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॥ उद्धरेदात्मनात्मानम् ॥—The Gita

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XXVIII SOUTH INDIAN EDUCATION WEEK

*Inaugural Address by His Grace The Most Revd. DR. LOUIS MATHIAS
Archbishop of Madras.*

Your kind invitation asking me to preside at this XXVIII South Indian Education Week gives me a two-fold pleasure. Firstly, education and educationalists have always been a matter of prime interest and importance to the Catholic Hierarchy. Indeed, the history of the Catholic Church, is the history of the advance and spread of scientific thought in every corner of the world. Secondly, your Union and especially the Madras Teachers' Guild working as it does in the City of Madras, must of necessity be most dear to me, because as we Catholics say, each Bishop and Archbishop is wedded to his See, and my "wedded See" is the City of Madras. If then, the welfare of my See must be my first concern, surely, then, your association which is devoted also to the educational welfare of this city, must be of deep interest to me.

The Annual General Meeting of every association is a time for stock-taking and for planning new ways and means to achieve the objects and aim of the association. There is no need for me to go into the detailed working of your Union, nor shall I deal at length with the central theme chosen for discussion during the week this year i.e. Educational Pattern — Study of Culture of Nations. It would require too long a speech to give a complete idea of the well chosen subject. I find also

that the theme has been well summarised in the booklet published by the Central Education Week Committee. Further, the subject will be thoroughly discussed by the various speakers.

My contribution this evening will limit itself to placing before you a few thoughts on the cultural past of this country, and the impact made upon this culture by the spread of knowledge coming from other countries.

It is common knowledge that in the educational field, India's heritage is both ancient and precious. It is ancient because those of us who are acquainted with the history of ancient India, know well enough that the professional educationalists, like our educational institutions date back to the dim and distant past. In fact, if ancient India took pride in anything, it was in the person and work of that much admired person, the Guru, both in the family and even in the village school. Even today this almost legendary figure of ancient India is the source of inspiration to many a modern educationalist. Who was he and how did he win this high prestige and renown? As learning is reckoned today, perhaps, the ancient Gururji, would be considered the most ignorant of teachers. Indeed, more often than not, he possessed no academic degree as we know it today,

and his academic effort was usually limited to the teaching of the three R's. Yet, those among us who realise that education in the true sense of the term goes far beyond the mere teaching of the three R's, will appreciate the depth of the knowledge of the ancient Guru, when we remember that he was, in most cases, to every pupil, a friend, philosopher and guide. He taught the young not only to read and write, but what is of immeasurably greater worth, a way of life which made for true greatness.

This is, perhaps, the most precious heritage of our country in the educational field. This is the cultural heritage which despite the advance of modern western culture, we must defend with all our power. This is the heritage which must lay the foundation of all true social progress and scientific advancement. Unless our educationalists and national leaders realise the importance of this heritage, there is a grave danger that our modern systems of education, instead of working for the human betterment of our country, will bring ruin and disaster to our land.

Even a superficial analysis of our ancient educational systems represented by our Gururji, reveals that they were established on a few fundamental principles which rendered them not only immediately effective but of lasting value. It is no exaggeration to say that the first emphasis, in these systems, was on spiritual values. The discipline of the body and mind was held in high esteem. Man was conceived as a being destined to serve God and his fellowmen. From this followed the emphasis on a respect of all authority, tolerance and brotherly love. The success of the Guru flowed from the fact, that he displayed, in most cases, a complete lack of materialistic ambition. And, therefore, by

word and example, he led the young confided to his care, to give greater value to the things of the spirit. These ancient teachers of our country did not equate material wealth with true greatness. This, perhaps, explains why the greatest among them, though commanding high respect in the society of their day, usually lived in the poorest of circumstances and died as they had lived. In short, materialism, whether in their teaching or in their lives was completely absent. Is it any wonder then, that the culture and traditions built on such an attitude was also free from the stain of materialism?

This is our ancient culture built by far-sighted men and women of the past. This is the heritage which every educationalist in the country is called upon to defend today. Surely, India cannot afford to refuse the advance of scientific, technological know-how and the economic progress imported from other lands, but at the same time she cannot, on pain of death, wipe out her cultural heritage. Let us not make the mistake of believing that mere technology and economic development constitute true human progress. Unfortunately, this is the danger of our times. The great emphasis laid on the need of material progress endangers our spiritual heritage. Our real task, today, is to use material progress in the framework of our spiritual heritage. This is, indeed, a task worthy of every teacher in the country. No one will deny that it is not easy; but that on its success depends the life or death of our country is equally undeniable. Let us bend ourselves to this task, and despite immense difficulties, keep high our noble cultural traditions born of eternal values and on which alone will be founded the greatness of this ancient land.

MAHATMA GANDHI'S VISION OF EDUCATION IN FREE INDIA

By K. S. RAMASWAMI SASTRI

In matters of education we must welcome all languages and cultures but should not allow them to emasculate and destroy our languages and our cultures. Mahatma Gandhi says: "I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.... I would not have a single Indian to forget, neglect or be ashamed of his mother-tongue, or to feel that he or she cannot think or express the best thoughts on his or her own vernacular..... All these (best books) in the modern western languages, should be made available for our common people and that can only be done if our own learned men will undertake to translate them for us in our own languages."

Education at home is as important as education in the school. The love for liberty and self-respect should be implanted in the minds of the children even at home and should be intensified in the schools and colleges. Gandhiji says: "Where a choice has to be made between liberty and learning who will not say that the former has to be preferred a thousand times to the latter?"

Gandhiji insisted also on national education, that is, the imparting of our heritage or our culture through our languages by our teachers. The preceding generations neglected the mother-tongue and made English the vehicle of their thought. He says: "In the national institution we strive to correct the pernicious practice". The New Education must be related to our environment and rooted in the cul-

ture of our people. It must attend to the discipline of the hand and the heart as to those of the head. The youth must not be merely imitative but should have initiative. Real freedom goes with discipline and humility. Gandhiji says: "Unbridled license is a sign of vulgarity injurious alike to self and one's neighbours."

Education must intensify our love of service based on the concepts of the Fatherhood of God and the Brotherhood of Man. We must not merely impart text-book learning or ill-assorted bits of knowledge. The youth must realise the importance of self-reliance and manual labour. Some time must be spent by them in gardening and cultivation. What is urgent is integrated education leading to the all-round development of the youth.

All this demands basic, that is, craft-centred elementary education. Education, both elementary and secondary, must be through the regional language. In course of time the collegiate education also must be through the regional language. Gandhiji said at the Banaras Hindu University: "I am hoping that this University will see to it that the youths who come to it will receive their instruction through the medium of their vernaculars. Our language is the reflection of ourselves, and if you tell me that our languages are too poor to express the best thought, then I say that the sooner we are wiped out of existence the better for us. Is there a man who dreams that English can ever become the national language for India? Every Indian youth, because he reached his knowledge through the English language, lost at least six precious years of life.... The

charge against us is that we have no initiative. How can we have any if we are to devote the precious year of life to the mastery of a foreign tongue? We fail in this attempt also..... The foreign medium has caused brain fag, put an undue strain upon the nerves of our children, made them crammers and imitators, unfitted them for original work and thought, and disabled them for filtering their learning to the family or the masses. The foreign medium has made our children practically foreigners in their own land. That is the greatest tragedy of the existing system." (*Young India*, 1-9-1921). "I must cling to my mother tongue as to my mother's breast, in spite of its shortcomings. It alone can give me the life-giving milk." (*Harijan*, 25-8-1946).

Gandhiji taught also that Hindi — Hindustani — should be the national language and that it and the regional languages should complement each other and not supplant each other. He was against the Roman Script being used in the place of the Nagari and Urdu scripts. He says: I know this tussle between English and Hindi is almost an eternal tussle. English is today admittedly the world language. I would therefore accord it a place as a second, optional language, not in the school but in the university

course Russia has achieved all her scientific progress without English. It is our mental slavery that makes us feel that we cannot do without English. I can never subscribe to that defeatist creed." (*Harijan*, 25-8-1946).

Gandhiji stood also for a liberal and tolerant religious education. He says: "India will never be Godless. Rank Atheism can never flourish in this land." Truth and Ahimsa are the breath of our nostrils. He also says: "A curriculum of religious instruction should include a study of the tenets of faiths other than one's own..... The students should be trained to cultivate the habit of understanding and appreciating the doctrines of various great religions of the world in a spirit of reverence and broad-minded tolerance..... This study of other religions besides one's own will give one a grasp of the rock-bottom unity of all religions and afford a glimpse also of that universal and absolute truth which lies beyond the 'dust of creeds and faiths'... In this respect religion stands on the same footing as culture. Just as preservation of one's own culture does not mean contempt for that of others, but requires assimilation of the best that there may be in all the other cultures, even so should be the case with religion." (*Young India*, 6-12-1928).

INDIAN EDUCATION THROUGH THE AGES

(Continued from October issue)

DR. V. N. SHARMA, Ph.D. (Heidelberg)

III

Centres of Learning and Academies :

Since the inauguration of New Renaissance in the seventh century, Indian Education and Culture maintained its ancient cosmopolitan character (*Sahanaiva*) and the educational picture preserved for us in the works of Kalidasa, Bhavabhuti, Bana, the world-renowned poets of these times gives us some idea of the state of learning and scholarship. Indian learning maintained the old scheme of subjects, a comprehensive one in any scheme of educational plan, even though there was bigotry and narrowness here and there among the scholars. Kalidasa shows in his plays and poems to what an extent in his times Indian culture continued, its broadbased and many-sided aspects and warns the orthodox to honour old tradition. "Exclusiveness leads to extinction of culture and the nation itself" (*Malavikagni Mitra* I Act of Kalidasa). "Things old are not always good, nor things new rejectable for that reason alone". As we see from many records available of these times, India maintained and preserved her contact with all parts of the world of culture and educational organisations. The Travels of Sankara and other religious teachers give us vast information of this broadcast of culture in each and every corner of the Indian continent. India stuck up to her ancient saying (*Aryokti*) "The wise ones of a country, the good and learned, are the touch-stones of true worth. None but a fool is carried away by the inconsiderate opinions of others." All schools of thought encouraged wide travel, scholarship and, if necessary,

adoption of all things best even from other lands, to enrich Indian life and culture.

A new feature this renaissance gave us is the wandering scholar, and the special order which took up travel, as its religious duty to come into contact with people of other lands, types and schools: a heritage these times acquired both from the pre-Buddhist Period and from the Buddhist organisation.

On account of their constant wandering they were known as *Parivrajakas*. They taught the advanced youths of the land who sought them. They were also consulted on matters of high politics by princes, as we read in the fragments of *Magasthenes*. Some of them were old politicians who had, in the plenitude of youth and vigour, borne the heat and burden of administration and who dedicated the evening of their life to literary leisure. There were, besides these, the wandering minstrels, *sadhus*, *vairagis*, *pandarams* etc., the repositories of ancient traditions who instructed as well as amused the multitudes by musical recitals from the treasury of *Itihasa* (Epics) and *Puranas* (Traditional stories).

Hiouen Chwang in his travels met many of these scholars and *Ministrels* and was very much struck with the knowledge these men accumulated by constant travel and the treasure of wisdom they imparted to people at large. "They held it an honour to know the truth and no disgrace to be poor and destitute" (*Hiouen Chwang* I. P. 162). It was the injunction of their order not to stay for more than

three days in a particular locality "so that the same village might not feel the economic pinch of hospitality."

Further the different agencies of popular education as well as the local colleges and schools that arose in these times, the Agrahara, Brahmapuri, Parishad, Mathers and other innumerable centres of culture had their origin from this new renaissance itself. Learning "gives humility, through humility or modesty one attains wealth, through wealth religion, through religion happiness and fame" (Bharthruhari Subhashita). As another writer put it, learning leads to 'vinyam' (vision in humility and largeness of heart). This order of learning continued even in the Muhammadan Period as we see in later records.

We hear of many other University centres during this period from the travels of Sri Sankara Charya. He mentions many centres which he visited; among them we see Kashmir, Benares, as principal seats of Sanskrit Culture. Ujjain was the Greenwich of ancient India, where special facilities were provided for the study of astronomy and astrology. He mentions a town in Nepal where scholars enjoyed royal patronage. Kanauj was well-known for the Vedic Culture and Navadvipa in Bengal was the centre of Indian learning especially in grammar and other subjects allied to that. In South India he mentions Kanchi (Modern Conjeevaram) as a famous and ancient centre of learning. He also mentions Chidambaram, Tirupati and Srirangam, Kumbakonam, Madurai, Tirumavai (in Malabar) and Trichur. All these centres specialised in studies of classical nature (Sankara Digwijaya).

Ujjain :

Ujjain was a great centre of learning for many centuries. Bana speaks of Ujjain as a place of large bazaars (streets), painted halls, heaps of gold and rubies, halls of assembly and con-

gregations of connoisseurs of all arts" (Harsha Charita P. 192, Bombay Ed.) ; its people "courteous and truthful, pleasant and intellectual, humorous, spotless in attire, skilled in foreign languages, clever at subtleties of speech, versed in stories and masters in arts". It was also the centre of the artists and exponents of the Kaals (Ksemadrakals Vilasa). Many royal princes supported the centre with their munificent endowments and annual grants and, among them, King Vikramaditya was known throughout the land for his royal patronage. It had opened its doors for the study of the Jyotisha sciences (Astronomy) and its observatories were well-known in those days throughout the world for their efficiency as well as accuracy. There was also ample provision for the study of fine arts such as music, dancing and painting (Sringara kalas).

Navadvipa :

Navadvipa was a town about 70 miles north of Calcutta on the banks of the Bhagirathi. It was a great centre of learning and the course of studies included the Vedas, Vedangas, the six Darsanas, the Purva and Uttaramamsa, Yoga and Logic. Sri Sishir Kumar Ghose in his famous "Lord Gauranga" tells us that one absorbing idea of all the citizens of the place was the acquisition of knowledge. The old and young, men and women, among the highest classes in particular, were constantly engaged in intellectual pursuits, as if there was no other business in the world. It was said that to those people, wealth, politics, wars, pleasures and amusements which their fellow-towns-people in other parts took great pride to uphold had no attraction. Fighting they abhorred as being the occupation of beasts of prey and unworthy of human beings. Gratification of senses, they knew, debased the soul, and they had so much aversion for sensual pleasures that no liquor shop was permitted to be established in the precincts of the town. In the opinion of the citizens, man was

born to acquire knowledge which was the end and aim of human life. The student was the only being who could claim the title of man. Their intense devotion to learning gave a peculiar character to the town, distinguishing it from any other city in the world.

Students gathered everywhere. They filled the market place, the streets, the bathing ghats and the strand. They assembled in thousands at every convenient spot to hold literary discussions. While walking they talked on literary subjects. Literary tournaments were held every day at the Ghat (bank) of the river. And so earnest were the combatants that some times these tournaments ended in free fights and the defeated parties had to swim across to the other bank of the river to save themselves. In each street there were colleges and each college contained hundreds of students and some times thousands. Each student held a book in his left hand that being his distinguishing badge to mark him out from others. It was his ornament, his friend and his strength which, we are told, secured for him respectful attention everywhere.

Says Thakur Brindavan himself, a citizen, a student, and an eye-witness to these daily scenes of the town, "Thousands every day came to the city from all parts of India, some to begin and some to finish their education and thousands left every day after having obtained their diplomas." (Chaitanya Bhagavata).

The cream of learning one could find in the professional ranks of the colleges. We hear many stories mentioned of the professors of the place. Vasudeva Sarvabhuama "was a brilliant scholar who became proficient in all branches of Sanskrit learning. He had the misfortune of vanquishing his Mithila Teacher in the course of an argument with the result that all his palm-leaf manuscripts containing grammar, Nyaya and other sciences and

the Darsanas were forcibly taken away and he was ignominiously expelled from Mithila, the Mithila professors viewing that they would never again admit any scholar from Bengal. Vasudeva carried all his learning on the indelible tablet of his memory and established his own college at Navadvipa" (N. N. Gupta : on Vidyapati Modern Review, March 1928).

The standard of learning in Nyaya was not up-to-date at Navadvipa. The University of Mithila was the only happy possessor of a text of Philosophy and refused to allow it to be copied for the benefit of another university. So another professor went there as a student and learnt the whole text-book by heart; returning to his own place later on, he set up a first-rate college for the study of Nyaya in the place of the unsatisfactory one existing until then. (Annie Besant : Higher Education in India, p. 5).

Navadvipa was noted for its learning and scholarship till the end of the last century. Prof. Cowell, the famous editor of many Sanskrit and Pali texts in English and the Principal of the Government College at Calcutta, visited the colleges of Navadvipa in the year 1867 in his capacity as the Inspector of Sanskrit Colleges and gives us his impressions of the different colleges he visited. "I could not help looking at these unpretending halls with a deep interest, as I thought of the Pandits lecturing there to generation after generation of eager, inquisitive minds. Seated on the floor with his 'Corona' of listening pupils round him, the teacher expatiates on those refinements of infinitesimal logic which make a European's brain dizzy to think of, but whose labyrinth a trained Nadiya (Navadvipa student) will thread with unfaltering precision. I noticed during my visit middle aged and even grey haired men among the students." (Nadia Gazetteer, Pp. 180, 1810).

As late as 1908, we find there were

nearly 30 colleges and 250 pupils studying and each college specialising a single subject in the field of Sanskrit lore and teaching in the ancient method. (William Ward: A View of the Hindus II. 483).

THE SANGHAM

South India for a number of centuries developed an academy known as "SANGHAM" for the propagation of Dravidian Culture in its earlier days and for the Aryanisation of the Southern parts, at a later stage, with its unique Dravidian imagination, intellect and genius.

The ancient sage Agastya is said to have been its founder and director for many decades. It is said there existed three Sanghams and Rishi Agastya guided the activities of the first two Sanghams and the Tamil language is indebted to him for its grammar. He was also the first to introduce the science of Medicine among the South Indian Dravidians. (M. Srinivasa Iyyengar: Tamil Studies p. 237).

The age of Agastya from the available records cannot be earlier than the 5th. or 6th century B.C. The Manual of the Administration of the Madras Presidency puts the meeting of Sri Rama Chandra with the Rishi Agastya at 2000 B.C. and mentions his influence over an early Pandyan King, Kulasekara, who ruled over Madura in those days. Agastya was a Brahmin of North India and led the first colony of Aryan Brahmins which settled in the southernmost part of South India. So we can without any hesitation say that the Sangham might have been founded at least a thousand years before Christ.

The Tamil word "Sangham" is similar to the Sanskrit 'Sangha' and the latter ordinarily means no more than an assembly. But the Sangham, however, means a body of scholars of

recognised worth and standing in the world of letters, who were maintained by the contemporary kings and constituted themselves a board before whom every work seeking recognition had to be read. It is only when this body as a whole signified its approval that the work could go forth into the world as a Sangham work. Its function was, so far as we can trace from all the available records, to set a standard of excellence for works which aspired to the dignity of Sangham works. (S. Krishnaswami Iyyengar: How learning was honoured among the Ancient Hindus. Jan. 1922, Calcutta Review). It did much by setting an example of good style and raised the general standard of writing. It also attempted to restrict the free growth of the language by composing grammar and dictionaries and to fix the rules of prosody and rhetoric. Its literature was predominantly religious in character. It is said that Rishi Agastya contributed a lion's share to the literature and many existing works in Tamil on Chemistry, Physiology and Medicine are attributed to him.

The Sangha, as the highest honour, tied round the head of a scholar a fillet like the laurel crown of Greece and placed him on a platform supported on poles (Pallaki) and caused him to be borne on the shoulders of men of learning, some times a king among them.

The stimulus given by the Sangha to the world of letters took one of two forms: Titles of honour and Gifts of money. Among the titles bestowed were "Doctor", "Professor" and Prince of Poets".

The Sangha did not meet often as we find in other literary academies elsewhere in India but met only whenever summoned. Narkkiran tells us that there were 546 scholars in the Sangha as members carrying on its work in different parts of the land.

Lodgings were provided for all teachers and scholars working at the headquarters in Madura, the houses provided for them "were on the eastern side of the city". (Silappadikaram 8. II. Verses 191, 192). The Sangha had placed the stamp of approval on 4,449 works. It had the patronage of 989 kings, of whom seven were also poets and scholars of high eminence.

It is said a sort of shorthand, similar to the modern one, was introduced by the Sangha and was used by the reporters at the gatherings of the Sangha. All those who sought its imprimatur had to read their work before it. "Moved by some undesirable feeling, they arranged to have reporters concealed in the hall, where a poet was to recite his poem, and would claim certificate from them. The reporters took down the poem verbatim, and when the time came for decision they said that the poem was not original and produced their verbatim copy. The fraud was exposed by a poet Idai Kadar who went to the Sangham with the Poet Tiruvalluvar, author of the Kural, and the Poetess Avvai. The poet-saint introduced into his poem words imitating the cries of birds and beasts. The reporters could not take them down and thus the fraud was exposed." The poem still exists, and is entitled Oosi-muri, Oosi meaning stylus and Muri—breaking; breaking the reporters' stylus. The Tamil word for a shorthand writer is Oli (sound), Yelluto (Letter) Alan (Writer) but the reporters had no signs for the animal cries. (Shorthand in Ancient India by R. Krishnaswami Rao Bhonsle. South Indian Research, Dec. 1923 Pp. 12, 13).

After the disappearance of the first Sangha, the second Sangha was organised at Kapatapuram and was patronised by five royal poets and 54 other kings of the day. It contained, we are told, 55 scholars of eminence and the Sangha passed 3,700 works of eminent poets and was practically a continuation of the first Sangha, as it followed all its methods.

The Third Sangha, which followed the first two, at a later date, was well known in all lands for its propagation of Aryan Culture in the south and many records have been preserved for us which give us some idea of its various activities. It had its headquarters in Uttara Madura and was presided over by Nikkarar. 49 kings patronised its work and many thousands of princes and chieftains as well as rich men of the day were among its other patrons and supporters with their generous grants and gifts. Further, the Sangha convened from time to time conferences and gatherings of learned men of the day to adjudge the literary excellence of works submitted to it for criticism and to set the standard in style etc. It gave its imprimatur to the works of 449 poets. It is said that this Sangha was responsible to a great extent to make Indian Culture in South India cosmopolitan and free from narrow sectarian and local influences. Kural, one of its approved works, is still read by all in the Tamil land and is considered the Bible of Indian Culture. "There is no hate of things foreign, but a very noble appreciation of works of Sanskrit poets and of learned men from other parts who were devoting their time to culture and religion" (Venkateswara: Indian through the ages I. 245-46).

From various literary works produced during the life of the Sangha we see that the literary structure of works, unlike in the past, was built upon Sanskrit tradition and directly borrowed to some extent from Sanskrit sources as well. The Sangha works to some extent differ from the Aryan but their originality lay in adapting all things best from Sanskrit and other sources and giving it a new form and a new character.

Learned Societies and Communities:

Ancient teachers considered it the Dharma of every scholar that could be

spared by his preceptor to come back to his home and settle down among his relatives and co-citizens in the countryside and offer his learning to the people at large.

The village assemblies and the state provided all possible facilities to such scholars in their respective localities and thus made them carry on their yeomen work unhindered. Many inscriptions and copper plates of the earlier ages and in particular of the Hindu Renaissance and the middle ages throw much light on this aspect.

We find that in South India these learned societies as agencies of culture played a greater part than in the north and the Epigraphical Department of the Madras Government have preserved for us many records of these agencies in their annual reports. Moreover the Classical Texts of the middle ages have preserved many interesting narratives as well.

From all sources we find that these agencies did pioneer work for many centuries and in some parts even today we find the continuity of some of these institutions.

Agrahara :

The Agrahara was a village settlement endowed by kings and princes of the day to learned Brahmins who gathered round them a community of students and others who had a desire to lead an ideal life serving their neighbours. We hear of a teacher, known in his day, Stanakundur, settled with thirty-two Brahmin families in a new village founded by the State for his work. He and the other families thus settled taught the people. (Epi. Carnatika, VII. P. 178.)

A village was endowed as an Agrahara to six Brahmin families for supporting ascetic teachers and their students. (Ep. Indica, III pp. 130-134).

Brahmapuri :

There are some settlements of the learned in the quiet parts of towns and cities, specially founded either by the local communities or by the State for a similar purpose. These are known as Brahmapuri. An inscription mentions of such a Brahmapuri in a town. "38 families took their residence in this town holding aloft the torch of learning, attaining high excellence in linguistics and letters." (Inscription No. 144 Madras Epi. Report for 1913.)

These Brahmapuris were the support of many poets, disputants, orators and learned people. There were regular discussions held at frequent intervals. An inscription of Kubja Vishnu Vardhana mentions about "youths eloquent at discussions, who were honoured by the chief people of the locality." (Ep. Indi, V. II. 27, 28). "Such discussions were liberally patronised by kings and nobles of the Kadamba." (Fleet: Carnatika Inscriptions No. 37 1-2).

Ghatika :

There were also opportunities in all small villages for the sons of different classes and castes who had an earnest desire to prosecute higher studies in different branches of learning without dislocating their daily work. These were to some extent similar to the People's Colleges in Modern Europe. These 'Ghatikas' were richly endowed both by the local assemblies and the kings. The Ghatikas played a great part for many centuries in bringing higher learning to the homes of the small localities.

The Ghatika at Kanchipura was well known in its day for its high standard of teaching. Mayura Sarman was its head and he had to abandon the institution when the princes of another province overthrew the king of Kanchi. This was a time-honoured institution under many ruling classes.

Seeing the calamity fallen on his institution, Mayura Sarman seemed to have said "Alas, though we work even so hard, the final results of Brahmanical learning depend for their realisation on the mood of the Kshatriyas (Warrior classes)". This institution had contact with all schools of learning and we hear often debates and discussions arranged in all topics of the day. The standard set by this Ghatika was so high that we hear, even reputed scholars of other places had to come here to complete their studies under the guidance of Mayura Sarman.

Another record of a Pallava king mentions of a Ghatika which played a meritorious part in his time. This institution provided courses in all sacred and secular studies. All the four Vedas were discussed and their injunctions were explained in the Ghatika. The king had great respect and attachment to the Brahmin Professors of the place. (South Indian Inscriptions II. Pp. 349, 356).

In the code of Manu there is also a mention of this institution and we can conclude from this, that the Ghatika had its origin in the early ages. (Vedic institutions of old. Manu III. 254).

Bhatta Vritti :

There were some scholars who settled down in the countryside as ordinary house-holders. It was their duty to teach as well to continue their own branches of studies. For their work, the State set apart some lands and revenues. Such scholars were exempted from taxation and other levies of the state. (South Indian Inscriptions I. P. 91).

King Govinda of Rastrakuta (early 10th century A.D.) made a grant of 12 Gadyanam as special bursary for study and teaching. (Epic Indica XIII. P. 327). A record of Aditya II of the 9th century mentions of a special grant of land as Bhatta Vritti for expound-

ing a science (Prabhakaram) at Kumbakonam. (South Indian Inscriptions III No. 200, 283 of 1911). A Nellore inscription mentions of a grant of land for a Brahmin for propagating cultural work in a locality (Nellore No. 615). Endowments were also made to institutions of a sacred character where ancient learning was preserved and comforts provided for those who had no fixed habitations. (Fleet: Sanscrit and old Canarese Inscriptions No. 21, 22, 37). A king at Nasik in the second century A.D. granted an endowment for the ascetics who would keep their winter at Veluraka "without any distinction of sect or religion" and for the supply of clothing and medicines used for them. (Ep. Indi. VIII. No. 7)

Parishad :

From the most ancient times there existed in different parts of India settlements of learned men who gave instruction in all subjects of learning as well as advised the kings and princes on all points relating to the traditional customs and laws. The settlements of these learned ones had been the seats of learning from times immemorial.

All faculties of learning were represented in these places. Students from all parts flocked to these places. (R. C. Dutt. Civilisation in Ancient India, Vol. II, P. 163).

We hear that Svetaketu went to the settlement (Parishad) of the Panchasila for receiving instruction. King Pravahana Jabali was a member of Panchasila Parishad which he attended every day. (Brihad Up. VI. 2).

The Constitution of the Parishad is rather remarkable. Unlike other ancient educational institutions it gave full representation to the students on its council and took their full co-operation in the management in all spheres of its work. It was in vogue in

the Vedic Period, then known as "GOSHTO", a gathering of scholars who met for discussions. Manu and other writers give us full details as regards its constitution and work. The number of members on its Council ranged from three to twenty-one (Brahmins well versed in Philosophy, Theology and Law). (Max Muller : History of Sanscrit Literature, Pp. 128-132).

Manu preferred ten or at the most fourteen members on the Parishad : three experts, who knew completely the three Vedas, Specialists of Logic, Mimamsa Philosophy, Nirukta (Grammar and other allied subjects) and a member who was an expert in the Institutes of Law (Dharma Sastra). According to Gautama, representation in the Parishad was given to men who had completely studied the Vedas, who knew the different schools of Law and Customs (Dharma Sastra) besides others to represent other faculties. (Gautama Ch. 29). According to Bodhayana and Vasista representation was given to students of philosophy (Mimamsa), to those who were experts in the 'Angas' and those who recited the works on the Sacred Law. (Vasista III. Bodhayana I. i.) Representation was also given as times went on, to house-holders of good conduct.

In their plans of study and teaching their outlook was very broad and idealistic and took all the things best from other sources when they saw that they would enrich the genius of their ancient culture. Further we find that they were not mere teaching institutions ; their scope was more than that. They were communities of learned men taking part in all spheres of cultural and public life. Whenever there was a religious ceremony or sacrifice or a festival of some importance we see them invited to courts by the kings of the country who arranged many religious and literary discussions. In some cases they examined the stu-

dents who had finished their studies and who were ready to enter the world and in some cases they set a high standard in literary and cultural discussions.

Mat(h)a and Vidya-Pitas :

The Mat(h)a was more or less on the lines of the Buddhist Monastery organised for the propagation of Vedic Culture. Sankara was its founder and inspirer. It has an unbroken career, since its foundation in the Seventh Century A.D. At a later stage, other schools of religious thought founded similar institutions for the propagation of their principles and ideals. Nellore Inscription No. 525 mentions of many teachers working in one Matha : Dattatreya Swamīn, the excellent guru, was one of them. Many Mathas, as times went on, were founded by the kings and princes in honour of great teachers of their time. Even common people endowed such seats of learning. A Brahman lady founded a Matha at Tiruvayur. (Madras Ep. Report for 1912). Some times a prosperous Matha opened a branch. Isanadeva emigrated from Tiruvayur and founded a Matha with pupils at Kurungulam. (Madras Ep. No. 504 of 1909). Some times the founder of a new Matha was a pupil of one of the older ones. A lady, in honour of her teacher Isanadeva, founded a Matha at her dying husband's instructions. (Madras Ep. Insr. No. 119 of 1911). These Mathas played a great part as educational centres in the cultural life of India. Some Mathas specialised in some branches of learning and gave instruction to advanced students. The Kodiya Matha was the seat of instruction in the Vedas and Vedangas, the grammatical schools of Kumara, Panini and other writers of the six Darsanas, the Yoga Sastras, the eighteen puranas, Dharma Sastras, Kavya, Nataka and other sciences. This Matha was pre-eminently a religious institution : yet secular learning was imparted to students. Further it ministered to the wants of all sorts of

people coming to it from all countries and gave shelter to the oppressed, food and medicine to the poor and the sick. (Epigraphica Carnatika VII, Sk. 102).

In another inscription we read of an institution managed by a disciple of Sankara "who was pleasing students by daily gifts of food and expounding to them the treasure of the Vedanta." A donor and admirer of this scholar sets apart an endowment to cover the feeding of some hundred Brahmin students. (Epi. Indica Vol. XIII. No. 16).

Jains :

Along with the Hindu and Buddhist centres of culture, schools of Jains had also existed and played a great part in the cultural life of the land both in the south and in the north. Their institutions (Mathas) at Kaveripatnam, Uraiyur and Madura "taught the virtue of non-injury to beings and preached philosophy and religion". In their methods they followed the Buddhists, to bring home their religious ideal right to the homes of the people at large by lectures, festivals, processions etc and many of their traditions are still followed for the propagation of popular education in different parts of India. Pattinappilai in his memorable work tells us that the men among the Jains were renowned for their learning and reputation. They put up flags inviting combatants to challenge their scholarship.

Royal Courts as Agencies of Culture :

Royal Courts in all ages convened assemblies of learned men of the land to set sound canons of taste and judgment on works produced by the authors of the day. Poets and scholars came to these gatherings to exhibit their literary talents and received honours and

gifts according to their merits. There were also "discussions on literature, music, dancing and other arts (Vatsyana : Kama sutras Bk. I Ch. V). Ancient writers enjoin on all men of scholarship and on men skilled in arts and crafts to lecture on those subjects and thus make themselves agreeable in such gatherings. Some describe the Halls of Discussion in the Royal Courts. (Rajasekara ; Kavya Mimansa).

There is a passage in a Buddhist text where scholars warn the kings "not to interfere much in discussions or show partiality on one side". And this text further shows us the way how in those times men of letters carried on their discussions in public. (Rhys Davids — Questions of King Milinda S.B.E. Series Vol. XXXV, P. 46).

The King said "Revered sir, will you discuss with me again ?" "If your Majesty will discuss as a scholar (Pandita) I will : but if you will discuss as a king, no". "How is it then that scholars discuss ?" When scholars talk a matter over with one another, there is a winding up and unravelling ; one or the other is convicted of error ; and he then acknowledges his mistake, distinctions are drawn as well as contradistinctions ; and yet thereby they are not angered. Thus do scholars, O King, discuss". "And how do kings discuss ?" "When a king discusses a matter, and he advances a point, if any one differs from him on that point, he is apt to fine him saying "Inflict such and such a punishment on that fellow", thus, your Majesty, do kings discuss". Very well, it is as a scholar, not as a king, that I will discuss. Let your reverence talk unreservedly as you would with a brother or a novice or lay disciple or even with a servant. Be not afraid".

SOME FACTS ABOUT VOCATIONAL GUIDANCE SERVICE IN SCHOOLS

By SHAMSUDDIN

Some may say that Employment Exchange, Social Welfare Clubs etc. may undertake this work. As compared to these agencies, schools are better fitted for this work. Schools can organise and carry out an adequate programme of vocational guidance. Schools get special advantages in this respect over the other agencies because, a large proportion of city children are found in schools. They are attending High Schools at the age of adolescence when Educational and Vocational choices are to be made. The School is in an enviable position for acquainting itself with the abilities, attainments, and dispositions of pupils. A student studies in a school for a number of years. As schools get a chance to observe them for a number of years, teachers can observe their interest in various fields, their aptitudes, hobbies etc.

It is easy for schools to collect information about pupils. A Cumulative Record card is a good means for this purpose. A Plea can be made that teachers are already over burdened and hence cannot find time to do this work. The solution for this is reduction of their work and recruitment of more teachers. Those who are interested in and are specially trained for this kind of work may be entrusted with this task. In the West, Educational programme is incomplete without vocational guidance. In order to carry out this there must be encouragement and facilities to work and there must be full co-operation of other social agencies viz. Employment exchange, youth service organisation, Y.M.C.A., Boy scouts etc. The vocational guidance department of a school should see that

a list of all possible co-operating agencies is prepared to work out a plan co-operatively. "If the school system rises to the responsibility in this matter, a well-founded and well-co-ordinated programme of guidance, which really meets the community needs, can be developed."

Vocational Guidance Programme in Secondary Schools:

Suppose a school wants to organise this programme, and the school has all personnel and other favourable conditions: Vocational guidance involves five kinds of services: occupational information service, personal data collecting service, counselling service, placement service and follow up service. As regards actual work of job analysis, it will be done by a Central Bureau and the results will be supplied to schools of vocational guidance. Maintenance of cumulative records will be of immense help. The class teacher may be in charge of maintaining this for each class. As regards counselling service, a school psychologist or an experienced teacher who has got special training in matters of counselling, should do this work. He must necessarily be a specially trained man in this branch. The duties of the counsellor should be to interview the candidate, to know his attitudes, personal problems and predominant interests, to call for the record forms and to gather information from a school psychologist who has conducted some tests.

These reports will be taken into consideration in addition to his own readings which he gets through interview, records etc. Persons concerned

should be invited to a conference and the matter discussed with regard to the recommendations to be made. These should be given in the form of a report. This should not be dogmatic. A few jobs where he would be successful should be suggested and the final choice should be made by the candidate.

A counsellor should not be satisfied by merely giving an advice. The responsibility of the guidance officer does not stop when he gives guidance. It is his duty to see that a candidate is placed in a job in accordance with his abilities. So one of the jobs of this service is to seek a suitable job for a candidate.

Similarly the primary purpose of any placement service is to collect information on opportunities to work and on persons who are ready to work and use it in such a fashion that the placement results. The functions of placement service should be to register applications by name or in person. If possible, interviews should also be held before application is actually registered. Application should include all relevant information of the candidate such as physical and mental capacities, personality data, references and recommendations. Vacancies should be notified to the placement service agency by the employer. These officers should recommend suitable candidates and the employer should select the candidate finally. In the West, placement is looked at as the public responsibility. This service is interested in the welfare of the individual.

Vocational guidance programme must have follow-up service to test the validity of vocational guidance procedure. A number of investigations have been conducted to test the validity of the vocational guidance service. By validity we mean that the persons who are advised, succeed in the job, that they are more efficient, give more satisfaction to the officer and are more contented than those who have entered jobs at variance with the re-

commendations of the vocational guidance service. Job satisfaction should be judged by the criteria of; efficiency, tenure to the employer and satisfaction to the employer.

Functions of State Bureau of Guidance:

One of the functions is to help the schools in organising vocational guidance programme. Success of this depends upon the validity of standardized tests for measuring general ability. So tests of Intelligence, Attainment and special abilities should be standardized by the State Bureau which should provide training facilities in counselling and guidance to the teachers of schools. Teachers should be trained in case-study; interview and administration of tests. It should also help the schools in maintaining the cumulative record forms and it would also provide training to the counsellors. It should also collect information about jobs and about placement agencies. The State Bureau will have four departments viz. Occupational Information Service, Testing Division, Records and Counselling Division and Placement and Follow-up Service Division. The Occupational Information Division would gather information in certain occupations and educational opportunities. It would prepare occupational information for use in schools. It would also supervise the teaching of this information in schools. Testing Division would standardize tests and train the selected teachers in administration, scoring and interpretation of individual and group tests. Records and Counselling Division would supervise the collection of educational and psychological personal data (Cumulative Record Card). It would train selected teachers in vocational counselling. It would also have supervision on the counselling service existing in the school system. Placement and Follow-up Division would provide placement service for all pupils under 21 years. It would handle students who are transferred to colleges. It would also help unemploy-

ment youth to make necessary adjustments (for those who are mentally unadjusted.)

Thus on the basis mentioned above, Vocational Guidance Service can be set up in Secondary Schools. The Prin-

cipal or Head Master would be the responsible administrative authority so that the Bureau may work under his supervision and control. The Principal would be the key man of the school Vocational Guidance Programme.

The Contribution of Home Economics to Social and Economic Progress through Expanding Careers

Paper presented by Mrs. B. Tara Bai, President, Home Science Association of India, for the International Congress of the Federation of Home Economics, Maryland, U.S.A. — July 23 to August 1, 1958.

Home-making has been the privilege and responsibility of woman from time immemorial. Man has been her partner to share part of her responsibility of the home but the major portion of it has always fallen on the woman who has taken it up with pride and pleasure. With the advent of time, the small family unit has grown into a community and the community into a nation. Science progressed and communication between one country and another became easy and quick, and today the whole world has been closely knit together in spite of the differences in the ideologies of men who are shaping the destinies of their respective countries. Swift transport, the wireless, telephone, telegraph and all the other modern modes have brought about a tremendous change in the outlook of men and women and any change for the better or the worse in any part of the world has had an impact on even the remotest corners of the earth. One noticeable change, though in a smaller measure, is the acceptance of home economics in the field of education.

In India, education in home economics through schools and colleges was almost unheard of about half a century ago. It never occurred either to educators or the elders that young women need to be taught all that goes into making of a good home outside the

home itself. It was believed that all this was imbibed by the young girl who lived in the joint family with the veteran grandmother, aunts, and mother. The responsibility of the wife and mother of those days was very light as compared to that of the young woman of today who has few elders in the home to guide her. The joint family of the olden days is fast disintegrating now, especially in the urban areas, and the family unit of today in many towns consists of only the parents and their children. The economic structure of the country housing problems, and dearth of employment in their native places, have made the perpetuation of large joint families impossible — especially amongst the educated class — and so the Indian girl has to be trained for running the home efficiently and keeping the family happy. These circumstances, as well as the general trend in the modern world, have brought home economics education to the forefront in the India of today. As a result, almost all the universities and high schools for girls in India have introduced home science in their curriculum.

Till very recently man was the bread winner and woman was concerned only with the home in middle-class families. Times, however, have changed. Those days of simple living have

become a remote past and one is faced with the struggle for existence, with the cost and standards of living steadily rising. Woman feels that the time has come for her to share the financial responsibilities of her father, husband, or son. She wants to work to add to the family income. She wants economic independence. She does not want to be a burden on anyone as her sister was a few decades ago. Unlike the women in the upper and middle classes the women in the working class and rural area work as hard as the men. The woman not only looks after her children and home but she helps in the sowing and reaping of the harvest in the villages. If she is a resident of the urban area, she works in the construction of buildings, roads and even bridges. It is not uncommon to find women carrying bricks and mortar in such areas. You also find her working in the mills and workshops managing the spinning and weaving machinery and doing all kinds of jobs that do not entail great physical strain.

In India of the late 19th Century few educated women took up any career beyond that of the wife or the mother. At the beginning of the 20th Century some of the educated girls took up professions but these were restricted to medicine, teaching, and nursing. But in the India of today, there are few professions that women cannot or will not enter.

The number of girls who are taking up careers is steadily rising, either because of necessity of adding to the family income or because of the dearth of trained people to meet the needs of the country. Educated women also feel the necessity of keeping themselves occupied outside their home. In a country where men a few years ago considered it a slur on their prestige to permit the wife to work for wages, it is quite common to see both the husband and wife working at their respective jobs at the present day.

This change was brought about as a result of the second World War and

the struggle for Independence. These two events changed the outlook and structure of society and women from the middle and upper classes started working side by side with men in all walks of life. The Constitution of India, which gives equal rights to women, also widened their scope of employment and more and more women started working in offices as administrators and executives.

The scope of home economics has fallen in stride with the age. Home economics education, though still in the adolescent stage in India, has opened up fresh avenues of employment in industry, research, interior decoration and such like careers apart from teaching. Home science, which was first introduced in education as a means for ensuring good health in the home, changed its objectives to some extent to meet the needs of the generation. With progress in education in the first and second Five Year Plans, the number of schools and colleges have increased steadily and home economics, which is termed home science in India, has had an important place in the curricula of these educational institutions. The demand for teachers is far greater than the supply. Food and allied industrial firms want home scientists for research and publicity; hospitals require dietitians; hostels need superintendents; businessmen want interior decorators; and the more adventurous home scientists have scope to start their own business in tailoring, laundry, and catering. So far very few women have taken to business although quite an appreciable number work in business firms. The time, however, will soon come when women will compete with men in the business world also.

Home economists have been found most suitable to work in the community projects that were launched in the first Five Year Plan. Very many young women are working in the Home Science Wings of the Project Centres

all over the country and many more are wanted in the fast developing villages. Home economists have great opportunities in the field of social work as they are equipped with the knowledge for helping the illiterate and uneducated women to have a healthier family and a happier home.

Home science as visualized today seems to have a bright future. The sphere, however, where the home scientist is in great demand is in the home. Young men have realised the value of training in home economics and are happy to share their future with young women who have been trained in the subject

Taking up whole time professions has become quite common but one just wonders whether, in the interests of the family and children, it is wise for

mothers to take up a career outside her home. So long as women have to bear children, the home will have to be her main responsibility and it may be worth while to ponder awhile whether in its struggle for existence woman should or should not confine herself more to the home and family rather than take up man's prerogative of bread winning. This is a question which needs a great deal of thought, but, whatever might be the conclusion, home economics or home science education is invaluable not only to women but to men also. It is strange but at the same time true that all the world over it is the man who is the best tailor and the best cook. The only sphere where he cannot surpass woman is that of the mother and homemaker. A home without the woman's touch lacks the softness and charm that only the female sex can give to the home.

OUR PARLIAMENT

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ANNUAL REPORT OF THE WCOTP CONFERENCE

The World Confederation of Organizations of the Teaching Profession had its Seventh General Assembly at Rome from the 31st July to the 6th of August, 1958. Delegates from 66 countries representing 110 associations and a large number of observers from Associations not affiliated to the WCOTP and from International Organisations like the UN, UNESCO, FAO, WHO and the ILO, attended the conference. The Indian delegation was led by Prof. Dewan Chand Sharma, President of the All India Federation of Education Association and it consisted of two members only.

Sir Ronald Gould, President of the WCOTP presided. It began with an opening address by Dr. B. R. Sen, Head of the F.A.O. organization and another from the Minister for Public Instruction, Italy.

The conference discussed as its major theme 'Public Support to Education'. Reports from 44 countries giving the nature of public support to education were presented to the conference and these were discussed in four groups under the following headings.

1. Economic aspect of public support
2. Promotion of public support
3. Government support
4. Advances in recent years

The reports of the groups were considered at plenary session.

The conference also considered a second report on the shortage of teachers in different countries. This report brought out clearly that in almost every country there has been acute shortage of teachers resulting in unqualified and untrained teachers being appointed and in large classes consider-

able lowering of standards of education. The shortage was very great in respect of the teaching of Science and Mathematics.

The four Standing Committees of the Confederation on Vocational Education, Education for Handicapped Children, Rural Education and Educational Journalism had their meetings along with the conference and submitted reports of the work done and programme for the following year.

The conference also considered reports from the African Consultative Committee, the Afro-Asian Conference, the Liaison Committee in relationship with other International Educational Organizations the WCOTP, UNESCO Relations Committee. The conference approved the Resolution passed at the Afro-Asian Conference held at Colombo in April, 1958. The conference also approved the proposal of the executive in regard to their programme of work for the following year which includes strengthening of UNESCO programme on East-West understanding and furthering the aims of the UNESCO through National Organizations of Teachers, setting up of a Paris Office and also an Asian Committee Office at New Delhi.

Prof. Dewan Chand Sharma has been re-elected as Chairman of the Rural Education Committee and Shri S. Natarajan continues to hold the office of the Vice-President of the WCOTP. He has also been elected the Chairman of the Asian Committee. Sir Ronald Gould of England has been re-elected President of the WCOTP for a further period of two years.

The next meeting of the General Assembly of the WCOTP will be held at Washington, United States, from July 27 to August 6, 1959 and the

general theme for the conference will be mutual appreciation of East-West Cultures. It has also been decided that in 1960 regional conferences will be held to discuss theme schools and child health.

The following resolutions were adopted at the conference:

I. This conference reaffirms its belief that education is the fundamental right of every child and declares:—

(a) that it is the responsibility of the State (Federal, State and local authorities) to provide free for every child an adequate education suited to its need, capacity and ability;

(b) that free access to all levels of education should be available to all persons without any discrimination and regardless of the economic status of the individual;

(c) that whenever necessary parents should be financially assisted to give to their children the benefits of education.

II. This Conference is of the opinion that Education should have increased and adequate financial support from the Federal and State budgets. The increased state aid however should not necessarily affect the existing distribution of power. In any case the distribution of power should encourage co-operative efforts in accordance with the tradition of the country concerned.

It is further of the opinion that the teaching profession should have freedom in such matters as teaching methods, choice and use of text-books and that the teaching profession should be increasingly responsible for developing curriculum and for setting up standards in education.

III. (a) This Conference of the WCOTP welcomes the advances in public support for education that have

been made in many parts of the world and urges every possible publicity for these achievements so that further efforts may be stimulated throughout the world.

(b) With a view to securing increased public support for education, the Conference suggests to its member associations that effective use be made of all available means of publicity to bring about a correct understanding of the vital role of education in securing a satisfying life for the rising generation and for a realisation that expenditure in education is a sound investment.

IV. This Conference resolves that for the proper development of education and for securing increased public support the recognised organisation of the teaching profession should be fully represented in all advisory bodies that Governments (Federal, State and local) set up for formulating educational policies.

V. This Conference urges that all Governments should take immediate steps to ensure that teachers employed in all schools should receive a high standard of preparation for their work.

VI. This Conference requests the Executive of the WCOTP to:—

(a) collect data pertaining to the various countries regarding educational finances such as total cost and its apportionment as between state funds and private sources and evolve criteria for comparative study.

(b) secure, if necessary, through the good offices of the appropriate international authorities or bodies, the supply to the developing countries of visual materials such as pictures, pamphlets, posters, films and filmstrips illustrating progressive methods and programmes.

(c) provide teacher-leaders of these developing countries opportunities to visit other countries with a view to their seeing such programmes in action.

(d) take steps to make it possible for competent teachers to assist the teachers in these countries that desire it by acting as consultants and advisors whenever so needs.

VII. The Conference is of the opinion that subjects like Fine Arts, Physical Education, Home Economics may be provided in the curricula of studies in elementary and secondary schools and that there should be adequate financial provision for their inclusion.

This Assembly feels a deep sense of gratitude for the many courtesies shown to it during its stay in Italy. It therefore records its appreciation and expresses sincere thanks to:

1. H.E. G. Gronchi, President of the Italian Republic for his gracious message;
2. Hon A. Moro, Minister for Public Instruction for his encourage-

ing address and for his personal interest in our proceedings;

3. Mr. U. Chioketty, the Mayor of Rome and to the citizens of Rome for their kindly interest and warm hospitality;
4. Dr. B. R. Sen, Director-General of FAO for his inspiring address and for all the facilities placed at the disposal of the WCOTP and to his staff for their great co-operation;
5. Dr. V. Veronese and Dr. Gliotzi and their teachers' organisations for their valuable co-operation;
6. The interpreters for quick and idiomatic translation;
7. The press, radio and television for their excellent coverage;
8. Sir Ronald Gould for his stimulating address, wise and able guidance;
9. Dr. W. G. Carr, our Secretary-General, Dr. P. S. Welby, our Assistant Secretary-General and their staff for their evident and efficient service beyond the call of duty.

LITERATURE IN AID OF CHILDREN'S EDUCATION

By S. LYUBIMOVA

Literature is of great value to the family and to the school as a means of education for children. More than 100 years ago, the eminent Russian critic Vissarion Belinsky emphasised that books for children "should be included in educational programme as a most important element." Special attention was devoted to books for children by Maxim Gorky and by outstanding Soviet teachers, Nadezhda Krupskaya and A. Makarenko.

Considering literature for children a powerful means of education, Nadezhda Krupskaya attached great importance to reading in childhood when reactions to all impressions are most keen and when they leave a deep trace for life. "Nor should it be forgotten," said N. Krupskaya, "that reading of books is highly instrumental in improving progress at school. ... Children who read become accustomed to learn independently

from books, to find their bearings there and the answers to questions of interest to them. The book is as necessary to the growing generation as the school is."

Literature—a great aid in character-building:

The book lends to the reader the key to the complex world of life and human emotions, broadening his vision and sharpening his sense of moral and other values. Literature is more than a source of aesthetic delight which cultivates a feeling for beauty; it is a "text-book of life," which answers numerous "whys" asked by the children.

The educational value of literature is confirmed not only by pedagogical practice, but also by letters from children received in tens of thousands by Children's Book Centre of Moscow, by writers and publishers. Children often address their letters to their favourite literary characters who seem to them as real as living people.

It is a known fact that children like to imitate and copy others. They want and try to resemble their favourite heroes in literature, and the process has tremendous influence on their character-building.

Up-bringing of an honest and truthful generation:

Keeping in view the educational role of books for children, the Soviet Government does everything to make the best artistic and literary productions available to the children. That is why so much attention is devoted in the USSR to the publication of children's books. Consideration is given to didactic purposes and not to commercial objects. The purpose of the literature for children is to assist in the education of optimistic, brave, industrious, honest and truthful people who love their own country and respect other nations.

There is a library in every Soviet school; in addition to that, public libraries for children with reading halls exist in the cities and big villages.

There are also special Children's Sections at all the public libraries. Books may be borrowed in all the libraries free of charge.

Children become acquainted with books in the pre-school age. Books are read aloud to them in the kindergarten and at home, and they easily memorize nursery rhymes. Extracts from literary works are included in the primers, and beginning with the fifth grade of school literature becomes an independent subject in the curriculum.

Pupils of the 5-7 grades study folklores, as well as classical and Soviet literature. They are taught to analyze and understand literary productions. Instruction in literature is not limited to the public school; it is taught in all the Soviet schools and in extra-curricular circles.

How books are popularised among children.

Lists of books are recommended by the schools for reading. There are also lists of books recommended for specific grades (What 1-4 Grade Pupils Should Read), on specific subjects (Books about the School and Children), in specific branches of knowledge (Books in Chemistry, Engineering and Science), etc. These lists are published as guides for teachers, librarians, Young Pioneer leaders and parents.

Special guides have been published in the last few years directly for children (Read Technical Books, Books About Nature, etc.). Instead of a brief annotation, the book lists for children give an interesting short story about books. Teachers and librarians display lists of recommended books in all the class-rooms, in the reading halls and libraries. Exhibitions of new books recommended to children are arranged

at the libraries and extra-curricular institutions.

These are not the only means of popularising good books. Talks are arranged for the children in order to assist them in assimilating the books read and to answer questions. The school and the family co-operate in this work. To this end the teachers and school authorities arrange special lectures and talks for parents about books for children.

Reading aloud is especially popular among the younger school-children. Given a good selection of books, this form of education produces good results. In order to heighten the child's interest in books, the Soviet teachers also arrange readers' conferences to discuss specific books.

Readers' conferences are arranged also for school-children of higher grades: there are conferences called to discuss one specific book, a set of books on one subject, or the work of a particular author. Many schools arrange conferences at the end of the year to discuss the books read during the year. The children speak in the discussion, whereupon the teacher sums up the discussion. Authors of the books discussed often attend these conferences,

since they are highly interested in the comments of their readers.

Soviet children's interest in Scientific Literature:

Soviet school-children are highly interested also in popular science books and in scientific fiction which initiate them into various fields of modern science and engineering. Special literary evenings are arranged for the readers of these books. Ordinarily, they begin with a report by the teacher followed by a discussion of specific books. Various experiments and popular science-films are often shown at these conferences.

Interest in books is stimulated by the traditional "Children's Book Week", arranged every year during the spring school-holidays. The programme includes book-exhibitions and book-bazaars, meetings with writers, matinees and literary evenings, readers' conferences, concerts, amateur art performances, and demonstrations of films based on the best books for children.

Thus are the school and family co-operating in the use of children's books for educational purposes in the U.S.S.R.

NEWS AND NOTES

THE NEHRU HIGH SCHOOL, PUTHANAMPATTI P.O.

The inaugural address of the Teachers' Association, Nehru High School, Puthanampatti, was delivered by the President Vidwan Sri S. Somasundaram, M.A., L.T., on the 1st of September 1958.

One of the Staff members Sri R. Subramania Pillai, B.A., L.T., gave a lecture about the "Role of teachers in Free India".

MADURAI

The Staff and Pupils of the Sourashtra Secondary School, Madurai, cele-

brated the 13th U.N.O. Day on the 24th October 1958 with Sri R. Ramasubbu, B.A., B.T., Headmaster in the chair.

The Chairman in his introductory speech dealt with the need and aims of U.N.O. Day celebration. The pupils demonstrated the structure of the U.N.O. and the services to the humanity at large by maintaining all round progress and peace in all the countries of the world.

With a vote of thanks proposed by Sri A. Irudayasamy, the function came to an end.

OUR LETTER BOX

TEACHING OF ENGLISH

Certain reasons are attributed in certain quarters now for a previous Education Minister's abolishing the study of English in the Fifth Class. The main reason why the study of English was given up ten years ago was that the disparity in the curricula between the lower classes of primary and secondary schools should not exist, as pupils coming from rural primary schools found admission into the First Form extremely difficult and that all pupils, urban and rural, should start the study of English in the First Forms of Secondary schools. I had urged on the then Education Minister this viewpoint through the daily Press also. The policy is certainly praiseworthy. But I do not know why the study of English was postponed to the Second Form and later reverted to the First Form. The decision to start the study of English in the Fifth Class was made about a year ago when the Government approved the syllabuses prepared by the Special Officer on the recommendations of the Madras Legislature Committee's Report. The reason for the boostings now is not clear. The suggestion to start the study of English still lower down made in the daily Press will not meet the approval of many who rightly think that at least four years are necessary for a good grounding in the mother-tongue before intrusion of foreign language could be allowed. The increase by one year in the duration of the study of English will by itself not improve the standard of English. Other steps should be taken along with this, viz., increase in the number of periods a week in all the standards, confining the restricted vocabulary and the sentence-structures to not more than the first three years, study of formal grammar and acquaintance with grammatical terminology, use of dictionaries, etc.

The D.P.I.'s statement that comprehension and expression should go together is a significant contribution. Expression is an acid test of comprehension and is a helpful factor in strengthening the powers of comprehension. Here is an anomaly. Candidates for the S.S.L.C. are expected to write General Essays; but the General Essay is dropped for the pre-University and the Degree Courses. A graded scheme of essay-writing should be evolved by the University authorities. This may encourage the cramming of essays; but it will also certainly improve the standard of English at the high school and the University levels.

The D.P.I., Madras recently advised teachers not to encourage cramming by dictating notes. This is a wholesome advice in the teaching of non-language subjects. In a good many schools, teachers handling Science and Social Studies dictate notes from other than prescribed text-books. In the study of English, pupils of even the pre-University classes require guidance in the writing of essays and explanations of passages. If students are left in the lurch, pupils resort to printed notes and to tutorials when they fail. The D.P.I.'s advice should be understood with discrimination, and teachers of high schools should vie with one another in dictating notes on all the possible questions. Intelligent memorisation of good English will improve the standard of English. But it is essential that teachers should correct the dictated matter. If the D.P.I.'s advice is followed to the very letter, failures will be disastrous. Hence I have ventured to administer the caution.

R. SRINIVASA IYENGAR.

23-10-58;

Thillaisthanam

FROM OUR ASSOCIATION

TANJORE DISTRICT TEACHERS' GUILD

Proceedings of the Council meeting held on the 27th September, 1958 at 3 p.m. in the Blake High School, Tanjore.

The President in his opening remarks outlined the work done by the Guild during the year in the matter of getting the pension scheme extended. He expressed however disappointment at the way in which the scheme had been extended, which, he said, was not the way to enhance the status of teachers. He gave a picture of a teach-

er's plight after retirement and hoped that very soon matters would be rectified and the same rules would be adopted for all teachers.

The Secretary's report and the statement of accounts duly audited were read out and unanimously adopted.

All the 14 Resolutions drafted and passed at the Executive Committee meeting were unanimously passed by the councils of the Guild.

Resolved that the annual conference be held on the 22nd November 1958 at Tanjore.

OUR BOOKSHELF

Educational Productions Ltd.: New Publications — (1) Molecules and the Three States of Matter. Price: 16s. 6d.

This is the third strip in a series of 4 on the Structure of Matter, produced by C. M. Gubbin. The first two deal with 'Atoms' and 'Atomic Energy'. The final strip, scheduled for September, will cover 'Chemical Change' to show how atoms in their various associations form the basic constituents of matter as we are familiar with it in the glass, liquids and solids of the natural world around us.

The strip opens with a brief definition of atoms and molecules and goes on to illustrate the various properties of molecules of gases, liquids and solids. Examples include the compression of gas molecules in a car-tyre, water floating on mercury, and the grouping of diamond molecules in a diamond. The interchangeability of the three states is demonstrated by a coffee percolater; and the strip concludes by showing how a knowledge and exploitation of these properties have led to such technological develop-

ments as refrigerator plant and turbo-alternators.

Educational Productions Ltd.: (2) The Water Babies in Colour. Price: 25s.

This filmstrip is based on the world premiere performance in 1957 of the Water Babies as a puppet play. The delightful shots of the Hogarth puppets in action were taken by Angus McBean.

It brings to children the host of well-known and well-loved characters of Charles Kingsley's famous story, hitherto seen only in a very few book illustrations; and tells the story visually.

The strip illustrates in successive frames the principal developments in the plot. Each frame and the relevant text extract in the notes are keyed together by number, giving the story a life and form additional to those derived from the written word. Firm favourites such as Mr. Grimes, Mother Otter, Lord and Lady Salmon, the Truncheon and others are all shown in the various scenes.

MEMORANDUM

From
T. P. Srinivasavaradan, B.A., L.T.,
M.L.C.,
President,
South India Teachers' Union.

To
The Secretary,
Education Department,
Fort St. George,
Madras-9.

Sir,

Sub: G.O. No. 1109 dated 31st May 1958 — Education — The Madras Teachers' Contributory Provident Fund — Insurance — Pension Rules 1955 — Extension to teachers in secondary and special schools.

In the G.O. No. 1109 dated 31st May 1958, extending the pension scheme to trained graduates, first grade pandits and physical directors and to teachers in special schools, the addition of certain clauses to the age of retirement in the case of teachers of aided elementary schools, aided secondary schools, and other aided special schools has brought about some confusion and clarification is now sought.

In G.O. No. 1611 Education 30th August 1956, it has been clearly stated that "the age of compulsory retirement shall be 60 years in the case of aided school teachers and 55 in the case of teachers employed under local bodies". In the recent G.O. No. 1109 dated 31-5-58, while reiterating this, the following have been added:

In the case of teachers under aided managements who are retired at the age of 55 years in accordance with the rules framed by those managements, the age of compulsory retirement shall be 55 years.

Provided that nothing in this rule shall preclude the retention in service of any person who has completed the age of 55 years or 60 years as the case may be in accordance with the rules and orders in the matter; but such retentions shall, for the purpose of these rules, be treated as re-employment after retirement, and during such period of re-employment, he shall not be entitled to any pension.

Note: The authority competent to sanction pension shall specify clearly in the pension applications of teachers who retired from aided schools the age of compulsory retirement adopted by the schools.

Two things seem to be implied in the above additions. One is that any age between 55 and 60 can be fixed as age of retirement by the aided managements. The other is that even continuation of service after the age of retirement fixed by the management will be treated as re-employment and this will not come for pension.

Rule 10-A of the M.E.R. which governs the age of retirement of teachers in aided schools definitely states that the age of retirement of teachers is 55 and even continuation of service year after year after that age shall be treated as appointment or re-appointment. The aided managements therefore have no option except to adopt 55 as the age of retirement, even though they are empowered to re-appoint year after year upto 60, without any break. The presumption that the aided management can fix any age between 55 and 60 as the age of retirement is not correct, in view of the definite rule 10-A of the M.E.R. Before the latest G.O. No. 1109 dated 31-5-1958, teachers other than B.T's, first grade pandits and physical directors, who retired after any age between 55 and 60 were granted pension.

It is presumed that for the purpose of granting pension, it is the intention of the Government that continuation of service after 55 in the same aided institution by the powers mentioned in 10-A of the M.E.R. should be treated as extension of service and not as re-appointment. It is therefore requested, as doubts have risen, Rule 9 of G.O. No. 1109 dated 31st May 1958 may be clarified by definitely stating that continuation of service of a teacher after 55 in the same aided school by the management concerned in accordance with Rule 10-A of the

M.E.R. shall be treated as extension of service for the purpose of pension and that any stage between 55 and 60 shall be taken as age of retirement.

An amendment to this effect is urgently required, since many pension papers await disposal in the offices of the District Educational Officers.

It is requested that early orders may be passed.

Yours faithfully,
T. P. SRINIVASAVARADAN.

EDITORIAL

Pension Rules Amendment

On a representation made to the Government that any re-appointment or appointment made after 55 years by the authorities contemplated in Rule 10-A of the M.E.R., should be considered as extension of service for purposes of pension, the Government have amended the pension rules so as to benefit the teachers who have completed their 55th year prior to 1-4-1955 or 1-4-1958, provided they are continued in service after the qualifying date in the same school or in any other school without break. So far so good. But in amending the rules, new factors have been introduced. It is stated that the scheme is applicable only to trained teachers. Does this mean that the untrained Pandits who have put in long years of service are excluded from this pension scheme? It is presumed that it is not the intention of the Government. There are a number of pandits and drawing masters who have put in long periods of service, but are untrained.

Pension is based on the length of service which one as a teacher has put in. By fixing arbitrarily a date, a good number of teachers have been deprived of this small benefit. A plea was put forward that those who

retired from the Madras State after the formation of the Andhra State i.e. from 1st October 1953 might be granted pension. This was not accepted by the Government. Again when it was announced that pension would be granted to certain categories of teachers from 1-4-1955, representation was made that the other categories also should be granted from the same date. On the other hand, the Government announced that the other categories would get only from 1-4-1958, even though it was pointed out to them that the annual additional financial commitment by so granting from 1-4-1955 would not exceed Rs. 15,000. On the floor of the council, the Government were asked whether they would sympathetically consider at least the granting of pension from 1-4-1958 to those L.T's, first grade pandits and physical directors who retired between 1-4-1955 and 1-4-1958. The Hon'ble Minister of Education gave a negative reply.

It is hoped that the door for further consideration is not closed. No doubt this is the first State that has granted pension to teachers. It is the duty of the Government to see that no injustice is done to any teacher who has put in long years of service in the pro-

fession. Technicalities and prestige should not stand in the way of extending the benefit to all those to whom it is due. There are a number of hard cases which should be dealt with very sympathetically. The members of the teaching profession have great faith in the Education Minister who will in course of time try to remove all cases of hardship and be liberal and sympathetic.

In the press release it is stated that the age of compulsory retirement shall be 60 years in the case of trained teachers in aided elementary schools and Anglo Indian Schools and 55 years in the case of trained teachers employed under local-bodies, aided secondary schools, and aided training and special schools. It is understandable why the age of retirement should be 60 in the case of certain schools and 55 in the case of other schools. The legislature committee on Education has definitely recommended that all disparities should go. For this disparity there is no justification. In trying to solve one problem that has been presented regarding the granting of pension, the Government have introduced another problem i.e. discriminating teachers under certain agencies as against others. This is going to cause a lot of confusion in granting pension to teachers who go from one agency to another.

Rule 10-A of the M.E.R. gives power to Management to re-appoint a teacher after 55 from year to year. Though it is stated in the Government press release that the age of compulsory retirement is 55 years in the case of teachers in aided secondary schools, it is presumed that the power granted to aided Managements to retain teachers after 55 up to 60 in accordance with Rule 10-A is not taken away. If teachers are compulsorily retired after 55 years and if they are not reappointed,

there will be still greater dearth of teachers. It is known to the Government that many secondary schools under all agencies are not adequately staffed. A clarification to the effect that what is contemplated in the Government press release is only for the purposes of pension and not for purposes of retention after 55 up to 60, in accordance with 10 (A) of the M.E.R.

The pension scheme will work only if the rules are liberally interpreted. If the Government have taken into confidence some of the Managements, Headmasters and teachers before framing the rules, all these difficulties would not have risen and by this time most of the teachers entitled to pension could have got it. Even now it is not too late for the Government and it is hoped that they will do so very soon.

Late N. Krishnamachari

The passing away of N. Krishnamachari, retired Headmaster, T. T. V. High School, is a great loss to the teaching profession. For over three decades he was a member of the Madras Teachers' Guild and the South India Teachers' Union. He took prominent part in the discussions held during the annual educational conferences. He was noted for his bluntness and sincerity. He was a strong champion of the teaching profession.

He took great interest in social work. Whatever he undertook to do, he did it very well. Another activity which engaged his attention was scouting. Throughout his career he was a Scout Master and everyone noticed his enthusiasm for that work. After retirement, as usual with teachers, he had to face pecuniary difficulties; and yet he suffered nobly and died also nobly.

We offer our sincere condolences to the members of the bereaved family.

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.'

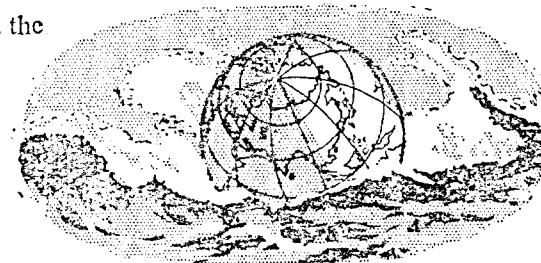
The wild ox bellowed: 'Don't blame me! I only repeat what the buffalo said.'

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.

MORAL of the story: Never listen to rumours when the facts are available and known. Consider DALDA. What are the true facts? It is an all-purpose cooking medium, made from pure vegetable oils—according to strict Government specifications.

For extra nourishment, 700 International Units of Vitamin A are added to every ounce—which is as much as good ghee contains—plus 56 International Units of Vitamin D, too. Millions of housewives cook with DALDA Vanaspati because they know it is more than a cooking medium—it's a food!

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