important that a boy should stick at his hobby than that he should be outstandingly successful at it: though, of course, boys are encouraged to choose the hobbies in which they are likely to excel.

The scope is extremely wide. Bird-watching, archaeology, printing, marksmanship, drama, music, and meteorology are only a few of the pursuits which boys have elected to follow. Most boys gravitate to activities in which there are special courses in their schools or clubs; others may strike out on a line of their own, and then an attempt is made to find an adult specialized in that line to give the boys some guidance. In this way, many people other than regular youth workers have been drawn into the scheme, and contact with a gifted adult has proved most valuable to the boys.

The fourth section, Physical Fitness, speaks for itself. The Amateur Athletics

Association and the Amateur Swimming Association have co-operated in working out average standards to be reached in various events grouped under the headings, running or walking, jumping, throwing, swimming and physical efficiency. Boys are required to reach the necessary standard in three of these five groups.

Experimental Year.

The year 1956-57 was regarded by the organizers as experimental in every way. The number of boys entering and organizations participating were purposely limited, and the standards devised were considered as provisional. In October 1957, a conference of users of the scheme was held, and the first year's work discussed.

The majority of youth leaders and educationists were most enthusiastic about the scheme, and asked for it to be continued as hitherto, with only a few minor modifications. The experimental period will probably continue for another 12 to 18 months.

During the first year, more than 7,000 boys entered for Awards. They were drawn from schools, from industry, and from youth organizations.

Already, many requests for extension and expansion of the scheme have been received. Organizations in several Commonwealth countries have asked if they may participate, and it is expected that many of them will enter boys for the first time in 1958. There have also been many requests for a parallel scheme for girls, and this, it is hoped, will be introduced in 1959.

THE LIVING ORGANISM AND INTERPLANETARY FLIGHTS

BY

N. SIROTININ, Chairman, Biological Section,
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After the launching of the artificial Earth satellites, it has become clear that interplanetary flight, to the moon in the first place, is technically possible. The question then arises as to whether the physiological properties of the living organism will allow this.

K. E. Tsiolkovsky was interested in this question. Flight in an interplanetary ship must be made at a very great speed that increases after the take-off from the Earth. This acceleration causes vital pathological phenomena in the living organism. For instance, when a pilot changes from the high speed dive to an ascent, he makes a curve and is subject to the action of torque acceleration.

Effects of Acceleration

The effects of acceleration on various animals have been repeatedly studied of late. We know that acceleration is more easily withstood in a prone position, when the blood flows to the abdomen and back. K. E. Tsiolkovsky recommended that the passengers of the future interplanetary ship should assume a lying position. Tsiolkovsky believed that to counteract acceleration the passengers should stay in water and breathe through a tube. To-day special suits are recommended instead.

Experiment has shown that in a prone position it is possible to withstand an acceleration of nearly 20 metres per second for 12 minutes. The flight with such acceleration would take a huge quantity of fuel, and the interplanetary ship, therefore, should be launched with still greater initial acceleration. Experimental data are already available on the possibility of animals staying in rocket missiles. In the U. S. S. R. rockets were launched to a height of 100-200 kilometers were made on dogs; there was mechanical regis-

tration of their breathing, blood-pressure, pulse; and electro-cardiographs were made. The dogs, dressed in special suits, were parachuted then. No vital disorders were discovered in their organisms.

This means that animals are fully able to withstand the acceleration of rockets rising to the altitudes mentioned. But in this case the acceleration was of short duration, and the longer it is, the greater the disorders, which may even cause death. Therefore, the creation of artificial satellites as future stations for interplanetary flights is important both for technical maintenance and as a place of rest for passengers. This is something that Tsiolkovsky wrote of in his time.

Hypothermia

At present it is impossible to foretell the physiological possibilities for making lengthy cosmic flights. Investigation of the effects of acceleration on various animals shows that invertebrates can withstand great acceleration for a long period; cold-blooded vertebrate animals can also withstand acceleration rather well. Among mammals, acceleration is better withstood by those in the state of hibernation. If it proves impossible for man to make lengthy interplanetary flights in the ordinary conditions, then the question arises whether it is possible to remedy this situation by creating a condition resembling hibernation. Until recently, this seemed a difficult thing to do, but in the past 10-12 years much has been accomplished in this direction. Artificial hibernation—hypothermia (a condition of the organism under low temperature)—is used in medicine, when heart operations are made which require temporary exclusion of the heart from blood circulation, and also in certain other pathological

conditions. At first glance, the idea of utilizing hypothermia for long interplanetary flights may seem too bold, since hypothermia has its hazards. But the methods employed to attain it are being perfected. Now it is possible to induce hypothermia in animals, from which they can come out at the proper time. I have experienced hypothermia myself, and although it was of short duration, I couldn't mention any unpleasant sensations when I came out of it.

Weightlessness

The next obstacle to interplanetary flights is the condition of weightlessness. When an interplanetary ship rises to an altitude of 1,000 k.m., the Earth's gravitational pull will be insignificant, and as a result, the slightest movement can cause a body to remain suspended in the air.

It has been suggested that weightlessness be counteracted by magnetizing the ship and by putting on iron shoes, or instead, by the wearing of shoes with special suction cups.

Until recently the significance of the Earth's gravity for animal life was not exactly known, and only suppositions were made. Some researchers spoke of the vital role of the Earth's gravity, mainly, for blood circulation, and claimed that its absence had a negative effect on the organism. But these fears were considerably dispelled after rockets containing animals were launched to a great height. The animals approached weightlessness, but it had not any vital effect on them either during the flights or afterwards.

Danger from Meteorites

In preparing for cosmic flights, many things must be taken into consideration. The cosmic ship may collide with a meteorite, and the sealing of the cabin may be damaged. For the sake of safety, the passengers would have to wear suits similar to the suits worn by divers and be well-protected against the entry of rarefied air.

During cosmic flights, the passengers will be exposed to cosmic rays, whose effects on the organism have been inade-

quately studied so far. True, after the high-altitude test-flights in rocket-containers, the animals showed no changes connected with cosmic rays, except for the appearance of a small amount of depigmented hair on the mice. However, a few grey hairs are not a very big fee for such a wonderful trip into the cosmos. True, we do not as yet know what difficulties are in store for us at high altitudes.

Some light was shed on all these things by the launching of the second artificial satellite on last November 3 with a dog. The condition of the animal at a height of 1,700 k.m. was satisfactory. The physiological peculiarities of a dog with regard to its ability to withstand acceleration and other harmful effects are but slightly different from those characteristic of man. This prompts the belief that man too will be able to rise to such altitudes.

Space Way-Stations

At the same time, the launching of the second artificial satellite indicates the path for further conquest of the universe. It is probable that, before organizing interplanetary flights, it will be rational to create a space way-station of several satellites, as Tsiolkovsky wrote. He spoke even of colonies of them located in interplanetary space, where the astronauts of artificial satellites would live comfortably receive oxygen and food from the Earth by means of rockets. Moreover, Tsiolkovsky planned the cultivation of plant life on these satellites to utilize waste and to supply the people with oxygen and food. After a good rest at such stations, a longer trip is possible, during which acceleration will not be harmful, since the Earth's gravity at this height will be insignificant.

The problem of cosmic flight is connected with a number of other problems, such as oxygen supply, food, water, diet, arrangement of a system of plumbing etc. These problems are more easy to solve. At present in the USSR and other countries, investigations are being conducted in this direction. Cosmic medicine is making its appearance.

THE TYPE OF EDUCATION BHARAT NEEDS

BY

R. M. THAKUR, Gurukula Kangri University.

Our leaders and educationists have often subjected the system of education in India to a severe condemnation. The present system, which was evolved and developed by a foreign bureaucratic regime for its own consolidation, is, they aver, outmoded and totally unsuited to meet the needs of free India. But there has so far been no clear perception of what should be done and how far and in what manner the system should be altered. Little do these critics realise that it is no use decrying a system, which, with all its defects, imperfections and weaknesses, has been responsible for the spread of knowledge and mass political awakening, unless we are able to devise a better system—a system that will satisfy the requirements of the India of to-day.

Bharat has a hoary and glorious past. It has traditions and a culture deep-rooted in pre-historic times. With the attainment of freedom, it is but natural that the typical Indian outlook on life should re-assert itself in an increasing measure. That it should aspire to guide, influence and mould all our national activities, expressed in and through institutions, social and political, is no matter for surprise. It is but the natural process. Our political subjection retarded our natural growth, and we were made to feel at every stage in our life the domination of a foreign people. To learn from others is not derogatory, but it is folly, pure, simple and undiluted, to imitate others blindly; it is intellectual bankruptcy. In fact, imitation is the sign of decadence, and it has never helped any nation.

Of all the institutions of a country, its educational system is the most fundamental and basic. Was there such a thing as the Indian educational system before the advent of the Muslim or the Christian power? Did ancient India

possess such a thing as an educational system worth the name? The answer to these questions is a positive "yes". She did possess an educational system, and it was the Gurukula System of Education.

A CHIEF FEATURE

One of the features of ancient Indian education lay in the students living under the roof of their preceptor. This accounts for the student being called *antevāsin*, meaning thereby that he is one who stays close to his teacher, i.e., under his roof. The *Chhāndogya Upanishad* describes the students as *āchārya-kula-vāsin*, i.e., one who dwells in the house of the *āchārya*. Thus, the usual system of education in ancient India was for the student to live in the house of his *guru* under the latter's personal supervision. A few centuries later, one comes across Brahmins having formed themselves into *parishads*. We also find organised public institutions for education, such as in Takshasila, Mithila, Kunj, Conjeevaram etc. But for a long time the obligation to impart education rested with individual teachers, in whose houses bodies of students assembled and resided. This *gurukula* tradition is reflected in the Universities of Oxford and Cambridge to a certain extent, and the residential system in the University Colleges of our country is an imperfect imitation thereof.

The aim of this brief article is to discuss whether it had any advantage to its credit, and whether its revival, at least to the extent possible under the present altered environment and circumstances, will be desirable.

SPENCER AND MILL AGREE

The object of education has been postulated by various thinkers. Herbert Spencer expressed his views thus: "Education has for its chief object the formation

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A SENIOR COURSE OF ENGLISH

BY

W. TURNER, M.A.

SOMETIME PRINCIPAL, NIZAM COLLEGE, HYDERABAD, DECCAN

Pages, 352.

Second Edition.

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PREFACE

With so many textbooks already available, we may explain some of the features of this volume which it is hoped will make an appeal of freshness to students and teachers of English.

Numerous works cover the full range of high school grammar and composition. Nevertheless, English speech and writing, as developing in India, is tending to a style of characteristic stiffness and often fails to maintain propriety of syntax. This is often due to the use of unsuitable, even slangy colloquialism, instead of correct idiom and proper expression. Efforts to limit vocabulary to a few hundred words only bring about a corresponding limitation of ideas, and make it difficult for a student with such restricted equipment to appraise a literary work in his higher studies. So it has been sought here to instil certain canons of Style and Form from the very beginning, and thereby to awaken elementary faculties of selection and self-criticism. This critical faculty has been decided, in the schools of Great Britain and Australia, to be indispensable for all classes of students in the approach to good composition. That is why, in every section of this work, emphasis is laid on correct expression and style, and the proper means of attaining them.

Many of the works at present available depend largely for illustrations and specimens on hackneyed, heavy passages from out-dated Victorian writers. There has been an effort here to draw only from writers who are good models of style and informative as regards subject matter.

The lessons are in line with present-day practice in the schools of the city of Edinburgh, of Scotland in general, and of the Middlesex Education Authority. Teachers from those areas have given helpful models and exercises direct from the classroom. The passages dealing with avoidance of error have been compiled as the result of twenty years of practical work in Indian schools and colleges. A new and deductive type of exercise has been freely introduced to stimulate thought.

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THE TYPE OF EDUCATION BHARAT NEEDS

of character." To curb restive propensities, to awaken dormant sentiments, to strengthen the perception and cultivate the tastes, to develop a child into a man of well proportioned and harmonious nature—this is the aim of the parent. In the words of John Stuart Mill: "The object of of Universities is not to teach the knowledge required to fit them for some special mode of gaining their livelihood, but to make capable and cultivated human beings, and the common end of all departments of Education is the strengthening, exalting, purifying and beautifying of our common nature and the fitting out of mankind with the necessary mental implement for the work they have to perform through life".

NOT MERELY MATERIALISTIC

One of the distinctive features of the ancient Aryan education was that it gave importance both to material and spiritual values. It stood for a well balanced view of life and laid emphasis on *dharma*, *artha*, *kāma* and *moksha*. The fundamental Vedic conception of the soul was not an airy one, but was broad-based, attaching due significance to man's rights and privileges, freedom of thought, tolerance and humane laws of life. The goal of education in ancient Bharat was not utilitarian, but assuredly cultural. The Smṛiti writers deprecated the idea that the value of education should be judged by its pecuniary result. Vishnu says: "He who earns his livelihood with his *vidyā*, that *vidyā* does not serve him right." Kalidasa declares: "He who uses his learning merely for his livelihood is called a trader in knowledge." Manu's injunction is as follows: "Having taken the pupil, in order to lead him to the highest, the teacher shall first of all teach him the ways of cleanliness, purity of body and mind, good manners and morals." The *Taittirīya Upanishad* gives one of the exhortations to be made by the *āchārya* to the pupil, thus: "Follow *dharma*." *Dharma* stands for law and custom, religion and charity, justice, righteousness, duty, discipline and culture. According to Ravindra Nath Tagore,

dharma is that principle which holds us firm together and leads us to our best welfare. In the words of a distinguished Professor, *dharma* means "the development of the inner spirit, adherence to the eternal virtues and disciplining of the body and soul in a way suitable to that end."

Dharma is so called because of its quality of giving support or being the basis. *Dharma* supports the people, and it is also the foundation of the moveable as well as immovable universe.

MEANING OF EDUCATION

Education, as I have come to understand it, is the expansion of the soul, and if it does not fulfil that purpose, it is a negation of knowledge. It implies an attempt, on the part of the adult members of a human society to shape the development of the coming generation in accordance with its own ideals. Used in a wide sense, education means everything which helps to mould the human being; and with some poetic licence, we sometime speak of the education of a people or even of the whole human race. According to Plato, education aims at developing in the body and the soul all the beauty and all the perfection of which they are capable. What then is the ideal of human life? Or what is the nature and form of the beauty and perfection for a human being, especially in our times? Though the essential aims of human life should perhaps be the same in every place or generation, the perfection of human life in the Athens of Plato would be different in certain aspects from what it would be in London, Paris, Moscow, New York or New Delhi to-day.

HOW A GURUKULA WORKED

The Gurukula system was in every way adapted to achieve the end of education as conceived in the manner above described. It was best fitted to contribute to formation of the ancient culture and the training of the rising generation in the performance of religious and social duties. The daily association between the teacher and the

taught was fraught with great and beneficial results. The teacher had the advantage of daily watching the intellectual progress and the moral behaviour of his pupil. The constant presence of the teacher contributed in a great measure to enable the pupil not only to do away with the causes of indiscipline, but also to cultivate that feeling of reverence for elders, so lacking at the present day. The Taittiriya exhortation to the pupil makes reference to this as well: "Whatever Brahmins are better than ourselves, in their sitting it will not do for thee to breathe." During the entire course of education of the pupil, a deep and solid foundation was laid for a well-ordered and disciplined life. The foibles to which youth are likely to fall a prey in town life, were avoided by residence with the teacher. The daily routine of a pupil, which was enjoined by his *āchārya* in the latter's abode, was marked by simplicity, endurance, ban on luxuries, a rigid adherence to rules of hygiene and *brahmacharya*, in pure surroundings, free from all unhealthy influences, and thus assured for him a healthy and robust manhood. The Hindu law-givers condemned the practice of stipulating that admission would be made only on payment of certain fees. When the period of education was over, an honorarium was paid to the teacher by those who could afford it. The close contact between the teacher and the taught, which was the feature of the Gurukula system, made the relationship between them cordial, even after the relationship of *śishya* and *guru* had to end.

STRIKING SIMILARITY

Sri Walter Moberly, in a recent book, *The Crisis in the University*, commented thus on the corporate life in the Oxford and Cambridge Universities: "The student, who comes in order to acquire learning or a professional qualification, found that he had entered into the life-membership of a society possessing a remarkable power to enlist his affection and loyalty. To it, he was attached by silken cords and singular tenacity. So then came into existence a new type of community, having many of

the qualities of a family; its members regarded themselves as sons of an Alma Mater. This has two consequences. First the teacher's is a pastoral job; to the student he has a personal and not merely a business relation. He has not only contracted to give a certain amount of instruction, but is to be the guide, philosopher and friend of his pupils... Their (students') University years have been to them a vivid and compelling experience, leaving an exceptionally deep impression, indeed going far to mould their minds; and it is in the light of that experience that later experiences are interpreted... They regard their University in Newman's words 'as a second home, not so tender, but more noble and majestic and authoritative.'"

The Gurukula ideal was in every way suited for instilling all the attributes of what is considered a liberal education. If, as is justly claimed by the Oxford and Cambridge Universities, they sought to turn out each graduate a scholar and a gentleman, that was what was achieved by the ancient Gurukula system. There can therefore be no doubt that the system is a valuable contribution to any educational scheme. As an old student of Cambridge and now in the Gurukula University at the fag-end of my official career, I find a striking similarity between these two Universities with the exception of a little change in the environment and atmosphere, i. e., pure Indian and British. What I found over there, I missed here, and what I missed there, I found over here.

EDUCATION AND RELIGION

The strongest point of the system of education in ancient India, particularly in Vedic times, was that it was religious or spiritual through and through. Education should not be sectarian. Doctrinal inoculation may be objectionable. But education is not worth the name, if it is not religious. We cannot do better than support this point of view with a quotation from the great philosopher and eminent educationist, A. N. Whitehead. He says: "The essence of education is that it is religious. Pray, what is religious education?"

A religious education is an education which inculcates duty and reverence. Duty arises from our potential control over the course of events. Where attainable knowledge could have changed the issue, ignorance has the guilt of vice. And the foundation of reverence is this perception, that the present holds within itself the complete sum of existence backwards and forwards, that whole amplitude of time which is eternity."

PRESENT SYSTEM

The present educational system in Bharat is defective in certain vital respects. In the formative period of the lives of young men, we can conceive of nothing better for the development of character, adoption of high moral standards and the expansion of the mind and intellect than the daily contact and association with a proper teacher. Our educational system does not afford any such opportunity. The teacher and the taught are thrown together at certain stated periods of the School or College, but this hardly enables the teacher to mould the minds of his pupils. Intellectual attainments are of no value, and often dangerous without character. As Carlyle put it: "Without hands, a man might eat and could still walk, but consider it—without morality, intellect were impossible for him."

Many of the students who undergo their studies in Colleges are living away from their parents. They are thus neither under parental authority, nor under proper control of their teachers or professors. The result is that the rising generation is falling an easy prey to all sorts of unhealthy influences. The School or College curriculum has not been devised so as to give adequate attention to the glorious Bharatiya culture, with the result that our young men are fast developing a feeling of scant respect, if not of scorn, towards the same. The education imparted being secular, there is no scope for our young men to imbibe a passion for religion in its comprehensive sense and for all that it stands for. These defects in our present

educational system can be to a great extent, remedied, if the Gurukula system is introduced for a few years at least in the educational scheme, care being taken in the selection of proper teachers. It is only then that it will be possible to restore the ancient Aryan culture to its former status and to carry to mankind its message of simple living and high thinking as exemplified by the *rishis* of old.

TEACHER AND SOCIETY

Education should aim at enabling the child to transfer what he has learnt in the classroom into real practical life; otherwise education would be useless.

A teacher should be an intelligent person and emotionally stable. To understand the psychology of the child, he requires good insight and high education. As a nation-builder, he should not only be respected by society but well paid.

The well-being of society demands that the teacher should be free from financial worries and restored to the status he once occupied in ancient India. On his part, he should also give his best and therein lies our salvation.

FREE EDUCATION

India of the Vedic times was a prosperous and happy country. Society had made education free from the lowest to the highest standard. Education by fees is of European growth. But all prosperous European countries are fast outgrowing this pernicious system. It undermines respect for the teacher, and he moves about carrying the last vestige of respectability under his armpit. In America, we are told that 90% of higher education is free. The annual report of Great Britain for 1953-54 tells us that about 70% of higher education in United Kingdom is free. We are in a poor country: We should strive after the ideal of free education in free India. We shall be reverting to our glorious traditions in this respect. It is a difficult task, but it is worth achieving.

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Agents for South India :—

THE CHRISTIAN LITERATURE SOCIETY, PARK TOWN, MADRAS-3

(Continued from Page 9, January—1958)

The xxxii All India Educational Conference

The following are among the resolutions adopted by the Conference.

At the outset the Conference adopted a condolence resolution touching the deaths of Mr. B. G. Kher, Mr. Shyamnandan Sahai, Mr. Baldev Singh, Mr. Parasuram Singh, Mr. Chandrasekhar Rajpal and Mr. S. N. Mate.

The Conference offered its felicitations to Prof. D. K. Karve on his attaining 100 years.

On the report of the Sectional Conference on Secondary Education presented by Mr. C. M. Fazalur Rahman, the Conference adopted a resolution recording its appreciation of the decision of the Government of India to assist the State Governments with 50 per cent grant towards improvement in the salaries of teachers of Secondary Schools. The Conference, however, noted with concern that no State Government had so far taken steps to adopt the scales and salaries recommended by the Federation.

The Conference learnt with regret that some State Governments were imposing such conditions and grant-in-aid rules as made it difficult for the managements of aided institutions to get the benefit of improved salaries to their teachers. It, therefore, requested the Governments concerned to take immediate steps to improve the salary scales of teachers, if necessary, by modifying their grant-in-aid rules and also by withdrawing all conditions that might otherwise exclude the teachers from the benefit of enhanced scales. The Conference requested the Executive Committee of the Federation to take effective steps for the implementation of the resolution and to contact the different State Governments for the purpose.

The Conference took note of the slow progress in implementing the recommendations of the Mudaliar Commission. It

regarded the existence of two classes of secondary schools, high schools and higher secondary schools, for any considerable length of time as undesirable and calculated to retard the progress in improving the quality of education. The Conference recommended to the Executive of the Federation to set up a committee with a sub-committee for each of the five zones to study the measures taken by the different States, such as upgrading of the high schools, and starting of multi-purpose schools, to evaluate the steps taken and recommend measures to be taken up for speeding up the reforms and bringing about some improvement in the standards of attainments of our secondary school pupils.



Srimati Tara Cheria, of Madras, opening the Educational Exhibition organised in connection with the All India Educational Conference at Madras, in December 1957

The report of the sectional conference on University Education was next presented by Mr. A. K. Sen. On this report, the Conference adopted a resolution urging the Universities to grant adequate representation to the teachers on their managing bodies and further urged the Universities to set up tribunals for the benefit of teachers.

The Conference also requested the Central Government to increase its financial support to Universities and Colleges.

The Central and State Governments were further requested to give increased financial assistance to the meritorious and needy students.

After considering the report on education of aboriginals, presented by Mr. Mahendra Prasad, the Conference resolved that a museum of ethnographic objects showing the different aspects of aboriginal culture and life be established at the Amarnath Building, Kanpur.

After hearing the report presented by Sri E. N. Subramanian on the Sectional Conference for Education, for Peace and Internationalism, the Conference adopted two resolutions.

The resolution on religious instruction in schools said: "As the highest purpose of education is to inculcate ideals and to foster a sense of right and wrong and of true values, and as this purpose cannot be achieved purely by secular learning, this Conference, in the interests of international understanding, concord and peace, urges the need to provide for religious and moral instruction in schools and colleges."

By another resolution, the Conference expressed the opinion, that the emphasis in modern education should be "to integrate the nationalistic outlook and the achievements of individual nations with a larger outlook, including a proper appreciation of the common heritage of mankind in the realm of culture and the great contribution made by heroes of peace towards promoting international concord and the welfare of mankind."

Miss L. Asirvatham presented the report of the sectional conference on Childhood and Home Education.

On this report, the Conference adopted a resolution recommending the formation of Nursery School Teachers' Associations in different parts of the country with the object of promoting higher standards of teaching in nursery schools.

The Conference also recommended to State Governments to fix minimum scales

of pay to nursery school teachers according to their qualifications and provide adequate grants to nursery schools. It also appealed for Starting Children's sections in State libraries.

The Conference thanked the dailies for publishing articles on child welfare and children's education and appealed to them to have regular childhood and home education sections in their Sunday and special editions.

Mr. Rangaramanujam presented the report of the sectional conference on Public and Residential Schools, and the following resolution was adopted on the report:



Acting Governor Sri P. V. Rajamannar inaugurating the xxxii All India Educational Conference at Madras in December 1957.

"In the opinion of this Conference, it would be conducive to the healthy development of education in the country that the Government should register, recognize and encourage the existence of a certain number of independent public schools outside the State educational system so that experimental work in education might be carried on without the restrictions ordinarily applicable to recognized schools within the State system of education."

The report of the sectional conference on Libraries was presented by Mr. K. M. Sivaraman. A resolution calling for extension of library service to rural areas and bettering the lot of librarians was adopted.

Another resolution pointed out that the existing provision for library service covered by the library cess was not adequate and requested the State and Central Governments to give grants for library service.

Miss B. Hemavathy presented the report of the sectional conference on Women's Education.

The report of the sectional conference on Oriental Studies (Persian and Arabic) was presented by Mr. S. M. Tonki.

On this report, the Conference adopted a resolution requesting the Government of India, the University Grants Commission and the State Governments to provide facilities and adequate finances to different educational institutions to enable them to introduce or improve the teaching languages and for the adoption of modern methods of teaching.

The report on Oriental Studies (Sanskrit) was presented by Mr. T. K. Venkateswaran. On this report, the Conference adopted a resolution appreciating the action of the Central Government in appointing a Sanskrit Commission for recommending ways and means of promoting the study of Sanskrit all over the country and hoped that the recommendations of the Commission would be implemented.

The Conference complained that the funds and endowments donated by original donors for spreading Sanskrit were utilised for other purposes in many parts of the country, and called upon the State Governments and the public to take steps to check such diversion of funds.

Rev. Fr. E. F. More presented the report on "Youth Welfare," and Mr. R. S. Gupta the report on Examinations.

Mr. T. N. Sundaram presented the report on Vocational and Technical Education, and resolutions urging the Central and State Governments (1) to provide effective liaison between technical institutions and organised industries to secure all facilities for students to get training and for teachers

to keep abreast of the latest techniques, (2) to see that adequate facilities were offered to persons employed in industries to improve their qualifications and technical competence by taking part in evening courses in technical institutions, and (3) to improve the pay scales of teachers in technical institutions, were adopted.

On observing Teachers' Charter Day, the following resolution was adopted: "This A. I. E. Conference notes with great satisfaction the decision of the World Teachers Conference held at Warsaw in September, 1957, with a programme similar to our own and that a burning torch, which is the symbol of the A. I. F. E. A. be worn that day by all the teachers of the world."

"In accordance with that resolution, the A. I. F. E. A. decides to hold the Teachers' Charter Day on the day on which it is going to be held all over the world."

The Conference appreciated the decision of the Railway Board to grant concessions to individual students and requested the Board to extend the facility to teachers in all recognized educational institutions.

The Conference urged the Central and State Governments to provide greater facilities for spare time and part-time education for the removal of adult illiteracy and for the education of partly literate persons.

The Conference felt that in view of the similarity of condition in Asian and African countries with regard to education and in order to create closer understanding between the teachers of the two continents, a conference of the Asian and African teachers would be highly desirable.

Further, the Conference was of the opinion that India should be chosen as the venue of the conference and authorised the Executive of the Federation to request the Government of India to take steps for convening such a conference.

(To be continued)

EDITORIAL

The Sanskrit Commission

The Sanskrit Commission has submitted its report, but only a skeleton summary has been furnished to the public by the Union Government. It is not possible from this summary to comment on their recommendations. This can be attempted only when the whole report is before the public. The proposal to make the study of Sanskrit compulsory may prove acceptable all over India, except in Madras, where it would be desirable to continue voluntary study in order to avoid bringing Sanskrit into the devil's cauldron of language politics. The stress on continuity rather than intensity is to be welcomed in the light of attaining the objective of leavening general education with Sanskrit culture. Another important recommendation is the necessity to avoid competition between Sanskrit and Hindi. This is exactly what the revised Madras scheme provides for, and it may mean the death-knell to Sanskrit studies in schools and colleges in this State. The earlier Madras scheme of combining a less intensive course of instruction in the mother-tongue with the study of Sanskrit seems to have found favour with the Commission. And its continuation on a voluntary basis is the least that the Madras Government can do to ensure the continued study of Sanskrit in this State on modern lines. The deferred threat still hanging over the Sanskrit departments of aided High Schools should also be removed once for all. To other recommendations of the Commission, we shall refer, when more material is available.

Maulana Azad

In the death of Maulana Abdul Kalam Azad at the age of seventy on the 22nd February, India has lost a pious

scholar, a seasoned nationalist and a tried leader of the Indian National Congress. As Pandit Nehru pointed out, he combined in himself the qualities of the Scholar and the man of action, the virtues of the old and the new world. We beg however to differ from the suggested comparison with the French Encyclopaedists. Diderot, D'Alambert, Voltaire, Rousseau and other contributors to the French Encyclopaedia in the 18th century were brilliant thinkers and scholars. But their attitude to religion was always hostile and often profane and contemptuous. Maulana Azad was a devout Moslem, and his faith in religion was absolute.

As Union Minister of Education, it was his lot to guide reforms in the educational system after the advent of Independence. On his initiative, commission were appointed to investigate the conditions of Secondary and University education and the state of Sanskrit studies. The University Grants Commission was instituted, and a scheme of large scale help from the Centre to the States for education was started. Adult education also received his earnest attention. A general probe, however, into primary education still remains. And the policy of gentle persuasion which Maulana Azad adopted towards the State Ministries has produced a general ferment of new ideas through the various Seminars and Conference organised by the Union Ministry and their journals and publications. But the educational pattern throughout India is slowly ceasing to be uniform. The reforms by the States have been haphazard and uncoordinated. To bring these into order is a problem which would have gained much from his patience and wisdom. But it has now to be tackled by his successor.

CONGRESS RESOLUTION ON EDUCATION

BY

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

Off and on, once in a few years, the Indian National Congress passes a lengthy resolution on education. At Gauhati, the Congress drew the attention of the nation to the fact that the future of India ultimately depends on the character and the national spirit of the young men and women and the training they receive in educational institutions, and that they should be weaned away from narrow and separatist tendencies, like casteism, communalism, linguistic fanaticism and religious intolerance, and that efforts must be taken to develop a sense of basic loyalty to the unity and welfare of the nation, tolerance and high standards of conduct and behaviour. The resolution stresses the importance of the ethical approach and promotion of basic virtues among students. A true teacher of the nation must place before himself these ideals; but, unfortunately, the atmosphere of a good many educational institutions is vitiated by these undesirable tendencies, and where the right atmosphere may prevail, it may not have the potency to combat the forces of social evils at work outside the schools and colleges.

Secondly, the resolution on education emphasised the importance of the spread of basic education which is necessary to build up good citizens and for the general development of the country, and was passed unanimously. Pandit Nehru's comments deserve careful study. He pointed out that basic education is a State subject, and not the responsibility of the Central Government. Secondly, we should not force people to send their children to basic schools; and our effort should be to raise the standard of basic schools. Basic schools have not the proper equipment for teaching children in the basic way. The standard of basic education is not of a high order; and we have to lift up the schools from below. Thirdly,

the Prime Minister stated that there cannot be one uniform pattern of basic education, that its pattern should change from place to place, to suit local requirements and that children should be trained to become more and more "machine-minded." Pandit Nehru's too elastic conception of basic education may not meet with the approval of the ordinary protagonists of basic education. His speech seems to lay stress on the impracticability of giving effect to the resolution on basic education.

The resolution demands the conversion of all existing elementary schools into basic schools, and high priority, direction and sustained vigour for this step. In my opinion, the conversion should not be enforced except where the head of the institution feels the urge for basic education and the local people take the responsibility for affording facilities and cooperate with teachers. The cooperative movement is not much of a success, because cooperative societies preceded the requisite educative propaganda on the right approach to the ideals and methods of the cooperative movement. Basic schools should not be thrust upon any one if the local people and teachers have not faith in the ideals and methods of basic education.

I am surprised that the idea of establishing universal education was not thought of and not referred to by even a single speaker at the Gauhati session of the Congress. Is the goal of the socialistic pattern of society envisaged at the Avadi session of the Congress attainable without universal elementary education? Is not elementary education for all, the first corollary of the socialistic pattern of society and adult suffrage in the constitution of Free India? The basic education experts who wield a powerful influence at Congress sessions do not realise that universal basic education is financially

impracticable and educationally unsound, savouring, as it will, of regimentation, and they should be satisfied with promoting a number of well-run basic schools in every taluk as models for private enterprise. In their anxiety to spread basic education, they are actually retarding the development of universal elementary education.

Pandit Nehru made an important statement on the writing of text-books which should be noted by the State Education

Ministers who are embarking upon their nationalisation. He said that children's books must be written by men of the highest calibre, scholars and experts who have made a special study of the subject, and suggested that an organised approach should be made to tackle this problem. Realistic and unbiassed approach by the Congress Ministers of Education to educational problems is the desideratum for educational progress in quality as well as in quantity.

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Agents for South India:—

THE CHRISTIAN LITERATURE SOCIETY, PARK TOWN, MADRAS-3

The end of the world

'THAT,' thought the hare, 'must surely be the Earth crumbling to pieces.' He had heard the thud of a fruit falling on dry leaves. 'I must run to save my life,' he mused.

He ran so fast that a deer, grazing in the fields, asked him, 'Why all this haste, brother?'

'Don't you know that the Earth is falling apart?' panted the hare. 'Save yourself! Follow me!'

The deer raced after him. And soon they were joined by a buffalo, a wild ox, a rhinoceros, a tiger, an elephant and even a lion. In fact, the whole animal world followed them in a great procession.

They thundered on for miles and miles—until they were tired. Then the elephant began to wonder why there were no more signs of the Earth's collapse. So he asked the tiger: 'Brother Tiger, are you sure that the Earth is breaking up?'

The tiger stopped. 'Well, so the rhinoceros informs me,' he said.

'I'm not sure,' cried the rhinoceros. 'Only the wild ox tells me so.'

The wild ox bellowed: 'Don't blame me! I only repeat what the buffalo said.'

The buffalo pointed to the deer;

and the deer mumbled, 'The hare started the story.'

The elephant trumpeted for the hare and asked: 'Well, Mr Hare, who told you 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 the world.'

'You thought so,' laughed the elephant. And all the other animals went off, roaring with laughter.

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THE LANGUAGE ISSUE

By

A. S. VENKATARAMAN, B.A., L.T., Madras.

This question is now agitating the minds of a good number of people, and if I enter the arena, I may not be in a position to canvass support, but I shall be content with the role of a dispassionate thinker, not taking sides and willing to oppose none.

In the first place, let me at once state that in the matter of an official language at the Centre, we need not set store by any axiom that there shall be only one language; for in a country like Switzerland, Canada or South Africa, there are more languages than one and no interests have been adversely affected. These parallels suggest a solution or stand out as examples for us to follow. Let us therefore take it that it has been established that republics can forge ahead even with two or more languages at the central administrative level.

If we look back on or over the recent past we can at once perceive that we achieved unity by fighting the English though peacefully. And what were the weapons we used? The very ideas that we imbibed from a study of their literature and their history prompted us to think on similar lines. We learnt not only their language, but also their ideas of freedom, life and progress in their own country. In this struggle for freedom, let us not ignore the part of English-educated Indian patriots, of whom Pandit Jawaharlal is an

outstanding example. We won our freedom because it could not be denied by those freedom-loving English who had the best interests of England at heart.

It is argued in some quarters that an Indian speaking English in a country other than England may be looked down upon or feel stultified, but there is the advantage of his being an up-to-date person. For that matter he should speak the language of that country which he visits. If he cannot, he must at least speak a language which is recognised as a major international language or one which contains the latest literature on scientific and modern technology.

If we examine the problem deeply, the question at issue is not exactly the need for a language at the Centre. Rather, we have to seek a language which is common to the intelligentsia all over the country and which would enable an Indian to travel through most countries without difficulty, whether he is a student of technology or medicine or arts or commerce, a trader, merchant or politician. Which is that language which will answer all these purposes?

If it happens to be the language of your erstwhile rulers, are you going to shun or discard it? Which son of a father would relinquish his rights to his father's property simply because he and his father were not on speaking terms

when the father was alive? It may be you hated the English rule, but you never hated English, the language or literature or the people. The position of vantage that we have gained should not be lost.

One solution we can think of is to suggest that it is not a question of script. It is the Roman script common to 51 languages of the world. Even the Chinese are going to adopt the same script. In fact, we can learn four or five languages, provided we have a common script. If this is conceded, much of the difficulty may be got over.

Certain questions loom large when they are viewed through the political angle or against a political background. They are distorted beyond recognition. We must also concede that there are certain questions which need not take a political hue or complexion. What is really wanted is an examination, a dispassionate examination of the real issue. The language issue deserves to be viewed on non-party lines. Just as no Government has stipulated that all people shall adopt the same dress or eat the same food, so also no Government can order the same language to be used at any level, at least at higher levels. The tendency to operate the party machine to the selfish advantage of the party needs to be discouraged and deprecated. The tyranny of the party majority should not be carried to absurd or extreme lengths.

We have now reached a stage when certain questions cannot be decided by men alone. For that matter, women are better educated than before. I am aware that in the recent past in Tirunelveli in a particular family of a so called backward community, which has four daughters, all the four took the M.B.B.S. course and became doctors. All of them in their college careers had fee concessions as members of a particular community. But they had a brother, their only brother, who was a dud. He was given ample opportunities to repeat his S. S. L. C., but he did not pass. Are the girls for this reason to be denied chances of marriage in higher circles or castes, simply because

others of their caste are not so forward or that their brother is a dunce? Now, there are a good number of these women who want the English language and they want to go to other countries for travel and better educational facilities. For that matter, the Stella Mary's College girls chose to fly to distant countries the other day. An educated but sensible girl in a family is better able to shed a wholesome influence not only over the family, but also over society and in the country.

If today the Union Legislature passed a law that 60 or 70% of the I. A. S. should be drawn from the ranks of women, the women would surely rise to the occasion. But what do they want? They want the English language and medium to continue in Colleges and Universities as well.

Sometimes the real point is lost sight of in any controversy. Let us examine the question as a live issue. Till recently in our schools we have had enough of black-board education. Even test-tubes could not be shown or produced in the class-room. Only sketches were drawn on the black-board. It is only now, after so many years of English education, we are on the way to turn out scholars who can stand comparison with other scholars in any part of the world. And they in their colleges, laboratories, and Universities have drawn on their knowledge of English to study up to date books and face the Western scholars. They have drunk deep of the springs of modern scientific knowledge and the running stream of modern life and culture, all because of their English. And if this English is going to be given up, they should give up their position of vantage, unlearn what they have learnt, spend their time on learning a new language which could better be utilised for making a further study of English books. Not only that, they will cease to pursue their efforts with zeal and zest, and their youngsters and children will in their turn lose the advantage they relied on in order to reckon with what may become a giant later but is only an

infant at present. It will be surprising for us to be told that an aeroplane could not be set right in time, because the men in charge of it had not mastered the know-how, and they could not ring up on the phone the exact word for the missing part with the result that the particular spare part could not be had in time.

This Hindi business may be all right in a new place where Indians may go to settle and where any language may be as good as any other language when they begin from the scratch. It will not do in a country where cultural life of a particular standard has come to stay.

So we are at the parting of the ways, whether with the existing advantages you are going to take the next step of progress or whether you are going to turn your back on progress. It will be increasingly difficult for us to force new ideas into any of our Indian languages which are only deficiency languages. Our culture has always been known for its remarkable adaptability to new environments. A correct reading of history tells us that with every foreigner who came into our land, India has responded to the beneficial impulses, assimilating only the good in foreign contacts, but all the while retaining her old strength and vitality. If to-day there is the question of making Hindi the common language of all India, it is due to

the influence of some bad repercussions of Western contact, particularly the spirit of jingoism which we fought against and wish very much to avoid. Why court further troubles and suffer again? United opposition against alien rule has welded us into a nation, and let us not divide it again, all for the sake of one language.

Any one of our fourteen languages exalted to a position of inflated supremacy is sure to be viewed with suspicion and distrust by others, because we are used to ideas of equal property (perhaps the same poverty also sometimes leading to fragmentation of holdings), but not to the law of primogeniture. We are getting used to ideas of equal rights and equal opportunity and in this process of adjustment, why should we allow a disturbing element to come in and interfere with the course of progress?

In short, let us re-orientate our thinking so as to treat the language issue, not as a political party affair but as a non-party affair. I wish to suggest that a snap vote be taken in legislatures on the issue, i.e., whether to treat it on party lines or as one of a non-party complexion. It is also open to people of enlightenment in different centres to convene meetings and discuss this matter in order to press for a snap vote.

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Agents for South India :—

THE CHRISTIAN LITERATURE SOCIETY, PARK TOWN, MADRAS-3

The Imperative Need for Religious Education

By

Mrs. JANAK SAT PARKASH, New Delhi.

What is education? Is it a mere process of crowning one's parrot-like efforts with the university degrees, beating the records, and holding scholarships through the rote memorization of books or something better, real and divine?

The modern way of education based upon Western materialistic philosophy is totally contrary to the ancient Indian educational system with a metaphysical orientation.

True education is that which makes a man complete, real human being; and enables him to enjoy an accomplished, virtuous, contented, cheerful, happy and above all peaceful life under all circumstances. The external world cannot play upon the mind of the really educated who possess the real sense of discrimination; or else, where lies the beauty of education and the distinction between an educated and uneducated person? Such an educated person being capable of discriminating between real and unreal, understands the true philosophy of happiness, and therefore even while living in the world of opposites remains indifferent to them—like the lotus in the water—and enjoys eternal peace.

No doubt the present system of education and training at home enables a person to earn money (even makes him too-much money minded), for that is the only means to meet his unlimited desires, which are a direct source of misery, but they in no way help a person to develop ethically, morally, and spiritually, which should be the aim of every earnest man and woman and is the only channel through which happiness and peace can be achieved.

It is really a pity that the youth of today, especially the so-called modern educated, of both sexes feel pride in sporting

tit-bits of information and consider it a matter of shame even to talk metaphysical philosophy. What a blasphemy and an inferiority complex? These false notions have ruined people, and yet there is no end to them.

Never can such a literally educated one, who has become a real slave of his mind and senses (due to the lack of ethical, moral and spiritual education), attain virtue and wisdom. His soul is in his unlimited desires and cravings. His ambition is to raise his standard of living to American levels, but as regards the standard of his moral life, it is quite bottomless.

Instead of development which is the duty of every earnest man and woman, he chooses pleasure as the principal aim of his life, and due to his shallow knowledge regarding happiness (ananda) takes pleasure (sukha) as its substitute. Pleasure may be mistaken for happiness, as poisonous toadtools are sometimes eaten instead of delicious and nutritious mushrooms. Pleasure is finite which comes through senses, whereas happiness, being the real nature of the self, is infinite. He may have much fun and frolic, but he remains a dwarf in mind and soul. And whose lot is sadder than a dwarf's, for each living being must be measured by the highest possible ethical, moral, and spiritual development, and that is why people pity a dwarf, though his food and clothes cost him less than if his body was fully developed, he (such a literally educated materialist) hates serious exertion, mental or physical, and tries to live for the moment, catching the froth and foam on the surface of life; for he is too lazy and indifferent to dive deep in search of the jewel (metaphysical perfection, the hidden treasure). He wishes also to experience as many pleasant sensations and thrills as he can manage to get. Time is

for him something to be "killed" as painlessly as possible, whereas for the truly educated time is life. He believes that he enjoys himself immensely while he is making fool of himself. He may be compared to the children who play with paltry toys and coloured pebbles. But an adult with an infantile mind is a pitiable sight indeed. For all this I would blame the guardians, and above all the present system of education in schools and colleges. It is due to the lack of ethical, moral, and spiritual training which is real education.

The present system of training and education is not only objectionable, unsuitable and a direct cause of the all-round downfall or the new generation which is the hope of India; but a hinderance to the real growth and development of the self and the nation. If it continues for any length of time, then the blessed land of India, the sacred living place of ancient saints and sages would be converted into a horrible jungle full of two-legged animals. For, a man without religion is a beast. And then, the sacred dreams of establishing divine 'Ram-Rajya' would have to rest absorbed in deep slumbers of impossibility in the cosy laps of the Goddess Sleep for a pretty long time.

To establish 'Ram Rajya', parents will have to become *dharmavira* parents like Dashrath and Kausalya and the modern teachers the real preceptors like Vashista. The only ambition of the so-called modern literally educated parents is that their children should beat the records of the university. (May be, by parrot-like efforts or through the rote memorization of the books). For it brings a little glory to them also. Again, that their son should either become an I.A.S. or a big businessman, may be by hook or by crook, maintaining a high standard of living. Not only this much, but that their daughter should get married to a multimillionaire: may be, he is a dwarf in mind and soul.

But how many are there, who wish that their children should have the full and

deep knowledge of their religion and real literature, which is the paramount necessity, the first and the last duty of a man? How many are there whose ambition is that their children should follow the sacred path of life shown by Rama and Sita? How many are there who wish that their house, nay, the very air, should be purified morning and evening by offering *arati* and reciting the inspiring, holy, stanzas of the "Patit Pawan Geeta"?

Before having the privilege of 'Ram Rajya', we shall have to labour hard physically and mentally. Who can make it? Is it our beloved Panditji or revered *Rastrapati*. Not the Government. If the public expects so, then it is not only a great misunderstanding, but a mere ignorance. It is we, the people, ourselves who shall have to establish divine 'Ram Rajya', by developing metaphysically individually, by being true to ourselves, and treading the divine path shown in the Song Celestial, (the *Geeta*) understanding the true theory of Karma Yoga. Each one of us, young or old, will have to jump in the ocean of 'Purushartha' with high will-power and great self-confidence and dive deep with enthusiastic zeal in the search of the hidden real pearl; "Truth" (Metaphysical perfection). It is then and then only that we can dream of the restoration of the divine 'Ram Rajya'.

Revered Bapu, the father of the nation, no doubt apparently was a politician, but in reality he was a great saint. His policy was ever based upon truth which is the substance of all morality, ethics, and spirituality. His contribution was greatest in the realm of the social, and moral regenerations of India, the basis of 'Ram Rajya'. None knew better than him how hard was the way to non-violence and truth, and yet he believed that it was the way of salvation for mankind. He felt that it was possible for India to adopt it by reason of her past tradition and rich spiritual heritage, and he hoped that if she could rise to the heights which he expected of her, she might be able to give lead to the world. And I daresay, he was

cent per cent right to expect this ideal lead from India, due to its ancient moral record, and am sure even now if we, Indians, who have become so much materialistic, use our heads, think of our real ancient character and resolve once for all with burning desire, strong will-power, and high self-confidence, backed with true auto-suggestion to get rid of this materialistic philosophy, which is the sole cause of this moral downfall of India and embrace the metaphysical philosophy with open arms, then certainly 'Ram Rajya' can be established.

Until and unless enough importance is given to and light thrown on the metaphysical training and education of the children and youth of to-day, no real success, not only in nation-building activity, but in any sphere of life, is possible, for religion is the innermost core of education.

"The child is the father of man", the leader of to-morrow, the hope of the nation, the solace and source of pride, pleasure, peace, and honour to his parents and dear and near ones. The child and the youth both react to the environment and surroundings even more powerfully than the adults. Not infrequently their whole life is made or marred by their early education, training and environment. The arena of life into which the individual first tumbles in his childhood and then steps into youth (the most delicate and important part of life) is the most important, and the best time in which to put these high standards and values of life as strong and positive footholds in front of the child and the youth, on which they can tread the path to turn up a real human being with divine qualities.

Taking this psychological science of the mind and the urgent need of nation-building, I very cordially wish to attract the attention of the Government of India, the Ministries of Education, the Vice-Chancellors, the Principals and Headmasters of

the colleges and schools (of both the sexes) and of the parents to consider deeply this most important but often neglected aspect of the metaphysical (spiritual) training which is the real education by reciting and explaining the real deep-rooted philosophy of some stanzas of "the Song Celestial." (The *Geeta*) every day which is the essence of *Vedas* and *Upanishads*, the oldest literature.

The education, the students get from their schools and colleges which only enables them to earn their livelihood is really a mere husk as compared with the real metaphysical education. By saying so I do not mean that the literal education should be neglected in any way, for it is an asset through which real knowledge can be achieved, but it comes next.

I have given preference to this scripture, not because I am a Hindu or a devotee of the *Geeta*, but its very divine worth compels me to do so. For it does not refer to any special sect and throws great light on the metaphysical principles, which is the only way to achieve self-realization, the culmination of all the religions. Herein the Lord has explained the sacred word "Dharma" in a very simple and practicable way. It belongs to no sect or nation as such, as Gandhiji said. "When doubts haunt me" he said, about thirty years ago "when disappointments stare me in the face and I see not one ray of light in the horizon, I turn to the *Bhagwad Geeta* and find a verse to comfort me." (Young India, Aug. 6, 1925).

Education is ever divine, but people misunderstand it. For it is not the amount of information that is put in the brain and runs riot there, undigested, all the life. It means a life-promoting, character-building assimilation of high ideas. The assimilation of even five divine ideas, higher values of life in the life and character, makes one much more educated than one who has got by heart the whole library and achieved the best degrees of Oxford.

ADULT EDUCATION IN MODERN TURKEY

Tribute is paid to the active part played by the British Council in Turkey in a report published by UNESCO (*Adult Education in Turkey*, by Turhan Oguzkan, price 2/-)

Turks are curious about other cultures, says the author. Even local newspapers are full of international news, and there is a widespread demand for learning foreign languages. The British Council is one of the important bodies contributing to better international understanding in Turkey. The Council organises English language classes in a number of centres and provides summer schools in England for Turkish teachers. Four English lessons arranged by the Council are broadcast every week by Radio Ankara. There has been a series of tours by distinguished British lecturers, including Sir Richard Livingstone, Sir Herbert Read and Sir Stephen King-Hall. In 1953-54, nearly 15,000 books were borrowed from the Council's libraries.

Since Turkey became a Republic, Turkish society has undergone some of the most drastic changes that the modern world has witnessed. Turkey's experience, says the preface, contains many lessons for all who are interested in the problems of education in relation to social change. The foreign reader has had little access to information describing the experiments and achievements of the adult education movement, and the present study has been prepared at the request of UNESCO.

Illiteracy is one of Turkey's greatest problems. Three out of every five people aged seven or over are illiterate. Until recently, schooling was considered unnecessary for women and today more than 90 per cent of women over forty are illiterate. There has been a rapid increase in the number of schools and pupils, but the school represents a new culture which

contrasts in many respects with the home and community background and outlook. One solution to this problem may well be an effective programme of adult education.

In 1928, Turkey adopted a new alphabet to replace the Arabic script. Everyone between the ages of 16 and 45 was required to attend a "national school", until he obtained a certificate that he could read and write the new letters. More than half a million certificates were awarded in the first year of the campaign, and after a period of decline the national schools are again becoming a large-scale movement to fight illiteracy.

Another major problem is the improvement of public health. Tuberculosis alone is estimated to account for 40 to 50 thousand deaths each year, and in 1950 there were approximately nine million people living in recognised malarial areas. So health lessons are often an important part of adult education activities.

After a general survey of the country from the geographical, political, social and economic points of view, the author gives an account of the various adult education measures adopted by Turkish Ministries and other organisations. There are a number of different types of vocational, commercial and home-making courses. Owing to difficulties of communication, many are "travelling courses", and it is not unusual for a single agricultural institution to hold as many as 36 courses all over the country in a single year. This type of travelling village course lasts 8 weeks and attendance is compulsory for every male villager over the age of 13. Much practical instruction is given in building carpentry and farriery. There are also a growing number of village courses for women, teaching sewing, home management and child care. Some ten thousand women attended these courses in

1951-52. In the towns there are vocational and commercial evening schools for both men and women, and an experimental workers' school in an industrial area has had highly encouraging results. More of the latter are expected to start in the near future—as a contribution to industrial and commercial development as well as to the general standard of living in the district.

The educational Film Centre, founded in 1951 with the help of Unesco, produces new films, slides and film—strips every year. It is estimated that nearly two million people a year attend film shows organised by the 200 local branches of the Centre, some of which are equipped with

mobile units. Villagers are particularly fond of these film shows and sometimes the effects are immediate. For example, people in a Village in the southern part of Turkey were in the habit of drinking water from a nearby river; after seeing a picture called "Clean Water", they started boiling the river water before drinking it.

The Report concludes with a review of the outstanding needs of the adult education movement in Turkey. Chief among these, it is suggested, are the establishment of a nation-wide organisation for adult education under the Ministry of Education, and the creation of facilities for the training of teachers.

The Place of English in Our Education

By

M. S. V. Chari, Thiruvananthapuram

It is extremely unfortunate, from the point of education, that this question has ceased to be educational and has become the subject of acute political controversy.

The educational policy of the Centre, broadly speaking, aims at giving English sufficient importance in the curriculum of studies. While the States seem also to assent to this scheme of things, in actual practice, they are only sabotaging it. At least, as far as the Madras State is concerned, this conclusion seems inevitable.

The Centre wants to give the pride of place to Hindi, as the National Language, while the States want to introduce the Regional Language as the State Language. The non-Hindi States, specially Bengal and Madras, however, are fighting shy of Hindi as National Language. As far as the Madras State is concerned, it has introduced Tamil as the Regional Language and in a memorandum issued by it instructs its officers to use English as sparingly as possible, the obvious aim being to

exercise English from internal official correspondence within a minimum period of time.

At the same time, it has proposed a compromise formula, that both English and Hindi may be used as the National Language, until such time till Hindi could completely replace English as the National Language. But this is not all. With all its apparent desire not to come into conflict with the Centre in making Hindi the National Language, it has not been able to agree, unlike as in the case of English, to make Hindi even a compulsory subject of study or as an examination-subject. The position taken up by the Madras State in regard to the language policy is extremely puzzling. On the one hand, it wants to drive away English from the Government Departments once and for all; and on the other, it is not agreeable to making Hindi as a compulsory subject of study in Secondary Schools. It seems to be satisfied, if its subjects become acquainted with Hindi in a way which

would neither enable them to read, write or speak in that language with any degree of intelligibility, nor to speak of proficiency. This will turn the future subjects of the Madras State into frogs in a well.

What would be the probable effect of such a policy on the future citizens of Madras? It is idle to expect the teacher charged with the teaching of English to have any enthusiasm in teaching it, which may rightly be regarded as an educational luxury, under these circumstances. Of course, evaluation of English answer papers will be liberal enough to enable a certain decent percentage of students to be declared eligible, even as now. The question for whose benefit the pupils of Madras State are to take to the study of English, if the State will have nothing to do with it, becomes very pertinent. Very few will have anything to do with the other States, who will certainly have their own Regional Language as their State Language or with the Centre, whose National Language is going to be Hindi.

The study of English would then be only for the individual's own benefit, i.e., to enable him to pursue higher studies. The study of English would thus be conducted in a very unreal and chilling atmosphere. I wish the Madras State had made both English and Tamil as the State Language as a fillip to the future citizens of Madras, to have some enthusiasm for learning English apart from its being a compulsory subject. The fate of English is sealed, declared Mr. Kamaraj. I am inclined to agree with him. I would only add that the fate of Hindi would be no better in Madras State. With the North Indians clamouring to make Hindi as the National Language, and the States in general tending to be parochial and growing fanatical about their own Regional Languages, the fate of English is indeed sealed. Rajaji described this hatred against English as hatred against education itself.

We can only pray to God that He will endow our rulers with some sanity of thought, if not vision, in this matter.

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HOW MUCH HINDI?

By

Professor M. Y. BHIDE, B.Sc., M.Ed.
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Of late, there has been raging a great controversy over the language issue. Much heat has evolved, but little light. In spite of assurances that making Hindi the official language will in no way come in the way of the progress of the regional languages right from the President to some minor fry both in the Government and in the Congress, the fears from the minds of the non-Hindi speaking people from the south, from states like Bengal, and to a certain extent from the people of Maharashtra are not dispelled. A staunch supporter of Hindi in the pre-independence era like the elder statesman Rajaji has changed his side in this controversy and the recent Gauhati Session of the Congress had to take cognisance of the growing opposition to the early introduction of Hindi as the language of the State and to temper its resolution so as to appease the strong opposition to the above measure, i.e., introducing Hindi as the State-language from 1965. From the academic side the question has taken the form: what should be the medium of instruction at the University stage? Below is an attempt to throw some light on this problem from a rational point of view.

It will be worth our while to see the arguments of the protagonists of Hindi and to examine them with a view to find how far they are justified and how far not. In a multilingual federal state like ours, no sane person will deny that there should be one language of communication which all the people in the country will understand and speak. But while accepting this, we shall also have to consider the fears and doubts, the feelings and emotions in the minds of the non-Hindi speaking majority in the country and to see how far their fears are genuine and how far they are exaggerated. It is only after a careful examination of both the points of

view that we can aspire to arrive at some rational approach to the problem.

Before the new organization of the States, I had an opportunity to visit the old States of Madhya Bharat and Madhya Pradesh. Both these states were bilingual, Marathi and Hindi being the official State languages. In each State, however, the Marathi-speaking people formed a minority. In the minds of these minorities—I refer to the vocal section among them—there was a kind of bitterness over the language question. While almost every Marathi speaking person, understood and could speak Hindi at least tolerably well, the same could not be said of the Hindi-speaking people. The proportion of Marathi-knowing, Hindi-speaking people was insignificant. This apathy towards Marathi was not peculiar only to the non-governmental staff, but it was equally shared by the Government servants. Almost every Marathi-speaking Government servant knew Hindi, while very few Hindi-speaking Government servants, even though they were actually working in the Marathi regions of the State, bothered to learn Marathi. The reason was not far to seek. They had a complacency and a kind of superiority complex in their minds. Their language was not only the language of the majority and most widely known in the whole country, but to crown all it was also the national language. They conveniently forgot that the constitution recognised all the major languages of the country as national languages and that Hindi was going to be (however, it had not yet become) the 'official language'. No wonder that such an attitude created some resentment in the minds of the minority. It must be admitted that officially the status of both these languages was the same. But it used to remain on paper only.

To the best of my knowledge the Marathi-speaking people still form quite a sizable group in the present Madhya Pradesh their language will never get any importance since the official language now is Hindi.

However, the Marathi-speaking people are not so sensitive to this problem as those in Madras, and hence we do not find that great protest against Hindi in Maharashtra. But there is no doubt that the seed of discontent is sown, and it is the Hindi-speaking people who have to thank themselves for it. Unless great care is taken, the seed will germinate and grow into a tree yielding unpalatable fruit. The steps taken by the U. P. Government in making one of the major languages other than Hindi a compulsory school-subject is a step in the right direction. This step and similar such steps must be vigorously pursued to dispel the doubts in the minds of the non-Hindi-speaking people. The sooner the Hindi speaking people discard their fond idea that Hindi is the National language from their minds and fully understand and realize that it is but a National language, the better it is for the future of Hindi. The distinction between the National language and the Official Language must be clearly understood.

I had several occasions to discuss this problem with several friends of mine from North India. The burden of what they say is that the non-Hindi speaking people need not at all worry that Hindi will come in the way of the progress of the regional languages and that if the Hindi-speaking people do not learn regional languages it is they who will be doing the greatest disservice to the cause of Hindi. I may add here that such conversations have always taken place in Hindi and not in Marathi or Gujarathi, as these friends of mine, in spite of their stay in Bombay of over 10 years, are still unable to converse in intelligible Marathi or Gujarati. In sharp contrast to this, in the Bombay State, we can find large numbers of Marathi or Gujarati-speaking people who have mastered Hindi as if it were their mother-tongue,

and still large numbers who understand Hindi tolerably well and can express themselves in it in spite of the fact that they had never been to U. P. or Bihar. The arguments by friends from North India, like those mentioned above are far from convincing. If they want to dispel doubts and suspicions in the minds of the non-Hindi speaking people as regards the bonafides of their views, they must act, learn the regional languages, identify themselves with the people of the region where they are staying, stop living in an ivory tower of Hindi and stop merely expressing platitudes. Please let this not be construed as expressed with heat, but rather with a warmth of feeling.

Now let us consider the argument based on national unity. It is stated that for the purpose of national unity, we must have one language from Kashmir to Kanyakumari and from the Arabian Sea to the Bay of Bengal, which will be understood by all. This is all very well, if it stops at that. But if it aims at making all the people in this great land of ours Hindi-speaking, as some suspect, rightly or wrongly it will invite a very strong opposition. The recent "Save Hindi" campaign in the Punjab has set people a-thinking and contributed not a little to the growing distrust in the South.

It must be well understood that Unity does not mean Uniformity. Even in Diversity there can be Unity, and it is this Unity in Diversity that enriches human culture and relationships. If Unity is wrongly interpreted as Uniformity it stinks; it leads to dictatorship; and we have been crying from house-tops that the days of dictatorship are over.

So far, English has come in the way of progress of Indian Languages. Under the British regime, English enjoyed a privileged position, and due to its dominant position, Indian languages were unable to make progress. To begin with, English was the medium of instruction even at the school stage. Now at the school level, it has been largely replaced by regional languages.

But it still continues to hold sway in the field of University education. As a result, the regional languages remained and continue to remain undeveloped. Now, after Independence, if English were to be replaced by Hindi, the other national languages of India will fare no better. A question may well be asked whether Hindi has sufficiently developed so that it can replace English. If it has, many regional languages like Marathi, Bengali or Tamil can put forth the same claim, since they are as well developed, if not more, as Hindi. Bitterness will grow, when people find that their languages are denied the opportunity to grow and progress even after Independence. There is already some talk of "Hindi Imperialism". If such a state of affairs remains long, it will vitiate the atmosphere and will surely lead to disintegration. In other words, giving Hindi predominance under the fair name of unity will itself lead to disunity. Such signs are already becoming visible on the horizon. It is exactly to preserve unity that Hindi must not be imposed on people against their desire.

In recent times, there has been considerable discussion over the medium of instruction at the University stage. At the seminar organized by my college on the Educational Problems in Bombay State, held on the first and second of March this year, Smt. Yamunabai Hirlekar, a leading educationist of this city, spoke powerfully on this subject. She stated in distinct terms that in no other country in the world she had visited, there existed the anomaly of a language other than the mother-tongue of the students being the medium of instruction. She decidedly aimed at the talk in certain quarters of making Hindi the medium of University Education. She staunchly and rightly championed the cause of the mother-tongue which for majority of students in every State is the regional language, being the medium of instruction at the University. Here we might digress a bit. But for the strange concept of the Nehru-brand, all the States would have been formed on the

linguistic principle. But, due to the whims of certain political leaders and due to the obstructionist and self centered policy of vested interests, a bilingual State has been thrust on an unwilling people in this part of the country. This decision, though mainly political and economic, must be considered here, as it has educational implications.

The problem in such a State is what should be the language of the administration? Again, under the name of unity, some people claim that since Bombay is a bilingual state, the language should be Hindi. But more considerate people say that in the Marathi-speaking areas, it should be Marathi and in the Gujarati-speaking areas, it should be Gujarati. Quite right. (But then one may equally well ask; why not split up the State into two Linguistic States? Here politics weighs more than the will of the people). But a careful consideration will show that it is not quite so all right. Many Government servants, (and in modern States with nationalization in the air, their number is fast growing) are required to serve in a region whose language is different. So Government servants are required to know both the regional languages, and gazetted officers are required even to appear for tests in the other regional language which is not their mother-tongue. Of course, they must know English, and if they do not know Hindi, their promotions will be stopped. In addition, there arises the question of the education of their children. It will thus become clear how complicated the problem is. It has many facets, and it is a vast problem. But for want of space, it cannot be discussed at length here. Suffice it to say that this undemocratic dictation has done considerable harm to the cause of education by increasing the burden of studies on the pupils. They must learn their mother-tongue, the other regional language, English, Hindi and in addition, some are forced to study either an ancient Indian language like Sanskrit or a modern Asian or European language.

The other subjects are of course there. This is all cruelty to the young children.

After this digression, we shall come back to the problem of the medium of instruction at the college level. Let us examine the important arguments put forth in favour of Hindi.

We have already examined the argument of unity and have shown how mischievous it is. It is mischievous, because many ardent enthusiasts of Hindi go to the extent of dubbing and one who dares to express an opinion different from theirs as exhibiting linguism, parochialism, regionalism and similar abusive terms now become very popular, thanks to our esteemed Prime-Minister. Only when a person votes 100 percent in favour of Hindi, he is a patriot, otherwise he is a traitor, a disruptionist. The beauty of the whole thing is that these Hindi enthusiasts, more often than not, send their own children to Convent Schools. Let them be at least honest, more rational and say boldly that English, which has been the medium of instruction so long, continue to be so indefinitely. After all, English is a beautiful and powerful language, and we are accustomed to have our University education through it. Why then remove it and upset the existing order?

But then, this is so unpatriotic; How can we keep the language of the British who had kept us in bondage under their iron heel for 150 years? A dramatic appeal is, therefore, made to the people, their emotions aroused and wrongly exploited. To a rational thinker who refuses to be swayed unduly by emotions, it will appear that there is hardly any sense or propriety in replacing English by Hindi.

Furthermore, people are deceived into believing that Hindi is the mother-tongue of over 15 crores of people in Northern and Central India. Nothing can be farther from the truth Hindi is the mother-tongue only in the metropolitan area of Delhi and the educated elite in U. P., M. P., Bihar, Rajasthan and the Punjab (some

districts). These people form an insignificant proportion of the vast mass of people who live in these States. In U. P. Urdu, Avadhi and Braj are the languages spoken. The Malwi of Madhya Pradesh is different from Hindi. In Bihar, there are Bhojapuri and the Maithili. In Rajasthan, there are the Poori Rajasthani and the Paschimi Rajasthani. The latter is so close to Gujarati that the Gujaratis claim Meera to be a Gujarati poetess. It should be noted that these are not dialects of Hindi, but independent languages with rich literary traditions. To give a few illustrations, in addition to Meera, mentioned already, Vidyapati wrote in Maithili, Tulsi in Avadhi, and Surdas in Braj. In fact, Paschimi Rajasthani is as different from Maithili or Bhojapuri as Marathi is from Gujarati if not more. Any dispassionate student of Hindi will accept this. A Hindi-speaking professional colleague of mine, himself a professor of Hindi in a local Bombay college, admits that even people of Northern India are required to learn Hindi. If this is so, it is really generosity on the part of the people to the South of Vindhya to have accepted Hindi, and it is when this generosity is being abused that they have risen in protest. The solution, therefore, appears to be that English should be taught for 5 to 7 years at the secondary school stage and English should remain at the University stage as the medium of introduction.

But human emotions are a powerful force and are not to be ignored. So let us accept that English cannot become the medium of instruction at the collegiate level and carry the discussion further.

It is a universally accepted principle that every child should be taught through his mother-tongue. This principle is followed in our country only up to the school stage. If the entire school education is carried through the mother-tongue, is it not unnatural to change over abruptly to Hindi at the doors of the college? Protagonists of Hindi fail to see this. They fail to appreciate that Hindi is as much a foreign language to the people,

particularly in the South, as English, as Rajaji has so forcefully pointed out while presiding over the All India Languages Conference at Calcutta. (The conference is still going on, while this article is being written). After all, if Hindi is to become a compulsory subject at the Secondary school stage (and I think that no sane person will oppose this), what harm is there for the child's mother-tongue continuing to be his medium of instruction at the University stage?

Champions of Hindi say that, if regional languages are made the media of instruction at the University level, there cannot be any inter-university exchange of professors. The argument is extremely hollow for a number of reasons. The Universities of Europe do not all have the same medium of instruction. Yet there has not been experienced any great difficulty on this account. If Professor P wants to leave University U1 and join University U2, let him gain proficiency in the language used at University U2. But a more basic question can also be asked: Why should Professor P want to migrate to University U2? For his own betterment? Then he is a career-hunter, and we need not have any soft corner for such career-hunters. The cause of education is more likely to suffer than benefit at the hands of such persons. Besides, how many professors want to go from University to University? Their number must be insignificantly small. So what justice is there to thrust a language other than their mother-tongue on students for the sake of these few fortune-seekers?

Another powerful (!) argument is sometimes put forward. Suppose in the University U Professor A is an outstanding authority in his or her subject. Will it not be in the interest of students from other Universities that their Universities should arrange for a series of lectures by Professor A? But, if the media of instruction in different Universities are different, how can Professor A lecture as a visiting Professor in other Universities? Can there be a greater fallacious statement

than this? Our basic presumptions are: Every student will have studied Hindi for about seven years before joining the college. In his college also, he studies Hindi as a compulsory subject. The Professor of tomorrow will also have studied Hindi for an equal number of years. The technical terms are to be the same all the country over. A person aspiring to be a professor is expected to be a foot taller intellectually than the average student. When we take into account this back ground, the fallacy of the above argument clearly stands out.

If we, college professors, have not found it difficult to carry our work successfully in a foreign language, why should our successors find it difficult to express themselves in Hindi while visiting other Universities? They too would have studied Hindi for about 10 to 12 years. I am particularly referring to professors of mathematics and science in the Universities of Bombay State. At the time when my generation was in college, English was not taught to those who took the science course. Yet, in spite of such "meagre" training in the English language, the professors have not found great difficulty in expressing themselves fluently in English. Let it be borne in mind that we are talking of professors and not of persons of average intelligence. The English language differs from Indian regional languages much more than does Hindi. Even the languages of South India are a little closer to Hindi than is English (since the southern languages have also adopted quite a large number of Sanskrit words). Thus, if a person who is a professor and who has studied Hindi as a subject for 10 to 12 years, is unable to express himself through Hindi before students of other Universities, well might we ask: does he deserve to be a professor?

In my frank opinion, Hindi cannot replace English at the University stage, and if at all any replacement is to be made, it must be made by the regional languages. Under such circumstances, the media of instruction at the regional Universities should be the respective regional languages,

Hindi being taught as a compulsory subject, while the three old Universities of Bombay, Calcutta and Madras may be allowed to retain English as the medium of instruction. The admission to these Universities should be restricted on the basis of selection. Otherwise, students will flock to these Universities. We cannot do away with English, as it is an international language, and we want persons to work in international fields. These older Universities can well serve the purpose of a training ground for personnel or cadre for foreign services. Needless to say, these Universities should also teach the other major languages of the world—Spanish, French, German, Arabic, Chinese and Russian.

I think we should be satisfied with teaching our children Hindi enough for the purposes of conversation with others. We should not expect them to speak high-flown Hindi. Hindi should become a compulsory subject both at the secondary school stage and the University stage, as is the case in the Universities in Bombay State. Of course, those who want to be pundits in the language, can always choose it as a special subject. In the end, I may draw the reader's attention to the small delightful book *Bharat ki bhasha aur bhasha Sambandhi Samasyayem* by Dr. Sunitkumar Chatterji and close.

OUR EDUCATIONAL DIARY

By
'PEPYS'

7-1-58. Speaking in Poona, Mr. C. D. Deshmukh put in a vigorous plea for bringing about a balanced and coordinated development in linguistic studies in Indian Universities. In the present context of the regional languages being made the media of instruction, the study of the science of linguistics would be invaluable to Indian educationists, specially language teachers.

9-1-58 The Union Government have set up an All India Council of Elementary Education to accelerate the pace of expansion of Elementary Education in India. One of its functions would be to produce or assist in the production of literature which would help education officers and teachers to improve the quality of elementary education.

The following points were brought out at the All India Seminar on Basic Education: (1) The social and economic view of life underlying the basic system must be firmly held in view; (2) The training period of basic teachers should be

increased from one to two years; (3) Steps should be taken to attract intelligent young men to the teacher's profession by providing for service-training, proper selection of trainee-teachers, payment of stipends, etc.; (4) There should be State Education Directors who could exclusively devote their time to basic education; (5) The conversion of non-basic into basic schools must take place at a faster rate; (6) The productivity aspect of basic education must be given greater attention; (7) It would be wrong to encourage the dual system of post-basic schools and multi-purpose schools.

The Congress Subjects Committee adopted a resolution on educational reconstruction which calls for priority to basic education and the raising of the standards and status, both economic and social, of teachers.

Mr. Kabir cautioned that in transforming our educational system to the basic type, we could not do away with the present primary schools and millions of

teachers engaged in these schools. We must ensure that there was no conflict between the traditional system and the new one, he said. According to him, the basic pattern must be "flexible and dynamic".

Speaking in Bangalore on the occasion of the celebration of the golden jubilee of the St. Joseph's College, Sri Jayachamarajendra Wodeyar paid a handsome tribute to the great work done by Christian missionaries in India in the cause of education. He regretted that there were maladjustments in University matters. It was imperative, he said, that only students who were fit for higher education and were likely to prove useful to themselves and to the nation that should seek and be admitted to higher education: otherwise, it would be a colossal waste of finance and talents to the nation. He also stressed on the need for the highest standards of discipline in University life.

2-2-58. The Headmasters' Conference held in Madras passed a resolution pleading for the reduction of the language and script load confronting South Indian students. While the headmasters agreed that it was desirable to teach more than one language to children before they attained eleven or twelve years, at which period their brain cells had the greater receptivity, they at the same time felt that, as far as the South Indians were concerned, they had to learn the maximum number of languages, because of the multi-lingual character of the country. They recommended therefore that the conversational style of teaching and the adoption of a common script would be preferable. Mr. Kuruvilla Jacob who presided, suggested that Hindi might be taught in the Roman script or in the script of the regional language, and that the regional language might gradually adopt the Nagari script. The Conference also recommended that the present system of examinations must be critically examined to see what was wrong with it as nearly fifty per cent of the students failed in the S. S. L. C. examination.

(It is not the examination system that is at fault. It is the students who are to blame for this sad result. In fact, the examination papers nowadays are easier and evaluation is also very liberal. With all that, the standard of the students is so low and their application to their studies is so bad that large scale of failures are inevitable).

Nehruji declared, speaking at Banasthali, that primary education was much more necessary to the people than anything else and that he would like the rural people to shoulder the responsibility for running as many primary schools as possible. It was more essential than even food and housing, he said. Classes could be held even under the shade of the trees. Whatever money was available should be spent on improving the economic and social status of the teachers and equipping the classes with necessary educational accessories. Buildings could wait. Teachers deserved a better deal because they were playing an important role in future society. He said that all primary school students should get one good mid day meal free of cost, as was the practice in Japan and some other countries.

Mr. V. K. Krishna Menon, speaking at Hyderabad, made an impassioned appeal that politicians should not interfere with Universities, for that would mean the corruption of educational machinery and educational purposes. He stressed the importance of the study of history in every faculty i.e., history of medicine, history of law etc., which would place the human mind in the context of expansiveness. It would help to cultivate tolerance. That should be the basis of education. The chief aim of education was to develop self-help and a capacity for mental and spiritual determination, otherwise the object of education had failed.

Addressing the Central Advisory Board of Education, the Union Education

Minister said that great progress had been achieved in the direction of developing Hindi as a medium of instruction in schools and colleges. The programme of translators of scientific and technical books into Hindi had been taken in hand, and the preparation of terms for the secondary stage had been completed, while that for the University stage had been begun. There had been great expansion in technical education both in quantity and quality. He also said that during his tenure of office, the central budget for education had increased from two to thirty crores. He assured the Board that the Centre and the States would do their best to make the teachers feel that the Government appreciated the importance of their profession. He made a special plea for cheaper buildings for educational institutions. He said that villages must undertake the responsibility of maintaining schools in their areas. He stressed the importance of English in Indian education, and said that knowledge of English was essential, if adequate standards were to be maintained in the Universities. The late Maulana Azad referred to this criticism levelled against the undue importance attached to examinations, and said there was no adequate substitute for examinations. It was proposed, he said, to conduct research in the field of examinations and devise methods to improve examination technique.

4-2-58. Minister Subramanyam, speaking at Umayalpatti village said that teachers should equip themselves for their task. Efficient teachers were essential for good progress of proper education. He assured the teachers that their work would be adequately appreciated in future.

x x x

Speaking at Shiyali, the Minister stressed the importance of the progress of women's education. The Shiyali Taluk Elementary Teachers' Association presented a memorandum urging the fixation of new scales of pay for Higher Grade

Elementary Teachers and for the Secondary Grade Teachers, the assumption of management of Elementary Schools by the Government and other concessions like house-rent allowance etc.,

7-2-58. The following points were covered by the Central Advisory Board during their two days deliberations in New Delhi: (1) The need for narrowing the gap between Basic and Non-Basic education at all stages: (2) The question of recognition and equivalence of degrees and diplomas to be awarded by the Institutes of Rural Higher Education, so that the students passing out of these institutes may not be handicapped by undue hardship with regard to employment or in taking up higher education courses: (3) The desirability of making the newly started extension services a permanent feature: (4) The scheme for the development and study of various modern Indian languages, in view of the general replacement of English, viz., the preparation of scientific terminology and of books dealing with science, completion of dictionaries, graded basic vocabularies, common vocabularies among different Indian languages etc.: (5) The creation of a central education pool: (6) The disposal of products of Basic Education Schools and utilisation of such funds for the benefit of the children of the schools: (7) Provision of finance to further Basic Education in backward states: (8) Education of the handicapped children: (9) The opening of adult schools to spread social education: (10) Expansion of girls' education and training of women teachers: (11) The provision of facilities to be provided to teachers in secondary schools to appear as private candidates for M. A., M.Sc. and other examinations: (12) The collection of data regarding Dr. Penfield's views about the teaching of more than one language to children at a young age: (13) The desirability of making radio broadcasts as an integral part of education in every school activity, instead of being the extra-curricular activity that it is now.

WHO IS TO BLAME —'LIVER', 'BRAIN' OR 'STOMACH'?

By

BHABES CHANDRA CHAUDHURI
(Founder: "The World Jnana Sadhak", Jalpaiguri)

Is it a fact that after our English King left India—on August 15, 1947—the proverbial King's English is fast losing what may be called 'life' in the usage of the country? Or, is it not—to speak it candidly—a fact that the English-knowing intelligentsia is rather dwindling in our land?

And, indeed, are not our boys and girls—the citizens of to-morrow—gradually eschewing English, as they are mostly eschewing politics?

No doubt their English sounds, as they say sometimes, almost like a Pidgin variety or a Greek; but can you deny for aught, however, that it lacks generally that characteristic ring of a Michael Madhusudan or a Rev. Lalbehari Deo—what we call 'life'? Sir James Jeans once said that the human body is made up of hydrogen, oxygen, nitrogen and carbon; yet, said he, something else, some mysterious element is needed to bring forth life in human body!

So, this is likewise true in a way with English, as it obtains now in our academic institutions, in general. May be, we have no longer to worry for the future of English, in India: but does it then, altogether, make for any reasons not to be worrying for the future of the future citizens?—

They are 'plucking'? Yes, as they say, "boys and girls are getting plucked!" That has, no doubt, created so much noise about large failures in examinations. The teachers have been blamed, for are not they the light and the guide? What, indeed, you do not realise is that they hit at the wrong point! For, the Seat of Learning is no longer the true liver, as in olden times; it is no longer, too, the

brain, as in days past; or is it now the stomach then, which "rationing and queue-ing" can satisfactorily answer, not the teachers?

And, to cite, *inter alia*, some actual specimens of King's English as handled by our students—to illustrate causes relating to so many cases of post-Matric failures in examinations!

Specimen No. 1. The aunt (ant) says to the cricket that why you sit idle in summer? Do you not see that we aunts never barrow and never lend. Kindly sing the winter away.

Specimen No. 2. One cannot rich the top of a tree by a jump. He is to rise little by little and thus to rich the top. We should not try to gain all knowledges at a time.

Specimen No. 3. Though it (life) is very short. Yet the beauty is more better that a big thing which has very long period. As an oke (oak) tree is very big. It may be stands for three hundred years. But it will must vadish after three thousand (hundred) years.

Specimen No. 4. I well come the untimely death of an athelet, simply because it is not good to live for a long time. But we cannot materialised our achieving experience as the little lily can do. The Perfumes and the beauty of the lilly steals our mind, through (though) her life is too little to imagine.

Specimen No. 5. The lily flower of England blossms in may. It remains only for a day and dis (dies) at the very night. Though it remains only foraday (for a day), but her beautys is very charm full. So life is short as lily flower.

Specimen No. 6. A band of young soldiers to fight against the French soldiers. Suddenly one of them lost his one hand. A soldier said to him to stop the war. At this, the young Bengal (Bengali) said why should I go home whenever I have got another arm. So his will is very strongly and he will be die then he did not go to home. Duty is the best work than life. It is better to death for work of duty.

Surely !

Are you now inclined any more to put the blame at the door of Universities? Are you tempted then to suspect that Government have some sort of motive to create failures, on a large scale, just to keep down unemployment? Or, do you still cherish your animus against the proverbial Sampson Dominie just to hit a nail on his head for the so-called laches?

Does any body, however, know where the root of the trouble lies?

Of course, everybody can't be expected to know the true story of a teacher's lot! No doubt, society pities him, but how many, indeed, seek to relieve the deep wounds of social injustice and economic ills, to which the pedagogues are ever victims in life?

To take the much talked of "private tuition", for which he is so often 'rough-handed' in society, press or even thoroughfares. Indeed, how bitter and painful must be the varied experiences of teachers—school and college alike—in this regard!

As you know here in India when the 'examination fever' (or should we call it 'examinitis'?) sets in epidemic form in February or March, naturally 'tutors' have got a 'boom' time of it as it is

understood in business parlance; and no wonder, they are engaged generally, as early as from November. The schedule is on an average, three days a week basis: but, as it is, within the three months at your disposal, you are to complete the whole course and make your pupil a 'finished product' for the successful purpose of the examination market, without fail! Naturally, you blink: but as you know that the cost of living is rising more and more, you should yield and agree. But, don't you feel a bit disheartened, when you ask for Rupees sixty per month, but your employer comes forward with an agreeable offer of Rupees thirty with a vicious glare of smile on lips! After, a good deal of haggling, however, you come down by Rupees ten; he goes up by annas four. Ultimately, you close at Rupees thirty-seven and odd annas, say. For that's the price-level, may be, of a 'sari' to be immediately bought for your wife, daughter or some dear ones!

Then you have to 'make up' your age—which must 'look' something like forty—if it is a boy-student; or fifty if a girl-student! Again, you need to be 'married' as a rule in case of the girl-students. Then, you must needs be punctual with clock like regularity! And, and late fine? Yes, it is usually heavy: but, there is no advance credit in the bargain, even—far, sure-success bringers! Then again, if he is a college-teacher, he is over-qualified for a boy-student, while if a school-teacher, he is naturally 'unfit' for a college-student! And, so you find why Education to-day must come to such a rot! Under the circumstances: whom to blame, pray,—'Liver'; 'Brain' or 'Stomach'?

EDITORIAL

Evaluation in Secondary Schools

An interesting note on Evaluation in Secondary Schools, prepared by the Central Bureau of Educational and Vocational Guidance, is published in the latest issue of *Teacher Education*. The problem here tackled is that of the sufficiency of an external public examination for awarding the School Leaving Certificate. The note takes the view that such an examination is apt to be a snap judgment and that it requires to be corrected or modified by the results of internal assessment. Indeed, it is asserted that internal assessment is the only true standard, as it is naturally built up on the cumulative evaluation of pupil performance over a long period of time.

The programme suggested is that the achievement of each pupil should be assessed periodically—weekly, monthly and the end of each term. The sum total of such assessments must be deemed to be a standard of reference, being the nearest approximation to the experience criterion. Suggestions are made for integrating this final internal assessment with the evaluation by the external public examination.

As internal assessment is likely to vary from school to school, there arises the problem of standardising these different evaluations. It is proposed that the mark awarded by any school should be multiplied by a moderation factor obtained from dividing the sum of the average marks of the pupils of the school at the public examination by the sum of average marks awarded to them by the school. Then the marks obtained by a coefficient examination are multiplied by a coefficient and moderated. This is finally taken as the true assessment. The combined final mark can also be used for reaching judgments about the pupil's position in each subject and gradings groupwise or traitwise.

A scheme on the lines adumbrated above may be tried experimentally in some

select areas. It may be remembered that when the S. S. L. C. scheme was first started in 1911, there was a great deal of talk about putting a high value upon the pupil's achievement, as shown by the records in the S. S. L. C. book. Some subjects were also kept out from the public examination apparently in the belief that the pupil's progress therein should be judged entirely by the school records. Unfortunately, however, school records were allowed to exercise little or no influence on the results of the public examination. And nobody—neither teachers nor pupils cared for the so-called "B" group subjects in which no papers were set in the public examination. As a scheme for using the school records, the S.S.L.C. scheme was never properly worked.

The agitation for setting a high value upon internal assessment by each school has been gathering force for sometime past. This is, however, part of the movement decrying the utility of public examinations generally. It cannot be gainsaid that this movement owes its origin and continuance to mixed motives, not all of them academic. In the general atmosphere of corruption and decline in standards that has invaded our educational institutions after the advent of Independence, the external public examination stands out, by and large, as one of the few things which continue to be relentlessly impartial and unmoved by political or communal considerations. Therefore, when any attempt is made on purely educational considerations to tamper with the finality of the public examinations, every care should be taken to see that communalism, favouritism and the influence of political bosses is not allowed to enter by the backdoor.

Prospects for Elementary Education

The provision of universal, free and compulsory education, though recognised as an urgent priority in the Constitution

with a date-line fixed for its accomplishment—a date-line drawing dangerously near with everyday that passes—has failed to receive considered attention at the highest level. Even when Rajaji drew pointed attention to it with his revolutionary proposal of a shift-system, the old indifference continued. Perhaps all along there has been an unconscious feeling that there are not sufficient financial resources available to embark on any ambitious scheme of primary education. Perhaps too there is the further complication produced by the ambivalent attitude towards basic education—the divorce between profession and practice that is so conspicuous.

Whatever the causes for this refusal till now to do anything more than tinker with the problem, it is a matter for some gratification that the All India Council for Elementary Education, newly set up and now meeting for the first time, resolved at its two-day session on March 10 and 11 to recommend that the provision of universal free and compulsory education, at least for the age-group 6-11, by the end of the third plan-period, should be regarded as an integral part of the core of planning. We are afraid however that this will never be achieved unless practical proposals, well within our resources, are made and implemented from even now on. In this connection, it is unfortunate that the Council should be casting covetous eyes on the productive aspect of basic education. This is likely to prove a mirage, unless indeed basic schools are to become factories exploiting child labour. With due deference to Mahatmaji, who first thought of basic education with a view to make elementary education self-supporting, basic education has been found valuable for other reasons. And in actual

practice, it costs more than elementary education of the traditional type.

So the solution for the provision of universal education lies either in finding the necessary funds by taxation or other ways, or by reducing costs through some such device as the shift system. It is doubtful whether the necessary funds will be allotted by the Planners. So far as the first two plans are concerned, education has received only step motherly treatment. And as for cutting the costs, which is the only other practical alternative, no serious thought has been given to it, and no concerted efforts made. On the other hand, suggestions are light heartedly made, as by the Council, for additional burdens like the provision of free midday meals and free text-books to elementary school pupils.

We wish to sound a note of warning against another resolution of the Council also. This calls for the equalisation of the uneven distribution of schooling facilities not only as between States but also as between different regions and classes within each State. If this resolution is taken to mean that additional facilities should be provided where they are lacking, it is welcome. But if politicians take it in the sense, as well as they might, that existing facilities in some instances should be curtailed in order to provide them elsewhere, we shall be taking a backward step. The reference to various classes within each State may well stimulate communalism of the worst kind in administration. We trust that the proposed study through pilot projects will clear the path and lead us to the goal without dangerous excursions into byways and alleys.

LETTERS TO EDITOR

SECONDARY GRADE TEACHERS IN LOWER ELEMENTARY SCHOOLS

Sir,

While the general consensus of opinion is to fix the minimum qualification of teachers in Elementary Schools as S.S.L.C. eligibles and while it is a fact that such trained hands were taken in the revised scale of Rs. 45 to 85 recently, it is most unthinkable that the Government should have passed an order fixing the scale of Secondary Grade teachers happening to serve in Lower Elementary Schools (1 to 5) at 40—1—48, making rather a meaningless distinction affecting the unfortunate hands in Aided Lower Elementary Schools only. It is really a serious situation requiring immediate attention and justice. There would be ever so many Secondary Grade hands with years of service in Aided Schools getting some increment, whatever it is, with no weightage. (Be it noted that the seniormost hand with 25 years' service gets only

Rs. 49, while a fresh hand perhaps a grandson, gets Rs. 47 with a difference of Rs. 2). While senior teachers are expecting some weightage in salary, it is strange they are to be put on the scale of Rs. 40—1—48 only. What about the P. F. contribution, they could have made at the increased rates of salary?

None is unaware of the cry "Equal pay for man of equal qualification and service." And it is gratifying to some extent that this is being acceded to in a way. Such being the case, it passes my comprehension as to the need for the revised order, which is proving to be a hardship in every way. It is earnestly hoped that the order will be rescinded in toto without showing any distinction as between existing hands and the future hands to come for service.

M. Nagasubramanya Ayyar,
Papanasam.

THE DETERIORATION IN EDUCATIONAL STANDARDS

Sir,

Many educationists and politicians have attributed the present deterioration in educational standards to various reasons. But, it is not a strange coincidence that this deterioration has come in the wake of the vernacularisation of the medium of instruction? The real reason seems to be this. So long as the medium of instruction was foreign, the student had to contend against both the study of the medium and the subject. Naturally, he put in more effort into his study and was able to produce good results. Now that the medium is the vernacular, the students think that they can master the subject easily and without effort, and so they do not put in that effort which their predecessors used to put in their studies.

The second reason is that students are not given sufficient home-work to test their assimilation of what is taught to them in schools. The class-teachers are afraid of giving home-work, lest they should be saddled with the burden of perusing them. And they could hardly be blamed for such an attitude. So the best way is to employ tutors whose duty would be to go through the home-work of the students in all subjects. This alone would help to raise the standards. Tutors should thus form an essential part of the School-staff.

M. S. V. Chari,
Tindivanam.

Teachers' Constituency-Madras Legislative Council

(Two Seats)

The Rev. D. THAMBUSAMI, M.A., L.T., B.D.,
Principal & Correspondent.

The Kellett High School, Triplicane,
Madras, 15th March, 1958.

Dear Sri/Madam,

On account of the casting of lots which gave me a term of 2 months only, I am obliged to stand for re election.

I have been a teacher for well over thirty years, and I have been the Manager and Principal of a premier High School in the City of Madras for nearly twenty-five years. All along I have been associating myself actively with everything that has been in the best interests of the teaching profession through the Senate, the South India Teachers' Union, the Head-masters' Conference and the District Teachers' Guild. The S. I. T. U. Protection Fund gave me the privilege of being its President after the demise of Prof. M. S. Sabhesan. I have also been closely connected with the Board of Higher Education and the Cristian Education Council. I was a member of the Alagappa Commission on Elementary Education and I have served on many responsible Committees in the cause of education.

As President of the Madras Teachers' Guild in 1942, I did my best to see that schools did not suffer loss in Government Grant on account of evacuation and fall in strength. I have been re elected thrice to the Presidentship of the Madras Teachers' Guild: and in that Office, I have been striving for the cause of teachers and for the betterment of their salary-scales and service conditions. You can count on my continued interest in, and support for the teachers' cause in the higher spheres also. I shall feel very grateful if you will be pleased to support me by giving your **FIRST VOTE** and persuade your colleagues also to do likewise.

Thanking you for your support,

Date of Polling

12th April 1958.

I am, Yours sincerely,
(Sd.) D. THAMBUSAMI,
President, Madras Teachers' Guild.

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The tiger stopped. 'Well, so the rhinoceros informs me,' he said.

'I'm not sure,' cried the rhinoceros. 'Only the wild ox tells me so.'

The wild ox bellowed: 'Don't blame me! I only repeat what the buffalo said.'

The buffalo pointed to the deer:

and the deer mumbled, 'The hare started the story.'

The elephant trumpeted for the hare and asked: 'Well, Mr Hare, who told you 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 the world.'

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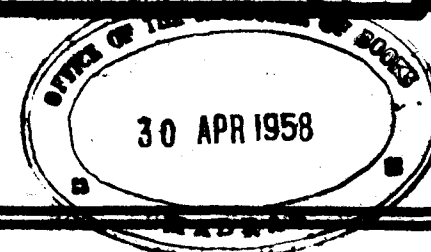
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The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXIV

APRIL 1958

NO. 4

COST-CONTROLLED BASIS OF EDUCATION

By

M, NAGASUBRAMANIA IYER, Papanasam.

The Education Minister of the Madras State and Mr. C. D. Deshmukh, in speaking at Madras recently about the rise in strength in schools and of expenditure side by side, are aware of the deterioration in the standards of teaching profession and consequently in the standard of education mainly attributable to the unattractive pay and emoluments to the teachers. It is a fact that comprehensive planning is needed to have the maximum outturn for a wise and minimum expenditure with no room for waste. At the first meeting of the All India Council for Elementary Education held recently, Dr. Shrimali has said that it is a depressing thought that, while the children in the rest of the world would be enjoying the blessings of the second industrial revolution, our children should continue to remain in ignorance and poverty and be doomed to follow a sub-human existence. To have a brighter future, we want money. Dr. K. G. Saiyidain also says that, if a nation wanted good adequate education, it must be prepared to pay for it. I venture to suggest these for the improvement of Elementary Education.

TEACHERS' TRAINING

To attend to the fundamental education of the citizens of the country, good types

of teachers are necessary. Now that Basic Education has come to stay, Basic Training Schools should work with zest and regularity, closely following the curriculum and the monthwise course of study with no room for slackness. To make the training course itself more effective and popular, proper selection of candidates for training is necessary. Among all subjects in the training course, spinning and weaving play a predominant part, though with inefficient outturn and poor utility. This is attributable to the fact that the candidates begin to learn the art only after joining the course. I would suggest that, in the selection of candidates for training, steps should be taken to draft only such hands as come out successful in (1) a test in *takli* and *charka* spinning at a specified speed, (2) a *viva voce* test and (3) a written test lasting one hour and a half in a paper on two languages, general knowledge and mathematics in a simple way. The minimum qualification for a teacher may be fixed as S. S. L. C. eligible, in both sexes. The period of training itself may be safely reduced to one year. There should be enough provision in training schools to see that the trainees produce articles worth annas a day on an average crafts. Among others, 'A

too may find a place. Each of the trainees after the training may be made to undergo a special course for three to six months in one of the various crafts now started or yet to be started. This would greatly help in the improvement of Basic Education on the Gandhian principle. The monthly stipend of Rs. 18 should be raised to Rs. 36. As matters are, the trainees, mostly due to poverty, manage to save something out of the stipend, foregoing some necessities such as ghee, curd and so on. Would this conduce to the health of the teachers? Community works, arranged for practice in training schools, are really good, but the work of cooking and cleaning of vessels on a mass scale cannot serve any useful purpose. As a test, of course, a batch of twenty trainees may be entrusted with the two kinds of work for a fortnight among themselves, so that in the course of the year each one will have training in that art also. Mass preparation of meals foregoing the class-work is to be deprecated.

STRENGTH OF CLASSES

Hitherto the teacher-pupil ratio in aided schools was 1:20. That is, for an over all attendance of 200 pupils, with some other considerations, 10 teachers may be allowed. As the revised tentative order stands, a school can have 10 teachers for an attendance of 350 pupils. The new rule cannot but affect a great many growing schools, though schools that worked with poor strength and attendance formerly—as in the case of District Board Schools rather than aided schools—may continue to have a larger number of teachers with poor attendance. It is not uncommon to find that for a roll of about 150 pupils in Board Schools more than half a dozen teachers are working. How is this? With due regard to cost-control, I would suggest that Standards I and II may forthwith be allowed to work for one session of three hours only. Even with the adoption of the new syllabus, such a step would be of great help in running single-teacher or double teacher schools with efficiency

and discipline. The teacher-pupil ratio can at the most be 1:25, and this will do justice to all.

EXAMINATIONS

To ensure efficiency and improvement in the day-to-day work in schools, a scheme of comparative examination for a small group of schools in the three K's and General Knowledge at the end of the 3rd year and the 5th year course, and a District-wise public examination at the end of the 7th year course is suggested. A panel of examiners may be fixed by the Inspecting Officer of the range. Promotions are to be made on the basis of the results.

ADULT EDUCATION

The "Each one teach one" policy really sounds well, and it would work well also, if there is a stimulus financially to the actual worker. First, a correct list of illiterate persons from 8 to 25 or 30 years may be taken village-wise and notified in the Gazette. The minimum requirements to consider one literate and the guidance for doing it by the prescription of a curriculum may be fixed by Government. A panel of examiners of both sexes may be had for each range under the guidance and control of the Deputy Inspector. The list of centres with dates of examination may be had to suit the conditions then and there. Persons desirous of sending students for the examination may have their names registered beforehand to be renewed year after year by the Deputy Inspector. The minimum qualification may be a pass in the E. S. L. C. or the III Form. A sum of Rs. 5. or so, as a grant to the teacher per candidate passed in the test, would act as an incentive to promote literacy. The names of successful candidates with previous reference to the original list may be published in the Gazette to avoid abuses. The examiner may be paid an honorarium for his work. By this arrangement, there would be every possibility of obliterating illiteracy at a minimum cost.

SCHOOL MANAGEMENT

There has been a general tendency to nationalise Elementary Schools. At present, the private agencies are managing a majority of the schools. In spite of some drawbacks, they form the bulwark of Elementary Education, working with maximum efficiency at minimum expense to the State. Black sheep there are in any kind of management in some way or other. In the opinion of the late Rt. Hon'ble V. S. Srinivasa Sastry, free and compulsory Elementary Education must be accepted by the State. I must say that the teachers under aided agencies are already paid by the Government, and it is in a way State-owned. In spite of any possible vagaries here and there, Aided Schools are more efficient for the simple reason that there is control on the spot. In addition to liberalising the maintenance grant, an extra sum, say 5% of the scale grant, may be paid as honoraria to the management for running the school. A school under private management, whether managed by a person or a committee, may be asked to deposit 2 months' scale grant as caution money for good management. To leave the present District Board Schools to the Panchayats and Panchayat Unions, and to entrust the supervision of schools under other managements under them would spell disaster. In the words of an educationist, "Teachers should not be thrown to the wolves of village power-hunters, whose oppression it is more difficult to resist than that of the wielders of authority in wider spheres. Educational institutions should not be dragged into the mire of faction and intrigue, and they should be kept as sacred as possible." The jurisdiction of a District Educational Officer may be considered as the Educational District, and *ad hoc* educational bodies may be separately constituted with supervisory and advisory control only over all schools. As for the District Board Schools, the administrative side will naturally have to be entrusted to the concerned Panchayats and Panchayat Unions, if not as State-owned schools. As and when

aided agencies come forward to take up the schools, there should be easy facilities for transfer of managements. With a liberalised grant to Aided Schools, as suggested, sooner or later the Aided Schools would supplant the present Board Schools. Schools that could not be taken over by private bodies may be directly managed by the State. To think of having the entire schools "State-owned" side by side with cost-control would not be a practicable proposition with beneficial results.

FUNCTIONING OF SCHOOLS

Most of the Elementary Schools are not in the know or possession of important departmental orders and G.O's. Such proceedings are said to be read at the monthly Teachers' Association meetings. There is variation in the manner of furnishing even monthly returns and periodical statements from range to range, to suit the whims of the Deputy Inspectors. The issue of a printed bulletin bilingually every month at the Divisional Inspector's level will be highly beneficial to all concerned. Any note-worthy feature, good or bad, regarding the working of schools to attract the attention of the managements, teachers and the public, besides statistical figures and educational points, may find a place in the bulletin. A nominal price may be fixed for the issue of the same. This reform would greatly minimise the scriptory work in offices and schools.

REFRESHER COURSES FOR TEACHERS

It is necessary to arrange for refresher courses for batches of teachers in the various subjects periodically. This should be done according to a pre-arranged plan with a prepared printed gist of the points to be dealt with. There has been a long-standing procedure to have about six Teachers' Associations in every range under Departmental control. Monthly meetings are held. Besides the reading of

proceedings and circulars, model lessons, lectures on educational topics etc., by teachers are programmed. It very often happens that only select teachers, not even a tenth on the roll, participate in such activities. This should not be. For giving lectures and model lessons teachers may be chosen by the casting of lots in an easy way. The first three chosen may be made to talk, to be followed, of course, by supplementary speakers. This procedure would enable the teachers to be more alert

and better informed. and this would in a way improve their outlook.

FINDING THE WHEREWITHAL

Apart from finding out funds by education cess, contributions and so on, the required finance for the improvement of elementary education may be got by the institution of raffles by the individual State governments as often as possible.

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(Continued from Page 45, February—1958)

The xxxii All India Educational Conference

In regard to the teaching of English, the Conference adopted a resolution which said: "In view of the importance of the study of English as a language in our educational institutions, it recommends that effective steps be taken to improve the standard of teaching English".

Moved by Mr. T. P. Srinivasavaradan, a resolution adopted by the Conference expressed the opinion that the schools should have freedom in selecting text-books suitable for the children. It recorded its protest against the steps being taken by certain Governments for preparing, publishing and imposing a uniform set of books on all schools. It expressed the view that it had, however, no objection, if the State Governments, through properly constituted Text-Book Committees, reviewed the books published and prepared an approved list from which schools might be allowed to select their text-books.

In its last resolution, the Conference recorded its strong support to the recommendation of the Educational Panel's Sub-Committee on the Education of Girls and Women for provision of free accommodation for women teachers, appointment of school mothers in rural areas, award of stipends to women teachers for training at the undergraduate level and provision of creches.

The Conference further recommended that provision should be made to organise and run special courses to enable girls and women to acquire the minimum academic qualification so that they might be trained as teachers, gram sevaks, midwives, etc. It also recommended that the existing voluntary organisations which were in close touch with the Central Social Welfare Board be enabled not only to organise but also to expand the existing facilities for achieving the above objects.

Sectional Conferences and Symposia

The main work of the Conference was done in various sectional conferences. Brief reports about some of them are given below.

Secondary Education Section

Dr. R. K. Bhan, Deputy Educational Adviser to the Government of India, Ministry of Education and Scientific Research, in his presidential address to the Secondary Education Section of the Conference, observed that the work of a teacher was unique in that he initiated and improved growth in the realms of minds and morals. Therefore, it was necessary that the teacher was provided with fair material and physical amenities. Teachers' organisations should be alive to these needs of the members of the profession and develop measures whereby the technical efficiency of the teachers could be improved and opportunities extended to them to give a better account of themselves in curricular and extra-curricular activities, as 'builders of the nation'.

While the expansion of elementary education in the country was of paramount importance, consolidation and improvement of secondary education, so as to form a proper base for the future career of boys and girls was very urgent.

Dr. Bhan referred to the recommendations of the Secondary Education Commission and said the scheme for the reconstruction of Secondary Education should be commensurate with the immediate needs of the country and the expectations of the people. "The new programme in Secondary education envisaged a 11-year course. In adopting the new type of Secondary curriculum, the school syllabus should be so reformed that the degree of achievement

at the end of the school career could be higher than what it was at present."

Another important reform in the field of Secondary Education, was in regard to the reform of examinations. The wastage of national human resources, caused by failures in examinations, was colossal. He stated that a plan was under the consideration of the All-India Council for evolving new evaluation procedures and techniques to suit the needs of the country. A pilot project in this regard was being immediately established.

In regard to educational and vocational guidance, the schools should have proper equipment. Referring to the 'awful', problem of unemployment and educated unemployment in the country, Dr. Bhan observed that a remedy should be thrashed out by devoting earnest attention to this problem. There should be a correlation between employment opportunities and instruction imparted in educational institutions.

In conclusion, Dr. Bhan referred to the role of the teacher in implementing the various reforms in Secondary Education successfully and appealed to the teaching profession to accept the challenge and make the whole process of reconstruction of Secondary Education not only easy and quick, but fruitful from all points of view.

The purpose of examinations

What are the purposes of examinations? Several educationists spoke on this subject at a symposium held under the Examination Section.

Mr. S. Natarajan, who presided, said examinations were designed to assess the ability of the pupils by various methods and systems. But there should not be undue emphasis on selection.

Mr. D. N. Krishnayya suggested that questions should be so framed that no answer would exceed 20 lines.

Mr. P. Doraikannoo Mudaliar said examinations should be of diagnostic value.

Dr. Mukherjee of Baroda said examinations tested not only the pupils, but also the teachers. They could not do away with essay-type answers, for these developed logical thinking.

Prof. R. Ramanujachari thought examinations were a "necessary evil."

Dr. P. K. Roy said the objective and subjective tests should be properly blended in the examination system.

Mrs. Vajreswari and Messrs Kalidas Kapoor, Purushothama Ayyangar, Gurmurthi and Narayanaswami also participated.

Education for Peace

Mr. C. Rajagopalachari, presiding over a sectional meeting of the All-India Educational Conference devoted to a discussion of the subject of "Education for Internationalism and Peace", said that apartheid or isolationist attitude in any form was a sinful thing, contrary to the brotherhood of man taught by all religions. Mr. C. D. Deshmukh, President of the Conference, was also present at the meeting.

Father Xavier Kamampurath, Principal, St. Albert's College, Ernakulam, initiating the discussion said that the new education must provide every facility for the youth of the world to have a close understanding of one another. The teaching of History and Geography must extend its scope so as to impart to students an idea of the ways of life, customs and manners, the occupational peculiarities and culture and achievements of the people in other parts of the world, that would give them a picture of the basic oneness of human life. Emphasis in History must be shifted from heroes of war to heroes of peace.

Mr. K. S. Ramaswami Sastri said education for internationalism and peace was vital now than ever before, but it could not be secured in an atmosphere in which nations sought to indulge in wars with nuclear weapons, but only when they determined themselves to support the cause of

the Divine impulse as against the demonic.

Mr. M. V. Ramachandran, Principal, Rajpur College, said that students must be made aware of the dangers and horrors of war such as had been witnessed during the first two World War, and teachers should also be imbued with proper ideals to inculcate in the minds of the young.

Mr. K. Panchapagesan said education should aim not only at the economic well-being of the people but enable the recipients to become men of knowledge and culture and good citizens.

Mr. V. K. Narasimhan said that the real problem of education was to create a type of people who would be able later in life to stand up to influences which caused conflicts. The cause of peace would best be promoted, he said, by instilling in the minds of children in their impressionable years ideas of brotherhood by participation in prayers of a type which had universal appeal to people of all religions.

Mr. M. S. Kottiswaran explained the work carried on in schools in the country selected for the purpose, under the auspices of the UNESCO, to popularise international understanding and world peace by a proper presentation to them of world news.

Mr. D. P. Khaltan, who was also invited to participate in the discussion, said that what troubled some of them like him was that India with her simple traditions of peace and non-violence was allowing the bringing into her schools a system of military training.

Other speakers included Dr. P. Nagaraja Rao, Mr. S. V. Purushotham and Mr. Avadhanar.

Winding up the proceedings, Rajaji said it was not easy to forget all about the martial glory or the great heroes of war. The world had passed through many stages and they could not forget those who had played a great part in any of those stages. It would be ungrateful

to bring up students in utter ignorance, for instance, of the history of a person like Sivaji. They could not avoid actual facts of history. It was better to have the whole picture and come to right conclusions than to reach conclusions by eliminating facts of history. Rajaji said that they could not teach young people how to think by set rules. Teachers had to do this by setting themselves as an example.

Professor Sarma proposed the vote of thanks.

Citizenship Training

A demonstration of citizenship training activities, like physical exercises and dance was held at the Wesley High school grounds, Royapettah, in which over 1,000 boys and girls belonging to 30 schools in the City, participated. Mr. C. Subramaniam, Minister for Education and Finance, presided.

The demonstration was organised by the Reception Committee of the All-India Educational Conference, and the Madras Teachers' Guild. Mr. N. D. Sundaravadivelu, Director of Public Instruction, and teachers from various parts of the country were present. Mr. Subramaniam took the salute at the march-past of the N. C. C. and students participating in the function.

The Rev. T. R. Foulger, Principal, Meston Training College, welcomed the gathering, and Mr. K. M. Koshy, said the citizenship training, started in 1949, had made a rapid progress and had become an important part of the activities of the educational institutions.

Mr. Subramaniam said the function of the educational institutions was not merely to make the students pass examinations, but also to give them proper training to make them good citizens. Equal attention should also be devoted to physical, emotional, moral and spiritual developments.

The Rev. D. Thampuswami proposed a vote of thanks.

Teacher Education

The need to introduce a certain measure of uniformity in teacher education courses in India was emphasised at the Sectional conference on "Teacher Education".

The Conference recommended that barring such variations as local conditions required, there should ordinarily be three types of courses, under-graduate course in teachers' training, degree course in teachers' training and post-graduate or Masters' course in teachers training. To implement the recommendation, it suggested the establishment of a Central Board of Teacher Education under the Central Ministry of Education.

Dr. Pires, who presided pleaded for a one to ten teacher—student ratio.

Prof. K. K. Mukhejee, of Calcutta University, initiating a discussion on measures for improving teacher education, suggested that a mobile unit of instructors might be appointed and maintained in each district by State departments of Education.

Prof. P. Doraikanan Mudaliar, Karai-kudi, Miss. S. Boyce, Bombay, Prof. S. Sahaya, Patna University, Dr. L. Mukerjee, Lucknow University, Mr. M. Sampatkumaran, Mysore, Prof. Habibur Rahman, Aligarh University, Prof. Singh, Jammu, Mr. R. R. Mohan, Srirangam, Mr. A. M. Hariharan, Kerala, and Mr. Vivekananda Das, Orissa, participated.

Another discussion was held on "In service education of teachers" and Prof. S. N. Mukerjee, Prof. K. Appalachariar, Tucicorin and Prof. Patasnis, Bombay, participated.

Religious Education

The Sectional Conference on "Moral and Religious Education." Mr. T. M. Narayanaswami Pillai, Vice-Chancellor of Annamalai University, presiding, requested the Union and State Governments to help educational institutions to provide moral and religious education to students.

Messrs K. S. Ramaswami Sastri, K. Sabharathnam, Nagpur, the Rev. Fr. Britto, Bombay, M. Rajah Ayyar. N. Srinivasa-chariar, Dr. Indira Sen, R. Ramanujachariar, S. V. Purushothama Ayyangar and others participated. Mr. S. S. Ayyar proposed a vote of thanks.

The importance of Basic Education was emphasised by Mrs. Ashadevi Aryana-yagam, of Sevagram, who presided over the sectional conference on "Primary and rural education". Mr. S. K. Sarkar also spoke. Mr. James Barnabas proposed a vote of thanks.

Sanskrit Studies

The need for giving Sanskrit its due place in the curriculum of studies was stressed by speakers at a symposium held under the auspices of the Sanskrit Section.

Mr. K. Balasubramania Aiyar, who presided, said that classical education had to be considered under three heads, (1) classical education as the sole objective, (2) classical education as part of the general modern education in schools and colleges and (3) study of classics as part of the national culture of every citizen. It was impossible to come to the conclusion that the study of Sanskrit could be left to the voluntary efforts of the people to educate their sons and daughters quietly in their homes or left to private agencies established by the co-operative effort of the people. Hence, all lovers of Indian culture had to seriously think about the place that had to be given to Sanskrit in their schools and colleges. It was only after the reorganisation of education, consequent on the attainment of Independence, that they met with the difficulty of finding a proper place for the study of Sanskrit in their schools and colleges. The script for Sanskrit and Hindi being the same, the study of Sanskrit, in the initial stages, would very largely help the students in learning Hindi. The study of three or four languages, he said, was not peculiar to this country only. When the question of classical education in relation to the

study of Latin and Greek was discussed in Germany and England, a large number of scientists were of the opinion that a study of Latin and Greek was necessary even for scientific education. He appealed to the Conference to strive for the establishment of an all-India Sanskrit University.

Mr. N. Raghunatha Aiyar, who initiated the discussion on the symposium on "the uplift of Indian culture through the study of Sanskrit", said that they must persuade the young, more especially the parents, who must instruct them regarding the basic necessity of studying Sanskrit. Because, he said, more than the students, the parents acted as a stumbling block. Describing culture as a settled state of mind, he said that study of Sanskrit provided the universal culture which was beyond national culture, and which was acceptable to all. Every Indian should be given an opportunity to have a glimpse into the literary and cultural excellence of the works of Valmiki, Vyasa and Kalidasa. Sanskrit was the soul of India, and it was only through the spirit of Sanskrit could they interpret their culture to the world.

Dr. V. Raghavan, Professor of Sanskrit, University of Madras, and a member of the Sanskrit Commission, said that it was for realising the unity of India itself that study of Sanskrit was essential. The fissiparous tendencies provided by over-emphasis on regional culture or regional languages, could be overcome only by study and propagation of Sanskrit. Sanskrit had always been a regenerative force, and it had never hampered the patterns of beauty in the regional languages. Sanskrit study, he suggested, should be popularised by laying emphasis on the propagation of Sanskrit dramas and music and also through translations of the Sanskrit works in the regional languages.

Mr. K. S. Ramaswami Sastri suggested that a knowledge of Sanskrit should be treated as an additional qualification for employment under the Government.

Prof. Diwan Chand Sharma said that Sanskrit learning had to be kept alive by voluntary effort, in addition to the aid offered by Government.

Messrs. V. S. Venkataraghavachari, S. Srinivasa Sarma, D. Ramalinga Reddi, S. V. Purushothaman, S. S. Aiyar, A. T. Doraiswami Iyengar, S. S. Avadani, Sabharatna of Nagpur, Jagannath Ratha of Orissa and Prof. A. K. Panchapakesan also participated in the symposium.

Earlier, Prof. T. K. Venkateswaran, local Secretary, Sanskrit Section, welcomed the gathering and said that in the present context of the regional formula this session in Madras acquired significance in deciding the place of Sanskrit in the curriculum of studies.

The conference adopted a resolution expressing its appreciation of the action of the Central Government in appointing a Sanskrit Commission for recommending the various means of promoting the study of Sanskrit all over the country.

Another resolution passed by the conference stated that "the endowments made by original donors for the purpose of encouraging Sanskrit study are utilised for other purposes in many parts of the country. This conference requests the State Governments and the public to check this diversion and to make use of such funds for the original purpose of study of Sanskrit".

Mr. B. L. Shambogue, General Secretary of the Sanskrit Section proposed a vote of thanks.

Later, there was a programme of entertainment by the pupils of the National Girls' High School, when scenes from Kalidasa's "Sakuntalam" and other Sanskrit plays were enacted.

Teaching in Nursery Schools

Starting of "children's sections" separately in all public libraries, opening of pre-school educational centres in all urban and rural areas as part of the Extension

and Community Development schemes undertaken by the Government, and remunerating adequately nursery school teachers, were among several things which were emphasised at the Sectional Conference on 'Childhood and Home Education' conducted, as part of the All-India Educational Conference. Miss M. Ruthquist presided.

Miss L. Asirvatham welcomed the delegates. Mr. L. N. Saxena presented the annual report.

Miss Ruthquist read a paper on "The parents' role and responsibilities in the choice of vocations for their children" and said that nursery schools could help them in a great measure to learn, observe and follow the development of the vocational aptitudes of children who, during their pre-school years, had full scope to exhibit their innate abilities and develop different sides of their personalities.

Miss J. Comstock of the Balar Kalvi Nilayam, Madras, said that for starting a nursery school there were three important requisites — space and accommodation, trained teachers of the right quality, and equipment according to the environmental needs.

A symposium was held on "The place of nursery schools in the future growth and development of India." Miss L. Asirvatham, Mr V. Natarajan, Mr. P. Dorai-kannu Mudaliar, Mrs. Yamuna Bai Hirlekar and Miss F. Meiyappa spoke on the subject. A discussion followed in which several delegates participated.

The meeting chose the subject, "Ways and means of opening more institutions for pre-school children in urban and rural areas" for the next conference.

The following regional members were elected for 1958. President—Miss M. Ruthquist; Secretary—Mr. L. N. Saxena; members — Miss. L. Asirvatham (south) Mr. R. S. Sharma (central); Mr. B. N. Bhatnagar (north); and Mr. Ranjit Shekar Chander (east).

The meeting concluded after passing several resolutions to be recommended for adoption by the general conference.

One resolution recommended the formation of nursery school teachers' associations in different parts of the country with the object of promoting higher standards of teaching in nursery schools and encouraging such nursery school teachers to unite for the protection of their interests. The meeting urged the State Governments to fix minimum scales of pay for nursery school teachers according to their qualifications and experience. A plea for more liberal aid to nursery schools by the Government towards non-recurring grants, purchase of educational apparatus and play materials, etc., was advanced.

The meeting expressed its thanks to the newspapers in the country for the services rendered by them to the cause of child welfare and child education by publishing valuable articles and requested that a regular 'childhood and home education section' be opened in Sunday weekly magazines.

It was urged that the State Governments should start children's sections in the public libraries; that pre-school educational centres should be started in all urban and rural areas as part of their Extension and Community Development schemes; and that teachers with pre-school training should be appointed in all such schools.

The meeting expressed the view that educated women, who were in need of part-time jobs, might be given training in Home Education for conducting short courses in urban and rural areas for the benefit of mothers.

Concluding Session

The five-day session of the 32nd All-India Educational Conference held here concluded on December 31, 1957.

Mr. C. D. Deshmukh, Chairman of the University Grants Commission, in his concluding address, said the All-India

Federation of Educational Associations would study the "important" resolutions and their implications. Teachers should take a keen interest in the affairs of the Federation and give their support for the successful implementation of the resolutions. They should collect preliminary materials for plans in the educational field.

Mr. Deshmukh regretted that representatives of the Federation were not included in the educational panel of the Planning Commission. He hoped that this would be brought to the notice of the Planning Commission, and when the third five-year plan came to be formulated, the panel for education would have representatives of the Federation on it.

He said that the Conference had put forward certain principles in the field of education, and they, as teachers, should study their implications and be in a position to tell the State and Central Governments how these could be put into practice. There were sub-committees for a number of sections, and he hoped such committees would be appointed for other sections also.

He said it was very necessary to have active working groups in each area, and their task should be to collect facts and statistics for formulating plans. He would like the Conference and its authorities, with the help of the Federation, to have their own proposals as regards planning in the educational field.

ENGLISH AS A CLASS-ROOM SUBJECT

By

A. S. VENKATARAMAN, B.A.L.T., Madras.

Of late there has been a lot of controversy over the place of English in the scheme of studies and the standard of English to be aimed at. Apart from the issue regarding English as an All India official language, there is more or less unanimity regarding its most important place in the scheme of studies in almost every State. Not only that, the necessity to improve the quality of English has been recognised, and in this regard efforts are being made. An Institute of English Studies for this purpose is going to be opened at Hyderabad. This is all right so far as it goes. It is hoped that this Institute will have opportunities of examining the problem in all its bearings in the context of world events and against the background of conditions in the States and the Centre. It is not my purpose to investigate this problem. I would rather content myself with studying the position of English and the attention paid to it under the present conditions with the hope

to offer pertinent and practical suggestions fit for consideration.

I am generally unwilling to indent on past experience and to be reminiscent, unless it points to a way for solving our present problems. In this matter, I cannot but refer to one past incident. An English teacher in the I year English class was giving a lesson during the inspection of the school by the District Educational Officer. He was drilling: "The boy is opening the book, he is shutting the book." The response of the pupils was generally very good, and the officer was very pleased. But he could not get over his weakness (his habit rather) to re-do the lesson himself, as if to improve upon the lesson, very often with better results too, as the lesson would still be fresh in the pupils' minds and as the response could be expected to be better, on repetition. Unfortunately in this case, he miscalculated his chances. No doubt, he

carefully followed on the heels of the teacher. But in a particular case, he over-shot himself.

In his eagerness or enthusiasm (the tide was rising because the teacher had given a successful lesson), his literary taste prevailed over his linguistic consciousness. So he was tempted to use "is closing the book" instead of "is shutting the book." He repeated "is closing," a number of times, but with each repetition the response was getting poorer. Every time the sense of reality pierced him to the quick. He seemed crest-fallen. But he had already given indications of his good certificate of the teacher's lesson, and he could not go back on it. Therefore, he had to admit that his own lesson was not a success, judging by the pupils' response, and he wanted to ascertain the causes of the failure. Could it be that the pupils refrained wantonly from giving the correct answer? No, that trick would be played generally only by pupils of Model Schools attached to Training Schools or Colleges, in one of which he had had a good long innings. So he demanded to know the reasons. The headmaster (the writer of this article) told him that while "is closing the book" might be a better expression, "is shutting the book" had the virtue of being suited to the class. To add to it, the headmaster openly stated in the presence of the officer himself that the teacher was one of the few experienced and enthusiastic teachers that the School or for that matter, the District Board could boast of. The officer felt piqued, but he had the saving grace of honesty and *savoir faire* in abundance. Instead of complimenting the teacher, he complimented the headmaster. Of course, this is one rare instance of an English teacher successful in spite of adverse conditions. In fact, I would suggest that only such teachers of experience and enthusiasm be chosen.

The teaching of English as a foreign language in the class-room (whether it be in India or any other country, and what applies to English applies to any other foreign language as well) has been a failure,

and it is not surprising it is so. Students have already a knowledge of another language, i. e., their mother-tongue, and being accustomed to the sounds and patterns of their own language, find it a job to learn the sounds and patterns of a foreign language. There is a certain amount of resistance to the formation of the new habits required for the mastery of the new language.

In Convent Schools, the standard of English is much better for the reason that it is not a classroom subject. It is a school subject, so to say, and the children are steeped in the necessary atmosphere with every facility to get the feel of the language. They cannot but learn the language forms with the help of their ears and eyes.

Everywhere there is a loud outcry that there is a fall in the standard of schools, and those that complain restrict their observation to a fall in the standard of English alone. There is some element of truth or reason in this general lament, but the reasons are not far to seek. There is no fall in the standard in other subjects, but few will deny that there has been a fall in the standard of English.

The demand for English is getting to be more and more popular. While this demand is permeating the masses, the quality of English teaching is deteriorating. Teaching English does not seem to need special training or specialised skill, for every teacher is also a teacher of English. If you admit that a history teacher cannot teach science or mathematics or *vice versa*, then only an English-trained teacher can teach English. Now this is logical reasoning. Not any teacher can teach English, much less every teacher, certainly no. So this becomes an important reason. This is what I would call a linguistic fallacy. Every one must concede that the results of English teaching in our schools are not commensurate with the efforts made,

Buider this wrong choice (for that matter, there is no choice of English

teachers at all), the equipment is poor, and the atmosphere is unfavourable. There is no separate English room with any English equipment worth the name. Teaching cannot be conceived as an affair of the moment, like opening a bag to let out the contents. A teacher of English has got to think all the time he speaks, and he speaks every time he thinks most, when expression comes to his lips. Even supposing that a teacher is willing to do his best, there is the platform cry of the politician or the political fanatic or the stump orator (any name will do) who wants English to go. Can there be a more disheartening thing for any teacher even with the best of intentions? Of course, there are calmer and saner people in every rank, and they want English to continue and under better conditions too.

For a long time, things had been made worse by the introduction of English text books by English authors. These books may be all right for English children, but they were introduced in Indian schools. Then, this learning of English became stilted and artificial. Knowledge could not be related to real life situations. When we consider that expression is the result of our experience and that it should be related to it, what are we to think of unknown expressions of unfamiliar life experiences? If a teacher tried to talk only in English, or if a pupil repeated at home or on the street the English that he had learnt at school, he was looked down upon. He affected to be an Englishman and so was treated as a foreigner at home. Of course, critics of this affectation forget (if they have learnt it) that the teacher or the student must be willing to practise and use the new language constantly to himself in reacting to every situation, even if no hearer is present. This kind of unrelenting practice and use is at first hard and the student will feel himself bound as in a strait-jacket.

It did not for a moment appeal to the authorities that books for our schools should be by Indian authors or by others, who are familiar with our conditions of

life. Now this wrong choice of text-books too played its part in leading to the deterioration of standards. Our children may learn to repeat linguistic symbols and sounds, and if they succeed in learning any thing, they can learn only words, words, words. Either learn little of them, or too much of them, leading to verbalism, verbiage or verboseness. Sure enough, we have had too many of the type of Mrs. Malaprop in our midst. A good illustration of a malapropism is "a nice derangement of epitaphs" for "arrangement of epithets." No wonder we are confronted with the charge that Indians talk like a book. I am put in mind of an I. C. S. candidate (now filling a high office in the Central Government) who read more than he talked at his viva and still did not fail to gain the first place. Indeed, it was a successful *tour de force* of memory work for him. The examiners were either impressed or imposed upon. But he carried the day. When the candidate told me that he was able to impress the examiners, I protested that he imposed upon them. Among Indians there are a good many who read and write better than they talk, not unlike Oliver Goldsmith who wrote like an angel but talked like poor poll. As Stott points out in *Language Teaching in the New Education*: "To learn to speak correctly in a foreign language needs a far greater degree of habituation than does correct writing. In writing, one can pause to think and write. Speaking allows us neither time nor a second chance."

To add insult to injury, teachers are having too many critics and too few of supporters among the parents or the public or among the inspectors (who, of course, are paid only to find fault with teachers!) So far as Indian critics of English teaching in our schools are concerned, their name is legion. Teachers of English have had the worst of hostile criticisms, though not all of them are undeserved. Year after year, the number of critics has been increasing. And what is the result? Too few teachers really take the trouble to teach this hard (I shall not yet say, useless) subject, and too many children complain

that English is (a) difficult (subject) to learn. Indeed, there is a kind of inferiority complex in our schools and colleges, that English is difficult to learn or teach.

There has been much cry and little wool, and in this criticism every one has lost his wool for little or no reason. This kind of irresponsible criticism grows by what it feeds on, and things have been made worse by England-returned Indians, decrying Indian authors as un-English on the score of one or two lapses (even Homer nods!) while they themselves are unable to import good or better English. I am put in mind of a Government College (thirty years ago), an M. A. (Oxon) rejecting a history book written by a University Professor, because the language was un-English, on the score of one or two lapses, though all the time the Chairman of the Sub-committee, himself an Englishman with English degrees, approved

the English of the author. I am well aware of how even books of well-known writers like the late K. S. Venkataramani were not thought fit for introduction in schools and colleges. I should think that this is due to the prejudice of Indian professors of English more than the English professors themselves.

The reader who has been reading the article all the time may be looking forward to the suggestions. In every one of the points about my criticisms regarding the wrong choice of teachers, the unfavourable atmosphere, the wrong choice of text-books, the wrongheaded but ill-informed criticism of various critics and the inferiority complex of the teacher and the taught that I have dwelt on, there are germs of suggestions, and it is for the Institute of English that is going to be, to give its best attention to them.

TAGORE'S "LETTERS ON RUSSIA"

By

G. AKOPYAN

The ideas of the October Revolution exercised a profound influence on the best minds of mankind. Rabindranath Tagore was quick to grasp the significance of the new society created in the U. S. S. R. and its impact on the development of mankind and the growing liberation movement in the East.

"Not to visit the country where the greatest sacrifices were brought to the altar of history, would be unworthy of me", wrote the great Indian writer. So, he came to the Soviet Union in 1930. "I would regard my pilgrimage incomplete, if I had not come here," he wrote.

His sincerity and warm sympathy and the desire to understand all that was new was translated in his *Letters on Russia*.

EVERYTHING WONDERFUL

His first letter says: "Everything I have seen is wonderful, not at all like in other countries. Fundamentally it is different. They have awakened equally everyone"... "In Russia one may perceive that vast movement of human thought", he added.

The message of the Revolution was spreading far beyond the borders of the U. S. S. R., and Tagore observed: "In our days the ideals of the Russian Revolution have become the ideals of all the world"... "At least the people of this one country in the world think today of the interests of all men, over and above their own national interest".

PEACE REQUIRED

At the same time, he was convinced that "the aim of the Soviets is not the extension of their sphere of influence, but the creation of the best system of public education and the basis for improving the

welfare of the people. The first thing that they require is peace."

Tagore was interested in the problems of culture facing the young Soviet State. "I should like to learn from you and know how you have solved the problems of culture. I was delighted that you for the first time placed education within reach of the entire people, opening the schools, museums and theatres to them... Therein lies your immortal service to mankind."

BRILLIANT EXAMPLE

He was pleased that "Soviet power by the example of its people had furnished a brilliant instance of how education could elevate mankind, that the agricultural and industrial might of the U. S. S. R. had been built up in a very short time, that the Soviet Government had imbued the once downtrodden peasants with fresh strength, thereby laying the basis for the building of a new life on a universal social scale".

And Tagore was also one of the earlier advocates of co-operation between Indian and Soviet peoples: "It would be very well if our workers could come here to study at least for a time. Every day I compare the things I see here with things in India and think of what we have achieved and could have achieved".

FREEDOM NECESSARY

Seeing the progress in the brief span of Soviet power, where "clock has been wound up", the fate of India came to his mind forcefully. He could not contain himself: "I have realized that our clock too could run as well, but it has not been wound"... "In order to wind the clock of India and enable it to find its rhythm and stride", Tagore went on, "it

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was first necessary to free the country and shatter the chains which bound her hand and foot, since there was no other way to liberation."

About 30 years have passed, since the great writer's visit to the Soviet Union. Much has changed in both the U.S.S.R.

and India since that time. The economic and political might of the Soviet Union has hugely grown. India, having freed herself of colonial bondage and foreign oppression, is marching confidently on its way. And the dream of the great writer of increasing Indo-Soviet co-operation is being steadily realized.

SCHOOL LIBRARIES

By

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

As author and publisher of a book for teachers, I recently contacted heads of many high schools and colleges, and found that the procedure obtaining in institutions of different types of managements for equipping the school library is not uniform.

Before the levy of library fees, indents of books for libraries would be submitted by the correspondents of schools to the D. P. I. in April: orders sanctioning purchase of proper books would be communicated in the course of a year; books approved by the Department would be purchased before the period fixed; and grants would be paid in the order of priority. After the levy of library fees, 70% of the special fees collected under this head should be utilised for purchasing books for pupils' use; and heads of aided secondary schools are permitted to utilise 30% of the total library fee collections for buying reference books and books for teachers. The collected fees of each year should be spent within the school year itself.

This privilege enjoyed by heads of aided secondary schools is denied to heads of schools under local bodies. These headmasters are not permitted to buy from the

library funds any books of reference for teachers. Municipal Councils and District Boards should purchase reference books from their general funds only. It is not an easy affair for either publishers or heads of schools to advise managements of local board schools to buy books of reference from general funds. The differential treatment between aided schools and schools under local bodies should be abrogated. These schools have to forgo the benefit of the publications of the year, however useful and inspiring they may be.

There are certain schools and colleges, too, heads of which are not vested with powers to buy even a book worth a single rupee. Correspondents should forgo this privilege and trust their heads to choose and order suitable books for their libraries, out of the library special fee collections.

Some heads of schools under local boards buy reference books for their schools, with the oral approval of the D. E. O's., trusting to the pleasure of the individual D. E. O's. Again, the approval by the D. E. O's. of the purchase of reference books is based on the list of books commended by the D. P. I., or now the Director of Public Libraries, from time to time for use in public libraries.

There is misapprehension in certain quarters that the purchase of books not found in the D. P. I.'s "commending" list would not be approved. What the D. P. I.'s "commending" circular means in respect of public libraries and educational institutions needs to be explained in detail. Educational institutions are not prohibited from buying books from outside the list, provided they are not proscribed.

In recent years, the Government of India have been sanctioning library grants for certain secondary schools every year of Rs. 5000 each to be utilised within a short period. Heads have not sufficient time to prepare the lists of books needed for their schools, and are obliged to place orders with some local bookseller who selects books out of the stock he has or could gather, and supplies them, they being not necessarily, in most cases, the books needed for the school. A scrutiny of the purchases covering the amounts of grants sanctioned by the Government of India would be revealing. Similar scrutiny with

respect to the purchases of equipment made out of the grants made by the Government of India would show that the Government grant had been spent, not necessarily for necessary and useful purposes.

Each school must submit its requirements in respect of library, laboratory, craft organisation and technical subjects; and grants must be sanctioned on the basis of what they have and what they further need. The present policy of the Government of India sanctioning a round sum to any school, without considering whether it is a long-established school with good equipment already, or a recently started one with poor equipment, should be given up. Schools for award of grants should not be chosen in a haphazard fashion; and schools selected for various types of grants should be given sufficient time for making the purchases, and should not be obliged to make hurried purchases to cover the grant amounts. There is ample room for avoiding wastage of public funds.

XLVIII Madras State Educational Conference

The 48th Madras State Educational Conference will be held about the third week of May at Palayamkottai under the presidentship of Sri G. R. Damodaram, Principal, College of Technology, Coimbatore. Sri I. A. Chidambaram Pillai of Ilanjil is the Chairman and Sri T. V. Arumugam, Head Master, M. D. T. College School, the Secretary of the Reception Committee.

The Conference will work in six sections—Administration and Teachers' Training, Primary and Basic Education, Secondary and Technical Education, University Education, Class Room Teachers' Section and Elementary Teacher's Section. There will be a symposium on "How to effect the transition from the High School to the Higher Secondary Schools".

BOOK REVIEWS

CAREERS IN PSYCHOLOGY

By Dharm Vir. Manasayan, Hauz Kazi, Delhi (6)
Rs. 3.50 (paper board), Rs. 5 (Cloth).

This book is especially meant to guide students who desire to pursue higher courses in Psychology. The author has categorised careers that are available to persons who have studied Psychology in Degree classes. The information about Madras, however, is not quite complete.

In the context of the modern world, a psychological approach to problems is of imperative necessity in educational spheres. It is quite unfortunate that significant progress has not been achieved in our country in the field of Applied Psychology. Although several research institutes have come into existence, we have not made remarkable advance in providing psychological guidance in the fields of education, industry etc. Nevertheless, the author has made an earnest attempt in this direction, and it is hoped that we would come on a par with U. S. A. as far as training and research in Psychology are concerned.

The author of this book deserves congratulation, since he has taken pains to collect several materials in order to instil courage and confidence in the minds of young men who prefer to take up Psychology in Colleges and Universities.

This book will be a source of immense help to those who are interested in the prospects of this discipline of study. It should be remarked that this book does not have any appeal to common readers. However, this edition will be a heartening factor to interested young men who determine to carve a career for themselves.

The get-up of the book is attractive, and it is also reasonably priced.

Prof. U. Md. Kasim, M. A.

PHYSICAL CHEMISTRY MADE PLAIN

By J. H. Mandelberg. Clarendon Press Ltd.
London W. 8. 16 Sh.

Mandelberg's *Physical Chemistry Made Plain* has been a useful supplement to the usual text books on Physical Chemistry for the degree classes. Though "made plain" in the title is somewhat misleading, the book has been very useful for consolidation of the fundamental principles of Physical Chemistry. The numerical examples worked out in the book as well as the appended questions at the end of each chapter are indeed valuable. Only a knowledge of arithmetic is assumed in the working out of numerical exercises, and the last chapter contains some little extra mathematics without which some aspects of the subject cannot be learnt.

Ignorance of mathematics is not so much a handicap in the student's study of Physical Chemistry as his inability to apply even the arithmetic that he knows to physico-chemical situations and arrive at results. It is here most particularly that the elaborate and discursive way in which the worked out problems are tackled in the text, becomes an eye-opener to the ordinary student.

Parts of Physical Chemistry—thermodynamics, colloids, the solid state, molecular structure, etc. are not included in the book probably because they are unamenable to the manner of treatment adopted in it.

Considering that, to the B.Sc. (chemistry major) three-year course, students with very meagre acquaintance with mathematics are also admitted, this book will be of special use to them, as well as to others. The price of the book, 16 sh. is high for the Indian student. A cheaper edition will be welcome in this country.

Prof. M. Lakshman M.Sc.

Indian Studies in the Netherlands

By

Dr. G. W. J. DREWES, Professor of Islamic Institutions, Leyden

It was not until the 19th century that Oriental studies in the Netherlands began to extend beyond the old field of the Semitic languages. Sanskrit was the first to be deemed worthy of a chair, universities in other countries having set up such a chair long before. As a matter of fact, the romantic enthusiasm with which the language and literature of ancient India had been greeted at the transition from the 18th to the 19th century in Europe had provided the impulse to undertake the study of entirely new sciences: Sanskrit philology, Indian religions and Indian archaeology, and the comparative study of the Indo-European languages. All these subjects had developed so rapidly that it became urgently necessary to clear a place for them at the universities. When this was finally done, in 1865, the long delay was largely remedied by the eminence of the man called upon to occupy the first chair of Sanskrit in the Netherlands, Hendrik Kern (1917). Kern was a man with a practically unequalled knowledge of languages. He was not only at home in Sanskrit and Pali literature, but had mastered the entire field of the Indo-European languages. His comparative study of languages also extended, however, to the Austronesian languages, while, though he did not actually initiate the study of old Javanese—Von Humboldt had already done that some decennia before—he took it considerably further. He was particularly interested in Buddhism as well. He wrote a *History of Buddhism in India* and a *Manual of Buddhism* (1896), which was translated into Japanese as late as 1913 and also edited translations and original text editions of Buddhist Sanskrit. His "Miscellaneous Writings" comprise no less than 17 volumes, divided up into 15 sections, according to the areas dealt with.

From his school came Speyer, his successor at Leyden, who did excellent work in the field of Buddhist Sanskrit literature; Caland, professor of Sanskrit at Utrecht, who occupied himself chiefly with the study of Vedic ritual, and the celebrated linguist, C. C. Uhlenbeck, first a professor of Sanskrit at Amsterdam, and later of Indo-European comparative linguistics at Leyden, and, besides that, a great authority on the languages of the Indians of North America and on the Basque language. One of Uhlenbeck's pupils was J. Ph. Vogel who, after an honourable career with the Archaeological Service in India, was appointed as Speyer's successor at Leyden and taught Archaeology there in addition to Sanskrit. Pali, the teaching of which originally formed part of the task of the Professor of Sanskrit, has been taught by separate teachers since.

Vogel was the founder of the Kern Institute, a body whose aim it is to foster the knowledge of Indian culture and especially of Indian archaeology. To this end the Institute has built up a well stocked library, which is still expanding, and in particular collects photographic reproductions in the fields of archaeology and the history of art, not only of the Indo-Pakistan sub-continent, but of all countries through which the stream of Indian culture has flowed. In 1928 it made a beginning with the publication of the *Annual Bibliography of Indian Archaeology*, the 15th volume of which, covering the period 1940-1947, appeared in 1950. It is intended to issue a further volume shortly, this annual survey having proved an indispensable aid to study.

Courtesy of Higher Education and Research in the Netherlands.

OUR EDUCATIONAL DIARY

By
'PEPYS'

8-2-58. A deputation of the S. I. T. U. led by Sri T. P. Srinivasavaradan waited on Sri C. Subramaniam to impress upon him the injustice of confining the Pension Scheme only to the lower category of teachers and excluding L. T's from its benefits. It was pointed out that even if the scheme was made applicable to L. T's and the maximum rate of Rs. 44/- was to be paid, it would cost only Rs. 73,000/- to the Government, assuming that about 140 L. T's retired every year from service.

x x x

9-2-58. In a very thought-provoking article, under the title 'Teaching Reading to Beginners', Mr. J. Daniel has elaborately discussed the merits of beginning with the word concept in pretence to the alphabet concept in the *Hindu*, dated the 9th, (dak edition).

x x x

10-2-58. Presiding over the Platinum Jubilee celebrations of the Mayuram High School, Dr. C. P. Ramaswamy Iyer said that much of the indiscipline in schools and colleges might be attributed to the economic conditions of the students and their environments. For example, in England, more than 83% of the students received financial help in the prosecution of their studies in some form or other. He also emphasised the need to keep the teacher above want, which would not make it necessary for him to augment his meagre salary by supplementary income. He also said that, without teachers having personal and intimate contact with students, educational institutions could never hope to turn out great thinkers, administrators and the like.

x x x

12-2-58. Speaking on the Governor's Address in the Council, Sri T. P. Srinivasa Varadhan attributed the deterioration

in educational standards to the abrupt change-over from English to the Vernacular medium. The change ought to have been gradual. In the reorganised scheme of education, he suggested that Hindi should be introduced at an earlier stage, i.e., V or VI Standard, at least as a conversational study. He said that teachers must be given discretion to make the study of languages compulsory at any suitable stage. He also pleaded for a common script. He said that the basic scheme was still in the experimental stage and the idea of augmenting the income of basic schools by selling the products turned out by the children had to be given up because such products were rarely marketable. He was sure that, if fee concessions were shown in the case of higher classes, the strength in higher secondary classes would also increase. He regretted that, in the case of bifurcated courses, it was not possible to secure the services of really efficient technical teachers, because of the low salaries offered. He also complained that persons with the requisite qualifications were not appointed for teaching in training institutions.

20-2-58. The Sanskrit Commission has recommended compulsory provision for the teaching of Sanskrit in all Secondary Schools, unaffected by arguments of economy or the number of students taking Sanskrit: and has suggested modification of Government's three-language formula with this end in view. Thus, it recommends that students be taught the mother-tongue or the regional language, English and Sanskrit, or in special cases, classical languages like Arabic, Persian, Latin, Greek, Old Tamil etc. It recommends that Hindi should be taught at the College stage to such of those who desire to enter all-India services, or at the school stage, it may be taught in the place of English.

It is opposed to providing Hindi as an alternative to Sanskrit. If this is not acceptable, the Commission recommends a four-languages formula, including Hindi, which in its opinion ought not to be difficult, if the extraordinarily long course in the mother-tongue as a non-optional subject is pruned to some extent.

x x x

1-3-58. The Kerala Government have revised the salaries of trained teachers in all schools, Government and private, from Rs. 55-150 to Rs. 80-5 120-7½-165. The Government of India have agreed to finance the extra expenditure involved in such a revision. The State Government have also ordered that the age of retirement of teachers, recruited before September 4, 1957 in private schools, shall be 60.

[Having regard to the dearth of trained teachers, it would be better, if the age of retirement is fixed at 60, provided they are medically testified to be healthy and in a fit condition to continue in the profession.]

x x x

3-3-58. During the current Budget Session in the Council, the condition of teachers was prominently brought to public notice by Sri G. Krishnamurti and Rev. Thambuswami. Sri G. Krishnamurti said that the so-called increase in teachers' salaries, when examined closely, was really no increase at all. He suggested that a Teachers' Maintenance Fund should be started, by which Rs. 2/- crores could be raised to enable the Government to pay Rs. 15/- per teacher over and above what he got at present. Again, the pension Scheme ought to be made applicable to all categories of teachers. Rev. Thambuswamy congratulated the Government on the fee concession to children of N.G.O.'s being extended to the IV to VI Forms. In the course of discussion, it was suggested that this concession should be extended to the children of the teachers as well.

[It would be but reasonable to extend all the benefits that the N.G.O's enjoy to teachers as well, at any rate, to such of those whose incomes do not exceed that of the N.G.O's. For the teachers are as essential to the public as the N.G.O's are to the Government.]

x x x

Dr. K. L. Shrimali laid the report of the U.G.C. before the Lok Sabha. The main points made out in the report are by no means new. They refer to the problem of over-crowding in Universities, the starting of new Universities without consulting the U.G. Commission, coordination of education to the needs of the country as envisaged in the Plan and the limited financial facilities available at the disposal of the Commission in the matter of granting subsidies towards increase in the salaries of college teachers.

x x x

Speaking at Jubbulpore, the Vice-President warned against the study of the humanities suffering a decline with the growth of scientific research and applications of science. The study of the humanities stimulated wisdom and the imagination and contributed in no small measure to the development of the habit of good behaviour, good character and thinking. What they ought to aim at was a kind of 'virtuous materialism' which would not corrupt but energise the soul,

x x x

6-3-58. In a leader under the caption "Aiding Higher Education", the *Hindu* points out that the best way to lessen the overcrowding of Universities is to open technical institutions at all levels: again States should give encouragement for starting private colleges. It deplores the fact that more attention is paid to brick and mortar and imposing college buildings than to the college teachers' emoluments. No wonder the best brains in the country are deserting the teaching profession, it concludes.

8-3-58. An English Language Institute is to be established at Hyderabad in order to improve the teaching of English both through the organisation of research and the training of teachers in the most suitable technique. The objects and functions will be (1) to teach English teachers of schools and colleges, and (2) to conduct research in teaching methods and in writing text-books, drawing syllabus etc. It will be managed by an autonomous Board of Governors.

NOTICE

Contributions: The Editor solicits contributions on all subjects of educational interest. 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.

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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.

SCHOOL BROADCASTS

On April 5, there was an interesting discussion about the various aspects of broadcasts to schools at a meeting of the Educational Broadcasts Consultative Panel of the All India Radio, Madras. Naturally it was noted that the quiz programme was extremely popular with the pupils. The Sanskrit programmes for Middle Schools, it was felt, could be more advantageously given for the High Schools.

The proposal for starting Radio Clubs in schools to popularise listening to broadcasts is certainly worth a trial. For there is need to stimulate the interest of children in the programmes specially designed for them. It is not enough to shepherd them in classes and make them listen compulsorily to the broadcasts. And if interest is to be roused spontaneously, then something like the proposed clubs may prove helpful.

The suggestion made by Dr. M. D. Paul, Deputy Director of Public Instruction, that a special programme of educational broadcasts for training schools and colleges be instituted, deserves serious consideration. About 10000 students are studying in the 160 Training Schools in the State and 1500 in the 15 Training Colleges. Here is a numerous body of listeners, who are likely to listen with interest and attention to the service provided for them and even to put the suggestions and principles expounded therein to practical use. There is the additional advantage that teachers who become radio-minded during their training will help their students to make the best use of the radio.

STUDENTS' ROWDYISM

Certain recent events at Annamalinagar at the South and Calcutta in the North draw pointed attention to the terrible deterioration in the modern standards of our students. At Annamalinagar there was rowdyism of the worst sort when male

students returning to the hostel after attending an entertainment by the women students, found the doors locked. It was required of them that they should offer explanations for late coming. This led to an outbreak of rowdyism, which has brought further discredit to the already notorious students of this University. It may be remembered that some years ago there was another violent riot in the University arising directly out of co-education there.

Close on the heels of the Annamalinagar incident comes the report about an orgy of rowdyism at the School Final examination centres in north Calcutta on the 31st of March. It took the form of a few student demonstrators dragging all their fellow-students out of the examination halls as a protest against what they considered as stiff questions. Our contemporary, *Truth*, describes what took place in these graphic terms:

"They did not stop at coming out of the examination hall in a body in some centres; they went ahead and attacked centres where the examinees were quietly writing out their answer papers. School after school was raided, doors smashed in, windows were broken, walls scaled and a whole mass of hooligans entered the examination halls snatching question papers from the hands of decent students. If a student resisted, he was assaulted; if it was a girl student, she was assaulted all the same; if a headmaster standing guard at the examination pleaded with folded hands and prayed them not to interrupt the examination, he was slapped. This disgraceful scene was repeated in school after school, in centre after centre. In some places, not content with tearing up examination papers and assaulting the candidates who wanted to continue, they threw down benches and chairs and tables from the first floor, damaged as much of the furniture as possible."

The facile resort to violence by students in places as far apart as Annamalinagar

and Calcutta shows a deep and widespread social malaise. A great deal of the blame for the situation rests squarely on our politicians. Even those in charge of the administration often continue to speak in immoderate terms about the reforms they have in view and create the impression that they are breaking law and order and not maintaining them. The widespread tendency among them to decry traditional values and ideals and to be antagonistic or at best neutral towards religion, without offering to the people alternative values which can attract and hold the feelings, leaves our students in a moral and cultural void, which is the proper soil for choice indiscipline. The politicians out of office go further and try to exploit the students to advance their own political ambitions.

The political angle to the question of student indiscipline is stressed in a secret circular, which, according to press reports, was recently issued by the Government of Bombay. Directives are here given for penalising students for absentsing themselves from school for political purposes.

Students arrested by the police for participating in illegal demonstrations are also required to be penalised by the educational authorities as well. Schools which fail to carry out these directives are threatened with stoppage of grants. The drastic measures found in this circular suggest that students' indiscipline must have become a very serious problem in Bombay State.

There is no doubt a political angle to the question, and a very important one at that. But the problem cannot be solved unless and until our leaders rediscover the soul of India and lead the nation along truly national lines. In the meanwhile, the political exploitation of the students must be stopped. Educational authorities must be encouraged and helped to maintain discipline inside the school as well as at the centres of public examination. And in matters like co-education, which are not quite congruous with the ways of Indian society sufficient safeguards must be taken. We are afraid that tinkering with the examination system or even altering it radically will not solve the problem in any way.

LETTER TO EDITOR

UNPROFESSIONAL CONDUCT

Dear Sir,

It is with deep regret that I wish to bring to the notice of heads of educational institutions the practice of some teachers, especially in the mofussil, of trying to make up for their inefficient teaching (largely due to laziness) by holding a concentrated session of what is known as special classes just before the examination (annual and half-yearly) of the duration of a week or ten days, and giving intensive tuition to boys in portions likely to be traversed in the examinations to come; and even, in a way, disclosing the

questions likely to appear in the examination. Thus, they are able to produce tolerable results and hide their laziness. But the results are sure to be disastrous from the point of view of the students who would have no difficulty in reaching VI Form in this way. But they can never hope to face the public examination successfully. It is the duty of headmasters to see that such fraudulent malpractices—which unfortunately are by no means rare—do not creep into the institutions under their care.

Yours faithfully,

A Parent.

☞ "There are numbers of books of essays and letters on the market which are badly written and full of mistakes of spelling, grammar and idiom. If reliable models are not used or recommended by the teacher, the pupils are likely to resort to such books, to their own damage and hurt."

SCHOOL ESSAYS AND LETTERS

BY

H. MARTIN, M. A., O. B. E.

PRINCIPAL, ISLAMIA COLLEGE, PESHAWAR
CONTAINS 150 ESSAYS AND 50 LETTERS.

Pages, 360.

Twenty-third Edition.

Price, Rs. 2.

EXTRACTS FROM THE PREFACE.

The object of this little book is to supply students with a number of model essays and letters on a variety of subjects. Example is better than precept; and the best way to teach a pupil the art of essay-writing and letter-writing, is to show him by examples how it is done. No amount of theory can take the place of practice; and the inculcation of rules of composition will have little effect upon the pupil's mind, unless he is shown by reliable models how these rules can be carried out. The careful study of a few model essays will give him more insight into the art of essay-writing than any number of lessons on the theory.

Many teachers, however, object to this method, because they are afraid that their pupils will be tempted to learn the model letters and essays by heart, in the hope that they will get the same subjects in their examination papers. No doubt there is this danger, but it is one that can be guarded against by a wise teacher.

Even if students do resort to cramming they are not likely in this case to do themselves much real harm. Language is learnt by imitation; and a good way of learning how to arrange words and sentences is by learning passages of good English by heart.

Lastly, it is not a question of models or no models, but of good models or bad models. There are numbers of books of essays and letters on the market which are badly written and full of mistakes of spelling, grammar and idiom. If reliable models are not used or recommended by the teacher, the pupils are likely to resort to such books, to their own damage and hurt. No example at all is better than a bad example; but a good example is better than either.

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Agents for South India :—

THE CHRISTIAN LITERATURE SOCIETY, PARK TOWN, MADRAS-3

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

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Pages, 448.

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PUBLISHERS' NOTE

This book of English Grammar and Composition is based on the well-known works on Grammar and Composition, by P. C. Wren and Henry Martin, which have been used as text-books in Schools all over the country for a large number of years. It has been prepared primarily to satisfy the requirements of the revised course in English for Standards X and XI in the State of Bombay; but it will also meet the needs of High School pupils in other States where English in the Secondary School is taught with new aims and objectives and for a shorter duration than before.

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

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

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

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Agents for South India :—

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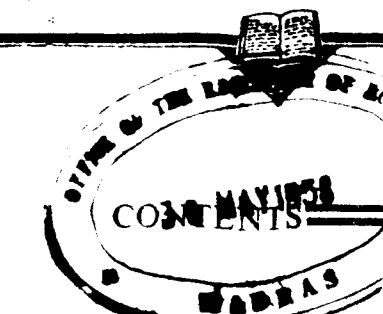


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1958

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

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

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NO. 5

BOOKS FOR CHILDREN

A new approach to the Great Classics Of India

By

Dr. V. N. SHARMA, Ph. D., Madras.

The need of the hour, or shall I say the need of the times, is the right type of literature. We need proper literature for our children, for our youth, and for the older ones as well to help them to realise their place and also to realise their responsibility in upholding the ideals our ancestors have placed before us in order that we may bring about peace and goodwill not only among ourselves, but among others also and offer that peace and goodwill to all animate and inanimate beings living on this earth. A Himalayan problem is this, yet this should be solved by us with our own initiative and the power we inherit from our heritage and genius.

Our education and upbringing under alien influences, whether knowingly or unknowingly, have made us strangers to our culture, our own heritage, tradition and genius, and drawn us to other sources which cannot fit in with our temperament, our imagination and our intuition. I am one who believes that the world is one, and the knowledge and wisdom that emanate from any part of the world belong to all. Yet it is also my belief that each country in which one is born and brought up, has its own uniqueness. It is in harmony with this uniqueness that one should live and work for the welfare of his own motherland and, through that service,

serve the entire humanity, near and far. This is the message India gave to the world in the past. She exhorts us to follow this path in the present day and in the future as well.

Indian literature, expressed either in the ancient Sanskrit or Prakrit languages in the earlier stages, or through the rich provincial languages, which stepped in as the times passed by, is immortal in its wisdom. In it we find the richness of the Indian mind and its essential spirituality, a spirituality that invites with open arms each and everyone to come into its fountain source, whether one belongs to this religion or adheres to that philosophy or follows this path of life, and to behold the sun that shines not only here but in all regions, visible and invisible. The material this literature utilised to its fullest extent, unlike the literatures of other nations, is a mixture of popular philosophy, tradition, history, myth and legend, and hence, the highly educated and literate on the one side, and the uneducated and illiterate on the other side, without hesitation and shyness, shared this wealth of human imagination and intuition.

The outstanding pieces of literature, the epics of India, known popularly as the Ramayana and Mahabharata, both in

their Sanskrit version and popular translations in the Indian languages of today, are, as Nehru says, widely known among the masses, and every incident and story and moral in them got engraved on the popular mind and gave a richness and content to it. Illiterate villagers would know hundreds of verses by heart, and their conversation would be full of references to them or to some story that is contained therein.

These great epics represent, in other words, the typical Indian method of catering to the needs of all types of the human mind. Further, they make us understand how our ancestors tactfully managed to hold together the variegated Indian society divided up in many ways and graded in castes, and to harmonise their discords, thus gave them a common background of heroic tradition and ethical living. Our ancestors deliberately endeavoured to create a unity of outlook among the people which was to survive and overshadow all diversity.

The *Ramayana* is the life and soul of the Indian mind, and it is unnecessary to point out how this epic shaped the characters and personalities of Indian men and women, ever since it was known. On the youth, the influence of the *Ramayana* is extraordinary. Similarly, the *Mahabharata* may be safely considered, without hesitation and reservation, as India's national saga.

Along with these two epics, the *puranas* in particular, the *Bhagavata Purana*, added their rich contribution to activate and mould the psychological and spiritual structure of the Indian mind for many millennia. Hence these unique pieces of Indian literature have become the classics of India through the genius and influence of each in its own way.

The Indian mind is very fond of narration, either in prose or in verse. The epics and the *puranas* cater to this need. Not being satisfied with this vast and extensive literary wealth, the Indian genius went a step further in creating a unique type of

classic, gathering round it the gods and devils as living beings, men and animals on the earth, birds in the air, and denizens of the deeps, and full of meaningful interplay between them. All these classics have been in vogue from time immemorial. They are now a part and parcel of the Indian classical literature. Among these, the outstanding are the *Panchatantra*, *Hithopadesa*, the famous *Kathasaritsagara*, the *Brihat Katha Manjari*, the *Dasakumara Charita*, Buddha's birth stories (*Jatakas*) and the *Dharmapada* commentary of Buddha Ghosha. All these are tales within tales, a great part of them animal and bird stories, of surpassing merit and containing truths applicable to all time. As A. S. P. Iyer puts it: "In the play of emotions, in the clash of wits, in the natural waves of thrills, there is nothing in all literature to beat these tales."

Indian genius can alone contribute to this wealth of Indian literature, as India is the home of fables and the language of these stories has its special form and technique. It is, indeed, a puzzle to see the old mythology and tradition interwoven in their unique imagination and symbolism, in these tales within tales that embrace all things that are seen or heard in science or the sacred word. The effect of their work on young and old, literate and illiterate, is an everlasting influence on the minds, both culturally and ethically. The fountain-sources of all these stories, fables, tales and legends are the *Vedas*, epics and *puranas* in the earlier stages, the rich Buddhist and Jain literature in the middle stages, and as times pass, the Islamic and Christian touches as well in the later stages. Most of these stories are heroic in conception, and as Nehru tells us, in the *Discovery of India*, they teach adherence to truth and to the pledged word, whatever the consequence, faithfulness unto death and even beyond, courage, good works and sacrifice for the common good.

Sometimes the story in question is pure myth or a mixture of fact and myth playing its role as a living element in our

lives, "ever pulling us up from the drudgery and ugliness of our everyday existence to higher realms, ever pointing towards the path of endeavour and right living, even though the ideal might be far and difficult to reach." There are similar stories, fables and tales in other countries, in the West and in the East, but nowhere do the form and the technique flourish in such luxuriance and variety as in the country between the Himalayas and the seas. In other countries, these have a tendency to become light literature, rather a thing of pleasure and entertainment than shaping the mind to behold the Highest and find its eternal peace therein. But in India, from time immemorial, these aimed definitely like the epics and the *puranas*, at religious and moral instruction, at the same time offering a certain amount of entertainment to the reader. The genius of the Indian mind worked its miracles, in those early days, when most of this rich classic literature was handed down from mouth to mouth and translated into the various provincial languages, to better the original text or bring it into accord with local conditions, or to fill up the gaps in this story or in that tale to make it more intelligible or to hide some practice gone out of use and replace it in a new form that suited the times and local traditions and to satisfy at the same time the context. The people who have been preserving this literature had not that meticulous desire to preserve the original unpolished, but cared more to make it lively and at the same time as enjoyable as possible. In other words, whichever volume of stories we take—*Panchatantra*, *Hithopadesa* or *Katha Sarit Sagara*—the best among this classical literature, as A. S. P. Iyer puts it, show their delicate humour, forcible caricature, profound knowledge of human nature, worldly wisdom, unscrupulous but successful theory of politics, masterly delineation of the strength and weakness of kings and priests, Brahmins and Jains and Buddhists, the correct assessment of wealth and poverty, the high concepts of kingship, justice, hospitality and travel.

Among all these volumes, the *Panchatantra* was most widely known in the Western world. As the approach of Vishnu Sarma, the author of the Sanskrit version of the *Panchatantra*, is similar to that of the German mind, it is indeed astonishing that the first German version of the *Panchatantra* was made so early as 1481, and was one of the earliest printed books in Europe and that the English version was made from the German text and was among the books that came from Caxton's printing press. The *Panchatantra* found its way to Greece and Rome and influenced the folk literature of the northern countries, Scandinavia, Germany, Russia on the one side, and the Mediterranean homes of France, Spain and Portugal on the other side, and took a new form and colour to suit the local conditions.

The author uses a unique framework, like the *Arabian Nights*, for the *Panchatantra*. The King of Pataliputra has three sons, who are deficient in mental ability and attainments. The King entrusts them to a wise Brahmin, Vishnu Sarma, who undertakes to complete their education within a certain period. He takes the young princes to his house and teaches them politics and worldly wisdom through fables, cleverly weaving one tale within another and very often making one character in a story start telling another story before one is completed. The tales are adorned with moral maxims. Many of these maxims are taken from the *Vedas* and *Upanishads* on one side and from the ancient epics and *puranas* and other classics on the other side.

The tales and fables the *Panchatantra* presents to its reader or listener show how human nature brings about confusion and havoc. Tactfully, the writer uses the animal world for this purpose. There is a special purpose in making animals talk like men. We recognise ourselves in our fellow beings in many of the incidents we come into contact with in this fabulous and imaginative literature, which India has contributed, not only to enrich her

own literature but also the literature of the entire world. In one place the author tells us:

Caress a rascal as you will,
He was, he is, a rascal still.
All salve and sweating treatments fail,
To take the link from dog's tail.

At another place, we hear:

Conciliation simply makes
A foeman's indignation splutter,
Like drops of water sprinkled on
A briskly burning pan of butter.

Yet, he asks us not to pay any attention to these vagaries of human weakness, but follow the path that is appropriate for our peace and happiness.

Since scamps and sneaks and snakes
So often undertake a plan that
Does not thrive,
The world wags on alive.

The *Hithopadesa* follows this ancient path. The *Katha Sarit Sagara*, the *Brihat Katha*, and the *Brihat Katha Manjari* point to us this ancient and eternal path. They are the sources of inspiration and instruction for the youth in their studies, and to the children they are nursery tales as rich and as valuable as the fairy tales of Grimm and Andersen to which the child in the West listens. Culturally and ethically, they shaped our human mind in the past and inspired it to live and work for the ideals which they presented in several forms. In other words, these became a living element, cleverly pulling up from the drudgery and ugliness of their everyday existence to higher realms, ever pointing towards the path of endeavour and right, even though the ideal might be far and difficult to reach.

It is therefore very necessary that these ancient classics must be preserved and given new colour, wherever it is absolutely necessary. Apart from this, new books which will have a healthy influence on the children should be planned and published. We are far down in the ladder in the

matter of children's books when compared with the Western world. There is a great desire amongst children to read. You can see the child turning the pages of a magazine or a daily, even if he cannot read the bulk of the matter printed in it. There must be a move to provide regularly in all periodicals and the dailies a children's corner. But care should be taken to see that this corner is properly edited without giving cheap and unhealthy matter. Every home should build up a library of children's books which will be inherited by the new comers in the family for being shared by the children of their own age in the community. Efforts should be directed to maintain libraries exclusively for children's books in every town and village. Even as children's playgrounds are being encouraged, a story hour in the playgrounds after the games, conducted by one who knows the art of story-telling, would be of immense benefit to children. In these classes, the ancient classical children's stories which are enjoyed, even if they are repeated, should be told. This will provide the opportunity to the children to imbibe the spirit in which these stories are told.

There are now, among many of the educated ones and in particular among those who have been carried away by the outer forms, the glare and attraction of alien streams, a tendency to belittle these ancient and eternal truths and thus throw away all the beauty and imaginative symbolism that these classics of India in their stories and tales, allegories and fables, contain. So long as this tendency persists among the educated, encouraged by the educators so as to fit themselves to the educational framework which is now in vogue, there is no hope of understanding our classics, and in particular these Indian classics that have influenced world literature. A new approach is essential and needed urgently in these days. We must realise that for our upliftment such an approach is indispensable. The car of Jagannath can move, even though its movement might be rather

slow and at snail's speed in the beginning, and it can move in the long run, fast, as fast as any aeroplane, and thus revolutionise our entire mental, psychological and spiritual form.

Let us work for this approach, and with this approach, let us bring about peace and understanding among all animate and inanimate.

SECONDARY GRADE TEACHERS' PAY

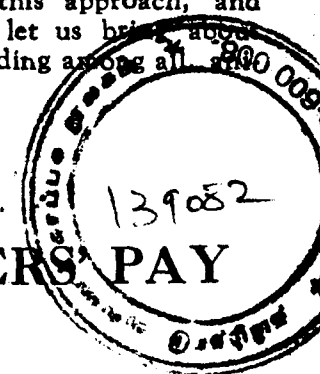
By

M. NAGASUBRAMANIA IYER, Papanasam.

Critically examining the various Government orders passed to bring about equality in pay between secondary grade teachers in secondary and elementary schools, one is struck by the authorities tinkering with the problem from time to time. It looks as though they are not serious in finding a solution. In November, 1956, secondary grade teachers were given a scale grant of Rs. 45-2-85 plus Rs. 5, irrespective of their working in secondary or elementary schools. But a recent order, G.O. No. 556 Edn. dated 24-3-58, states that, following the procedure in Local Board schools, the scale sanctioned is applicable only in respect of approved posts. The Government seems to be unaware of the hardships to which managements of aided elementary schools and secondary grade teachers working there in unapproved posts would be subjected to. No doubt the order states that the pay drawn by the present incumbent in an unapproved post would not be affected and that the difference between the actual pay and the pay carried by the post he holds will be treated as personal pay or allowance. The G.O. is not explicit whether the pay as prescribed and drawn by the incumbent in the unapproved post should not be affected and whether he is eligible for future increments till he reaches the maximum, if he happens to continue in such unapproved post in the same school or elsewhere. It is not also clear whether the P.F. contribution and pension claim will be based on the pay of the unapproved post in the old school or

his pay in a new school which he joins in an unapproved post.

2. Due to the paucity of secondary grade teachers and the unattractive salary offered, the Government has been pleased to relax the rule regarding admission to secondary grade training by allowing ineligible also. Hence the present secondary grade teachers are of the eligible and ineligible S.S.L.C. category. Whether it affects adversely retrospectively the present employees or not, the future entrants who are now undergoing training, relying on the premise of the increased scale of pay, would be considerably affected. This serves as a sort of check to the right type of secondary grade teachers being available for secondary schools. If the Government is really anxious to implement its various schemes of educational development, it is absolutely essential that the minimum standard of training in elementary schools should be of the secondary grade, selected with utmost care, with a preliminary test like the U.P.S.C. examination and followed by a *visa voce* and craft test, as is evident from the recent proceedings of the All India Education Council. So, one is unable to understand the Government restricting the employment of secondary grade teachers in elementary schools and at the same time complaining that elementary schools are unable to get the right personnel for their teaching staff. Presumably the reason adduced is on financial grounds. It is rather strange to observe that in one



breath we talk of the efficiency and responsibility of teachers and in the other of the reduction or retardation of their emoluments. Evidently, elementary education is the orphan on whom economy and the burden of duty could be imposed in silence and with impunity!

3. It is regrettable, that while the Government is anxious to press an analogy between the Local Boards and aided schools only in respect of the teaching staff, there is no attempt to bring about conformity in imparting efficient instruction and improving the attendance of pupils. Managers of aided schools have a personal interest in improving the condition of their schools, but the staff of the District Board schools lacks the personal touch quite indispensable for the betterment of an institution. Hence it is deemed necessary that managements of aided schools, especially of the higher elementary schools, should be given wider latitude for the appointment of secondary grade teachers, without being forced to the necessity of sacrificing the interest of their schools by such a restrictive rule as the present one. It is common knowledge that elementary schools attached to secondary schools are being manned only by secondary grade teachers as per rules. Higher elementary schools also are sending a very large number of pupils to high schools, and it is not known why the pupils of such higher elementary schools should be denied the benefit of their staff being entirely filled up by secondary grade men. It is needless to state that this G.O. is a wet blanket on enthusiastic managements who are really interested in equipping their pupils.

I append below the relevant Government Orders.

Copy of G.O. No. 556 Edn/24-3-58
D.P.I.'s No. Dis. 1625/58 d/26/3

Order :

Government have examined the question of appointment of secondary grade teachers in elementary schools and to the

payment to them of the scale of Rs. 45-2-85. They have decided that distinction must be made between sanctioned secondary grade posts and other teaching posts in elementary schools and that the scale of Rs. 45-2-85 should apply only to those secondary grade teachers who hold teaching posts which are specifically sanctioned as secondary grade posts by the competent authority. This rule should apply uniformly to local body schools as well as aided private schools, and to higher elementary schools as well as lower elementary schools.

2. While the system of sanctioning secondary grade posts as such is already established in local body schools, it is not so established in aided private elementary schools. The Director of Public Instruction is requested to issue necessary orders for extending the system obtaining in local body schools on the same terms to aided private schools also with effect from 1-4-58. Such an order should not adversely affect the existing teachers, to whom the benefit of the uniform scale of 45-2-85 has been already given by aided private school managements either before or after 1st November 1956. The order should specifically declare that the uniform scale of Rs. 45-2-85 thus given to the existing aided school teachers so as to protect them from monetary loss should be treated as personal to those teachers and should be discontinued in respect of future incumbents of those posts.

Sd/- V. Kannayyan,
Deputy Secretary to the
Government.

Copy communicated.

2. The D.E.O's are informed that the fixation of secondary grade posts in aided elementary schools and higher elementary schools, including junior and senior basic schools, should be in accordance with rules (12) (2) and (3) Chap. I of the rules relating to elementary schools. These orders should be given effect to from 1-4-58. Secondary grade teachers appointed in sanctioned secondary grade posts alone

can be granted the scale of pay of Rs. 45-2-85. Secondary grade teachers appointed on or after 1-4-58 in posts other than the sanctioned secondary grade posts should be given only the scale of pay applicable to higher elementary grade teachers in aided elementary schools.

3. The above orders will not affect the existing secondary grade teachers and senior basic teachers who are already getting the scale of pay of Rs. 45-2-85

before 1-4-58. The uniform scale of pay of Rs. 45-2-85 should be treated as personal to those teachers.

4. These orders may be brought to the notice of all aided managements immediately.

Sd/-

For Director of
Public Instruction, MS
True Copy.

Why I Believe In Basic Education

By

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

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

The fundamental features of the Basic education inspired by him are :—

a) The scheme is based non violence in the form of removal of exploitation and removal of cultural deterioration.

b) Free and compulsory education of seven years beginning from the age of seven:

c) Mother tongue to be the medium of instruction;

d) Process of education to centre round some form of manual and productive work in the shape of craft. All intellectual training to be given should, as far as possible, centre round the central handicraft, chosen with due regard to the environments of the child. The aim is to bring out the moral, rational and physical capacities of the child through the industry taught. Education to be made self-supporting up to the extent of covering the teacher's salary.

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

"From the hand and senses to the brain and the heart, and from school to society and God."

As already noted, the first reception given to the scheme was in the form of protests. The scheme was criticised. The critics said:

(a) The scheme can never be self-sufficient. It would depend always on State help.

(b) There is the difficulty of able and trained teachers for the scheme.

(c) The scheme is made with special reference to villages and there is no way out for city-dwellers.

(d) Religious education has been completely ignored.

(e) Boys and girls are taught together.

(f) It is more idealistic than practical.

The Central Advisory Board of Education appointed a committee in the year 1938 under the chairmanship of the late Sri B.G. Kher to scrutinize the new scheme of Basic Education. At its first meeting, Dr. Zakir Hussain answered the criticism put forth against the scheme. He explained as follows:

(a) The scheme can be self-sufficient. The experiment is actually worked out in Wardha, and it is seen that, besides educating the child, the scheme can yield sufficient monetary return in working it out.

(b) For removing the difficulty about teachers, we can open numerous training centres for the training of teachers.

(c) If the scheme is made for villages, it is because India lives in villages. Our primary concern is the rural area. Through them we can gradually approach the urban area. Towns can wait till we improve.

(d) Regarding religious education, as India does not have a State-religion, there is a great practical difficulty of introducing religious education. Moreover, the

Wardha scheme of education has equal regard for all religions.

(e) Co-education is not a compulsory feature of the scheme.

(f) Of the theoretical nature of the scheme, Zakir Hussain said, a scheme of education which has craft as its centre can never be theoretical.

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

Psychologically, a child's brain can be active only through work and play. He has a special tendency to do and undo, break and mend something or the other. He is too much fond of activity. The child's energy of activity, if not properly directed, will run wild into destructive channels, and will take the form of mischief. His creative energy should be drained and guided, instead of being allowed to go waste. This active and energetic and mischievous material of the school of to-day, which is subject to constant rebuke and lash, will, under the Basic system of education, enrich society with its gifts. The child, by acquiring the knowledge of cause and effect, automatically develops a scientific attitude. In the Basic system of education, whatever knowledge is acquired becomes a part of his personality. He develops into a practical man of the world.

At the age of 14 or 15, a child has a remarkable capacity for grasping concrete things. His genius for understanding abstract ideas and generalisation is strictly limited. This is the greatest defect in our present education system. It leads to the crippling of his mind. In fact, objects and not words, sense perception and not memory should be the basis of education, and this is provided by the new Basic system of education.

Similarly, regarding the system being self-supporting, Dr. Hussain said that if every boy or girl worked not as a machine

but as an intellectual unit taking interest in the work under expert guidance, the corporate labour should be, say, worth one anna per hour. Thus for 26 working days of 4 hours per day, each child will have earned Rs. 6/8/- per month. Our energy and materials would be wasted, if a child could not produce this much marketable labour. Gandhiji said: "Our rural education is to be made self-supporting, if it has to be made compulsory. Until now our children's minds are stuffed with all kinds of information without being stimulated or developed. Let us now educate the child through manual work—not as a side activity, but as the prime means of intellectual training. In our education, craft is to be adopted not only

as a means of education, but also as an end in itself. The child should choose such a craft as he may be able to adopt in future. Thus, by Basic Education the child learns to produce something, making the education self-supporting. The capacity to support the school would be the test of the value of this education.

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

Man must become a Jivanmukta*

BY

J. V. S.

Man aims at three kinds of pleasures, namely, worldly pleasures, the joy of Swarga after death and bliss in Vaikunta or Paramapada or moksha after death. But the jivanmukta aims at none of these; hence very few human beings aim at attaining the jivanmukta state. A jivanmukta is indifferent towards the pleasures of the world, does not care for the joys of Swarga after death and is not even mind-full of the bliss in Vaikunta in the presence of the personal almighty God.

Who is then a jivanmukta? Man, in his childhood, possesses all the characteristics of animals; but he alone can be educated to develop in himself higher and higher personalities. Man alone has got imagination and forethought to aim at an ideal, plan for it, work the details and achieve it by making strong and persistent efforts with the co-operation of the grace of the Reality in him. Such ideals which man can achieve are artha (wealth), kama (fulfilment of desires), karmya-karma-dharma (practice of piety for achieving

personal ends), samaja-dharma-kalyana (prosperity of the community though the practice of duty and religion) and moksha (salvation). But the last and greatest of all the purusharthas, (ideals or objectives) namely, salvation, is again divided into two kinds, videha-mukti and jivan-mukti. The former of these means attaining after death Paramapada or Vaikunta, the blessed abode of the infinite personal God with endless auspicious qualities.

But jivanmukti means perfection or developing the highest personality in himself in this life itself as far as possible. Hence the jivanmukta is the greatest man or Mahatma who attains all perfection or the highest possible personality in this short span of life itself before death. This brings us to the question: what is the perfection which a man can achieve in this life itself? The views of the Western scientists and philosophers differ from those of the Indian philosophers, while answering the above question. Man in his natural state has got the characteristics

of an animal; but he must be educated to become civilised so as to have the capacity to earn wealth, obtain power and position in society, become a gentleman, a good citizen and a patriot serving his motherland in all possible ways, understand intellectually the nature of truth as described by Western scientists and philosophers and exhibit in his daily life the qualities of goodness, service, beauty and bliss. This is said to be the perfect state which man can attain, according to the view of the Western philosophers and scientists.

But let us now try to understand the views of ancient Indian philosophers, rishis and Mahatmas regarding this matter. Man with potential Divine nature in him exhibits animal qualities, being overpowered by ignorance and the tamoguna. It is true that by education he becomes a civilized man of the Western type as described above, possessing mostly rajasic qualities; but he has not developed perfect self-control, equanimity and knowledge of Truth or the Reality of the universe. But by yogic exercises accompanied by God's grace, it will be possible for him to attain a state of perfection, which will enable him to realise in this life itself his inner reality, the *atman*, and the Reality behind the whole universe including himself, namely, the *Brahman* or *Paramatman*. When he attains this state, he becomes a divine being, a perfect man or a *jivanmukta*, possessing mostly *sattvik* qualities. He will be the living God on earth, an *avatar*, a sage and a Mahatma!

There is again difference in the views of orthodox pundits in India and the Indian Renaissance leaders on this important subject of the kind of duties which a man has to discharge in this life in order to attain perfection. The Indian Renaissance leaders are Raja Ram Mohan Roy, Dayananda Saraswathi, Lohamanya Bala-gangadar Tilak, Ramakrishna Parama Hamsa, Swami Vivekananda, Rabindranath Tagore, Babu Aravanda Ghosh, Mahatma Gandhi and S. Radhakrishnan. The orthodox pundits preach that man,

apart from his ordinary human, worldly efforts to achieve wealth and the fulfilment of desire in social groups to which he belongs, must perform also his daily and occasional acts of religious duty in accordance with the rules relating to his caste and order (*Varnashrama-Dharma*) in order to invoke the mercy of God and the minor gods for His or their invisible help, enabling him to achieve material pleasures in this life, attain Swarga after death and to become one with *Brahman* or get into the company of *muktas* and *nityas* in the *Paramapada* or *Vaikunta* after death. The orthodox pundits who show the greatest respect to the *Vedas*, and other traditional religious literature, depend upon the *prasadam*s or gifts of God, saints and planets at every stage of human life, and expect always the mercy of God to be showered upon them by the recitation of *mantras* and the worship of images in the houses and temples during sacred days or every day.

But the Indian Renaissance leaders of the national school of Hinduism are devoted primarily to the ideas contained in the *Upanishads*, the *Gita* and the *Brahma-Sutras*, the *darsanas* with special reference to yoga, the songs of saints and the conclusions of modern sciences based upon experiments and researches of the inductive philosophical systems of Europe and America. They proclaim with a trumpet voice that every man and woman belonging to any caste or creed has got the capacity to attain perfection or *jivanmukti* in his life itself, that he should sincerely take up the *sadhanas* of *rajayoga*, *karmayoga*, *bhaktiyoga*, *jnanyoga* and *prapattiyoga*, (one or more as he likes) in his daily life, of course depending upon the grace of his Inner Reality or *Paramatman*. Such a yogin should work for the achievement of the four important objects of human pursuit, *dharma* (virtue), *karma* (desire), *artha* (wealth) and *moksha* (salvation)—by all the members of the society including himself and harmoniously adjust them to his main ideal of achieving the *jivanmukti* state in this life itself.

Surely such a man will carry out also in detail, as his secondary aim, such of the orthodox rituals enjoined in our scriptures, as are non-violent, non-trivial and helpful in the attainment of *jivanmukti* by gradual steps.

We shall discuss in another article about the philosophy of the *jivanmukti* state and the way of Divine Life by the *jivanmukti* in its individual and social aspects.

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English, the Social Link in India

BY

S. Chakravarti, Madras.

During the centenary celebrations of the struggle for freedom, Indian citizens explored the past history of Bharath to ascertain a social factor which could assert itself as a compelling force, even though there was no possibility of cooperation for the different castes, creeds and communities in India.

They found there was a sense of freedom which resulted in the great Indian Mutiny, but yet the forces of freedom suffered a defeat. The organisation of the Indian National Congress, later on, grew on this superstructure of 'unity in diversity' of communities and languages, only to recognise at the present time that a social approach through a national language is essential to consolidate freedom.

Even then, quarrels among national languages of India frustrate the national effort. There seems to be something missing, and somewhere there ought to be a missing link within, escaping the vigilance of Indian statesmen. In the meantime, they could not help the old habits of thinking of a single national language and propagating Hindustani as the *lingua franca* of India.

But a new path becomes visible, as Hindustani endeavours to replace the

English as the official language, as if there is a law of inheritance among the languages and one can succeed the other, by ordering eviction and vacant possession.

This has happened in the early days of Independence, when emotions predominate their outlook. It never occurred to the common men and women of India, at the flush of victory, that eliminating a language is anti-social. This distinction between what is national, and what is social, became perceptible only in the sense of freedom; and freedom also revealed a sense of discrimination, but not a blind drive to eliminate whatever is foreign and painful to the national consciousness of India.

To the citizen with a discriminating social awareness, of the English language appears as a language having its origin, growth and development in Freedom. At no time was it a vernacular or a language of the slaves.

It should be clear from this analysis of nationalism, that English has been the *lingua franca* of India during the century of the struggle for freedom and also the official language of the forces of freedom. But it is called upon to disappear suddenly now behind the national curtain as if it is a play of the Constitution of the Republic of India.

But English has served the purpose during the struggle for freedom, either for political aggression of individuals or for the economic salvation of communities and languages in India. But with the dawn of freedom, it has receded into the background to live beyond the mental reach of the communities and languages, and out of the political vision of Indian leaders, including Hindustani leaders.

However, it is there as an indication of Freedom, and of course it is very painful for the national consciousness to admit its social value. But no nationalism should avoid the path of the painful for progress and prosperity. Freedom is also painful, and the English language represents the mother-tongue of Freedom.

In the growth and development of languages, there are many painful processes on the way, just as the growth and development of man takes from the animal kingdom.

As a matter of fact, what gives the national momentum to the Hindustani to spread itself from Cape Comorin to the Himalaya mountains? It is the track of the English language. Even Hindustani wants to retain English for some more years, and then pass it on beyond the national curtain.

Speaking on the occasion of the centenary celebrations for freedom struggle, the Vice-President of India, Dr. Radhakrishnan, said in Delhi: "We were never conquered from without. On the other hand, we were defeated from within." Indian citizens would add: "We were defeated now from within by the majority rule."

Let us recollect now what was India before the British period. Neither in the laws of the traditional interpreters of Hinduism, Islam, or Christianity, nor in the regulations of the Tamil, Telugu, and Hindustani kingdoms, were there any traces of the principle of majority rule. Neither was a language dubbed official and written in a particular script. What

influenced religious leaders and royal statesmen was the culture of individuals and not languages. These constitutionalists of ancient India have known that freedom has its origin, growth and development in the individuals, while languages evolved from communities. They kept a constant vigil to see what Freedom does, and not what Freedom is.

What has the Hindustani freedom done at the present stage of India's progress? It has declared itself through a law and by the rule of the majority that it should become the official language of India.

In like manner, Tamil, Telugu, Malayalam and Kannada have been sponsored as official languages in the States of South India. When Hindustani replaces English at the Centre, what the Centre can do, the States also can, just like water finding its own level. It is just possible that Hindustani might be replaced by English in some States of India.

During the second Five-year Plan, a language becomes necessary to develop export trade and fill in the gap of foreign exchange. The national leaders have not said, "Export or perish", but they mean the same thing, when they call upon the workers, merchants and businessmen to concentrate more on export trade. What can these do without the English language or learning some foreign language?

Even the rich men of the world understand that a knowledge of a foreign language is essential to formulate their plans for industrial production, particularly for export trade. In fact, exporters are the rich men in any country, and a nation of exporters counts high in the community of the nations of the world.

Indians are now provoked into a curiosity to review what national education, let alone the national language, has done for the people of India. They understand that a century of national education has left Indians at the mercy of languages, cultures and religions.

Poor men lose faith in language, culture, religion and even in education itself. Should poverty become chronic in their own village, town, State, or even distant Delhi, then national leaders have a formidable economic campaign before them in order to aspire to make Hindustani national or eliminate English as foreign language.

On the political plane, what is the grievance of Hindustani against English? There are now rich and poor classes in India, and not Tamil, Telugu or Hindustani communities. They hold that English is responsible for this rule of the minority of rich classes in India at the present time.

But what are the facts? India finds English in a position to reconcile the class and communal conflicts and any other cross-section of classes and communities. On the other hand, Hindustani is being misunderstood as the *lingua franca* which purposely covers the main economic problems behind the language curtain.

In a Free India, unless all classes emphasise economy in preference to languages and communities, they would be misunderstood as creators of rich classes beyond any shadow of doubt. Therefore, the English language is there to remove all misunderstandings of languages, cultures and religions in India.

Moreover, it has introduced social reforms in India, lifting the citizen as if by a modern helicopter plane out of the woods of medieval culture and communities. There are also civil laws for all Hindus, Muslims and Christians, and any Indian can live in a secular state without being related to India that is Bharath.

This freedom of thought, besides the freedom of speech, is of far-reaching

significance to the progress of the individual from a nationalist into a democrat.

On the other hand, Hindustani has no freedom of thought but aspires to become national. It is not willing to accept any script other than Devanagari. Some of the Hindustani enthusiasts go even to the point of asking languages in South India to accept Devanagari script for their languages.

The British Conservatives, whose mother-tongue is English would not consider it an 'unfriendly act', should Hindustani takes to the English script. On the other hand, the Union Government would not consider it a violation of the 'patent rights', when Hindustani also happens to be written in scripts of India other than Devanagari.

It looks as though there seems to be no reason or rhyme, when the majority rule embarks on legislation on cultural problems. At any rate, Hindustani is not being considered now seriously by the common men and women of India as the *lingua franca*, but it becomes the means for the States and the Union Government for self-assertion in political and economic issues at their own levels of the State Legislatures and the Lok Sabha.

Moreover, nationalism and national language have ceased to be the target and goal of the Indian citizens. Now education is necessary for the growth of free enterprise or socialist orientation, and more social links need to be forged by India with the outside world. Therefore, the English language is not only desirable, but also essential.

India is still a member of the British Commonwealth, although not owing allegiance to the British crown. What can this Commonwealth link be, except the English language which bind India to other different nations in the world?

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Agents for South India :—

THE CHRISTIAN LITERATURE SOCIETY, PARK TOWN, MADRAS-3

THE LANGUAGE ISSUE

BY

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

The directors of the all-India policy for secondary education have been reiterating that students of secondary schools must study three languages, the regional language or the mother-tongue, Hindi the national language, and English the international language. The mother-tongue will be studied from the first class of the elementary school to the topmost class of the collegiate course. Recently, the position of Hindi as national language is being questioned; and it is said to be more foreign in non-Hindi areas than English which is claimed to be a national language. Political discussions have their own repercussions on problems of education. Moreover, as Prime Minister Nehru stated at the meeting of the All-India Congress Committee, Hindi is evolving; and the Hindi which is now being made is practically a new language, a very difficult language, an artificial thing: It is not wise, therefore, to make the study of Hindi compulsory throughout the entire secondary course. Rajaji, when he was Chief Minister in 1937, introduced the use of Hindi in the first three Forms. This was a wise step. Hence the study of Hindi in Standards 5-7 or 5-8 should be considered quite enough; and further study of Hindi in the secondary stage may be left optional. In the higher standards of secondary schools, two languages should be studied on a compulsory basis, namely the mother-tongue and English, for examination purposes. The Prime Minister concedes that Hindi could be learnt, after entering service, and that passing an examination in Hindi need not be insisted upon as a condition precedent to entering Government service. In our educational institutions, we need not be stiff about students passing Hindi at the higher secondary stage; for all students may not have the knack of learning three languages. Allowance must be made for

students who do not possess the capacity to learn three languages.

The second Language Convention recently held and presided by Mr. K. Santhanam recommends the medium of English at the University stage, till 1980. The University Grants Commission has recommended that there should be no haste in the change-over from English to the regional language. But the Madras Government's language policy is that the medium at the University level should be the regional language. The Madras Education Minister stresses the fact that it is the medium of the regional language that will create a favourable climate for the easy acquisition of knowledge and that students welcome the adoption of the Tamil medium. The doctrine of "softness" in education may be justified, to a certain extent, as far as the education of children is concerned: but it can have no place in the sphere of higher education, where hard, intellectual work is needed and should be promoted, in the interests of students themselves. The principle, "It is intense effort which educates", has to be commended to University students. Dr. K. L. Shrimaji, the present Union Education Minister, made a significant statement, that a policy of mass higher education is neither feasible nor desirable, and that higher education, by its very nature, should be imported to those who would benefit by it. University education, if it is to give to the country talented men in the fields of higher research, administration and social services, should be open to those who could attain mastery of the international language, namely, English, requisite for the proper study of their special subjects in which they would like to attain high proficiency. Collegiate education cannot be lowered to the standard of the intellectual imbeciles who cannot "swim in the

main intellectual current of the world." Mr. Chintamani Deshmuk put the crux of the problem: "Our primary concern should be, not with the means of communication, but with the substance communicated." Hence English should be retained as the medium of instruction in the three-year degree courses.

A committee was appointed in 1954 under the chairmanship of Pandit Kunzru to recommend ways and means of securing adequate proficiency in English. The committee's report was accepted by the University Grants Commission. The Kunzru Committee indicated that the methods of teaching English at the schools should be carefully examined for laying a proper foundation at the secondary school stage, so that students going up to the University can have an adequate knowledge of English. Hence a special committee on the teaching of English was constituted.

The Special English Committee start with the premises that the Universities should realise the standards in English that secondary schools could achieve, and thus presume that the Universities should not expect the standard considered necessary by them. Again, schools should realise, according to this Committee, that certain standards are considered by the Universities as desirable, and not the minimum essential standards. The Committee should have tried to lay down the exact standard which should be reached by students proceeding to the University. Their recommendations bear a close resemblance to the principles underlying the syllabuses adopted recently in Madras State. Both aim at equipping students with an active vocabulary of about 2000 or 2500 words selected on the basis of frequency and utility, and a knowledge of the essential structures of English which will enable students to read with reasonable speed and ease English books of general interest written in a simplified form and books in which they are interested. The students should be able to express their thoughts and ideas

on topics of general interest in simple English.

The restricted vocabulary scheme is fundamentally opposed to the genius of the English language, where the same word has different meanings and words convey different shades of meaning in different contexts. Drill in sentence-structures is necessary up to a certain point only. To ride to death these two principles will not help to improve the standard, after four years of study. These principles may have pertinence for the first four years in the learning of English; but they will act as handicaps in the further needed mastery of the language requisite for the University courses of study. The Department and the University should define the standard to be reached in the last year of the higher secondary stage; and the Department of Education may well leave the content and methods of teaching to individual teachers handling English in the last three years of higher secondary schools. The principle of teaching grammar through detailed texts alone should be abandoned. Neither grammar is properly learnt, nor is the lesson-content four interesting. I may be considered as antiquated, with little capacity and williness to understand the new "scientific" methods; but hundreds of teachers have concurred with my views stated above.

The mode of examination should also change. The S.S.L.C. model that obtained some eight years ago for the S.S.L.C. may well be restored. During the last three years of secondary school stage, students should be expected to give the meanings of passages in verse and prose, and the explanations of passages with contexts. Till two years ago, students had to answer one essay question in the detailed text and in each of the two non-detailed texts. Now, during the last two years, nine essay-questions are set in the three texts; and students have to answer only one-essay question. Students may well dispense with the study of two prescribed texts for answering essay questions, if they had studied one of the three texts, detailed and

non-detailed. The prescription of three books, one for detailed study and two for non-detailed study, becomes a farce. Similar comments may be made with regard to paragraph-questions and other questions of the quiz-type. There can be thus no improvement in the standard of English in secondary schools. The lower

the standard of examination and valuation, the greater will be the deterioration in the intellectual attainments of students.

Teachers' Conferences should appoint special committees for considering these issues and submit to the All-India Council of Secondary Education their views. Madras, which is reputed for intellectual attainments, should give a lead.

NOTICE

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VISISHTADVAITA AND DVAITA

BY

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

VISISHTADVAITA AND DVAITA

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Mādhvās

Śrīvaishṇavas

A marked similarity is noticeable between the Mādhvas and the Śrīvaishṇavas. They have both accepted Nārāyaṇa as the Supreme Deity. This Nārāyaṇa is also known by the names of Brahman, Parabrahman, Viṣṇu etc. Bhaktimārga is the means of the attainment of God in both the schools. The Vedas and the Pāṇcarātra āgama are accepted as authorities. Yet in certain doctrinal theories there are differences, which I shall state here.

Mādhvas

Śrīvaishṇavas

1. Brahman is the efficient cause (i.e., *nimitta-kāraṇa*) of the universe. He is not the material cause (i.e., *upādāna kāraṇa*).

1. Brahman is both the material cause and the efficient cause of the universe.

2. Individual souls are classified under three heads, namely, (1) *nitya* (eternally free), (2) *mokṣayogya* (deserving of salvation), (3) *tamoyogya* (deserving of darkness). Lakṣmī is a *nitya-jīva*. She is called *Akshara*, as she has an imperishable body. There are no other *nityas*. Those souls that are born in the world as men and have the ability to practise *bhaktimārga* for the attainment of God, are *mokṣayogya*. The souls that are born in the world as beasts and birds etc. and that have not the ability to practice *bhaktimārga* are *tamoyogya*.

2. Individual souls are classed under three heads, namely, (1) *Nityas* the eternally free, (2) *Baddhas* the bound and (3) *Muktas* (the saved.)

1. *Nityas* are those who never tasted *samsāra*. They are Sanaka, Sanandana, Sanatkumāra, Sanatsujāta, Garuḍa, Ananta etc.

(2) *Baddhas* are those who are in the bondage of *samsāra*.

(3) *Muktas* are those who are released from the bondage of *samsāra*. In system, Lakṣmī occupies a peculiar position. She is regarded as a *jīva*. She is always associated with her Consort, Nārāyaṇa. She takes the part of a mediatrix between her Consort and the erring souls. She pleads for their cause before her Consort. At the same time, she tries to put the erring souls in the right path.

3. *Prapatti-mārga* is not recognised as a path for the attainment of God.

3. *Prapatti-mārga* is recognised as a path for the attainment of God.

4. Indra and the other gods have a permanent existence. They are created at the time of creation and are absorbed at the time of dissolution. Hence they need not perform any religious acts for the retention of their powers.

4. Indra and other gods have no permanent existence. They have to resort to the performance of the acts mentioned in *Madhuvīdyā* etc. for the preservation of their powers. A human being may oust Indra from his power by performing one hundred *aśwamedha* sacrifices. The *devas* have to guard themselves against dangers of this sort.

5. The individual souls after their separation from the corporeal bodies retain their individuality. These souls have a subtle body, which is of the same form and size as the gross body that they had while living.

5. The individual souls after their separation from their bodies do not retain their individuality. All souls are equal in the eyes of God. Of course, they have a subtle body, but that body is not of the same form and size as the gross body, that they had while living.

6. *Dhyāna* is resorted to for the purpose of acquiring the *aparokṣa-jñāna* (direct knowledge) of the Lord.

6. *Dhyāna* is resorted to for the purpose of acquiring the *darsana-samānākāra* (a vision equal to direct perception) of the Lord.

7. In *mokṣa* the souls are classified under different heads, depending upon the grade of bliss (i.e. *ānanda*) that they enjoy there.

7. In *mokṣa* the souls are all equal to one another. They experience the same grade of bliss (i.e. *ānanda*).

8. The Mādhvās have accepted the *Rāja-bhṛitya-nyaya*, i.e. the maxim of King and his servants, while describing the relationship of the world with the Lord. The King is separate and distinct from his servants; yet he rules over them. This is the meaning of *dvaita* (i.e. duality).

8. The Śrīvaishṇavas accepted the *Śarīra-sarīrī-nyāya* (i.e. the maxim of the body and the soul). The world is inseparably associated with the Lord like the soul with the body. This maxim is interpreted in three ways.

1. Nārāyaṇa is the controller and the world is the controlled.

2. Nārāyaṇa is the supporter and the Lord is the supported.

3. The world is subservient to Nārāyaṇa.

9. The Mādhvas are called *Ekāyanas*. The world is subservient to and dependent on Nārāyaṇa only and not Lakṣmī.

9. The Śrīvaishṇavas are called *Mithu-nāyanas*. According to them, the world is subservient to and dependent on Nārāyaṇa who is inseparably associated with Lakṣmī.

These are the main points of doctrinal differences between these two schools. There are many points of difference in their rules of conduct. They have not been dealt with here.

Our Educational Diary

By
'PEPYS'

10—3—58. Addressing the first meeting of the All India Council of Elementary Education, Dr. Shrimali said that because of paucity of funds, the goal of free and compulsory education for age-groups between 6 to 14 had to be reduced to age-groups between 6 to 11, and even this could be reached only by the end of the Third Plan.

12—3—58. Speaking in the Assembly (Madras), the Education Minister emphasised the need for giving increased salaries to teachers and called for suggestions to achieve that purpose. He said that Government School teachers had to be paid more than the private school teachers, because the former were liable to be transferred from one place to another.

x x x
The D.P.I., Madras, announced at the Madura Division Basic Education Conference, held at Pasmalai, that in the course of the next twenty months, free midday meals would be introduced in all schools in the State. Three papers were read at the Conference, viz., "Craft work in Basic Schools", "Midday Meals Scheme" and "Post-Basic education and administration". He was sure that the success of the Basic education scheme depended largely on the free mid-day meal scheme. As regards crafts, it was suggested that they should be selected in accordance with the local needs of the people and that the cloth produced in the school must be purchased by the Government. It was also urged that the number of working days in Post-Basic Schools should be 240 days and that the daily duration should be eight hours, three for craft, four for study and one for physical exercise. Mr. Isaak Albert, D.E.O., pleaded that there should be separate training schools for boys and girls and that in selecting the craft the

aptitude of the parents had also to be taken into consideration.

3—4—58. Speaking at Karaikudi, Sri Kamaraj said that it was the intention of the State Government to provide free education to all children in the State up to the X Standard.

7—4—58. A public meeting was held at the Triplicane Beach, Madras city, under the auspices of the Tamil Nad Elementary School Teachers' Federation. The chairman, V. Ramuni (Secretary of the Federation), put in a vigorous plea for fixing the minimum salary at Rs. 100/- a month and for doing away with all differences in the pay of the several categories of teachers.

8—4—58. The Education Minister announced that the Government has decided to extend the pension scheme to all teachers employed in High Schools, including Oriental, Anglo-Indian and Special Schools.

x x x
Speaking in the Assembly, the Minister said that it was his ambition to establish elementary schools in such a way that no child would have to walk more than a mile to study up to the fifth class without interruption. The next stage of education would be to induce the students to remain in the school till the VIII Standard. The next stage was to establish high schools at distances not exceeding five miles. As far as elementary education was concerned, it had to be Basic. It was the intention of the Government to convert about 1000 to 1500 schools into Basic Schools, where education would be based on craft. He said the teacher-pupil ratio should be 1:36 and that there should be no retrenchment of teachers. He complained that the low standards in High Schools was due to the paucity of graduate trained teachers. In fact the Training Colleges

did not receive a sufficient number of applications from service graduates. As regards English, he was emphatic that the standard of English should not be allowed to deteriorate. Arrangements were made, he said, with the help of experts, to maintain the standard of study in the English language.

[I wish the Education Minister had put in a plea for the improvement of the standards in English, instead of being content to maintain the present standard, which is bad enough].

x x x
In a note circulated to the members of the Legislature, the Education Minister states that there is no longer any controversy or difference of opinion as to the need for changing over to the regional language as the medium of instruction in Colleges.

[Rather, the State Government is not willing to recognize any such controversy!].

The same note says that arrangements are being made to enable College teachers give lectures in Tamil by preparation of text books and model lectures in Tamil. The note disclosed that the State spent 20% of its revenues on education. It was proposed to open more multi-purpose schools, increase the number of school-hours and revise the syllabi to improve the quality of education.

The Education Minister said that he had addressed the Centre on the question of extending educational concessions to all classes irrespective of caste and that a decision would be taken in this respect, which would be applicable to all the States.

10—4—58. Speaking in Poona, the Education Minister (Burma), U Htoon Tin, said that it was proposed to teach English in schools and vernacularise the medium

of instruction in Universities. Advanced English would be made an optional subject in High Schools and Inter classes. The vernacularisation would extend to all branches of learning. English, as an important international language, would be retained as a compulsory subject. Methods of teaching would, however, undergo a change, he said. English would be a compulsory subject in B.A., or B.Sc. classes. Honours students would have to take advanced English as optionals. State scholars would be chosen only from Honours students.

18—4—58. The Prime Minister called for a rapid spread of elementary and primary education in the country, and suggested that, in view of the country's resources, buildings should not be considered as essential for starting village schools. The money thus saved could be utilised to improve the teachers' salary and to purchase equipment. The nucleus of such a school would be a small structure where class-room equipments and books could be kept. The classes could be held around this structure.

[The suggestion could well be adopted in the case of higher education as well, reserving buildings to house laboratories and libraries.]

He stressed the need for Colleges to put up a clubhouse where students could read, rest and recreate out of school hours.

23—4—58. Speaking in the Rajya Sabha, Dr. K. L. Shrimali said that the Union Government proposed to award annually 200 merit scholarships. This, however, was only a beginning. He said that higher education would have to be restricted to those likely to be benefited by it.

EDITORIAL

Why Exclude ?

The decision of the Government to extend the pension scheme to high school and other teachers excluded from it when it was started in 1955, though belated, is to be welcomed. But it is a matter of regret that the extension is made applicable only to teachers who retire after 1-4-58. Those who retired during the three years, 55-58, lose the benefit of the scheme for no fault of their own. They may blame it on their fate, but they certainly have a justifiable grievance. Those who retired before 1955 miss the pension because it was introduced later than their retirement. But it is tantalising that an omission which was made good should still exclude the unfortunates who retired during the three fateful years.

It might have been considered unreasonable to protest against this exclusion, if the financial implications thereof were considerable. As a matter of fact, the sum involved is a mere bagatelle, compared not merely with the colossal plan figures, but also with the very modest budget of the State Government and the still more modest outlay on education. Even when compared with the allotment for pensions, it is inconsiderable. In the circumstances, a little of magnanimity on the part of the Government will earn for them the heartfelt gratitude of a number of public servants who have deserved well of the State. Be it remembered that they toiled faithfully and diligently for decades in spite of insufficient emoluments in a period of rising prices. In the race for higher wages, they were left far behind. The economic and social revolution brought about by this period of inflation has considerably lowered their economic status, and thereby their none too high social status as well.

The extension of the pension scheme to these, we are sure, will hardly affect the finances of the Government. Nor, we are afraid, will it solve the problems of the

pensioners themselves. But it will be an unmistakable sign to all that the Government have at last woken up to the need to raise the conditions of teachers and are determined to do everything possible to achieve this quickly and smoothly. And it will hearten and encourage toilers still in harness and hoping against hope for a comfortable old age.

Freedom in Education :

The opinion expressed by the Supreme Court about the Kerala Education Bill, which had been referred to it under article 143 (1) of the Constitution by the President of India is of much more than local and topical interest. The Supreme Court declared that, except for Clause 3 (5) ordaining the establishment of new schools or the opening of new classes in already existing schools to be subject to the provisions of the Bill, the clauses referred to by the President were not violative of the Constitution. The offending Clause was held to be violative of minority rights under Article 30 (1) of the Constitution, as it subjected educational institutions run by minorities to the powers of the Government to take over their management or to acquire them or to direct them not to charge fees for primary classes. Anglo-Indian schools are further saved by Article 377 of the Constitution.

The other Clauses referred to the Court are 8 (3) relating to recovery of amounts due from managers of aided schools, 9-13 prescribing qualifications and regulating conditions of service of teachers, 15 empowering the Government to take over any category of aided schools for standardising education or raising the literacy level and 33 restraining courts from granting injunctions in respect of proceeding under the Bill. All these were held *intra vires* of the Constitution, as the Bill had the specific objective of providing for the better organisation and development of

educational institutions in the State, and discretionary powers vested in the Government could not be necessarily assumed to be discriminatory. The Courts always had the power to strike down any discriminatory exercise of the powers vested in the Government by the Bill, without declaring the Bill itself illegal.

To those cherishing the liberal tradition of freedom of thought and action, the opinion expressed by the Supreme Court may cause a certain measure of disappointment. It is clear that, in spite of every desire to uphold individual freedom, the modern State is a veritable leviathan, and whatever liberty is allowed under the law is extremely tenuous. The goodwill and good sense of the executive rather than legalism must come to the aid of the cause of freedom in education.

Moreover, the right to administer is not the right to maladminister, and Clauses 9-13 of the Bill are designed to give protection and security to ill-paid teachers

who are engaged in rendering service to the nation." Whatever may be the inconveniences to which these Clauses may subject managements, there should be no further complaint against them, if they are administered solely with a view to give a better deal to the teachers.

It is a pity however that Clause 26 was not among the provisions of the Bill referred to the Supreme Court. As it makes it obligatory on the part of parents to send their children to Government or recognised schools, the supposed right to conduct schools irrespective of Government aid or recognition becomes illusory. The threat to freedom is all the greater because this Clause merely lays down what is even now the position under existing codes throughout the country. Everywhere difficulties arise when schools are started admitting pupils on principles different from those desired by the Government or seeking to teach subjects other than those in favour.

Letter to Editor

PENSION FOR TEACHERS IN SECONDARY SCHOOLS.

Sir,

The Government decided to give pension to all Elementary School teachers and only to a certain category of teachers employed in Secondary Schools from 1-4-55. The excluded class of teachers in Secondary Schools represented that they should also be given this benefit. It took the Government 3 years to see the justice of this representation. On 8-4-58, the Minister for Education announced in the Legislative Assembly that all categories of teachers employed in all types of schools would be given pension, but the scheme was to be given effect to only from 1-4-58.

This means that a section of teachers (L.T's and senior Pandits) excluded from

the pension scheme on 1-4-55, are shut out permanently from the pension benefit. These teachers who have retired after 1-4-55 and before 1-4-58 have been expecting every day that they would get pension. They are now disappointed and depressed. They have to represent their case now for favourable consideration. What must automatically come to them has not come to them, because the pension scheme has not been given effect to from one date, but piecemeal from one date (1-4-55) for one section of teachers, and for another section from another date (1-4-58).

Why should the Government exclude L.T's and senior Pandits who have retired after 1-4-55 (the pension scheme date) and before 1-4-58 from the scheme?

They should be impartial, and having decided to give pension to all types of teachers, give effect to the scheme from 1-4-55 (the original date of the scheme), so that all types of teachers who retired after 1-4-55 get the pension benefit.

I request District Guilds, the S.I.T.U., the Provincial Conference, the teachers' representatives in the Legislative Council and other teachers' friends to take up this matter with the Education Minister and

get early favourable orders passed in this respect.

Above all, I trust the Education Minister himself will see the reasonableness of this representation and take away the dual application of date in giving effect to this scheme and order that the scheme be given effect to from 1-4-55 to all types of teachers.

An L.T. Who retired 1956.

TOMORROW MAY BE TOO LATE:

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Principal, Ismail Begum Muhammad High School, Bombay

AND

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Principal, Robert Money Technical High School, Bombay

Pages 223

Second Edition

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PREFACE

This book is the final one in the series entitled "A Simple Course in Grammar and Composition". It has been prepared so as to meet the needs of the top class of high school pupils who have studied English for about three years. The book is divided into two parts, Part I dealing with Grammar, and Part II with Composition. A few of the special features of Part I are mentioned below:

1. As in Books I and II of the series, the language used in both the text and the exercises is within the vocabulary range of the top class of high school pupils.

2. The use of technical terms in grammar has been reduced to the barest minimum.

3. As a thorough understanding of the various aspects of grammar that with in the book can be acquired only by sound practice, a very large number of exercises has been provided under each topic. The teacher of grammar will thus have ample material to choose from for giving adequate practice to his pupils. A novel feature of these exercises is that many of them form part of a continuous narrative such as stories or anecdotes. This will no doubt help to make the practical work in grammar more interesting to the pupils.

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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."

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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!

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The Role of Youth in National Reconstruction

By

M. A. SRINIVASA IYENGAR, Zonal Secretary, (South) Bharath Yuvak Samaj,
Gouribidanur, Mysore State.

The youth has always been in the vanguard of any movement for political, economic or social reconstruction and cultural renaissance. In the history of the world, we have ample proofs of the leading part played by the youth of every country in bringing about revolutionary changes in the social and intellectual life of the people. India has been no exception to this, and in the struggle for political freedom our young men have played a noble and inspiring part. Now that we have achieved political freedom, our dreams have changed and we are planning to develop a new social order based on economic equality and social justice, suited to our cultural traditions and present day needs. In this great task, the Bharath Yuvak Samaj, which is the youth wing of the Bharath Sevak Samaj, New Delhi, has a great role to play. Inaugurating this broadbased, non-official, non-party, national youth organisation at Nizamabad on 6th March 1956, Pundit Jawharlal Nehru said: "The youth of India must come forward and help in building up a new society. We have adopted the socialist pattern of society. This cannot be achieved, until every able-bodied man and woman, particularly the youth of the country, cooperate in this great task." These inspiring words from Pundit Nehru, who

is the symbol of eternal youth in India, have always guided the growing activities of the Samaj during recent years.

In November, 1957, the Bharath Yuvak Samaj organised an all-India seminar on "The role of youth in National Reconstruction" at Kanpur, as a part of the Sixth All India Convention of the Bharath Sevak Samaj. The seminar was largely attended by young delegates from all parts of the country, including representatives from various youth organisations, universities, and cultural associations. It was inaugurated by Shri Gulzarilal Nanda, Minister for Planning, Labour and Employment, Government of India, who is also the chairman of the Bharath Yuvak Samaj on 28th November, 1957, in the spacious Yuvak Hall of Kidwai Nagar. Many of our prominent leaders addressed the seminar. On 30th November, 1957, at the valedictory session of the seminar, distinguished visitors from many foreign countries were present to give an account of the role of the youth of their land in National Reconstruction.

The writer of this article had the privilege of conducting this seminar as its Director, and he has given below a brief analysis of the salient points evolved during the course of the discussions and

deliberations of the Seminar, for the benefit of the youth of the country.

The place of Youth in National Reconstruction

1. The youth should play a prominent part in National Reconstruction.

2. There are many obstacles in the way of the youth for playing such a role, such as:

1) A sense of frustration arising out of the existing gulf between ideals and realities;

2) The acute problem of unemployment and poverty;

3) The absence of educational opportunities for all young men to develop their full and many sided personality;

4) The lacuna in the system of education which is divorced from life and the realities of the situation in which the youth is placed;

5) Narrow, parochial tendencies which limit the vision of the youth to restricted loyalties of caste, creed, provincialism and linguism; and

6) The absence of proper youth leadership on broad humanitarian and national lines, irrespective of party or group affiliations.

3. Whatever be the obstacles and difficulties in the way, the youth has to face them boldly and overcome them with faith, unity and organisational ability in order to achieve the new social order based on social justice and economic equality. Such an effort demands vision, foresight and a commonness of purpose.

The Youth and the State

1. India has accepted the socialist goal and the democratic pattern of life to reach this goal. This implies a keen and intelligent awareness of our rights and a proper understanding of our duties with reference to our State and society.

2. The vision of the future goal of our national life is an important factor as a source of inspiration to the youth. The

ideals of a Welfare State and the socialist pattern of society have to be clearly understood. This goal has to be reached by democratic means. It is, therefore, essential to study the implications of our goal and our method.

3. The State has launched huge schemes of reconstruction under its first and second five-year plans. It is necessary for the youth to study these plans and programmes and understand the trend of our national effort to reach the goal.

Such a study of problems connected with Democracy, National Planning and Developmental Schemes should be made in an objective manner with a thoroughly free, critical and impartial outlook.

4. To the extent it is possible to associate actively and co-operate with the State in the execution of these plans and schemes, the youth should render all possible assistance. In a democracy, close and intelligent cooperation between the efforts of the State and the individual is essential, though a critical study and assessment of the principles and policies of State administration would be necessary for rectifying existing defects.

5. Students should not actively associate themselves with the work of political parties. They should not give room for these parties to exploit their energy for their own ends. A keen and intelligent awareness to existing social, economic, political and cultural problems and a thirst for knowledge and culture are essential requisites of a good student. To this end, students should devote their major time and energy and prepare themselves for life with hard work to devotion to studies.

6. Active and effective participation in various nation-building constructive programmes would provide ample scope for the utilisation of the energy of the youth in proper and desirable channels.

The Role of Youth Organization

Youth and students' organisations have played a dominant role in the

progress of every country during its national life.

2. The objectives and ideals of those organisations have been varied and diverse. But they have all been inspired by the felt needs of the time and have always represented in an ample measure, the creative urge of the country towards progress based on its own peculiar traditions, problems and national ideals.

3. In our own country, during the days of the recent freedom struggle the youth has always been in the forefront at all stages. It must be acknowledged that the youth has contributed to the success of this great struggle in a considerable measure.

4. Today, when political freedom has been achieved, it is the duty of the youth organisations all over the country to work hard for economic and social freedom, which alone lead political freedom to the desirable goal. With the attainment of political independence, our task has just commenced, and hard and persistent nation-building work lies ahead of us. This is the dominant urge of all youth organisations in the country to-day.

5. The existence of various youth organisations in the country - Statewide, regional, national and international - is inevitable and essential. Each organisation must develop in its own way and work towards the common goal of the nation.

6. Youth organisations are of two kinds - those which are youth wings of political parties and those which are of a non-party, non-political character. Both these types of organisations have their own place in the national life of the country.

7. Student youth organisations have a restricted role to play. Their activities are confined to student problems and nation-building activities which can be taken up consistent with and suited to their student life. Study circles and cultural activities should find a dominant place in all their programmes. Full and

many-sided development of the personality of the youth should be their major objective.

The Bharat Yuvak Samaj

1. The major objective of the socialist society accepted by our nation has to be achieved through peaceful and democratic means. The Indian youth should therefore actively participate in all movements of social reconstruction and pledge himself to fight disruptive forces of all shades that undermine the growth of a broadbased movement for a socio-economic revolution in the country. The need of the hour is the proper utilisation of the energies of the youth for reconstruction work.

The efforts of our national leadership towards the Second Five Year Plan are chiefly directed to keep pace between industrial development and economic betterment and raising living standards. The youth should actively participate in the Plan to make it a success.

The task of rebuilding a socialist society pre-supposes mobilisation of the man-power and resources to the maximum possible extent. The youth that has always been in the vanguard of the struggle for independence has to rededicate itself to newer tasks of social transformation and national reconstruction. This requires huge efforts to mobilise and enthuse the youth on progressive and constructive lines.

2. The need of the hour today is the creation of a common platform of unity, work and action to our younger generation, irrespective of parties and politics. The Bharat Yuvak Samaj offers such a common platform to the Indian youth of different shades of opinion and affiliations for building up a united, broadbased, democratic movement as an integral part of the all-embracing social reconstruction movement in the country.

All youth and student organisations, irrespective of their political opinions, should join hands with the Bharat Yuvak

Samaj in bringing about a non-partisan and broadbased youth movement in our country.

3. In addition to the 12-point programme already accepted by the Bharat Yuvak Samaj, the following additional activities were suggested by the delegates.

a) Promotion of a spirit of dignity of labour by hard work.

b) Development of the varied and full personality of the youth by a programme of many-sided activities.

c) Collection of rural statistics and study of rural problems.

d) Development of a *swadeshi* spirit in all spheres.

e) Improvement of moral and cultural standards.

f) Drive against illiteracy.

g) Slum-clearance work.

h) Appathi Sevak during national calamities.

i) Educated unemployment relief.

j) Promotion of the small savings scheme.

k) Development of rural cooperatives in villages.

l) Spreading ideas about National Planning - their targets and achievements.

m) Development of a national outlook among young men, irrespective of their minor, narrow affiliations.

n) Creation of service brigades for efficient national service.

4. To carry out the above programmes, the organisational pattern of the Bharat Yuvak Samaj should be dynamic and creative. It should be based mainly on the principle of centralised direction and decentralised functioning.

The above analysis of the conclusion^s of the Seminar brings out clearly the need for the development of a powerful all India youth organisation like the Bharath Yuvak Samaj, which should offer a common platform of unity, work and action to our younger generation on a broadbased, non-official, non-party basis. The objects and ideals of the Samaj as defined in the "Charter", adopted in January 1956, are as follows:

"The objects of the Yuvak Samaj will be the same as those of the Bharath Sevak Samaj, and in particular,

a) To strive for a new social order which ensures social justice and equal opportunities in all spheres of life and eliminates social barriers preventing equality between man and man;

b) To mobilise the Indian youth for various tasks of national development and social reconstruction;

c) To make constructive efforts towards the cooperative solution of problems of the Indian youth and assist in their economic, social and cultural development;

d) To explore, develop and provide avenues and opportunities of voluntary service for the Indian youth in furtherance of the broad objectives of the Yuvak Samaj;

e) To foster among them a sense of discipline and develop a high capacity for leadership, patriotic outlook and awareness of socio-economic problems."

These objects are worthy of being translated into action, and it is the ardent desire of the youth of the country, including the present writer, to strengthen and develop the Bharath Yuvak Samaj to fulfil its mission.

TEACHING OF ENGLISH

Dr. Forrester's Findings

By

A. S. VENKATRAMAN, B.A., L.T., Madras.

I have read with interest Dr (Miss) Forrester's article "The Teaching of English - reasons for continuing decline." She puts the blame on the reduction of hours devoted to English due to the change of medium. Years ago a commission was appointed in Bombay, and the Paranjy report gave the verdict even then, that the medium of instruction had nothing to do with the quality of English. Low English standards could be remedied by better quality of teaching; that was the finding, and it is pleasing to note that Dr. Forrester wants the Universities to arrive at an agreed standard. This could be implemented by stimulating general reading on topics of common interest, by emphasis on the structural approach to English and by the use of modern idiomatic English. No truer or more appropriate words could be spoken. I should think that more havoc than has been thought of, has been wrought by the routine (meaningless) school inspection reports and the howlers of examination reports, more often fictitious than real. If Miss Mayo's Mother India was styled a drain inspector's report by Gandhiji, I don't know what words to use with reference to the two things mentioned above. Good teachers were not encouraged, and bad teachers could not be improved, as no suggestions were offered. Good schools did not become better, while bad schools became easily worse. All credit to inspectors and examiners! Those who offered to do some research in examinations were put down by the wooden system, "too wooden, too iron, too inelastic to suit changing times."

Reports were fine, but were unrealistic, for they could hold good with reference to any school even without the trouble and expense of inspection. I know of two honest, well meaning (and by no means inefficient) inspectors, one of whom used to say, "You are here, why should I inspect your school? Why should a

highly paid officer like me visit an elementary school?" Another had the candour to confess that he was not fit to be an inspector. But both of them were among the admittedly efficient inspectors. These two were at any rate conscientious, but I had better not say anything about the majority of them who delightfully took part in perpetuating the farce for obvious reasons.

I am painfully aware of some D.E.O's, who while seeking to demonstrate their ability to teach better, failed miserably, while others did not want to paint the lily. But whatever they felt in their heart of hearts, they had been instructed by the department not to glorify schools and headmasters, nor to give credit to what was attempted at schools. Some D.E.O's had the effrontery to inspect and report on some first-rate schools, which were run on experimental lines, for which there was no provision in the convention-ridden TIR (Tabular Inspection Report) and of which they were blissfully ignorant. God alone knows what the terms *fair* and *satisfactory* among others meant. And yet they were highly paid officers! Besides, there is another cause. Books that were prescribed for S.S.L.C. contained few passages in modern English. I remember those days when I objected to the inclusion of passages from Charles Lamb in the S.S.L.C text because of their quaint style and long involved sentences; the late Mr. Statham was one of the few who had a spark of refreshing originality to admit and appreciate the force of my contention as early as 1930 or 1931.

Schools are changing, but changes are unknown to the rules of inspection and the inspection code.

If only these inspectors and examiners had a more realistic view of their job, I am sure, things could have been better, and I trust they will be so in the future at least.

Guiding Factors of Effective Teaching

By

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

Teaching is the understanding of the development of the man in a child. In other words, it is an enterprise to subjugate the beast in him and provide for the healthy development of the spirit which distinguishes him from all other animals.

Here, then, is a great task for the teacher to perform. The means which he adopts to achieve the same is the giving of suitable information to the pupil, so as to enable his life to suit the environment around him. He is therefore provided opportunities for profitable activities, mental as well as physical. Finally, teaching is a process of preparing the pupil for future life as a human being with physical and spiritual aspects harmoniously developed.

TRIANGULAR RELATION

The process of teaching forms a triangular relation between the teacher, the pupil and the knowledge. This helps the child to develop his physical, mental, moral and spiritual powers and enables him to be a perfect man of society. As the teacher and the pupil are living beings, the general principles of teaching vary according to their changing nature.

First of all, there is the principle of activity. The child by nature is an active member of the human species. He cannot keep quiet and tries to learn by doing things himself. As such, the teacher should bear in mind the all important factor of the child's mind and should very carefully try to plan his lesson in such a way as to allow full scope for the activity of the child.

Secondly, there is the principle of linking the knowledge with life. Life is nothing but a chain of innumerable experiences connected with the past, present and future. Knowledge is useful

and worth acquiring, only when it is related to life. Thus teaching should aim at imparting instruction which enables the pupil to link his present experiences to those of past and future.

ROUSING INTEREST

Thirdly, there is the principle of interest behind the successful teaching, and this is of paramount importance. Unless the child has interest and gives prompt cooperation, the teaching cannot be fruitful. To rouse interest in the pupil, the teacher has to link his work with activities in which the child is much interested.

The fourth principle is that of selection. There is much to be learnt in life. But art is long and life is short. Hence to equip the child with all that is very essential and useful, the teacher has to make a selection of the material to be taught to the child, in a limited period of time. The selection has its foundation on the aim and object of education and the abilities of the teacher and the taught.

Again, there is the principle of division. Knowledge should be divided into different steps, one following the other like links in a chain. This enables the child to go ahead smoothly through successive stages of knowledge without any disgust.

In the end there is the principle of revision. The knowledge, unless used and revised, cannot become part and parcel of the child's mind. Hence continuous practice and drilling becomes very essential in teaching. After every step there should be the process of revision. This helps the teacher to make sure whether the pupil has assimilated the things fully or not.

Thus the quality and efficiency of teaching should be based on the above principles.

The more they are brought into practice, the better is the result.

Educators therefore should take into account all the points mentioned therein to bring about the desired effect and score the goal.

International Congress On Home Economics

Families in all parts of the world are making changes in the way they live because of the new economic and social conditions in the various countries. Increasing industrialization brings some of the same changes to Norway as to New Zealand. Large numbers of married women in paid employment outside their homes create similar homemaking problems in Sweden and in the USA. These and other problems—some universal, some unique to particular countries—are reported in preliminary papers submitted for the Ninth International Congress on Home Economics. This Congress will be held at the University of Maryland in the United States of America, July 28 to August 2, 1958. Delegates to the Congress will discuss how home economics programs can help families master the problems brought about by the changing economic and social conditions.

The preliminary reports from 12 countries also describe the changes that are taking place in educational programs in many countries. Education in home economics today teaches new methods of homemaking. It places greater emphasis on the management of family finances and other resources and on personal relationships within the family. Community and public services provide some of the services formerly carried on within the home. In many countries, when women work outside of the home in order to supplement the family income, husbands and children give more assistance with the homemaking tasks. This is leading to homemaking education for both boys and girls in the

public schools of some countries. Another reason for including boys in homemaking classes is the recognition that homemaking is a partnership. Both husband and wife need to understand its principles.

The reports for the international meeting also indicate that home economics is being advanced by research and by increasingly higher educational requirements for teachers, dietitians, and extension service workers (advisers in adult and out-of-school youth programs). Twelve countries submitted reports. They are: Canada, Denmark, Finland, France, Federal Republic of Germany, Israel, Netherlands, New Zealand, Norway, Sweden, United Kingdom, and the United States.

Most of the delegates from countries outside of North America will take part in a week's educational tour in the United States before the Congress. During this week, delegates will observe the many types of professional work in which home economists in the United States are engaged. The delegates will also visit two large universities to study university education in home economics. After the Congress they will spend a week in similar study in Canada.

The Ninth International Congress on Home Economics is a world meeting of home economists. It is sponsored every three or four years by the International Federation of Home Economics (Federation Internationale de l'Enseignement Menager) which has its headquarters in Paris, France. The American Home Economics

Association and the Canadian Home Economics Association are organizing the 1958 Congress. Most of the arrangements for the meeting are being made by the American Home Economics Association from its headquarters in Washington, D. C. The Congress will be held on the campus of the University of Maryland, 8 miles from Washington, D. C. About 1,000 persons are expected to attend. Delegates will include teachers of home economics, administrators and supervisors in government ministries of education, persons engaged in other types of professional home economics work including business positions, and the official representatives of many countries.

The theme of the Congress will be "Education in Home Economics Relative

to the Social and Economic Conditions in the Individual Countries." The plenary sessions at the Congress will consider various aspects of this theme. In small group meetings, the delegates can exchange ideas with colleagues from other countries. Delegates will also visit government agencies and other places of cultural and professional interest in the Washington area. On one evening delegates from abroad will be guests in American homes in order to see how families live in the United States.

Further particulars may be obtained from the Congress Director, American Home Economics Association, 1600, Twentieth Street, N. W., Washington 9, D. C., U. S. A.

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A "University City" in Peking Suburbs

By

Shen Kuo-hsiang

Before the founding of the People's Republic in 1949, the area that covers scores of square kilometres between the Peking city wall and the Summer Palace was either farmland or cemetery overgrown with weeds, with no buildings save a few on the Tsing Hua University and Yenching University campuses. The change that has taken place during the last few years after the birth of the People's Republic is great indeed. New buildings covering several millions square meters have been erected and equipped with a running water system and electric lighting, with asphalted thoroughfares surrounding them.

Whether from the Teh Sheng Men (wall gate) along the woody highway to the Summer Palace, or from Hsi Chih Men (wall gate) and down the broad boulevard leading to the same destination, the eye sees now on both sides several hundreds of tall buildings, either finished or in scaffoldings. Six-wheeled lorries, laden with materials destined for building sites, speed to and fro along the roads kicking up clouds of dust. China's seats of higher learning are being born one after another on this place. As evidence thereof, the No. 31 bus between Peking and the Summer Palace stops at 20 stations, 11 of which are named after the schools located there.

In addition to the Tsing Hua and Yenching Universities, both of historically long standing, ten institutions of higher learning have been built. They include the People's University, which is a new-type university in New China, the Peking Institute of Geological Survey, training 'intelligence officers for underground resources,' the Peking Institute of Steel and Iron Industries which trains 'red' metallurgical engineers able to "lead and plan" for production, the Peking Aeronautical Institute which trains New China's first generation of aeronautical engineers, the Peking Institute of Law and Politics which trains

legal and political front fighters in the class struggle, and the Central Institute of Minorities which recruits students from the country's various national minorities. Also: the Normal University, the Peking Institute of Medicine, the Peking Institute of Physical Training, the Peking Institute of Mechanized Agriculture, the Peking Institute of Post and Telegraph Undergoing training in these schools are 50 to 60 thousand students intent on several hundreds of specialised studies. Many of these specialised studies are the first in China, such as the electric calculating machine, transistor, geophysical and engineering geology, steel stress processing, mine survey, etc. Some of these have been established in no other country except the Soviet Union.

The Peking Institute of Steel and Iron Industries, one of the new schools set up in 1953, is a merger of the metallurgical departments of 5 schools, including the Northwest Engineering Polytechnic and the Tangshan Railway Polytechnic. At the time, the school site was still farmland, the 400 students studied in classrooms borrowed from Tsing Hua University. For the last few years, the Lecture Hall, Administration Hall, Laboratories and Dormitories, all of which occupy an area of 110,000 square metres, have been built, exceeding Yenching University's 30 years' construction by 40,000 square metres. More than 4,000 students are enrolled in 8 specialised studies distributed over 5 departments. For the last 5 years, the number of professors and students has increased ten-fold, and it has supplied the country with 1,400 highly trained technicians in metallurgical industries.

The Peking Institute of Geological Survey is modelled on the Soviet Union's school with the same name. It has students from all parts of the country. The new buildings and the carpet-like lawns are an ideal ground upon which 5,000 'construction vanguards' study or relax.

Before Liberation, not only there was no school of the University level specially to train geological technicians, even a geological department of an engineering nature was lacking. At that time, there was a Geology Department or seminar in the Peking National University, Tsing Hua University and Tengshan Railway Polytechnic. They were, however, courses of a theoretical nature, and students were few. In 1937, there were only 4 graduates from the Geology Department of Tsing Hua University. Few as they were, it was still difficult for them to find jobs. They were forced to abandon their calling and to make a living in some other way. During the 40 years from 1913 to Liberation's early period, the number of workers in geology never exceeded 300.

After Liberation, the People's Government set up the Institute of Geology Survey in order to quicken the pace of socialist construction and to open up the rich underground treasures. There are now 8 specialised studies and 6 departments. Except the study in Geological Survey and Prospecting, all the specialised Studies are new. According to the requirements of the teaching plan, 90 laboratories have been set up for experimentation by students. During school attendance, students have 4 rather long periods, in which to study in the field or an actual production site, so that theory and practice can be closely combined. For the last few years, this school has turned out for the country 2,400 geological technicians of the new type, twice the number of students enrolled in the universities' departments over 40 years from the Manchu Monarchy to the end of Kuomintang period. These new-type graduates have proved equal to their task at production. Some of them have taken up responsible and leading positions. Of the 97 graduates from the Specialised Study in Geology, there has been none whose knowledge is unequal to his assignment.

The Peking Mining Institute is a neighbour to the sister Institute of Geological

Survey. It was the earliest to be set up in 1952 here. Its 4-storied buildings were then the only ones in sight. Professors and students walked to the school along narrow paths across dovetailing fields. Now immediately inside the main gate are good asphalted roads. At the crossroads stands a road-direction board, which tells you the way to dormitories No. 8 and 9 or classrooms No. 2 and 4. The former farmland has become an institution of learning.

This school grew out from the former Chiaocho Engineering Polytechnic. There are 8 specialised studies charged with training highly qualified technicians for the principal divisions in modern mining engineering. In the beginning, there were only a few scores of teachers. For the past few years, the Government has adopted measures to raise the level of the original teachers and to qualify the young tutors, thereby increasing the number of teachers 18-fold. As required by the teaching plan, 10 million words of teaching and reference materials have been either translated or written by the teaching staff.

The teaching facilities left by the Chiaocho Polytechnic to the Mining Institute were rather exiguous. Now, there is a complete set of mining equipment in addition to precision instruments for 27 laboratories and experimental workshops, plus the excavating combines for practice by students. In value the existing equipment is 100 times that of the Chiaocho school. There are now 4,000 students. There have been 2,000 graduates, 10 times more than the total number of graduates during the 41 years of the Polytechnic's existence.

On one side of the Mining Institute is the Peking Petroleum Institute, on the other side the Aeronautical Institute, the Institute of Medicine, etc. Here one school stands next to another. At night, electric lights cluster into a 'milky way'. Yes, this is a flourishing and busy university city.

EDUCATION AND DEVELOPMENT

"NATURE'S" SURVEY

Sir Sydney Caine's paper, "Education for Development", was read at the British Association meeting in Dublin.

Although Sir Sydney was concerned largely with the under-developed countries, much of what he said about the part which education has to play in the business of development bore closely on economic or industrial development anywhere, whether in the developed or the under-developed countries. As Sir Sydney pointed out, the real difference between such countries lies in the magnitude of current incomes and current capital equipment. Broadly, the under-developed countries are the poorer countries of the world and the developed are the richer, and though there may be no precisely agreed definition as to the meaning of richer or poorer, there is rarely uncertainty as to the category to which particular countries belong.

If, further, we remember that at the bottom of the process of development is the creation of wealth, and that this in turn depends on the application to a country's basic national resources of human skills and labour, assisted by capital, in turn the product of human effort, it is understandable how largely education is the common factor and the common problem. Without human skill and labour, natural resources are indeed useless, and of capital Sir Sydney remarked again that it depends on human endeavour and human abstinence to bring it into existence. The spread of knowledge and skill is fundamental to the whole creation of wealth.

Sir Sydney passed briefly over the question of technical knowledge, without deprecating it, emphasizing that merely technical knowledge is by no means enough. It must be supported by advancing fundamental scientific knowledge, as well as by the habit of mind, apt to be overlooked in the West, which accepts and applies technology, combining theoretical

knowledge from books and laboratory experiments with the readiness to engage in hard and dirty labour. Again, the technologist needs also the support of more general education in two senses. Besides the creation of more wealth, full and healthy social and economic development involves raising the level of social organisation and economic capacity, and this can only follow as the level of education is raised. Secondly, economic developments do not occur in isolation; and the production of more wealth brings new problems of distribution and utilization, the solution of which requires men and women trained in economics and social science as well as in natural science and technology.

Often, however, the problem of economic improvement is fundamentally one of sociology, not technology. The would-be developer repeatedly encounters situations in which sociological obstacles prevent the adoption of a major technological change which would substantially improve economic output, and Sir Sydney cited as an example the production of rice in Ceylon. This could be increased substantially by major new technical developments of irrigation and opening up unused land, but much more substantially by the adoption by existing rice cultivators of better methods already proved elsewhere. The latter means would not have involved the considerable capital investment necessary for irrigation and land development, but propaganda and persuasion of a complex type, because the existing technique of growing rice is bound up with the whole way of life in villages, and affects family relations, inheritance and even religion, thus representing a long task for the sociologist as much as for the agricultural technician.

This illustrates the second broad aspect of the need for general education which Sir Sydney Caine emphasized. It is not sufficient for the directors or operators of

development to be trained in matters other than technology: the general public with whom they deal also must be sufficiently well and broadly educated. In agriculture, as in all industrial or other advanced technological operations, a sufficient level of general education is essential; and in most under-developed countries the shortage of technicians and skilled craftsmen is the real obstacle to rapid economic development. Technology is not enough. Technicians and technologists must be educated in the social as well as in the natural sciences, and the mass of the population as well as the technical elite require general education.

Reviewing next the problems of education in the under-developed countries, Sir Sydney pointed out that only highly developed countries can afford general education in its modern form, and in starting from scratch in the under-developed countries the cost of technical education can be appalling. Moreover, the diversity of language constitutes a complication which can be a most serious obstacle, particularly as higher education is bound to make great use of languages foreign to the mass of the people, while mass education is necessarily conducted in the vernacular. The supply of text-books and periodicals is another great difficulty, especially at the university and post-graduate level; and the whole problem is often further aggravated by the emotional aspects of language. Sir Sydney did not hesitate to condemn the waste of time and effort, at a time when rapid progress in education is so urgent, caused by the multi-lingual education due to racial or national prejudice. Even without this, it is difficult indeed, with the great shortage of highly trained men and women, to induce enough of them to enter the higher levels of the teaching profession, and especially in those countries emerging to national status from colonial dependence.

All this raises serious threats to the quality of education. In spite of the acute shortage of qualified local citizens for university or technical teaching, for

example, emotionalism sometimes prevents effective use being made of outside assistance. Sometimes, too, it is assumed that if the right things are done, real incomes will rise and real wealth grow unprecedentedly quickly; and there is a real danger of sacrificing quality to quantity and of so overloading the teachers that they become ineffective. Sir Sydney referred particularly to the danger of lowering standards of admission to universities.

The considerations noted by Sir Sydney imply that by its very nature the task of education for development must fall in the main upon the under-developed countries themselves, and in this connexion he stressed the importance of the 10,000 overseas students in the United Kingdom, the great majority of whom come from under-developed countries, while a high proportion of these are privately financed. Nevertheless, the developed countries have a most important part to play, particularly at the level of university and technical training, but their own specialized manpower difficulties set strict limits to what they can do; and Sir Sydney commented that the London School of Economics has every year to reject a high percentage of applications from abroad for higher degree studies because it has reached the limit of the numbers which its teaching staff can effectively supervise. The resources to be shared with the less advanced countries are not solely finances but above all highly trained men and women; and this is already being done by numerous agencies. Besides the great help given by British universities, through their organization as well as by offering places to overseas students, more than £29 million has been contributed during the decade 1946-56 by the British taxpayer to overseas students and education through the British Council and Colonial Development and Welfare Funds.

As the fruit of these and earlier efforts, there are now in British Colonies or former Colonial dependencies four universities, five university colleges and

various other institutes of higher education. The Colombo Plan, which is essentially a collective name for various loosely co-ordinated pieces of mutual assistance by one Commonwealth country to another, has brought to numerous individuals in the under-developed areas opportunities of study overseas and grants of assistance to educational institutions. Commonwealth countries are also helping in ways quite outside the Colombo Plan, while many countries have received considerable aid to education under American foreign aid programmes. There is also the substantial help given by the Rockefeller Foundation and other private foundations, particularly for the initiation of new projects; and on the international plane much is being done through the Technical Assistance Board of the United Nations, through the United Nations Educational, Scientific and Cultural Organization and in specifically technical fields by the other specialised agencies such as the Food and Agriculture Organization and the World Health Organization.

Both the finance and technical personnel required for all this come in the main from the developed countries, and in this connexion Sir Sydney urged the importance of doing everything possible to ensure that British people who undertake a period of service abroad do not thereby damage their prospects for appointments in Britain. Something more could also be done to encourage the exchange of books and periodicals and the movements of scientists and other learned men. This is still liable to be hindered by political considerations even

in non-Communist countries, and Sir Sydney fears that there is a danger of a system of exclusion of books and periodicals arising in non-Communist under-developed areas. Every effort should be made to assist people from under-developed countries to attend meetings of learned societies and to ensure that the problems of these countries receive attention at such meetings; Sir Sydney also suggested that the production in a single language, appropriate to a particular area, of summaries of scientific publications in diverse languages would be a very fruitful piece of international co-operation.

Such projects can scarcely become effective, however, unless the less developed countries refrain from accentuating difficulties by exaggerating political, linguistic and psychological obstacles. If, however, the developed countries use to the full their opportunities for initiative in sharing their educational resources along such lines as Sir Sydney Caine indicates, that in itself would encourage the growth of mutual tolerance and goodwill. There would, nevertheless, appear to be a wide field in which professional societies could support what the universities and many educational institutions are already doing, not only to encourage the growth of such an atmosphere of goodwill, but also, and no less important, to assist the wisest and most effective use of the most precious of all resources, in developed and under-developed countries alike - that of trained men and women.

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Education and Travel

By

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

Education, however good in itself, cannot be said to be complete without wide-spread travel both in one's own country and abroad. Education, no doubt, goes a long way to enrich the personality of an individual, but it cannot raise his mental and cultural standards, which requires first-hand knowledge and practical experiences of life. Inert facts culled out from books cannot dispel our ignorance and improve our knowledge. In this connection, I am reminded of the wise sayings of Henry Adam: "Nothing in education is so astonishing as the amount of ignorance it accumulates in the form of inert facts." Again, Robert Burns said: "What's a' your jargon o' your schools, your Latin names for horns and stools, if honest Nature made you fools." Education, to be true and abiding, should imbue in us a spirit of love of Nature and happy communion with her visible forms. As beautifully said by Byron:

"There is a pleasure in the pathless woods,
There is rapture on the lonely shore
There is society where none intrudes,
By the deep sea and music in its roar:
I love not Man the less, but Nature more."

So, education should also imbue at the same time love of Man and his achievements, past and present. A wider and healthier outlook, a better understanding of men and things in their true perspective, a sympathetic and liberal way of assessing human values, a sense of fellow-feeling and happy reconciliation to conflicting social orders, and cultivation of friendly relations with different kinds of people, and above all, bringing us face to face with the grandeur and beauties of Nature, are among the benefits which travel confers on education.

Travel is self-education. It is a pleasurable educative process. Travel comes to your aid, where words fail to give

completeness to your mental visualisations, and beggars the descriptions of even the best authors. Travel brings in its wake a train of happy associations and an exhilarating effect on your sense of beauty. Socrates said: "See one promontory, one mountain, one sea, one river, and see all." A vast country like ours, abounds in several promontories, mountains and rivers. The sea surrounds us on all sides except one. Is there a man with soul so dead, who would not wish to be on the towering heights of Kanchenjunga, or enjoy the serene beauty of the hills and lakes of Kashmir, or gaze in admiration at the vast expanse of the roaring waters of the sea lapping the footsteps of Kanyakumari (Cape Comorin) or sail placidly on Ganga's breast, and look in wonderment on the tall and golden spires rising into the clouds on her banks? Who will not wish to see all that Man and Nature can present in this world?

Having regard to the value of travel in education, our educational institutions and Universities have made excursions and cultural tours a part of high school and university curricula. But travel only to a few places of interest will not be adequate for the purpose. To make education self-sufficient and serve you in all its manifold aspects, extensive and intensive travel is necessary not only in one's own country but in foreign countries as well. After the advent of freedom, we find a very large number of students, business people, artistes, tourists and others visiting foreign countries. Our Government, by issuing visas freely, is encouraging foreign travel. The visits of our youths and other enterprising men to foreign countries, on different missions, are silently strengthening the bonds of friendly and

cultural relations with those countries and indirectly raising the status of our motherland to the level of the highly advanced countries of the world. So, let every educated son and daughter of our country, who can afford to take to such travel, make it a point to travel not only throughout the length and breadth of this country, but also to foreign countries. Let them not sit idle after they finish their educational career. Let them not be satisfied with a "crust of bread and a corner to sleep in," because ignorance is degrading, only when found in company with riches. Let them shed their stay-at-home habits and become enterprising representatives abroad. Shakespeare said, "Home-keeping youths have ever homely wits." He also said: "I would rather entreat thy company to see the wonders of the world abroad, than living dully sluggardized at home, wear out thy youth with shapeless idleness."

At present, the economic conditions of India and the high cost of living deter many willing people and young men of this country from travelling far and wide, much less abroad. India is fairly well provided with roads and railways, and the number of people that travel annually is estimated around 2,500 millions passengers, and this figure is sure to rise even higher by 1961, when increased transport facilities as envisaged in the second five-year plan become a reality; but for a majority of travellers, at present, the pleasures of travel are marred by the discomforts of travel. It is for the Government to provide adequate amenities and comforts for the travelling public and encourage travel at cheaper

rates. Our Universities and high schools should provide also opportunities for youths of ordinary means to tour in teams throughout India and abroad.

Again, tourism in India is not as efficient and popular as in America or Europe. The Central Government has established a Central Directorate of Tourism and opened tourist agencies in some important cities like Bombay, Delhi, Calcutta and Madras, but in a vast country like India they are inadequate and are also beyond the reach of the masses. Only well-to-do people who can afford to spend large sums of money for their travel and comforts, contact these agencies and travel agents. The Government is trying to popularise these agencies, but they are known only to small sections of the Indian people. The Central Directorate of Tourism of Jammu and Kashmir seems to be the most popular of these agencies, in view of the fact that a large number of people visit Kashmir every year for enjoyment of natural scenery and holiday-making. The only way to improve the present conditions is to start more tourist agencies in all States of India and also have a number of tourist publicity and information vans with films and publicity material to tour through the interior parts of the country and stimulate interest in the masses for wide travel. Air-travel should be made popular and more safe, and road, rail and air-transport should be well coordinated and organised on a more efficient basis. Let us look forward to the days of better transport, better communications, better social services, and better facilities, by the end of the second five-year plan, at least.

School Discipline and Teacher's Personality

By

M. S. V. GHARI, Tindivanam

For sometime past, the lack of discipline in educational institutions has been a source of elaborate discussion, by our leaders, political and educational, all over the country. Many have been the remedies suggested by them, chief among them being the affording of better facilities for students to concentrate upon their studies, e.g., better hostel facilities, better libraries, a lesser student-teacher ratio, etc. Needless to say, they have remained only pious exhortations, because all these mean greater finance.

But I am afraid, certain aspects which have a direct bearing on this issue have never been taken note of. I am sure no one would dispute the fact that, at any rate, the teacher with a personality has not this problem of lack of discipline to face, much less to solve. There have been great teachers in the past, whose very presence in the class room resulted in pin-drop silence. Putting it conversely, if we only exerted some attention in the matter of developing the personality of our teachers, we would have made great leeway in this direction. I wonder if the development of personality is a subject directly dealt with in the training colleges; I am however aware that the subject of personality would come in indirectly in any course of psychology, which is a subject of study in all training courses. This is not enough. I would put in a vigorous plea for devoting a decent number of periods to the study of the theory and practice of the development of personality.

While one has to admit that personality is a thing which could not be wholly acquired, it is none the less true that one could indeed build up one's personality by certain practical methods. First of all, it is high time we discard our new-fangled notions about our dress. At least, they ought to be exorcised from the educational world. It is said that dress maketh

half the man, and this is backed up by the Tamil proverb that a man without dress is only half-man. So that we ought to lose no time in recognising the importance of an elaborate dress in the development of one's personality. This, of course, does not mean gaudy or costly dress which would only give an appearance of dandyism, and which would have exactly an opposite effect, making the teacher the laughing stock of society. All that ought to be attempted is to develop the habit of dressing simply but well. The dress must suggest an appearance of seriousness about the wearer. It needs no emphasis to say that a man's bent of mind can easily be ascertained by the dress he wears. Conversely, teachers must wear a dress which would suggest the qualities a teacher is expected to have: sobriety, a sedate turn of mind, industry, a studious habit etc. They cannot afford to imitate the modern politician or even the Minister with a jibba, a towel and a four cubits cloth piece.

Then, there is another important aspect to be considered in this connection. Every teacher must develop a sense of pride in his profession and refuse to be cowed down by certain undesirable elements, both rich and low in society, and stand up for his rights when they are assailed. In this process, the Teachers' Unions could do a great deal. We have only to picture to our minds the proud bearing of certain Headmasters of old, whom it was not possible for any one in society, an aristocrat or a rowdy, to deflect from the course of their duties. You could read pride in their very look. And I have no hesitation in asserting that you would come across such great teachers even now, all over the country. The trouble is, we have not got them in sufficient numbers. I read somewhere of an anecdote about a British Headmaster

who did not raise his hat when the King entered into the premises of his school, but did so, on his departure. Asked about his strange conduct, he is said to have replied that he did not acknowledge the King's sovereignty within the precincts of the school, but outside the school, he avowed his loyalty to the King.

Such a proud bearing was by no means alien to the race of our ancient teachers, the *rishis* of old and even to our teachers of old. But of late, political circumstances have had a baneful effect upon the undoubted prestige of the teacher, to which lip sympathy is paid on every conceivable opportunity on public platforms, but is scarcely evident in the treatment meted out to him. Whatever that might be, teachers must revive the old spirit of pride in their profession.

To a very great extent, lack of discipline is also due to the fact that the teacher is not able to hold the students' attention in the course of his teaching. Of course, this is not an easy job for everyone. Even here, teachers of the humdrum type can indeed make much headway by making ample preparations at home and making elaborate notes of lessons. They could also collect a number

of jokes and humorous anecdotes which would serve to keep the students in good humour.

Other methods of ingratiating themselves into the goodwill of the students would be to move with them freely without lowering their dignity or inviting contempt by their familiarity, to try to find out their difficulties and to offer advice, solutions or solace in so far as it may be possible for them to do so. It can never be gainsaid that the more the teacher is able to make contacts with his pupils outside the school, the less the problem of lack of discipline would be for him to face.

It is in the very interests of the teaching profession, that every effort should be made to overcome this lack of discipline in schools which may dishearten many a brilliant beginner in the profession and tempt him to turn his back on it at the first opportunity he should get to do so. We have been often hearing of the lament of great educationists, that the best brains in the country are not attracted by this profession, but to lose even the few who stray into it would be singularly unfortunate from the point of view of the good of the country.

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One by one

Every one knows the old adage :

One thing at a time, and that done well,
Is a very good rule, as many can tell.

But it can still be applied to familiar situations with unexpected consequences. Sri Kamalendu Chakraborty, writing in the *Teachers' Journal*, refers to an experiment at the Hiram College, Ohio, and the Kiskeminetas Springs Schools for Boys, Pennsylvania, which sought to apply the rule of one after another in regard to the study of the various subjects in the curriculum. What is known as the single course study plan was tried. The principle here is to concentrate on one subject at a time and then pass over to another, instead of studying all the subjects in the curriculum simultaneously. This is based on the assumption that the child does not like studying, however it is organised, and that concentrated courses are more easily absorbed. Interest can be roused only by concentration, and once interest is aroused, further study becomes easy.

"The practice," writes Mr. Chakraborty, "was as simple as the theory; two months for geometry and nothing else, and then two months for history only, and so on over three or four years." It is claimed that the results are satisfactory, that pupils have been scoring more marks and that failures have been reduced during the last ten years the experiment has been in progress.

It is an experiment worth trying on the Indian scene, provided proper precautions are taken to delimit the range over which it is to be tried. We are only anxious that amidst so much confusion prevalent in almost all matters educational, further confusion should not be created by experiments of this kind, however worth while they may seem *a priori*.

The S.I.T.U.

All interested in education in this country or indeed in any country should

rejoice at the South Indian Teachers' Union reaching its fiftieth year. This may be a small period in the history of a nation, but it is longevity in an institution. Following the establishment of the Madras Teachers' Guild in 1895 and the rise of some teachers' associations in the mofussil, the Union was formed in December, 1938. The State Educational Conference which met towards the end of last month at Palayamkottai, was utilized to commemorate this golden jubilee in some manner. A souvenir to mark the occasion has been brought out by The South Indian Teacher, the organ of the Union, and Mr. Humayun Kabir's address to the Conference was described as the golden jubilee address. We trust that celebrations on a larger scale will be conducted during December next, when the past can be surveyed and the future hopefully planned.

Writing on the diamond jubilee of the Madras Teachers' Guild in February, 1956, we hoped that the day might not belong away when education would cease to be the plaything of politicians and would be shaped, moulded and administered by the collective wisdom of teachers. That day is yet to dawn; but the need to work for it is as urgent as ever. And institutions like the Union will come into their own, only when that dawn arrives. In the meanwhile, let us pray for wisdom in their deliberations and good luck to their resolutions and schemes.

The Banaras Varsity

To most people in India the report on the affairs of the Banaras Hindu University and the Ordinance by which the Central Government took over its affairs would have come as a shock. But that the University had long been suffering from a chronic illness and that successive Vice-chancellors, in spite of their eminence, could do little about it, was in a sense well known. But nobody expected that the situation was so desperate or needed so radical a remedy. Nepotism, factions and cliques, malodorous politics,

fall of standards of rectitude both among students and teachers, chronic indiscipline - this is a sorry catalogue for a University which was started with high hopes of encouraging and reflecting Hindu culture at its best. When Mr. Sriprakash was the Governor of Madras, on one occasion, he said that the better university at Banaras was run by 4000 scholars in their private homes. As at Athens in the distant past, so it has been the tradition in Banaras for competent and disinterested scholars to study and teach in their homes whosoever should come to them. Though that old system is fast dying out, it is some consolation to remember that some traces of it are still found at Banaras and that the shame which has overtaken the modern University

need not be regarded as a stricture on Hindu culture as a whole.

The lesson we have to learn from the episode of the University is not merely confined to its four corners. In a smaller or greater measure, what is true of Banaras appears to be true of most of our Universities. All require critical surveys and radical overhauls before it is too late. And after independence, the pretext of democracy has been well exploited to make University affairs all over India worse than they were ever before.

Banaras has shown the red light. Let all other Universities indulge in a little bit of introspection and try earnestly to set their houses in order.

Our Educational Diary

By

'PEPYS'

29-4-58 The following are some of the more important points made out at the Conference of District Elementary Teachers:— 1. The establishment of Tribunals at the Taluk level to settle disputes arising between teachers, the managements and the educational authorities. 2. Fixation of the basic pay of Elementary Teachers at Rs. 10/- per month. 3. The proposed changes in Elementary Education were welcomed, provided they did not dislocate the teachers' work or create unemployment among them. 4. The disbursement of half the salary as pension was demanded as against the one fourth proposed by the Government. 5. Free educational facilities for children of Elementary Teachers. 6. Representation for Elementary Teachers in the Legislatures.

(I would specially commend the suggestion of an educational tribunal, as it would help to bring about good relationship between the teacher, the

management and the educational authorities.)

29-4-58 Speaking in the Lok Sabha, Dr. Shrimali said that the University Grants Commission had been authorised to give liberal grants to affiliated colleges as well. For example, a 50% subsidy was available in the matter of teachers' salaries in affiliated colleges. As regards the medium of instruction, he hoped that Universities would pursue a policy of caution and proceed slowly in switching over from English to the regional language. As for the criticism that many State Governments were not able to take advantage of the offer of subsidy by the Commission, he said that the Central Government could not help in this matter. He reminded the House that Education was not a first responsibility of the Centre. The Commission, he said, was an autonomous body. He suggested that the Commission should lay down higher standards for admission to

Colleges to avoid waste in the shape of large scale failures in examinations.

30-4-58 The Madras Educational Code Rules relating to recognition of schools and withdrawal thereof, have been amended. One of them states that recognition of schools soliciting foreign financial help in a way which might undermine the prestige of the country, might be refused or withdrawn by the Director with whom such authority rests.

30-4-58 According to Dr. Matthai, two languages, one regional and the other foreign, i.e., English, should be taught from very early stages. He suggested that all schools should be multi-purpose and that the pre-University course should be the last stage of secondary education. He added that regional languages might be the medium. Character and knowledge had to be kept as the objectives in mind throughout the course of education.

5-5-58 Inaugurating a Conference on Reading, Mr. Saiyidain stressed importance of fostering the reading habit. "We are not a nation of readers, and our traditional respect for books and knowledge has to be translated into love of reading for profit and pleasure," he said.

9-5-58 The Estimates Committee has suggested the constitution of an autonomous or semi-autonomous body consisting of prominent educationists for the formulation and administration of various scholarship schemes of the Union Ministry. It made particular reference to the great delay in the disbursement of scholarships which made the award less useful and timely. It also recommended the setting up of a machinery which would go into every complaint in the matter of administration of the scholarship scheme.

26-5-58 The Chief Minister of Andhra Pradesh gave an undertaking that the profits accruing from nationalisation of text books would not be diverted to the general funds, but would be wholly

utilised to improve the books and develop the schools.

28-5-58 The Kerala Government have issued a directive to all heads of educational institutions that none should be refused admission into schools under their care on any account. Additional accommodation could be provided in temporary sheds if need be.

x x x

The suggestion that all headmasters should get uniform pay was made at the seminar of headmasters held at Kodai. Other recommendations were that 1. more liberal grants should be paid, 2. regional languages must be taught by Pandits and English by trained graduates, and 3. greater freedom to headmasters in utilising special fees must be given.

5-6-58 The Government have extended the scheme of Provident Fund-cum-Insurance-cum-Pension to all categories of teachers in Secondary and Special Schools from 1-4-58.

(The only snag about the otherwise gracious act of the Government is why teachers who retired before 1-4-58 and after 1-4-55 on which date it was made applicable to certain categories of teachers should be victimised).

8-6-58. The Government of India have accepted the demand of the Delhi teachers to set up arbitration boards to settle disputes.

(The State Government ought therefore to find no difficulty in accepting such a demand from the teachers from this State).

10-6-58 It is not likely that the President would give his assent to the Kerala Education Bill minus those provisions which the Supreme Court has ruled to be *ultra vires*. So the entire bill in its amended form would have once again to be placed before the State legislature.

XLVIII Madras State Educational Conference

The Madras State Educational Conference began its 48th session at Palayamkottai on May 28th. The venue was the spacious auditorium of the St. Xavier's College. Over a thousand delegates attended the Conference from all over the State.

Welcome Address

After flag-hoisting by the President elect and a prayer-song by Sri S. Venkatachalam, the Welcome Address was delivered by Sri I. A. Chidambaram Pillai, Chairman of the Reception Committee and Secretary of the M.D.T. College Committee. He asked the Conference to consider whether all elementary schools should be converted into Basic ones and whether the integrated elementary course of seven years be brought into force in all the schools.

With regard to the phased grading of high schools into Higher Secondary Schools, he pointed out that pupils who passed the 11th standard would be allowed to go straight to the three-year degree course, while those who passed the 10th standard would have to pass the pre-university examination before going to the degree course. The pupils in the pre-university class would have to study subjects through the medium of English, while those of the 11th standard in the Higher Secondary Schools would learn their subjects through Tamil medium. This was unfair to the pre-university students.

He pleaded for teaching all non-language subjects in college classes in Tamil. He suggested that those managements of colleges which felt very strongly in favour of Tamil medium might make arrangements to give instruction in non-language subjects in Tamil, informing the University beforehand so as to enable it to prepare question-papers in Tamil. If half a dozen colleges made a move in the matter, others would follow.

Criticising the step of the Madras Government to nationalise the publication of text-books, he expressed the view that it would lead to indoctrination of the ideology of the ruling party and mental regimentation.

The upgrading of high schools into higher secondary schools, the starting of multi-purpose schools and the opening of different branches of study in the 3-year degree course involved a heavy outlay of capital and recurring expenditure. Unless Government and the University Grants Commission came forward with timely and substantial grants, it would not be possible for private managements to implement the reforms envisaged in the White Paper on Education.

Inaugural Address

Mr. P. T. Thanu Pillai, inaugurating the Conference, said it was the duty of the teaching profession to formulate their views on the various problems for the guidance of the legislators and Government.

The medium of instruction in colleges, Mr. Thanu Pillai stated, had to be viewed from an all-India point of view, taking into account the fact that our country was a multilingual one. If college education was to be imparted in the regional language in all areas, its implications had to be examined. It was stated that at present the students coming from high schools were finding it difficult to follow the teaching in colleges on account of the English medium. If English was properly taught according to the syllabus for eight years in the high school, the resultant knowledge should enable the students to follow the English medium in colleges. If they were not able to give this amount of training in the high schools, it was better that the teaching of English was abolished and the periods gained be devoted to other studies.

He was against making the pre-university course as the seventh form in higher secondary schools as proposed at present.

Regarding, the conditions of service for the teaching profession, he stated that the Central Government had taken the initiative for improving the pay-scales for college-teachers by offering 50 per cent of the extra expenditure. The other 50 per cent would be borne by State Government and management together. He hoped that something tangible could result.

Presidential Address

Sri G. R. Damodaran, in the course of his Presidential Address, said :

I rejoice to have been privileged to associate myself as President of this Conference at a time when you are celebrating the Golden Jubilee of the South India Teachers' Union. The Coimbatore District Teachers' Guild feels highly elated over this honour, particularly because, as some of you might know, the idea of constituting the Teachers' Union for Madras State had its origin at Coimbatore. It was the Rev. Theobald, the then Principal of Stanes' High School, Coimbatore, who first brought about the Coimbatore Teachers' Association into existence and suggested that a State-wide Union of Teachers should be organised in Madras on the lines of the National Union of Teachers in England. We have travelled far from that date and we have now the Union Minister for Culture and Scientific Research, Government of India—Prof. Humayun Kabir—to deliver the commemoration address of our Golden Jubilee of the S.I.T.U. and to inspire us on our march to its Centenary !!! During the past fifty years the S.I.T.U. has laboured for the cause of education and for teachers with a pioneering zeal. We all took forward to the celebration of the Golden Jubilee with great anticipation and pleasure.

As Swami Vivekananda says : Man-making must be our primary concern. Teachers are engineers working on human material, building men. It is the business

of the State and society to recognise this truth and treat its teachers, as engineers of men ought to be treated.

For some time now, languages have been in a state of ferment both in the country and within the curriculum in the schools. Uncertainty of clearly defined objectives of the relative places of English, Hindi and the Regional Language and their values, perhaps natural to the transitional situation in the country, has produced a linguistic tension among languages. As educationists, it is our business to approach this problem dispassionately, with utmost clarity of thought, giving no room for heat or bias. To me it appears that our main concern in education is the young men and women who enter the portals of our schools and colleges. In order that we may equip them to be functionally effective in a free and sovereign Republic, as equals among citizens of the different nations of the world, we should devise ways and means to equip them with upto-date knowledge in all kinds of study. If this view is accepted the corollary would be that language is just a tool. It is a medium of communication and a vehicle of thought. As educators, it is our duty to keep this medium as transparent as possible, so that no student feels it difficult to get that knowledge. In order to enable our young men and women to take their place of pride alongside with scientists and inventors of the world, we should train them quite intensively in the proper use of the international language, English, which is functioning as the key to-day to the mysteries of modern science and technology for us. I plead therefore for a greater emphasis on the teaching of English in secondary schools and colleges as well. I am constrained to stress this, because, of late, there has been drastic fall in the standard of English due to apathy, indifference and animosity cultivated against this most useful tool.

At present, controversy centres round the medium of instruction to be adopted in colleges. I am firmly of opinion that

creative thinking is possible only in one's own mother-tongue and the level of a nation's civilisation may be measured in terms of its creative thought and creative work. Therefore I am firmly convinced that Tamil should be the medium of instruction in colleges in our State.

At the moment we should set priority on the acquisition of knowledge with greatest economy of time, and therefore we need not insist on purity of language while translating scientific books into Tamil. Let us preserve the sanctity of Tamil language; but let us not restrain its growth as it seeks to enrich itself with vitality and vigour. Wherever our own language could provide the concept and terminology in its pure form, let us adopt it. But when this is proving to be too difficult and too time-consuming, let us not hesitate to transliterate words for the time being.

A research study was made to find the prestige of teachers as compared with 17 other occupations in Indiana University, U.S.A., and the elementary school teacher was ranked the 7th in the list. A similar research was made in India with 1,200 school leavers. Only 7.5% opted for teaching as a profession. This indirectly proves the esteem in which this profession is held. In another investigation college students were asked to rank in order of preference eight of the occupations they would like to take up out of a list of 25. Not a single male student voted for school teaching as the first choice.

Having drawn your attention to the status of teachers, I would like to place before you a comparative picture of the living conditions of teachers obtaining in different parts of the world. The report of the International Team on Teachers and Curriculum states :—'We find startling disparities if we compare Indian and Western teacher salary needs. In Western Europe and the United States, the teacher receives enough to supply him and his family with the necessities of life; teachers are adequately nourished, clothed and housed, and they generally have

provision both for sickness and old age. Their economic status is, in short, equal to or not far below that of other public employees with similar qualifications.' In France, the primary teacher from the salary point of view is on a level with Secretaries of Administration of Ministry or Army Officers of the rank of Sub-Lt. to Captain. Prof. Humayun Kabir, the Chairman of the Indian Delegation which visited Soviet Russia, commenting on conditions of teachers in U.S.S.R., says : 'Salaries of teachers are more or less equal to those offered in other professions to persons of comparable qualifications'. In U.S.A. the average earnings of a worker in over-alls who lives in rented quarters, employs no domestic servants, but is normally clothed and fed, amounts to an average which exceeds the income of the average teacher by more than 1½th. This is the reason why most of the teachers have now gone into other services. It is good to undertake a similar research to find out how many teachers in our State are compelled to desert the ranks of the profession for a similar cause.

However, it is heartening to find that our Government are endeavouring to elevate the conditions of the teacher. We ought to welcome most heartily the recent statement by the Hon'ble Minister, Sri C. Subramaniam, extending the pension scheme to all teachers in the High Schools including Oriental, Anglo-Indian and special schools with effect from 1st April, 1958. We pay our unqualified tribute to the Government for being the first State in the whole of India to institute the pension scheme. But it is strange that even among teachers caste is being created. It is observed that teachers of affiliated colleges who also belong to the profession should be singled out as being not worthy to enjoy this privilege. The benefits of pension schemes may also be extended to the teachers in colleges.

In recent past, glaring instances of the lack of security of tenure of teachers have been brought to light. It is

particularly true of those employed under private agencies. We ought to plead for Arbitration Boards or Committees in which responsible representatives of the S.I.T.U. should be included along with representatives of the Management and the Government.

In comparison with other countries, it is unfortunate that we are made to retire at the young age of 55. We may note that in Australia retirement age is 65 and in England teachers retire after 60. In U.S.S.R. the most interesting fact is that men teachers who desire to continue service after 60, and women teachers after 55 draw the salary due at the time of retirement in addition to the whole pension which amounts to 40% of the original salary. This he can continue to do even up to a very advanced stage. While such recognition exists for teachers in other parts of the world, when our teachers retire at 55, if they wish to be reappointed, very often they are placed on the initial salary in the grade.

I am not unaware of the sincere and commendable efforts taken by the Ministry of Education at the Centre and at Madras to improve the lot of teachers in some direction or other. Only a fortnight ago an announcement was made by our State Ministry extending to children of Secondary School teachers full remission of school fees in Forms IV to VI along with children of Non-gazetted Officers. This recognition of parity between N.G.Os. and the teachers of Secondary and Primary schools is a significant step in the right direction for which we heartily applaud our Minister for Education. I hope that this parity would be extended in other spheres also like free medical aid, house rent allowance, etc. Our Minister has been of late making such welcome gift announcements now and then. We hope that these would grow more frequent in days to come!

The Universities have extended the privilege to the teachers to avail themselves of the higher education and have exempted them from attendance in colleges. Very few have availed themselves of the benefit. I would like to exhort all teachers to be concerned about their academic progress so that they may become more and more professionally competent. This is all the more necessary because the present schools are soon to be upgraded as Higher Secondary School with an additional 11th Standard requiring men and women on the staff with higher qualifications.

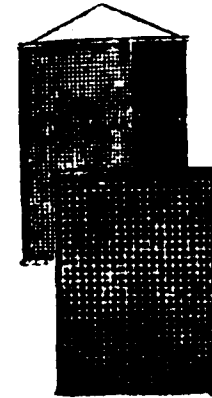
We ought to produce first rate scientists who would refuse to be monsters; first rate statesmen who would refuse to massacre; first rate technicians who would not long to play with the trigger; and first rate physicists who would not be toying with bombs. In creating this type of synthesis by blending up-to-date scientific knowledge on the one hand with philosophic poise on the other, we might produce a Nation that has the best of both the East and the West. This is our exclusive prerogative and privilege.

Messages

Mr. T. V. Arumugam read the messages received on the occasion from Dr. Rajendra Prasad, Dr. A. Lakshmanaswami Mudaliar, Vice-Chancellor, Madras University, Mr. C. Subramaniam, Mr. M. Bhaktavatsalam and Mrs. Lourdhammal Simon, Madras Ministers, and Mr. T. S. Avinashilingam Chettiar, former Education Minister of Madras, Rev. Fr. Mathias, Archbishop of Madras, and Mr. N. D. Sundaravadivelu, Director of Public Instruction, Madras.

(To be continued)

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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?"

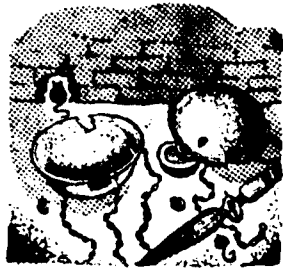
"If mice can eat iron scales weighing 250 seers, surely a hawk can carry off a boy of fifteen. Listen to me, Lakshman! If you want your son, give me my scales".

Natuka got his scales.

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