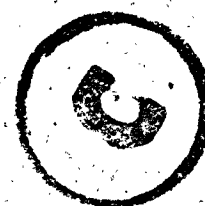


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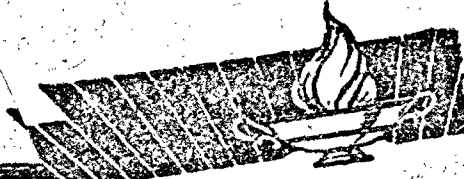
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# THE Educational Review

## MONTHLY RECORD FOR INDIA

### EDUCATIONAL REVIEW

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# The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXVIII

JULY, 1960

No. 7

## Influence of the West on Basic Education

L. N. GUPTA, Allahabad.

In the year 1937 Mahatma Gandhi said: "The present system of education does not fulfil the demand of the country in any manner". In fact this conviction has been upheld by Dr. Ruth Strang also. She writes, "The Father of the Nation strongly felt that the education sponsored by an alien vested interest could not meet the challenge of the times and there was a need to build up a national system of education which could meet such challenges for the uplift of society". It is no doubt an earnest feeling of every Indian that the way in which he and his children are educated is defective in spite of the best effort of evolving a national plan in the name of the Basic system of education. What is the reason? The reason to my mind is very simple that it cannot pattern itself according to the Indian needs and ideals, and that it is merely a deduction from the theories and practices prevalent in the West.

It brings therefore a problem for discussion whether there is any influence of the West on the Basic system of education, and if it is so, in what fields. The philosophy of education, the aim, the content and method and the various philosophers and educators of the West have no doubt cast their reflection. The claim of the Basic system of education for being original and purely Indian can best be

tested on the above points, and one can find the truth. The originality may be found in its use in respect of time, place and exploitation of the different theories, practices and techniques in a new way.

### The Philosophy :

It is not easy to speak of only philosophy that works behind the B. system of education. Its root is ground in materialism. Speaking of Basic Education, Shri Jawaharlal Nehru stressed. "I want that each individual should produce something. If each individual does not even produce as much as he takes for food, he wears for clothes, he becomes an encumbrance on society. We want such a society where every person should produce something." The same idea was reiterated by Shri Dhiren Mazumdar. "This was the reason," writes Dhiren Mazumdar, "that Gandhi has recommended the productive activity as the medium of education. For this, it is necessary that since very childhood there should be a habit of working for bread and the instruction should have the efficiency of combining labour for the bread with the scientific knowledge." This makes it clear that the materialistic view of life is the first and foremost thing in the Basic system. How far it is compatible, we have not to discuss here. But

this materialistic philosophy, though not unknown to us, is a Western importation.

Materialism first, and next to it is no doubt idealism, the old Indian philosophy. Gandhiji replaced the 3 R's with the 3 H's—Hand, Head and Heart. This is not exact replacement. The 3 R's have an idealistic import, emphasising the cult of the brain—in reading, writing and reckoning. Still, the training of head and heart implies idealism. The Basic system of education aims at cultivation of intellectual power only secondarily and social efficiency based on cooperation, truth, non-violence etc., The other two philosophies viz., Naturalism and Pragmatism, have also been in the mind of the originator of Basic system of Education. Giving due emphasis to the child's instincts and tendencies for creative activity and freedom to choose the craft he likes and to work in a free atmosphere although in a social setting so as to increase social efficiency as well, all these show the effect of Naturalism and Pragmatism. Working through the medium of the craft is a replica of the Project Method adopted by Pragmatism. To create in the child a sense of dignity for manual labour is the essence of Pragmatism. It is therefore concluded that the Basic system of Education is a spectrum of all the Western philosophies—materialism, utilitarianism, naturalism, pragmatism and idealism. It could not have only one philosophy of idealism to which India resorted from the very beginning.

#### The aim

The philosophy of life and its application in education always determine the aim of education. For Basic education, the main stay is the philosophy of materialism and utilitarianism. Therefore its aim is also materialistic. "Towards the fulfilment of the basic needs of the human being—the needs of food, clothing and residence, it (the Basic Education) has full attention," writes Milap Chandra Dube.

"Although this aim seems to be materialistic, yet it has to be accepted that, for the physical, moral, mental and spiritual development, this aim is necessary. This makes quite clear that the prime aim of the basic system of education is the "bread and butter aim" which is alien to this land and an influence of the West.

Shri Salamat Ullah writes; "The main objective of this education is to train children for citizenship in a democratic society that India has adopted for herself as an ideal". But this aim was not really sought about when the initiation of Basic education was made in the year 1937, as then India was not a democracy but under the suzerainty of the British. Even this citizenship aim is an American innovation which we are following.

The other aims that we find are those of physical, intellectual, moral and cultural development. This completes the orbit of "the harmonious development aim" first acclaimed by the Western educationist, Pestalozzi, and other naturalists later. The Indian heritage is only spiritual and moral, laying much emphasis on the culture of mind. A true cultured man is one who has good physique, good intellect, and high morality knowing the right and the wrong, the duties and the responsibilities, and a good heart that has no sign of imbalance. The emphasis has been shifted from culture that incorporates all the phases of life to the earning aspect alone.

We all know that Mahatma Gandhi was a firm believer in spirituality and morality, but yet he could not include this aim in the Basic system of education. He merely accepted that this will imperceptibly come into the children, which cannot prove true. Like John Dewey, he also believed that higher values of life will spring up themselves by working together. This is why the American pragmatistic view of education coloured our Basic system, and the aim could not fulfil the needs of the

country, as the circumstances of the two countries are quite different. Like T. P. Nunn, Gandhiji believed in the "self-realization" aim, and like Froebel he tried to bring about "unity among diversity", but not openly.

#### The Content

The content of Basic education is really Indian. The subjects taught need not be touched. The real thing that is to be discussed is the basis of the curriculum, and in its construction where actually we find the Western influence. While planning the syllabus of the Basic curriculum, most emphasis is given to the craft. And this craft should be one which is attached to the life of the individual in society. "Basic education as conceived and explained by Mahatma Gandhi," writes Sri C. L. Kapur, "is essentially an education for life, and what is more education through life. It aims at creating eventually a social order free from exploitation and violence". This preconceives Dewey's statement that "education is a process of social reconstruction," and "education is not only a preparation for future life but a process of life itself". Gandhiji was quite in agreement with Dewey as far as craft for life is concerned. Dewey introduced woodcraft and housecraft in his programme of education. Mahatma Gandhi introduced at first spinning and weaving and later on other useful and productive crafts, Agriculture and gardening as crafts for educating the children was introduced by Pestalozzi, who took children into the field and sang songs and worked there. The same idea was incorporated in Basic education, also.

Another thing in this is the contribution of Herbart in the shape of concentration and correlation. He was the first educator responsible for the introduction of these principles in the curriculum. He claimed history to be the centre of all other subjects, and that is why he gave

much weightage to this subject. Likewise did Mahatma Gandhi, who wanted that only craft should be the core-subject and other subjects should be taught in reference to the craft. Here is also the Western influence quite evident. In selecting other subjects, no other thing was considered, and almost the old scheme as it already existed was dittoed, except that the mother tongue should be used as the medium of instruction.

#### The Method

The method employed in this scheme of education is based on the Activity principle. Learning by doing, education through hand work and selection of craft in view of the local needs and demands, all have been accepted due to the Western influence. From Rousseau onward to Dewey, this activity principle was emphasized. No idle and inactive listener the child ought to be. He should be free "to do and learn". Another principle was that of "dignity for manual work." This is a sort of emotional training also. Mahatma Gandhi has admitted; "In my days of legal practice also, I used to engage myself in some sort of industry and give training in wood work etc. to my children also. The work of shoe-making I learnt from Mr. Clen Back, who himself learnt it in a Trappist Monastery because they did not teach it to the Indians.....In the Tolstoy Farm also this method of education was adopted". This has been quoted by Guru Saran Bhai. It is therefore perfectly clear that Gandhiji was influenced by the 'know-how' of the West. Another method of sense-training has been incorporated in the education of those infants who are unable to handle tools necessary for the craft work. Herein the first man who emphasized such sense training was Froebel and later it was more emphasized by Maria Montessori who worked out this Froebelian scheme to a larger extent and made sense training the basis of her education. It makes therefore one say that the pre-Basic method is very much the method enunciated by the Western

educationists. In following the method, it seems Gandhiji wanted to make the Indian realize and wake up to work for prosperity. He says; "Take for example this spinning wheel which has spread all over India. The Englishmen took it to England and there they made so much improvement that huge mills have been built up. This is not my view of what they have done, they have done very good. But there is no doubt in it that when they have progressed so much, then we shall not lose what was once ours". He realized that the West has done exceedingly very well but in a different manner.

#### The influence of Educationists

The idea of the free development of the child's personality was first spoken by Rousseau. Rousseau accepted that the child should be quite free from social corruptions. Rousseau says in the opening sentence of *Emile*: "Every thing is good because it has been made by the good hands of Nature. But everything becomes vicious while it comes in the hands of men". Therefore, he recommends return to Nature. "Whatever you do, do in a natural way, in natural setting and with natural means. Leave the child in the lap of Nature.....and let him learn". Similar was the attitude of Locke, the believer in individual experience who says; "There is no importance in what is learnt or read. The importance lies in how it is read or learnt". "Basic education does not only depend", writes Shri Dube, "on bookish knowledge but on direct experience and practical knowledge.....'Do and earn' is the watchword of Basic education. So the reflection of all acceptable principles enunciated by Rousseau is found in Basic education".

Pestalozzi emphasized Nature and natural resources for the work of education. He said that through agriculture and gardening, mathematics, geography, language, art and music could very well be

taught. He was the innovator, so to say, of imparting education through most solid substances. The maximum use of "from concrete to abstract" was actually seen in Pestalozzi who taught geometry through gardening. The technique of Pestalozzi is followed in Basic education also. Music was a means for spiritual and moral enlightenment to Pestalozzi. This has been well realized by Mahatma Gandhi also.

Froebel left much impress on Gandhiji. Froebel, like a true Hindu, realised the divine spark in every child. Forth is reason, he wanted to make the child feel and find out the unity with the infinite by way of play and constructive activities. His spiritual idealism did not go down to the materialistic level to make the constructive activities productive also. But no doubt Froebel had in mind this productive element of education. This has been made more materialistic in Basic education. The spiritual is less than the material, because of the fact that we are deeply engrossed in poverty. "I want to begin the child's education by teaching him useful handicraft; that is, the moment his education starts, he is to be taught to produce something." These words were written by Mahatma Gandhi in July 1937, in the *Harijan*.

The contribution of Montessori is found in two ways. Firstly, the idea of training hand and heart was a direct reflection of the Montessori method. So far Indian education lacked this aspect of "hand and heart" training. This brought two good things in education—the idea of self-sufficiency and the development of the social personality of the child. These are the two main principles of the Basic scheme of education. The second thing is the individuality of the child. This is to be realized from the very beginning and no consideration is to be given to caste, community and creed. Besides Basic

education is not only to be started at the age of seven. Prior to this age one ought to think of infants' education also. This was the personal effect of Maria Montessori, who loved children very much.

Dewey, no less than others, has had some influence on Basic Education. Education should be the harmonious unification between craft, natural setting and social environment. This was first thought out by Dewey, who maintained that education is life itself and not a preparation for it. The other aspect is that of social efficiency. Education in a democracy does not produce social parasites, but socially efficient citizens. Hence education should be a means to satisfy all the social needs of the individuals. The 'project' is a problem of life; so is the case with 'crafts' which are real vocations of life. Both mean ultimately the same, but have different names.

Herbart and Spencer have also had some influence. The moral tone is to the credit of Herbart, who over-emphasized the religious and moral aim of education. The utility of education for the preservation of life is a side-reflection of Spencer. The influence of Industrial Revolution is also found in Basic education. Education for industry is the aftermath of this revolution. The craft education has this idea, although in the form of an under current. The main idea is found in the statement that, when a child leaves school, he shall be able to utilize the knowledge of industry already acquired. Basic and Post-Basic education should be correlated, so as to give a complete knowledge of the industry or craft one learns and thus give a mastery over it. This trend indeed is a gift of the Industrial Revolution.

Karl Marx fought against capitalism and tried to bring equality between the poor and the rich. This was done by giving to the ruled the control over administration and production. This is

possible only when there is decentralisation. Gandhiji thought that "there must be formed such a society which shall be founded on justice and law. There may be no difference between the rich and the poor in such a society; everyone should have the right of freedom and belief and a way to get his livelihood". In fact this is autopian scheme of education, for atleast Indians. India cannot follow the foot-steps of Russia. Anyhow, Mahatma Gandhi thought of a classless and casteless society based on equality, social justice and freedom. This could be achieved by education. The decentralisation of education was in the mind of Mahatma Gandhi, and that is why the idea of self-sufficiency was stressed. It can, therefore, be said that he was affected by the views of Marx even. Love for the dignity of manual work is inevitably the gift of Marxist philosophy.

#### Gandhiji's own Contribution

, It cannot be denied that, in spite of the influences of the West, the Basic system of education was the contribution of Gandhiji. The philosophies, the aim, the method and the contents may have a Western tinge, but the newness lies in the manipulation and orientation. "At one time, Basic Education was held out as a new system providing a practical alternative to the atrocious system foisted on us by a foreign Government". This is quite true, and that is why we pay respect to it and regard it as a national system. It is a matter of time.

Although craft-centred education is not new to the Western world, to India it is a revolutionary measure, not known in the history of Indian education so far. That is why it was thought in our own time that "Gandhiji revolutionised the educational thought and practice in this country by making productive craft work the basis of the entire educative process", and it was rather a violent attempt to remove "the artificial distinction between literary

and vocational education, work and leisure, and culture and service". This really is a remarkable admixture and innovation at the same time, the fusion of head, heart and hand.

"This educational reconstruction as embodied in the theory and practice of Basic education, often known as the Wardha scheme," writes Shri J.K. Shukla, "developed a curriculum with a definite social orientation, emphasis on practical and manual work and development of national consciousness". This remark reminds us of the fact that in the days of the British Government, Basic education was made an instrument to rouse nationalism and call for national solidarity in order to throw away the foreign yoke. No educators of the West have this idea behind their different theories and practices of Education, except Marx who wanted to throw away the capitalistic rule and emancipate the oppressed labourers. Herein also we find Gandhiji's ingenuity.

The uniqueness of Gandhiji is found in employing the different philosophies of education. As someone has said, "The real greatness of Gandhiji as an educational philosopher consists in the fact that the dominant tendencies of Idealism, naturalism and pragmatism are not separate and independent in his philosophy but fuse into a unity, giving rise to a theory of education which would suit the needs of the day and satisfy the loftiest aspirations of the human soul". What

name shall we give to this fused philosophy, is a problem, but it brings into Basic education a newness.

Mahatma Gandhi was a staunch moralist and a firm believer in Truth and Non-violence. These were his instruments to win political struggles. These were really the very essence of his life. If education and life are both collateral, these two virtues should be the basis of education also. But he did not preach them. He opined that they would come automatically as education is a self-evolutionary process. Working together will bring about love in the hearts, and aspirations for knowing the Truth will lead to the path of non-violence. If a child is cleansed of all vices and has a heart full of love for the country and for the Almighty, his education is complete. But this is the most subtle path to follow. Anyhow, Gandhiji had this spiritual idea behind his Basic education, although he could not explicitly speak it out, like Froebel. Perhaps he apprehended that the appalling ignorance of the masses would obstruct its grasp properly and fully.

#### Conclusion

In conclusion, we can say that Basic Education and its technique have been largely influenced by Western thought and educators, but the innovator at the same time successfully made it his own, as the above discussion shows.

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M. S. V. CHARI, TINDIVANAM.

I am greatly obliged to Sri S. K. De for information he has supplied regarding the main features of the G.C.E. (General Certificate of \*Education) that is issued to successful candidates in England. Here are its main features.

"In England, the idea of subjects, which had to be taken together at one and the same time, has been abandoned since 1951 in favour of the G.C.E. which will bear details of the subjects in which passes at ordinary and advanced levels have been attained. The G.C.E. is designed as an all-purpose examination. There is a wide range of subjects from modern and classical languages to embroidery and engineering drawing; most of these can be taken at three levels, viz., Ordinary, Advanced, or scholarship. A candidate need not take all these subjects at a time, he can add to them or improve his level of achievement in any of them in subsequent years ..... Universities, professions, trades, civil and army services are to determine the composition of the G.C.E. necessary to qualify a candidate for entry, and students may select subjects with a definite career in their mind."

It is this kind of educational reform that I have been advocating in the columns of the *Educational Review* and the *Progress of Education* for the last five years and more, without, however, knowing that this principle of free choice of subjects has been in vogue in England since 1951! When such is the case, there can be no harm in introducing a G.C.E. system in India as well, and save millions of our talented students from avoidable frustration. I would therefore appeal to the Union Ministry of Education to lose no time in introducing the system in India.

The advantages of the G.C.E. system are too obvious. Here they are:—

- (1) Students can study at home in their leisure hours, even while in employment, and increase their mental efficiency.
- (2) Students who have talents in any particular subject can give vent to them.
- (3) Employees need not be bothered about degree and eligibility, as they can look to the boy's attainments in the subject in which he is expected to show proficiency.
- (4) It would be a boon to poor students, who have talents but who cannot afford the luxury of a regular school education.
- (5) It will give employment to many educationists, general and technical, who can prepare students for the G.C.E. examinations in various subjects.
- (6) Women's education will receive a great fillip, as it will enable them to appear without sacrificing their domestic duties.
- (7) It will bring down the cost of education, which is out of the reach of even the middle class in India.
- (8) The rush for College admissions will automatically collapse.

\*Vide his article on "Wastage in Secondary Education" in *Educational Review*, April 1960.

N.B.—(1) There should, however, be no age-limit fixed for appearing for these examinations. It ought to be possible for anybody at any age to appear for these examinations, stage by stage. Unfortunately, it seems to be a peculiar feature of the educational system in India.

For example, a private candidate who has passed the Intermediate can appear for the B.A. only after the lapse of two years, because otherwise he might be stealing a march over the regular student. Again, a student should have completed 15 years before he can appear for the Matriculation Examination, though the Banaras University removed this restriction.

All these restrictions seem to be indefensible, except on extra-educational considerations. At least, the G.C.E. examination should not be hedged in by all these frustrating and meaningless and other restrictions.

N.B.—(2) The State Government may also undertake this task, as education is a State subject and entrust this to the Commissioner of Examinations, who will hold these examinations periodically and issue certificates of success in various subjects just as in the case of Technical Examinations.

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## School Reform in Yugoslavia: How Unesco Helped

ALAN J. A. ELLIOTT.

In 1955 Unesco began the operation, in Yugoslavia, of one of the largest programmes of Technical Assistance directed towards a single objective in any of its Member States. Two years later, towards the end of 1957, a survey was made to discover how effective the assistance given by Unesco had been.

In 1953 the Government of Yugoslavia had decided to undertake complete reform of the country's school system. For that purpose, it made arrangements for a thorough examination of the problems involved. A School Reform Commission was set up, together with eight sub-commissions dealing with special educational problems. A Federal Institute for Educational Research was established in Belgrade, and in each of the six republics constituting the Federal Republic similar institutes were created to help in finding ways of improving teaching and education.

Much of the problem lay in the terrible damage which the educational system, in common with most other things in the country, had suffered during the second World War. A great deal had been done to make good that damage through the training of teachers and the building of schools. But even so it was found that an educational system which was derived to a great extent from that of the Austro-Hungarian Empire before the First World War was in itself defective. Total reform was considered necessary in order to fit the educational system to the needs of Yugoslavia as a modern state.

Many of the problems faced, such as finance and legislation for reform, were of a type which could only be solved by the Yugoslavs themselves without recourse to

outside help. But there were many others, relating chiefly to educational techniques, in which a knowledge of practices in other countries, could help greatly in finding solutions. One of the troubles lay in the fact that Yugoslav educators had been cut off from most countries abroad by world events since 1939. This was the direction in which Unesco's help was asked.

During 1955 and 1956 Unesco awarded fellowships to 85 Yugoslavs for the study of educational systems abroad. Each of them spent three months abroad, covering between them eleven countries of Western Europe and the United States of America. Arrangements were also made for ten educational experts from abroad to visit Yugoslavia to hold meetings, seminars and study groups with Yugoslav teachers and administrators. In addition, over £ 20,000 worth of foreign equipment, mostly science teaching apparatus and audio-visual aids, was delivered to seven educational establishments in Yugoslavia.

This programme of Unesco's aroused considerable interest in other countries, particularly in those which the Yugoslav fellows had visited. In 1957 it was agreed that a special report should be written, giving an account of the programme and attempting an assessment of its results.

As a first step the Yugoslav Government arranged for a 90-page report to be written setting out its reasons for requesting Unesco's assistance and giving an assessment of the effectiveness of that assistance. Next, a staff member from the Unesco headquarters in Paris spent a month in Yugoslavia, in which he visited five out of the six federal republics and interviewed 63 out of the 85 educators

who had held fellowships. He also visited five out of the seven establishments which had received equipment from Unesco, and was able to talk to many of the persons who had been concerned with the missions of the ten experts from abroad. Finally a report was written which had the approval of both Unesco and the Government of Yugoslavia.

The most important conclusions reached in the report concerned the maximum possible use which was made of the facilities made available by Unesco. Even though this was one of the largest programmes undertaken by Unesco in any of its Member States, in financial terms it represented only a very small proportion of the effort being made in the same direction by the country itself. It could be shown, however, that the imaginative use by the Government of Yugoslavia of resources offered by Unesco could lead to results out of all keeping with the actual financial expenditure.

The fellowship programme offered the most interesting example of how such a result was achieved. All the persons chosen were well-qualified and mature teachers and educational administrators. Their average age on taking up their fellowships was forty-four. Relatively few of them had been abroad before for study purposes. Selection was carried out so as to ensure a balanced representation from each of the six federal republics and in each of the branches of education in which reform was undertaken. Some of them were to travel in teams, and some of them individually. Each had a carefully assigned task which involved the study of the educational systems of specific countries, or of particular types of educational problems, such as teacher training or science teaching.

So that the maximum number of fellowships could be provided within the budget allocated by Unesco, the Yugoslav Government undertook to pay all travel

costs. Unesco funds could then be used exclusively for the maintenance and tuition of fellows in the countries they were visiting. The Yugoslav Government also sent one of its leading educational administrators to Paris to help in the planning of the programme at Unesco headquarters. The twelve countries which the 85 fellows visited were France, United Kingdom, Federal Republic of Germany, Norway, Sweden, Denmark, Netherlands, Belgium, Austria, Italy, Switzerland and the United States of America. As a result of careful planning in the Unesco Secretariat and in each of the countries involved, all the visits were carried out as intended. It was found two years later that the worst the fellows had to complain of was that their visits were often too crowded and too hurried. They certainly agreed that they had seen and learnt a great deal that was of use to them in their subsequent jobs.

It was also found that all of them, without exception, were still employed in the field of education. Many filled key posts throughout Yugoslavia. For instance, five of them were Secretaries of the Councils for Education which run all educational matters in each of the six republics. The staff of the Federal Institute for Educational Research were mostly former Unesco fellows, as also were those of the corresponding institutes in each republic. Many others were the directors of schools, teacher training colleges, technical schools and other institutions.

It cannot be doubted that impact of ideas from abroad, derived largely from Unesco fellowships, was out of all proportion to the actual numbers of persons involved in the programme. Here, of course, the efforts of the former fellows were greatly reinforced by the visits, each of three months' duration, of the ten experts from abroad. Five of these were experts in vocational education, four in general education, and one in school

architecture. Two of them came from France, two from the United Kingdom, one from Germany, one from Denmark, one from Belgium, one from Switzerland, one from the Netherlands and one from Sweden. Each of them organized study groups and meetings in the main centres of Yugoslavia, to which were brought teachers from all parts of the various republics.

Another source of ideas from abroad was found in the equipment provided by Unesco. Here again the usefulness of this foreign equipment was greatly increased by the fact that it had been supplemented by the Yugoslav Government at considerable expense, with locally produced school equipment, so that the institutions possessing it could be developed as model or experimental schools. It was found, at the end of 1957, that all the Unesco equipment had been correctly delivered, and that it was all being well cared for and in varying degrees put to good use.

The total reform of an educational system is, of course, a long process. As a first step towards legislation, the School Reform Commission issued a report on its proposals which was debated in the Federal People's Assembly early in

1958. Although Unesco was in no way directly concerned with the drafting of this report, four out of the seventeen members of the Commission had held Unesco fellowships in 1955. A fifth had held a Unesco fellowship in an earlier programme. Likewise, about 30 out of the hundred members of the Sub-Commissions were former Unesco fellows. Here again the indirect effect of Unesco upon School Reform is likely to be a profound one.

The system of education to be evolved in Yugoslavia must depend ultimately upon choices made by the Government and the people. But through Unesco they have been given the chance of learning, by first-hand experience, that the problems of educational reform are not unique to Yugoslavia, and that there is much in this as well as all other respects that one nation can learn from another. Unesco can provide such an opportunity, but the extent to which advantage is taken of that opportunity must depend on the use that a Government makes of assistance offered by Unesco. Although no other country is necessarily faced by the same educational problems as Yugoslavia, there is still much they can learn from the imaginative use which Yugoslavia has made of Unesco's Technical Assistance.

## Teacher and Pupil—A Psychological Approach

PROF. T. K. VENKATARAMAN, M.A., L.T., MADRAS

Advance in modern psychology has had its impact on the relations of the teacher to his pupils. Miss Pitt, in her books on Natural History, shows that what is important in the animal is instinct. Even animals, domesticated or captive, may sufficiently reveal their latent instincts. But they lack the higher power of reasoning. A cow may be going on licking a straw-filled calf. Though some animals

of prey educate their young by teaching them to kill the wounded creatures they brought, animals rely mainly on self-education. Apes show greater inquisitiveness and imitation, and greater aptitudes, e.g., aiming stones to obtain fruit from trees. But, they lack concentration, and they have no capacity for association of ideas. Man has smaller innate instincts than other organisms.

In civilised humanity, most instincts are so overlaid with habit, tradition and the needs of social life that they are not easily distinguishable. Trotter (*Instincts of the Herd in Peace and War*) shows that the herd instinct is one of the most important. It has made man a social animal and finds expression nowadays in parties, sects, cliques and clubs. The vanity of "belonging to something" develops snobbery. Fear of standing alone leads to hypocrisy. Even cranks have their associations. This herd mentality places a new emphasis on the importance of uniformity. A teacher has to hold up to admiration what society considers to be admirable and condemn what is held evil, like atheism, free love, etc. Statesmen, whose private life is disapproved of, have to leave public life. As Joad points out (*Thrasymachus or The Future of Morals*), truth may not be gratifying to human conceit. Hence, the State of Tennessee forbade the teaching of Evolution. Further, the instinctive human reaction to anything new is hostile, e.g., opposition to birth-control.

Hysterical tendencies, found in children and primitive peoples, occasionally manifest themselves in modern men under severe emotional shocks. Some regress to outgrown forms of response. Some develop hysteria. As Dr. Morton Price (*The Dissociation of a Personality*) shows, the mechanism of hysteria is a splitting of the personality. There may be two or more systems working in one mind, as in hypnosis. Where the mental conflict does not lead to the suppression of one, as in hysteria, the fight goes on and leads to neurasthenia. All men have complexes which differ only in degree from a secondary personality. Repression may lead to dissociation.

Midway between a secondary personality and a simple repressed impulse is the complex. The repressed complexes often reveal themselves, disguised and symbolised in dreams. Repressed ideas may

re-enter the conscious mind, disguised and distorted. They may be projected to new objects. The mind may manufacture reasons to justify and rationalise wishes and impulses, which have thus entered the conscious field. Lady Macbeth washing her hands is an instance of a compulsive expression of a repressed impulse. When repressed noble ideals get loose, there develop saints. Even mediumship has been explained as the working of a secondary system in the mind of the medium.

Our normal moods of depression and elation, when exaggerated, lead to some forms of mania. In the same way, our normal daydreaming may be exaggerated in *dementia praecox* where the self is practically isolated from outer reality. The taboo of primitive society has been explained as an object or person that rouses ambivalence (attraction and repulsion) at the same time, e.g., God is loved and feared. The World Wars illustrated how in introverts (who, unlike the extroverts, are less interested in the outer world) repressed impulses later found expression in neurasthenia, while mental conflicts in the extroverts led to dissociation of discordant ideas, finding later expression in hysteria. The essential aim of education must be to sublimate instincts so that they could serve desirable ends.

What about corporal punishment in class and the general problem of juvenile delinquency? Cesare Lombroso bequeathed to anthropology the myth of the "criminal man" whom he regarded as an atavistic phenomenon, and he suggested that he could be recognised by certain physical characteristics—a prognathous skull, a receding forehead, an abnormal ear and uneven teeth. Investigations by Goring and others disproved this myth. Grimberg's explanation of criminology as due to endocrinal disturbances is in conclusive. Nor have other explanations like prenatal causes (Lange), subnormal intelligence (Goddard), or abnormalities in the ear (Bertillon) been satisfactory. Psycho-

analysis has tried to explain crime as due to unconscious fear, hatred and guilt, and psychopathological factors like *dementia praecox*, schizophrenia, paranoia etc. Addiction to drink and drugs is listed among the causative factors. The criminal mind has been studied by psychoanalysts and much crime can be explained as unconscious "defence" reaction. Von Hentig, the great modern authority on criminology, in his *The Criminal and his Victim* shows that 80% of various crimes like gambling, racketeering & gangsterism proceed from social causes. Addiction to alcohol and various psychoses contribute to crime. He points out that many sex-offenders are devout churchmen. The theory of subnormal intelligence is disproved by the fact that some convicts may have a higher I.Q. than their guards. Thus, most of the crimes are due to the social environment.

The popular view of punishment lays emphasis on retribution as the end, a state of mind come down from the old passion

of revenge. Really, according to Sidgwick, the pain caused to a person by punishment is to be regarded as an evil, only admissible in order to prevent more evil. Bentham long ago urged that punishment ought to be sufficient to deter and not more than sufficient. Besides deterring, we may usefully adopt other steps to check or forestall wrong. T. H. Green and Bosanquet, while holding that a sound view of punishment should include all the three elements of retribution, deterrence and reformation, stressed the second as more important. It is noteworthy that human ideas of punishment have perceptibly changed. In the 17th century, it was quite usual in England to strip a woman thief to the waist and flog her. Now, in that every same country, there is a powerful movement calling for the abolition of capital punishment. This modern tendency has affected also educational methods of class discipline, which relegate corporal punishment to the background and lay stress on psychological and other methods of approach.

## Compulsory National Service by Students

T. R. VENKATASUBRAHMANYAN, B.A., M.ED., Tirupparaiturai.

"Those who regard it as one of the purposes of male education to produce men willing to kill and be killed for frivolous reasons are clearly deficient in diffused parental feeling."

—BERTRAND RUSSELL.

'National feeling arises and becomes intensified as a result of a twofold process of isolation and contrast with respect to the outside world and cohesion and drawing together within', says the *Encyclopaedia of Social Sciences* about Nationalism. Today, because of a clash of interests with an alien nation outside, the nationalist feeling in India is gradually mounting up, and the task of responsible national leaders is more to restrain this upsurge in the collective mind of the population than

to kindle it. A scheme of compulsory national service by students is being evolved to develop nationalism in them after they complete their secondary education. Generally, nationalist propaganda commences with children, and it will be most potent only when it enlists the support of several social institutions like the family, the school and general society. Ordinarily, developing nationalism is an uphill task even with the co-operation of these diverse agencies that organically

affect the life of the student. It is an accepted fact that modern schools are at the disposal of able propagandists, but the support of the family and the approval of the community are equally essential to build up nationalism. To ignore the family and society is to erect strong barricades in the path of progress towards any objective, whatever it may be. And now, the need for such a concentration programme, as to compel every adolescent to do some sort of national service at a specific period of his life, is not urgent.

However, a peep into the historical development of modern nationalism will enable us to view the present scheme in the proper perspective. J.G. Fichte was the most ardent advocate of nationalism, and he did not actually preach a narrow and exclusive interpretation of nationalism. Rousseau, in his famous *Social Contract*, advised State-sponsored indoctrination to develop nationalism in the people. Subsequent Utopian socialists like Robert Owen and Cabet emphasised the need for some sort of national service in education. Marx and Engels advocated physical labour for children to make them nationalists. Pestalozzi was a great prophet of nationalism and socialism, and he insisted upon a scheme of manual labour for educating children. Gandhiji followed his principles, perhaps not aware of either Pestalozzi or his views on education. Though all such great men agree in a scheme of national service by school children, the motives behind each appear controversial and conflicting, because of what we experienced of the growth of nationalism in several countries of the West. The description and elaboration of Nationalism by several peoples have raised controversies between Nationalism on the one hand and Internationalism, Socialism, Communism and Humanism on the other hand, each taken one by one. Our task now is not to reconcile the one to the other, but to indicate that the development of nationalism should not

disintegrate the personality of the individual. Several foreign countries have experimented with National Service by students who have completed their secondary education and have abandoned them. American Civilian Conservation Corps and National Youth Administration are examples to forewarn us, since we are not the pioneers in such a movement. The present version of the scheme is fraught with unwelcome consequences, and it needs summary modification to avoid pitfalls.

The purpose of the present article is not to find fault with and condemn the scheme, but to point out some of the genuine objections that will appear sound and sensible to all who have no axe to grind. To begin with, the scheme presupposes incapacity on the part of educational institutions to build up nationalism in children. To earmark one year after schooling for the purpose of developing the trait in the future citizens of the land is to subvert the whole philosophy of education and to dub all educational institutions as mere literacy centres and nothing more. The scheme leads one to think that its formulators have closed their eyes to one of the fundamental functions of education, i.e., developing good citizenship in children. There can be no greater insult to the whole order of educational structure and no greater self-abasement than to minimise the importance of our national schools in such a task. Secondly, the scheme, as is planned, envisages a gap in the continuity of education of students who intend to pursue their studies further, and a no-man's land in the life of those who are forced to earn their livelihood soon after leaving school. In either case, the reaction during the stand-still may not be very much, but in after-years, on retrospection, they may view the interruption with discontent, and some may curse it for all that it did to disrupt their progress, at least imaginarily. The after-effect of such an interference in the settled and

accustomed manner of moving into adult life may not, on all occasions, be promoting the cause for which the gap has been created. Anything that swells up the flood should move with the current. If otherwise, well, we know what will happen.

Thirdly, the scheme must appear goal-less to those who are actually affected by it. We condemn our present pattern of general education as goal-less. The students in schools are indifferent to their studies because they prepare them only for higher education and not for life. The lack of an immediate, tangible goal is the cause of antipathy towards education itself. Any interference may enrage students to set at naught the whole purpose of the programme and may add further to student indiscipline. Fourthly, we should take into consideration the psychology of adolescence. Even though the adolescent feels the romantic urge to do social service and to reform the whole world, we must find out whether the years under consideration form the peak period or not. Even if it is the most favourable time, we should remember that the task of education is both to push and to check. Education should, however, sober down the vehement enthusiasm of the adolescent who desires to plunge headlong, and also activate other useful social and individual urges that lie dormant, to function. The task of education is to guide the child at times of crises and needed adjustment, and not add fuel to his frenzy. Perhaps in later years, the adult may feel that he has not been guided properly in his rash and immature years. Education should see that the child gains a balanced development only by a course of balanced studies and activities, and not by fits and starts.

Fifthly, the interests and aptitudes of students at a particular period of their growth may act at variance with the interests arbitrarily imposed upon them.

Such concentration on a particular aspect of the development of tastes and sentiments may even contrasuggest to students to do the opposite. Institutions are not wanting that, by over-emphasising obedience, subservience and religion, have made children retch at the very thought of such terms in their after-school life, since the training has been carried out to a nauseating degree, sacrificing other relevant and essential character traits that go in to shape the individual into a well-rounded personality. Instances also are not wanting where individuals abhor certain routines and rituals to the core, because they have been overfed with them during school years. Students may heave a sigh of relief after completing the one year of compulsory national service, and some may even bid good-bye to anything connected with such a service in after life.

Sixthly, parents may resent interruption in the smooth course of the education of their children. The State, the family and other institutions have claim to the services of the individual, and a Welfare State is one where they all work in a co-ordinated manner and do not pull apart. The parent has equal claims—even more in India with its peculiar social structure—with the State and the community upon the services, earnings etc., of the child, and his desire that his offspring must earn as early as possible to protect him is quite legitimate. To postpone the possibility of serving the parents is to disappoint them, anyhow. Further, the one year of national service may touch the pocket of the parents, if not properly planned and executed. Finally, in general, many of our politicians proceed on arbitrary assumptions, because certain suggestions ring well in their ears. One should look to the past to clarify the present, wherever guidance is available. Such schemes, even with maintenance allowances for the participants, have never been quite successful, and many a modern country, excluding totalitarian

states, has given them up after some time. When students are maintained in national service by State funds, it ceases to be social service, but becomes paid service, and the spirit of the project is totally lost.

The above defects, we should bear in mind, are never attributed to national service as such, but only to the scheme of imposing it on students at a particular period of their growth and progress. If nationalist propaganda is very essential, the following suggestions may prove useful in developing worthy sentiments in students.

1. The plan should operate in such a way as to influence the child throughout his educational career. No special period should be set apart exclusively for the purpose. Whenever altruistic tendencies show up prominently, they should be utilised wisely and adequately for developing patriotism in children.

2. School-work and curriculum must be reorganised to provide a definite and prominent place for such activities through voluntary associations like the N.C.C., Scouts and Guides, Junior Red Cross, Social Service Leagues, etc. Nobody should be compelled to participate in such extra-curricular activities, but students may be persuaded by teachers to join them of their own accord. Teachers must see that every child takes part willingly in some sort of national service.

3. Credit may be given, occasionally, to commendable national service by

recognising student out-turn in estimating his or her worth in significant educational events like promotion, prizes, scholarships etc.

4. If the aim of education is to develop children into patriotic citizens, methods other than national service are equally helpful. Creating love of the homeland, developing a common language, cultural programmes, etc., must be utilised, as these are also potent factors that help to reach the goal. Essential specific and general habits and sentiments should be developed by a comprehensive programme.

5. Parents and the general community must be assured that such programmes will not postpone the results they normally expect from the younger members of society. These schemes, even when spread out over the complete educational career, must not touch the pockets of individuals frequently and heavily.

To make children national-minded, those who are directly responsible must be directed to keep their task in clear consciousness. The enthusiasm must be caught by the adolescent and not by the administration. It is the adolescents who should hitch their wagons to the stars, and not we. Any idea of creating utilitarian robots will not work successfully, as the typical Indian mind is much different from other ethnical groups that desire change by revolution. In a word, everyone will extol the purpose to the skies, but surely vote against the present project.

## The Educational System in Ancient India

R. M. Thakur, Gurukul Vishwavidyalaya, Kangri.

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

Of all the institutions of a country, its educational system is the most fundamental and basic. Was there such a thing as the Indian educational system before the advent of the Muslim or the Christian powers? Did ancient India possess such a thing as an educational system worth the name? The answer to these questions is positively "Yes". She did possess an educational system, and it was the Gurukula system of education.

### A Chief Feature

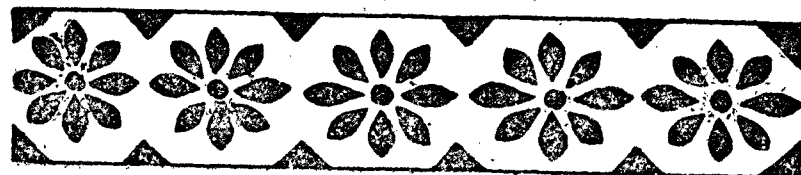
One of the features of ancient Indian education lay in the students living under the roof of their preceptor. This accounts for the student being called *antavāsin* meaning thereby that he is one who stays close to his teacher, i.e., under his roof. The *Chhāndogya Upanishad* describes the student as "*āchārya-kula-vāsin*" i.e., one who dwells in the house of the *āchārya*. Thus the usual system of education in Ancient India, was for the student to live in the house of his guru, under the latter's personal supervision. A few centuries later, one comes across

Brahmans having formed themselves into *parishads*. We also find organised public institutions for education, such as those in Takshasila, Mithila, Kunj, Conjeevaram etc. But for a long time the obligation to impart education rested with individual teachers, in whose houses bodies of students assembled and resided. This *gurukula* tradition is reflected in the Universities of Oxford and Cambridge to a certain extent, and the residential system in the University Colleges of our country is an imperfect imitation thereof.

The aim of this brief article is to discuss whether the *gurukula* system of education had any advantages to its credit and whether its revival, at least to the extent possible under the present altered environments and circumstances, will be desirable.

### Spencer and Mill Agreed

The object of education has been postulated by various thinkers. Herbert Spencer expressed his view thus: Education has for its chief object the formation of character. To curb restive propensities, to awaken dormant sentiments, to strengthen the perception and to cultivate the tastes, to encourage this feeling and repress that, so as finally to develop a child into a man of well-proportioned and harmonious nature - this is the aim of the parent. In the words of John Stuart Mill, "the object of Universities is not to teach the knowledge required to fit them for some special mode of gaining their livelihood, but to make capable and cultivated human beings, and the common end of all departments of education is the strengthening, exalting, purifying and beautifying of our common nature and the fitting out of mankind with the necessary mental implements for the work they have to perform through life."



## Not Merely Materialistic

One of the distinctive features of the ancient Aryan education was that it gave importance both to material and spiritual values. It stood for a well balanced view of life and laid emphasis on *dharma*, *artha*, *kama* and *moksha*. The fundamental Vedic conception of the soul was not an airy one, but was broad-based, attaching due significance to man's rights and privileges, freedom of thought, tolerance and humane laws of life. The goal of education in ancient Bharat was not utilitarian, but assuredly cultural. The *Smṛiti* writers deprecated the idea that the value of education should be judged by its pecuniary result. Vishnu says: Who ekes out his livelihood with his *Vidyā*, that *Vidyā* does not serve him right.

Kalidasa declares that he who uses his learning merely for his livelihood is called a trader in knowledge. Manu's injunction is as follows: "Having taken the pupil, in order to lead him to the highest, the teacher shall first of all teach him the ways of cleanliness, purity of body and mind, good manners and morals." The *Taittiriya Upanishad* gives one of the exhortations to be made by the teacher to the pupil as:—"Follow *dharma*." *Dharma* stands for law and custom, religion and charity, justice, righteousness, duty, discipline and culture. According to Rabindranath Tagore, *dharma* is that principle which holds us firm together and leads us to our best welfare. In the words of a Professor, *Dharma* means "the development of the inner spirit, adherence to the eternal virtues and disciplining of the body and soul in a way suitable to that end."

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

## Meaning of Education

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

## How a Gurukula Worked

The Gurukula system was in every way adapted to achieve the end of education as conceived in the manner above described. It was best fitted to contribute to formation of character, the building of the personality, the preservation of the ancient culture and the training of the rising generation in the performance of religious and social duties. The daily association between the teacher and the taught was fraught with great beneficial results. The teacher had the advantage of daily watching the intellectual progress and the moral behaviour of his pupil. The constant presence of the teacher contributed in a great measure to enabling the pupils not only to do away with insolence and pride, but engendered in them that feeling of reverence

for elders, so lacking at the present day. The *Taittiriya* exhortation to the pupil makes reference to this as well. "Whatever Brahmans are better than ourselves, in their sitting it will not do for these to breathe". During the whole time of the pupilage, a deep and solid foundation was laid for a well-ordered and disciplined life. The foibles to which youth is likely to fall a prey in town life, were avoided by residence with the teacher. The daily routine of a pupil which was enjoyed by his teacher in the latter's abode, was marked by simplicity, endurance, ban on luxuries, a rigid adherence to rules of hygiene and *brahmacharya*, in pure surroundings free from all unhealthy influences, and thus assured a healthy and robust manhood. The Hindu law-givers condemned the practice of stipulating that admission would be made only on payment of certain fees. When the period of education was over, an honorarium was paid to the teacher by those who could afford it. The close contact between the teacher and the taught which was the feature of the Gurukula system made the relationship between them cordial, even after the relationship of *sisya* and *guru* had come to an end.

## Striking Similarity

Sir Walter Moberly, in a recent book he has written, *The Crisis in the University*, commented thus on the corporate life in the Oxford and Cambridge Universities. "The student, who came in order to acquire learning or a professional qualification found that he had entered into the life-membership of a society possessing a remarkable power to enlist his affection and loyalty. To it, he was attached by silken cords and singular tenacity. So then came into existence a new type of community, having many of the qualities of a family; its members regarded themselves as sons of an *Alma Mater*. This has two consequences. First, the teacher's is a pastoral job; to the student, he has a personal and not merely a business

relation. He has not only contracted to give a certain amount of instruction but is to be the guide, philosopher and friend of his pupils..... Their (students') University years have been to them a vivid and compelling experience, making an exceptionally deep impression, indeed going far to mould their minds; and it is in the light of that experience that later interpreted... They, in Newman's words, experiences are regard their University as a second home, not so tender but more noble and majestic and authoritative."

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

## Education And Religion

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

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

### Present System

The present educational system in Bharat is defective in certain vital respects. In the formative period of the lives of our men, we can conceive of nothing better for the development of character, adoption of high moral standards and the expansion of the mind and intellect than daily contact and association with a proper teacher. Our educational system does not afford any such opportunity. The teacher and the taught are thrown together at certain stated periods of the school or college hours, but this hardly enables the teacher to mould the minds of his pupils. Intellectual attainments are of no value, and often dangerous, without character.

As Carlyle put it, "Without hands, a man might eat and could still walk, but consider it—without morality, intellect were impossible for him." Many of the students who undergo their studies in colleges are living away from their parents. They are thus neither under parental authority, nor under proper control of their teachers or professors. The result is that the rising generation is falling an easy prey to all sorts of unhealthy influences. The school or college curriculum has not been devised so as to give adequate attention to the glorious Bharata

culture, with the result that our young men are fast developing a feeling of scant respect, if not of scorn, towards the same. The education imparted being secular, there is no scope for our young men to imbibe a passion for religion in its comprehensive sense and all that it stands for. These defects in our present educational system can be, to a great extent, remedied, if the gurukula system is introduced for a few years at least in the educational scheme; care being taken in the selection of proper teachers. It is only then that it will be possible to restore the ancient Aryan culture to its former status and to carry to mankind its message of simple living and high thinking as exemplified by the rishis of old.

### Free Education.

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

## EDITORIAL

### A Neglected Purpose

Since Independence, there has been quite a spate of talk on our students being educated to fit them into a democratic society. The prevailing social ideals certainly ought to be placed before them. The older generation has the duty to pass on to posterity its social wisdom and technique as well as its accumulated knowledge. And if India is to be built up into a strong and enduring democracy, her children should be taught, generation after generation, the basic faith underlying her political system.

But till now only one aspect of the democratic ideal has been stressed—equality. There is another equally important aspect—the sacredness of the individual and his right to develop his potentialities. This has been almost completely neglected. As we are trying to do many things in a hurry, temporary lopsided stresses perhaps cannot be avoided. However, when the call comes to mend our way, we must heed it.

Dr. S. Radhakrishnan, Vice-president of India, when opening the new building of Stella Mari's College in the city, asked colleges to cultivate among their pupils a love of solitude. He pointed out: "Democracy does not mean mediocrity, corruption, nepotism, favouritism, abuse of power and privilege." He drew attention to the fact that, as was declared by the President of the Royal Society, the greatest works of art and literature, science and technology were not due to committees, syndicates or corporations, but were due to rare individuals who were able to sit alone, concentrate their minds on some aspects of truths, some glimpses of beauty, bring them down to earth, charge them with emotion and do thereby some service to humanity. It was those uncommon men who ushered in the era of the common man.

Dr. Radhakrishnan also stressed the need for tolerance in any democracy worth the name. The tyranny of the majority should be avoided. Opposite points of view should be treated with consideration, and the possibility should always be borne in mind that the majority of to-day may become the minority of tomorrow.

From this it follows that our educational system should not merely make opportunities available on the widest scale. It should also guard itself against denying facilities to those qualified. And it should encourage talent whenever it is found, not only in order that the talented individuals may escape frustration, but also in order that the community at large may benefit.

### Threat to Academic Freedom

Recently the Tamil Development Council passed a resolution calling on the Government of Madras to pass legislation compelling the University of Madras to accept Tamil as the medium of instruction in degree classes. Full details of the resolution could not be obtained from the brief press reports. The purport can only be surmised.

Now it is not as if the University has banned Tamil as a medium of instruction. Permissive regulations already exist. And the fact that the Coimbatore experiment is being made shows that the University has not withheld its consent on principle to the cause of Tamil as a medium of instruction.

But the University, we are sure, does not want to ban the use of English as an academic language, nor to hasten its replacement by Tamil at the cost of a fall in standards.

In the circumstances the reported resolution must be presumed to urge on the

Government to use Tamil as the medium of instruction exclusively. It is needless to say that to fetter the discretion of the University in any such way would be a serious violation of the well known democratic principle of academic freedom.

In this connection, the following authoritative description of the state of affairs in Great Britain needs to be pondered over. "The Education Departments have no jurisdiction over the Universities," say the pamphlet, *Education in Britain*, "and their relations are concerned mainly with the training of school teachers, the provision of adult education, and the award of State scholarships and bursaries. The universities, though self-governing institutions, receive aid from the State, mainly in the form of direct grants from the Treasury which in Great Britain are made on the advice of the University Grants Committee, a committee appointed by the Chancellor of the Exchequer from persons with experience of university administration and education. The proportion of university income contributed from public funds is increasing. In the year 1955-56, direct grants provided 73% of the total. The balance is derived from fees (of which a large proportion is paid by local education authorities), from endowments and from other sources."

From the foregoing it may be seen that even he who pays the piper is not allowed to call the tune. Rome was not built in a day, and Indian languages cannot become 'qualified overnight to express modern knowledge.

#### An Interesting Experiment

A recent issue of the *Journal of Education and Psychology*, Baroda, reports an attempt by Dr. V. V. Kamat of the Institute of Education, Bombay, to determine from the response of High School pupils whether the new type tests or the essay type examinations are more

reliable. Certain students were set an oral test of 20 questions and a new-type short-answer test of 100 questions. The S.S.C. examination which they answered a month later was taken as their essay-type test. From the correlations worked out Dr. Kamat comes to the conclusion: "The results show that much greater objectivity is obtained by the short-answer type than by the essay-type test."

In this experiment, the oral test was used as the criterion. We feel that, in the very nature of things, an oral test is very very close to a short-answer test. Moreover, the ability to express oneself in speech is distinct from the ability to write. In the circumstances we are unable to accept the results of the experiment as in any way decisive.

Dr. Kamat has summarised the results and trends which in his opinion have emerged from discussions and experiments so far. This is given below, as indicating a dominant trend to-day in educational reforms and the probable lines of changes.

- "1. The number of external examinations in the life of a pupil should be as few as possible. Only 3 are suggested at present: (i) At the end of Std. IX (Primary school teachers may be recruited at this stage). (ii) At the end of Std. XI — S.S.C. Examination. (iii) At the end of the university course at the first degree stage.
2. Progress in internal work should be measured in the several institutions, preferably by Objective tests at the end of each term covering the studies of that term only. Such question papers may contain 50 to 75 questions to be answered in about 30 minutes.
3. The external examination had better be by short-answer type of

questions or by a combination of short-answer and essay-type questions.

4. A comprehensive internal record of each pupil containing details of progress in studies and behaviour should be maintained by each school or institution and should be mentioned in certificates issued to students.
5. 20% of the marks at each of the external examinations should be reserved for internal work based on school records, with proper safeguards.
6. The short-answer type questions are more objective than essay-type questions.
7. Personality traits should be recorded in school records on careful observation of each pupil.
8. Questions in all kinds of question papers should be of such a nature as would require thinking or problem-solving on the part of candidates, wherever possible.
9. Each written answer paper of the essay-type for school children should not exceed 2½ hours.

10. In a question paper of 2½ hours there should be about 20 short answer questions, all compulsory.

11. External university examinations at the degree stage should be of the essay-type, but each script should be examined by two examiners independently. This should be supplemented by some sort of objective tests."

We would express our strong dissent from a complete change-over to the so called objective tests at any stage. Their introduction even on a limited scale in the Madras High Schools failed miserably and had to be given up.

The recommendation that the external examination should be solely by short-answer type of questions will lead, we are afraid, to a catastrophic fall in standards. In regard to internal assessment, the emphasis will have to be on safeguards. For in trying to reform examinations, we should not open the floodgate for the entry of political and communal prejudices in evaluating academic work. They are already doing sufficient havoc in the matter of admissions.

## Our Educational Diary

"PEPYS"

10-6-60. Speaking in Coimbatore, the Education Minister said that the progress and success of the Tamil medium scheme in the Coimbatore Government College would be watched and assessed by an education and an Assessment Committee respectively. He said that the scheme would be worked in such a way that those who opposed it would support it. He appealed for public cooperation.

[The attitude of the Minister is commendable, in so far as he is desirous of enlisting public support for his scheme. It looks as though he does not want to hustle things.]

15-6-60. Dr. Shrimali said that the National Service Scheme for students would not be rushed through and that it had no political significance. The main

reason was, he said, that students who entered the University must have attained the age of maturity and the National Service scheme would prepare them for entry into University or employment.

[As for entering employment; the boy cannot do so, because he would be still a minor. As for entering the University, he would still be immature. The only solution is to scrap the present Secondary Education scheme and substitute in its place the Higher Secondary Education, making it a thirteen-year course beginning from 5 plus and ending with 18 plus. To raise artificially the age of admission to 6 plus or 7 plus and introduce the so-called National Service scheme will only have the practical effect of allowing students in the prime of life to wander about the country divorcing them from study habits and would only amount to monkeying with their educational career. To raise the age of admission to 6 or 7 plus without providing for pre-primary education would be most harmful to our boys from the educational point of view. And it is obvious that our Government have no money to spare for starting pre-primary schools. Another reason, that it would help not to swell the number of the unemployed, is frankly uneducational and need not be considered. The thirteen-year Higher Secondary Educational Scheme would solve all the problems, viz., the education imparted would be of a satisfactory standard, the students at the end of the course would be eighteen and fit for employment or University education, and it would also help not to swell the ranks of the unemployed. But I must emphasise the fact that a full 13 year period is very essential for imparting education of a fair standard, as this alone will fit the student to enter a profession or the University.]

17-6-60. Sri C. D. Deshmukh said at Poona that higher education in India was "sub-standard". He himself stated the reason viz., the shortness of the span of educational training. He pointed out how in the U. K. Secondary education was elaborate and the age of admission to universities was eighteen. He said that there must be screening of students who desired to enter the university. Discipline would improve if the quality and standard of education were high.

22-6-60. Sri Kamaraj, speaking at Trichinopoly, deplored that some people were against Basic education, though it was only the intention of the Government to give training to students in a trade or profession to enable them to have an avocation in life.

[The intention is laudable and nobody would oppose it. But Basic education, as it is imparted in our schools, is not likely to carry out this laudable intention of the Government, as the chief crafts imparted in these schools are only spinning, weaving and gardening. The major part of the school hours are spent only in idleness both by the boys and the teachers in conducting those craft-classes. The students thus are wasting the precious time of their lives. If the idea of Basic education is only to impart a useful education in a trade, we may start a number of junior and senior trade schools, and leave the ordinary schools to be run in the old which is also the best way].

25-6-60. Dr. P. V. Cherian has criticised the mania of students to go abroad merely to acquire foreign degrees. On the other hand, they should attach more importance to practical knowledge of the work done there. He advised students to undertake foreign tours after taking degrees here.

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# The Educational Review

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## The Basic Problem of Adult Education

By L. N. GUPTA, M.A., Allahabad

### The New Concept of Education

People think of education in terms of years. The narrow gauge of education is delimited by schooling upto a certain age-limit. Education therefore "suffers from the notion that it should end at some point in childhood or youth. But no matter how many years of schooling may be provided, the terminal concept is now obsolete. The rapid flow of events makes learning throughout life a necessity. No longer can one learn in youth all that he needs to know throughout his years. As science, technology and industrialization bring constant changes, people must continue to learn throughout their lives. Education in the modern world must be a never-ending process." <sup>1</sup> Indeed, education is a process of life-long learning and adjustment. In this new context, one has to think of Adult Education also.

### Adult Education in New Light

If education is a process that goes along with life, adult education is also to be thought of in a new light. Especially in India, there is a very short-sighted view of adult education. This adult education is made narrower by the adult education workers, and that is why the adults cannot think beyond it. "We enroll illiterates for two, four or six month terms. Those who finish successfully are given certificates. We let them think that education is finished—thus this is all that is required of them or all that

we have to offer." <sup>2</sup> This tendency creates a problem. If adult education is really meant for increasing understanding, improving skills and changing attitudes, it clearly implies the basic ego involvement of all the participating adults. Therefore, we have to instill in the adults a strong desire for education.

### The Basic Problem

It is evident now that adult education requires the ego to be enthused for betterment. In fact, education is a self-evolutionary process and adult education cannot be an exception. The adult is more conscious of himself than the child, as he is a more mature individual. He is more thoughtful and considerate than the child. They have so much mental capacity as to form certain attitudes towards life and problems of life very soon. That is why this attitude formation is a cause to hinder the progress of adult education in our country. The attitude of the adults towards their education is said to be unhealthy. Hence the basic problem of adult education is the formation of a healthy attitude, so that they may be eager and effortful. Education is really an individual effort, whereby we gain knowledge.

### Factors affecting attitude.

There are a few factors that help the formation of the adults' attitude towards education. These factors are psychological

1. Adult Education, Vol. XXI, No. 5, p. 21

2. Ibid.

and social. The adults have a quite different psychology. Their mental make-up is different from that of the children. The intellectual and emotional aspects of their mental life and activity are characteristically responsible for forming a negative attitude towards education. They think, reason, and act in a very different manner. The adults think that education has little use and that they can do without it in the rest of their life as their predecessors had done. There is another way of thinking and arguing, that they are too old to learn anything, and the other side of this thinking is that they know enough and need not know further. This self-satisfaction attitude is more harmful, as it engenders in them a feeling to make no efforts and also brings a lethargy even. The emotional aspect of this mental attitude is that they feel it ludicrous to learn at an advanced age the basic things of education in its narrower sense, because their children and grandchildren know more of them than their old parents. This gives rise to a sentiment of aversion in the adults. They feel shy to be tutored like small children. But this is quite a wrong notion.

The social factor also affects the formation of a negligent attitude. The lower strata of people think that they are downtrodden and the inferiority complex instantly works in their mind. The socially high people have no business to look to them. These people have a separationist attitude. This gulf is so wide that it cannot be bridged over. Another fact in this connection is that education brings no social efficiency. An adult thinks if he learns the alphabet, he can sign instead of giving a thumb-impression, he can read some literature, newspapers, magazines, books of his taste: but will it raise his status in society if he does not change his calling? In fact, the low caste people where illiteracy is rampant, have this

attitude, and to a great extent it is a correct one. This requires that there must be a change in society also, and then we can have a change in the attitude.

The social factor includes the economic aspect also. In the rural and even the urban areas, the adults think: will their education bring with social efficiency any economic profit to them? The educated unemployed before their eyes put an example to cite in support of their view of having no education. This is a most potent factor. The economic utility of adult education is really the crux of the problem. If there is a bit of gain in cash or kind, there will be a larger number of adults coming for education.

#### Attitude to work and life

It is therefore quite clear that the illiterate mass has an attitude towards education that is based on its attitude towards work and life. The intellectual, emotional, social and economic needs of life determine the nature of work that the illiterate and uneducated adults have to accomplish. As such, if we want to make adult education in India spread and expand, we have to help to form a right attitude, and for the formation of this positive attitude we have to correlate education with the work and life of the adults. Education should attract them like the magnet. To have this magnetic force, educational means should be such as to encourage the ignorant adults to unfold their latent potentialities. Correlating education with work and life requires planning and drive. Where there is motivation from within or from without, there it is bound to achieve the aim.

#### Motivational Factors

In the formation of attitude, motives and incentives work wonders. Adults

are emotionally matured; and once they are motivated they would perform activities very easily, and thus by performing activities they will gain. How to motivate is a problem, but it is not a difficult one but easy to solve. There are S. E. O's in charge of adult education. For their help there is a troop of other workers. They can easily ask the capable adults to perform certain educational activities (in their widest sense incorporating all life-activities). Under the guidance and supervision of the trained staff, the illiterate or literate adult must give a performance before the local audience. In case of women-folk, if they do not like to come before males, it may be done only before the females. This actual participation will exhilarate the performers and amuse and educate the onlookers. This is a way to motivate for adult learning.

Besides, there are mass media of adult education, that is, the cinematograph, the radio, the group tournaments etc. There should be fixed plans for their use, and the use shall motivate the people for coming in throngs and joining them. These should be utilised on certain occasions, and on those occasions the particular topic should be dealt with. The artistes for the radio songs and plays should be selected from amongst the villagers. In tournaments, the adults must be encouraged by incentives, by giving certificates, by providing certain facilities and by removing their difficulties. Once recognition of merit and worth is made in any fashion, this is sure to motivate others, and the better product will be forthcoming afterwards. The S. E. O's with their assistants must find great relief and success even in their work by utilising these motivational factors.

#### Social Legislation

Social legislation is also a motivational factor for the advancement of adult education. "Lenin's decree played a tremendous part", writes A. Solovyov,

"In raising the Soviet people's cultural standards. This served as the beginning of the universal education for children and of the planned work aimed at liquidating illiteracy among adults." India also requires such a step. It must be made compulsory for the people coming to take part in the various activities first to be literate and then help others to be literate and educated. Laubach's call, let each one teach one, must be imposed on each village worker. They must be bound to form groups like the "Ban. Illiteracy Society" of U. S. S. R. The women-folk should also cooperate and set up their own organisations. Once in a village such model organisations are formed, and if there is legislation inflicting not punishment, but compulsion, adult education will easily spread throughout the country.

#### A Few Suggestions

The basic problem of adult education in India today is then to form the right attitude among the adult illiterates. The above factors that cause hurdles in progress must be well noted, and every possible help must be given to such adults. (1) The S. E. O's and their assistants should know fully the villagers and their talents. They should spot them out and make them a tool for emulating others. (2) There should be group activities in larger measure, and through these activities the five-point programme as laid down by the Government of India must be accomplished. These accomplishments should not be made by hired talents and artistes, but by the village people themselves. (3) The performances should be appreciated, and the little worth they possess should be acknowledged. In recognition of their value, there should be ample scope for motivating by just the means to which the village people attach greater significance. (4) The activities must be such as relate to actual life situations and problems. In this way, the civic, social, religious, cultural or other values can be attached to the activities. Family

planning propaganda, the health and sanitation problem, the election method, religious and moral education, folk songs and dances, agricultural fairs, wrestling tournaments and the physical culture feats, etc. should be done, wherein all the village people, public workers and others should actually participate. (5) Such activities which fulfill the social, economic and other needs of the people must also be given due weightage. If such needs are fulfilled, the people would have surely a right attitude towards adult education. All these will help to solve the problem of Adult Education in India to a great extent.

In fact, to work out these suggestions various educational agencies, both formal and informal, must have to be operative. The radio, cinema, dramatics, convention-

al and cultural congregations for folk dances and songs and recreational activities, panchayats and development organizations, community-schools and centres and the staff meant for these institutions, all should make a cooperative effort to give vent to the feelings of the village people. As education is a self-evolving urge from within, it must touch the very core of every villager's heart. The heart can move, only when there is inspiration. The inspiration can be roused only when there is recognition of the inherent qualities of the people. And for recognition and evaluation, one has to find out motivating forces and incentives. Rewards in cash or verbal eulogy before a multitude are in fact these motives and incentives, and they ought to be rightly utilized to form right attitudes, if we want real success in the field of adult education.

## EDUCATION IN INDUSTRY IN BRITAIN

By Dr. P. F. R. Venables, Principal, Birmingham College of Technology.

Industry, which has helped to create modern technological society, with its high and rising standards of living, is immensely diverse in its structure and needs. In the United Kingdom in 1956, there were 24,000,000 employed people in industry and commerce, of whom 7,888,000 were employed in manufacturing firms. Altogether, there are about 56,800 individual manufacturing firms, and of these about 41,300 employ less than 100 persons (1,555,000 employees), 12,178 employ 100-499 persons (2,500,000 employees). The bigger firms comprise only 5 per cent. of all firms, but employ 48 per cent. of all employees (3,900,000 in number). Though there are many excellent medium-sized and small firms, it is nevertheless generally true to say that the most enlightened support for education and training is to be found in the large firms. In discussing what is to be done by them, it should be realised that

one outstanding contemporary problem is how to elicit similar interest and support from the far more numerous smaller firms and to do so in appropriate ways.

That part of the educational system which has grown up largely in response to the needs of industry and its employees is inevitably also very diversified. Belatedly in the late 19th century, technological studies were introduced into the British Universities, and have progressed greatly this century. In October 1958, 15 per cent. (14,942) of all students were in technological courses and many of those in science courses (22,949 students=23 per cent. of total) take up careers in industry. The courses are held at undergraduate and post-graduate level, and many students are supported by industry. Research is

widely undertaken, and much of it is supported or sponsored by industry.

Numerically, the greatest support of education by industry, and their closest links with it are in the technical colleges, which are administered mainly by the Local Education Authorities, and financed jointly by them. 76,000 students attended full time courses, about 469,000 students attended part-time day courses, and about 1,080,000 students attended evening courses. Of the students in part-time day courses, 417,000 were released by their employers for one day a week at college (in some cases more) with payment of wages, and mostly with payment of tuition fees as well. Of these students, 57,473 were aged 21 years and over. A great number of such students became qualified craftsmen and technicians.

Hitherto many students have also gained full professional qualifications as engineers, chemists and so on by this part-time route. The increasing pressure of modern scientific discoveries and technological developments have made it necessary to establish a new route, with more ample conditions of study, while retaining the indispensable training. This is the basis of the "Sandwich Courses" now being rapidly developed, in which the student spends six months in college followed by six months in industrial training in the firm, over a period of four or five years. Four years ago there were about 600 students in these courses; now there are about 8,000, and almost all of these are "works-based"—they are employees of firms and receive their wages throughout the whole course, college periods included.

About 2,500 of these students are in technological courses leading to the Diploma in Technology established in 1955 by Government action through the National Council for Technological Awards. The Diploma in Technology is of a standard equal to the Honours

degree of a British University. The other 5,600 students are mainly in "Sandwich Courses" leading to the Higher National Diploma, with varying degrees of exemptions from professional examinations on production work.

### New Structure

As a result of the Government White Paper on Technical Education, published in February 1956, a new structure is emerging in technical education. This is enabling industry to canalise its demands for training different types of employees to specific types of institutions. In this new structure, there are four types of colleges: as the foundation, 175 local colleges of further education, then the area colleges (about 60), the regional colleges (22, which may rise to 50), and at the apex, the eight Colleges of Advanced Technology (likely to become ten) which undertake only work of university standard.

In future, industry will look to the Universities and the Colleges of Advanced Technology to produce technologists, to the Regional Colleges for superior technicians and some technologists, and to the Area and Local Colleges for technicians and craftsmen. The Advanced and Regional Colleges will also be increasingly concerned with education and training for management and industrial administration, and the Area Colleges with foremanship and supervisory courses.

The more generalised education and training for industry is thus carried out in the Universities and Colleges. Firms also have need of specific training for their own particular processes, production and management. There has therefore been a rapid growth of induction training schemes for new workers in many firms, and in the larger firms, the establishment of works training schools for the specific training of craftsmen and technicians.

Smaller firms cannot command such resources, but group apprenticeship training schemes are being set up by numbers of small firms; in which more varied training facilities are shared for the good of the apprentices. At the topmost level, industry has been actively engaged in the establishment of Staff Colleges. This has been done collectively by industry as in the Administrative Staff College, Henley-on-Thames; while large individual firms and nationalised industries have set up their own colleges. At a lower level of industrial administration, a group of 33 firms set up the Roffey Park Institute concerned with the field of human relations, including human aspects of management and social medicine. The most recent example is the re-establishment of Ashbridge College.

In addition to its own training schemes and its support of students at universities and colleges, industry contributes its powerful support to education in many enlightened and imaginative ways. Recently an Industrial Fund for the Advancement of Scientific Education in Schools was established for providing science laboratories in independent and direct grant schools, and altogether about £ 3,174,664 has been subscribed from some 141 companies; 201 schools received building grants and 334 received apparatus grants. Many scholarships are provided, in addition to supporting students throughout 4-and 5-year "Sandwich Courses."

#### Notable Example

A notable recent example is the Trevelyan Scholarships founded by industry for schoolboys to attend Oxford and Cambridge. Their value is 450 per annum, and their number will rise from 24 to 50 awards a year as the scheme develops. Valuable postgraduate fellowships for research have been established at the Universities and colleges of advanced technology. Another notable inno-

vation has been the establishment of Churchill College, Cambridge, for which about £ 3,000,000 has so far been given or promised.

Large sums have been given for halls of residence, especially for accommodating postgraduate students, as at Imperial College and Birmingham University. Gifts of money and equipment, loan of special equipment or use of such equipment at the works, specially arranged works visits, secondment of staff from industry to college and vice versa, travel funds for teaching staff, these are some of the practical means of co-operation between industry and college.

In addition to the foregoing, industry supports education by the personal interest and work of its leading members in many ways. Examples include service on Governing Bodies of universities and colleges, on College Advisory Committees, and on National and Regional Advisory Councils. Moreover, they exert a powerful influence through their membership of the leading professional institutions.

Certain organisations and societies which have been founded and have actively been supported by industry have made a great and progressive contribution to education, not only to that directly related to industry, but in a much wider context. Three distinguished examples must suffice—the Federation of British Industries, the Industrial Welfare Society, and the British Association for Commercial and Industrial Education. Their influence is widely exercised through their publications, conferences, short courses, and links with many different organisations.

We live in an unprecedented period of scientific, technological, industrial and social change. So far as education is concerned, one of the best auguries for a strenuous and exacting future is its firm and steadily growing partnership with enlightened industry.

## SCHOOL LIBRARIES

P. Madhavan Nair, M.Sc., B.T., S. N. Training College, Nedunganda

### Importance

Nothing is as important as giving due recognition to the school libraries, while the problem of reorganization of Secondary Education is considered. In fact, the success of many of the modern progressive methods of education mainly depends upon the efficient functioning of an "intelligent", effective and well-planned library service. "Individual work, the pursuit of group work, many academic hobbies and co-curricular activities postulate the existence of a good, efficiently functioning library," remarks the Secondary Education Commission. Putting it in a nutshell, the library is so integrated a part of the curriculum, that it is the pivot on which the whole intellectual and academic life of the school turns.

### Functions

The function of the school library, as an educative agency, is manifold. In the first place, it serves as a medium through which progressive methods of education can be put into practice.

Secondly, it serves as a source from where children can gather necessary information for debates and lectures which form a part of their co-curricular activities.

Thirdly, it satisfies children as a supplementary source of learning. In class rooms, teachers may be able to adopt only a narrow approach of conveying information, strictly sticking on to the syllabus and text-books which will hardly satisfy the developing mind of the child, especially in the adolescent stage when it craves for a wider sphere of knowledge.

Fourthly, it is possible to foster in children certain desirable habits like the profitable use of leisure and self-reliance by providing adequate library facilities and proper guidance to use them.

The proper moulding of children's lives, broadening of their outlook and widening of their sphere of knowledge, are other objectives of the school library worthy of mentioning.

### Organization

It is needless to say that the present condition of our school libraries is deplorable. In fact, we are having no libraries worth the name in our schools. However, let us put forth certain suggestions regarding the organization of the school library, so that its main objectives as an educational agency may be fulfilled to the desired extent.

As the first condition, everything should be done to attract children to the library. For that, the most beautiful and attractive part of the school premises should be selected for housing the library. It should be provided with a spacious hall, beautifully designed furniture and all other facilities for comfortable reading.

Then comes the selection of books, the most important factor of the efficient functioning of the library. A committee of teachers who have a clear understanding of children's needs, and a genuine love for books, and who are really interested in the work, should be entrusted with this task.

### Principles of Book Selection

(i) Books selected should be useful for children. The harm done by the neglect of this principle is twofold. On the

one hand, it is a waste of money; a addition to that, it will mislead child in because unused and unpopular books will be in a fresher condition and will naturally attract children.

(ii) The library has to be kept as a "balanced whole", making it free from the undue influence of the over-enthusiasm of any teacher who may show some kind of preference for a particular subject.

(iii) The books selected should be suitable to "determine" and "educate" the tastes and inclinations of the children.

### The Librarian

Another important factor contributing to the efficiency of the library service is the ability of the person in charge of the library. The librarian should be qualified and competent enough to guide the reading interest of children and to help them in

their free and supervised study. He should make himself available for consultation in their individual and group projects. It is expected that he should be "a man of wide reading and sympathies." The tact and power of inspiring "confidence" is another important quality expected of him. Apart from one's qualifications as a librarian and as a teacher, his personality and fitness for the post should be considered as an additional qualification.

In the foregoing paragraphs, we have considered some aspects of the organization of school libraries. Now, one of my specific suggestions with regard to this is to include a course in *School Library Organization* as a part of the B.T. Degree course in Training Colleges, in view of the vital part the teacher has to play in the organization of school libraries. Such a scheme will enable every teacher to organize class room libraries, and subject libraries and to do his part in the organization of the central library of the school.

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## Equality of Educational Opportunity in USSR USA and UK

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

It is no wonder if people in democratic countries should have greater equality of educational opportunity than in totalitarian states, but facts and figures at our disposal reveal an altogether different picture. The Constitution lays down equality of educational opportunity for all, but in reality it is seen that even in democratic countries, based on the idea of a classless society, people of lower income groups or of different colour or creed do not often get this opportunity. For our discussion, we may choose three great countries, USSR, USA and UK, and see how far people in these countries enjoy equality of educational opportunity, irrespective of income, colour or creed.

### RUSSIA

In USSR, Soviet people have not only equality of educational opportunity, but equality of all opportunities according to ability and aptitude. The Tatars, Bashkirs, Buryats, Mongolians, Mordvinians, Ossetins, Yakuts, Evenks, Karyaks, Chukchi, Komi-Permyaks and Nenets enjoy equal rights in all spheres of life-political, economic, cultural and educational. Equality of educational opportunities has been thrown open to all children, irrespective of race, nationality or creed, irrespective of social origin and parents' income, and irrespective of geographical location. All nationalities in the Russian Soviet

Federative Socialist Republic-RSFSR—are allowed to have their education in their mother-tongue. The Russian language, as the common language for communication among the peoples of the USSR; is studied in all national schools, and teaching is done in 58 languages throughout the Soviet Union. Many of the peoples had no written languages of their own, or if they had, that was imperfectly developed. So written languages were created at first in the Roman alphabet and later on in the Russian alphabet. Education in colleges or higher institutions is not only free, but also students are paid stipends.

### America

In U. S. A. in 1950, schools and colleges spent 8,796 million dollars. Even this enormous expenditure has not provided every pupil with the best equipment or the finest instruction. Despite the country's efforts to give a high quality of education to all, there are inequalities of opportunity among the regions, between urban and rural schools, and between white and Negro pupils. While the wealthiest cities and States spend much more than the average, poor communities can afford far less. In a great number of rural areas, towns, and even cities, public schools are far below any reasonable standard. A wealthy State like New Jersey provided 198 dollars per child in school; whereas North Carolina provided 86, and Mississippi 65 only per child in 1944-45. But 34 States spent above 127 dollars per pupil.

The report of the President's Commission on Higher Education dated December, 1947, recommended: "The American people should set as their ultimate goal an educational system in which at no level—high school, college, graduate school or professional school—will a qualified individual in any part of the country encounter an insuperable economic barrier to the kind of education suited to his aptitudes and interests."

Equality of educational opportunity is very restricted in USA in case of the people of lower income groups. James Bryant Conant, President of the Harvard University, says: "Anyone familiar with education knows that, for a very considerable portion of the population, it is the family financial status which places a ceiling on the educational ambition of even brilliant youth. The oft-repeated statement in certain smug circles that any boy who has what it takes can get all the education he wants in the USA just is not so; it is contrary to the facts. After having made the flat-footed statement, let me hasten to insert the comment that, compared with any other large nation, except possibly Russia, we might appear to be living in an educational paradise. But, measured in absolute, not relative, terms, the discrepancy between our ideal and the reality becomes so great as to be almost shocking. The percentage of superior high school graduates who attended college, followed the parental income scale in a startling manner, starting with a 100 per cent college attendance for those whose family income was over 8,000 a year, dropping to 44 per cent for the range from 3,000 a year to 2,000, and falling to 30 per cent for those with income under 500. These were all superior students, let us bear in mind; all, therefore, good college material."

Moreover, there is racial and religious prejudice and intolerance in America. Besides, group antagonism based on cultural differences is visible in many areas in the United States. There is prejudice against the Negroes, Mexicans, Red Indians, Japanese and Chinese, and also a feeling of anti-Semitism. American national idealism and social practice are in head-on collision. Dr. Conant says again: "This is the first point to be freely admitted. The second that needs emphasis is that, in competition with the Soviet philosophy, our present social mores on these matters are perhaps the most vulnerable spots in our armour. That being the case, we are going to hear a great

deal about out shortcomings from sources which are by no means committed to forwarding the American traditions. But that does not mean that we should sit back and do nothing about the Negro problem or anti-Semitism. Nor does it mean we should proclaim our ultimate goals as being attainable within a lifetime. It is worse than useless to attempt to banish social situations by noble phrases."

Dr. Benjamin Fine of the *New York Times* carried a nation-wide survey of education in America, which was published in that paper on January 9, 1950. This survey shows that all children do not get equal educational facilities and that more than 3,000,000 children would that year receive "an impaired education because of inadequate class-room facilities, overcrowded buildings, and poorly trained teachers," although conditions in the schools had somewhat improved during the previous year. A serious shortage of teachers, especially at the elementary stage, continued. With the exception of Arizona, every American state reported inability to get adequately trained teachers for the elementary schools, and sixteen states reported a shortage of high school teachers. In 1950, the schools of the United States were employing 86,000 teachers on "emergency" or substandard certificates—a decrease, however, of 19,000 from the school-year of 1948-49. One in every ten teachers in 1950 was employed on "emergency" certificate. Double sessions and part-time instruction added to the confusion. About 76,000 teachers were needed for the elementary schools and 10,000 for high schools. The survey showed that the schools faced "many grave problems" and educational facilities could not be given to all.

Great inequalities are present in the provision of educational opportunities for Negro children; in the southern states the average expenditure per Negro child was about one-fourth to one-half what it was for each white child.

Besides this inequality of educational expenditure, many states proceeded to adopt "Jim Crow" laws and constitutional provisions enforcing legal segregation upon Negroes in public places, theatres, hotels and schools. Dual school systems, one for whites and one for Negroes, were established in 17 southern states and Washington, D. C.

Efforts to break down legal segregation were met by the decisions of state and federal courts, upholding the principle that segregation was legal, so long as equal facilities for both the races were maintained (which is a myth, of course, as will be shown presently). This doctrine went back at least as far as the Roberts case in Boston in 1849, when the Supreme Court of Massachusetts decided that Boston could maintain a segregated school system. The "separate but equal" doctrine was firmly incorporated in the famous case of *Plessy vs. Ferguson* in 1896 when the United States Supreme Court upheld the right of railroads to segregate passengers according to race. The *Plessy* case became the big stick to strike those who argued in favour of desegregation.

Conditions changed, however, in the 20th century. Steps were taken to force equalisation by court action. In 1938, the United States Supreme Court ruled in the *Gaines* case that the University of Missouri must provide equal facilities for legal education of Negro students. In June, 1950, the Supreme Court again ruled that the University of Texas must admit a Negro student to its law school (*Sweatt* case) and that the University of Oklahoma must provide free and equal access to its facilities for a Negro graduate in education (*McLaurin* case). By 1954, the *New York Times* estimated that some 2,000 Negro students had been admitted to white colleges and universities in the south. Concerted legal action was taken to wipe out segregation itself in the public schools of seventeen states and the District of Columbia. In

December, 1952, five cases went to the United States Supreme Court to test the constitutionality of segregation. Two recalcitrant states, Georgia and South Carolina, threatened to abolish their public school systems and turn the schools over to private agencies, if the Supreme Court should declare segregation to be unconstitutional. In May, 1954, the Supreme Court issued its unanimous decision, in which the *Plessy* doctrine was reversed and the segregated school systems were declared unconstitutional under the Fourteenth Amendment, because they denied equal educational opportunity to the Negro children. The Court held that segregation in and of itself produced inequality and that separate facilities were inherently unequal even though the physical facilities may be equal.

"A sense of inferiority affects the motivation of a child to learn. Segregation with the sanction of law, therefore, has a tendency to retard the educational and mental development of Negro children and to deprive them of some of the benefits they would receive in a racially integrated school system" was the unanimous verdict of the Court.\*

But the racial bigotry and colour prejudice inculcated in the nation for two hundred years would not easily change. Some groups or states still defy the Supreme Court decision by various subterfuges.

There is still great racial bigotry, specially in the south. The name of Little Rock raises fresh doubts about the capacity of Americans to deal on terms of equality, justice and mutual respect with the coloured people. Though the Supreme Court decision of May 17, 1954, held segregation in the public schools unconstitutional, some states of the south still do not pay heed to it. The American Negro has sometimes been called the

"American tenth man" as he represents about 10 per cent of the people of the United States. Still educational expenditure, excluding the lunch programme, transportation, building and equipment for the Negro people, has been less in comparison with the white pupils in the south. Taking the southern states together, the total expenditure on white pupils has risen to 925.3 millions in 1951-52, an increase since 1939-40 of 430.8 millions. The increase in total current expenditure for the Negro pupils in the corresponding year was 147 millions. Similarly, the average expenditure per pupil in 1951-52 was 166 per white pupil and 116 per Negro pupil. Until quite recently, capital expenditure on buildings and equipment per pupil have likewise tended to run significantly more for the white than for the Negro children.

The same discrimination is again found in school libraries also. In public school libraries, there are fewer books per Negro pupil than per white. For seven states (who have submitted reports), the ratio was 4.3 books per white pupil and only 2 books per Negro pupil.

In 1956, the National Merit Scholarship Corporation, the largest privately supported scholarship organisation of its type in America, granted 53 scholarships to high school pupils in their last year. The stipends ranged from 100 to 2,200 dollars. There is no open scholarship system in the United States as in England for all classes of students.

#### Grate Britain

In the United Kingdom, the Education Act, 1944, provided: "In schemes under this Act, adequate provision shall be made in order to secure that children and young persons shall not be debarred from receiving the benefit of any form of education by which they are capable of profiting through inability to pay fees." Further

\* See *Brown vs. Board of Education* May, 17, 1954,

more and better educational facilities must be provided in the interests of greater efficiency in business and industry and democracy itself; so for equalising opportunities and recruiting able students for university study, a scholarship system, which is a special feature of the British system of education, has been introduced. About 75 per cent of university students in Great Britain are now aided from public or private funds.

The Ministry of Education offers 2,000 state scholarships annually on open competition for full-time honours courses at universities, and in addition, it gives some 1,500 new supplementary grants each year to winners of open scholarships awarded by the universities and colleges from their own funds. The Ministry gives 225 technical state scholarships annually. Local education authorities in England and Wales make awards to over 13,000 other students each year to enable them to enter a university.

University scholarships in Northern Ireland are awarded by local education authorities. The Ministry of Education awards State Exhibitions. Scholarships awarded by universities and State exhibitions may be supplemented by local education authorities. The total number of students entering universities in 1953-54 was 18,092 (including well over 1,000 overseas students not eligible for scholarships). The amount of scholarship is based on the means test, and parents with incomes between £450 and £2,000 are required to make contributions to the expenses of the students. So, practically a

very small percentage of students have to pay fees. So in England there is more equality of educational opportunity than in America.

Bertrand Russell is not favourably disposed towards competitive scholarships that are given to poor and meritorious students on the ground that overstrain on the part of the students may not only ruin them physically but mentally also. "The most serious aspect of over-education", says Russell, "is its effect on health, specially mental health. This evil, as it exists in England, is a result of the hasty application of a liberal watchword, 'equality of opportunity'. Until fairly recent times, education was a prerogative of the sons of the well-to-do, but under the influence of democracy, it was felt, quite rightly, that higher education ought to be open to all who could profit by it. The solution was found in a vast system of scholarships, depending upon scholastic proficiency at an early age, and to a large extent upon competitive examinations."

There is racialism also in the United Kingdom, although not to the extent to which it is present in the United States. Of course, racial and colour prejudices in Britain are generally condemned, but these evils can only be eradicated by legislative measures, as proposed by the Labour and Liberal parties. If there is no law against racialism and colour bar, Britain will soon have Little Rocks in London and elsewhere. Colour prejudice is not so much marked in British universities, where overseas students are, on the whole, fairly treated.

## Social and Cultural Activities in Urban Basic Schools

SHAMSDDIN

"The material outlook of the country has to be correlated with an intellectual agency and the control of a moral law. Education has thus to be related not only to the art of living, but to the very ideals of life. It is thus that we come to regard the system of education for life as Basic education through which the citizens of the future are to be trained, while yet they are in the formative period of their life, and trained to a purpose—the purpose of a cooperative living."

B. PATTABHI SITARAMAYYA

Every individual should enjoy perfect liberty. He should not be a slave to his original uncivilised mode of life. He should be free from ignorance, prejudice and tradition. He should not act as his predecessors acted, but think and act in his own way. He must possess liberty of speech and conscience to understand and make out the problems of human relationship.

All the above principles of a democratic social order can be put into practice by the school society in urban Basic schools, and thereby the students of Basic education can have full advantage of all those situations which take place in social cooperative living. Thus, the first lessons of democracy can be taught to the students in Basic schools. In this way, the student in urban Basic schools can profit by acquiring civic experience through mingling and participation in the activities of the school society. Basic education, as is well known, is the education of life, for life, through life. It envisages correlation of different activities with purposeful and life activity.

Now it is obvious that the experience acquired from the practical life experiences are in no way inferior to those gained from class room learning. As a matter of fact, the distinction between formal and informal education can be put an end to in urban Basic schools only. So to provide the students with real life experiences for democratic citizenship, urban Basic schools can play the leading part in organising and directing the activities. For this purpose, there can be innumerable activities which can be profitably organised. A few suggestions are made below.

Students' unions should be established in schools. Their meetings should be held once a week to solve the problems of the school, the student, the teacher and the parent. Of course, it should all be done under the able guidance of a responsible member of the school community. Besides, there can be other activities like publication of the school magazine, the formation of groups for self-study, the preparation of weather charts; the organisation of an urban welfare society, the celebration of national festivals, the organisation of educational exhibitions, entertainment of guests and visitors, creation of close contact between the public and the school community and the preparation of literature etc.

The schools can also have their own banks, cooperative shops and school dispensaries run by the students themselves. Each and every activity of the above organisations should be undertaken by the students only. Of course, there should be a teacher in charge, but in the form of a guide only so that there may be perfect democracy. Thus, to conclude, in the words of Dr. K. L. Shrimali: "Basic education can become the most effective instrument for technological and educational reconstruction. It will help in the urbanization of rural areas, and at the same time ruralize the cities. We need both cities and villages, and if there is proper planning, there need not be any conflict between them. In a well balanced society, the only solution for saving urban society from dangers of sophistication, intellectualism and compartmentalization. It will help us in recovering the community and save society from disintegration and death. *Nai Talim* may help us in creating a new culture."

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## OUR EDUCATIONAL DIARY

### "PEPYS"

7-8-60. Dr. K. L. Shrimali said in the Lok Sabha that the question of introducing external degrees (as in some Universities of the West) and correspondence courses was under the consideration of the Government, in order to provide opportunities for more people to attain higher academical qualifications.

[This reform is long overdue. It is a pity that, while we copy the West in many unimportant particulars, we refuse to do it in an essential thing like education. Australia and other countries have external degrees and correspondence courses. If we take to them, our Universities can reserve accommodation in colleges for those who are truly fit and leave the rest to prove their worth by private study. This will take the wind out of the sails of those who clamour for University education for all and sundry.]

Of late external examinations have been introduced by some Universities in India. But they are criticised as cheapening education, and some of them are being persuaded to give them up. External examinations, however, are by no means bad in principle. The University Grants Commission may prescribe rigid standards and insist on a fixed percentage of marks for a pass. Also it may provide for the papers being valued by examiners from other Universities. It may also appoint a panel of examiners.]

8-8-60. The National Council for Women's Education has recommended a substantial increase in the Third Plan allocation for the special programme of women's education, especially at the primary and secondary stages.

Its other recommendations were:

- (i) Adequate precautions should be taken to safeguard the interests of girls, if the National Service scheme was to be made compulsory for them.
- (ii) Special programmes for women's education should be sponsored and financed cent per cent by the Central Government.
- (iii) The States and the Centre should take vigorous measures to increase the output of women teachers in view of the countrywide programme of compulsory primary education in the Third Plan.

Dr. A. L. Mudaliar, the Vice-chancellor of the Madras University, said that colleges in rural areas should concentrate on "useful but neglected sciences" like geography rather than on post-graduate courses meant for a handful of students. He favoured separate colleges for boys and girls.

10-8-60. Speaking on the occasion of the convocation at the Ramakrishna Mission Vidyalaya Rural Institute at Perianaickenpalayam, President Rajendra-prasad said that modern University students felt themselves different from the mass of the people. He instanced the case of doctors' dislike for work in rural areas. All this must change. He added that education must meet the needs of society.

11-8-60. Dr. Shrimali said in the Rajya Sabha that the Government proposed to screen students who wished to go abroad for studies. This was due to the foreign exchange situation.

The Education Committee of the Lok Sabha expressed the view that the recommendations of the Shriprakasa Committee on moral and religious instruction in educational institutions should be implemented. Such instruction should inculcate in students lasting values and a sense of unity. The Union Ministry of Education should prepare suitable text-books for all stages from the primary to the University.

The Education Committee of the Planning Commission recommended that, in view of the greater need for women teachers in rural areas, additional institutions should be started for training women teachers, and that special incentives like free quarters, allowances etc., should be offered to encourage women to take up teaching.

[If the Government is really serious about rapid strides in primary education, they should introduce shorter courses of training—say, of six months' duration. Everyone knows

that the present two-year course is a sheer waste of time.]

29-8-60. The Sanskrit Board has recommended the publication, under the auspices of the Central Government and the Universities, of cheap editions of outstanding Sanskrit works.

30-8-60. At the convocation of the Madras University, the Governor of Mysore stressed the need for retaining English as a medium of instruction in the Universities.

13-8-60. Dr. Shrimali said that admissions to colleges would have to be restricted in view of limited resources and for the sake of maintaining standards. Indiscriminate admissions led to the large percentage of failures. He also said that the Government and the University Grants Commission wanted the regional languages to become the media of instruction in Universities, but only after adequate preparation. Otherwise, standards would suffer.

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## American Scholarships for Science Teaching and Teacher Education

### Science Teaching

The United States Educational Foundation in India will receive applications from Indian teachers of Science and Mathematics for grants for the 1961-62 academic year. Selected teachers will receive regular appointments to teach for one year in an American High School. They will receive travel expenses and a salary. Necessary qualifications:

1. Teachers should be between 30 and 40 years of age
2. They should have considerable teaching experience in high school science or mathematics
3. Teachers in science should preferably have had courses at some time in all the following subjects: Biology, Chemistry and Physics:

to enable them to teach General Science

4. The candidate's English including pronunciation should be of a high standard.

Last date for receipt of applications will be October 31, 1960.

### Teacher Education

The American Embassy and the United States Educational Foundation in India announce the availability of grants in teacher education for 1961-62. Grants are offered to qualified teachers, school administrators and teacher trainers to observe and visit in selected school systems in the United States and to attend specially arranged seminars and courses in teacher education.

Applications will be received from teachers in Higher Secondary Schools, Heads of schools, Administrators and Teacher Trainers. The grants will be made principally in the field of secondary education.

#### Minimum Qualification

- (a) At present employed as a Head Master or teacher in a high or higher secondary school, Education Administrator, or on the staff of a Training College or University Department of Education.
- (b) In possession of a Bachelor's degree and post-graduate Teacher's Training degree or diploma from a recognized institution; both should be at least second class. (In unusual circumstances, exceptions may be made.)
- (c) Preferably between the ages of 30 and 45.
- (d) An Indian citizen.
- (e) Proficient in the English language.

## SCIENCE AND HUMANISM

(Continued from page 194)

The Seventh Conference of the international non-government organizations approved for consultative arrangements with Unesco was held from 30 May to 2 June. As Mr. Veronese, the Director-General of the Organization, said, the Conference was without doubt "the largest assembly of non-government organizations co-operating with Unesco" that had ever been held under Unesco auspices: 101 organizations were officially represented by 224 delegates. Observers from the United Nations and from UN Specialized Agencies attended the conference presided over by Mme Alice Arnold (World Young Women's Christian Association).

The Conference reviewed the reports prepared by three working parties set up at the time of the Sixth Conference, in 1958. The reports dealt with "Education for international understanding and co-operation", "Equality of access of women to education" (the report written on this

(f) In good health.

Persons applying through Government channels should request a duplicate copy of the application form which should be sent to the regional office of the USEFI before the closing date of the competition. However, the application through the Government office concerned must be received before final selection.

Last date for receipt of application will be 1st December 1960.

Applications can be secured from and must be returned to one of the following Regional Offices depending on the area in which the candidate is resident.

For North India: The Director, USEFI, 17 Curzon Road, New Delhi.

For East India: The Regional Officer, USEFI, 1 Palace Court, Kyd Street, Calcutta-16.

For South India: the Regional Officer, USEFI, 158 Mount Road, Madras.

For West India: The Regional Officer, USEFI, 16 Queens Road Estate, Bombay-1

subject was transmitted by the Unesco Secretariat to the United Nations Commission on the Status of Women), and "The problems of youth organizations."

Among the resolutions adopted at the end of the Conference was one recommending the setting up of working parties for 1960-1962 to study the following questions: "The extension of international collaboration in the field of education"; "Science and culture in the countries of Africa", and "Youth in the modern world—how to prepare it for its role in society and economic life". Another working group would be set up to study an additional theme which might be provided by the discussions on "The Man of Tomorrow, Humanist and Man of Science."

Before departure of the delegates, the Conference elected its new committee, which will have as president Mr. Bernard Ducret (World University Service).

## Fight Against Discrimination in Education

Convened by Unesco, a special committee of governmental experts representing fortyone countries <sup>(1)</sup> completed on 29 June the drawing up of a draft convention and a draft recommendation regarding the fight against discrimination in education.

The two drafts were adopted unanimously by the committee, meeting at Unesco House in Paris, after deliberations carried on since 13 June, during which the observers of various international non-governmental organizations <sup>(2)</sup> also had the opportunity to express their points of view. The deliberations were carried through in a spirit of close co-operation.

The texts adopted by the Committee aim to put into legal form certain general principles which are set forth in the Universal Declaration of Human Rights, and in the Constitution of Unesco, which gives Unesco the task of instituting collaboration among the nations to assure for all universal respect for human rights and equality of educational opportunity. The drafts adopted will be submitted for the approval of the eleventh session of the Unesco General Conference, which will open in November at Paris.

The Committee used as the basis for its work draft texts prepared by the Unesco Secretariat after consultation with Member States of Unesco.

In its report, the committee noted that this was the first time that Unesco had embarked on the drafting of instruments of such great scope, and that the completion of the task had only been possible because of work previously done in this field by the United Nations and Unesco.

Reflecting the fundamental principles proclaimed by the Unesco Constitution, the drafts are intended to eliminate and prevent discrimination, and to assure equality of opportunity and of treatment in the field of education.

Identical in their substance, the two instruments differ in legal effect, the Convention only being a legal instrument of binding character. Therefore, certain States, particularly those having a federal constitutional structure, will be able to fight against discrimination by conforming to the principles of the Recommendation, even if they cannot ratify the Convention.

Discrimination is defined in the two drafts as including "any distinction, exclusion, limitation or preference, which, being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose of nullifying or impairing equality of treatment in education." This declaration is carried

(1) Argentina, Australia, Austria, Belgium, Bulgaria, Cambodia, Canada, Ceylon, Chile, China, Costa Rica, Cuba, Czechoslovakia, Denmark, Ecuador, France, Federal Republic of Germany, Honduras, Hungary, India, Israel, Italy, Laos, Lebanon, Liberia, Monaco, Morocco, Netherlands, the Philippines, Poland, Byelorussian Soviet Socialist Republic, Ukrainian Soviet Socialist Republic, Spain, Sudan, Tunisia, United Arab Republic, Union of Soviet Socialist Republics, United Kingdom, United States of America, Venezuela and Viet-Nam.

(2) The International Alliance for Women; The International Federation of Christian Trade Unions; World Jewish Congress; International Council of Women; International Federation of University Women; World Federation of United Nations Associations; Catholic International Education Office; Pax Romana; International Union for the Liberty of Education; and the World Union of Catholic Women's Organizations.

further through the listing of certain particular forms of discrimination. The drafts state that the establishments or the maintenance of certain educational systems or institutions (separate establishments for pupils of the two sexes or for linguistic or religious reasons, and private schools) does not constitute discrimination as long as certain conditions, which are listed precisely in the documents, are complied with.

By the terms of the draft Convention the States that are parties to it agree, on the one hand, to take certain immediate steps to eliminate and prevent all discrimination in education, and, on the other hand, to formulate, develop and apply a national policy aiming at the promotion of equality of opportunity and of treatment. Finally, the States undertake to take all the necessary measures to assure the application of a number of main principles defined in the draft.

The States are also to give the closest attention to any further recommendations that the Unesco General Conference may adopt to define measures to be taken to combat various aspects of discrimination. The two drafts adopted by the committee are therefore regarded as only a first stage

in the elaboration of Unesco's programme in this field.

Control of the execution of the instruments will be assured by the study of periodical reports that the States are required to supply, in the application of the provisions of the Unesco Constitution on their compliance with the conventions and recommendation adopted by the General Conference. The States that become parties to the Convention will not be permitted to qualify their ratification or acceptance with any reservations. Any dispute concerning the interpretation or application of the Convention will, at the request of one or the other of the parties concerned, be brought before the Court of International Justice, at least if the parties do not agree upon any other means of settlement.

The president of the Committee was H. E. Mr. Charles Daoud Ammoun (Lebanon). Messrs. L. V. J. Roy (Canada) and M. S. Dobosiewicz (Poland) were elected vice-presidents. Mr. Pierre Juvigny (France) was the rapporteur of the Committee. The Legal Adviser of Unesco, Mr. H. Saba, represented the Director-General.

## ADULT EDUCATION IN COMMONWEALTH

Britain's Minister of Education, Sir David Eccles, said on September 16, that he was impressed to learn from the leader of the British delegation at the recent UNESCO conference on adult education in Montreal, Canada, "how close together were the views of all Commonwealth countries on the urgent need for, and right approach to, adult education."

Addressing the opening session of the annual conference of the National Institute of Adult Education in Swansea, Wales, he said: "The emerging countries—at any rate, in the Commonwealth—know that a free society, politically independent and probably very unbalanced economically, cannot be established and operated on a handful of graduates, most of them

educated at universities in another continent."

He was told that Ghana put up an interesting suggestion at Montreal that UNESCO should enrol a volunteer service for adult education overseas—men and women to sign on to go out and work where they were wanted for a couple of years or so. "I hope we shall consider with much sympathy any such proposals."

"What has come out of the Montreal conference is a better appreciation of the variety of the demand for adult education and a stronger will to meet the demand by international action. The United Kingdom must take the lead in this field."

## The Spiritual Message of Nammazhvar

M. A. Narayana Iyengar, M.A., B.L., Retd. Deputy Director of Public Instruction, Bangalore

(Continued from page)

### 1.3.1.

Our Lord, the beloved of Lakshmi, seems difficult to attain. But He is easily accessible to those whom He regards as attached to Him in devotion. Only to others, who do not believe in or love Him, is He beyond reach. In His incarnation as Sri-Krishna, during His childhood, He was once caught while stealing butter when it was being churned from curds. He was then bound fast to a stone-mortar by a rope across his stomach. And He showed fear, helplessness and despair. How greatly, to what impossible depths, did He humble Himself! Such is His wonderful nature.

### 1.3.2.

It is the essential nature of the Lord to humble Himself in countless births, without minding His status or action therein. But, even in these incarnations, whatever their forms or purposes, He continues to show the following divine characteristics. (i) All His auspicious qualities shine with undiminished brilliancy. (ii) His one great purpose in all incarnations is to exercise His gracious privilege of conferring the illuminating state of salvation on many souls. (iii) His loving mercy saves all those who seek refuge in Him. But to others, who do not have love for or faith in Him, He shows no special favours, but allows the law of karma to act.

### 1.3.3.

The great gods like Brahma and others have, as a result of the practice of virtue, attained their lofty status and become entrusted with the functions of creation, interim dissolution and final dissolution of

the universe. But they are all inferior and subordinate to the Supreme Lord, Narayana, who has, by His divine will, expanded Himself as these gods and also as atoms and the inanimate matter constituting the universe. Wonderful is the mystery that God, who is infinite and all-powerful, Himself incarnates as an individual. Who indeed knows how and why He does so?

### 1.3.4.

Has the Lord any name or form? For some, it is impossible to know what His state or nature is. For some others, it is indeed very easy to realise His position or nature. (The former perhaps are those who depend on reason, the latter those imbued with devotion.) There is thus always a conflict between those who say that God has no name and form and those who claim that He has them. But what is the conviction of the Azhvar? He is convinced that God has thousands of names and forms, as He has appeared to thousands of His devotees variously at different times in the world.

### 1.3.5.

Be not content with a worldly life, nor engage in philosophical wrangles. Study the teachings of the glorious Lord, who in the *Bhagavadgita* has investigated the Vedas thoroughly and reconciled them with the six philosophical systems and the six religious systems. You will then arrive at the conviction that the ultimate truth or cause of the universe is God, who has no end and no beginning and is full of countless auspicious qualities. What will be the ultimate result of this spiritual conviction? You will become a devotee of God, you will prostrate to Him, meditate on Him and worship Him in various ways, and you will take up *prapatti* or

the path of self-surrender to God. This means rooting out from your mind all weeds in the form of other paths. Thus, leading sincerely the life of a *bhakta* and *prapanna*, you will become madly devoted to God and obtain His blessed vision. Then the bondage of *karma* will cease.

## 1.3.6.

Hindu mythology states that Brahma, the four-faced Creator, creates the universe from its unmanifested state, that Vishnu protects it in its various stages of evolution, and that Siva starts the process of involution, ultimately dissolving the universe into its original, unmanifested state. But what is the nature of the ultimate Reality or Godhead or Absolute, who is the cause of the unmanifested state and in whom the universe rests after dissolution? Even the yogins who have meditated deeply on the nature of the soul and realised it as a knowing entity, which pervades the entire universe through knowledge and which is different from matter—even such yogins find it difficult to realise the true nature of God. What are the vast majority of the people to do then? They have to study the sacred books, reflect deeply on and discuss the nature and functions of Brahma, Vishnu and Siva, and then come to some definite conclusion as to which one of these three can best be identified with God. Having thus made a choice, they have to worship God in that form, pray to Him, reflect upon His glories and meditate upon Him.

## 1.3.7.

The sacred books proclaim the glorious auspicious qualities of Brahma, Narayana and Siva. Some are of opinion that the scriptures teach that these are three different deities, while others emphatically declare that the real purport of the *Vedas* is that they are the creating, protecting and destroying aspects of the one and only Supreme Reality. If you believe that they are three different deities, reflect upon their respective auspicious qualities,

select one of them as your Chosen Deity (*Ishta-devata*), become devoted to Him and give up your attachment to the other two. If you consider that these are but aspects of a single Supreme Reality, concentrate with love your mind on that aspect by which you are most attracted. Then your only duty during the rest of your life-time will be to surrender yourself mentally to the Deity you have chosen or that aspect of the Supreme Reality which attracts you most. Then develop your devotion exclusively to the chosen object of your devotion, whether it is a Deity or an aspect of the Supreme Reality.

## 1.3.8.

Our minds, being attached to worldly objects from our birth, have always been doubting whether God really exists. We should not hereafter continue this uncertain attitude towards God which hinders spiritual progress. We must wash off the impurity of this doubt from our hearts. If we do so and seek refuge at the ever beneficent feet of our glorious Lord, all the terrible sins of our immemorial past will be completely destroyed. There will be no more impurities and imperfections in us. Even if we have one foot in the grave when we surrender to the Lord, even then we shall be saved.

## 1.3.9.

Oh man! The materialists wonder at the infinite unconscious Nature and its countless manifestations as stars, the sun, planets, the earth, the moon, the sea, mountains, rivers, forces of gravitation, cohesion, attraction, etc. But they are not aware that this vast universe, with its millions and millions of world systems and living and non-living objects, has evolved on account of the energetic work of the mighty creator, Brahma; and that he and the universe have been projected out of the core of the Supreme Reality. Even the great Rudra, who is responsible for the dissolution of the universe during the process of involution, only obeys the will

of the one and only God. Reflect, therefore, on the greatness and glory of God Himself. He creates (through Brahma) this vast and wonderful universe. He then Himself enters into it. Not content with this, out of His abounding grace, He descends as an incarnation into the world to promote the spiritual welfare of its denizens. It is indeed impossible to estimate the greatness of God and enumerate His glories, one after another. There is no end to His achievements. Who will not be bewildered when thinking of His greatness and glory!

## 1.3.10.

Even the gods who have a brilliant intelligence and extensive knowledge are bewildered by the infinite power of God in

creating, sustaining and dissolving the universe. To confer bliss on His devotees, He assumes beautiful, auspicious forms and incarnates in various ways. His mysterious powers are more wonderful and difficult to measure than the limitless skies. Sometimes He appears dark like the rain-bearing cloud. Once He appeared as the beautiful Vamana, and then measured the universe in three gigantic steps. Now, having realised His greatness and His auspicious qualities, we must at once seek refuge at His flowerlike feet, constantly think about Him without break, sing His glorious praises even irregularly or informally, embrace any one of His forms, and prostrate to Him with feelings of complete faith and self-surrender.

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## EDITORIAL

## True Svaraj :

It was a somewhat unusual convocation address that Sri Jayachamarajendra Wodeyar, the Governor of Mysore, delivered to the new graduates of the Madras University on the 30th of August last. In our preoccupation with planning for prosperity, the *Upanishads* are apt to appear irrelevant, if not reactionary. And it is on an *Upanishadic* text that the distinguished philosopher-statesman based his sermon to the young men and women taking their degrees and leaving the protection of their alma mater for the rough and tumble of the world.

The purpose of education, according to the ancient seer quoted by the Governor of Mysore, is to make man the captain of his soul, true king over himself. Thus only does he attain real *Svaraj* or independence. And this involves freedom from ignorance. The knowledge that the *Upanishad* has in mind is about the self. And it may be that the University or the school aims at something less exalted. Nevertheless, as the convocation address points out: "The methods that a

spiritual aspirant adopts for self-realisation, methods like knowledge, peace and self-control, are also methods which could be usefully employed for the realisation of independence here in the world.... Let us be active and vigilant to maintain our heritage and our national honour based on *dharma* and *Brahma-jnana*."

This is the core of the message, forcibly and succinctly put. But the address also touches on other matters of interest in the field of University education. Attention is pointedly drawn to two fundamental features of University education: first, that "much more ought to be learnt by the students than is formally prescribed or actually taught", and secondly, "that the knowledge and culture which the university dispenses, should, directly and indirectly, reach a much larger circle of people than actually come to the campus..."

Arising from these is the necessity to frame a course of secondary education which will widen the general capacity of the student and avoid narrow specialisation. Sri Jayachamarajendra Wodeyar

pleads for a synthesis of sciences and the humanities as well as a synthesis of knowledge and virtue. To benefit from such a training, the students must be well qualified and not too numerous in proportion to the available teachers. "It is not in the national interest to reduce colleges to the position of waiting halls or resting places for people of undisclosed merit or undeclared intention."

After pleading for raising the status and emoluments of teachers, the address deals with the question of the medium of instruction in universities. "As things are at present, it appears to be safe and desirable to retain English for some time as the medium of instruction, while making an all-out effort for the expansion and adaptation of our own languages to suit the needs of modern scientific learning... The English language may be looked upon as standing in the same position as the expert foreign personnel whom we employ, with no permanent commitment, for as long a time as we require for training and equipping our own experts."

In this context, one question that could have been touched upon is the unity of an India without English. The Mysore Governor could not have addressed the Madras graduates, if he had learnt only Kannada and his audience only Tamil.

Altogether, the a remarkable address, full of wisdom and sobriety, worthy of the philosophic studies and statesmanship of the speaker.

#### Semantic Suicide

The dangers of specialisation to which Sri Jayachamarajendra Wodeyar adverted are stressed by the American savant, Dr. Oliver L. Reiser of the University of Pittsburgh in a recent interview published in *The Hindu*. Speaking about "the mad rush towards specialisation", he points out: "The result is that we are being overwhelmed by the mountains of knowledge, unorganised or misapplied, which our experts are piling up higher and higher." They remain "meaningless

facts" and "unintegrated empirical findings"—which is bound to lead us, sooner or later, into "semantic suicide, a condition in which no one understands anyone."

To escape this disaster and to help students and teachers to seek synthesis, Dr. Reiser suggests the following courses at universities: (i) the sociology of knowledge; (ii) the inter-relationships of religion, philosophy, science and art, (iii) information theory, cybernetics and semantics; (iv) the history and philosophy of science; (v) the history and presuppositions of the democratic theories of government; (vi) the contributions of biology, sociology and psychiatry to human welfare and progress; (vii) the unity of knowledge; and (viii) the evolution of value-systems from primitive culture to the modern industrial civilisation.

Our Universities, in recent times, have taken some faltering steps to widen the scope of studies for every student. Halting steps have been taken to add courses called "Minors", comprising bits of science for students of humanities and bits of humanities for students of science. The Minors courses, as for instance in Madras, are very thin. And the fact that they do not count for a class tempts the students to neglect them. They seem to be fast approaching the position of the "B group" subjects in the old Madras S.S.L.C. course for which there were no papers in the public examination. While commending the courses suggested by Dr. Reiser to our universities, we would suggest that immediate steps be taken to make the study of the history and philosophy of science compulsory for every student of science.

#### Dr. M. Visvesvarayya

We send with due deference our own humble contribution to the chorus of tributes, offered in homage to Dr. M. Visvesvarayya on his completing a hundred years of striving and achievement. As an engineer, as a statesman, as a

national planner with vision long before plans became fashionable in India, as an economist, he has done the most distinguished service to the nation. In the sphere of education, in which we vitally interested, Dr. Visvesvarayya founded the Mysore University and organised a system of cheap education in Mysore State. To this day, education in Mysore is far less costly than in neighbouring States.

The outlook of Dr. Visvesvarayya is thoroughly Westernised. In some respects, it is antipathetic to the culture of India, as for instance when he insists on everyone being an economic producer in some sense or other. But in the zeal with which he has held to certain principles of conduct and in his integrity of

character, we can see the influence of Indian tradition on him.

A French statesman, who managed to continue in politics from the Revolution to the restoration of the Bourbons is said to have claimed as his greatest achievement that he survived them all! Dr. Visvesvarayya has survived a century in a different sense altogether. What a glorious record to look back on! He has been throughout working, and working hard. Much of his work has borne fruit, some of it still has to fructify or assume concrete shape. Meanwhile, his ripe wisdom and experience are at the service of the nation. We pray that he may live for many more years, serving and guiding his dear Motherland.

## Letters to Editor

### Free Education

Sir,

It is a matter for real gratification to note Mr. P. Kakkan's speech at Nagamalai, Pudukottah, that education is to be made free up to Standard X from next year for the backward and scheduled classes. While this should be a happy reform, it should be happier still, if general education is made uniformly free to one and all in the State, it being known that the fee collection now made, allowing for N. G. O's and others, Harijans, low income groups etc., comes to an insignificant sum. The worries and the irregularities involved in getting poverty certificates should become a thing of the past. The foregoing of the fee collection from the few would be nothing, when compared to the loss of time, stationery, and postage and the loss of moral tone involved to some extent in the obtaining of certificates.

Side by side with the creation of facilities for the opening of a larger number

of schools to cope with the increasing strength, it would be well to improve the standard of education even from the lowest class. Now that English commences as a compulsory subject from Standard V and the syllabus for Standards I to IV is exacting enough, primary education, to issue a passport for literacy, needs to end with Standard IV, the remaining three-year-course of elementary education having to be considered as the middle or the higher elementary course. For various considerations, there has been laxity in class promotions from the start, so much so that each section or standard being unwieldy—teachers themselves being of doubtful quality, with improper selection—there has been a heavy percentage of failures at the S. S. L. C. examination, in spite of moderation and other considerations. Any reform worth the name must come from the beginning. Primary education is quite similar in importance to the eye in respect of the human body. 'Mind your eyes and then take your ease' has been the wise adage. In national interest, I would strongly urge for the

holding of a common test at the end of Standard IV, at least between two or three schools, and of a districtwise test at the end of Standard VII or the senior basic course. There would then be a good deal of scope for emulation and for proper assessment of progress with no room for wastage or malpractices. It is easy to form a panel of examiners in each range for the holding of examinations at the end of the IV Standard course. This should be the measuring rod for the completion of literacy. The production of a Birth Certificate by each pupil on first admission in a school must be insisted on, for which there must be easy facility for the issue of a certificate at a nominal cost of 25 np. Effective steps are needed to see that the Orientation Programme recently chalked out for elementary schools is faithfully observed. There is no gainsaying the fact that the teachers' job is not mere quill-driving with ability, in any one of the branches. He has to be conversant with something of everything to the needed extent as the curriculum stands. Effective steps are needed to pay greater attention to the selection of primary school teachers and to giving them good training.

Papanasam M. Nagasubramanya Ayyar

#### Elementary Schools and Public Examinations

Dear Mr. Editor,

I understand that with the conversion of Higher Elementary Schools into Basic Schools, the students have not to (indeed, cannot) appear in the E. S. L. C. examinations, which will gradually be abolished. This is indeed a very unfortunate rule.

After the conversion, the teachers will have no responsibility to prepare the students for any public examination, and the standards in these schools are sure to fall to great depths. Doubtless, the rule

is that students who are declared to have passed the VIII class in these Basic Schools should be admitted into the new VIII class of the High Schools. But the High Schools may resort to dubious methods to get over this rule and blackball those students who manage to get pass certificates from the Basic Schools, but are found to be really unfit for the new VIII class, by saying that there is no vacancy!

It can never be gainsaid that the results of public examinations do speak to the efficiency of the schools, and are even a satisfactory measure of their efficiency, however much you may decry examinations. The remedy is not to abolish them, but to reform them.

It is the duty of the government which spends such colossal amounts of money, running into tens of crores of rupees to see to it (in fairness to the tax-payer atleast) that money is not thrown into a bottomless pit of inefficiency. The only rough and ready method (it may not be the ideal) one to ensure efficiency is to retain examinations at every stage of education. I would, therefore, suggest public examinations at the primary stage after the completion of the V Standard as well as after that of the higher elementary stage, after the VII class. This will contribute to the efficiency of primary and higher elementary schools.

As regards the E. S. L. C. examination, the VII class students of the Basic Schools may be permitted to appear for it, if they so desire.

I understand that private candidates who appear for the E. S. L. C. examination cannot sit for English. This prohibition is meaningless. They may be given the option to appear for English as well.

Tindivanam M. S. V. Chari.

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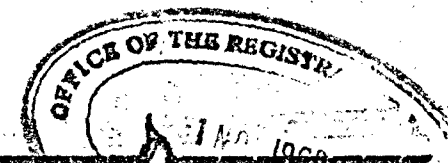
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# THE EDUCATIONAL REVIEW

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**TRIPLICANE, MADRAS-5.**

In certain schools and towns, libraries exist, not because they do real service to the community, but only as an essential feature of modern civilisation. They are ill-stocked, and it is very rarely that books are issued from them. If libraries are to fulfil the role which they should, they have to be organised on modern lines. The function of a library is not only to exist, but to participate actively in the spread of knowledge. It is not enough that a library should issue books which the people want. It should also refine the taste of its readers by suggesting better books for reading, and thereby cultivating in them a subtle sense of appreciation. This can best be done, if the organisers of the school and the public libraries occasionally meet and compare notes. The development of taste from childhood to adolescence and from there to maturity

is a very interesting psychological study, and if the organisers make a serious effort, they can not only succeed in satisfying the urge for knowledge, but develop a distinct branch of psychology also. The condition of school libraries in India is really deplorable. The library is generally in charge of a teacher, who is unwilling to do the job. This being the case, the teacher-librarian has a tendency to discourage the issue of books and the use of the library facilities even during the working hours of the school. The school authorities should see that only those teachers who are really interested in the work are deputed to work as librarians. They may be given practical training courses in the local public libraries. This is another way in which the school and public libraries can cooperate.

The school library can offer library services closely connected with the school curriculum, but reference books can only be procured from public libraries. The children's section in public libraries can easily arrange story-hours, when the students from schools may be sent there and their learning is supplemented in a very nice way. Moreover, the students during their vacations can very well make use of public libraries.

The cooperation gets more momentum, when the school libraries are made deposit stations or branch libraries by public libraries. Teachers can also get ample assistance from the extensive stock available with public libraries having larger resources. The teacher training institutes can also be organised easily to enlist more cooperation.

Public libraries can also spare clippings, films, filmstrips, records, maps, globes and paintings meant for children. They can ransack the old, used-up stock of periodicals and make out collections for their schools for decorative purposes. The District Public Library borrows films from the Central and Foreign Embassies' Film Libraries for the use of schools, and

film shows are arranged by public libraries. By way of exhibition and documentaries and the proper use of books, the aesthetic sense is developed. Students are brought to public libraries under the proper supervision of the teacher, and requisite apartments may be reserved in public libraries to fulfil this aim. Sometimes separate rooms may be spared for the use of teachers and parents.

Graded assortment of books can also be regularised by the public libraries which have far better resources. Such lists may be prepared by teachers and librarians collectively as they possess the knowledge of curriculum and book resources respectively. The book annotations may also be prepared by both for the benefit of students. Parents can also be guided about what type of books they should give as gifts.

The stock of public libraries is publicised periodically by way of bulletins and informative folders.

The librarian trains children in the use of books, methods of study, broad classification and arrangement of books. He would also train teachers in the organisation of school libraries. The courses of study are imparted by a children's librarian who organises story hours, which are a necessary feature of library service. The children's librarian, being a specialist, keeps the teacher abreast of the modern children's literature. The teaching materials are also provided by the librarian for the benefit of teachers.

In this way, the public library can render the most efficient service to the student community. The public library may even go to the extent of purchasing books for school libraries and process them for the use of the school children. This will result in saving a lot of time and energy.

Let us now shift on to the services that can be rendered by a school library to a public library:—

1. Even the public library experiences dearth of funds and adequate staff. Student assistants can lend a hand in the case of simple and easier types of library work.
2. The library habits can be accentuated by teachers, for the better use of the public library.
3. The exchange system on the part of both the types of library service can well cater to the needs of children. The small funds at the disposal of school libraries can also make the situation better off.
4. The subject specialists really prove to be a valuable asset for book selection purposes.
5. The school children publicize the public library in a better way, and membership is increased.
6. Coordination can remove duplication of the material by exchanging purchase lists.
7. Closer contacts on the part of teachers and librarians by way of meetings and discussions would be of tremendous help to children's education.
8. Sometimes, schools can serve as the service point for the neigh-

bouring community, especially where the areas are under-developed.

Mr. Lucile F. Fargo in his *The Library in the School* has stressed the importance of a school library. He says that (a) the library opens unlimited horizons for rural and urban children, and (b) a basement becomes an attractive library for the rural community.

A fine illustration in the aforesaid book shows how teachers and librarians learn to use projectors in the audio-visual room. Such cooperation between both types of libraries can be realised by mutual understanding and goodwill. A coordinated and unified library service can only be envisaged, if the education department has control over these two types of libraries.

The aim of the school and public libraries is the same, i.e., dissemination of knowledge and refinement of taste. Their coordinated efforts, made on a cooperative basis, can always lead to better results. Old ideas are being replaced by new ones in a rapidly changing world, and we can be conversant with the latest trends in knowledge, only if we make the best use of library books. This can be achieved, if the school as well as the public libraries are run on modern lines and cater to the needs of the young and the old.

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# COLD WAR AND JUVENILE DELIQUENCY

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

America spends billions of dollars annually for the education of her children and she is the most progressive country in the world. Her democratic system of government has made the well-being of the people her first concern. It is not based, it is said, on the search for the maximum profit, but on the development of all the possibilities and all the human richness of the mass of the people. America was the first country to introduce social studies in her system of education to develop in her youth respect for all races, colours and creeds, to make the youth grow in their insight into ethical values and principles to be able to live and work cooperatively with others, and to grow in the moral and spiritual values of life. All these ideals now seem to be mere words signifying nothing. Her education seems to be a total failure in the life of her youth, for if it had been effective, American children would not have been what they are and would not do what they are doing—the most atrocious things that cannot be connived at as childish pranks. Open any daily paper, and you will see that not a day passes when American children do not commit some odious crime. Hammering a playmate to death for difference of opinion, setting fire to the cot of sleeping parents after pouring petrol on the bedding just for fun etc. are daily occurrences there, like street accidents which people have been accustomed to hear. Such news occasionally trickles out here. They are too atrocious items to be served to the public here. Parents there are puzzled, teachers stunned, senators dazed, clergymen make the sign of cross and quietly go to the priedieu for prayer, psychologists scratch their heads, and social workers look vacant, when they hear of such degradation of their young hopefuls.

According to police reports there, the number of children arrested for cognizable

offences such as burglary, murder, rape, incendiarism, etc. is increasing every year throughout the country. In numerous towns a curfew has been imposed to check juvenile crimes. In Philadelphia alone, the police at one haul arrested about one thousand young boys and girls for most heinous crimes. In big cities like New York, Chicago, Boston, Los Angeles, and San Francisco real battles between rival groups of young students armed with clubs, crowbars, knives, revolvers etc. are frequently intercepted by police. Senator Hendrickson, president of the United States Senate sub-committee on Juvenile Delinquency, laments in an article entitled 'What is happening?': "In Washington 60 % of the crimes committed this year, have been committed by young people, and in the country as a whole crime among young people has increased 30 per cent since 1948."

Various atrocities committed by young children may be quoted from American newspapers and *The Schoolmaster*, an organ of the National Union of Teachers, London. We shall quote here a few lines from an article, "A crime against our children" by Albert Kahn, a noted American, to show how cold-blooded these murders are sometimes:

"Killing by children is becoming an increasingly familiar phenomenon in our country (U. S. A.), not only killings by teenagers in fierce gang feuds but also killings by children of playmates, casual acquaintances and even parents. In one recent case which was by no means unique in its sordidness, a youth in New York poisoned both his mother and father, and when his father failed to die swiftly enough, the youth forced more poison down the dying man's throat. A few days later, a fifteen-year-old boy in Minnesota shot his father, his mother

and his grand-mother, and following this triple murder, incredible as it may seem, the nation was treated to the spectacle of seeing this wretched, twisted child interviewed on a television programme and asked whether he had 'any message' to give to other children and parents."

Besides these sordid crimes, mischievous pranks are often played by children to annoy their parents. An experienced American teacher made a tape record of such mischievous pranks—one of which is given here.

A young jealous girl of ten says: "Sometimes I wake up and I hear talk, and sometimes my father is talking very sweetly to my mother. And I start peeking and listening."

"Aren't you in bed?"

"Of course, but I hear my father talking sweetly to my mother, and I run back to my room, and I get my little turtle out of the turtle bowl, and I put him on the floor outside the living room, and I give him a pat, and he runs across the floor, and my mother screams."

What has produced these child gangsters, drug addicts, murderers and ravishers of women? Who is responsible for this degeneration of the youth? Education or/and social condition? We are coming to this question shortly. These atrocious deeds cannot be lightly brushed aside as the exuberance of adolescence. They are explosive outbursts of a pugnacious spirit. Their reasoning seems to be that a big offence is a good defiance. They like to live dangerously. Why? What has made them think so? Teachers say that they have been doing their best; so say the parents. Is any organic cause or parental ineptitude or poor heredity responsible for this? Will playgrounds and recreational activities prove effective to divert their attention, or efforts to increase church attendance solve the problem? The roots of juvenile crime seem to be as

widespread as the roots of a vigorous tree. Economic inequality, political corruption, inadequate housing, poor schools, all these, according to some, have combined to produce child criminals. Sociologists say that a lack of community feeling of responsibility is accountable for such crimes. Shaw and McKay are impressed by the fact that, as this community responsibility is aroused in any neighbourhood or community, juvenile crimes seem to decrease. But social workers are of opinion that American "Horror Comics" alone are responsible for all these anti-social acts.

What are these horror comics? They are of several types such as crime comics, jungle comics, superman comics, love comics, and war comics. These comics are small pamphlets, consisting generally of 40 to 50 pages. They are neatly bound, nicely printed and profusely illustrated. Some titles, taken at random, are: *The March of Crime*, *Criminals in Action*, *Love Scandals*, *My Love Life*, *The Saint Destroys the Communist Menace*, *Live to Die etc.*, etc. There are coloured illustrations of scenes of violence, half naked girls with bulky breasts, American soldiers shooting the Japanese or the Chinese, the hero (arch-criminal) shooting the police etc. Equally horrifying are their themes, which generally are about taking human life, singing hallelujahs to criminals, eulogising scientific murder, or incredible sadism. Coloured people are always painted as half-way between ape and man, the heroines are invariably faithless, deceitful and tricky. The sentences of these comics are short and cryptic, the language consists of the worst type of slang, exclamations of pain, anger and horror mark every line. In short, brutality, sadism, ravage and rapine are the keynote of all these. These books are sold as hot cakes to American children. According to one estimate, 1,000 millions of crime 'comics' are sold every year, and 98 % of American children read these regularly, and each child reads from 20 to 25 comics a month. These 'comics' are

published by gigantic publishing trusts, who earn millions of dollars every year. They are very powerful bodies and have requisitioned the services of well known psychologists, psychiatrists, lawyers and educationists to help them in their trade. Lawyers save them from the long arm of the law, psychologists and psychiatrists justify their work and say that 'comics' are necessary to enable children to liberate their aggressive instinct, and educationists keep silence.

To add to this, television and motion pictures have been fanning the flame of juvenile crime. A sample survey was taken and it was seen that in a single city, Los Angeles (U. S. A.), in one week, more than one thousand crime-pictures were shown. According to official figures, more than twenty million children regularly see these pictures in the United States. It is a wellknown fact that children wish to imitate and copy others. Fiction has great influence on the mind of young children, who try to copy and resemble their favourite heroes and heroines. The process has a tremendous impact on their character-building.

Who is responsible for this crime against children? The educational policy of America must be held responsible for this seduction of the innocent. Social condition and economic inequality may be responsible for love 'comics' and crime 'comics'; but what about war 'comics' and superman 'comics'? In such 'comics', the Americans are represented as God's chosen people in the world, endowed with super-strength and intelligence to dominate over the Chinese, Japanese, Negroes, Russians etc. who deserve only to be put down or shot dead. *Gleichschaltung* (conformity) and *Verschwiegenheit* (acquiescence) were the slogans of Hitlerite Germany, where the German race was painted as "Herren-Volk." The same spirit seems to dominate post-war American educational policy.

America fears and hates nothing like communism. So to warn her children of the communist menace and to keep her

people ever alert against any possible Soviet attack, America has geared her educational policy to develop a racist-cum-war mentality. Educational institutions are injecting the virus of cold war in innocent children. In short, her educational policy has been permeated with the methods of totalitarianism in order to maintain a united front against Communism from within and without. At the beginning of the nineteenth century, when the Prussian educational system was reorganised, Von Humboldt enunciated the principle that "what you would put into the State, you must first put into the school". This principle is the greatest threat to democracy, and mankind from age to age become a pawn on the chess-board of international politics. Will they have to think and do as the State wishes them to think and do, will they have to behave slave-like as the State will order them to behave, will they have no free will to determine their wellbeing? This is a challenge to free man.

However, let us come to the point. This crime against innocent children is a state creation. This is the opinion of the teachers of America. Let us quote again in extenso from "A crime against our children":

"Nor can it be said that the schools of the land are doing much to counteract the brutalising influences of these media (Comics). The schools are serving increasingly as 'an instrument of national policy', a term with which Eisenhower has described what he considers to be their essential educational function. More and more, under the guidance of careful directives from different sources, schools are indoctrinating children with the precepts of the 'Cold War'. The children are learning daily that the Soviet Union, China and the Eastern European countries are the moral foes of the United States; that their country is gravely menaced by a diabolical 'Communist fifth-column conspiracy' engineered by Moscow, and that the reason they periodically have to hide under their desks is that war may

break out and bombs may fall at any moment of the day or night. At the same time, they are being taught that man can serve no purpose nobler than war. Under the impact of such 'entertainment' and 'education' as they now receive, and growing up in the dark repressive atmosphere which permeates the land, more and more children become juvenile delinquents. But the growth of delinquency, of course, is only one of the multiple sinister effects of the Cold War programme upon our children. Indeed, if one speaks of the greatest criminality in the United States today, it is not the crimes of the children that should be mentioned, it is the crimes that are being committed against the children by those persons now shaping the Cold War policies of our Government."

Look through any textbook or any children's literature of America, and you will find the same spirit of the preparation of the children's mind for war, the same spirit of racist mentality and Cold War in it. In an international meeting of educationists about textbooks organised by Unesco in Tokyo, there was a thorough discussion of objectives and principles which should guide producers of textbooks in the treatment of other peoples, and they came to a unanimous decision as follows:—"There is an urgent need today to broaden the sympathies and understanding of Eastern and other peoples by an insistence on the essential trend in history toward a common struggle for civilisation. The human heritage now bequathed to us is not the making of any one country or groups of countries, past or present, but the outcome of the struggle and aspirations of different communities throughout history. It would follow from this that the history and culture of a country has to be studied in an international spirit without neglect-

ing a national emphasis. This implies a wider perspective on the world, which has to be the basis in all teaching, and, therefore, in the history textbooks." (See document Unesco/ED/163) This decision is being violated by America.

Quite a different picture seems to be seen in Eastern Europe. Genuine love of one's country implies respect for other nations, for their liberty and independence. The patriotic feelings of the Soviet people are said to be mingled with a feeling of friendship and respect for other people. Keeping in view the educational role of books for children, the Soviet Government claims to do every thing to make the books artistic. That is why, it is claimed, 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 there is to assist in the education of an optimistic, brave and industrious people who love their own country and respect other nations. All impartial writers who have visited Eastern Europe, the Soviet Union and Eastern Germany seem to agree that textbooks there are clean and free from racial hatred or animosity, although they are permeated with Marxist doctrines. Teachers, writers, artists, publishing houses, all are trying there to keep the child free from hatred and prejudice, and are working for a stable peace and cooperation between nations.

Children should be given such education as would enable them to live a full life and offer useful service to others, and for this education should be de-politicised. The old, old idea of Plato, "If young men have been and are well brought up, all things go swimmingly in the state," still holds good.

# HONOUR BOARDS

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

Maintenance of Honour Boards does not seem to be popular with schools in the country. In the majority of schools Honour Boards display names of only such students as score distinctions at public examinations. This is taking a very limited view of the school's functions and importance in society. In fact, schools should cater to the all round needs of students and be proud of those who bring them honour in any field.

In some schools, there are Honour Boards, but they are uncared for. They are not properly displayed which defeats its own purpose. Honour Boards serve a very useful purpose in a school set-up. They can be (i) an incentive to students in general; (ii) an encouragement to those whose names are displayed; and (iii) can create a link of affinity between students and the institution.

In fact, the Honour Board is a valuable possession of a school. It is no exaggeration to say that the Honour Board will decorate the school walls better than all sorts of other pictures. It reflects the glory of the school, and at the same time gives a sense of fulfilment to pupils who bring honour to their institutions. Its

importance does not end there. It will serve as an incentive to scores of other ambitious pupils who will enter that institution.

There is, however, a tendency to restrict the application of the Honour Board to the field of scholastic achievement only. This practice quite naturally lays undue weightage on only one aspect of education, and hence inspires only a section of the school population.

The Honour Board designed and suggested below is free from such lapses. Such a Board should be displayed in a prominent place in the school, like the main hall, the verandahs or the entrance-porch where it can be within sight of every visitor. There is no harm if more than one Honour Board is maintained and exhibited in different places.

## HONOUR BOARD.

| Serial number. | Name of the Student. | Class. |       | Kind of honour or reward obtained. | Field of distinction. |
|----------------|----------------------|--------|-------|------------------------------------|-----------------------|
|                |                      | Class. | Year. |                                    |                       |

## Our Educational Diary

### "PEPYS"

4-9-60. The Madras Govt. has included a proposal to start a third University either at Madurai or Coimbatore in the Third Plan.

19-9-60. Mr. Kabir disclosed that the Union Government was drawing up a scheme which would guarantee that no student who had the urge and initiative was denied higher education. He also said that the Govt. always encouraged research. Anybody who submitted a

scheme of research would be given grants "within limits of Government's resources". He was against boys under 16 being sent up for University education. He said teachers should be well-cared for. The country was in need of dedicated and contented teachers. This would solve ninety-percent of our educational problems, he said.

28-9-60. Dr. Shrimaier discounted the report that Mr C. D. Deshmukh

## SINGLE FACULTY UNIVERSITIES & ACADEMIES

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term would be extended on the score, he was over-aged having reached 65.

[But we know it is not the age consideration alone. Anyway, we are afraid, we are losing the services of an enlightened individual. It would be very difficult to replace him.]

4-10-60. The T. T. Devasthanam committee has requested the Union Government to establish the proposed Central Sanskrit Institute at Tirupati, promising all necessary help, including finance.

[It is a request which the Union Govt. might well accept. The location of a Sanskrit Institute at Tirupati would be ideal. To locate it in Hyderabad, simply because it is centrally situated, would not serve the cause of Sanskrit. The atmosphere is not conducive to the growth of Sanskrit.]

5-10-60. The Kerala Education Bill will again be amended and one more attempt made to arrive at "agreed formulae."

Dr. Shrimalai, speaking at Tirupati, made a fervent plea to the teachers to create faith in ideals and values. It is not good to be only educated. One must also be good.

[Teachers alone cannot achieve this. Leaders of society, political & social, must also prove that they have respect for moral values. It is these that have helped to destroy them among the present generation].

8-10-60. The Orissa Government have decided to set up a Rural University at Bhubaneswar at a cost of two crores, and it will begin to function from July next. It will impart education in agriculture, veterinary science for animal husbandry, agriculture-engineering and home science.

## Wanted Single Faculty Universities and Academies

M. S. V. Chari, B.A., Tindivanam

It is generally recognised that the present system of higher education in India, with its insistence on the students getting a prescribed minimum of marks in a minimum number of subjects, leaves no scope for brilliant students who have talents and aptitude for only one or two subjects to shine or contribute their intellectual mite to the welfare of the nation. Every educationist sympathises with the lot of such brilliant young men and even generously pays lip-sympathy by saying that something should be done to them. But it all ends with this, and we are where we were, with the result that we are stifling the blossoming of hundreds of Boses, Ramans and Ramanujams.

In a renaissance India, with its admitted paucity of intellectual giants, who are in such urgent need for the reconstruction of India, it would be sheer folly to be keeping

quiet without doing anything to end this tragic indifference to the frustrated and brilliant young intellectuals in the country.

There is only one remedy to this state of affairs. I suggest the starting of single faculty Universities and Academies spread all over India. Students who secure brilliant marks in anyone subject in the S.S.L.C. examination may be admitted into these Universities and Academies. In the context of the present industrial upheaval that we are witnessing in India, let us start such single-faculty Universities and Academies atleast in the sciences, including mathematics. This is the urgent need of the hour.

Will the Union Ministry of Education bestir itself in this direction and make provision for this in the Third Plan?

# Special Schools for Handicapped Children in Great Britain

Mary M. Lindsay, Formerly Inspector of Special Schools for Handicapped Children (Great Britain)

In England and Wales, Special Schools are part of the variety of arrangements for the education of handicapped children, who, equally with other children, are accepted as having a right to education according to "age, aptitude and ability". The cost is publicly borne.

This does not mean that the schools are State-owned, for the government owns no schools and appoints no teachers. While the first provision of special schools was the outcome of pioneer effort, the present system of special schools is the result of happy partnership and co-operation between central government and the local education authorities and voluntary bodies, many of them religious or philanthropic.

The children who attend these special schools are the blind, partially sighted, deaf, partially deaf, physically handicapped (including the cerebral palsied), delicate, educationally sub-normal, maladjusted, epileptic and those suffering from speech defects. There are, of course, some children who suffer from more than one grave disability. More than 60,000 handicapped children are being educated in nearly 800 special schools in addition to those being educated at home or in ordinary schools.

The variety of arrangements for the education of handicapped children includes day and boarding special schools, schools in hospitals, teaching at home and at treatment centres and special arrangements in ordinary schools. Transport to day special schools is usually provided, and a midday meal, and, where needed, there are ancillary services of nursing and therapy in all special schools.

The needs of children of above average intellect have not been overlooked, and

there are schools where blind, deaf, physically handicapped and maladjusted children may follow courses leading to the General Certificate of Education or prepare for further and higher education. It is probable that more schools of this type are needed, though many handicapped pupils attend ordinary grammar or independent schools.

Vocational training is not usually given in special schools, since it has been found that this training is more successful when built on a foundation of a good general education, and this is difficult to secure, even in the best conditions, for handicapped children within the compulsory period of education of from five to 16 years. There are, however, establishments to which handicapped young people can go, on leaving school, if they need such training, though, normally, it is expected that they will be placed in employment through the Youth Employment Service which takes a special interest in their needs, in some cases to the extent of having special officers for the placement of this group of children. (Although there is a compulsory period of education in special schools, there can be no set age for admission. Many handicapped children are not discovered until they have been in attendance at ordinary schools, and illness or accident may handicap a child at any age.)

## Selection Care

Handicap is a matter of degree. A child's need for special school education depends on a variety of things—his handicap, his ability to cope with it, his home circumstances and his geographical situation, to mention only a few. Selection for admission to a special school is, therefore, an individual matter and great care is taken in the case of each child to ensure

that all aspects of the situation are considered by a variety of people.

It is the Local Education Authority's responsibility to decide whether a child should attend a special school. The medical officers of the School Health Service play an important part in the examination of handicapped children and in advising the education authority on their need for special educational treatment. The authority, however, is expected to consult other people—the parents (of course), the child's teacher, psychologists, nurses and social workers; in fact, anyone who can contribute to an understanding of the particular child and his individual need.

Parents have a right to ask for their handicapped children to be examined from the age of two years to see if they need special educational treatment. They also have a right of appeal to the Minister of Education against the decision of the authority to send the child to a special school or to report that he is ineducable. (Ineducable children are the responsibility, not of the education authority, but of the local health authority). The local education authority has a duty to discover the handicapped children in its area and see that, if necessary, they have special educational treatment.

The general aims of special schools do not differ from those of ordinary schools, though there may have to be some modification of organisation and some additional services to achieve these aims. On the whole, special schools are smaller than ordinary schools, partly because of the relatively small number of any type of handicapped children in local need of special school education and partly because it would not be possible in too large a school for the Head to know the children well enough individually to ensure that their particular individual problems were being well met. In the case of young children, schools may be quite small, but with the older, they are usually big enough to allow for reasonably good classification, for

the more specialised staffing necessary for a wider curriculum and to provide the kind of community life suitable to the maturing interests of the individual children.

The regulations for the size of class in special schools state that they must not be larger than ten for deaf, partially deaf children, or those suffering from speech defects; than 15 for blind, partially sighted or maladjusted children; than 20 for educationally sub-normal, epileptic or physically handicapped children.

Each of the schools has its own character, for they are not cut to pattern. This is partly because there is no imposed curriculum, syllabus or method; the Heads of the schools have freedom, as they have in ordinary schools, under their governing body, to organise the schools, plan the curriculum and time-tables, to order the books they want and employ the methods of teaching which seem to them most desirable.

## Liberal Curriculum

As in the ordinary schools, the curriculum is a liberal one, giving good place to art, craft, music and physical education as well as to English, arithmetic, geography, history, and so on. The various handicaps, of course, present various problems in teaching and learning. In schools for the deaf, skilled teaching of speech and language and informed use of hearing aids is necessary to enable these children to live and learn as normally as possible. Blind children must be taught Braille and must be given opportunities to learn to live independently in a world designed for sighted people. Educationally sub-normal children need to go at a slower pace and to be taught by those who appreciate their inability to deal with complex situations and ideas. Maladjusted children, with their severe emotional problems, need specially skilled handling. It is recognised however that, fundamentally, all children have the same general emotional needs

and interest in education, though they may vary in their ability to pursue knowledge and acquire skill. The social side of education is regarded as important. Handicapped children particularly need to learn to be independent, to show initiative and to live happily with other people, to take responsibility and to accept the disciplines necessary for good group life. The special schools meet this need well and help the children to learn to live happily with their handicaps.

For many handicapped children, admission to a special school provides an opportunity to enjoy companionship with other children like themselves, and this as a rule relieves them from the feelings of inferiority which inhibit learning and harmonious development. Most thrive well and reveal hitherto hidden possibilities in the particularly favourable climate of the special school. Nevertheless, when handicapped children are able happily and profitably to attend ordinary schools, they do so, and the situation of individual handicapped children is kept constantly under review by doctors, psychologists and teachers, in consultation with parents to see whether they can go to the ordinary schools or whether a different type of special school is indicated.

On the whole, blind and deaf children remain in special schools for all or most of their school life. Many severely physically handicapped children do so also, but others return to ordinary schools. Delicate and maladjusted children, on the other hand, usually attend special schools for a temporary period. Epileptic children who are responding well to treatment, remain in ordinary schools as far as possible, though some go to special schools, and the majority of children with speech defects have treatment while attending ordinary schools.

Many of the special schools are boarding schools, since it is only in large centres of population that there are enough children to make it feasible to establish day special schools for each type of handicap. Great importance, however, is attached to keeping the child in touch with his home. Parents

are encouraged to visit their children, and all children return home for regular holidays. In some cases there is a weekly boarding system whereby children can return home at the weekends.

Although attendance at day schools keeps the children in their homes and in touch with everyday life, the boarding schools have made a great contribution to the education of handicapped children, providing communities suited to their needs in which they have good companionship with other children and opportunity and time to develop interests and hobbies through the encouragement of resident staff and the stimulus of good outdoor environment. Visits to places of interest are encouraged, and participation in local activities.

A major problem for handicapped children and their parents arises when the school-leaving age is reached. It is a tribute to the teaching and care they have received in special schools that so many of the special school "leavers" go confidently out into life and employment, having gained knowledge, poise and skill and an ability to work well with other people, and to cope with their handicap. Mention has already been made of the valuable work of the Youth Employment Service.

There are unfortunately some children so handicapped, particularly some of the gravely physically disabled, for whom this happy entry into adult life is impossible. Nevertheless, the special schools have given them much of happy childhood, good play, companionship, knowledge and interests and a feeling of personal worth which should help them to meet even their restricted life with more independence and contentment than would otherwise have been possible.

Although everyone hopes that handicapped young people will have the adult satisfaction of becoming self-supporting or even partly so, every handicapped child is considered to be worthy of education, apart altogether from the possibility of his future employability.

## FOREIGN LANGUAGES IN THE USSR

Professor Ilya Galperin, Philologist

How are foreign languages studied in the Soviet Union? Are there many Soviet people who can read and speak a foreign language? Which languages are studied most of all? What are the teaching methods? These questions are frequently asked by guests from many countries, including India, when they visit the Soviet Union to acquaint themselves with the educational system of the USSR. As well as I can, in the space of this brief article, I shall try to answer some of these questions. There is plenty to say, though I might as well admit at once that we are far from satisfied with our present achievements in this sphere.

### A Letter in the London "Times"

The fact that the study of foreign languages has been put on a sound footing in the USSR is attested to by the letter of a group of British scientists, published in *The Times* of February 1, 1969. According to these British specialists who visited our country, the Soviet Union has outstripped Great Britain not only in rocketry and sputniks, but also in the training of teachers of foreign languages. More and better teachers of the English language, they wrote, were being trained in the USSR than in England, the home of that language. How true is this, I do not know, but there is no denying that such a statement bears out the progress achieved in the study of foreign languages in our country.

### Foreign Languages Taught at Every Level

The Soviet people, in whatever sphere they may be employed, always show a great eagerness for knowledge. This zest for learning is a characteristic feature of Soviet society. Nearly everybody studies in the USSR, whether young or old. Old skills and knowledge are being refreshed, and new ones constantly acquired. Among

the other general educational subjects, foreign languages occupy a place of great importance. They are taught, therefore, at every rung of the public education system: in the secondary school, technical school, higher school, and postgraduate courses. The Western European languages studied are: English, French, German, Spanish, Polish, Rumanian and Czech. The Eastern languages are: Chinese, Hindi, Urdu, Bengali, Japanese and other languages. One of them is an obligatory subject of the curricula. Every type of school, therefore, allots definite hours to the study of foreign languages, defines the aim to be achieved by the teachers, works out specific curricula, and supplies the pupils with the necessary textbooks and readers. Matriculation in a higher school also entails an examination in a foreign language. To fill the growing need for teachers of foreign languages the USSR has set up a special type of higher school—the pedagogical institutes of foreign languages. The leading institute of this type is the Moscow State Pedagogical Institute of Foreign Languages which not only trains foreign language teachers, but also qualified translators. Moreover, the public education departments in all the large cities of the Soviet Union have organized a wide network of courses for those who wish to study foreign languages. The number of these courses has been growing from year to year.

### Foreign Languages at Factories and Plants

Foreign languages, too, are being studied at the factories and plants, in the offices and clubs all over the country. These studies, as a rule, are organized by the trade unions in the shape of study circles which very many factory and office workers attend.

The system of correspondence courses for the study of foreign languages has

also been developed very widely. The USSR has many correspondence institutes and faculties (belonging to various colleges), as well as foreign language correspondence courses.

The Moscow Television Centre is now preparing to broadcast English lessons. The studio has already invited teachers of language institutes, and they are now working out the teaching methods suitable to the specific conditions of telecasts.

The graduates of foreign languages institutes have a fair command of the languages of their choice. In some of the technical schools, the aim of teaching a foreign language is limited to the practical needs—the ability to read and understand the specialized literature.

#### Breadth and Broader Vision

Those who know at least one foreign language realize that it gives them breadth and broader vision. It widens their range of interests, and induces them to take a deeper interest in their native language. Acquaintance with the life and culture of a foreign country is another side of the educational value of foreign language study and receives due attention in the teaching process.

To fill the growing need for literature in foreign languages, numerous textbooks, teaching aids and readers are published in the Soviet Union. The classics of world literature are published for advanced studies. Many people in the Soviet Union are able to read the best authors of other countries in the original.

I should not omit to mention the role of the Central Foreign Literature Library in spreading knowledge of foreign languages. Very many teachers, engineers, factory and office workers have learnt foreign languages in the study groups organized by this library. While helping the Soviet readers to learn foreign languages, the library has also been keeping them informed of the latest books published abroad. Meetings between the readers and prominent representatives of foreign culture are also organized by the library. In the buses, in the subway, in the parks and the theatre lobbies, one may more and more often find people, both young and old, carrying books in foreign languages. More and more cinema-goers want to see foreign films that are not dubbed. More and more Soviet people are able to do without interpreters when travelling abroad or receiving foreign guests at home.

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## The Librarian's Relations with Teachers and Students

Sat Pal Goyal B.A., Dip. Lib. Sc. (Delhi), Chandigarh

Since the dawn of democracy in India, the concept of education has also been revolutionized. Education has become a process of self-education, where the teacher's role is largely to be a "friend, philosopher and guide." Libraries have also acquired great importance. The academic library may be regarded as the nerve-centre of the institution.

But the resources of our academic library cannot be fully utilised, until and unless

the principal, the teachers, the librarian and the students understand its purposes and agree on what it can do for the institution.

**The Principal and the Librarian:**—The Headmaster or the Principal of a school or college is the hub of the educational process. He has a wider vision of the college or school life, to which the librarian must contribute by informing him about the day to day activities of the library. No policy of major importance should be

adopted without his approval. He should be consulted every time a librarian faces a problem. The librarian may request the provision of adequately paid trained staff to run the library.

**Library Committee and the Librarian:**—There should be a library committee of 5 persons (3 members of the teaching staff, principal as 'ex-officio' Chairman and the librarian as its secretary). In the interest of the institution, as in the Senate of U. S. A., 1/3rd of the members from the teaching staff should change. The ideal function of the committee is to "aid and advise" the librarian.

The committee should not interfere with the technical work of the librarian. Wherever the committee has direct control over the acts of librarian, surveys in U. S. A. show that the standard of books on the shelves and service has considerably declined.

**Library Superintendent:**—The library superintendent has also a place in the library advisory board. Whatever has been said about the library committee also applies to the library superintendent.

**Non-instructional Staff:**—Non-instructional staff will have certain legitimate demands upon the library service. They will need books for information, inspiration and recreation, which should be provided to them as far as possible.

**Student Library Assistants:**—In some libraries, selected students, designated as "Student Library Assistants", are given certain responsibilities of the library. They work for 8 hours a week or 45 minutes a day. They help the staff in the preparation of books for use. Their work should be carefully supervised. As a compensation for their work, they are given half-fee concession.

**Teacher's expectation from librarian and students:**—

#### A 6 (i) Librarian

6 (1) **Materials for class room.** The teachers depend on the library for the materials they use, and the library depends upon the teacher for incentive which he furnishes for the utilization of its resources, and to a great extent for the selection of books. Teachers expect that the library will stock adequate numbers of references, text and semi-text books (especially books as recommended in the prospectus of an institution) and books on allied subjects. The library must be prepared to satisfy the demands made on it in this field.

6 (2) **Use and enjoyment of books:**—It is expected that librarians will cooperate with teachers and students in helping them to enjoy books and libraries; because it is their responsibility to teach students the use of libraries.

6 (3) **Selection of new materials:**—Even if members of the staff select books, the duty of the librarian is not over. Librarians should make it certain that the budget is not spent too quickly and thus exhausted before the year is well under way. The librarian will continuously circulate to staff members lists of new books in their respective spheres. He should be vigilant to see that funds are not wasted.

**B 6 From Students:**—Teachers expect from students that they will report and comment on the "reading". They will take the "library period" seriously and read books for "information", inspiration and recreation.

**Librarian's expectations from Students and Teachers:**—

#### 7(A) Students.

##### 7A(1) To seek any kind of Guidance.

Librarians are no longer mere custodians of books whose sole purpose is to guard them against loss. They are interpreters

of books and teachers in the sense that by their efforts students are introduced to the contents of books and libraries.

In the period of traditional education, students read only text books and had no interest beyond those of subjects and books. But the dynamic method has compelled them to read widely and have interests of wider range.

#### 7A(2) Care of Books and Library property:

Students should use library books and other property carefully. It is a matter of common experience that some students misuse books. Dr. Ranganathan says: "Margins were taken as free spaces to write in. Whole pages were sometimes heavily underlined. People, too lazy to take notes and indifferent to the needs of others, even went to length of ripping out a score of pages at a time. Illustrations were deformed by beads, caste marks or spectacles, and some plates have been lost."

It is expected that students will not do such things again.

7(3) *Discipline in Library*:-Students are expected to maintain discipline in library by obeying library rules "which are for their convenience" and benefit. Library rules should not be considered as hurdles in their way.

7(4) *Record of their Reading*:-It is expected that students will maintain a record of their reading in a "Record Book" which will reveal the call no., author, title and their opinion about the book.

#### Librarian's Expectations from Teachers.

##### 8(1) Knowledge of contents of the Library:-

Teachers can fully utilise the resources of a library when they know its contents. They should also know new materials in their sphere, so that books in their respective subjects may be kept up-to-date. The teacher can help the librarian in

discarding material which is no longer useful.

##### 8(2) Development of "Reading habit":-

The dynamic method demands from a teacher that he (a) will explain the use of books to students and (b) develop the "reading habit" and taste to enrich knowledge.

Teachers should not consider that their days of learning are over and that their business is to teach, not to learn. Even the wisest and most learned man alive is still, as Newton said, "like a child picking pebbles by the sea of knowledge." They, by their personal example, will attract students to utilise the resources of the library.

#### Students' expectations.

9(1) *Wide Collection of books*:-Students may expect that the library will house a wide range of collections of books and kindred material, in every subject in the universe of knowledge, so that they may use them for "information, inspiration and recreation".

##### 9(2) Opportunity to use the Library:-

Students may expect that they will be provided every opportunity to use the library's materials freely and comfortably. There will be open access, and library rules will not hinder their use.

9(3) *Teaching the Use of Books*:-Students are not permitted to experiment in a chemistry laboratory without suitable preliminary instruction in the use of apparatus and materials. Yet most students have learned too little about the equipment of the most universal of all laboratories—"The Library". This hinders the proper use of books. Teachers and librarians should impart instruction in the use of books in the "Library Period", which should be provided in the timetable.

9(4) *Library Atmosphere*:-A library should have an "atmosphere", and its essentials are quiet, space, dignity and beauty. The library should be well ventilated and set apart for the library purposes. It should be attractively laid out in the matter of furniture as well as the wall display, and it must have the calm and studious atmosphere which is very valuable to the library.

Staff relations in the administration of an academic library should be such that the library may be utilised by staff and students to its maximum; and the library may be run on such lines that all the Five Laws of Library Science are implemented and the library may become the most useful and most used part of an institution.

-X-

## THE BIOGRAPHICAL NOVEL

Miss S. L. Aiyar, M.A. Ph. D., Bombay

The biographical novel is the latest in the evolution of the novel and it is only in the last thirty years that it has become popular. It is now an accepted form of fiction.

The new-found interest in history in the closing years of the eighteenth century created the historical novel; in the same way, the newly awakened desire to study human personality and enshrine it in biography paved the way for biographical fiction. The development of this form may be said to be parallel to the progress made by biography, towards becoming a conscious art form.

As its name indicates, the biographical novel selects for its hero or heroine an individual about whom there is sufficient information and who, as it often happens, has been the subject of biographies. Thus biography ministers to biographical fiction, even as history does to historical fiction. The difference between biographical fiction and historical fiction is analogous to the difference between biography and history. In the historical novel the emphasis is upon the background, while in the biographical, it is upon the actual men and women who played their part upon the stage of life. The aim of the historical novelist is to depict an epoch in history and to show "the body of the time, its form and pressure". He tries to capture

the ethos of an age, its zeitgeist. As against this, the biographical novel sets out to portray the character and destiny of an individual. We may define it thus: It is a novel that seeks to apply fictional methods, including the introduction of invented scenes and characters, with a view to illuminating every circumstance connected with an historical personality, in its development, as shaped by, and shaping the "Time Spirit".

The biographical novel appears to be an offshoot of the historical novel, just as the political novel is another. Writers have shifted their emphasis from the historical background to the historical figures. Butterfield (in 1924) anticipates this new form of the novel when he says: "Biography also may place new fields of experience within the scope of the novel"; and then his theme would be, "a human heart caught in the world and entangled in time and circumstance". It is interesting to recollect that Sir Walter Scott was staunch in his opinion that no novelist should make the historical figures prominent. Since Scott was a romanticist with a strong penchant for history, he defines the historical novel as a compound of different kinds of fiction, the novel of adventure, the realistic novel and the Gothic novel. In his novels the historical figures are always relegated to a subordinate place; they form not the

centre of action, but just an entourage to lend verisimilitude to the novel.

While defining the biographical novel, as one which sets out to portray the character and destiny of a single individual, we must not forget that the life of a great man is often inextricable from his country's destiny. A novel on a scientist would inevitably be a novel on the advance of science; we have such a one in Zol Harsany's *The Star Gazer* (on Galileo). Merezhkovsky's *The Romance of Leonardo da Vinci* cannot neglect the state of Italian art altogether. Likewise Pierre Lamure's *Moulin Rouge* (on Toulouse Lautrec) has to allow scope for a description of life in Parisian Montmartre. Men like Napoleon, Garibaldi or Lincoln stand as the epitome of their country's destiny. Writing novels on the lives of such men involves a depiction of the times in which they lived, for they are the makers of history. Not infrequently, therefore, a biographical novel may step into the realm of history and challenge a place also as an historical novel. This is marked in novels like Feuchtwanger's *This is the hour*, a novel on Goya, Merezhkovsky's novel on Leonardo, and Lytton's *Rienzi*.

It is necessary, however, that the novelist must keep his aim clear and not allow the central figure to be blurred by other interests; for in a biographical novel every episode is related to the hero. History can only aid the dynamic presentation of character, the destiny of the hero and his pressure on the times, it cannot usurp the prominent place. Just as the historical novelist spotlights his treatment of an epoch in a novel, by introducing men and women who were actors in the drama of the age, the novelist of biography brings out the significance of a man's life by relating it to historical events. Mark how in Merezhkovsky's novel the changes and chances of state policy are done in lively tints and the luxury and lasciviousness of the times are made to stand out in their "native hue"! The novelist projects the

life of Leonardo against the background of Renaissance Italy, where superstition, religious fanaticism and pseudo-knowledge jostled with beauty, art and intellectual curiosity of a high order; but the personality of Leonardo dominates over this background.

If from one point of view the biographical novel results from the invasion of biography by fiction, from another, it implies the disciplining of fiction by the hard facts of biography and the need for the novelist to prime himself thoroughly with the latest researches of scholars who have brought to light whatever had been previously obscure. Apart from this, the novelist who ventures on this field has often to bring to bear his own viewpoint and interpretation of the life chosen. The biographical novelist is thus Janus-faced, with one face looking towards fiction and the other towards fact. The creative imagination and the erudition backing it form, as it were, the two wings of an artist who wishes to succeed in this type.

The biographical novel should not be confused with biographies (like those of Andre Maurois or Emil Ludwig) which employ the art of fiction in order to enhance the narrative. The biographer cannot invent scenes or dialogues or episodes, though he may dramatise, select and arrange his matter, in order to "illuminate the man" before us, to revive him to our imagination in "his habit as he lived". Just as the imaginative light in the historian's mind plays upon history, so does the creative mind of the biographer transform the dry bones of biographical matter into art. Lytton Strachey's *Queen Victoria*, Ludwig's *Cleopatra*, Adam Back's *Life of Buddha*, Cecil Woodham-Smith's *Florence Nightingale*, Eve Curie's *Madame Curie* and many other biographies of our time read like novels without straying out of the bounds of strict biography. It would not be far fetched to say that modern experiments in biography have prepared the ground for biographical fiction. As against biography,

biographical fiction invents minor characters, episodes and scenes, but all in keeping with the theme, i. e., the life and character of the hero.

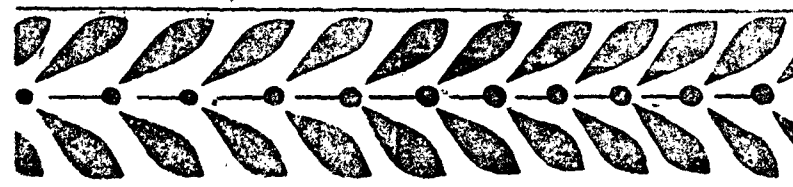
The biographical novel has to be distinguished not only from the historical novel, but from other types: for example, novels having an imaginary figure for their main character try to achieve historical verisimilitude by making the hero work out his destiny among real characters. Edward Thompson's *The Youngest Disciple* is an instance of this. The hero of this novel is the imaginary Panch Cowrie, but the Buddha is also brought in. This does not make the novel biographical. Another type is the novel which chooses a fictitious name for a historical character. Such a novel usually takes more liberties with facts than is permissible. In many of these novels there is hardly any resemblance between the novel hero and the one he is supposed to represent. In Lady Caroline Lamb's *Glenarvon*, the hero is supposed to be Byron. The whole plot of this novel is invented, and every biographical figure appears under a fictitious name. The hero of Somerset Maugham's *Moon and Sixpence*, Strickland, has very little in common with the painter Gauguin. The Tahiti scenes are the only ones which seem to be common to both of them. How then can one call Maugham's novel biographical?

The problems which arise with regard to this form of fiction are both varied and interesting. It is possible for instance to employ the fictional method in such a way that it falsifies the character of the life presented, in essential respects. If it does this, it may gain as fiction but lose as biography, and the novel becomes the

instrument of biographical distortion. The innumerable novels of Harrison Ainsworth fall under this type. It happens that a novelist fails to enter into the spirit of "a life" as is seen in Neila Gardner White's, *A Daughter of Time*, a novel on Katherine Mansfield. If the novelist had not averred that her novel is on Katherine Mansfield, one would not have recognised the characters under their false names, since many significant details of the life are absent. The greater part of the novel deals with Katherine's relationship to Murry, and very little is said about her genius.

There are biographical novels which steer so close to facts that they err on the other side, and remain bad biographies. In others so much fictitious and legendary matter is introduced that hardly any biographical truth is left over to justify the form. This is the fault of Flora Annie Steel's novels on the Moghul emperors. A very glaring fault in this type of novel is the deliberate twist given to the character of a known historical figure. Thus Robert Payne in *The Lord Comes* mars the beauty of the Buddha's life and character by the introduction of unseemly elements in the first half of the novel. He depicts the hero as leading a Bohemian life in the taverns and pleasure resorts of the city. These scenes grate on our aesthetic sense, as they do not fit in with what we know of the hero's life and character. The Light of Asia does not quite shine in the dark lantern of the writer, and his art is rather askew.

(To be continued)



## GUIDANCE IN SCHOOLS

P. Madhavan Nair, M Sc., B.T., S. N. Training College, Nedunganda.

It is expected of the Secondary School, as one of its most important functions, to determine the aptitudes, inclinations and innate potentialities of the pupil and then to give him proper directions. As an effective means to achieve this end, a programme of guidance and counselling is absolutely essential."

By a guidance programme, it is meant to help the pupil to discover his "natural endowments" and "to develop in him an insight into the solution of his problems." It enables him "to become adjusted to his present situation and to plan his future in line with his interests, abilities and social needs."

### Importance

A regular programme of guidance has become almost indispensable in every school as a result of the introduction of a diversified curriculum. Here the pupils are confronted with the problem of choosing subjects and courses of study, and hence there exists a high probability of making a wrong choice, if they are left to themselves. It is equally harmful, even if parents do this work regarding the choice of subjects and courses for their children, because they are naturally tempted by their high vocational ambitions and aspirations. This creates very serious problems and often makes the pupil a misfit in society. Lack of proper guidance is one of the basic factors responsible for educated unemployment in our country, and the solution of this problem depends on the extent to which we are able to find out ways and means to fit square pegs in square holes and round pegs in round holes.

The underlying principle of guidance is the proper and profitable use of human energy. The school alone is considered to be the legitimate agency which has to take up this responsibility of guiding pupils; and teachers are considered to be

the competent personnel to explore and develop the aptitudes and tastes of the pupil. As a matter of fact, there is guidance in some form or other in every school, whether pupils and teachers are aware of it or not.

### Educational and Vocational Guidance

These are two aspects of the same programme. Strictly speaking, educational guidance means guidance within the school. This includes guidance regarding the choice of subjects and courses, books for reading, methods and schemes of learning, co-curricular activities and the like.

Vocational guidance refers to that aspect of the programme which deals with problems regarding the choice of proper vocations. So, its main aim is to enable the individual to choose a suitable vocation in accordance with his abilities and inclinations. Very few people are fortunate enough in this respect, are able to derive pleasure from the work they do and are really happy. Therefore, if some means are adopted to enable the individual to choose proper vocations, it will be a very great service to humanity. The following are some of the natural results of such a programme of vocational guidance:—

- (i) Free growth of the individual's qualities.
- (ii) Proper use of human energy.

It is impossible to make educational guidance free from its vocational implications, as the vocational goal is naturally having much influence over the educational choice. Even when educational guidance is given, its vocational aspect will creep in at least implicitly. All the directions which may be given will be centred round the vocational aim, and the teacher is expected to guide the pupil to the pursuit of suitable vocations considering the individual's abilities.

### Techniques of understanding

Now it is quite clear that a thorough understanding of the child is of vital importance for proper guidance. Such a knowledge about the child can be made available from different sources. Testing is a common technique, which may serve the purpose well. This is a device which is economical in collecting "accurate" and "objective" information in meaningful terms through quantitative description of data. But it should be noted that "tests give evidence regarding what a student can do, but they cannot take decisions for him". However, a combination of test results and other less objective types of evidence like past achievements, adjustments, emotional balance etc., which can be obtained by means of cumulative records, anecdotal

records, case study methods and the like is helpful for organising an effective programme of guidance.

All these methods are widely used in countries like the United States of America. In India, we are just trying to understand the educational significance and practicability of these methods. In this connection, the Secondary Education Commission gives the following suggestions:—

- (i) The services of trained guidance officers and career masters should be made available to all educational institutions.
- (ii) Audio-visual aids, like vocational guidance films, should be used to inform pupils of the significance of various occupations and the nature of work involved therein.

## LETTER TO EDITOR

Dear Mr. Editor,

People are wondering why there should be this persistent fall in standards at all levels of education. A variety of reasons are given as the causes for such deterioration.

But everybody, including even the educationists who must know better, is turning a Nelson's eye to the real reason!

The real, tragic truth is, we are not concentrating on essential subjects at any level. I suggest that, unless we are prepared to allot 75% of the school hours to the study of essential subjects, at every stage, all talk of improving the standards will be just moonshine.

It is a sorry fact, that in the present time-table we are just able to devote barely 40% of the school hours to essential subjects. Take the primary stage for instance. Here the 3 R's must be concentrated upon. But, out of seven periods, we are able to devote only 3 periods to the 3 R's. We devote the rest of the school-day to less essential subjects. I do not say that they are not necessary. I only contend that they are played up at

the expense of the study of the 3 R's. No wonder, the boy who emerges out of the primary stage has only a shaky foundation even in the 3 R's. The same process is repeated in the higher stages.

In our fad for 'rounding off' education at every level, we are only giving a flimsy sort of education in essential subjects.

In the secondary stage, we give our boys such scanty general education that they are unfit for specialised studies in the University. It is still worse at the University level. A heavy curriculum of English and General Knowledge studies have a cramping and stifling effect on the study of the optionals, which constitute the core of University education.

Our present day curricula in education can only produce students with a shallow knowledge of all the subjects they have been taught.

So, if we want to improve the standards, there is an urgent need for recasting our curricula with a view to make our students drink deep from the springs of knowledge.

—CRITIC.

## EDITORIAL

### National Service for Students

It is a pity that the scheme of compulsory national service for students is still being persisted with. A budget of Rs. 138 crores on the scheme during the third plan period is now revealed. The national service, as now formulated, is to include military training, manual work, social service and 'general education' for a compulsory period of nine months. Our fundamental objection to the scheme is that it causes a disastrous break in studies at a very important stage in the life of the student. The value of the 'general education' imparted every alternate day is bound to be insignificant. And if the pupil picks up the academic routine a year later, he will be severely handicapped. The momentum arising from continuity in studies would have been lost. Even the habit of study may be lost. National service might well seem to be unending extra-curricular activities; and the fate that overtakes the student who prefers extra-curricular to curricular activities will hang over every one participating in the scheme.

A second objection, no less serious, is that it envisages a violent disruption of home life, in parting children from their parents. It has been claimed by the National Service Committee: "There can be no objection, on principle or otherwise, to compulsion, as it is the right of the State to ask its citizens for a period of service in return for what it does for them." We submit that in any event the State should forbear from making this demand on children, who are not in any sense full-fledged citizens.

There are numerous other objections, already canvassed in these columns. For one thing, compulsory manual work and social service may very well wean the student away from these desirable pursuits. For aots of,irnhntiee the activ

national service camps may well increase rural unemployment. And we would remind the Union Ministry that the conference of Education Secretaries foresaw many difficulties. In the meanwhile, there are many other important things in the educational field needing to be done during the third plan period.

The South Indian Teacher recently wrote: "Food, clothing and shelter—the minimum needs—should be provided at any cost to the teacher. That is the reason why we are to treat education as the first charge on the revenues.....The pupils entrusted to a teacher must be in manageable numbers.....Anti-national points in our history and anti-social ideas in sums in arithmetic books need elimination immediately.....The Godless education should give place to a system which will put in fear of God, obedience to elders and loyalty to the nation. Physical education should be on lines suited to our country, and the old Indian games should be revived. Such a reform of the content of education is necessary to equip the future nation physically, intellectually and morally to bear the burden of freedom won at great sacrifice by our leaders." Here indeed are the urgent priorities.

### New Pedagogy for Colleges

Some months ago Dr. H. J. Taylor of Assam (in an article in the *Indian Express*) suggested some new methods of teaching in colleges. After criticising the present methods as encouraging the student to cultivate his memory and neglect his intelligence, Dr. Taylor declares that we must repudiate the idea that the teaching pattern must be a replica of the examination pattern. The main object of a lecture is not to convey information, but to stimulate the student's mind. The student should be left to augment by his own efforts the information gained in the class-room. If these principles are accepted,

it is clear that the teaching method also should follow suit.

"A department should organise its timetable according to the subject and offer courses of lectures on the different branches. Some would be elementary, others more advanced. Some might be given each year, others in alternate years. In a three-year scheme there might even be topics on which it would suffice to lecture every third year. Students would then be advised which courses to attend, and a lecturer might find himself addressing a mixed group of, say, first year honours and second year pass students. In a field common to more than one department (physics and chemistry provide obvious examples) he might draw students from both. The courses should be of limited length, 10 lectures perhaps, or 15. This would be very good for the lecturer, as it would require him to plan his work carefully. It would be far better than the present method of assigning a class to a lecturer and expecting him to carry on indefinitely."

In experimental science, a new approach is required. The present practice of "stock experiments with stock apparatus" does not teach the student the art of scientific measurement. Dr. Taylor recalls how, during the war, when the value of the earth's magnetic field needed to be measured at Bombay to devise coils to counteract magnetic mines, our graduates failed to do it correctly. He advocates therefore some freedom within a definite scheme of experiments—"freedom to question the instructions, freedom to try other methods, freedom now and then to measure something new."

Here are some very thoughtful and constructive hints for transforming our University teaching. They do not seek to do away with examinations, nor to simplify them and dilute their standards. But they try to improve the quality of the teaching and raise the standard of the pupils. We commend them to the serious consideration of all college teachers

## Have Indian Teachers Failed?

### Report of a Symposium.

Under the auspices of Extension Services Department, a Symposium on "The teachers of this country have failed in their mission towards the country and the younger generation" was arranged at the Govt. Multipurpose Higher Secondary School, Raipur. Principal Yoganandam presided over the function. The speakers were: Shri S. Chaturvedi, Principal, Government Training College, Raipur, Prof. B. C. Shrivastava Chhattisgarh College; Shri Sovami, of Rajkumar College; Shri R. P. Shrivastava, Head Master, Public High School; Shri Ramchandran, Principal, New Arts College; Shri B. Singh, Head Master, R. D. Tiwari High School, Shri M. L. Pande, Head Master, Hindu High School, Raipur; and Prof. B. K. Dixit of Govt. Training College, Raipur.

The symposium started with a talk by Principal Chaturvedi. He said that 'indiscipline amongst students' had become the talk of the day. Everybody was heard talking about it. Besides, the public were also getting suspicious about the teachers and even went to the extent of saying that teachers were responsible for what was going on in the country. The teachers were in confusion. They did not know what they were doing. Sometimes they wondered whether they were indeed failing in their duty. So, how far the teachers were responsible for what was going on in the country, was the question. Shri Chaturvedi dealt with the question and said that there was something wrong somewhere. He quoted the example of a committee which was meant to select books for primary schools.



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Prof. DIWANCHAND SHARMA, M. P. New Delhi.

I had heard about the great and versatile erudition of Prof. Rangacharya, but with this book before me I can see what a great man he was. As a scholar he has made the various sciences as well as humanistic subjects his own, and besides he was a philosopher and a religious leader. His commentary written in such effective English makes very impressive reading....I find it very refreshing as well as invigorating to the mind and the spirit.

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## Academic holidays, home work and students' bias in India

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

Holidays are necessary no doubt, both for students and teachers; for students for the assimilation of studies, and for teachers to recoup their lost energy and to save them from nervous breakdown. It is a well-known fact that an hour of intensive teaching work involves more fatigue and strain on nerves than any other kind of intellectual work for the same period. Still there should be a limit to holidays. But what do we see in India, specially in West Bengal? Here the average length of school work in the year is round about 125 days, which is the lowest in the world. In comparison with other States, West Bengal has a larger number of religious festivals, and as such, it is quite natural that there should be more holidays than in other States; but justice should, at the same time, be done to students.

We said that the average length of days of the school term was more or less 125 days. We did not say this dogmatically. Our calculation of the actual school work is as follows:—

|                                                          | Days. |
|----------------------------------------------------------|-------|
| Holidays, including Summer Vacation (in unaided schools) | 100   |
| Sundays                                                  | 52    |
| Saturdays (half)—52 which should be equal to             | 26    |
| Test Examination                                         | 7     |

|                                                                       |     |
|-----------------------------------------------------------------------|-----|
| Annual Examination                                                    | 11  |
| Half Yearly Examination                                               | 19  |
| School Final Examination                                              | 13  |
| Holidays for unforeseen circumstances, including rainy days           | 4   |
| Half holidays, at least 24 days in the year, which should be equal to | 12  |
|                                                                       | 237 |

These half holidays are given for various reasons, such as for minor festivals, for winning a trophy, for arrangement of seats for the terminal examinations and the S.F. Examination, for preparation for sports, for coaching in recitations for the prize day etc, etc. Besides, classes are often dismissed two or three periods before the scheduled time for various reasons. If we take all these into account, the number of working days will never exceed 125 days.

We do not blame any one, nor do we mean to say that teachers are shirkers and have excessive fondness for holidays. But it is a fact, which we should face boldly and should never connive at in the interest of the pupils in general. Of the numerous factors for failure in examination and deterioration in the standard of education, numerous holidays is one.

With academic holidays, attendance of pupils may also be considered. The attendance as a percentage of enrolment never exceeds 60% in our country. Of course, reliable figures in this respect are not available. Similarly, in other fields of school work, the same desideratum is marked. Let us probe into an important branch of school work, viz., home task. Here we will also see that home work only on mathematics is given to pupils in many schools, but they are in most cases blindly signed by the teacher without going through them. If any naughty boy writes the right answer without going through the correct process, it remains undetected. The poor teacher cannot be blamed, for he will have to go through 40 to 50 books and begin his new lesson for the day in a period of 40 to 45 minutes, and he will have to go through the same process continually for 5 to 6 periods, every day, often without respite.

Is the condition in other independent countries, for example in Europe and America, the same? We think we shall be able to understand our position in its true perspective, if we compare the holidays, attendance and pupils' work at home and school in our country with the same in the three most progressive countries, USSR, USA, and UK.

#### Holidays in Russia

In USSR, a Soviet child works harder than any average European child. In the 1st, 2nd, 3rd and 10th forms the number of school weeks in the year is 34; in the 4th to 9th forms, 35; of which one week of 6 days are set aside for excursions. In 1951, in the last 6 years (classes V to X) of the primary classes, pupils had to work 1,045 to 1,260 hours per school year, and in the timetable it is seen that 30.1% of the periods were allotted for Russian language and literature, 21.9% of periods for mathematics, and 8.9% for physics and chemistry. The periods of work have been increased since then, and now a pupil has to work six hours a day for 213 days.

In a comparison of the Soviet ten years of school and twelve years in the U.S.A., Medinsky finds that pupils in the former have 330 school days or 1,660 school hours more than pupils in the latter. "The course in physics, chemistry, literature, natural science, history and geography", he says, "is a more profound one in the Soviet school and gives the pupil a much broader and systematic knowledge than do the schools of the United States." (See Medinsky, *Public Education in the USSR*, Moscow, 1957.) Every child in Soviet Russia must study a foreign language for five years. The main emphasis is on science and technology for both boys and girls. In addition to ten solid years of mathematics, every child is obliged to take four years of chemistry, five years of physics and six years of biology. A Soviet child graduating from the tenth grade (American 12th) aged about 17, has a better scientific education than most American college graduates.

The Government wages a continuous fight to ensure one hundred percent school attendance for the last three years of the junior secondary schools and senior secondary schools. Attendance is checked, and absenteeism for no good reason will call forth a reprimand, and if persisted in, will lead to being sent down either for a period or permanently.

Holidays follow the general continental European pattern. In addition to summer vacation, there are two short holiday periods of two weeks each, in spring and winter. The summer holidays are three months—June to August for all, except the tenth class in the senior secondary schools.

#### Working days in America

In the United States, we find that the average length of days of the school term in southern public schools has been increasing. In 1939-40, the average length of the school term for white pupil was 169 days, as compared with the 15

days for the Negro pupils. But by 1951-52, the gap had narrowed to only one day—177 for white pupils and 176 for Negro children. In a number of States, school terms of 179 or 180 days for both Negro and white pupils were mandatory. The upward trend has been maintained in rural countries as well as in metropolitan areas. During the dozen years intervening between the 1940 censuses and the year 1952, attendance as a percentage of the enrolment advanced somewhat more in the metropolitan counties than it did in the rural and rural-urban counties. In 1940, the Negro and white attendance to enrolment percentage were 85.5 and 82.5 respectively. But in 1952 the position is reversed and the white percentage of 85.6 lies below the Negro percentage of 87.7.

Students in U.S.A. work roughly 180 days in the year. Only 10 per cent of all American high schools have any physics courses; 14 per cent have chemistry. There is a decline in the percentage, since 1934, of pupils studying mathematics and foreign languages. Enrolments in general courses have grown at the expense of special courses—in biology at the expense of algebra and geometry, and in general science in place of specific subjects in science.

In addition to summer vacation, there are two short term holidays. No particular stress is laid on attendance.

#### School year in England

In the United Kingdom, students generally work from 180 to 185 days in the year. There is clamour for more science seats. Holidays follow the general European pattern. Particular insistence is not made on attendance; but it is held desirable that pupils attend school every day.

A serious attempt was, however, made in the beginning of the present century for the improvement of attendance of children in schools, and an inquiry

committee was set up to find out causes of non-attendance.

According to Dr. Sir Cyril Burt, "The first and most obvious cause of failure in school progress is non-attendance." In the London Inquiry, Sir Cyril Burt found; "Among as many as 11 per cent of the backward cases the chief cause of the child's lack of progress was inadequate or irregular attendance." In the survey carried out by him it is said: "In the survey I carried out at Birmingham, frequent or prolonged absence from school was noted in well over a quarter of the backward cases: no other single factor was encountered so often."

Again Dr Burt says: "Roughly speaking, serious non-attendance is about three times as common among the backward, as it is among the normal. But it is evident that backwardness produces non-attendance almost as much as non-attendance produces backwardness."

But conditions now in England have changed for the better. The problem has been very successfully tackled. During the last few decades, non-attendance has steadily diminished. In the first ten years of the present century, the number of summonses for non-attendance amounted to nearly 3 per cent. By 1939, it had dropped to well under 0.5 per cent. There are, of course, various reasons for this decline, with which we are not concerned here.

#### Home work

Next let us consider the question of home work imposed on children in U. S. S. R., U. S. A. and U. K. Here also we see that the Soviet children have to work harder than the children of America and England. And if we compare the homework of the children of India with the homework of the children of England and America we will see that the work here is most unsatisfactory and there

is considerable scope for improvement in this respect.

Now, if we come to home work, we will see that Soviet children do not escape it in any class. It begins with class I where children are expected to give 20 to 30 minutes a day. The time increases as the pupil goes up in the school, until in class X, it may take three hours or more. Students are to make accurate notes of the teacher's assignment for the next lesson, to show these notes to the parents, and to do all home work without assistance. Just before the last war, there were complaints that too much work was demanded of children. So a Soviet medical commission, investigating the health of students, their predisposition to worry, eye-strain and the like, has urgently recommended that homework requirements be cut down, and this has been done. At present, the children in the 15 to 17 age-group are expected to do from ten to twelve hours of work a day, roughly half of this at home. The routine of a Soviet student's work in a typical trade school is roughly as follows

|                                                  |                        |
|--------------------------------------------------|------------------------|
| Rising                                           | at 6.30 a.m.           |
| Making beds, physical exercise etc.,             | 6.30 to 7.30 a.m.      |
| Breakfast and free time                          | 7.30 to 8.30           |
| Lessons (I to IV) including twenty minutes' rest | 8.30 to 12.30 p.m.     |
| Lunch and free time                              | 12.30 to 2 p.m.        |
| Lessons (V to VI)                                | 2 p.m. to 3.50 p.m.    |
| General or group roll call and free time         | 3.50 p.m. to 4.30 p.m. |
| Cultural activities                              | 4.30 to 6 p.m.         |
| Home work                                        | 6 to 7.30 p.m.         |
| Supper and free time                             | 7.30 to 8.30 p.m.      |
| Evening toilet, personal needs                   | 8.30 to 10 p.m.        |
| Bed                                              | 10 p.m.                |

In the United States, homework is not very taxing. The life or work of the child is not regimented as in U.S.S.R. Parents or guardians have not to certify

that the homework has been done without assistance.

In the United Kingdom, there seems to be general dissatisfaction with the secondary schools for over-burdening the pupils with curricular contents and homework, although the latter is never so taxing as in U.S.S.R.

#### Students' Bias

The students' bias cannot be known in our country as very few students get the chance of taking science or technological courses. Elementary scientific knowledge (an apology for science) has been made compulsory in X-class schools, but very few students take optional mathematics, physics and chemistry. The bulk of the students join humanity courses, as seats for science courses are very limited; so the students' bias cannot be known.

#### More Working Days for India

Reforms in matters like inducing pupils to take science or technological subjects will founder on the economic rock—funds necessary for these reforms will not be available in the foreseeable future; but measures like curtailment of holidays and raising the percentage of attendance of pupils are possible.

Holidays are necessary, but it is poppycock to argue that in a tropical country like ours it is not possible to work longer days. Climatic inconvenience is felt everywhere. Here we suffer from the blazing heat of the sun; in Europe and America people suffer from cold weather, snow, fog and sleet. Even pupils and teachers in schools beyond the Arctic circle in USSR have to work the same number of days as in other parts of USSR. The number of working days in our country ought to be between 180 and 185 days, and that will cause no inconvenience either to students or to teachers.

The Mudaliar Commission recommends: "The total number of working days in a

school should be not less than 200, the working hours per week be at least 35 periods of 45 minutes each, inclusive of the time spent for some of the co-curricular activities of the school. The school should work regularly for 6 days in the

week, one of the days being a half day when the teacher and the taught may devote special attention to the pursuit of extra-curricular activities..... A teacher should not be given more than 30 periods a week!

—X—

## THE BIOGRAPHICAL NOVEL

Miss. S. L. Aiyar, M.A. Ph. D, Bombay

(Continued from page Oct. 235)

The biographical novel in the early decades of the twentieth century was gradually disengaging itself from the historical novel and was coming to its own rights. Before this century, novelists were themselves not sure what it was they wanted to emphasize, the background or the man. "The historical novel" is so vague a term that any novel ranging from the late 17th century novels like *Madame de la Fayette's Princesse de Cleves*, to *Gone with the Wind* can be called historical. Many biographical novels which were often the produce of mere accident, also came under the general title. It would not be far from the truth to say that novels like *Merezkosky's The Romance of Leonardo da Vinci* and *George Moore's Heloise and Abelard* turned out to be biographical novels, without the novelists' being aware of their changed orientation. They can now be looked upon as eminent examples of the biographical novel. It is however significant that even among the earlier novelists there were a few who consciously set themselves to write biographical novels: viz., *Gertrude Atherton, Emma Marshall and Anne Manning*.

But the novel where the hero is an actual historical figure goes back to the early eighteenth century. We have such a novel in *Abbe Prevost's Histoire de M. Cleveland (1732)*. This work belongs to a very questionable type, for the hero of

the story is a supposed natural son of Cromwell and has no basis in reality. The heroine of *Sophia Lee's Recess (1785)* is again equally unreal. There is an attempt in these novels to deceive the reader by trying to make the fictitious hero appear a historical figure. We have innumerable such examples right up to the end of the nineteenth century. This was because many novelists, particularly before Scott, did not distinguish between history, pseudo-history, and legends. In the eighteenth century, novels masquerading as real biographies made their appearance now and then, within the field of historical fiction. These were not standards for even historical fiction, let alone biographical.

If Scott is all but a pioneer in the historical novel, Bulwer Lytton may be looked upon as the initiator of the biographical novel. Lytton was the first novelist of note to make a departure from Scott and make a historical figure the hero of a novel. In his laborious research, in his elaborate preparation to the writing of a novel, Lytton differed from Scott, who made no bones about anachronisms and historical inaccuracies, so long as the general picture of the age was drawn aright. He reveals a marked leaning to characterisation as against incidents. This is seen in *Eugene Aram* and *Rienzi*. *Kingsley's Hypatia* and *Charles Reade's Peg Woffington* are early examples of the biographical novel in England.

Before 1900, this type of the novel is unstable and vague. Now and then, there appears a notable work like Anna Manning's *The Household of Sir Thomas Moore* (1869) and Mark Twain's *Personal Recollections of Sieur le Conte* (on Joan of Arc-1896). At the turn of the century the biographical novel finds its champion in Gertrude Atherton who calls her novels "character novels", i.e., a dramatized biography. Dramatized biography cannot be equated with biographical fiction. But Atherton being the first eminent biographical novelist, what she says is significant; for it recognises the existence of a novel which, branching off from the historical novel of the nineteenth century, has a distinct individuality of its own. In Atherton's novels, namely, *The Immortal Marriage* and *The Conqueror*, the historical material is carefully camouflaged, though it is authentic.

The twentieth century can rightly be regarded as the vintage time of the biographical novel not only in England and America, but also on the Continent. Merezhkovsky's *The Romance of Leonardo da Vinci* deserves praise as a novel of the early years; so also his *Peter and Alexis* and *Death of the Gods*. In Germany the earliest biographical novel is Heinrich Haring's *Cabanis on Frederick the Great*, and Berthold Auerbach's novel *Spinoza* (1832).

The biographical novel of today lays great stress on fidelity to biographical facts; that means, a novelist is compelled to make a thorough study of the man and his times, to unearth tangled undergrowth of biographical facts, and finally to choose his method of treating his subject. This love for authentic facts is noticeable in Mme Yourcenar who has delved deep into historical records in order to write her novel on Hadrian. The same fervour is seen in Helen Waddell's *Peter Abelard*, in Robert Pick's *The Escape of Socrates* and in many others.

Both in technique and in the choice of heroes the biographical novel has

undergone a change. The novelist of today does not lay over-emphasis upon the external facts of the hero's life. He is concerned more with the complex feelings that prompted certain kinds of behaviour. It is the mind of man which has become the focus of interest. It is only the modern novelist who dreams of writing about a Toulouse Lautrec or a Van Gogh. A biographical novel becomes a "psychological" study, when, instead of the presentation of the actual life of the hero, the author aims at a new interpretation of character. The novelist penetrates into the motives of conduct. Leonid Andrei has attempted this type of fiction in *Judas Iscariot* (1907). Mme Yourcenar has tried the psychological method in *The Memoirs of Hadrian*. Psychology is combined with a dramatic treatment in Helen Waddell's *Peter Abelard* and Robert Pick's *The Escape of Socrates*. During the last ten years, novels on painters, musicians and thinkers have multiplied greatly. No novelist before Nerina Shute thought of Shelley as the hero of a novel, though Burns, Byron and Sir Philip Sidney had many votaries. James Barke's tetralogy on Burns is well known. Of late, there have been novels on Dumas, Mendelssohn, Stendhal, Pushkin, Queen Christina, Walter Raleigh, Mme de Maintenon and many another.

The novelist who has contributed the most to this type of fiction and deserves to bear the palm is undoubtedly Irving Stone. He finds in this form a greater "freedom to interpret" than in any other. He is a wizard of his art and enthral the reader by his story-telling genius and kindles admiration by maintaining a strict loyalty to authentic facts. He possesses in a great measure the requisites of a biographical novelist—a flair for choosing the right sort of hero, a deft handling of the material, a skill for dramatization, an eye for details, a proper sense of perspective and above all a sympathetic insight into character. His heroes and heroines are mastered by a dominant ambition or an

idealistic fervour which forms the recurrent theme and determines the tone and colour of the novel. Thus, Van Gogh, his only non-American hero, owes his inspiration for painting to his love of humanity. Hattie Fremont, the heroine of *The Immortal Wife*, finds life's fulfilment in making her husband's life a success. John Noble, the wild westerner, is truly alive only when he is inspired to paint. Eugene Debs, the hero of *Adversary in the House*, sacrifices his all and even lands himself in jail, in order to ameliorate the conditions of labour. Irving Stone's aim is not the fleeting impermanent trifles in a man's life, but the emotions and feelings that place the hero on the level of common humanity. The hero's

ambitions, his weaknesses, his failures, his loves and hates and his success belong to the ages. Irving Stone's most interesting hero is of course Vincent Van Gogh in *Lust for Life*.

What forms this type of novel would take in the future is hard to say. Thomas Mann has already made a new approach in *Lotte In Weimar*. An historical personality, when treated in fiction, lends itself to any form of treatment, and the possibilities are still to be explored. One can never be sure it has reached its goal, though it is true it has attained at present a standard of excellence.

## Basic Education at the Crossroads

Amarnath Kaul Adalati, Principal, Govt. Basic Teachers' Training College, Tikamgarh, M.P.

For the last about a quarter of a century we have been having Basic Education at work in our country. In fact, it was amidst educational turmoil and chaos that this scheme was envisaged as a remedy to do away with the traditional type of education. From its very dawn, it dismayed some educationists by its introduction of craft-work in education and integrated teaching through crafts. At the same time, a team of educationists came forward to defend the ideology and wipe out the looming apprehensions. Ultimately, the Central and State Governments recognised it as the national pattern of education. In fact, this recognition alone cannot take this scheme ahead, unless, in this democratic age, it is found suitable by those for whom it is meant.

At the present juncture, the Central and State Governments are keen to launch this scheme, and educationists try their best to dispel doubts about its success. These efforts are likely to prove in vain,

in case the masses do not find the scheme practically suitable. On the one hand, principles of Basic Education are considered quite sound and in line with the modern trends of education. On the other hand, the field-worker finds himself quite in dismay in implementing it.

To say that the system is sound but difficult to implement is to speak in contradictions. How can a system be sound, when it cannot be implemented? If it is really a sound system, then those in charge of it must not find it beyond their intelligence and capacity to make it work also. If they fail to do so, they are either not sincere in their efforts, or are incompetent.

Once an able Principal of one of the Basic Training Colleges complained that the Basic School of his town attracted the children of *chaprasis* and low-paid clerks. In fact, it is an open challenge to the fundamentals of Basic Education, coming

from an authority responsible for working it. Here we are again taken aback, and are to consider the principles of Basic Education in their true perspective. Are the principles so unsound as to prove quite unsuitable for the children of all ranks? This very idea took me once to visit the said capital town. I do not want to go into the details of the working of the Training College or of the said Basic School. But it will not be either controversial or unpleasant to mention here that the said school is running in the very premises of the Basic Training College. In the absence of the main features of Basic Education, it presented a look of a school of the traditional type. Of course, some clay models and card-board work done by the boys of the school were there, but this alone is not enough for a full-fledged Basic School running under the guidance of the Training College. Above all, to my mind, it is a challenge to the ability of the Training College staff to find it beyond their ability and capability to have even one school of a model type to serve as a source of inspiration to the student-teachers during their training and to other teachers of the locality also. We, in Training Colleges, are to train teachers, who are to work in the field. The success of the Training Colleges depends on the quality of the teachers, who are to work in the schools. Training Colleges should have at least a number of schools to serve as a model in the said area. The said Training College could not be an exception. According to the Gurudev: 'A lamp can never light another lamp, unless it continues to burn its own flame.' Unless Training Colleges are having good schools around them, we should not expect much from them. If Basic Education is really at work, we have every right to draw conclusions about its merits. Otherwise, to present Basic Education in the garb of traditional education does not seem fair.

Day by day, Basic Education is fading away and is yielding place to the traditional one. There is a school of thought even today that does not stand for it.

There is an echo of wholesale conversion of schools into 'Basic'. The true teacher of Basic Education has automatically to be in line with his co-workers, who outnumber him in every respect. 'Basic' is the slogan of the day, but the same century-old education is presented in its name. In such odd circumstances, the teacher of Basic Education finds himself in a fix to make a choice between the two.

After all, we have to ponder a bit and consider what is wrong with Basic Education. Here we are again taken back to reiterate some of the fundamentals of Basic Education.

Basic Education aims at the development of the personality of the individual, which means a harmonious development of all the inherent faculties in him of head, hand and heart, i.e., physical, mental, moral, aesthetic and so on. Side by side and more emphatically does it aim, through such individual development, at the new social order, in which there will be no distinction between man and man either on the basis of birth or fortune. In such a society there is to be opportunity for all to get a minimum of education and to have free, fair and equal control over the means and the instruments of production and the enjoyment of the fruits of such production. If those that produce have the right first to consume, not of course exclusively alone, but co-operatively with society as a whole and in proportion to the labour put in and the legitimate right of maintenance, the acceptance of the principle postulates also the acceptance of the principle of decentralization in administration and control.

The above-mentioned fundamentals reveal that Basic Education stands for its own ideology. Some fundamentals are acceptable, but some provoke discussion and controversy. One or two controversial principles deserve clarification.

Once a politician pedagogue decried the idea of making rural education self-sufficient and self-supporting through agriculture or any other craft. Further, he considered it criminal for any society or Government to throw the entire expenses of education on the delicate muscles of children. These sentimental words coming from the politician challenge the educationist, who has no alternative but to defend the same by sound reasoning and modern thought. The educationist stands for orientation and considers craft-work to be more than a mere hobby or part-time job. It aims at inculcating thoroughness, efficiency, the economic use of time and the other habits and qualities associated with true craftsmanship. He stands for production of good quality of articles to be saleable. He is of opinion that the child in no way is averse to work, but in fact his active spirit is always craving for it and protesting against purposeless book-learning. Here modern thought, on the one side, and the high-sounding words of the politician on the other, perturb the mind of the teacher, who ultimately has to make the choice between the two. And always there are chances for him to surrender and take up the routine course.

An eminent educationist is of the view that in this age of industrialization, the village crafts like weaving and carpentry, have no place. He feels that there is need of technicians and scientists these days and not of weavers and carpenters. This idea also creates a delusion, and the teacher has no alternative but to feel dismayed and diffident about this scheme. Anyway, the other educationist pleads in favour of crafts having purpose and educational possibilities. Basic Education stands for 'work', and crafts like carpentry and weaving are means and not an end in itself. They inculcate love for work and prove the way for accuracy and skill. Anyway different views would always be there and need not perturb the 'field-worker', who ultimately has to launch this programme on this virgin soil of experimentation.

Again, the common notion prevailing about Basic Education is of its being expensive and beyond the reach of our finance. This fallacy retards its progress. In fact, the situation is otherwise, and the figures given out now and then are exaggerated. Once, an eminent educationist, Dr. P. D. Shukla, Dy. Educational Adviser, Union Ministry of Education, gave out a comparative study of expenditure between the Basic and non-Basic schools in various States of the country. The statement is as follows:—  
Cost per student per annum in 1956-57.

| State.         | Junior Basic Schools. | Non-Basic Primary Schools. |
|----------------|-----------------------|----------------------------|
| Andhra         | 28.8                  | 24.7                       |
| Assam          | 20.0                  | 13.2                       |
| Bihar          | 18.3                  | 15.2                       |
| Bombay         | 30.8                  | 30.3                       |
| Kerala         | 17.0                  | 13.4                       |
| Madhya Pradesh | 26.7                  | 30.3                       |
| Madras         | 25.9                  | 26.4                       |
| Mysore         | 27.9                  | 25.7                       |
| Punjab         | 27.4                  | 29.0                       |
| Rajasthan      | 57.0                  | 31.0                       |
| West Bengal    | 26.1                  | 23.6                       |

On a State-wise basis, it is clear that in some States Basic education is comparatively more expensive than non-Basic education. Here it is to be noted that Basic education represents an improved form of elementary education. There is no justification for comparing a primary school with a Basic school. The former is the worst provided, staffed and equipped, while the latter aims at improvement and is having trained better paid staff, equipment etc. Whenever we go for quality, it naturally would be a bit expensive. An ordinary elementary school has been, in the same way, more expensive than a 'maqtab' or 'waqfas'. In spite of this clarification, the common fallacy of costliness is disturbing the mind of those held responsible for launching this scheme.

Again, the concept of 'correlation' is proving a bugbear and agitates the minds



engineer should acquire adequate working habits. There is no doubt that under this system of training, the young specialist obtains a thorough grounding, experience and organizational habits. At the same time he acquires information which facilitates his theoretical studies. The organization of higher-school studies presupposes not only combining study with work, but also improving the specialists' theoretical knowledge on this basis.

The new system of training is of great educational importance; it makes it possible to enlist the co-operation of the collective of an enterprise for moulding the spiritual make-up of students, since the latter become full-fledged members of this collective.

Even today it is possible to refer to the broad scope and durability of ties between most of our higher schools and enterprises.

Thus many students of the Siberian Metallurgical Institute are working on diploma designs dealing with themes suggested by the Kemerovo Economic Council. Many students of the Arkhangelsk Timber Institute have taken the assignments of industrial enterprises for their diplomas. At the Khabarovsk Institute of Railway Transport Engineers, 22 diploma designs concern the assignments of the Far-East Railway. All these projects have been accepted for introduction in practice.

#### Students' Initiative

It is highly encouraging to know that students themselves show great initiative.

On the proposal of the students of the Kazan Aviation Institute, the country's first Student Designing Office was set up. Such offices now exist in many higher schools. Under the guidance of professors and instructors, students fulfil orders for industry and construction.

The designing office of the Lvov Polytechnical Institute has already won popularity, because from the outset it has associated its activities with the vital needs of the city and region. The activities of the students' designing office are essentially connected with course papers and diploma design and are an inalienable part of the educational process.

Ever more complex and topical problems are being tackled by students' scientific societies. Conferences and discussions dealing with different questions of science and engineering have become an extensive practice, the themes for them being selected by the students themselves. In many higher schools the students publish their own symposiums, incorporating the best scientific investigations and papers of practical interest to the national economy.

The reorganization of higher schools is having a beneficial effect on the scientific activities of Soviet higher schools.

The Soviet higher schools foster extensive scientific and cultural co-operation with the higher schools of many foreign countries, and this co-operation is growing with every passing year.

## Have Indian Teachers Failed?

Report of a Symposium.

(Continued from page 240)

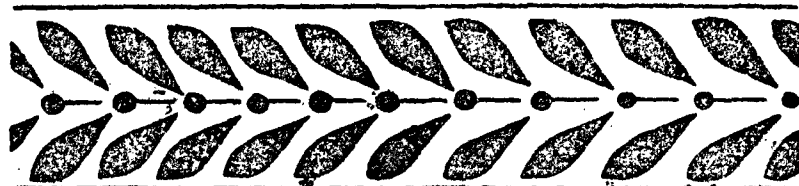
Shri Sovani, agreeing with the view that teachers were surrounded with great difficulties, said that they had done their best under the circumstances. The conditions in society today were horrifying and the teacher was struggling hard. Even then the public, parents and Government expected much from the teachers. They should first announce the conditions suitable for the efficient working of teachers. Shri Sovani, further, pointed out that life in the past was simple, but now had become complex. Today we were living in a mechanical age. Our values of life had changed. We were too busy in our life and had no time to look to other things. There were parents who did not even know in which standard their sons were studying. The students and teachers were using short cuts, 'notes' and 'keys', as they had no time to study more. Today the student thought that he was equal to teachers and some times even superior to him. So, such was the sad lot of teachers in the present time. Under the circumstances, what the teachers had done was more than enough. They were exercising all their might to fulfil the demands of society and the public and have not failed in their duty.

In the opinion of Shri R. P. Shrivastava, teachers in the present circumstances had failed in their duty. In ancient times, teachers were respected even by kings, due to their high qualities of head and heart. The teacher should realise his high position and must put an ideal before his students. History placed the excellent record of teachers before us. Shivaji was made by his teacher. Mahatma Gandhi and Vinoba Bhave owed their greatness to their teachers. Shri Shrivastava further said that teachers were going away from their high moral ideals. There was no moral touch in the education of today.

The students were more after modern fashions. The teachers of the past had the ideal of 'simple living and high thinking' before them. They possessed great spiritual power and commanded respect everywhere. Today, for every trifling work, teachers were exploited. They were facing great financial difficulties. Even then, great responsibilities were thrust on their shoulders. There was great discrimination in education. Some were given freeships, others were required to pay fees. Concluding his talk, Shri Shrivastava said that under the present circumstances teachers had failed in their duty.

Principal Ramachandran said it was a happy sign that teachers had started self-criticism, which was very good. If they criticised themselves, there was greater possibility of their improvement. Teaching had been a different thing in different times. If we accepted that we had failed, we could still say that we had not totally failed. We must consider the reasons behind it, and after removing them, should try to achieve the objectives before us. There were many schools and many students these days. Also there were a number of objectives before us. It was our duty to try to achieve those objectives. Shri Ramachandran further went on to point out that teachers had shown improvement. With the changes in society, the teachers were trying to keep pace with them. They were trying to build up a democratic society. Teachers had love for higher humanity and democratic ways of life, and accordingly they were preparing the younger generation. Thus the teachers were progressing and had not failed in their duty.

Shri B. Singh in his talk said that statistics of schools and teachers spoke about the rapid growth of schools. The progress had been rapid in quantity but not in quality. Education was essentially a



slow process. It was not the work of a day. To achieve higher standards of education today, we had to reorientate the teachers first. The schools had to do the great task of preparing future citizens, which was possible only with the help of efficient teachers. In the rapid progress of opening schools, we could not expect good teachers. Moreover, who joined the teaching profession today? No judge or politician wanted his son to become a teacher. It was only the lowest class who joined this profession. Such persons did the work, not with any high motive or ideal, but merely to earn their living. Shri Singh further said that the teacher had a position in every scheme. In fact, no scheme could be successful without the active cooperation and help of teachers. Today, we found people emphasizing furniture, books, syllabuses, buildings etc., but no emphasis was laid on teachers. The teachers were working in great difficulties. We were responsible for the type of production we were producing from our schools. The shortcomings must be removed by our united efforts. Unfortunately the teachers today were not united, and therefore they had failed in their duty.

Shri M. L. Pande said that before 1947 we had been slaves of foreign rule, and hence all our defects were the defects of foreign rule. The work done after the achievement of freedom could only be said to be our real work. The standard of our work could be judged by the type of students that came out of our schools. Today we had produced engineers, doctors, teachers etc., but unfortunately they were unable to compete with persons of foreign countries. There was always a mission before the teachers. They should go on making honest efforts to achieve it.

Mr. Pande said that the teachers might not have been fully successful in their mission, but we could not say that they had failed.

Prof. B. K. Dixit also stressed the point that teachers had played their part successfully in independent India. They had done their duties well and had helped a lot in creating a favourable atmosphere in schools. 'Social service' was one of the important duties of the present day youth of the country, and teachers had helped in preparing the ground for this. The teachers' work could not be judged merely from school results. It was seen both in and out of the school. Shri Dixit further said that, if other countries had gone ahead in the field of education, it did not mean that we were not doing our duties. We had successfully faced difficulties in the past, and were still making our way through the difficulties. We had tried our best. In the present circumstances the teachers had done their duty well and had successfully carried on their responsibilities.

At the end, Principal Yoganandam summed up the whole discussion and said that we must find out as to what was the duty of a teacher. Whatever the circumstances might be, if he had failed, it must be admitted that he had failed in his mission. He further said that the role of the teacher in society and in the peculiar circumstances of the country, could be judged from his competency. Experience showed that teachers were poor in quality and had badly failed in their duty and mission towards the country and the younger generation.

The Symposium came to an end after thanksgiving by Prof. Shamsuddin.

## Our Educational Diary

"PEPYS"

13-10-60. The State Government have revised the scale of pay for teachers in Local Boards and under private managements with retrospective effect from June 1.

An S.I.T.U. Conference is to be held in December at Tanjore to press the demands of teachers regarding pay, dearness allowance, medical aid, house rent allowance and increase in pensions.

[I wish they would press for free education for the children of teachers till the highest level and the building of quarters for them in rural areas. Education takes the lion's share of the middle class man's income. And it is idle to expect a good educational standard in the villages, if the teachers are left to shift for themselves as regards their residence in the villages.]

Jagjivan Ram, the Railway Minister, speaking at Gandhigram, said that there was a great need for reorientation of University education, because it lacked intimate contact with life in rural India.

16-10-60. Sri Y. B. Chavan pleaded that English should be studied in the University along with Hindi; as English opened for us a gate to a vast wealth of knowledge and it was an international language.

20-10-60. The Sub-Committee of the National Service Committee has submitted a final report regarding the detailed programme of National Service on the lines of the recommendations of the latter committee. According to the report, the States' Secondary Education Boards may withhold certificates, if the

students do not undergo a nine-month course of National Service.

23-10-60. At a meeting of the Senate of the S. V. University, a resolution has been moved for raising the pay of college teachers and requesting the State Government to consider the resolution favourably.

26-10-60. Dr. Shrimali has appealed to the UNESCO to give priority to spreading universal primary education in the countries of Asia and Africa.

27-10-60. The Chief Minister of Kerala proposes to amend the controversial sections of the Education Act.

31-10-60. The Ceylon Government has taken over all denominational schools in the State in terms of the bill passed in that State. The Roman Catholic hierarchy has protested against this measure.

[This kind of omnibus State control over educational institutions can spell only disaster to the future of education in the States which pursue this policy. Anyday, privately managed schools do better than State schools.]

4-11-60. Speaking at New Delhi at the State Education Ministers' Conference, Dr. Shrimali made a fervent plea for the successful implementation of the Third Plan by making education free, compulsory and universal. He requested the State Governments to enact laws to achieve this end on the lines of the Delhi Act passed by the parliament. He pleaded that the basic salaries of primary untrained and trained teachers should be Rs. 40 and 50 respectively. In addition to dearness and house-rent allowances, their children

must be given free tuition and special scholarships for higher education. All this would make the teachers' profession a little more attractive. He laid special stress on science teaching in the secondary school as an urgent necessity. He also referred to the fact that in some cases teachers sought promotion as peons, as the latter were better paid. He admitted that the dearness allowances of teachers were the lowest, compared to those of all the classes of Government employees in all the States.

[This is the worst exposure that can be made of the educational policy of the Government from within and it demonstrates unmistakably in what regard members of the teaching profession have been held so far by the administration.]

Dr. P. D. Shukla, the head of the Higher Education and Unesco Division of the Union Ministry of Education, had nothing but praise for higher education

by mail, and cited the examples of the Queensland and New South Wales Universities both of which maintain an External Studies Department. He said that there was no difference in standards as between internal and external students. He was impressed by the controls introduced to ensure that external students did not fall below the standard of the internal students. In fact, the experience at Australian Universities was that the external students were often more mature with a wider experience of life. They were more responsible, worked harder, and had a very clear objective in view.

[I wish Dr. Shukla had told about the controls he refers to, to maintain equality in standards. We often hear in India, that the standards are low in the case of external students. We could introduce the same methods here and establish External Study Departments in all the Universities of India. I have every hope that Dr. Shukla would help in spreading higher education by correspondence in India as in Australia.]

...X...

## Educational in West Germany

M. S. V. CHARI, Tindivanam.

Here are the main features of the educational system prevailing in West Germany.

The entire education extends over a thirteen-year period, consisting either of a four-year elementary schooling plus a nine-year secondary education or of a six-year elementary schooling plus a seven-year secondary education. Education is compulsory from 6 plus to 18 plus, and within this period, a full time school has to be attended for at least eight or nine years.

All-round education is a characteristic of the German school-system. From the first class to the last class in the high

school, instruction is given in all branches of knowledge. In the high school, science subjects are added to the curriculum. There is no specialisation in schools; each teacher is expected to teach three subjects, not one.

There are however two types of high schools. One type lays emphasis on the study of ancient languages, history, literature, and fine arts, though science subjects are not totally neglected. The other type lays emphasis on science subjects, although the humanities are not neglected. In the final examination, which is held after a four-year study in the elementary school and a nine-year study at the high school, a good standard

of efficiency is expected of the student in all these branches of knowledge, subject to a minimum of nine subjects. The student goes through a written test and a comparatively hard oral examination. The subjects in which a pupil is tested orally are not announced in advance. Those who pass the final examination are alone eligible for admission to the University. No fees are levied in the secondary schools.

The important points of the system are:

- (i) The span of education is thirteen years, and not 10 or 11, as it obtains in our country. (ii) The school-leaving age is 18 plus, which means that the student has attained

sufficient maturity of understanding and can therefore benefit from higher education. (iii) A final examination held after a four-year course of elementary education (iv) The high standard expected of the student, (v) The oral test in unannounced subjects ensures a good study of all the subjects, and eleventh-hour cramming is rendered useless. (vi) There is a choice given to the student in the number of subjects he has to prepare for, with a minimum of subjects to be chosen. This system approximates to the G.C.E. system in vogue in England. (vii) Free and compulsory education till the 18th year.

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## Culture, Discipline and Education

L. N. Gupta, M.A., B.Ed., Allahabad.

'We do not live only in order to survive and do not educate only in order to further survival; the essence of man lies in his desire for his life, not only as a mere biological datum, but as something which is worth having and which provides a reality that he can love for its inherent values'. These words of Robert R. Ullrich indirectly indicate man's effort to develop his inherent values. Man in fact has a sum total of all his inherent qualities which we term as personality. Our prime aim of life is to evolve an all-round growth of personality. But we never think of those factors that help its growth. In reality, personality is a dynamic outcome of three factors—culture, discipline and education. Personality is an integrated whole, and on these factors depends the harmonious development of the integrated whole. Hence the individual has to adjust himself to his environmental situation, so as to achieve the proper growth and development of his personality. Needless to say,

the three factors—culture, discipline and education—help in this adjustment. If these three factors work together in good and proper harmony, there is every possibility of a balanced personality. The present chaotic situation is perhaps due to the misunderstanding of these three and their disunion. Hence society has thrown a challenge before the individual, and he has to accept that challenge and boldly come out successful. This is the need of the hour. It is, therefore, necessary to know these three and understand their mutual relationship and their share in the growth and development of personality.

### Culture

'Culture' is a word that has an extensive connotation. The New English Dictionary defines 'culture' as 'cultivation, tending, cultivating or development of mind, faculties, manners etc.' Tylor, the great authority on primitive culture, says,

"culture.....includes knowledge and habits acquired by man as a member of society". Actually, culture has two aspects, the material and the social. The social includes the individual also. In the material sense, culture represents simply biological growth. In the social sense, culture comprises of those customs, institutions, behaviour and conduct which, as instruments for satisfying human needs, help in the growth and development of man's personality in a refined manner. But these ingredients of culture are well organised, and that is why 'culture is a well organized unity', although divided into many factors. Looked at from an individual angle of vision: "Culture is the organization and maintenance of an abiding scale of sentiment values with a dominant master sentiment, which is never dethtoned from its place of sovereignty. Culture is therefore the cultivation of the mind, of its fundamental innate inherited structure, in such a way as to evolve a permanent scale of values." These words of Prof. P. S. Naidu give a hint about the harmonious organisation of the inner and outer aspects of the organism, which in his opinion is essential to demarcate culture from civilisation. Such is the view of T. Linton, who said; "Cultures are, in the last analysis, nothing more than the organised repetitive responses of a society's members..... The real culture of any society consists of the actual behaviour and so on of its members." But all the behaviour of the individuals does not come under the purview of culture. In this regard, W. J. H. Sprott says; "Culture is nothing but such of their conduct as has social approval, as is recognized as the 'done thing'..... Culture is a fixed system of accepted behaviour to which the new-comer has to adjust himself....."

According to the above definitions, it can be said that culture has a very wide meaning. It comprises the physical, mental and even spiritual aspects of life, which go to make it a reality. That is the reason why we find in the *Eneyclo-*

*paedia of Social Sciences*: "Culture is thus essentially an instrumental reality which has come into existence to satisfy the needs of man....." We can further add to it that culture is found in the harmonious growth of man, biologically, intellectually, emotionally and spiritually; and in the synthesis of all these which is made explicit in socially accepted behaviour. In other words, we can say that culture is a growth of man's personality. It is a standard by which we judge worth and refinement.

### Discipline

If culture is a matter that concerns the refinement and improvement of both the individual and society, it must presuppose a discipline or an order, without which we can never call ourselves cultured. The dictionary meanings of 'discipline' are 'self-control, orderliness and efficiency, orderly conduct, a system of rules or methods, submissiveness to control, correction, branch of knowledge', etc. These meanings have been given in Webster's *20th Century Dictionary*. The root word comes from Latin, indicating learning for the sake of correction. We can therefore infer that discipline is not only an adherence to or following of orders or instructions, but consists in the way in which an individual expresses self-restraint and thereby, makes an effort to improve himself. This is the reason that idealism has laid the greatest emphasis on discipline, both internal and external. In disciplining the exterior, idealism stressed a rigorous and chaste life. This is best exemplified in *brahmacharya* and the *brahmacharya-ashram*. The internal discipline is the result of the chaste behaviour and conduct of the individual. The realization of truth, goodness and beauty is possible only through internal discipline. This being the *summum bonum* of life was the goal of idealism. It can therefore be said that the highest good of life can be achieved through discipline.

The aim of discipline is to make the individual and society also achieve refine-

ment. This can be very easily proved, if the question, why should an individual be disciplined or submissive to control is answered. The individual in society has to set right his conduct. Otherwise, it will not be socially acceptable. It makes it therefore necessary for the individual to behave in a disciplined manner. Another example can be put forth when some disciplinary action is taken against some individual on account of his behaving against the set system of rules or methods. Herein also the purpose is to correct the individual's behaviour so as to make him improved and refined. What about "a branch of knowledge" as one of the meanings of "discipline"? In fact, the set rules if applied to a specific field of knowledge, are known as discipline. Here also the same purpose is served and betterment results thereafter.

The above explanation shows that discipline is a sort of instrument to bring about refinement for growth and development. In other words, it can be said that discipline as a prerequisite for culture is nothing but growth to betterment. Nonetheless it has a definite shape or idealised form. It can therefore be concluded that discipline is a means to better adjustment as discipline entails the spirit to learn.

### Education

Having discussed the two factors of the individual's adjustment, we come to the third, viz., education. Education is a term which really has as many definitions as there are thinkers, but all the views conspire to one point at least; and that is that education is a dynamic process of development. Education, like the above two factors, is very essential for human beings. Man is a superior animal, and for maintaining this superiority, he is required to be highly educated. And education fulfills his ends. In the words of H. H. Horne, "The unfulfilled ends of his being are the increasing knowledge

of the truth, increasing wisdom in the application of his knowledge to the problems of living, increasing enjoyment of persons and things worthy of love and appreciation, increasing realisation of a proper organisation of mankind on the earth, increasing fulfilment of an unconditional obligation to know and to do the right, the increasing reverence for the spiritual realities of existence". This statement makes it clear that education fulfills all the ends of life, and all these ends lead to improvement.

Education really is a process of drawing out all that is in the individual, and this process ever goes on till the individual exists. It is also clear that man does not exist by himself, but in society. Education is then a life-long process of adjustment in society. "If we take education in this large sense," says Robert R. Ulich, "all life is education and nothing is exempt from it. It is the constant interaction among people and between people and the objective world." Education is therefore very important to social life. Without education, social life ceases to be. That is the reason why John Dewey says: "What nutrition and reproduction are to physiological life, education is to social life." Why is this education so vital to life in society? Because education really helps the individual to make efforts to adjust himself in order to have the personality qualities well expressed, developed and fashioned.

Education, being a process concerned with the growth and development of the individual, must not be thought of in terms of acquiring skill or knowledge of certain limited subjects alone, and its programme must have a very wide scope. Kilpatrick in this connection writes: "Any educational programme will thus be concerned to help each individual child grow up from his state of initial dependence into full participation in the richest available group life, including, in a democratic country, a full share in the active management of group affairs.

Such an adequate programme will, besides, go on further to an active effort to improve 'the group culture.' These words suggest that 'education should be thought of as the process of man's reciprocal adjustment to nature, to his fellows, and to the ultimate nature of the cosmos'. (H. H. Horne). Similarly, another educationist opines that education is a process of development and adaptation in various ways to the physical, social and spiritual environment.

What is the purpose of this adjustment? In the words of Plato: 'Education consists in giving body and soul all the perfection of which they are susceptible'. According to Froebel: 'The object of education is the realisation of a faithful, pure, inviolable and hence a holy life.'

Nathaniel Butler says: 'The purpose of a college education is to sharpen the axe to its keenest edge'. The view of John Dewey is that education prepares the

individual for social participation and thereby moulds society and is affected by the social culture. By social participation, 'the individual appropriates the purpose which actuates it, becomes familiar with its methods and subject matters, acquires needed skills, and is saturated with its emotional spirit'. Again, in the opinion of Ashley Montagu, the purpose of education coincides with the functions of life. He stresses this in these words: 'The function of human life is to live it in realisation and in harmony with the potentialities for being a good human being. And the only true education, in my opinion, consists in enabling each person to realise those potentialities to the fullest, as the unique person that he is, and as a member of the ever extending fellowship of persons'. This statement verifies the idea that education aims at development of emotional and sentimental values or the effective side of human personality.

(To be continued)

## All India Educational Conference, Kanpur

### PLEASE NOTE:

Delegate fee is Rs. 5/-.

Please send it to a person nearest to your place. Refer to list below.

Every intending delegate must state in the delegate application form, whether he is a direct member or an indirect member. If he is an indirect member, he must state the name of the association through which he is an indirect member.

### DIRECT MEMBER

A Direct-Member is one who is an individual member or becomes one by paying Rs. 5/- as annual individual membership subscription.

### INDIRECT MEMBER

An indirect member of the AIFEA is one who is a member of an Association which is affiliated to the AIFEA.

### PERSONS APPOINTED FOR ENROLMENT OF DELEGATES

- (1) Shri C. K. Sankholkar, 20-K, Hansrajwalli, Kennedy Bridge, Bombay-4.
- (2) Shri M. K. Banerjee, Rector, J. A. High School, Bally, (Distt. Howrah).
- (3) Shri S. P. Roy, Secretary, All Bengal Teachers' Association, 15 Bankim Chatterjee Street, Calcutta-12.
- (4) Shri S. C. Sarkar 97/1, Madhusudan Biswas Lane, Howrah.
- (5) Shri V. I. Joseph, GPST Office, Kottayam (Kerala).
- (6) Shri A. P. Khattry 16/8 A, Civil Lines, Kanpur (U. P.)
- (7) Shrimathi Minati Sen 18.B, Landsdown Terrace, Calcutta-26.
- (8) Shri Jagadish Mishra, Secretary, Bihar Shikshak Sangh, Exhibition Road, Patna-1.

(9) Shri Mahendra Prasad, 23, Burdwan Compound, Ranchi.

(10) Shri A. K. Sen, Principal, Vidyasagar College, Suri (West Bengal).

(11) Shri B. N. Kulkarni, Superintendent, Bharat High School, 116, Raviwar Peth, Poona-2.

(12) Shri Ranganath Ayangar S.I.T.U. Office, Raja Annamalaipuram, Madras-28.

(13) Rev. Fr. C. P. Saldhana, St. X'aviers, Delhi-6.

(14) Shri D. H. Sahasrabudhe, Dahake Plots, Dharampeth, Nagpur.

(15) Shri K. L. Pande, Naween Vidya Bhawan.

Enrolment of delegates will begin from 15th November, 1960.

### Kanpur Reception Committee Official Address

Shri Thakur Das Vaidya, President, District Madhyamik Shikshak Sangh, 17/11 Kusawan, Kanpur.

### Subjects of Symposia General Sessions

#### Education For Responsibility

##### Primary Education Section

Primary & Basic Education under the 3rd Five Year Plan.

#### OR

Necessity of uniform Basic pattern of Primary Education.

##### Teachers' Training Section

Means of ensuring greater cooperation between Training Institutions (Schools and Colleges) and Practising Schools.

##### Childhood and Home Education Section

Pre-Primary Education under the Third Five Year Plan.

##### Vocational & Technical Education Section

The necessity of providing for part-time Technical Education.

##### Public and Residential Secondary Schools Section

Public and Residential Schools and better human relationship.

##### Moral and Religious Education Section

Report of the Moral and Religious Education Committee.

### Women's Education Section

Education of women in changing India.

### Education for Peace Section

Promotion of better relationship and understanding between India and her immediate neighbours through education.

### Sanskrit Education Section

(a) Methods for making Sanskrit liked by students.

(b) Is compulsion necessary for the study of Sanskrit?

### Adult Education Section

Role of Secondary Schools in Adult Education.

### Teacher Welfare Section

Teacher Welfare schemes in different States.

### CHAIRMEN ELECT AT SECTIONAL CONFERENCES.

#### Primary & Rural Education Section

Shri J. P. Naik, Adviser (Basic Education) to the Govt. of India Ministry of Education, Govt. of India, New Delhi.

#### Secondary Education Section

Shri Mumtazuddin, Secretary, M. P. Board of Secondary Education, Bhopal.

#### University Education Section

Shri G. D. Parikh, Rector, Bombay University, Bombay-1.

#### Teachers' Training Section

Dr. A. Mishra, Principal, Prantiya Shiksha Mahavidyalaya, Jabalpur.

#### Childhood and Home Education Section

Shri S. N. Namle, Principal, Shishu Vihar, 118, Hindu Colony, Dadar, Bombay-14.

#### Aboriginals Education Section

(Adimjati Education Section) Shri N. V. alias Nana Bapat, Vanavasi Sewa Mandal, Mandla (M. P.)

#### Adult Education Section

Shri S. S. Aiyar, Zavar Vihar Brahmanwada Rd., Matunga, Bombay-19.

## Library Section

Shri S. Bashiruddin, Aligarh University,  
Aligarh.

## Jha Memorial Lecture

Dr. V. K. R. V. Rao, Director, Institute

of Economic Growth, University of  
Delhi, Delhi.

A. I. F. E. A. News.

Sri C. Subramaniam, Education  
Minister, Madras, will preside over the  
Conference.

## EDITORIAL

## Linguism and the Universities

On the 8th and 9th of this month, the Vice-Chancellors of the southern Universities (namely Andhra, Annamalai, Karnataka, Kerala, Madras, Mysore, Osmania and Sri Venkateswara) met at Madras and discussed several matters of common interest. Their weighty pronouncement on the medium of instruction at the University stage deserves widespread attention.

It is their considered view that it will be hazardous to change over to the regional language from English at this stage, without adequate safeguards. They are against any change in regard to post-graduate studies. So far as scientific, technological and professional studies are concerned, they consider it a retrograde step to change the medium of instruction, in view of the quantity and quality of the personnel required for urgent national work. Even in regard to humanities, they point out that the subjects are complex and do not allow themselves to be rendered easily into regional languages.

In this context, the Universities, being academic bodies primarily concerned with the maintenance of standards, wish to lay down clearly conditions for permitting instruction through the regional language. These include (i) the availability of good up-to-date text-books and reference-books—not mere translations from English—in the regional language; and (ii) the availability of competent teachers, qualified to teach in regional languages. A necessary corollary is that the universities must have an opportunity to view the degree courses as a whole and must have before them

text books for entire courses before allowing this 'hazardous experiment'.

The conference also deprecated the use of pressure or compulsion on colleges to adopt the regional languages as the medium of instruction: "this changeover in the medium of instruction, if attempted at all, should be purely on a voluntary basis, the college concerned being given the option for adopting the regional language as the medium of instruction in selected subjects in the humanities." Moreover, "with any change in the medium of instruction adopted, emphasis should be laid on the study of English and on the maintenance of high standards in English", so that, for a long time to come students might have "the facility to consult books in English."

Recent events in various States like Gujarat and Madras have underlined the need for the safeguards advocated by the southern Vice-Chancellors. We would urge that the question involved here is not merely that of the maintenance of standards, highly important as it is. Tinkering with the medium of instruction will also destroy what little unity India has been maintaining during these difficult years of linguistic and communal rivalries. This was forcibly brought out by Dr. Suniti Kumara Chatterjee, the chairman of the West Bengal Legislative Council, at a meeting recently held at Madras under the auspices of the Sahitya Academy. He showed how false it would be to denounce the study of English as damaging to national sentiments. It would not replace the study of the mother-tongue but would come to its help as a feeder and a complement,

## Academic Freedom

It is significant that the convocation address at three southern Universities—Annamalai, Kerala and Karnataka—lay stress on academic freedom. The time-spirit seems to be against it!

Dr. Subbarayan at Annamalai (November 23) emphasised alike the need for academic freedom and a broad-national outlook. He was pained at manifestations of linguistic and communal fanaticism and exhorted the students to prepare themselves to meet the exacting demands of the next decade, which might well prove to be the most momentous in history.

Dr. Lakshmanaswamy Mudaliar at Dharwar (November 24th) declared: "Nothing can be more disastrous to the development of sound higher education than the ill-advised interference of political heads in purely administrative matters." He quoted Gokhale's criticism of Lord Curzon's Indian Universities Act in 1904 and suggested that it was applicable to the present deplorable trend in independent India to ride roughshod over Universities.

Sri V. V. Giri at Trivandrum (November 24th) uttered a grave warning against the intrusion of politics into Universities. "The teachers," he said, "like the acharyas of old, should pay their undivided attention to students and inculcate in them the scientific spirit of free thinking and should themselves shun politics totally. The politicians too should consider it their sacred duty to preserve the autonomy in the Universities and treat them as 'out of bounds' for their political game. Students should not be made pawns in their political chess-board."

Serious as these authoritative warnings are, they may not be able to stem the tide of political interference in education. The next few years will be decisive in the matter. The nationalisation of schools in Ceylon, in spite of protest from the religious and cultural minorities affected, shows which way the wind is blowing. The battle for academic freedom and for the rights of parents to educate children in schools of their choice will have to be fought over once more against the leviathan of the omnipotent and omnicompetent modern State.

## Libraries A Dire Necessity Today

Sukhdev Singh Sekhon, Dip. in Lib. Sc. Delhi Librarian, Sangrur.

All over the world today, libraries are playing a very vital and significant role in the building up of a healthy and progressive community. India's efforts at progress and prosperity must be backed up by an ever-widening provision of library facilities.

The old concept of the library has altogether changed, and now it is considered an important part of social education. Consequently, it has been termed as a social organisation charged with the work of providing inspiration, recreation and information through the recorded material i.e., books. Now, a library is not merely a place where books are preserved for the sake of pride of

possession or sale, and a librarian is not a mere custodian of books. The modern concept of a library is that of a temple where people should come and seek knowledge contained in the kindred material available therein in the form of books, periodicals and newspapers.

Previously, our country was under foreign rule and we were born slaves. But now the present generation of children is treading the soil of freedom and with the banner of freedom streaming over their heads. This freedom, being the precious gift of valiant fighters and selfless martyrs, needs to be nurtured and revitalised. This can be done, only if our next generation becomes truly educated.

It is believed that better life is the ulterior motive of all education. I. e. social, religious or cultural. The inert and ignorant masses must be quickened into life and zest. All national planning has the welfare of the common man as its objective. The five-year plans in progress lay stress upon social progress through education in rural areas. The target can only be achieved by efficient and progressively organised library service.

Libraries play a distinct and dynamic role in the community, as these are educative agencies. Now it has been stressed that public libraries should collaborate with and complement the national campaign against illiteracy. That can be made practicable, if the publication of appropriate reading material is stimulated. In order to achieve this purpose, good libraries, with adequate trained staff having intimate knowledge of the community, are required. In this way, improvements in the economic field would be experienced by providing self-education to improve upon home welfare and by teaching women the art of cooking, sewing and child care, and the rural folk the latest means of more yield or production by scientific development towards agricultural mechanisation. Such a type of library movement, in right earnest, should be begun as early as possible.

In order to bring out such a perspective of rural library service, the social, physical and cultural factors are to be surveyed. India's future depends upon the uplifting of rural life, which has to be surveyed, and the librarian should be included in the team working for this contemplated survey. He would develop contacts with the community leaders, institutions and bodies used by the people for social and religious functions. Librarians can use the congregational place—social, religious, educational or administrative—to carry out their survey work. They should scrupulously avoid political contests, so that no class or community may look upon their work as prejudicial to their interests.

After the establishment of such a community centre, reading material may be provided. In the field of education,

audio-visual material is also increasing, and it may be amply used. The discussion groups should be coordinated with the work of government agencies for health, education and panchayats etc.

The central government has been taking the best possible measures to develop the library service, and Rs. 140 lakhs were provided in the second five-year plan for library development. The integrated library scheme envisages the development of a network of libraries in each state or linguistic region, with the central state library as the apex of the system and the district library as the main distributory of library service. Rs. 88,91,499/- were sanctioned during the first five-years plan period for library development.

There is even now a great paucity of suitable books for the neo-literates who are being made literate. If suitable books commensurate with the age and experience of these grown up neo-literates, are not forthcoming, they would relapse into illiteracy. So workshops for the production of such literature, and the facility to place this type of literature within the easy reach of the people are two of our urgent needs. Mobile library vans under the charge of experienced and trained librarians can keep the neo-literates in proper trim.

In short, we can say that a library, being a social institution, is charged with serving books for self-education and self-entertainment of the masses and for the conservation of social energy in the pursuit of knowledge. In India, about 8% of the people are still illiterate. Though it has managed polling without literacy, it cannot use its independence effectively without liquidating the appalling illiteracy. Adequate literature in large quantities is required to wipe out illiteracy. A wide range of reading materials is required for a population of 135 millions, of whom 80% are totally illiterate. Now, India is bubbling with new life.

In view of the above, we can posit the suggestion that Libraries are a 'must' for India's future development to enable it to claim an honourable place in the community of nations.

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## Teaching the Use and Enjoyment of Books

Sat Paul Goyal, B. A., Dip. Lib. Sc. (Delhi), Chandigarh.

"Half of knowledge is to know where to find that knowledge."

Students are not permitted to experiment in any science laboratory without suitable preliminary instructions in the use of apparatus and materials. Yet most students have learned too little about the most universal of all laboratories, "the library". This is a source of hindrance in proper use of books and kindred material. All students should be given thorough and systematic instruction in the use of books. They should be taught not only how to find books and other kindred material in the library, but also how to make the best use of them. Teacher-librarians in co-operation with other teachers should impart instruction on the use of books in the "library period" in the time-table. More on this point has been discussed in *The Educational Review* of August, 1960.

Instruction should include parts of books. It should be imparted to all students and a proper record maintained. The students should be trained in understanding the value and functions of the various parts of a book. This involves the communication of the following information :-

1. JACKET :- The 'jacket' not only protects the book and adds to its appearance, but it also supplies valuable information about the book. The 'jacket' has five parts :- the spine, the front and back which are on the outside, and the two

flaps by which the jacket is held on the book and which are therefore on the inside.

11. Spine :- The spine of books, of normal thickness, gives the short title, the short name of the author below it, and the publisher's device or name near the bottom. In the near future, when we will be having classifications in 'source', the class number (preferably colon number as it is the only analytico-synthetic scheme in the world) will be tooled above the publisher's device or his name. The order of information to the author's name below title and the publisher's name at the bottom should be noted, because it helps pupils to locate books easily.

12. Front :- The front of the 'jacket' gives the above-mentioned particulars in detail. It often has a portion which reveals the main theme of the book.

13. Back :- Generally, the back of the 'jacket' is used for advertisement purposes. Thus, a book on vocational guidance may have a list of other books on vocational guidance. Sometimes it is used for giving the list of other books by the same author. It can be annotated or unannotated; it all depends on the editor's and publisher's policy. But our pupils will be a little bit annoyed when they find that the jacket has been used for irrelevant purposes like advertisement of a soap or a cosmetic.

14. *Front-flap* :—The front flap gives reviews and other people's opinions about the book. At the bottom, the price of the book in India and foreign countries is found.

15. *Back-flap* :—Either the matter in the front-flap is continued on the back-flap, or it gives the life-sketch of the author in order to make the book more authoritative.

2. *Half-title page* :—This page gives the title of the book, and on the back a list of books by the same author, books on the same subject, books of the same series or publisher etc.

3. *Frontispiece* :—This is the full-page illustration facing the title page and has some relation with the subject of the book.

4. *The title page & its overflow* :—Dr. S. R. Ranganathan has been frequently and regularly making appeals to authors and library authorities for the standardisation of the title page and has succeeded in establishing the Indian standard for the title page and its overflow.

According to Dr. Ranganathan the present formula for the make-up of the title page is as follows :—

1. Title of the book
2. Name(s) of author(s)
3. Name(s) of collaborator(s), if any with appropriate words indicating the role of collaborator(s).
4. The publisher(s) device if any; and
5. Name of publisher, place of publication and year of publication. (The edition of the book also is given on the title page, unless one prefers to give it on the back of title page). The title page may also indicate the author's qualifications and status in life. The back of the title page will in future

give the call number (preferably CC), the entry element of the author, the number of times a book has been printed or reprinted, so on and so forth.

5. *DEDICATION* :—This is an expression of homage on the part of the author to another, and is of little importance to the reader because it has no educational value for pupils.

6. *PREFACE OR CONSPECTUS* :—This was sometimes earlier known as 'To the Reader'. It is an important part of the book and should not be ignored. Generally, the preface contains also the acknowledgment of the author. But recently, in some books, acknowledgment is separated from the preface, and is given an independent status and an exclusive page. There are two questions which the preface must answer :—(i) Is the subject matter suitable and desirable for young people? (ii) Will the subject-matter tend to develop desirable attitudes and appreciation?

Unfortunately, the title page and its overflow have not yet begun to give all the data needed for deciding the subject of a book. Sometimes this leads to ridiculous mistakes and spoils book selection. The preface will reveal whether the book is biased towards any other subject also, e. g., Psychology for Doctors, Statistics for Engineers etc. This will give an idea about the book. The preface is useful, as it gives useful information which the title cannot give.

7. *FORWORD* :—This gives the assessment of the book by some well known authority on the subject.

8. *CONTENTS* :—This gives a summary of the subject of the book. Students should be familiarised with the structure of the table of contents.

9. (1) The importance of visual aids cannot be over emphasised. It is modern

practice that many important ideas are presented in graphs, diagrams or maps. It is, therefore, an advantage to learn how to interpret quickly and accurately the wealth of information concentrated in carefully prepared illustrative materials.

9. (2) *The Introduction* :—This is an important part of nearly every book. Here the author generally introduces you more directly to the subject-matter of the volume. He gives you an idea of his viewpoint. When reading the introduction, try to answer questions such as these. What are the chief assumptions in the introduction? To what extent are they justified? Reading the introduction helps us to decide the best way to use the book and how much we may expect to get out of it.

9. (3) *References and questions* :—These are the side remarks which would interpret the thought, if printed with the text. We should read all references and foot-note in the text-book. Instead of skimming such references, question their importance and note down the authors and titles of the books to which we are referred.

"*Ibid*" :—This means the "same" and refers you to the references immediately preceding. Dr. S. R. Ranganathan came across a student who was consulting the catalogue under "*ibid*", because he found that there were many such references in his book under this. "*Cf*" :— This abbreviation refers the reader to another page of the same book. It means: consult the page referred to for further discussion of this or related topic.

Some books have references and cross references at the end of each chapter, or at the end of the book. We must note down the number of references, so as to enable us to consult that portion also.

Other marks and abbreviations used in books are as follows :

+ Draws our attention to foot notes.

\$ Usually indicates section.

'ff' : Means 'following'.

Viz. : Means 'namely'.

Other abbreviations can be found out from any good English dictionary.

Without a proper knowledge of these references, we will not be able to get the most out of a book.

9. (4) *Appendix or Appendices* :—These often contain longer notes than foot notes. Supplemental materials of a statistical, explanatory, or informative nature e. g., working paper, list of participants etc., are given at the end of the book in appendices. We must read these carefully, because they are of great help and widen our knowledge of the subject concerned.

9. (5) *Glossary* :—Certain books give a list of all technical terms used in the book. When in doubt as regards the meaning of a term, we should consult the Glossary. If still in doubt, reference books on that subject should be consulted.

9. (6) *Bibliography* :—This suggests books and periodicals for further study and research on the same subject.

9. (7) *Index* :—The provision of an Index in a book saves the time of reader and facilitates its use and enjoyment. It makes it possible to find the needle in the haystack. As we read, we refer to the index to get more ideas about a point we are reading. One topic will suggest another. We should find out and criticize the author's treatment of these topics. There are many types of indexes. The habit of consulting the index should be cultivated because it is disheartening to find that even post-graduate students find it difficult to consult an index, because the habit was not developed at the school stage.

The educational value of such training in the use and enjoyment of books is made clear by an educationist in the following words: "The pupil who is taught a few things that it is possible to teach him during his brief school age, but who is not taught how to discover and to find out the additional information he is bound to require as he goes through life, is sent out into the world only half-equipped".

-X-

## A New Procedure in Adult Education

\* U. A. ASRANI, M. A., Lucknow.

### 1. Adult Literacy

Literacy, though not absolutely necessary, is of course a very great help in educating adults. Hitherto considerable attention has been devoted to the choice of the method of introducing the adult to the alphabet and to the combination of letters to form words. Several schemes have been in vogue; the Laubach Scheme, the Awasthi Scheme, the Pathik Scheme, and the Mande Scheme. I personally do not attach very much importance to the choice of the scheme; if anything I would prefer the last-mentioned one, in spite of its being not very popular with the Governments these days.

I attach very much more importance to making the adult student feel deeply interested in the work placed before him. In this the personality of the teacher counts for a lot; and next to it the procedure that he employs for creating interest among his pupils. Mande's Scheme utilizes traditional songs of religious type; and these are likely to be very popular among illiterate persons, and will thus serve as a good start. That is my reason for preferring that scheme to others.

### 2. Needs of Illiterate Adults

The illiterate adult in our country is not seriously interested in literacy as

It is, therefore, desirable that provision of a library period is made in the school time table and planned instruction on the lines indicated above imparted to pupils on the use and enjoyment of books, or how to get the most out of a book, so that the pupil goes through life successfully and is sent into the world fully equipped.

such. We have therefore to search for those interests of his, in which illiteracy is likely to pinch him to some extent. To my mind these are:—(a) The desire to read religious books. (b) The desire to sign his name and to write letters. (c) The desire to write applications. (d) The desire to understand the methods of calculation used by the banias. (e) The desire to know the Law of Inheritance, Property, Land etc., and the law court technique. We must take advantage of these felt needs of his, and adapt our procedure and courses of study so as to cater for them as best as we can. Besides that, the course must be so graded as to give to the adult the satisfaction of quick acquisition, in the direction of the above-mentioned interests of his.

### 3. Not Classes; but Stages

Each stage must have targets in terms of the felt needs of the illiterate adult.

The First Stage must be of one week only. It should aim at (a) Reading and writing one's own name and God's name—both shortened as far as possible to one or two syllables each: e.g., in Hindi, Ram, Khuda, Jesu, Guru etc. The student does not notice at this stage the vowels and consonants separately; he merely writes the words as wholes. (b) Counting up to 50. (c) Reading the clock.

(d) Singing some religious or national songs in chorus.

The Second Stage may be of four weeks, aiming at (a) Reading and writing of the alphabet, consonants and vowels. Any one of the above-mentioned Schemes may be followed, though for reasons given above, I would suggest the adoption of Mande's Scheme. First five lessons of the Primer. Writing the names of the Mohalla, Thana and the Post Office, within the circle of which the class is situated. (b) Writing figures upto 50. Writing weights and coins.

The Third Stage may be of ten weeks duration. (a) That should finish the First Primer, and enable the adult to write names of men, streets and places, and thus also the address on a postcard. (b) It should include in arithmetic, tables upto ten, and simple calculations of weights and prices, according to the formulae of the banias.

The Fourth Stage may be of four to six months. (a) It should have a Reader, specially prepared for adults, containing religious anecdotes, stories of national heroes, other interesting and humorous short stories, folk songs, pithy proverbs etc. (b) On the writing side, the adult should now be able to write a small simple letter. (c) On the arithmetical side, he should be able to calculate weights and prices, in more complex cases; he should remember tables upto twenty; he should be able to appreciate measurements in inches, feet, yards, acres and miles (or in the metric system, as soon as it becomes popular).

Further stages of six or more months' duration each, may similarly be chalked out, keeping in view the general principle outlined in (2) above. These higher stages should introduce him to extracts from the scriptures, to cheap homely medicines, recipes for industrial purposes, hints for agricultural improvements, lessons on hygiene, brief information about Revenue

rules, laws of inheritance etc. He should be able to do multiplication and division up to a few figures, and to calculate interest.

There is nothing sacred about the duration of various stages, except that the first one should be as short as possible. The duration of the successive stages should be adjusted, according to the nature of the students, and the time they are able to devote to their classes. I have myself carried two ladies, aged about seventy, through the first stage, in two days only. The durations given above are probably very liberal, and would cover even unfavourable conditions, with only one hour in the evening for both literacy as well as social education.

I have had a few more occasions for experimenting with these ideas of mine, as regards creating and maintaining interest in adult classes. Writing sacred names is an act of virtue particularly with old persons, though their own names do not so much interest them; hence the first stage is usually easy to cover. I tried the first two stages in classes of adult men and women separately in a refugee home for widows and destitutes. The success achieved there, encourages me to place my ideas before others for trial and experimentation.

The examinations at the end of the various stages should be only in terms of the felt needs of the adults. Literacy as well as social education should be, particularly for adults, practical in its nature, linked not merely with books but with life.

### 4. Social Education

Adult education is not mere literacy. In fact, Social Education, in all its varied aspects, should be the end, and literacy merely one of the means for it. Social education should be imparted not only along with literacy classes, but also through the medium of stories, kathas, songs etc. Prominent headlines from the

\* Sri Asrani is a retired Assistant Professor of the Banaras Hindu University, and an ex-Member of the U. P. Legislative Council. He has served on education committees of the U. P. Govt. For twenty-five years he carried on adult education and other social service work, as an extra-curricular activity with the help of University students.

daily press may be read out and discussed. Variety functions, small one-act plays, excursions and *shram-dan* may be arranged on occasions. On fairs and festivals, educative as well as entertaining lectures, cinema films etc., may also be arranged for the general public.

Short duration camps may be organised, and instructions on the pattern of Bishop Grundtwig's Folk Schools of Denmark, may be attempted. Co-operation and team work should be inculcated in these Camps, and the importance of fair dealing, justice and honesty in a democracy should be emphasised. Experts on health, agriculture, animal husbandry and handicrafts may be invited to give practical guidance and demonstrations to these campers who desire it. The aim should be to constitute gradually a small 'Loka Bharathi', or a 'Janatha Vidya Pith', as it has been recently called.

#### 5. Psychology of Learning.

Very recently, Prof. Skinner of the Harvard University has, as a result of his researches on the psychology of learning, and his experiments on pigeons, rats and other animals, devised Teaching Machines for human beings also. His machines can teach all sorts of subjects; Algebra, Languages, Psychology, Spelling, Physics, Grammar, Reading etc. They are based on the principle of training (called 'Shaping' by Skinner) by short and easy steps, in the form of questions, for which the machines give prompt answers. The result is quick encouraging returns (called Reinforcements by Skinner) for the successful learner. "Children using the machines work hard, but they enjoy it." Students of Spelling finished nine weeks' work in three. "Fourth Grade students studying Arithmetic, that most hated of all elementary school subjects, like it so much, that some even want to work through recess". Experiments with delinquent children have also been encouraging. One delinquent boy, after working on the Algebra Machine, remarked:—"Just think, all

this time I am good at Algebra and I never knew it." (From the *Pioneer*—a recent Sunday Supplement)

It will be noticed that Prof. Skinner's principle, and his successful results are a very strong justification of the procedure outlined by me in (1), (2), and (3) above.

#### 6. Literature.

It is necessary to provide constantly some interesting reading matter for neo-literate adults; so that they do not lapse into illiteracy again. Hence literature on all the aspects of social education mentioned in (4) above, besides that for ladies on Domestic Crafts, should be published in plain language by the Government, and it should be sold without profit. A manuscript Well-Paper, daily or bi-weekly should be published by every basic school. Besides important news and views, it should give the weather bulletin, agricultural information and the trend of market prices. A small public library and reading room should also be maintained by every basic school.

#### 7. Economies Possible.

Any teacher of a basic school may run an adult literacy or social education class in the premises of the school, during evenings; and should be paid Rs. 1/- to Rs. 20/- per month for it, according to the quality of his work, as assessed by a special inspector of adult classes.

Adult education should be one of the recognised extra-curricular social service activities for students of all secondary schools, all colleges and all universities. Students of Swedish Universities have done this work as their extra-curricular contribution to national progress. They have established what they call a People's University. I have had myself about twentyfive years' experience of adult literacy and social education work, with the help of university students, under the auspices of the Sewak Mandal, Banaras

Hindu University; and I feel confident that our students can easily do the same here.

The Government should, of course, pay for black-boards, light, slates, pencils etc. in all adult classes. Primers and readers for adults should be sold at 50% of the cost, and should be given free

to poor and deserving adults. The State should also arrange for short-term training camps, during summer vacations, on methods of imparting education to adults; and only those who are found proficient, and also possess the requisite aptitude for handling adult pupils, as well as good character traits, should be given certificates.

## Library Personnel in Ancient & Medieval India

BIMAL KUMAR DATTA, Librarian, Visva-Bharathy University, Santiniketan.

In ancient and medieval India the librarians enjoyed a very honourable position within the community, and they were paid equally with the teachers.

The Nagai inscription dated 1058 A. D. furnishes us with useful information regarding the status and pay of the librarians during the time of later Chalukyas. The Nagai educational institution was a residential college. It was equipped with a library run by six librarians. Besides the librarians there were six teachers for teaching the Vedas, Bhatta Darsana, Nyaya and Prabhakar. There were 252 residential students and the librarians probably in addition to their work were teaching. The inscription further states:—"35 matter (of land).....to the expounder of Bhatta Darsana, 30 matter (of land) to the expounder of the Nyaya, 45 matter (of land) to the expounder of the Prabhakar, 30 matter (of land) to (each) librarian." From the above allocation of land towards the maintenance of the teachers and librarians of Nagai residential college, it is evidently clear that the librarians used to have equal status with the teaching staff and they were paid the same pay as were given to the teachers of Nyaya.

During the early Sultanate period, the kings used to maintain within their royal household a library or *kitabkhana* and the officer-in-charge was known as *Kitabdār*.

Sultan Jalauddin of the Khilji dynasty was a great patron of learning. He selected Amir Khusrav, a scholar and poet of reputation, as the librarian of the Imperial Library and keeper of the Quran. The post of the librarian was held in great respect, and Amir Khusrav was raised to the rank of peerage and was permitted to enjoy the privileges of a noble.

During the Mughal period, the Nazim was the highest officer of the library. Mulla Pir Muhammad and Shaikh Faizi in succession were the Nazims of Akbar's Imperial Library. Mukrub Khan was the Nazim of Jahangir and all of them were very important persons within the court.

It is obvious that with the growth and development of this institution the need for different categories of staff was created. Regarding the different classes of staff and the nature of their work in the Mughal and post-Mughal day, the following information is given.

1. The Nazim was the chief officer of the library. Like the present day librarians of big public or university libraries, he was a man of scholarship and entrusted with administrative supervision.

2. The Darogha or Muhtamim was the next man in charge of internal administration and technical work. He was responsible for selection, classification and purchase.

3. The Sahhaf and Warraq were used to work under the direction of Darogha and their duty was to issue books, replace the books in their proper place after use and also to clear them.

4. Musahhah: They were in charge of correction and moderation of the MSS. When the MSS. were damaged by book-worms these moderators used to restore the pieces in proper way. It was necessary for this class to be scholars cum technicians. Otherwise it would have been difficult for them to replace the damaged portion of MSS. in a suitable way. In the library of Khan Khanan, Moulana Sufi was the Musahhah.

5. Besides these, there were the Translators.

6. Katib or the ordinary scribe who used to copy rare MSS.

7. Khus Navis or Calligraphers.

8. Muqubila Navis who used to verify the works of Khatib and Khus Navis after comparing them with the original texts.

9. Binders.

10. Book-Illustrators.

11. Jldwal Saz who used to draw the various types of margins on the papers.

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## Foreign Students in Soviet Colleges

N. NARAZOV, Head of the Foreign Relations Dept., USSR Ministry of Higher & Specialised Secy. Edn.

Students from nearly fifty countries of the world are attending the higher educational establishments of the Soviet Union.

Most of the foreign students come to the U.S.S.R. to take a full course of training, while some for a shorter period, for one year, for instance. In accordance with the inter-government agreements, the Soviet Union exchanges students, for a period of one academic year, with the U.S., Britain, France, the F.R.G. and Sweden. Students from Iceland, the Congo, India and other countries come to the Soviet Union to take a full course of training.

Curricula and programmes are the same both for Soviet and foreign students. In addition to lectures and practical and laboratory work at the universities and colleges, foreign students undergo practical training in production (in the workshops, designing offices and at factories and plants) which lasts for a period of one-and-a-half or two years, depending on the student's speciality and inclination.

Besides theoretical education and practical training, the foreign students engage in research work in various students' scientific circles and societies, in laboratories and at enterprises. By drawing the foreign students into research work, the lecturers and instructors help them to develop their abilities and interest in such work. The educational system takes into account the individual possibilities of those having a bent for research. If a foreign student, who came to study in the Soviet Union, does not know Russian, he may, if he so wishes, during a certain period attend special courses, where teaching is conducted by experienced Russian teachers. Some of the foreign students come to the Soviet Union with a certain

knowledge of Russian, while most of them start learning Russian parallel with the other subjects.

The foreign students may perform freely their national and religious rites which are held in respect and protected by the law in the U.S.S.R.

### Free Tuition

Tuition is free in the U.S.S.R. both for Soviet and foreign students, with all the expenses borne by the state. The departments of the universities and colleges place at their full and free disposal well-equipped laboratories and experimental installations. They use free of charge text-books, archives and books from any library on a par with Soviet students. They receive also free medical treatment.

Foreign students are paid stipends which are quite sufficient for their expenses. They are thus enabled to devote themselves wholly to studies. Foreign students are entitled to stipends in accordance with the terms of special agreements between the Soviet government and the governments of the respective countries. The post-graduates receive, in addition to their stipends, a special allowance for buying scientific literature.

The exchange of students with the economically developed Western countries is carried out under a reciprocal arrangement. In other words the country which receives foreign students bears all the expenses involved in their education and training, while travel expenses are covered by the country which sent them. For the students from the Eastern and African countries the Soviet Government provides stipends at its own expense. Foreign students are entitled to these stipends only on the recommendation from the

governments of the respective countries. Some Soviet public non-governmental organisations (the AUCCTU, the Union of Soviet Societies of Friendship and Cultural Relations with Foreign Countries, the Committee of Soviet Youth Organisations and the Soviet Afro-Asian Solidarity Committee) provide stipends for foreign students out of their own budgets. Foreign students are entitled to these stipends on the recommendations of international or national non-governmental public organisations. And, finally, the Soviet Government provides stipends for the students of a number of countries through its contribution to the UNO or through the UNESCO. Stipends are also granted to the students of the countries covered by the UNESCO Economic Commission for the Far East. Despite these differences, all foreign students in the Soviet Union—be they from the U. S. or the Iraqi Republic, from India or Britain—enjoy equal stipends, free education and all other services and privileges on an equal basis.

#### Rest and Recreation Facilities

Those foreign students, who cannot afford to spend their summer vacations in their native countries, are provided with rest facilities in the U. S. S. R. Each student, in addition to his stipend, receives a special allowance which is sufficient to undertake a month's tour of the country, or to acquire an accommodation at a sanatorium or a rest home for the same period of time. The student societies of the universities organise tourist hikes to the picturesque spots and historical places for the foreign students, or arrange long cruises along the rivers. Every summer, the foreigners studying in Moscow and Leningrad make fascinating trips in comfortable motor boats along the Moskva River till the Upper Volga, and then down the river to the Caspian Sea, or via Stalingrad along the Volga-Don Canal to Rostov and back to Moscow. This summer foreign students travelled extensively through the Trans-

caucasian and Baltic Republics and the Ukraine.

Some of the foreign students asked for their summer vacations to be organised in such a way that they would be able to constantly associate with the Soviet people. Frankly speaking, we did not know how to organise this in a proper way, when the students themselves suggested a way out. They asked us to send them to work in some state farms or collective farms. We talked things over with the directors of two large wine-growing state farms—one in the Slavyansk District on the Kuban River and the other in Gelenjik on the Black Sea coast. The directors willingly complied with this request and invited the students to come to them. The four-hour work every day in the vineyards and orchards proved exceptionally useful, and the rest in the picturesque corner of the Northern Caucasus during their leisure time—very pleasant.

#### How To Get A Stipend?

How can a foreigner receive a stipend in a Soviet institution of higher learning?

If a foreigner, who wants to receive a Soviet stipend, lives in a country which has an inter-governmental agreement on the exchange of students with the U. S. S. R., he has to apply to the competent government organisation of his country. But it may happen that a country has no such agreement with the U. S. S. R., while there are many young people who want to study in the Soviet Union. This induces the respective governments to enter into negotiations with the U. S. S. R. on the exchange of students or the allocation of stipends at the expense of the Soviet Union. Such desires met with full sympathy and understanding on the part of the Soviet Union. To receive stipends from the Soviet non-governmental public organisations, it is necessary to apply to the appropriate national and international public organisations.

Meeting the desires of the young people from the trust and non-self-governing countries, the Soviet Government renders assistance in covering the travel expenses, to and back, of the students enrolled in the Soviet higher educational establish-

ments. The students from the independent but underdeveloped countries enjoy the right to travel back to their native countries, after the completion of their studies in the U. S. S. R., at the expense of the Soviet Union.

## Better Instruction in Schools

M. NAGASUBRAMANYA AYYAR, Papanasam.

The Hindu of the 14th November has many good suggestions both in its leader and in a special article by Mr. Sarpal Patra for the proper upbringing of the children. Neither the statement in the leader, "At present the emphasis in these institutions appears to be on teaching methods, it being taken for granted the students are otherwise competent," nor Mr. D. P. Kamarkar's statement in the special article, "A great deal is heard these days of investment and of capital. What better capital can we have and what better investment can we make than what we equip our children with?" is not a thing to be easily passed over. What I wish to bring home to the public and the authorities pointedly is set down below.

**Selection of teachers:** Considering the present trend in the educational standard generally, any care in the selection of teachers cannot be too much. S.S.L.C. eligibility for any aspirant to become a teacher should be the minimum qualification. At least, for some years to come, there should be a proper selection of teachers for training by means of a viva voce and a written test. The student must possess prescribed knowledge in spinning, weaving or any other craft as a prerequisite for admission to training. Enough, if the knowledge in the mother tongue and in English, General Knowledge and Mathematics is of the V Form standard. The present syllabus of a seven years' course of elementary education is

exacting. With the introduction of English in Std. IV, justice cannot be done to the pupils, unless a teacher knows something of everything and everything of something.

**Basic Schools:** There is no harm in converting all non-Basic training schools to Basic ones even next year. It is absolutely necessary that there should be some overhauling in the mode of attention to community activities at school. By some clear cut arrangement, the students should be relieved of the present task of attending to mass production of meals, serving, cleaning and the like, foregoing instruction classes. Batches of students, say, 20 or so, may be made to attend to every thing relating to cooking etc. for four weeks during the course, the rest of the students having to be fed in the attached hostel. There is much of waste and loss of discipline, as things are and as everyone should know. Of the seven periods in the timetable, two will do for craft training. The school may very well aim at productivity and self-sufficiency, so far as the handicraft works are concerned, with the set of students to be selected. An adequate number of specimen Plans of Work grade-wise, even if they are not to continue giving place to Orientation Programmes now being adopted in non-Basic schools, may be prepared by knowing hands, printed and published for sale. As matters are, the students are left to themselves. The trainees should be given sufficient training in games and sports inclu-

ding 'asanas' and breathing exercises (Pranayamas). These should be tested among the pupils and marks assigned in the certificates. The system of giving multiple-choice questions at the Basic training schools and the correction of papers in the respective schools must be changed.

**Teaching of English:** As can be judged from the recent publication of the English Text for St. V, the subject has to be attended to more efficiently than ever before. The teaching of English by all and sundry is found to be impossible in practice. A departmental selection of teachers from among the secondary grade men aspiring to handle the subject must be made through a written test. The selected hands will do well to undergo the refresher course and to benefit by suitable documentary films to be prepared for the purpose.

**School Working Days:** More than anything, it is necessary that all schools—secondary and elementary—should work for 240 days in the year to have real scope for extra-curricular and extra-mural activities, correction of exercises at sight, and so on. The school will have to work on Saturdays too. Even then, they can have 42, 15 and 10 terminal holidays, besides about 60 days, for festivals and Sundays.

**Public Examinations:** There should be a common public test at the end of Std. IV for a convenient number of schools and a district-wise test at the end of Std. VII revised. These tests would be very useful to aim at progress, in every way, creating emulation and zeal among teachers.

**Date of Birth:** Within an year of the birth of a child, it should be made obligatory for the parent to get its date of birth certificate with relevant particulars at a nominal cost of 25 nP. This should be produced on admission to a school. The compulsory issue of the certificate would be highly useful in very many ways.

**Teacher-Pupil Ratio:** At present the rule is that for every 36 pupils in attendance in a class, it shall be divided into two sections. Most of the schools have about 40 pupils in attendance, and bifurcation takes place. In big schools of three and four sections in a standard, unless an aided school, one having to depend on monthly attendance for grants, has a sure attendance of 106, it cannot have a fourth section. For an attendance of 100, it can have only 3 teachers. In such cases real work is found to be difficult with a number misfits owing to loose promotions. The ratio for bifurcation may be at 1:30, and for other stages it may fixed at 1:25.

## Industrial Training in Britain

ERNEST ATKINSON, well-known parliamentary correspondent.

More than half-a-million young people will be coming out of the schools in Britain in the next three years. It is the time of the "bulge"—the years when the high birth-rate of the immediate post-war years produces its great mass of recruits for employment.

Government, employers, and trade

unions have a proper concern not only that there should be employment for these young people, but also that they should be properly trained for it, and that such skills in industry and commerce as they may be able to develop are not lost to the nation.

The House of Lords has lately devoted

## INDUSTRIAL TRAINING IN BRITAIN

a very profitable day to discussion of it and, incidentally, has demonstrated yet again how varied are the funds of knowledge on which it is able to draw.

Industrialists of marked public spirit, former trade-union leaders, bishops from industrial areas, and the Prime Minister's own personal adviser on industrial affairs all took part, and urged that the arrival of these newcomers on the industrial scene not only meant a responsibility but also offered an opportunity to the nation.

Most of them had taken part the previous day in a conference of the Industrial Training Council—a two-year-old body consisting of equal numbers of representatives of employers' organizations and of the Trades Union Council, assisted by representatives from the nationalized industries and the world of education—on the training of youth, whether by apprenticeship or by less formal arrangements.

### "DAY RELEASES"

There was a time when ambitious young workers in industry and commerce picked up their training in the course of the day's work and at evening and lunch-hour classes. These classes, which were run by the public education authorities, cost the students very little in money, though much of their leisure.

Since those days it has been realized that it would be more efficient to allow young workers away from their factories and offices for a whole day in the week to study. By 1930 some 40,000 boys and girls had "day releases" for this kind of training.

But there is, clearly, a need for something more. The Industrial Training Council has committed itself to the view that all boys, whether apprenticed or not, should have one day a week away from their jobs at an educational establishment—and not necessarily, moreover, for vocational training—up to the age of 18.

The council believes that training for citizenship is as important as technical instruction, for it sees the danger that dead-end jobs may well increase with new techniques in industry.

It was the chairman of the Industrial Training Council, Lord McCorquodale of Newton, who initiated the debate in the House of Lords. He was followed by a wide range of authoritative speakers.

### INDIVIDUAL FIRMS' RESPONSIBILITY

Lord Citrine, for example—he is a former general secretary of the Trade Union Congress—said that leaders of industry should accept responsibility for providing more and better training facilities quickly. He held up as an example the performances of the nationalized gas, water, and electricity industries, which are at present releasing for the weekly day of special education some 82 per cent of the young employees. The electricity industry, indeed, releases much nearer 100 per cent of its young people up to the age of 21.

Throughout the debate one could detect the feeling, not only among Opposition peers like Lord Citrine but also among Government supporters, that individual firms should accept the training of the young as a duty and undertake it voluntarily. Smaller firms, it was pointed out, could combine their efforts. Their main organization, the British Employers' Confederation, has, in fact, given a good lead in the matter.

As Lord Newton said, speaking for the Government: "The crux of the whole operation lies in the bridging of the gap between the acceptance nationally of industry's responsibility and, on the other hand, the voluntary action of individual firms through which alone that responsibility can be successfully discharged."



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Edited by

T. S. Avinashilingam & K. Swaminathan

The Souvenir, prepared and published to commemorate the Silver Jubilee of Sri Ramakrishna Vidyalaya, presents the thoughts on Education expressed by some of the Great Teachers of the World. Besides the utterances of the Masters, Buddha, Jesus, Mohammad, Sri Ramakrishna, Swami Vivekananda and Mahatma Gandhi, passages from great books like the Upanishads, the Gita and the Tirukkural have been included. It will be too much to claim that this compilation is either exhaustive or is the best selection that could be made. All we dare to hope is that this effort will be found useful and inspiring to those interested in Education.

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## Our Educational Diary

"PEPYS"

7-11-60. Under the caption "Free Primary Education", The Hindu has discussed in a leader the problem of universal primary education. It attributes the slow progress in this direction to the parents' unwillingness to send their girls to schools. It is suggested that the reasons may be three-fold: (i) a long road to school; (ii) the students and teachers are males; and (iii) the object is book-learning, which is not considered necessary for girls. It is, therefore, necessary to make the curriculum more practical, so that it might have a direct bearing on rural life and work. Women teachers are now only 17% of all teachers. This could be improved only, if accommodation is provided in rural areas. Again, the teachers have to be well-paid. Otherwise the profession may become the asylum of all unemployed persons of very average intellectual ability. On the question of multipurpose schools, the suggestion is made that it is better to start junior and senior technical schools than to convert ordinary schools into multipurpose ones. In the rural areas, these technical schools would teach the technique of agriculture, and in towns other forms of technical training. For girls, needle work, child-care, nursing and other similar courses could be given. The combining of academic studies and purely practical work in the same institution has not been proved to be a success.

modern language and physics. Another compulsory subject is something similar to social studies, including history and political education.

8-11-60. Sri Kamaraj has appealed to the teachers to improve the quality of education and to take an abiding interest in the pupils entrusted to their care. He said that free and compulsory education did not mean that the quality of education should be poor. Sri C. R. Patta Bhishan, M.P., said that elementary education must have a rural bias and that there should be stress on the dignity of labour.

12-11-60. Speaking in Coimbatore, the Education Minister said that the Government would introduce the Tamil medium in five more colleges from next year. He also said that English would be introduced from the fourth standard from the next year.

[The Mail recommends that English could be introduced from the first standard itself. This may not be feasible, because the child has to learn the regional language first. But there is no harm in introducing oral lessons in English from the first standard, while written work may be begun from the third standard. In olden days, English was taught from the 2nd standard].

1-11-60. The T. T. Devasthanams have decided to start a college in Delhi at a cost of twenty lakhs.

13-11-60. The Vice-Chancellors of all the South Indian Universities have expressed the view that it would be dangerous to change the medium of instruction in the universities at this stage without adequate safeguards. And

According to a cultural news item in the German News Weekly (5th November), the subjects for study in the 12th & 13th school years will be reduced to nine from ten, of which eight will be obligatory and one optional. The basic subjects will be German and Mathematics. In the academic schools, Greek and Latin will have to be studied, while in Ordinary schools, two modern languages, or one

this change-over should be entirely voluntary. With a view to increase the age of admission into universities, it was recommended that the age of admission for the primary stage and the higher secondary stage should be five plus and twelve plus respectively.

14-11-60. Dr. Deshmukh has deplored the tendency of the State Governments to establish new universities without consulting the U. G. Commission, or after a formal intimation to that effect.

He also deplored the tendency of Universities to turn out *third division* M.A.'s, who are not wanted by anybody. He recommended that they might be permitted to sit again, so that they could improve their class.

[Better still, why not abolish third division in M.A. examination? For my part, I would recommend the abolition of third division in the P.U.C., B.A. & B.Sc. examinations as well. This will discourage the incompetent and unfit from rushing to colleges.]

18-11-60. The Madras Senate has approved of the triple benefit scheme of pension cum provident fund cum life insurance for university teachers.

Dr. Deshmukh has pleaded for a sixteen year span for a student to get a degree and cites Japan as an example.

[Why this timidity in expanding the span of education? It would be ideal to extend the entire educational period to 17 years, five years for the primary course, 8 years for the secondary course and 4 years for higher education.]

19-11-60. Governor Giri has supported the idea of starting a university at Madurai.

22-11-60. The Governor of Gujarat has promulgated an ordinance making for the continuation of English as the medium of instruction and examination.

23-11-60. The U.G.C. has approved of the proposals of Jadavpur, and Vallabai universities for the establishment of university presses.

24-11-60. Governor Giri expressed himself against restricting admission to Universities to only a select few. He felt that the present system of examination was not a proper index of the students' intelligence. He recommended the American system of grading.

[I don't see much difference between these two methods. My suggestion is: raise the standards and don't restrict admissions.]

24-11-60. Dr. Keskar said in the Lok Sabha that the Government were evolving a scheme to give University education by post because of shortage of accommodation.

25-11-60. Sir Alexander Todd of the Cambridge University said that mass enrolment to universities was dangerous. He said that Universities should be restricted to the deserving few. Otherwise the high standard of University education would be destroyed, and it would prove disastrous to the nation. Universities were intended to produce 'real and top class people' who would in turn undertake the responsibilities of the nation. The matriculation examination was not necessarily correlated to University education. He recommended that passed matriculates should go to Junior Colleges (such as were found in America and Japan), and then decide their course of action. He stressed the need for more technical education. Bifurcation of students for specialised courses should take place after they attained the age of 18, by which time the students would attain some common background of both scientific subjects and

humanities, which was essential for everyone in his future career.

[But parents and students are in a mighty hurry to get to the end of

their education, and cash on it. It is this factor that militates against real and fruitful higher education for our boys].

## Guidance and Counselling in the Schools

M. S. V. CHARI, Tindivanam.

For the last one decade and more, we have been hearing much about Guidance in schools. What is this Guidance business? Shorn of all the educational jargon in which it is often described, it is simply this. It means that in addition to the general education imparted in schools, teachers or an expert staff should engage themselves in advising the boys and their parents about the particular aptitudes found in them (the boys) and about the desirability of encouraging such aptitudes, so that the boys could benefit themselves and the nation without any feeling of frustration, which they cannot avoid, if they are to be imparted an education for which they are not fit, or for which they have no aptitude.

For many years to come, this very useful work in schools can only be talked about theoretically. We will not be able to achieve anything tangible in this direction. The reasons are many. First and foremost, this question of finance will be formidable. When we are not able to find funds even to make universal primary education free, it is too much to think of guidance work in schools.

Apart from finance, guidance work is not easy, and only a select few can be engaged in this kind of work. Such men should have a profound knowledge of psychology, theoretical and experimental. Again, they must have infinite patience and must not be in a hurry to come to quick conclusions. Guidance work involves a lot of patient and direct observation. This is not often possible, and

when conclusions have to be drawn on the observations of others, viz., teachers, parents etc., there is a greater need to be more cautious. Sometimes the behaviour of boys and girls may mislead us into wrong conclusions, as it is likely to change with age for good or bad. How long are we to observe the boy before we can draw conclusions? Again, the counsellors have to take into confidence the parents, who may not agree with the recommendations of the counsellors, either out of perversity or a desire to see their boys fixed in a profession or course of studies, which they, the parents, like, whether the boy is fit for it or not.

Guidance work involves also the assiduous encouragement of particular aptitudes. This often necessitates the setting up of work-laboratories of various kinds. This means tons of money, which in India is unthinkable.

By Guidance work, especially, Vocational Guidance is to work satisfactorily, the parents must have faith in such guidance and must act up with guidance. Otherwise, the whole guidance work would be a waste of time, energy and finance.

But Guidance will certainly help to maintain standards in schools. About this, there cannot be any doubt. Much of the lowered standards is due to the fact that there is not a sufficient variety of schools, where students of varying intellect could be admitted and their particular aptitudes encouraged.

Again, Guidance work requires a large army of psychological experts who can collect data from the teachers, observe the boys themselves, talk with them, consult their parents for additional information, their (parents') likes and dislikes and finally give them their considered advice. For this purpose, the B.Ed. and M.Ed. courses may include Guidance in their curriculum as a specialised subject covering Advanced Psychology, both theoretical and experimental. Students who have passed

with distinction in Psychology may also be very useful as counsellors in schools.

But all this will not only take time, but also will mean money. Meanwhile, we can make a beginning by appointing a counsellor—an M.A. in Psychology—in every school. By the bye, this measure will give an impetus to the study of this branch of knowledge, which is now thoroughly at a discount, though so useful in the assessment of intellectual worth.

## Technical Terms in Indian Languages

Prof. N. KUPPUSWAMI AIYENGAR, M.A., L.T., Srirangam

The account of the first meeting of the Advisory Board for Scientific and Technical Terminology is rather sad reading. The Board recommends that:

(1) "In selecting or evolving equivalents for technical words in the Indian languages, efforts should be made to choose words which are common to as many of the regional languages as possible"; and

(2) 'The Indian form of international numerals be used.'

The first is unrealistic and impossible. With regard to the second, what is meant by 'the Indian form of international numerals' is not clear. If it does not mean the Indo-Arabic numerals that are now in use in India, it must mean the Hindi numerals. If it is so, this recommendation is not only inconsistent with the first, but an extraordinarily unwise one. In the first, you advocate choosing technical words that are common to as many of the regional languages as possible, and at the same time you want to give up the numerals that are common to all the regions. This inconsistency, added to the fact that the change is wholly unnecessary, gives room for thinking that the North wants to dominate the South.

This is not conducive to that so much talked about unity that is necessary for the independence and welfare of India. This will act against the emotional integration of North and South that President Prasad so much desires.

With regard to Scientific and Technical terms, in the reference to the Advisory Board, it was stated that the terms should be acceptable to all the linguistic groups. I suppose it is to satisfy this direction, that it is recommended that the terms should be common to as many of the regional languages as possible. But this is an impossible proposition. Modern Science and Technology developed in India only as part of English education. Therefore, there are no scientific and technical terms in any of the Indian languages, much less any term common to all that could be made use of in modern education. Therefore, the most reasonable and practical thing and that which should be acceptable to all the linguistic groups is to use in all cases the English terms that we have learnt, and are using at present.

No real educationist would have any objection to this. If this is not stressed in Educational Conferences, it is more

because of political pressure and indifference than due to any contrary conviction. It was a great satisfaction to me to find that the Coimbatore District Headmasters' Association was bold enough to advocate the use of English terms in Science in the presence of the Education Minister who is spending money lavishly in coining Tamil equivalents to scientific terms.

Even among politicians there are not wanting men who can look at this matter in a disinterested manner. Sri K. Santhanam, in one of his speeches in 1958, is reported to have said that "it was now universally agreed that the medium of instruction should be in regional language throughout the educational course. The change-over of the medium in the University courses was going to be difficult; and it was wise to make the transition as easy and painless as possible. In this connection, it was supremely important that all the regional languages of India should have a common system of technical terms, symbols and formulae, and there should be no hesitation in taking them over as far as possible from English, as they were more or less international in character." I know that there are many other top-ranking politicians that hold the same view. I suppose it is party loyalty that prevents them from making it an object of public agitation. Even in law, a Minister is reported to have advocated the use of English terms.

When such is the case, why should the Government spend lakhs and lakhs of public money over coining Technical Words in regional languages? A false sense of prestige and purism in languages and ignorance of how languages are developed may be some of the reasons. Anyway, if the Government wants to make the regional language the medium of education in universities as they should, and if it is to be successful, i. e., if the

standard is not to be lowered thereby but improved, all committees and boards appointed to coin scientific terms in regional languages should be abolished forthwith. Teachers should be allowed to use the English terms, wherever possible from the lowest class. English terms are not more difficult to be learnt than the coined words in Tamil. In writing, transliteration followed by the English word under brackets should be used. Teachers would consult English text books and teach in the Indian language. Text books in Indian languages may at first be mere translations of English books. Original text books will come in due time.

This wholesale adoption of English terms, besides making the change-over of the medium of instruction easier, is advantageous in a number of other ways.

As the present-day teachers had learnt everything in English, the teaching both in schools and colleges will be less difficult and more efficient.

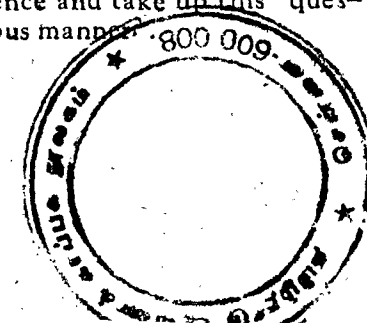
(2) Students need not learn one set of terms at the school and another at the college as they do at present.

(3) As we have agreed to the three languages formula, there will not be much difficulty in the interchange of teachers and students among Indian Universities.

(4) Study in foreign Universities and taking part in international scientific conferences will also become much easier.

(5) Above all, it will considerably lessen the tension between the different States in India.

Is it too much to expect all genuine educationists and statesmen to shake off their indifference and take up this question in a serious manner?



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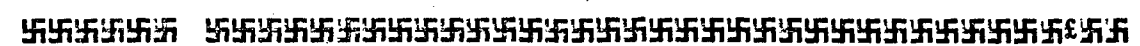
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## THE AMERICAN BOOK SHOP

The United States Information Service, in cooperation with the Publishers' Association of South India, the Madras Booksellers' Association and the Book Industry Council of South India, presented an exhibition of American books at the University Examination hall in the Marina, Madras, from December 7th to 14th. Displaying about 5,000 books, it was intended to indicate the "quality, range and variety of books currently published in the United States." To lovers of books in India, the high standard of American book production must have come as something of a revelation. Paper, printing, illustration, binding and get-up are of a quality beyond the capacity of most Indian printers and publishers. But the prices of the books are also beyond the capacity of Indian pockets to pay. Even paper-backs of 150 to 200 pages often cost well over Rs. 5 each.

The quality of the books on science and technology exhibited was high. Even American text-books on science show a fresh approach and seek to be interesting

and clear. Those on fine arts reproduced plates of exquisite beauty. From the point of view of Indian visitors, however, it was a disappointment to see American criticism of English literature very poorly represented. There were also few books showing the impact of Indian culture on American intellectuals. I saw a new edition of Ryder's translation of the *Panchatantra*, and another of his translations from Kalidasa. But of the magnificent Harvard Oriental Series none at all. I missed also books on Vivekananda and the Ramakrishna Mission. Lala Lajpat Rai, when in America, wrote some notable books, particularly 'England's Debt to India.' Perhaps it is out of print, but Indians may like to see even old editions of such books. Again, are there no books on Tagore published in America? In recent times we have heard of Christopher Isherwood, Aldous Huxley, John Van Druten, Tennessee Williams and Sugrue as among those studying Vedanta in America. What about any books of theirs, written as a result of these studies?

M. R. S.

## LETTER TO THE EDITOR

Sir,

An impression has been created among many teachers that the universities will be deprived of their autonomy for the sake of better co-ordination and united effort. It may confidently be assumed that such deprivation of autonomy is not possible. A single body cannot govern all levels of education from the kindergarten to the end of the university. Even in the Soviet Union, the land of comprehensive planning, higher education and general education are under different ministries, while higher technological education is under the various ministries of production. Under the constitution of India, the co-ordination and determination of standards in institutions for higher education is a matter in the Union,

list only. The State jurisdiction over education including universities is limited by the above powers of the Union. A piece of legislation, at State level alone, cannot affect the universities. It is inconceivable that a piece of legislation covering all the universities and all lower educational institutions will be initiated in all the legislatures and the Parliament, to provide for such complete State control. Autonomy in the real sense of the term is enjoyed by the universities in Great Britain and other countries, and this has not been brought into question by the public or any body else there. No educational reform has as yet been effected, or introduced which calls for a review of the autonomous character of the University.

Pasumalai,

R. Srinivasa Iyengar.

## EDITORIAL

### Experts and Ministers.

In a recent speech at Trichy, Sri Sundaravadivelu, the D.P.I of Madras, raised an interesting question. While inaugurating a centre of English language teaching on December 7th, he attributed the neglect of English in Madras in the last decade to wrong advice given by educational experts in 1948 to Sri Avinashilingam, who, as Minister of Education, presided over the first re-organisation of our educational system after Independence. May we suggest that Sri Avinashilingam was not likely to have been moved by the opinions of experts, if they had not squared in with his own? We believe the responsibility in such matters to be the Minister's, both *de facto* and *de jure*. Sri Avinashilingam must have postponed the study of English to the first form more to advance the cause of Tamil than to follow the advice of so called experts, that English should not at all be taught in the elementary school. In his praiseworthy zeal for Tamil, he brought about a situation where the standard of English fell down alarmingly. This might not have been anticipated, but, even if it had been, political considerations might have induced the Government to take the risk. Recently at Delhi, Sri Avinashilingam deplored delay in changing over to the regional language as the medium of instruction in colleges. He declared that this would contribute to a fall in standards. It is not surprising that one holding such views should carry out a scheme of reorganisation relegating English to a back place.

Moreover, the so called experts do not work in a vacuum. They have to take note of the views of those in authority. The temptation is strong to support such views. But the reorganised scheme, blessed as it might have been by selected experts, certainly met with reasonable and authoritative criticism. If this was ignored, the failure of the scheme cannot be attri-

buted to those working in the field of education.

However, Sri Sundaravadivelu has done well to draw pointed attention to the responsibilities of all who are interested in education. It is their duty to offer sincere criticism and tender helpful advice, however unpalatable it might be to those in authority. They must not allow it to be said that they misguided or failed to warn in time those presiding over the destinies of education.

### University and Autonomy.

In an evident thrust at the demands of the southern Vice-Chancellors who met recently at Madras, Sri Subramaniam wondered how it could be reasonable for one sector of education to claim an autonomy not enjoyed by others. The answer to this takes us to the very grass-roots of democracy. To put it briefly, Universities are the centres of studies at the highest level, which cannot flourish in an atmosphere of constraint. Control of Universities amounts to control of new ideas in sciences as well as humanities. And when this control is established, we may bid farewell to any dreams of India marching ahead on the road of democratic progress. And if it seems unfair that the Universities should enjoy academic freedom as a special favour, we would plead for relaxation of State control in other sectors also.

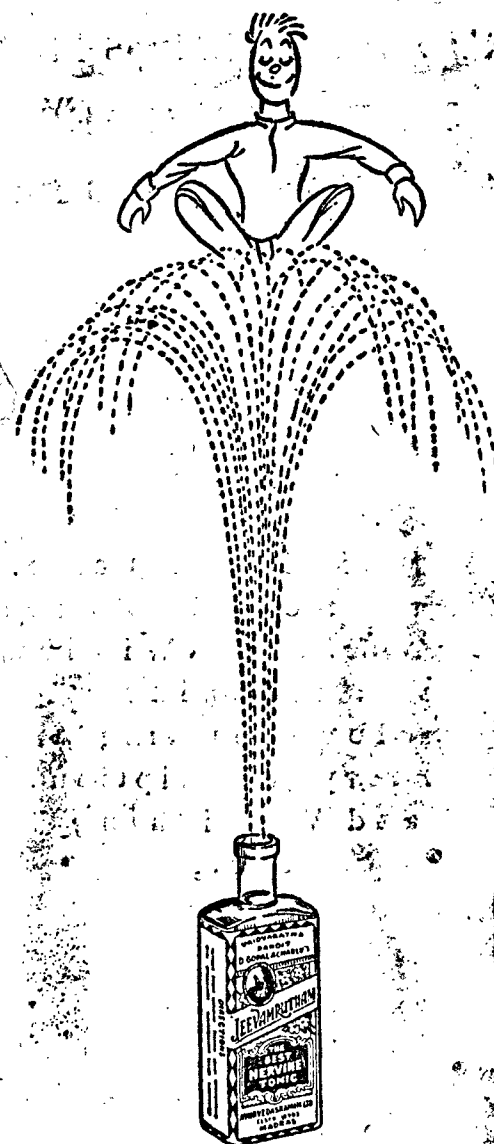
### Crisis in Ceylon.

Nationalisation of schools is being carried out in Ceylon, in spite of the protests of minorities, particularly Roman Catholics. There is now a lull on account of the holidays declared at the time of the take-over, but the storm may burst early in January. Violence is not anticipated. Even if it should burst out, the State has ample resources to deal with it. But a very important democratic right



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